Marketplace Missiology: An integrated approach to Missiological Education with reference to the DR Congo and the African Agenda 2063

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Doctoral research in missiology or theology offers an exciting spiritual, ministerial, and academic experience. However, at times, it feels akin to a long journey abroad: it demands a great deal of time and energy, occasionally leaving you exhausted and impatient, depriving you of the friends with whom you long to converse, and prompting you to pray each time the plane encounters turbulent areas. Regardless of how you may feel during various moments of the journey, you continue to hope for your arrival at the destination. Upon reaching your destination, you give thanks to God and the onboard staff who accompanied you.

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ABSTRACT

This study falls within the realm of marketplace missiology. The initial idea to undertake it emerged in my mind in 2018 while perusing a booklet titled *The African Agenda 2063: The Africa We Want*, which is an ambitious 50-year continental strategic plan (2013-2063) based on Pan-Africanism for the achievement of a comprehensive transformation in Africa. Conducted from an evangelical perspective, the study focuses on an in-depth analysis of the contribution of the prevailing Protestant missiological education in the Democratic Republic of Congo to the realisation of the African Agenda 2063 (AA-2063). The aim was to critically evaluate this contribution towards actualising the agenda. Therefore, empirical research was conducted through interviews, documents, and a questionnaire to collect data, the analysis of which yielded the following significant results: (1) Protestant missiological training programmes in the DRC do not engage with the marketplace, which is central to the transformation of cities and nations and thus pivotal to the achievement of the AA-2063; (2) Protestant missiological institutions in the DRC lack effective strategies for transforming national culture; and, therefore, (3) the contribution of Protestant missiological education in the DRC to the actualisation of the AA-2063 is questionable and limited. Based on the theoretical and theological framework established from the literature review, the discussion and analysis of these findings led to proposing (1) a Pan-African marketplace missiology as an integrated approach to missiological education, (2) a model for a marketplace-oriented missiological training programme to solve the problem, and (3) the "Ephesus model" for theological education as a solid biblical foundation upon which Pan-African marketplace missiology must be grounded to remain relevant to the AA-2063. In addition to these propositions and the recommendations for future research, recommendations for action were formulated for the Church of Christ in Congo and related theological institutions, the Ministry of Higher Education, and the African Union Commission. In summary, considering the propositions, it can be affirmed that this study contributes to the existing knowledge in the discipline of missiology. Likewise, the study is of substantial value to the Church and related missiological (theological) institutions because they can significantly enhance their contribution to the realisation of the AA-2063 by implementing the recommendations provided to them. Above all, I remain the greatest beneficiary of this study. Through it, I have learned that the church is not only ecclesia but also diaspora, which changes my perspective on lay ministry and God's mission while providing me with a new vision for the remainder of my life.

Keywords

Pan-Africanism, marketplace, marketplace mission, marketplace missiology, educational approach, missiological education, Protestant missiological education and African Agenda 2063.

TABLE OF CONTENTS

1

ACKNOWLEDGEMENTS i

ABSTRACT iii

TABLE OF CONTENTS iv

LIST OF TABLES xvi

LIST OF FIGURES xvii

LIST OF ABBREVIATIONS AND ACRONYMS xviii

CHAPTER 1 1

ORIENTATION TO THE STUDY 1

1.1 Background 1

1.2 Problem statement 3

1.2.1 Practical problem 3

1.2.2 Research problem 9

1.2.3 Preliminary literature review 10

1.3 Research questions 14

1.4 Research aim and objectives 15

1.4.1 Research aim 15

1.4.2 Research objectives 15

1.5 Central theoretical argument 15

1.6 Research methodology 16

1.6.1 Research design 16

1.6.2 Data collection methods in relation to research questions 17

1.6.2.1 Research question #1 17

1.6.2.2 Research question #2 17

1.6.2.3 Research question #3 18

1.6.2.4 Research question #4 19

1.6.3 Population and sampling 20

1.6.3.1 Population 20

1.6.3.2 Sampling 21

1.7 Clarification of Concepts 23
1.7.1 Pan-Africanism 23
1.7.2 Marketplace 24
1.7.3 Marketplace mission 24
1.7.4 Marketplace missiology 24
1.7.5 Educational approach 25
1.7.6 Missiological education 25
1.7.7 Protestant missiological education 25
1.7.8 African Agenda 2063 25
1.8 Ethical considerations 27
1.9 Significance of the study 28
1.9.1 Significance for the discipline of missiology 29
1.9.2 Significance for the community to be served 29
1.9.3 Significance for the researcher and his ministry 30
1.10 Delimitation and limitations 30
1.11 Schematic presentation 31
1.12 Thesis overview 32
CHAPITRE 2 35
MAJOR TRENDS IN PROTESTANT MISSIOLOGICAL EDUCATION 35
2.1 Introduction 35
2.2 Historical overview of missiology in Protestant theological education 35
2.2.1 Historical developments of missiology in the world context 35
2.2.2 Historical development of missiology in the African context 41
2.2.3 Historical development of missiology in Francophone Africa and Congo contexts 45
2.3 Trends in Protestant missiological education 48
2.3.1 Trends in relation to theological education traditions in Protestantism 48
2.3.1.1 Ecumenical missiological education 48
2.3.1.2 Evangelical missiological education 50
2.3.1.3 Pentecostal/charismatic missiological education 52
2.3.2 Trends related to labels used for mission studies 53

2.3.2.1 Trends explored by Fohle Lygunda: An abstract 54
2.3.2.2 Intercultural theology 57
2.3.2.3 Comparative theology 61
2.3.3 Trends in relation to the acceptance of missiology as a theological discipline 63
2.3.3.1 Missiology as a subject incorporated into a well-established theological discipline 64
2.3.3.2 Missiology as an independent theological discipline 64
2.3.3.3 Missiology as a subject integrated in the entire field of theology 65
2.3.4 Trends related to theory-practice divide 68
2.3.4.1 Academic missiological education 69
2.3.4.2 Practice-oriented missiological education 71
2.3.4.3 Mixed model for missiological education 72
2.3.5 Trends based on educational delivery systems 74
2.3.5.1 Distance missiological education 76
2.3.5.2 Blended missiological education 82
2.3.5.3 Hybrid missiological education 82
2.3.6 Trends in relation to the nature of education 84
2.3.6.1 Formal missiological education 84
2.3.6.2 Non-formal missiological education 86
2.3.6.3 Informal missiological education 87
2.3.7 Trends in the light of theological education models 88
2.3.7.1 Athens and Berlin models 88
2.3.7.2 Jerusalem model 91
2.3.7.3 Geneva model 92
2.3.7.4 Auburn and New Delhi model 93
2.3.7.5 Antioch model 94
2.3.7.6 Synthesis of models for theological education 96
2.3.8 Trends in relation to missiological specialisations 97
2.3.8.1 Diaspora and reverse missiology 98
2.3.8.2 Public missiology 100
2.4 Concluding considerations 103

2.4.1 Missiology as an academic discipline: Its development in Africa and the DRC 103
2.4.2 Insights related to trends in higher missiological education 104
2.4.3 Marketplace missiology as a missing link in missiological education 106
CHAPTER 3 108
THE NEXUS BETWEEN MISSIOLOGICAL EDUCATION AND THE MARKETPLACE WITH REFERENCE TO THE AFRICAN AGENDA 2063 108
3.1 Introduction 108
3.2 Marketplace mission as a critical dimension of God's mission 108
3.2.1 The concept of "marketplace" 108
3.2.2 Marketplace mission: A modern and relevant mission paradigm 111
3.2.2.1 Modern marketplace mission: A brief historical perspective 112
3.2.2.2 Marketplace mission: Meaning and approaches 114
3.2.2.3 Major components of marketplace mission movement 116
3.2.2.4 Marketplace as a mission field and the missing link 124
3.3 Marketplace missiology in relation to theology of work 126
3.3.1 Marketplace theology versus theology of work 127
3.3.2 Typology of approaches to theology of work 127
3.3.3 Theology of vocation 129
3.3.3.1 Vocation in history 129
3.3.3.2 Difference between vocation, career and job 131
3.3.3.3 Three essential dimensions of vocation 132
3.3.4 Marketplace missiology: A contemporary understanding 133
3.3.4.1 A brief historical development of marketplace missiology 133
3.3.4.2 Selected literature review on marketplace missiology 134
3.3.5 The need for marketplace missiology in Africa 139
3.4 The task of education in mission: Major models for mission education 142
3.4.1 Models for religious education in the Old Testament times 142
3.4.2 Models for mission or Christian education in the New Testament times 145
3.4.2.1 The church as *ecclesia* and diaspora 145
3.4.2.2 Models in relation to the nuclear church 146

3.4.2.3 Models in relation to the extended church 147
3.4.3 Models for mission or Christian education in the contemporary era 147
3.4.3.1 Models in relation to the nuclear church 147
3.4.3.2 Models in relation to the extended church 148
3.5 Nexus between missiological education and the marketplace 149
3.5.1 Sacred-secular divide 149
3.5.2 Clergy-laity divide 150
3.5.2.1 Church-marketplace divide 151
3.5.2.2 Missiological education-marketplace divide 152
3.5.3 Overcoming the sacred-secular divide through missiological education 153
3.5.3.1 Concern for relocating missiological education 154
3.5.3.2 Theoretical framework for missiological curriculum 154
3.5.3.3 Need for a contextual curriculum 157
3.5.4 The value of equipping marketplace Christians 159
3.6 The African Agenda 2063: The Africa We Want 160
3.6.1 The African Agenda 2063: An overview 161
3.6.2 Aspiration 1: Missiological education as a strategy of implementing the Agenda 2063 162
3.6.3 Aspiration 5: The African Agenda 2063 from a cultural perspective 163
3.7 Concluding remarks 166
3.7.1 Synthesis of themes developed 166
3.7.2 Some significant insights 167
3.7.2.1 The marketplace 167
3.7.2.2 Marketplace mission 168
3.7.2.3 Marketplace missiology in line with theology of work 168
3.7.2.4 Structures of education in mission 168
3.7.2.5 Connection of missiological education to marketplace mission 169
3.7.2.6 The African Agenda 2063 170
3.7.3 Epistemological considerations 170
3.7.3.1 Operational definitions of key concepts 171
3.7.3.2 Role of concepts and relationships between them 171

3.7.4 Implications related to the sacred-secular divide 172
3.7.5 Gap in the literature 173
3.7.5.1 Gap concerning marketplace mission as a dimension of God's mission 173
3.7.5.2 Gap in the understanding of marketplace missiology 173
3.7.5.3 Gap concerning contextual missiological curriculum 174
3.7.5.4 Gap in relation to missiological education 174
CHAPTER 4 175
BIBLICAL AND THEOLOGICAL PERSPECTIVES ON MARKETPLACE MISSIOLOGY 175
4.1 Introduction 175
4.2 Biblical and theological foundations for marketplace mission 175
4.2.1 Old Testament figures and the marketplace 176
4.2.2 Jesus and marketplace mission 177
4.2.3 New Testament disciples and marketplace mission 179
4.2.4 Christians and marketplace mission during and beyond the postbiblical era 181
4.3 Biblical and theological roots of the doctrine of the universal priesthood 182
4.3.1 Definition of the concept 182
4.3.2 Biblical and historical perspective on the doctrine 182
4.3.2.1 In the Old Testament covenant 182
4.3.2.2 In the New Testament covenant 183
4.3.2.3 During the Protestant Reformation 184
4.3.3 Biblical and theological foundations for the abolition of the laity-clergy divide 184
4.3.3.1 The church as people without laity 185
4.3.3.2 The church as people without clergy 186
4.3.3.3 Misunderstanding of the concepts clergy and laity and implications 187
4.3.3.4 The abolition of laity and clergy in the light of Ephesians 4:1-16 187
4.3.3.5 The church as ministering people of God 189
4.4 A theological study of marketplace missiology: towards a biblical teaching 190
4.4.1 Introduction 190
4.4.2 The informing theology 191
4.4.2.1 Identification and analysis of relevant texts 191

4.4.2.2 Gen 1:27-28 and Genesis 2:8-15 191
4.4.2.3 Genesis 3:6-19 193
4.4.2.4 Matthew 28:18-20: Jesus' paradigm of marketplace missiology 194
4.4.2.5 Act 17:16-34: Paul's paradigm of marketplace missiology 195
4.4.2.6 Synthesis and summary of the overall teaching 197
4.4.3 A biblical study of Acts 19:8-10: Paul's paradigm of marketplace missiology 198
4.4.3.1 Introduction 198
4.4.3.2 Context of the Book of Acts 199
4.4.4 The Developing Theology 215
4.4.4.1 Identification and analysis of relevant texts 215
4.4.4.2 Synthesis and summary of the overall teaching 217
4.4.5 The contemporary significance 217
4.5 Chapter summary 218
CHAPTER 5 219
MISSIOLOGICAL EDUCATION AND THE MATERIALISATION OF THE AFRICAN AGENDA 2063 IN THE DR CONGO: EMPIRICAL RESEARCH AND FINDINGS 219
5.1 Introduction 219
5.2 Research design 220
5.3 Research setting and framework of sampling 220
5.3.1 Research setting 220
5.3.2 Framework of sampling 225
5.3.2.1 Target population 225
5.3.2.2 Accessible population: A brief history of selected theological institutions 226
5.3.2.3 Sample 227
5.4 Research instruments 230
5.4.1 Documents 231
5.4.2 Interviews 233
5.4.3 Questionnaire (with more open-ended questions) 236
5.5 Data collection and procedures 237
5.6 Data analysis 240

5.6.1 General considerations 240
5.6.2 Method of data analysis 240
5.6.3 Procedures 241
5.7 Trustworthiness of the study 242
5.7.1 Instrument validity 242
5.7.2 Data validity 243
5.7.3 Transferability 244
5.7.4 Dependability 245
5.7.5 Confirmability 245
5.8 Ethical considerations 245
5.8.1 Rights of research participants as human subjects 246
5.8.1.1 Respect 246
5.8.1.2 Knowledge and satisfaction 246
5.8.1.3 Informed consent 246
5.8.1.4 Confidentiality 247
5.8.2 Ethical issues in data collection 247
5.8.2.1 Access to research sites 247
5.8.2.2 Data from interviews and questionnaire 247
5.8.3 Ethical issues in data analysis and interpretation 248
5.8.4 Ethical issues in reporting research results 248
5.9 Presentation and interpretation of findings 249
5.9.1 Introduction 249
5.9.2 Trends in Protestant missiological education 249
5.9.2.1 Trends in relation to theological education traditions in the Protestantism 249
5.9.2.2 Trends in relation to the labels used for mission-related studies 256
5.9.2.3 Trends in relation to the acceptance of missiology as a theological discipline 257
5.9.2.4 Trends in connection with educational and research structure 257
5.9.2.5 Trends in connection with the theory-practice divide 258
5.9.2.6 Concerning educational delivery systems 259
5.9.2.7 Trends in the light of theological education models 260

5.9.3 The nexus between Protestant missiological training programmes and the marketplace ..263
5.9.3.1 Purpose and mission of the missiological/theological institutions 263
5.9.3.2 Study programmes in missiology 265
5.9.3.3 Objectives of the study programmes 266
5.9.3.4 Admission requirements 269
5.9.3.5 Job opportunities for missiological studies: Academics' responses 270
5.9.3.6 Previous curriculum revisions 273
5.9.3.7 Awareness of African Agenda 2063 273
5.9.3.8 Courses specifically in line with the marketplace 274
5.9.4 Protestant missiological education's contribution to the transformation of national culture 276
5.9.4.1 National culture 276
5.9.4.2 Protestant missiological institutions' contribution 279
5.9.5 Biblical paradigms of marketplace missiology 281
5.10 Summary of findings 281
5.10.1 Trends in Protestant missiological education 281
5.10.2 The nexus between Protestant missiological training programmes and the marketplace 282
5.10.3 Protestant missiological education's contribution to the transformation of national culture 283
5.10.4 Biblical paradigms of marketplace missiology 284
CHAPTER 6 285
TOWARDS A PAN-AFRICAN MARKETPLACE MISSIOLOGY AND AN INTEGRATED APPROACH TO MISSIOLOGICAL EDUCATION 285
6.1 Introduction 285
6.2 The summary of the major findings 286
6.3 Analysis of findings and implications 288
6.3.1 Trends in Protestant missiological education 288
6.3.1.1 Trends in relation to theological education traditions in Protestantism 288
6.3.1.2 Educational delivery system 294
6.3.1.3 Models for missiological education in a faculty or school of theology 297
6.3.2 The nexus between Protestant missiological training programmes and the marketplace ..302
6.3.2.1 Purpose and mission of the missiological (theological) institution 302

6.3.2.2 Objectives of the study programmes 303
6.3.2.3 Admission requirements 303
6.3.2.4 Job opportunities 304
6.3.2.5 Previous curriculum revisions 307
6.3.2.6 Awareness of the African Agenda 2063 308
6.3.2.7 Courses specifically in line with the marketplace 309
6.3.3 Protestant missiological education's contribution to the transformation of national culture 310
6.3.3.1 National culture 311
6.3.3.2 Cultural transformation 313
6.3.4 Need for a Pan-African marketplace missiology 315
6.3.4.1 Need for the regret of the church 315
6.3.4.2 Need for the monitoring of the standardisation process of the LMD system 318
6.3.4.3 The need for a Pan-African marketplace missiology 318
6.3.5 Biblical paradigms of marketplace missiology 325
6.3.6 A model for a marketplace-oriented missiological study programme 326
6.3.6.1 Prerequisites for a marketplace-oriented study programme 327
6.3.6.2 Study programmes: Undergraduate and graduate (Master) 330
6.4 Chapter summary 340
CHAPTER 7 341
CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS 341
7.1 Introduction 341
7.2 Limitations 341
7.3 Trustworthiness of findings 343
7.4 Conclusions and implications for action 345
7.4.1 Conclusions 345
7.4.2 Implications for action 348
7.4.2.1 To the Church of Christ in Congo 348
7.4.2.2 To Protestant missiological institutions 349
7.4.2.3 To the DRC's Government 349
7.4.2.4 To the African Union Commission 350

7.5 Recommendations for further study 350

7.6 Concluding remarks 351

ANNEXURE A 352

PERMISSION LETTER 352

ANNEXURE B 353

INFORMED CONSENT FOR THE INTERVIEWS 353

ANNEXURE C 355

CONSENTEMENT ECLAIRE POUR LES INTERVIEWS 355

ANNEXURE D 357

INFORMED CONSENT FOR THE QUESTIONNAIRE 357

ANNEXURE E 359

CONSENTEMENT ECLAIRE POUR LE QUESTIONNAIRE 359

ANNEXURE F 361

INTERVIEW PROTOCOL *(For academic leaders of missiological/theological institutions)* 361

ANNEXURE G 363

PROTOCOLE D'INTERVIEW *(Pour les leaders académiques des institutions missiologiques/théologiques)* 363

ANNEXURE H 365

RESEARCH QUESTIONNAIRE 365

ANNEXURE I 366

QUESTIONNAIRE DE RECHERCHE 366

ANNEXURE J 367

RESEARCH QUESTIONNAIRE 367

ANNEXURE K 368

QUESTIONNAIRE DE RECHERCHE 368

ANNEXURE L 369

QUESTIONNAIRE FIELD TEST (FOR RESPONDENT OUT OF THE SAMPLE) 369

ANNEXURE M 371

PRE-TEST DU QUESTIONNAIRE (POUR L'INFORMATEUR HORS DE L'ECHANTILLON) ... 371

ANNEXURE N 373
QUESTIONNAIRE FIELD TEST (FOR RESPONDENT OUT OF THE SAMPLE) 373
ANNEXURE O 375
PRE-TEST DU QUESTIONNAIRE (POUR L'INFORMATEUR HORS DE L'ECHANTILLON) ... 375
ANNEXURE P 377
QUESTIONNAIRE FIELD TEST – LETTER TO THE EXPERT 377
ANNEXURE Q 378
PRE-TEST DU QUESTIONNAIRE – LETTRE A L'EXPERT 378
REFERENCE LIST 379

LIST OF TABLES

Table 1.1: Schematic presentation

Table 1.2: Organisational structure of the study

Table 2.1: Summary of educational models for theological education

Table 3.1: Key differences between the four camps

Table 3.2: Types of theology of work

Table 3.3: Africa's aspirations for the Agenda 2063

Table 4.1: Marketplace-related parables and teachings

Table 5.1: Alignment of research questions and concepts with categories in documents

Table 5.2: Alignment of research questions and concepts with categories in interviews

Table 5.3: Schedule for interviews

Table 5.4: Alignment of research questions and concepts with questions in the questionnaire

Table 5.5: Evangelical missiological education and related themes

Table 5.6: Labels in relation to institutions

Table 5.7: Missiological/theological institutions and their purpose (vision) and mission

Table 5.8: Missiological study programmes per institution

Table 5.9: Objectives of the study programmes

Table 5.10: Specific requirements for admission

Table 5.11: Job opportunities for graduates of missiological studies: Academics' responses

Table 5.12: Job opportunities for graduates of missiological studies: students' responses

Table 5.13: Degree of awareness of respondents' categories

Table 5.14: Courses related to the marketplace

Table 5.15: Cultural aspects to be transformed

Table 5.16: Biblical paradigms of marketplace missiology

Table 6.1: Ephesus model for theological education

Table 6.2: Ephesus model for theological education through a faculty or department

Table 6.3: A model for the first two levels of missiological higher education following the Bologna Process

LIST OF FIGURES

Figure 1.1: Alternate design for a theological study

Figure 3.1: Mission to the marketplace

Figure 3.2: Mission within the marketplace

Figure 3.3: Mission through the marketplace

Figure 3.4: Logic model

Figure 4.1: Contemporary church view

Figure 4.2: New Testament church view

Figure 5.1: The DR Congo and its administrative provinces

Figure 5.2: Correlation between the four dimensions of the research framework

Figure 6.1: Triangular model for Reformation

LIST OF ABBREVIATIONS AND ACRONYMS

AA-2063: African Agenda 2063

ABGAMS: Administrative Board of the German Association for Mission Studies

ACTEA: Association for Christian Theological Education in Africa

APRM: African Peer Review Mechanism

ASM: American Society of Missiology

ATS: Association of Theological Schools

AU: African Union

AUC: African Union Commission

AVU: African Virtual university

BAM: Business as Mission

DRC: Democratic Republic of Congo

CCC: Church of Christ in Congo

CEV: Contemporary English Version

CPU: Congo Protestant University

CTR: Centre for Theology and Religious Studies

CUM: Centre Universitaire de Missiologie (Graduate School of Missiology)

EACEA: Education, Audiovisual and Culture Executive Agency

ECC: *Eglise du Christ au Congo* (Church of Christ in Congo)

ECZ: Eglise du Christ au Zaïre (Church of Christ in Zaire)

ESG: Edinburgh 2010 Study Group

EU: European Union

FACTEC: Faculté de Théologie Evangélique du Cameroun

FATAD: Faculté de Théologie des Assemblées de Dieu

FCCI: Fellowship of Companies for Christ International

FCE: Federation of Congolese Enterprises

GNT: Greek New Testament

LCWE: Lausanne Committee for World Evangelization

MDG: Millennium Development Goals

MM: Marketplace ministry

MT: Marketplace theology

NASB: New American Standard Bible

NEGST: Nairobi Evangelical Graduate School of Theology

NEPAD: New Partnership for Africa's Development

NGO: Nongovernmental organisation

NIV: New International Version

NKJV: New King James Version

OAU: Organisation of African Unity

OMSC: Overseas Ministry Study Centre

SATS: South African Theological Seminary

SBF: Société Biblique Française (Bible Society of France)

SDG: Sustainable Development Goals

SSD: Sacred-secular divide

SWM: School World Mission

SWME: School of World Mission and Evangelism

TEDS: Trinity Evangelical Divinity School

TOW: Theology of work

UCKIN: Université Chrétienne de Kinshasa (Kinshasa Christian University)

UG: University of Geneva

UNISA: University of South Africa

UPC : Université Protestante au Congo (Protestant University in Congo)

USA : United States of America

USB: Université Shalom de Bunia (Bunia Shalom University)

WCC: World Council of Churches

WGTh: Wissenschaftliche Gesellschaft für Theologie

WMU: World Mission University

CHAPTER 1

ORIENTATION TO THE STUDY

1.1 Background

This study falls within the realm of marketplace missiology. It undertakes an in-depth analysis of the contribution of the prevailing Protestant missiological education in the Democratic Republic of Congo (hereinafter DRC) towards the realisation of the African Agenda 2063 (hereinafter AA-2063). The initial concept for this study emerged in my mind in 2018 while perusing a booklet entitled *The African Agenda 2063: The Africa We Want*, which I received during my first visit to the headquarters of the All-Africa Conference of Churches (AACC) in Nairobi, Kenya. The booklet outlines the details of the AA-2063, an ambitious 50-year continental strategic framework (2013-2063) grounded in Pan-Africanism and aimed at achieving sustainable and holistic development in Africa. It highlights the potential challenges of the AA-2063 and raises thought-provoking questions regarding its practical realisation. This sparked my scholarly curiosity and generated the idea for this study as I began to explore relevant and practical ways through which the church in Africa, particularly in the DRC, can notably contribute to the actualisation of the AA-2063.

The AA-2063 is a reflexive development featuring inspiring aspirations and goals for the comprehensive transformation of Africa. According to the signatories of the agenda, achieving these aspirations and goals relies on critical enablers essential for Africa's transformation (AACC, 2014:13; AUC, 2015a:24), particularly a change in attitudes and mindsets to reinforce Pan-African values, self-reliance, hard work, and collective prosperity. This is why, during his opening remarks at the Nairobi consultation with African Faith-Based Organisations, the representative of the African Union Commission (AUC) Chairperson, Mandla Madonsela, highlighted human spirituality as a vital factor for sustainable development in Africa. He emphasized the importance of incorporating the spiritual dimension of human existence into all the aspirations, goals, and strategies of the AA-2063 (AACC, 2014:13). He further contended that it would be impossible for Africa to realise the anticipated economic, political, and sociocultural transformation without a corresponding shift in the entirety of its mindset and character (cultural beliefs and traditions). Madonsela's assertion echoes Tharcisse Tshibangu Tshishiku's (1993:501) earlier claim that religion (or spirituality) is not merely a set of beliefs but also a way of life and the foundation of culture, identity, and moral values, which foster both social stability and creative innovation.

Currently, traditional African values, ethics, and spirituality are gradually eroding and being supplanted by imported Western values. This situation presents a significant concern given the interconnectedness between cultural values and societal advancement. For instance, economic

and political institutions influence cultural values, while cultural values, in turn, shape and transform those institutions (Grudem & Asmus, 2013:310). James N. Amanze (2018:132) identifies dictatorship, corruption, lack of rule of law, lack of transparency, and disregard for human rights as obstacles to achieving integral development in Africa. Therefore, for Africa to realise economic, political, and sociocultural transformation, concerted efforts must be made to re-examine its people's traditions and belief systems. Although this re-evaluation of cultural values may appear to be a daunting task, it is indeed achievable. In this context, the Church in Africa – particularly the African Protestant Church – has a crucial role to play in the realisation of the AA-2063. Thus, I argue that missiological education could serve as an essential tool through which both clergy and laity can be equipped to contribute to the vision of AA-2063.

Historically, nations that have successfully achieved positive and sustainable economic, political, and sociocultural changes have frequently recognised the Church as a key player in such transformations. As Gruden and Asmus (2013:316) argue, “Christian [church] teaching has often transformed culture in very positive ways.” Some historical examples in this regard include the metamorphosis of England in 1688 under the leadership of William of Orange, and Botswana under the rule of King Seretse Khama (Acemoglu & Robinson, 2012:190-105; Mungazi, 2005:46-47; Williams, 2006:4).

Instances illustrating the influence of the church on a nation through theological education include William Wilberforce’s commitment as a politician to tirelessly advocate for the abolition of the slave trade in England at the beginning of the 19th century (Corbett & Fikkert, 2009:58). Another example pertains to the impact of the Protestant Reformation on the industrial revolution in Northern Europe and the United States.[1] In most cases, it was not the theological training of clergy that instigated significant economic and socio-cultural transformation; instead, it was the education of ordinary Christians and laypersons in various fields such as politics, business, government, civil engineering, medicine, and education. Therefore, it can be rightly argued that the missiological education of the laity plays a crucial role in the materialisation of AA-2063 and seeks to promote the cultural renewal of Africa, including the DRC.

Although the DRC gained independence in 1960, formal Catholic theological education in the country can be traced back to 1894, during the reform of *colonies scolaires* (school colonies) established by the State in Boma and Nouvelle-Anvers (now Makanza), which were run by Catholic missionary congregations (Ndaywel, 1998:355).[2] However, Protestant theological education was formally introduced in 1908 with the founding of the Ecole des Pasteurs et Instituteurs (Crawford, 1972:30-31; Lygunda, 2018:223; Mahaniah, 1988:136).[3] Both traditions of theological education

[1] The reader may refer to the perceptive analysis of W. Grudem and B. Asmus (2013:219-221)
[2] From 1994, apart from a group of candidates for professional and military training, *colonies scolaires* were made of a second group of candidates with religious state of mind, who received but religious training.
[3] Apart from this institution, there existed no other post-primary Protestant schools before 1950.

(Catholic and Protestant) were primarily established for training paid "professional" ministers or local missionaries. It is important to note that Congo (now known as the DRC) was the largest mission field for Protestant missions in the world, with hundreds of missionaries (Mananga, 2020:20). These Protestant missions and Catholic congregations established primary and secondary schools and collaborated with the Congo State to promote tertiary education in various secular fields that were considered likely to enhance productivity and research in the marketplace, thereby propelling sustainable development. In fact, given its rich human, agricultural, and mineral resources, the DRC should ideally rank highly among the world's developing countries. Unfortunately, nearly sixty years post-independence, the DRC has yet to achieve the much-desired integral transformation. This raises the question of the root causes of such an uncomfortable situation. One might appropriately attribute this situation to the lack of interconnectedness between missiological education, provided by the church through its related theological education institutions, and the marketplace. This assumption prompted the present researcher to investigate the topic.

This study focuses geographically on the DRC – the largest French-speaking country in Africa and the scholarly cradle of Bantu philosophy (since 1949), African theology (since 1960), and Protestant missiology as an academic discipline (since the 1990s) in Francophone Africa (Bokeleale, 1996:5; Bosch, 2011:383; Lygunda, 2018:6, 16, 324). The DRC is also home to one of the largest Francophone Protestant church bodies worldwide, featuring multiple faculties and schools of theology from ecumenical and evangelical denominations. A more comprehensive background on the DRC is provided in Section 1.8 and Chapter Five.

1.2 Problem statement

1.2.1 Practical problem

Marketplace missiology centres on biblical reflection regarding the integration of faith within the workplace and the utilisation of one's skills and "vocation-work" for a mission *to*, *within*, and *through* the marketplace (Johnson, 2003:90, 92). Although the term "marketplace missiology" cannot be explicitly found in the Bible, it directly stems from the cultural mandate (the creation, stewardship, or even dominion mandate) that God entrusted to humanity after creation (Gen 1:28; 2:15), enabling them to steward and transform the earth, the primary means of production (Doty, 2011:1, 22). The initial sphere of humanity's dominion encompassed both sacred and secular domains, making it difficult to speak of sacred and secular dichotomies, often expressed through the mind/soul and body, the spiritual and the profane, clergy and laity, as well as the ministry/pulpit and work/marketplace divides. Human beings interestingly managed these "unipolar" domains as gifts from God. However, with humanity's fall from God's grace, individuals lost their divine purpose and began to overlook their original (cultural) mandate. Consequently, they started to perceive these domains as "bipolar" or opposing components of life.

Since Pentecost, Christians, through the redemptive work of Christ, have become the dwelling place of the Holy Spirit, which enabled the Early Christians to expand their ministry into the marketplace, seamlessly integrating it into their daily occupations (Silvoso, 2006:16). They continued to act this way because they viewed their workplaces as their parishes and their daily business as their pulpits. Therefore, marketplace Christians played a vital role in the emergence, establishment, and expansion of the Early Church. However, since the patristic period, the sacred-secular divide (SSD) has come to the fore and begun undermining the Church's culture and theological perspective on mission. In the book Whole-Life Mission for the Whole Church, Tay (2021:31) highlights three specific forms of the SSD that Christians in the past had to confront in their discipleship, namely the anthropological (the mind/soul-body divide), the ethical (the contemplative-active divide), and the vocational (the clergy-laity divide). The researcher will expand on these dichotomies later in the thesis.

Such dichotomies are detrimental to the body of Christ as they hinder "the whole church" (both working Christians and professional ministers/missionaries) from spreading "the whole gospel" to "the whole world" (everywhere). Similarly, it renders impractical the integration of theology (faith) into everyday life for both the church and theological schools (tertiary or otherwise) (LCWE, 2010a:1). Although the Protestant Reformation instigated significant changes in the understanding of the doctrine of the priesthood and vocation, the situation has remained unchanged to this day (Tay, 2021:39; Oliver, 2009:4, 12). The lack of engagement in marketplace missiology, which could inspire marketplace Christians who are theologically and contextually well-trained to bring the gospel to and mediate it within the marketplace for genuine societal transformation, remains a pressing issue of concern. In his praise for Silvoso's Anointed for Business, Peter Wagner (2006a:3) argues that "societal transformation is high on God's agenda for this generation and that the chief catalytic force to bring it about will be Christians ministering in the marketplace".

The crux of the argument in this study is that the scarcity of marketplace missiology applications is not only pervasive but also concerning. For example, at the international level, Billy Graham (2003:1) made an intriguing statement at the First International Congress (Lausanne I) held in July 1974: "I believe that one of the next great moves of God is going to be through believers in the workplace." His reference to "through believers in the workplace" refers to Christians whose primary place of work is outside of churches or ministry/mission organisations. This clearly indicates that the mission or ministry has been delegated to professional paid (ordained) ministers and missionaries. The roles of laypeople have been reduced to providing financial support and engaging in random volunteering within the church's ministry and mission activities. According to Stevens (2000:39, 45), this modus operandi among Christians can be traced back to the second and third centuries when a distinct separation arose between clergy and congregants (laypersons). Although the Protestant Reformers later championed the reinstatement of the

“priesthood of all believers,” their efforts were ultimately unsuccessful as the church and the secular realms have been maintained in separate spheres for many years (Kotiuga, 2010:6). In this respect, marketplace missiology advocates for a comprehensive alignment between the church (including associated theological institutions) and the marketplace. However, this aim has not received the necessary attention required to bring it to fruition. For example, Johnson (2009) suggests that,

> …if the church and the marketplace were fully aligned … it could be completely transformational to the people of the entire world … Biblically, it could also result in the fulfilment of Jesus’ Great Commission in our time. Unfortunately, given the current and historic tension between the church and marketplace, that is a very big if – at least for us, but not for our Lord. (p. 85)

Similarly, Heslam (2021:1) argues that the interconnectedness between religion (Christianity) and development has not received adequate attention from academics, politicians, and development professionals. This lack of attention implies that the “sacred-secular divide” (the distinction between clergy and laity or faith and work) remains prevalent and that marketplace missiology is deficient in a secularised society. This further highlights the necessity for scholarly investigations, such as the one undertaken in this study.

In his contributing chapter titled "Business as Mission," Tunehag (2018a:170) proposes two viable strategies for the Church. The first involves encouraging church members to consciously dedicate time and resources to church programmes and mission activities. The second focuses on equipping church members for their everyday work and endeavours, enabling them to be salt and light in all they do. However, Tunehag notes that this second strategy appears to be an unattainable goal for many churches, mission conferences, and theological or missiological institutions. This observation further emphasises the significance of lay involvement in marketplace missiology as a strategy for fulfilling the Great Commission. As Michael Oh (2019) points out, it is impractical to assign the execution of the missionary mandate solely to pastors, evangelists, and professional missionaries—who are vastly outnumbered by lay Christians in churches. Therefore, the laity's active participation and integration into the marketplace mission is essential for challenging the narrow traditional paradigm of missiological (theological) education, which has historically excluded them.

Recently, demographic, geographical, and technological changes have created enormous opportunities for gospel mediation that were not previously obtainable (McLoughlin, 2000:1). However, the following questions remain: how is the church addressing this new challenge? Is it still attempting to recruit more full-time evangelists, pastors, and missionaries? McLoughlin (2000:1) notes that about three billion young people have entered the marketplace searching for work in the past two decades. Such a young workforce represents a remarkable harvest field.

However, to reach these young workers with the gospel, the church needs to engage with them where they are, that is, in the workplace. Therefore, ministry to, by, through, and beyond these young people must be accelerated and exponentially expanded, as it would be sustainably impactful to educate and equip more lay Christians for marketplace mission. Achieving this reality necessitates ongoing research on marketplace missiology worldwide, particularly in Africa.

According to the LCWE (2005:105; 2013:2), the workplace remains one of the few environments where believers and non-believers interact intensely and come to know one another deeply. It is also a setting where the character flaws of believers can be readily exposed. Individuals are estimated to spend around 100,000 hours in the workplace, or approximately twelve years of their lives. Consequently, the global marketplace could become the greatest avenue for a global Holy Spirit-led revival mission and transformation. Therefore, Christians in the workplace, just like those in mission fields and churches, need training in discipleship and Christian leadership skills (Kotiuga, 2010:11). With such training, working Christians will be empowered to disseminate the gospel throughout the marketplace and to influence the entire culture in which they live, including social, economic, and political systems.

A notable rise has been recorded in the movement of the global marketplace over the last three decades (Wagner, 2006b: 60). This increase includes developments within the Lausanne Movement and marketplace ministries (MMs) – such as Business as Mission (BAM), the Fellowship of Companies for Christ International, and others – which seek to engage in mission within and through the marketplace. They achieve their goals by promoting missiological reflection on marketplace issues through forums, congresses, and virtual conferences (webinars). Similarly, various events such as the 2004 Forum for World Evangelization in Pattaya (Thailand), the 2019 Lausanne Global Workplace in Manila (Philippines), and the 2020 BAM Global Congress demonstrate a firm resolve to tackle this missional challenge in the marketplace. The efforts of these marketplace movements are undoubtedly commendable, as they embody a deep commitment to marketplace missiology as a scholarly reflection on marketplace mission practice.

However, a twofold missing link in the discourse regarding marketplace missiology needs to be developed. On the one hand, there is the conceptualisation of marketplace missiology as a scientific reflection on training and teaching (specifically at a higher level) for God's mission to, within, and through the marketplace and, on the other hand, marketplace missiology is conceived of as a scientific reflection on marketplace mission theory and theology (at least in one sense). Johnson (2009:97) argues that in most marketplace ministerial conferences, "much of scriptural exegesis and lay theologising is painfully shallow, dangerously misleading, and wholly in error." He posits that their theology of mission disregards what he refers to as the "political hermeneutic" and "economic hermeneutic" of the gospel. Furthermore, the marketplace mission movement is spreading more rapidly than formal programmes on workplace mission. The reason is that

missiological (theological) institutions, especially in Africa, would not be committed to educating marketplace Christians through bachelor's and postgraduate programmes (Githuku, 2004:230; Johnson, 2009:86-91; LCWE, 2005:139; 2013:6; cf. recent portals of major missiological institutions in Africa). If missiological (theological) institutions are to provide the marketplace with an influx of mission-minded leaders, the educational trilogy – orthodoxy (theory), orthopraxy (practice), and Didache (teaching) – must be completed by the twofold critical missing link (Lygunda, 2018:45-58). To sum up, marketplace missiology should be a critical reflection that fosters the spread of the Gospel across the frontiers of unbelief and inspires interaction between cultures and social, economic, and political systems. Such vibrant and interactive marketplace missiology remains elusive at the international level.

Regarding the core challenges of missiological (theological) education in the 21st century on the African continent, Githuku (2004: 229-235) observes that "although churches own theological colleges, these institutions are not systematically utilised to equip lay church workers"; instead, they are primarily focused on ministry training for ordained clergy. He advocates for bridging the gaps between theological institutions and the broader community by welcoming laypersons who specialise in other secular disciplines into their programmes. This study aligns with and reiterates Githuku's emphasis on the need for marketplace missiology or theology within African theological institutions.

The LCWE (2004:60; 2005:138, 139; 2013:6) and Johnson (2004:363-372) compiled a list of global higher education institutions that offer courses in marketplace missiology. Surprisingly, only one is in Africa, specifically at the University of Stellenbosch, which provides a course in public theology. However, this course is not offered through the faculty of theology but rather through the Beyers Naudé Centre. A recent look at the study programmes displayed on the websites of most African theological institutions shows that the lack of courses in marketplace missiology remains unchanged. This defect highlights the lack of academic theological institutions that offer the necessary programmes to address the prevalent challenges of marketplace missiology in Africa. Therefore, the lack of moral values within Africa's political, cultural, and socio-economic systems, attributed to poor governance (Amanze, 2018:132), necessitates pertinent educational initiatives, such as offering missiological (theological) education for marketplace professionals (including politicians, educators, and businesspeople). This study seeks to address this gap, particularly in relation to the African Agenda 2063 and the DRC.

It is important to note that, long before the DRC's independence, the nation faced troubling cultural beliefs and traditions that continue to undermine its efforts towards sustainable development across all sectors of life – political, economic, business, educational, military, scientific, and religious – and perpetuate systemic poverty. Corruption, poor governance, ethnic rivalry, a lack of justice and excellence, indifference to human rights, disrespect for public goods, laziness, and

insufficient political education are some of the negative values undermining the implementation of holistic development in the nation. In a report documenting his 1935 visit to Protestant missions in the Congo (now known as the DRC), Lerrigo (1936:227) argues that “the future of the Congo will depend less on economic and industrial factors than on the development of the life and character of its people." After decades, Lerrogo’s statement remains actual. Despite the abundance of natural resources in the DRC and various interventions from the Bretton Woods institutions, the nation remains deeply entrenched in poverty. Furthermore, to address the widespread underdevelopment in the DRC (and in Africa as a whole), Jean de la Croix Nkurayija (cited by Amanze, 2018:137) advocates for “good governance” and “strong leadership.” If Lerrigo’s earlier use of the term “people" includes both laypeople (marketplace Christians) and clergypersons, then countercultural marketplace missiology (theology) should serve as a fundamental catalyst for cultural renewal in the DRC. This study argues for Pan-African marketplace missiology as a practical approach to addressing systemic poverty.

In 1997, during the opening ceremony of the 27th session of the Protestant Church’s National Executive Committee in the DRC, the preacher of the day, National Evangelist Diafwila dia Mbwangi, made notable remarks concerning the country’s political situation. He noted that although the Christian church is the largest institution worldwide regarding adherents, it wields less influence than other religious institutions due to the lackadaisical attitude of Christians towards their power and mission (ECZ, 1997:2). In the same vein, the former National President of the Church of Christ in Congo (CCC) lamented that, despite accounting for one-third of the country’s total population, Protestant Christians in the DRC continue to be sidelined from positions of influence within the nation’s workforce. There are numerous reasons for the lack of socio-political participation and transformation among Christians in the DRC. These may include the failure to integrate sound missiology (theology) into everyday life. Therefore, research into marketplace missiology (theology) is essential.

Considering the above, there is an urgent need to educate and engage Christian workers in marketplace missiology – at international, continental, and national levels – to promote the Great Commission in the public square and achieve tangible economic, political, and sociocultural transformation. In the 21st century, a significant demographic of Christians within the marketplace holds strategic positions in politics, education, and business; therefore, it is crucial to optimise these roles to fulfil the redemptive mission of establishing God’s kingdom on earth. “Without their involvement and leadership, our cities will not be transformed, and the Great Commission will not be fulfilled in our generation” (Silvoso, 2006:21). Such involvement and leadership can emerge from prioritising education about the marketplace mission. In the context of the Protestant Church in the DRC and its theological institutions, this may raise specific concerns regarding AA-2063, including the following:

1) What was the understanding of the concept of “vocation” upheld by the progenitors of the Protestant Church in the DRC, and to what extent did such an understanding affect missiological education in the country?
2) What strategies did the Protestant Church in the DRC adopt towards bridging the gap between missiological education and marketplace mission in the past?
3) To what extent did these strategies make Protestant missiological studies relevant to the current secularised society?
4) What would be the contribution of the prevailing Protestant missiological studies in the DRC to the materialisation of the African Agenda 2063?

1.2.2 Research problem

The problem this study sought to address is the contribution of the prevailing Protestant missiological education in the DRC to the materialisation of the African Agenda 2063 (AA-2063). Firstly, the study identified and assessed the major trends in Protestant missiological education in the DRC. Secondly, it evaluated the extent of interconnectedness between Protestant missiological training programmes (curricula) in the DRC and the marketplace. Furthermore, this thesis evaluated how the prevailing Protestant missiological studies in the DRC contribute to transforming national culture, including behaviour, values, spiritual beliefs and worldviews. Finally, it examined scriptural patterns that could provide a solid bedrock for the relevance of Pan-African marketplace missiology to the vision AA-2063.

Graham (2003:1) and McCartney (2002:4) compellingly assert that the next great awakening, or movement of God, may occur through believers in the marketplace. This assertion reaffirms the significance of investigating contemporary marketplace missiology in the DRC and Africa. A thorough analysis of how missiological training programmes relate to workplace mission is crucial for reassessing missiological education to engage marketplace insiders in *missio Dei*.

It is important to note that African workplace professionals are central to the realisation of the AA-2063 and, thus, are invaluable contributors to the holistic transformation of Africa. Their professional environment – the marketplace – possesses its own culture (behaviour, values, beliefs, and worldviews) that must be transformed by integrating the spiritual dimension into their thinking, behaviours, and work ethics. However, most working Christians do not regard themselves as marketplace missionaries called by Almighty God to transform the culture of their work environment. Such an incongruous perception can be attributed to the negative impact of the sacred-secular divide (SSD). Although cultural transformation is often challenging, it provides an opportunity for the African church and related missiological (theological) institutions to contribute to the integral development of nations.

Historically, Christian education has played a crucial role in fostering positive cultural transformation (Grudem & Asmus, 2013:316). To maintain this influential position, the church and related missiological (theological) institutions must forge authentic connections with the marketplace and ensure that their training curricula are carefully crafted to inspire societal cultural shifts. Since full-time paid ministers, such as pastors and missionaries, are unlikely to engage in proselytism within the marketplace, it is incumbent upon Christian professionals to facilitate the realisation of Pan-African development. Therefore, considering the commitment of religious leaders to actively participate in achieving Agenda 2063 and their pledge to mobilise their respective constituencies to do the same during the 2014 Consultation with African Faith-Based Organisations on African Agenda 2063 (AU & AACC, 2014:45, 46), this study seeks to assist churches and institutions of missiological education in adopting pertinent evaluation measures within the context of Agenda 2063.

1.2.3 Preliminary literature review

For decades, the world has encountered unprecedented pressures stemming from rapid changes in various aspects of life, leading to shifts in global population, economics, migration, globalisation, and more (McLoughlin, 2000:1; Zeller, 2015:43). While these changes have had certain negative impacts on the world and interpersonal relationships, they are also crucial for rethinking how individuals engage in missiology. The pace of urbanisation, the scale of migration, and the developmental challenges in the Global South—particularly within the African continent—demand a transformation of missiological paradigms. This necessity accounts for the resurgence of research related to marketplace missiology in the context of recent missiological discussions, particularly within global Protestant circles (Wagner, 2006b:60). Although the discourse surrounding marketplace missiology has not yet flourished in Francophone Africa, this study seeks to bridge the gap by examining the DRC as a microcosm for the broader geographical demographic. A chronological preliminary review of selected missiological publications was undertaken to achieve this, from the oldest to the most recent writings.

During the Fuller School of World Mission conference on missiological education for the 21st century, Winter (1993) elaborated on the topic of *Missiological Education for Lay People*. He identified three forms of missiology: intracultural, intercultural (“interchurch”), and frontier (“classical”) missiology. Intracultural missiology pertains to “the missiology of church growth” internally, whereby growth occurs either through the expansion of congregations or the planting of new churches within the same people group (Winter, 1993:78). Intercultural missiology is a form of cross-cultural missiology that focuses on examining believers' mission activities within a specific region of the world, as they engage with other believers across significant cultural barriers, potentially in other countries. Frontier missiology refers to the Pauline type of missiology in which believers engage with missions in areas lacking viable indigenous, evangelising church movements

(Winter, 1993:78-79). Winter emphasised the necessity of equipping the laity with the essential information and skills to establish “A Church for Every People”. He highlighted intercultural missiology and frontier missiology as appropriate forms of missiology for laity education, favouring the latter (Winter, 1993:78-79). In other words, Winter regarded mission-trained laypeople as missionaries in unreached areas or even in closed countries, but not necessarily within their daily work environment (in the cities). It is important to note that Winter made these reflections at a time when the focus of mission was on unreached people groups or cross-cultural mission, often to the detriment of reaching people within cities or megacities. This was justifiable as most “unreached people groups” concentrated in remote areas or the countryside. However, with the increase in urbanisation and migration, many “unreached peoples” are now concentrated in cities and urban areas. Therefore, focusing on an intracultural mission (“mission here") appears more practical. In this respect, this study differs significantly from Winter’s reflection, as it acknowledges the potential capabilities of laypersons as missionaries to, within, and through the marketplace to advance cultural renewal.

In his doctoral dissertation and article entitled *Toward a Marketplace Missiology*, the renowned proponent of “marketplace missiology," Johnson (2003; 2004; 2009), discusses various emerging aspects of this field. Neal Johnson contends that academic missiological communities must incorporate the concept of *missio Dei* (marketplace mission) into their curricula to stay vibrant and relevant in the modern context. On the one hand, Johnson’s (2003, 2004; 2009) research offers an intriguing, in-depth theory of marketplace missiology as a theological reflection on mission to, within, and through the marketplace, which falls within the scope of fundamental research in missiology. On the other hand, the final two sections of his seminal book, *Business as Mission*, Johnson (2009) not only expand on theories developed in his earlier research, which encompass various aspects of marketplace mission movements but also emphasise the practical elements of marketplace missiology, particularly regarding how to initiate and manage Business as Mission (a subset of marketplace mission). Although Johnson’s study provides a thorough theorisation and practicability of marketplace missiology, it diverges from the crux of this thesis, which emphasises the educational (teaching and learning) aspect of marketplace missiology. In summary, this study aims to bridge the “perspectival” gap.

When Stevens and Banks (2005) co-edited the book *The Marketplace Ministry Handbook*, they were Professors of marketplace theology at Regent College in Vancouver (Canada) and Dean of Macquarie Christian Studies Institute in Sydney, Australia, respectively. The book proffers practical operational definitions of the terms “marketplace”, “ministry", and “marketplace ministry” from a Christian perspective, as well as invaluable insights from expert contributors on key topics such as money, business, credit, workplace dress code, organisational culture, and retirement. Furthermore, the book establishes a significant distinction between work, job, calling/vocation, profession, and career. However, the discussions centre on the relationship between God and

the marketplace, work as a spiritual discipline, and how to navigate some pressures and dilemmas that arise in a work environment. The contributors to the book do not analyse the intricate connections between the marketplace, the church, and theological training. In contrast, this study explores the nexus and addresses the gap.

In his best-selling book *Anointed for Business*, Silvoso (2006) asserts that the marketplace is “the heart of our cities”, and identifies the demarcation between business and service to God as a threat to the advancement of the kingdom. Therefore, he contends that it is essential to address this issue by engaging marketplace Christians in ministering in the fullness of the Holy Spirit and participating in the transformation of the marketplace so that God’s kingdom may expand worldwide. However, Silvoso’s writing does not include the educational (teaching and learning) aspect as a vital element of marketplace missiology for empowering workplace believers.

Drawing on Martin Luther's advocacy for the “priesthood of all believers," Carstens’ (2011:70, 71) doctoral research entitled *Marketplace Missiology* posits that work is a vocation from God and that this vocational model of work was a dominant characteristic of Protestantism. However, towards the end of the 20th century, Volf (2001) criticised the traditional understanding of vocation, urging Protestants to move away from it, while others, like Hardy (1990; 1998), advocated for a more refined return to and rediscovery of Reformation and Puritan doctrines of vocation. This doctrinal position implies that not only monks and priests possess a vocation, but that any work undertaken by Christians can also be considered a vocation. From this standpoint, Carstens aimed to investigate a singular missiological position on place, space, and time, intending to complement the contemporary understanding of God’s missiological intention for Christians in their respective spheres of influence. Based on the analysis of the dissertation, it is evident that Carstens concentrates on marketplace missiology from theoretical (theology of work) and practical (engagement in marketplace mission/ministry) perspectives, neglecting the educational (teaching and learning) perspective. This study aims to address this gap. Furthermore, the methodology employed by Carstens was predominantly literary (theoretical), while this research bridges the methodological divide by employing both literary and empirical approaches.

McCrary’s (2018) study, titled *The Marketspace: The Essential Relationships Between the Sending Church, Marketplace Worker, and Missionary*, appears more practical and engaging. The study highlights that working Christians are a crucial component of every congregation and represent the missing link in the missionary force to fulfil the Great Commission in this generation. However, unlike ordained ministers, they are untrained, not commissioned to minister, and are not expected to engage in missions because they are deemed "unprofessional". Therefore, the study proposes a practical plan for training marketplace Christians, enabling them to share the Gospel with their neighbours and across nations. McCrary’s perspective is particularly significant for how marketplace Christians (the sent ones), the sending church, and the missionary team can

collaborate effectively for successful missionary project execution. However, McCrary's discussion addresses the issue of marketplace mission in the global (cross-cultural) context rather than the local context. Besides, it considers marketplace missionary equipment from the perspective of non-formal missiological (theological) training rather than formal education. The current study aims to tackle these shortcomings appropriately.

Another study of marketplace mission, particularly in Business as Mission, is conducted in Gort and Tunehag's (2018) book *BAM Global Movement: Business as Mission Concepts and Stories*. These authors analysed BAM from historical and global perspectives, allowing for BAM concepts (theory), theology, and stories that indicate Christians' endeavours to connect their Sunday beliefs with Monday praxis. The discussion focuses on the integrated approach (theory-practice) to training laypersons, proposed to bridge the sacred-secular/church-business divide. This proposed training was intended to be primarily business-oriented – highly specialised- whereas this study envisages contextual missiological education for marketplace Christians, regardless of their professions.

In my Master's research, I analysed the perception of mission by the Protestant church in the DRC (Mananga, 2020). While conducting the empirical investigation, one of the unexpected findings was that in 1975, the church's national synod decided to extend its provision of theological education through its faculty of theology to the Protestant laity. Surprisingly, for reasons unknown, the decision was never implemented. Therefore, one of Mananga's recommendations for future research was to conduct a study that could investigate how to bridge the gap between missiological (theological) education and the marketplace in the context of Covid-19 (Mananga, 2020:225). Thus, this missiological investigation aims to fulfil that recommendation.

Carnate-Atrero's (2021) doctoral dissertation, entitled *Young Disciples in the Marketplace*, was submitted to Asbury Theological Seminary for the degree of Doctor of Ministry. The study examined the most effective faith development practices for young adults aged 23 to 40 in the United Methodist Church in the Zambales District of the Philippines, aiming to design a marketplace-based discipleship programme. This dissertation shares some commonalities with Atrero's work. For instance, it focuses on the education and preparation of laypersons for the marketplace transformation. However, Carnate-Atrero took the gap between the church (the United Methodist Church) and the marketplace for granted, viewing it as the starting point for the overall research conducted. By doing so, he failed to develop useful insights from empirical and contextual data, which might have enabled him to thoroughly understand the phenomenon of the church-workplace divide within his specific context, thereby informing the training programme he developed, rather than concentrating solely on the global context. Carnate-Atrero's perspective diverges from the approach adopted in the present study because the lack of connection of the church or missiological education with the marketplace was assumed in the beginning but not taken for granted. In a similar

vein, Atrero proposed a non-formal training programme for a local congregation (the United Methodist Church) aimed at fostering both individual and church renewal. Conversely, this study suggests a formal missiological education for actualising sociocultural transformation in the DRC and Africa. Furthermore, Carnate-Atrero conducted his study in the context of the Philippines in Asia, while this study was performed in the context of the DRC in Africa. Bridging the geographical gap was crucial for this study. Finally, from a methodological perspective, Carnate-Atrero employed literary research, action research, and observational methods in his study to address the research questions. However, this research is an empirical descriptive case study that used literary and documentary analyses in conjunction with informal interviews and an open-ended questionnaire as data collection tools.

In summary, this literature review identified five types of gaps: temporal, methodological, perspectival, conceptual, and geographical. These can be categorised among contributors as follows: (1) the "temporal gap" noted in Winter's (1993) article; (2) the "methodological gap" concerning Johnson's (2003; 2004) research studies; (3) the "perspectival gap" observed in Silvoso's (2006) reflection, McCrary's (2018) book, and Stevens and Banks' (2005) co-edited book; (4) both "methodological and perspectival gaps" relating to Carnate-Atrero's (2021) dissertation and Carstens' (2011) dissertation; (5) the "conceptual gap" found in Gort and Tunehag's (2018) book; and (6) Carnate-Atrero's (2021) doctoral dissertation illustrating both "geographical, methodological, and perspectival gaps". It is crucial to note that among studies highlighting the "perspectival gap", some either failed to connect missiological education with the marketplace (e.g., R. Paul Stevens and Robert Banks's book as well as Carnate-Atrero's dissertation) or did not regard missiological training as an essential factor for the empowerment of laypersons (e.g., Silvoso's reflection, Carstens' dissertation). Others favoured intercultural over intracultural marketplace mission (e.g., McCrary's book). Nonetheless, a small portion of them concentrated on the training of laypersons from a non-formal educational perspective, overlooking the formal educational dimension (e.g., McCrary's book). In most instances, the "methodological gap" referred either to the application of research findings (e.g., Charles Neal Johnson's studies), data collection techniques (e.g., Carstens and Carnate-Atrero's doctoral dissertations), or the theory-practice nexus (e.g., Carstens' dissertation). Moreover, the "conceptual gap" typically related to the definition of marketplace (e.g., Gort and Tunehag's book). Finally, none of the reviewed works addressed a missiological curriculum.

1.3 Research questions

With this overview in mind, this thesis aimed to answer the following central research question: *What would be the contribution of the prevailing Protestant missiological education in the DRC to the materialisation of the African Agenda 2063 (AA-203)?* To address that central research question, the study discussed the following sub-questions:

1) What are the major trends in Protestant missiological education in the DRC?
2) In what ways do Protestant missiological training programmes in the DRC relate to the marketplace?
3) In what ways does the prevailing Protestant missiological education in the DRC contribute to transforming national culture?
4) In what biblical paradigms can Pan-African marketplace missiology be grounded to be more relevant to the AA-2063?

1.4 Research aim and objectives

1.4.1 Research aim

The focal aim of this study is to critically evaluate the contribution of the prevailing Protestant missiological education in the DRC to the materialisation of the AA-2063.

1.4.2 Research objectives

To attain this main purpose, the study seeks to fulfil the following specific objectives:

1) To identify and evaluate the major trends in Protestant missiological education in the DRC.
2) To investigate the level of interconnectedness between Protestant missiological training programmes (curricula) in the DRC and the marketplace.
3) To evaluate the degree to which the prevailing Protestant missiological education in the DRC contributes to transforming national culture.
4) To locate and study biblical patterns that provide a solid bedrock for Pan-African marketplace missiology to be more relevant to the AA-2063.

1.5 Central theoretical argument

Based on the problem statement in Section 1.2, the central theoretical argument of this study is that the labels "Ecumenism, Mission, and Religious Studies" and "Missiology" on the one hand, and "ecumenical" and "evangelical streams" on the other, can be identified as major trends that have prevailed in mission studies in the DRC, particularly over the last three decades. Furthermore, the study assumes that, in the light of empirical investigation, the connection between Protestant missiological training programmes in the DRC and the marketplace is debatable and uncertain and that the commitment of Protestant missiological institutions to transforming national culture is weak and insubstantial. Issues such as corruption, theft, disrespect for public property and the law, ethnic rivalry, and so forth would continue to hinder development efforts. These assumptions may lead to reimagining missiological education in the DRC to ensure its relevance to the AA-2063.

Some biblical references served as starting points in identifying and discussing some biblical models for marketplace missiology across its three dimensions (theoretical, practical, and educational). They include Genesis 1:27-28; 2:8-15; 39:1-6; 41:38-49; Daniel 6; Matthew 9:35-10:32; 28:18-20; Luke 1:1-4; Acts 1:1-2; 17:16-34; 19:8-10; 1 Corinthians 10:31; 2 Corinthians 5:17-20; Ephesians 1:7-10; 4:28; Colossians 1:1-20; 3:22-24; and 1 Thessalonians 4:9-12. Teachings or truths derived from studying some of these biblical texts provided the normative perspective for the discussion and analysis of the major findings. The following sections outline the methodological route map to examine these texts.

1.6 Research methodology

Regardless of the discipline, academic inquiries adhere to established methods and procedures, and utilise reliable tools and resources (Gilbert, 2018:2). This study is qualitative (unstructured) research conducted from an evangelical perspective (Kumar, 2011). The reason for the use of the qualitative approach is simple. Firstly, the research project is “interpretive” as the researcher interpreted the problem he sought to understand. According to Creswell (2007:39), qualitative research involves the researcher’s interpretation of what he observes, hears, and comprehends. Secondly, as Denscombe (2010:238) argues, this type of research engages a small number of respondents to provide an in-depth study and a thick (rich and complex) description of the problem under investigation; a thick description that is only possible with limited numbers (numerical data). Thirdly, the research project focuses on data collection in a natural setting and employs diverse data sources, using inductive data analysis alongside words or visual images (Creswell, 2007:37; 38; 2014:185, 186; Denscombe, 2010:237). Finally, this researcher served as a key instrument for data collection, as he gathered information in the field by interviewing participants and examining documents (Creswell, 2007:38; 2014:185). The following subsections discuss the type of research, the research design (research approach or strategy), and the data collection and analysis techniques.

1.6.1 Research design

In terms of research objectives, the nature of a study can be categorised as descriptive, correlational, exploratory, or explanatory (Kumar, 2011). This study is best described as a descriptive-empirical multiple-case study because the research problem poses a direct “what” question, specifically the core research question that seeks to analyse the contribution of Protestant missiological education in the DRC to the realisation of the AA-2063. Kumar (2011) and Vyhmeister (2008:151) assert that descriptive research seeks to describe what is prevalent concerning a situation or problem, thereby bringing reality to light. Descriptive research typically centres around the question, “What is going on?” during data collection and analysis (Osmer, 2008:33).

The study is empirical as it included a fieldwork component, aiming to address the research questions by gathering data in the field through interviews, documents, and a questionnaire. The research design is a qualitative case study. The rationale behind choosing this research design is that a case study is ideally suited for small–scale research projects and in-depth, holistic investigations, particularly when more than one research instrument is required. Moreover, the utilisation of the case study has aligned more with the qualitative approach than with the quantitative approach (Denscombe, 2010:53, 54, 55). Additionally, the current research design is a multiple-case study. The Centre Universitaire de Missiologie (CUM), Université Protestante au Congo (UPC), and Université Shalom de Bunia (USB) comprised the three units of analysis.[4]

1.6.2 Data collection methods in relation to research questions

Researchers usually use methods such as questionnaires, interviews (including focus groups), observation and documents to collect empirical data (information) and address their research questions (Denscombe, 2010:153). This study utilised the following data collection methods to answer the research questions referred to in section 1.3.

1.6.2.1 Research question #1

Literary research and documentary analysis were conducted to evaluate the major trends in Protestant missiological education in the DRC.[5] Therefore, the following significant publications proved to be helpful: catalogues, brochures, and portals of missiological (theological) institutions in the DRC and other parts of the world; minutes of the synodal meetings of the Church of Christ in Congo (CCC); Lygunda's (2011*) Missiologie*; Lygunda's (2020) *Le Protestantisme Congolais selon les Géniteurs Lointains et Immédiats*; Lygunda's (2023) *Des Missiologies Importées*; Nzash Lumeya's (2015) *Missionary Formation through Formal Education*; and Munayi's (1984) *Les vingt-cinq Ans de la Faculté de Théologie Protestante au Zaïre, 1959-1984*. In addition to this list, the Loi-Cadre de l'Enseignement National de la RD Congo (2014) and the related normative framework (cadre normative, 2018) are also included.

1.6.2.2 Research question #2

Documentary analysis, informal or unstructured interviews (annexures F & G) and an open-ended questionnaire (annexures H & I for academic participants and J & K for student participants) were used to investigate the extent to which Protestant missiological training programmes in the DRC and workspace are connected. The questionnaire was valuable for collecting data from student

[4] Chapter Five describes these units of analysis (CUM, UPC and USB) with ample details.
[5] This study distinguishes documentary analysis from literary research. Documentary research here is deemed to be a component of empirical research and then refers to the analysis of documents found on investigation field. Literary research, in contrast, has no empirical component and focuses on scholarly writings generally found in the library, either online or not.

respondents whose level of research participation and number did not require the interview option (annexures J & K), as well as from academic respondents who were unavailable for a one-hour interview (annexures H & I). Training programmes, handbooks, websites (portals), and related documents (e.g., records of meetings from the Church of Christ in Congo (CCC), published reviews and books from theological institutions, and publications by faculty members) were consulted to understand the nature, content, and relevance of the missiological programmes offered by Protestant missiological schools or faculties. For instance, Martens and Lumeya's (2015) *Missionary Formation through Formal Education* and Mushila's *Présentation de la Faculté de Théologie de l'UPC, 2009-2010*, to name a few. Similarly, informal or unstructured interviews were carried out to understand the opinions and perceptions of academic leaders regarding the issue (for example, those from academic deans, deans, associate deans, and department heads of missiology in Protestant missiological and theological institutions).

1.6.2.3 Research question #3

The study employed literary research, documentary analysis, informal and unstructured interviews, as well as a questionnaire to assess the extent to which the prevailing Protestant missiological education in the DRC contributes to the transformation of national culture. The questionnaire was specifically designed for the same respondents and reasons as outlined in section 1.6.2.2 above (see annexures H & I for academic respondents and J & K for student respondents). The interviews were also designed for the same respondents as mentioned above (refer to annexures F & G). Additionally, the following documentary sources were analysed: official reports from the Agence de Prévention et de Lutte contre la Corruption (APLC),[6] Transparency International and Bosela Eale's (2015) *Justice and Poverty as Challenges for the Christian Churches*.

Regarding the methods for answering the first two research questions, interviews were conducted to gather data from academic authorities (academic leaders) of missiological institutions. This category of research participants was strategically selected for the study because they are directly responsible for designing and implementing the curricula, which may or may not reveal clues about the sacred-secular divide (SSD) that has significantly impacted numerous missiological (theological) institutions worldwide. As previously stated, academic leaders who were unavailable for a one-hour interview and student respondents were given an open-ended questionnaire. The remaining academic respondents were selected for interviews.

[6] *L'Agence de Prévention et de lutte contre la Corruption* (Agency for the Prevention and Fight against Corruption) is a specialised service of the President's office in the DR Congo, primary mission of which is to define and elaborate programmes designed to detect actions considered to be corruption or an offense similar to it; to carry out any studies and conduct the necessary investigations; to initiate investigations with a view to punishing any person or organisation involved in acts of corruption and money laundering and similar acts in accordance with the regulations in force (cf. *Ordonnance n° 20/013 bis du 17 mars 2020*).

The rationale for utilising multiple and diverse sources of evidence is known as “data triangulation," which generally indicates a significant strength of case study data collection (Yin, 214:119). Although the credibility of sources in documentary investigation presents a challenging issue, documents provide the advantage of being a “cost-effective” data collection method (Denscombe, 2010:232). Corroborating data from documents with data from interviews and the questionnaire reduced the severity of the credibility issue (i.e., through triangulation). Similarly, despite their time-consuming nature, interviews offer the added advantage of providing depth and richness of information and a higher response rate. The fact that interviews are conducted with a small number of respondents also alleviates concerns regarding their duration (Denscombe, 2010:181). The open-ended research questionnaire is also beneficial as it allows for the collection of information (opinions, views, and understandings) that is more likely to capture the complete richness of the perspectives held by respondents (Denscombe, 2010:156-157, 165).

Chapter Five details the route taken for conducting interviews, administering the questionnaire, and accessing the records. Issues related to access to the research site, informed consent of participants, procedures for administering and collecting the questionnaire, and scheduling interviews, among others, are elaborated upon in the chapter regarding empirical research.

1.6.2.4 Research question #4

The relevant sections of Scripture were identified and studied theologically from an evangelical viewpoint to discern biblical patterns that offer a solid foundation for a Pan-African marketplace missiology more pertinent to the AA-2063.

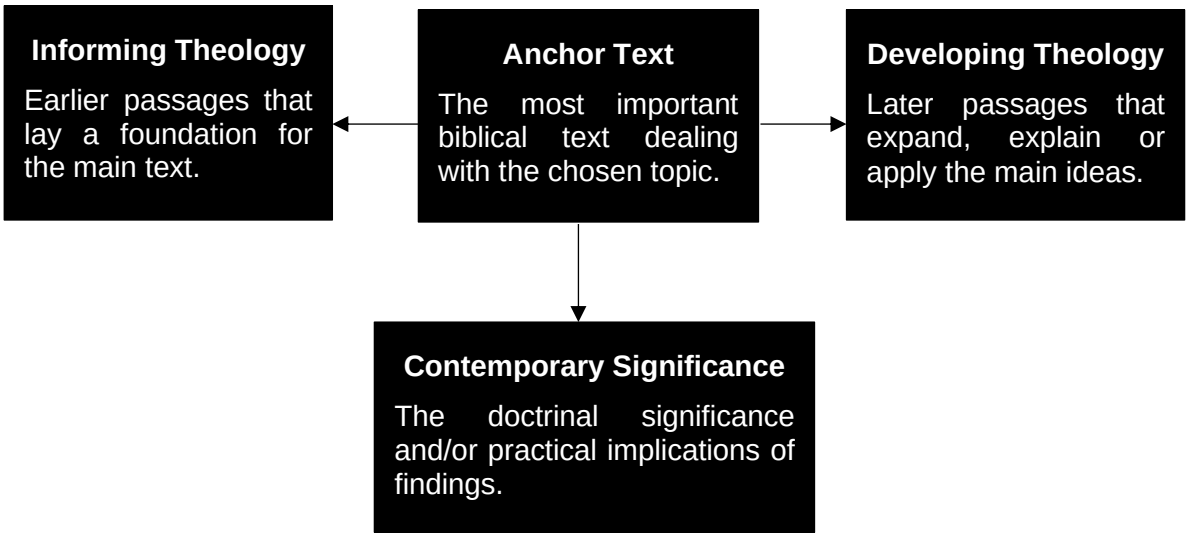
Researchers often employ more than one approach to theological study. From an evangelical perspective, two types of theological studies have emerged: the “basic” and “systematic” approaches (Osborn, 2006:406-409; Smith, 2008:189-196). The basic approach reflects on a particular doctrine or topic, tracing it through Scripture and the history of dogma, and then attempts to formulate it accurately for the contemporary era. The systematic approach holistically analyses and reconstructs a model by collating several doctrines or topics. For both approaches, it is essential to identify and thoroughly exegete all the biblical texts that relate to the topic or doctrine under study, ensuring the credibility of the research within their context. Therefore, such theological study approaches are time-consuming and require extensive effort that seamlessly transitions into multiple sections or even chapters. Given the multidisciplinary nature of the current missiological study and time and space constraints, the researcher opted for and adapted Kevin Smith’s (2008:196-200) framework entitled “Alternate Design for a Theological Study". This framework is well-suited to the nature of this study as it engages in a straightforward biblical study of numerous texts that were found non-adapted.

The theological study method adapted from Smith’s “Alternative Design for a Theological Study" involves conducting a straightforward biblical study (rather than an in-depth exegetical study) of one

key biblical passage (anchor text) (Smith, 2008:197). A survey of other relevant texts informs the biblical study. Simply put, the anchor text is examined alongside earlier biblical passages that provide the "informing theology". Subsequent biblical texts, supplying the "developing theology", are analysed to demonstrate how they elucidate or develop the theme of the anchor text.

Generally, two steps are involved in informing theology: (1) identifying and analysing relevant texts, and (2) synthesising and summarising the overall teaching. The core of the study is the biblical examination of the anchor text, which is a main biblical passage addressing marketplace missiology, the topic under investigation. The section on developing theology is similar to the one on informing theology, with the distinction that it explores how the key theme or topic is further developed and applied in subsequent biblical passages (Smith, 2008:198-199). Figure 1.1 illustrates how Smith's adapted method functions.

Figure 1.1: Alternate design for a theological study



1.6.3 Population and sampling

The population selected for this study consists of the target group of individuals who possess shared characteristics that align with the research interests (Tshuma & Mafa, 2013:122).

1.6.3.1 Population

This study distinguishes between "target population" and "accessible population". This distinction is crucial, as comprehending the nuances within the realities of the research population would be challenging without clarifying it.

The target population refers to the focal group of interest in research, which is the group to which the researcher would likely generalise the study's findings (Roberts, 2010:150). For this study, the Protestant missiological institutions in the DRC, specifically those affiliated with the Church of Christ in Congo (CCC) and related entities, constituted the target population. However, the size of this population was so large that it could not be used to collect information. Consequently, a more sizable and practical unit of analysis termed the accessible population, was selected.

In contrast to the target population, the accessible population is considered 'the case" or the "unit of analysis', which is often defined by a role, a small group, an organisation, space or environment, a community or settlement, an event, a time space, a process, culture or subculture, or even a nation (Miles et al., 2014:28, 29; Yin, 2014:26). In addition to various theories, prior studies, or professional experience, Fohle Lygunda (2018:267) posits that the research context, along with the inquirer's experience and reality, may also play a role in defining a unit of analysis. For this study, the Université Protestante au Congo, the Centre Universitaire de Missiologie, and the Université Shalom de Bunia constitute the accessible population, which serves as the units of analysis. Therefore, this study is characterised as a multiple-case study.

These theological institutions (the three cases or units of analysis) were selected for their historical and strategic value. The Université Protestante au Congo (UPC), established in 1959 as a faculty of theology, now serves as the alma mater for Protestant theology studies in the DRC (Hobgood, 1998:25-26, 30-31, 34). The UPC and the Centre Universitaire de Missiologie (CUM) are the first two Protestant theological schools that pioneered the inclusion of mission studies in the 1990s in the DRC and Francophone Africa (Lygunda, 2018:324). Missiological studies at CUM, UPC, and Université Shalom de Bunia (USB) are the most established in the DRC. Currently, UPC and USB are the only theological institutions offering postgraduate programmes in missiology or the science of missions. Thus, insights gained from these three universities (UPC, CUM, and USB) can reflect the landscape of missiological and theological education in the DRC.

1.6.3.2 Sampling

According to Tshuma and Mafa (2013:122), a sample denotes a limited group of individuals or cases chosen from all the possible respondents within a population where the study is being conducted. Consequently, sampling "is the process of selecting some individuals for a study in such a way that the individuals represent the larger group from which they were derived" (Roberts, 2010:150).

The study utilised non-probability sampling, particularly "purposive sampling." This sampling relies on the principle that the most valuable information can be gathered by concentrating on a deliberately selected, relatively small number of cases (individuals) based on their relevance to the issue or theory under investigation and their privileged knowledge or experience regarding

the research problem (Denscombe, 2010:34-35). This is a preferred choice because, in a qualitative inquiry, the samples (or instances) are likely to be chosen deliberately (purposefully). The goal of selecting specific instances is to yield the most relevant and abundant data possible regarding the research problem (Yin, 2016:93). Similarly, the intrinsic characteristics of a qualitative case study (e.g., the study in question) are most appropriate for smaller groups of individuals situated within their specific contexts and studied (Miles et al., 2014:31).

For this study, the inclusion criteria for selecting participants for data collection were as follows: (1) serving as a rector (if applicable) or academic dean of a Protestant educational institution, including the faculty of theology or missiology; (2) holding the position of dean or associate dean of the faculty of missiology/theology; (3) being the head of the department of missiology; or (4) fulfilling the role of postgraduate programmes director in a faculty of theology (if applicable). Moreover, individuals from these four groups needed to be missiologists or, at the very least, theologians who could participate freely in research. Ideally, they should understand the problem being studied and related topics, such as the African Agenda 2063 (AA-2063). Furthermore, selected participants were expected to have at least three years of experience in an academic setting. Participants with physical disabilities or mental challenges were excluded. The same deselection criteria applied to individuals with fewer than three years of academic experience and those outside the DRC. Those selected according to these criteria were either interviewed or given an open-ended questionnaire, depending on their availability for a one-hour interview.

Students from CUM completing their bachelor programme, along with graduating students from UPC and USB's advanced (Master's) programme in missiology, participated as supplementary contributors in the research project. Their involvement as additional respondents aimed to assess their awareness of the African Agenda 2063 (AA-2063) and reasons for choosing missiology over other disciplines (such as economics, politics, etc.), thereby drawing related implications for the research problem. Insights gained from these students provide significant clarity in understanding the phenomenon under investigation. In addition to the criteria of being in the final year of undergraduate studies or an advanced (Master's) study programme, student research participants should be available to respond to the research questionnaire willingly.

The rationale underpinning such targeting relies on clear facts. Firstly, academic leaders were regarded as effective representatives of the accessible population due to their strategic positions within their educational institutions. Secondly, as academic authorities, these participants could contribute significantly to understanding the research problem being studied. They are often key members of ad hoc committees responsible for designing theological study programmes; thus, they are likely to provide relevant information for research analysis, such as offering insider insights into the relationship between missiological/theological curricula and the marketplace or the contribution of missiological studies to the achievements of the AA-2063.

1.7 Clarification of Concepts

There is no single meaning for a term or concept; rather, the contexts of application shape its meaning and enable it to be decoded and comprehended. Therefore, it is crucial to clarify the key concepts of this study by providing their "operational definitions" (Bui, 2009:34). The key concepts discussed in this study include (1) Pan-Africanism, (2) marketplace, (3) marketplace mission, (4) marketplace missiology, (5) educational approach, (6) missiological education or studies, (7) Protestant missiological education/studies, and (8) African Agenda 2063.

1.7.1 Pan-Africanism

The adoption of the term **"Pan-African"** in the phrase "Pan-African marketplace missiology" (cf. research question #4) in this thesis is intentional for specific reasons. Primarily, I aim to emphasise the necessity of a contextual and engaging missiology for Africa in the 21st century. Therefore, my use of the term "Pan-African" alludes to the philosophical concept of Pan-Africanism, which embodies Africa's quest for cultural, socio-economic, and political integration and significance (Asante, 1993:724, 725, 726, 727, 733) and is articulated in the African Agenda 2063. Pan-Africanism is a tool for continental integration and economic decolonization (Asante, 1993:741). Therefore, the use of the term Pan-Africanism here must not be misunderstood as a form of antagonism or hatred towards the West, nor should it be viewed as a tabula rasa of the entire colonial legacy. Conversely, my argument is that African scholars should interpret the Western encounter with Africa in their pursuit of African cultural identity or in their journey towards becoming the individuals God intended Africans to be. As a Hausa proverb states: "It is the eye that has seen the smoke that will perceive the fire." Falola (2003:20) endorses the principle articulated by this proverb when he states that without understanding the engagement with the West, scholarship tends to be rather superficial and merely defensive. Therefore, Pan-Africanism, as employed in the context of this study, must not be mistaken for the international black network that fosters a historically dynamic relationship between continental Africa and its diaspora, nor should it be conflated with Pan-Africanism as a movement of liberation (Asante, 1993: 744, 746, 748; Harris, 1993:5-8).

Based on the foregoing, the concept of "Pan-African marketplace missiology" suggests that marketplace missiology is in harmony with Africa's pursuit of self-sustaining development, thereby affirming its holistic dimension. The term "Pan-African" also suggests that marketplace missiology, like theology as a whole, should be "contextual" – meaning it must be firmly rooted in an African theoretical framework.[7] In other words, the label "Pan-African" in the phrase "Pan-African

[7] To capture the nuance about "contextual" (which contrasts with "contextualised"), readers should refer to section 2.2.2 of this study. Fohle's (2023) recent book (Chapter 24) and Mananga's (2021) contributing chapter to the collective book *Révolution dans les Recherches Missiologiques en Afrique Francophone*, of which he is co-editor, and to other specialised books on the subject.

marketplace missiology" serves as a reminder that marketplace missiology should be articulated and practised by Christian Africans within their sociocultural context (Africa), for their own benefit and global advantage (Johnson *et al.*, 2018; Lygunda, 2023c; Mananga, 2021; Sanchez, 2015:281). The epithet "Pan-African" thus asserts that marketplace missiology ought to be grounded in African culture and context. Furthermore, "Pan-African" imbues missiology with a sense of vitality rather than a speculative quality.

1.7.2 Marketplace

The term **"marketplace"** can be defined either narrowly or broadly. In a narrow sense, it refers simply to business as commerce. According to Silvoso (2006:15), the marketplace encompasses business, education, and government. Stevens (2001:7) describes the marketplace as "a place where goods, services and values are exchanged, whether this place is a stock exchange, shop, mall, village marketplace, internet, trade show or convention". This study employs the term "marketplace" in a broader sense. Therefore, the understanding of the marketplace here encompasses various spheres of activity, including politics (government or parliament), commerce (business), education, agriculture, engineering, mining, medicine, sewing, household, banking, and more. Furthermore, in this study, the concept of "marketplace" incorporates both the formal and informal sectors. The point here is that the concept of the marketplace encompasses both the mission field and the mission itself. These two perspectives contributed to the development of the faith community and the human community, respectively (Stevens, 2001:14). The terms marketplace, marketspace, workplace, and workspace are used interchangeably in this thesis to refer to the world of work.

1.7.3 Marketplace mission

Marketplace mission is not merely about tentmaking, nor solely about the concepts of business as mission or the Great Commission enterprise; rather, the opposite is true. The latter are integral to the former, sufficiently distinct, yet not separate from it. Marketplace mission encompasses the act of engaging in mission to, within, and through the marketplace.

1.7.4 Marketplace missiology

In this study, **marketplace missiology** refers to an interdisciplinary reflection on mission *to*, *within* and *through* the marketplace, utilising theological, historical and various social scientific methods. The reflection aims to enhance the understanding of God's mission, while systematically organising and articulating conclusions with the purpose of transforming marketplace cultures and society. It is critical to clarify that the focus of this scientific (theological) reflection encompasses both marketplace mission theory (theology), marketplace mission practice, and marketplace mission teaching (instruction for God's mission to, within, and through the marketplace). This

reflection aligns entirely with the trilogy of orthodoxy (theory), orthopraxy (praxis), and Didache (teaching).

1.7.5 Educational approach

The educational approach emphasises how education is delivered. It concerns the teaching and learning process (Lygunda, 2018:31). What theological education requires is a more integrative approach (Chalan *et al.*, 2017:2). Integration in theological education may aim to (1) establish connections between subjects of theological studies, (2) bridge the gap between theory and practice, and (3) cultivate the triangulation of knowledge (orthodoxy), character/virtue (orthopathy/orthokardia), and skills (orthopraxy) (Chalan *et al*., 2017:3, 4, 5). Findings of empirical research on missiological education in the DRC and the related discussions determined which of the three understandings of integration was worth proposing.

1.7.6 Missiological education

Etymologically, the English word “education” comes from the Latin word *ex* (meaning “out”) and *ducare* (meaning “to lead”). Education is an intellectual, experiential, and spiritual preparation designed to guide students out of ignorance or confusion and into the truth (Sumner, 2017: 48; Harris, 2017: 75). This research project pertains to higher education in the context of colleges and universities. In the DRC, higher education includes any training programme provided after secondary school through Instituts Supérieurs (colleges) and Universités (universities) accredited to confer bachelor’s, master’s, and even doctoral degrees. Thus, missiological education is understood here as studies pursued at the bachelor’s, master’s, or doctoral level.

1.7.7 Protestant missiological education

Protestant missiological education refers to missiological training provided by a theological college, school, or university operating under the Church of Christ in Congo (CCC) or by any educational institution that, due to its significant partnership with the CCC, considers itself part of this great ecclesial community.

1.7.8 African Agenda 2063

The **African Agenda 2063** (AA-2063) is a 50-year plan for Africa’s sustainable and holistic development (2013-2063). To make the design process of the agenda more inclusive, the African Union Commission (AUC), in partnership with the All Africa Conference of Churches (AACC), organised a consultation for African Faith-Based Organisations on the 5th and 6th of November 2014 (AACC, 2014:v, vii, 11). At the end of the consultation, a statement affirming the commitment of African Faith-Based Organisations to the AA-2063 was produced and circulated. The Heads of African States and Governments adopted the final draft of the Agenda in January 2015,

encompassing all its aspirations, goals, and strategies (AUC, 2015:12-24). Following this, each African country was held accountable for the fulfilment of the AA-2063.

National Culture

The definition and meaning of culture are generally broad. According to Falola (2003:1), culture may encompass values, beliefs, texts relating to these beliefs and ideas, various daily practices, aesthetic forms, systems of communication (e.g. languages), societal institutions, and a range of experiences that reflect people's way of life. It serves as the foundation for an ideology aimed at fostering both political and economic changes. In the context of this study, national culture acts as a sort of super-glue that unites the people of a nation and provides them with a sense of identity, which is observable through a series of successive and shared "layers" or levels of understanding, such as behaviour, values, beliefs, and worldview (Kwast, 2009:398, 399). Behaviour constitutes the outermost and most superficial "layer" of what can be observed in culture and refers to how things are done. A key question one might ask when considering behaviour is, "What is done?" Values represent the various choices people make in society regarding what is good, beneficial, or best, and they reflect an underlying system of beliefs. Beliefs provide a deeper understanding and answer the question, "What is true?" One can differentiate between operating beliefs (those that influence values and behaviour) and theoretical beliefs (the stated creeds that have little practical impact on values and behaviour). A worldview comprises fundamental cognitive, affective, and evaluative presuppositions held by a group of people concerning the nature of things, which they use to structure their lives; it represents a particular perception of reality in areas such as the divine, humanity, and the universe, etc. (Gilbert, 2015:334; Hiebert, 2002:13). Some examples of worldviews include biblical worldview, animism, modernity, Enlightenment, postmodernity, and post-postmodernity (meta-modernity), among others. One can aptly assert that Romans 12:2 refers to these four key components of national culture (part of this world system) when it states, "Don't be *like the people* [do not copy the behaviour and customs (values)] of this world but let God change *the way you think* [worldview] … " (CEV; emphasis added). Therefore, worldview transformation is central to what we refer to as conversion and cultural transformation (Hiebert, 2002:15-16). It is a crucial aspect of biblical conversion and has implications for missions and Gospel contextualisation, as well as "contextedization",[8] particularly in mediating the message, adapting evangelistic strategies, "inculturating" ecclesiology and leadership, and incarnating theology. The following section focuses on the ethical aspects of this study.

[8] "Contextedization" is a new concept coined by DR Fohle Lygunda, which is briefly explained in Subsection 2.2.2.

1.8 Ethical considerations

The issue of ethics may arise from various aspects of a research project. As empirical research, this study carried a certain degree of risk as it involved human participants. However, several factors reduced the risks to a minimal level (ethics approval number NWU-00867-22-A6). The first factor relates to the fact that the research did not involve vulnerable subjects such as the poor, widows, orphans, minors, students, or persons living with disabilities, among others. The second and most crucial factor is that the study was conducted in accordance with several core principles: (1) the principle of scientific rigour, (2) the principle of optimisation of potential benefits, and (3) the principle of voluntary participation.

Regarding the first principle, this qualitative study aimed to achieve scientific rigour through a robust research design and methodology likely to yield reliable conclusions. Thus, involving participants in a scientifically rigorous study was inherently ethical because it could not unnecessarily expose research participants to risks of harm and inconvenience, nor could it violate the fundamental principle of respect for individuals.

Concerning the second principle, the study presents two potential benefits: knowledge and satisfaction. Regarding knowledge, missiological and theological institutions in the DRC could learn from the relationship between missiological training programmes and the marketplace, as well as the extent to which they currently contribute to the realisation of the AA-2063. Consequently, these institutions could derive a sense of satisfaction, as this learning would enable them to enhance their contribution towards achieving the AA-2063.

Regarding the principle of voluntary participation, this researcher conducted the study respectfully, upholding the autonomy and self-governing ability of the research participants. He achieved this by ensuring that respondents' participation in the research project was entirely voluntary. Participants’ consent was ensured by completing the informed consent form. The form emphasised information about research, benefits, costs, and reciprocity; harm and risk; privacy, confidentiality, and anonymity; honesty and trust; the reason for selecting the participant; and expectations regarding contributions. Each prospective respondent voluntarily and willingly filled in and signed the form before participating in the study.

Applying these core principles could, in part, ensure that this research project would do better than cause harm to research participants. Indeed, risks were minimised to the greatest extent possible, and even the remaining risks may be justified by the context of the study.

Special attention was given to the ethical issues before commencing the overall study and engaging in data collection, analysis, reporting, sharing, and storage (Creswell, 2014:92-95). Therefore, before recruiting research participants, the researcher sought the cooperation of the

gatekeeper to gain access to them. In accordance with the law currently in effect in the DRC, no legal authorisation was required. However, a permission letter, previously issued by the office of the president of the Church of Christ in Congo (the gatekeeper), was sufficient (cf. annexure A). The recruitment of research participants was then initiated in accordance with the research schedule approved by the president's office. To conduct the recruitment, the investigator employed an informed consent form that adhered to the North-West University research ethics requirements, which the selected respondents completed (see Section 5.8.2 and annexures B, C, D & F). The participants chosen for interviews and questionnaires were then given a maximum of one week to indicate their decision to participate or not through the consent form. Follow-up requests for the participants' decisions were made via telephone.

Regarding participants' expectations during data collection, it was anticipated that research participants would engage in a one-hour interview, which could be conducted in their office or another suitable location of their choice, ensuring minimal distractions; alternatively, they could complete a questionnaire. Furthermore, they were expected to respond to questions as fully and honestly as possible.

Furthermore, the research findings will be solely utilised for this study. They may be presented at a conference and published in an academic journal or a book. In such a case, the researcher will continue to employ pseudonyms and may modify some identifying details to protect participants' anonymity. At the participant's request, the researcher will furnish him with a summary of the findings.

Furthermore, concerning privacy and confidentiality, only the researcher accessed personal information and records from research participants. Interviews were conducted in the participants' offices or nearby locations where they felt safe, and no one else had access to this personal information and records except the researcher. Confidentiality was ensured by anonymising data (information and documents) from research participants during the investigation and afterwards. No participants' actual names were (or will be in the future) used in any publication of the findings of this research study; only pseudonyms will be employed. The findings of this study were utilised solely for this study.

1.9 Significance of the study

This study, which examines the contributions of the prevailing Protestant missiological education in the DRC to the realisation of the African Agenda 2063 (AA-2063), is critical for various reasons, namely its significance for the broader discipline of missiology, the community to be served, and the researcher and his ministry.

1.9.1 Significance for the discipline of missiology

This study contributes to the existing knowledge in the field of missiology by addressing a significant gap in marketplace missiology—the absence of an educational (teaching and learning) dimension within this area in the DRC and Francophone Africa. In this context, I proposed a "Pan-African marketplace missiology" (see Section 6.3.4), which represents an integrated approach to missiological education tailored to the African context. Drawing inspiration from the philosophical ideal of Pan-Africanism as outlined in the African Agenda 2063, Pan-African marketplace missiology aims to enhance the interconnectedness between missiological education and the marketplace by emphasising the educational component (teaching and learning), which remains a crucial missing link in marketplace missiology in the DRC and Africa. Therefore, this study provided institutions of missiological education with a model for marketplace-oriented missiological training programmes for professional Bachelor's and Master's Degrees (see Section 6.3.6). These training programmes aim to produce Christocentric workers capable of building a marketplace movement of disciples committed to the Lord Jesus Christ (diaspora or extended church) as a basis for cultural transformation.

Furthermore, I proposed the "Ephesus model" for theological education as a solid biblical foundation on which Pan-African marketplace missiology must be grounded to remain relevant to the AA-2063 (see Section 6.3.6). This model is an essential complement to the Berlin, Jerusalem, Auburn, New Delhi, and Antioch approaches to theological education discussed in Section 2.3.7, as it explicitly bridges the gap identified by these earlier models between missiological (theological) education and the marketplace.

Ultimately, this study formulated a new theory by offering descriptive explanations of the investigated issue (the contribution of the prevailing Protestant missiological education to the materialisation of the African Agenda 2063) based on data gathered to address the central research question, thereby interpreting these data. In line with Creswell (2014:64,65), Edgar Elliston (2011:68) asserts: "As one has described what has been or is true in a situation and then provides an explanation of the phenomena, a theory is developed." The in-depth description of the problem presented in this study revealed what was previously unknown: the interconnectedness between Protestant missiological education in the DRC and the marketplace remains debatable and minimal. Therefore, further research could fruitfully utilise this theory as a working hypothesis to formulate new theories.

1.9.2 Significance for the community to be served

Regarding the community to be served, the study assists the church and related missiological institutions in enhancing their practices. During the 2014 consultation with African faith-based organisations on the AA-2063, a key critical concern for the realisation of the AA-2083 was to

“examine each country and evaluate where we stand today in relation to this purpose and objective” (AUC, 2015a:34). This statement illustrates the seriousness of the concern and the need for appropriate solutions to the political, economic, and sociocultural challenges in Africa. Considering the research findings, this study identified several key obstacles to realising the AA-2063. It provided the church and related tertiary missiological institutions with valuable practical suggestions to enhance their contribution to the realisation of the African development plan (see Chapters Six and Seven). For instance, these missiological entities will explore how their curricula can relate to the marketplace and help transform national culture. Should the entities acquire this understanding, they will continue self-evaluating and reflecting on the best ways to develop more responsive curricula suited to the African context or the AA-2063.

1.9.3 Significance for the researcher and his ministry

On a personal level, this study holds significant value for me. As a staff member of the Centre International de Recherche Interdisciplinaire (CIRI), I have developed a clear understanding of the current state of marketplace missiology worldwide and acquired the necessary skills to design and conduct independent and advanced research. The experience gained from this research study serves as essential cognitive capital for future research projects.

Regarding my pastoral ministry, this study assists me in broadening my perspective on the role of the laity. As a senior pastor for nearly twenty years, whenever I encountered a young working Christian—be it an engineer, lawyer, or businessman—who was zealous for God and possessed a love for Him, paired with abilities suited for ministry, my first instinct was to encourage him to become a professional, paid pastor responsible for establishing a new local church or to take on a role as a paid church leader with numerous fulfilling responsibilities. I was so spiritually myopic that I could not envision the young worker of the future as a good missionary in his workplace. I could not conceive that Christian engineers, businesspeople, lawyers, accountants, taxi drivers, police officers, civil servants, and sellers within the congregation should receive formal training, be recognised, and be sent out as church missionaries in their respective work environments. Through this study, I learned that the church is not only the "ecclesia” (gathered church) we are familiar with; it is also the "diaspora” (scattered or extended church). Challenged by the findings and conclusions of this study, my perspective on lay ministry and God’s mission has changed so profoundly that I now have a dream to dedicate the rest of my life to training working Christians as missionaries within and through the marketplace, serving as agents of political, economic, and sociocultural transformation for the African continent.

1.10 Delimitation and limitations

For this thesis to be considered scientifically relevant and sufficiently researched, it was crucial to engage in an in-depth scholarly inquiry while being mindful of the stipulated duration of study set

by North-West University. Therefore, I intentionally limited the scope of the study by situating it within the context of the Protestant missiological institutions of the DRC. Despite its limitations, the study provides invaluable insights into missiological education and transformation that transcend geographical boundaries.

Regarding data collection tools, documents were the primary source of information, while interviews and the open-ended questionnaire served as triangulating data sources, offering additional insights not captured in the documents. Additionally, for reasons discussed later in the study (see Section 5.3.2.3), this research utilised non-probability sampling, specifically purposive sampling. Consequently, the study included only individuals who met the selection (inclusion) criteria.

Limitations are an inextricable aspect of scholarly research, and this study is no exception. Regarding the limitations of this study, the qualitative research approach (case study design) and the purposive sampling method used in this research resulted in a small sample that typically prevents the so-called statistical generalisation of findings to the wider population, as is the case with quantitative research (Yin, 2014:40). Statistically speaking, the generalisability or external validity of the findings is a significant issue. Statistical generalisation indicates that a conclusion is drawn about a population (or universe) based on empirical data collected from a sample of that population. Therefore, the generalisation of findings can present a challenge and a limitation when the sample size is small, as seen with the non-probability sampling commonly used in many qualitative studies.

However, it seems legitimate that research based on a small sample and qualitative data requires an alternative approach to addressing the issue of generalisation. Since this section only examined the limitations related to the study design, limitations concerning the conduct of the study are addressed in the final chapter. Therefore, as the limitations pertain to both the design and conduct of the study, an alternative approach to the generalisation of findings in a qualitative research context is thoroughly discussed in the final chapter.

1.11 Schematic presentation

The following schematic presentation (Table 1.1) depicts the connection between the research questions, objectives and research methods.

Table 1.1 Schematic presentation

Research question	Objective	Research method
Q. #1: What are the major trends in Protestant missiological education in the DRC?	To identify and evaluate the major trends in Protestant missiological education in the DRC.	Literary research of scholarly materials and documentary analysis.
Q. #2: How do Protestant missiological training programmes in the DRC relate to marketplace mission?	To investigate the level of interconnectedness between Protestant missiological training programmes (curricula) in the DRC and the marketplace.	Empirical study through documentary analysis, informal interviews, and open-ended questionnaire for academic leaders of Protestant faculties or departments of missiology.
Q. #3: How does the prevailing Protestant missiological education in the DRC contribute to transforming national culture?	To evaluate the degree to which the prevailing Protestant missiological education in the DRC contributes to transforming national culture.	Literary research of scholarly materials, and empirical study through documentary analysis (of official reports from the government, from *glocal* non-governmental organisations, and from the United Nation and related organisations) and through informal interviews and open-ended questionnaire for academic leaders of Protestant faculties or departments of missiology or theology.
Q. #4: In which biblical paradigms could Pan-African marketplace missiology be grounded to be more relevant to the AA-2063?	To locate and study biblical patterns that provide a solid bedrock for Pan-African marketplace missiology to be more relevant to the AA-2063.	"Alternate design for a theological study" recommended by Smith (2008:196-200) and literary research (scholarly literature)

1.12 Thesis overview

The basic recommended structure for academic theses or dissertations follows the five-step scientific process, with some variations as necessary (Bui, 2009; Elliston, 2011; Roberts, 2011). This study adhered to the structure outlined by Elliston (2011), where the chapters serve the following key purposes : (1) the introduction describes and substantiates the main problem while stating the purpose of the study; (2) the literature review critically evaluates relevant resources related to the research problem, provides the context for understanding the "why and how" of selected studies, and develops biblical and theological perspectives on key themes of the problem under investigation; (3) the research methodology section describes and justifies the methods and procedures employed to conduct the research project; (4) the findings section plainly reports and interprets, to a certain extent, the results of empirical research; and (5) the discussion section

analyses (interprets in depth) the results in relation to the theoretical framework of the study and frames relevant conclusions, implications, and recommendations. Typically, these steps are referred to as “chapters”, each consisting of different sections or “parts” that encompass several chapters depending on the subject and scope of research.

Table 1.2 below proffers an overview of the structural divisions of the study and delineates the outline of the chapters divided in accordance with the five steps.

Table 1.2 Organisational structure of the study

Scientific research steps	**Corresponding chapters of the study**	**Title of chapter**
Problem statement	Chapter One	Orientation to the study
Literature review	Chapter Two	Major trends in missiological education
	Chapter Three	The nexus between missiological education and the marketplace with reference to the African Agenda 2063
	Chapter Four	Biblical and theological perspectives on marketplace missiology
Research methodology	Chapter Five	Missiological education and the materialisation of the African Agenda 2063 in the DRC: Empirical research and findings
Findings		
Discussion	Chapter Six	Towards a Pan-African marketplace missiology and an integrated approach to missiological education
	Chapter Seven	Conclusions, implications and recommendations

The first chapter provides an overview of the study and emphasises the necessity for research on marketplace missiology in Africa and the DRC. The second chapter offers an explanatory review of the theoretical foundations concerning the major trends in missiological education from a historical perspective. Consequently, the primary task is identifying and assessing these prominent tendencies. The third chapter engages in a comprehensive literature review of the core constructs addressed in the study, such as “missiological education,” “marketplace mission,” and “the African Agenda-2063” (AA-2063). This chapter also explores the intricate connection between missiological studies and the marketplace. The fourth chapter examines the biblical-theological foundations that could provide a solid bedrock for Pan-African marketplace missiology, making it pertinent to the realisation of the AA-2063. This chapter offers the normative perspective from which the contribution of Protestant missiological education in the DRC to the actualisation of the AA-2063 can be assessed. The fifth chapter addresses the multiple-case study and thoroughly describes the research design and methodology employed in the study. In this regard, it examines the data collection methods, procedures for data analysis, and the presentation of findings. The sixth chapter discusses and analyses these findings, presenting relevant solutions to the research problem. The final chapter concludes the discussion by

emphasising critical insights gained from the research study, framing implications for action and recommendations for future research.

The next chapter deals with the review of scholarly literature on trends in missiological education.

CHAPITRE 2

MAJOR TRENDS IN PROTESTANT MISSIOLOGICAL EDUCATION

2.1 Introduction

The opening chapter of this study provided a general orientation to the research project and substantiated the need for engaging marketplace missiology in a *glocal* context. It also highlighted the instrumental role that African workplace professionals are set to play in implementing the African Agenda 2063 (AA-2063). In line with the primary concern of this study – the contribution of the prevailing Protestant missiological education to the materialisation of the AA-2063 – this chapter critically evaluates the major trends in Protestant missiological education from a historical perspective. The purpose is to provide theoretical insights into the discussion of the following research sub-question: What are the major trends in Protestant missiological education? Therefore, the argument in the chapter is upheld by three main sections. The first section reviews the development of missiology as an academic discipline from the Protestant Reformation onwards. The second section discusses the major trends in mission studies to construct the theoretical and conceptual framework needed to address the specific case of the DR Congo. The third section focuses on some concluding considerations.

2.2 Historical overview of missiology in Protestant theological education

This study takes the reality of history seriously, as it often serves as a "rear-view mirror" for individuals seeking self-understanding and significant progress in life. In this context, Pobee (2009:150) argued, "There is a danger of not taking history seriously and not reinventing the wheel." This caution seems corroborated by the well-known insight that "people without memory are condemned to repeat it." Therefore, before analysing the major trends in missiological education in Africa and beyond, it is essential to understand the key developmental stages of missiology within the theological corpus to gain valuable insights necessary to re-envision missiological education. This section unfolds and discusses these developmental stages globally, in Africa, and in Francophone Africa (including the DRC).

2.2.1 Historical developments of missiology in the world context

According to Sunquist (2013:3), some theological scholars began engaging in missiological thinking during the late Middle Ages, specifically in the thirteenth and fourteenth centuries. Saint Raymond of Penafort, Saint Thomas Aquinas, Raymond Lull (1235-1315), Dominic de Guzman (Saint Dominic), and Francis Bernardone (Saint Francis) are noted among these theologians (Neely, 2000:633; Sunquist, 2013:3). The theologians Gisbertus Voetius (1589-1676) and

Johannes Hoornbeeck (1617-1666) advanced beyond their predecessors by advocating mission education and delivering inaugural lectures on church planting (Neely, 2000:633; Van Engen, 2005:xviii). For this reason, discussions about missions among religious orders persisted with the arrival of the first Protestants in India, the Caribbean, and Africa in the 18th century. Consequently, some may argue that missiology's entrance into tertiary education dates back considerably further than the 19th century. However, Neely (2000:633) contends that although other mission-related publications emerged from the fifteenth through the 18th century, no professors of mission studies were appointed, and the number of courses on missions remained very limited. This situation persisted worldwide until the latter half of the 19th century.

Friedrich Schleiermacher was the first to incorporate mission studies into the theological curriculum in 1817, not as a distinct theological discipline, but rather as an addendum to the discipline of practical theology (Nygard, 2018:163, Verkuyl, 1978:6). Therefore, missiology is one of the most recent theological disciplines that developed in the final decades of the 19th century (Stefan Paas, 2016:37). The academic study of missiology, as currently experienced in seminaries and schools of theology, is the result of reflection on the modern missionary movement. The ongoing debate regarding missiology's proper object of study, its methodologies, and even the controversies surrounding its designation are evidence of the youthful nature of this discipline (missiology). This may explain why its "tectonic plates" are still fully moving. Another indication of the formative stage of missiology may be the array of competing trends concerning Schleiermacher's theological encyclopaedia and social sciences.

Missiology, as a theological discipline, had been studied under various names or labels before the term "missiology" was consensually accepted. In his magnum opus entitled *Evangelische Missionslehre*, Gustav Warneck referred to it as *Missionslehre* (Theory of Missions), a terminology that the Free University in the Netherlands still prefers (Anderson, 2015a:5; Oborji, 2006:383; Verkuyl, 1978:27). Abraham Kuyper successively suggested several terms, such as *apostolics*, prosthetics, *auxanics*, halieutics, and *elenctics* (Anderson, 2015a:5). The Catholic pioneer academic missiologist, Josef Schmidlin, referred to it as "Mission Science", which is also the name of the University of Münster's school of missiology – the "Department of Mission Science" (Oborji, 2006:383).

The term "missiology" was coined by the Dutch Jesuit Ludwig J. van Rijckevorsel in 1915 (Jongeneel, 1998:27). Initially, Protestant theologians vehemently opposed the term, claiming it had "a barbarous appearance" due to being half Latin and half Greek (Jongeneel, 1998:28). Until the 1960s, countless scholars in Germany, Scandinavia, and the Netherlands continued to use the overarching term "science of religion" (in German, *Religionswissenschaft*) instead of missiology. However, long before, missiology had been studied under the name "science of religion", coined by the German encyclopaedist Johann T. L. Danz in 1832 (Jongeneel, 1998:30).

To enhance clarity and promote uniform language usage, the technical term “missiology,” along with its transliterations in various languages, was widely adopted by most German, North American, British, French, Italian, Spanish, and Portuguese missiologists following World War II to denote “mission science” (Anderson, 2015a:5; Verkuyl, 1978:2). By the mid-1950s, mission theory and theology were increasingly established in higher theological education, further solidifying the new common term “missiology” (Penner, 2018:189). Surprisingly, despite the so-called consensus on the term “missiology,” some chairs and departments of mission studies worldwide began to operate under different titles. The next section on trends in missiology will examine these various terminologies and their implications.

Historically, few theologians are regarded as pioneers of modern academic missiology. Bosch (explained by Reppenhagen & Guder, 2011:502-503), Justice Anderson (2015a:7), Pieter Verster (2014:880), Steffen (2003:138), and Van Engen (2005:xviii) specifically mention the following: the Protestant theologians Charles Breckenridge at Princeton University (USA) in 1835, Karl Graul at Erlangen University (Germany) in 1864, Alexander Duff at New College in Edinburgh (UK) in 1867, Gustav Warneck at the University of Halle (Germany) in 1897, and the Catholic theologian Joseff Schmidlin at the University of Münster (Germany) in 1910. However, of all these five academic theologians, only the last three established a chair of missions in their respective institutions. Breckendridge taught missiology as a professor of pastoral theology, but not as the chair of mission studies (Verster, 2014:880). Similarly, Karl Graul’s death shortly after his inaugural lecture prevented him from taking up the newly established chair in missiology (Van Engen, 2005:xviii). According to Anderson (2015b:181) and Steffen (2003:37), 1867 was highly significant and decisive for Protestant missiological history, as it marked the breakthrough of mission studies into the curriculum of Protestant theological schools. This is the year when Alexander Duff, for the first time, established the chair of evangelistic theology (known today as missiology) in his home seminary in Scotland. For this reason, he is recognised as the “father of the study of missions in theological education” (Anderson, 2015b:181). However, before the century ended, the chair vanished with his passing in 1878, as he had not produced any personal missiological publications, and no other British university adopted the abandoned chair (Hogg, 1987:491; Walls, 2005:16). Consequently, many, as noted in Bosch’s (explained by Reppenhagen & Guder, 2011:503) work, assert that missiology gained its rightful place in theological encyclopaedias and emerged as a distinct theological discipline due to Gustav Warneck’s tireless efforts. Warneck authored the renowned handbook *Evangelische Missionslehre*, which played a crucial role in shaping not only Protestant missiology but also Roman Catholic missiology. Schmidlin’s chair of missions emerged from Warneck’s extensive contribution. This contribution may have earned Warneck the title of “real founder” of missiology as an academic discipline (Jongeneel, 1998:29).

The fact that academic missiology reached its peak notably in the 19th century does not imply that missiology was not taught at universities long before this period. Neely (2000:633) highlights that the introduction of missiology to universities dates back quite a while. For example, a small Protestant college dedicated to training missionaries for the Dutch colonies was established in 1622 as a branch of the University of Leiden. Moreover, mission-related works were produced from the 15th to the 18th century. Van Engen (2005:xviii) argues that one of the earliest Protestants to advocate for mission education was Johannes Hoornbeeck (1617-1666). He was the one who suggested that universities should keep theological students informed about mission issues, establish seminaries, and train missionaries. However, these academic efforts had minimal impact in Europe and America until the 19th century. In other words, before this century, no professors of mission studies were appointed, and the number of courses on missions was limited.

It follows from the above that Europe and North America were the first regions in the world to develop mission studies as a theological discipline. In addition to the chairs established in Europe, Van Engen (2005:xix) mentions several chairs founded in America, primarily at the University of Chicago's Divinity School in 1901, Yale University Divinity School in 1906, The Episcopal Theological Seminary at Cambridge in 1907, and Southern Baptist Seminary. In a sense, the World Missionary Conference of 1910 instituted missiological education in the Western world (Walls, 2005:11). As a result, new international cooperative initiatives emerged, and new international developments in mission studies aligned with these initiatives. The teaching of missions in theological seminaries declined from the 1920s to the 1970s (Anderson, G., 2005:23; Walls, 2005:11). In the pre-1950 period, missiology in the United States (US) did not develop a genuinely scientific and academic character, unlike the more scholarly European missiologies. However, the founding of the Association of Professors of Missions (APM) in 1950 marked the beginning of a new era in the US. Similarly, hope for the revival and advancement of academic missiology in seminaries and university departments was ignited by the establishment and rapid growth of the American Association of Missiology (ASM), by the professional and research doctoral programmes at Fuller Theological Seminary's School of World Mission, and by the renewed interest in missiological research among conservative evangelicals (Van Engen, 2005:xx).

Although chairs were established in the 19th century, missiology remains a discipline at risk. The establishment of chairs offered no assurance that missiology possesses a legal domicile within theology. Bosch (explained by Reppenhagen & Guder, 2011:503; 1982:17) contends that chairs of missiology were created not because theology was perceived to be intrinsically missionary, but due to external pressure. The pressure originated from missionary societies – especially those in the US – and from students. It also arose, in certain instances, from the government. For example, the chair at the University of Münster was established partially due to the German Ministry of

Culture, which urged the theological faculty to address the “colonial system” in its lectures, particularly regarding missions in the German protectorates. Consequently, missiology became the theological institution’s “department of foreign affairs”, marginalised and peripheral.

The risky nature of missiology also deteriorated as missiologists began to structure the curriculum of their field by modelling it on the “fourfold pattern.” In this regard, Bosch (explained by Reppenhagen & Guder, 2011:504; 1982:18-19) asserts that “missionary foundations” corresponded with biblical subjects, “mission theory” corresponded with systematic theology, “mission history” had its counterpart in church history, and missionary practice aligned with practical theology. This duplication of the entire field of theology demonstrated that missiology was a superfluous addendum (i.e., “a science of the missionary, for the missionary”).

Missiology was, and remains, at high risk. The uncertainty surrounding missiology has been reflected in its academic standing. In his publication, Lygunda (2022:68) argues that missiology remains a discipline at risk in Francophone Africa and globally. In some contexts, missiology is marginalised within theological schools or omitted from theological encyclopaedias in both Protestant and Catholic circles. Missiology has become an outdated discipline (a relic of the past), even at the University of Halle, where Warneck held the first Chair of Missiology in the world (1896-1908). There, the focus is on intercultural theology rather than missiology. In commenting on his recent journey to Germany, Kwiyani (2024b) expressed his shock at how Warneck was deemed largely irrelevant to the missional conversation.

Nearly twenty years earlier, Conn (2002:16) referred to “academic apartheid”, suggesting that missiology sought its rightful place in the theological landscape. He further argued that missiology often resembled an overnight guest shuffling around in bedroom slippers within the palace of the theological seminary. Often, without reason, missiology has been linked to practical theology. Tim Naish (1999:168) suspected this arbitrary association might stem from the perception that these disciplines (practical theology and missiology) are viewed as peripheral to the rigour of genuinely academic theology. Similarly, Myklebust (1989) conducted missiological research across six continents in 1987 and 1988. As a result, several institutions displayed a negative attitude, failing to recognise missiology as one of the essential components of theological programmes.

The primary reason for this academic apartheid may be the absence of a common definition of missiology and mission. The lack of consensus partly arises because the mission has often been associated with colonialism, specifically the emancipation of Africa and the East, which has challenged the mission concept. Therefore, approaches to mission have become as varied as Christian traditions (e.g., ecumenism, evangelicalism, Pentecostalism, Roman Catholicism, Orthodox movement, etc.). Furthermore, secularism in Atlantic North has challenged the concept of traditional missiology (Verster, 2014:83-84). However, missiologist educators and researchers

require closer agreement on the concept of missiology to collectively pursue their goal due to the realities of globalisation and the interdisciplinary nature of missiology (Scherer, 1987: 509). Another significant reason relates to university education. Missiology faces challenges at universities because of its radical stance, namely that Christ is the Lord (Verster, 2014:885). In this regard, Lombaard (2011:50) argues that the fundamental characteristics of a university are universality, diversity, community service, and academic freedom.

The researcher concurs with Jongeneel (1998:31) that the complex nature of missiology (with its demanding sections: philosophy of mission, theology of mission, and history of mission) affirms that it is predominantly academic. If someone denies the academic ontology of missiology due to the theology of mission, he or she should likewise deny the academic ontology of all other disciplines shaped in some manner by various worldviews and ideologies. If an academic challenge arises from missionary witnessing by dedicated Christian theologians in the university, another challenge would stem from the missionary witnessing of committed followers of Charles Darwin, Karl Marx, Sigmund Freud, and others. If missiologists reflect critically and philosophically on missions (including both the Christian mission and the missions of non-Christian religions), what reason could there be to doubt the academic nature of missiology? No rationale could firmly uphold such doubt.

The history of missiological education worldwide presents several striking observations. Firstly, after its decline from the 1920s to 1970, missiological education has been revitalised since 1971, particularly regarding research and scholarship (Anderson, G., 2005:23, 24; 1991:166, 167, 170). Several revitalising factors are evident, but three are worth mentioning. First, the emergence of a network of national and international professional associations for mission studies (e.g., IAMS, ASM, CREDIC, SAMS). Next, the contribution of journals (e.g., EMQ, IBMR) and missiological institutions or publishers (e.g., Billy Graham Center; Fuller Theological Seminary's SWM; graduate schools of mission and evangelism at Asbury Theological Seminary, Biola University, Columbia Biblical Seminary and Graduate School of Missions, Nazarene Theological Seminary, and Trinity Evangelical Divinity School; MARC; Orbis Books; William Carey Library). Finally, the support from study programmes at Overseas Ministries Study Center, Maryknoll Mission Institute, United States Center for World Mission, and the Global Center of Samford University Beeson Divinity School. The approval by the Association of Theological Schools in the United States and Canada of standards for offering the Doctor of Missiology (DMiss) as a professional academic degree has provided additional incentive for mission research. The historical development of the PhD in Missiology/Intercultural Studies has had a profound influence on the accreditation standards of the Association of Theological Schools and the development of missiology as an academic discipline, primarily in North America (Milner, 2005:v). In the same vein, the increase in doctoral dissertations on mission topics serves as further evidence of the resurgence of missional scholarship following 1971 (Anderson, G., 2005:23-24; Friede & Stuehrenberg, 2005;

Priest & DeGeorge, 2013; Skreslet, 2003). Although originating in Europe, missiology as an academic discipline has developed more extensively and has become more fruitful in North America and Asia.

Secondly, despite the positive developments in missiological education, missiology remains peripheral to mainstream theological studies and even more marginal to the historical and social sciences (Anderson, G., 2005:24; 1991:170). Thirdly, as the centre of gravity of Christianity shifted to the Majority World, prominence in mission studies in North America has transitioned from mainline Protestantism to evangelical and Pentecostal/charismatic Protestantism. Similarly, this shift in World Christianity has sparked a renewed interest in missionary endeavours in the Southern Hemisphere. As a result, a new missional paradigm known as “reverse mission” is emerging (De Oliveira, 2021:1) and is increasingly the subject of research in higher missiological education in the Global South (e.g., Korea, Nigeria, South Africa, the DRC, etc.). Furthermore, Protestant missiological education has varied significantly based on the trends associated with the tradition and philosophy of each training institution, theological corpus, mission movement, research, learning setting, pedagogical pattern, and the threefold mandate of higher education, among other factors. Section 2.3 will discuss these trends in depth.

In summary, the academic study of missiology emerged during the modern missionary movement, with pioneers such as Alexander Duff, Gustav Warneck, and Joseff Schmidlin, all hailing from the Western world. Consequently, missiology is one of the most recent theological disciplines, having developed in the final decades of the 19th century. It remains in a formative stage. Due to its inherently diverse nature regarding trends, it is a discipline at risk: there is no assurance that it currently holds a secure place within theology. After gaining these insights from the historical development of missiology on a global scale, the next step addresses mission studies within the specific context of Africa.

2.2.2 Historical development of missiology in the African context

While the historical developments of missiology in a global context are closely linked to the modern Protestant missionary movement (1792-1910), academic missiology in Africa can be traced back to the late 1930s, although theoretical consideration of missionary work may have begun earlier (Kritzinger, 2004:151). Niemandt and Beyers (2017:158, 171) indicate that missiology has been taught as a discipline at the University of Pretoria since 1938. The curriculum broadly included areas such as the theology of mission, the history of missions, the theory and praxis of mission, and the theology of religions. This stage of missiological education marked the inception of the science of mission in Africa. Thus, subject to recent evidence, South Africa should be regarded as the cradle of Protestant academic missiology in Africa. However, significant developments in this field occurred during the 1950s and 1960s with the establishment of new

missiology chairs at various universities. According to Bosch (1975:9) and Kritzinger (2004:153), missiology emerged as one of the theological disciplines at the following South African universities: Potchefstroom, Stellenbosch, Pretoria, Bloemfontein, University of South Africa (UNISA), and the former apartheid universities (University of the North, University of Zululand, University of Durban-Westville, and the University of the Western Cape).

Missiology, which was originally taught at the South African faculties of theology as one of the traditional theological disciplines, is what Kritzinger (2004:152) referred to as "classical or academic missiology." It was fundamentally based on the Dutch model, following the academic format of a Bachelor of Arts (BA) degree, succeeded by a Bachelor of Divinity (BD) and higher degrees. However, at that time, academic missiology needed to be distinguished from "contextual missiology" (Kritzinger, 2004:152, 153). The latter began to be practised in the departments of Religious Studies or Biblical Studies at the aforementioned universities, where, as a rule, missiology was not treated as a separate discipline. Instead, missiological activity occurred there, and a considerable amount of postgraduate research and theses qualified as missiology (Kritzinger, 1994:153). At the end of the 20th century, both types of missiology (academic/classical and contextual) coexisted. However, a third recognisable paradigm of missiology emerged, known as "evangelical missiology," which paralleled the precedent (Kritzinger, 2004:154). This new stream transcended the academic realm and could be observed in the missionary practices of enthusiastic, hands-on churches and organisations. In other words, this represents a missiology anchored in missionary reality, taught in Bible schools and practised in the mission field.

These three approaches to missiology (classical, contextual, and evangelical missiology) reveal a significant conceptualisation problem regarding mission, which generally faces both South African and overseas missiological institutions. Variations in the understanding of mission have primarily led to a division between Ecumenical and evangelical education, thereby splitting missiological institutions in South Africa (and elsewhere) into two related groups: ecumenical and evangelical. To the best of this author's knowledge, only a handful of South African departments of missiology claim to be evangelical, such as North-West University and South African Theological Seminary (SATS). Most are ecumenical (e.g., UNISA, University of Pretoria, Stellenbosch University, etc.).

In the realm of academic missiology, Prof. J. Du Plessis of the Dutch Reformed Kweekskool (seminary) in Stellenbosch is regarded as one of the foremost African missiologists of the 20th century, even though missiology was not yet an independent discipline at that time. With a strong interest in mission work in Africa, he emerged as a pioneer in the theory of mission, publishing his groundbreaking work, *Wie sal Gaan?* in 1932, following his significant volume, *History of Christian Missions in South Africa* (1911) (Kritzinger, 2004:155). Another notable African

missiologist in this vein is Prof. G.B.A. Gerdener, also from Stellenbosch, whose initial work is *Studies into the Evangelisation of South Africa* (1911). Although the first explicit chair in missiology at Stellenbosch was established in the 1960s, the Reformed Churches initiated a chair of missiology as early as 1959 at their theological school in Potchefstroom (Kritzinger, 2004:156). Their first occupants were the Zimbabwean missionary W.J. van der Merwe and Afrikaner missionary Hugo du Plessis.

It is worth noting that in the 1950s and 1960s, several Africans (most of them Afrikaans and Reformed) completed their doctoral studies, either in full or in part, in Europe, specifically in the Netherlands, and wrote significant missiological theses (Kritzinger, 2004:157-159). Among them are C. I. Van Heerden, Crafford (1966), Cronje (1962), David J. Bosch (1959), Du Preez (1967), G. C. Oosthuizen (1958), J. A. van Wyk, Meiring (1968), and W. A. Krige, to name but a few. The Doctors of the 1970s generation and beyond who played an active role in academia include A. S. Van Niekerk (1980), H. L. Pretorius (1972), J. J. Kritzinger (1972), J. N. J. Kritzinger (1988), P. J. van der Merwe (1977), and W. A. Saayman (1984). Two of these individuals (J. N. J. Kritzinger and W. A. Saayman) were notable as David Bosch's colleagues and successors at UNISA. Having undertaken their studies wholly or partially in the Global North, all these Doctors subsequently took up teaching positions at African (specifically South African) universities in the following years, thereby perpetuating the classical Western paradigm of missiology.

According to Bosch (1975:9, 10, 11), aside from the formal teaching of missiology at universities or seminaries, there were four main entities designed to enhance missiological research. The first was the Umpumulo Missiological Institute, founded in 1965 and partially sponsored by European and American Lutheran churches. This research institute performed exemplary work (Kritzinger, 1994:154). The second entity is the South African Missiological Society (SAMS), initiated in 1968, of which David Bosch was the originator and served as General Secretary for the first twenty-five years (1968-1992) (Kritzinger, 1994:147). Aside from the major papers read at the first five congresses of SAMS (1968-1974) and published in a series called Lux Mundi, those presented at subsequent congresses have been published in SAMS's own Review titled *Missionalia*, whose founding editor was Bosch until his death in April 1992 (Bosch, 1975:10; Kritzinger, 1994:147, 148). Bosch (1975:10) stated that *Missionalia* was not only intended for South African missiologists but rather for the entire international missiological community. The third entity, the Ecumenical Research Unit in Pretoria, was established in 1970 and, to some extent, operated within the field of missiology. The fourth entity is the Institute for Missiological and Ecumenical Research (IMER), established in 1979 at the University of Pretoria. By that time, as funding for the missionary movement diminished and the university reduced its expenditures, financial support for IMER dwindled (Van Niekerk, 2009:1).

Based on the foregoing, South Africa has pioneered and long led missiological education in Africa. Academic missiology throughout the rest of Africa is ultimately linked to the shift of Christianity's gravitational centre from the Global North to the Southern Hemisphere.[9] In this regard, Cole (1997:87, 88) provides new insights by asserting that the topic of missiological (missionary) training has come to prominence since July 1989 at the Manila Lausanne Conference for World Evangelisation (LCWE). Indeed, the meeting highlighted mission studies in the Majority World, and related reports indicated remarkable growth in Southern Hemisphere missionary activities during the 1980s. In 1988, five of the ten largest missionary-sending nations – and the top ten largest missionary-sending agencies – from the Southern Hemisphere were located in Africa, listed in descending order as follows: Nigeria (2nd place), the DRC – previously known as Zaire – (3rd place), Kenya (5th place), Ghana (8th place), and Zimbabwe (9th place).

Currently, numerous Protestant universities and seminaries across Anglophone and Francophone Africa provide missiological education, particularly following ecumenical, evangelical, and Pentecostal models. As examples of these tertiary institutions, one might mention Africa International University (formerly NEGST), Kag East University, and St. Paul's University, all located in Kenya; Justo Mwale University in Zambia; Tumaini University Makumira in Tanzania; International Leadership University in Burundi; Université Protestante au Congo (UPC), Centre Universitaire de Missiologie (CUM), and Université Shalom de Bunia, all in the DRC; Faculté de Théologie Evangélique de Bangui (FATEB) in the Central African Republic; Université de l'Alliance Chrétienne d'Abidjan (UACA); Université Protestante d'Afrique Centrale (UPAC), Faculté de Théologie Evangélique du Cameroun (FACTEC), and Faculté Autonome de Théologie Evangélique du Cameroun (FATECAM), all in Cameroon; and finally, the Faculté de Théologie des Assemblées de Dieu (FATAD) in Togo, alongside the Nigeria Baptist Theological Seminary in Nigeria, among others. However, there are still African theological schools that have yet to establish a missiology chair for various reasons. One reason may be that many people associate mission or missiology with the colonial era.

A glance at various stages in the development of academic missiology in Africa may unveil numerous challenges that this young discipline faces. According to Lygunda (2011:93-100), Africa is in dire need of applied missiological research and more specialists in mission theology, the history of missions, transcultural missions, church growth, resource management, and the development of missional leadership. However, Lygunda failed to mention the need for African specialists in public missiology, particularly in marketplace missiology, which aims to bring missiology closer to everyday life and pays sustained attention to the issues of daily living. Africa requires missiologists who will strive to bridge the gap between missiology and the people of God,

[9] In the early 1990s, some theologians were doubtful about the shift of Christianity gravity centre to the Global South. For instance, Chukwudum B. Okolo (1991:47) and Jesse Mugambi (2000:94) seemed somewhat critical of the idea that Africa was at the heart of world Christianity. Today the shift has become evident.

as well as between missiological education and the marketplace. In the same book, Lygunda (2011:25) contends that missiological (theological) schools or faculties typically are laboratories that serve the church and its mission. If the church's mission is to be both *gloca*l, holistic, and integral – encompassing all aspects of societal life such as the marketplace, ecology, justice, unemployment, immigration, urbanisation phenomena, criminality, street children, and so forth – then marketplace missiology is currently the crucial missing link in African higher missiological education.

Another serious challenge facing missiological education in Africa is what Lygunda (2023c:221-250) calls "contextedization" (*contextéisation* in French) of theology (including missiology). According to him, African theology is not mission-minded, as it primarily focuses on our African identity. Therefore, he proposes shifting from contextualisation and its related "contextualised theology [missiology]" to "contextedization" for a genuine contextual theology [missiology].[10] Africa needs a theology or missiology (including missiological education) that emerges from (and is rooted in) its context to serve other contexts. Otherwise, the African elitist theology will disappear, leaving the place to Islam as it was the case in North Africa in the seventh century. Therefore, "contextedization" is a call to migrate from duplicating theoretical frameworks inherited and imported from somewhere to framing original (contextual or African) theoretical frameworks, from adapting imported knowledge to locally producing knowledge (Lygunda, 2023c:227).

In conclusion, the review of the development of Protestant missiological education in Africa has highlighted that South Africa is the birthplace of academic missiology on the continent. The flame of missiological education spread from there to other regions of Africa, particularly following the shift of Christianity's centre of gravity to the Southern Hemisphere. Nevertheless, African missiological education needs more specialists in mission theology, the history of missions, transcultural missions, church growth, resource management, missional leadership development, and contextual marketplace missiology. The upcoming subsection addresses the historical development of mission studies in Francophone Africa and the DRC, the context of the current study.

2.2.3 Historical development of missiology in Francophone Africa and Congo contexts

According to Sanon (2024:47, 49, 51), three phases have been identified in the development of theological education in Francophone Africa. The first stage is the infancy of theological education (from the late 1800s to the early 1900s), including informal and non-formal theological education. This stage is followed by the phases of formalisation (from the 1930s to the 1980s) and proprietorship. However, although theological education in Francophone Africa has largely reached

[10] Readers can refer to Lygunda's book *Contextualisation aujourd'hui* referenced above, in which the chapter 24 discusses in depth this new concept, its nature, content, sources and methods.

the state of proprietorship, missiological education is still in the process of achieving its formalisation stage. One reason for the delay in the development of this academic discipline is likely the colonial and alienating connotation associated with the terms mission and missiology, particularly in the context of the end of colonialism in Africa and Asia, as well as the growth of secularism (Wijsen, 2014:187).

Beginning at an informal level, Protestant missiological education in Francophone Africa initially progressed towards the non-formal level through seminars and short-term training conducted by mission agencies or mother churches. It took several decades for formal Protestant missiological education to be established in French-speaking Africa. Regarding the DRC, a formal missiological institution was founded in Kimpese in 1908, thirty years after the first Protestant missionaries arrived in the country in 1878. This institution, named Ecole des Pasteurs et Instituteurs, was the highest type of Protestant school in the DRC. The school aimed to train individuals engaged in and committed to “educational evangelisation." If, as Lygunda (2018:223) suggested, “educational evangelisation” referred to training local people to become preachers of the Gospel within their own contexts, then the school was the first institution designed for missiological education in the DRC. However, despite its significance at that time, it was not classified as a tertiary educational institution, which highlights the DRC’s emphasis on developing higher Protestant missiological education in later years.

While the first tertiary Protestant theological school in the DRC was established in 1959, Protestant missiological education at the tertiary level only emerged in the 1990s. This initiative was led by two distinguished academic theologians: Nzash U Lumeya and Mushila Nyamankak. The latter founded the Department of Sciences of Mission, Ecumenism, and Science of Religions in 1997 within the Protestant University in Congo’s faculty of theology. The former launched his Centre Universitaire de Missiologie (CUM) in 1990 from an evangelical perspective (Lygunda, 2023a:1, 27; 2018:237; Mananga 2020:126). These two missiological entities in the DRC were the first to be established across Francophone Africa. Therefore, besides serving as the seedbed of scholarly Bantu philosophy, African theology, and Protestant higher theological education, the DRC is also the cradle of Protestant higher missiological education in French-speaking Africa.

As Lygunda (2023a:28) underscores, the Faculté de Théologie de Bangui implemented a structured programme in missiology only in 2003. The Université Protestante de l’Afrique Centrale (UPAC) began offering missiology as part of its practical theology department in 2010. The Faculté de Théologie des Assemblées de Dieu (FATAD) of Togo started to offer a programme in missiology in French in 2000, although it was available in English as early as 1994. The Association pour la Formation Théologique in Mali established the Faculté de Théologie et de Missiologie Evangélique au Sahel (FATMES) in 2002. The Faculté de Théologie Evangélique du Cameroun (FACTEC) launched its formal programme in missiology in 2008. In Burundi, the Department of Missiology at

the International Leadership University was founded in 2012 with English as the medium of instruction.

Other Protestant universities in the DRC subsequently integrated missiology into their faculties by establishing courses entitled “mission” or “missiology” or by forming departments of missiology or sciences of mission. Among these institutions are the Université de l’Alliance au Congo, Université Méthodiste de Katanga in Mulunguishi, Université Protestante au Cœur du Congo, Université Evangélique en Afrique, Université Protestante de l’Equateur, Université Chrétienne de Kinshasa (UCKIN), Université Libre des Pays des Grands Lacs, Université Shalom de Bunia (USB), among others. Furthermore, missiological education schools in the DRC operate from ecumenical and evangelical perspectives. However, ecumenical institutions are more numerous than their evangelical counterparts.

It is widely assumed that most missiological curricula developed in the missiological institutions of the DRC are modelled on Western contexts, primarily because many of their designers were theologically influenced by Western mentors. If this assumption holds, these curricula will require contextualisation. Moreover, although the DRC is regarded as the birthplace of Protestant missiology in Francophone Africa, there is a prevailing impression that the country does not fully capitalise on this privileged status. The missiological community in Congo is not making sufficient efforts to establish missiology as a recognised scientific discipline. For instance, despite the establishment of numerous theological institutions across the country, very few have succeeded in integrating missiology as either a distinct theological discipline or a component of the core curriculum (Lygunda, 2018:267-268, 269). Similarly, the production of missiological publications, including articles and books from missiological (theological) institutions, appears below average. There is a noticeable disconnect between teaching and research components, which disrupts the balance within the trilogy of “teaching, research, and service” in higher education (Lygunda, 2023a:28).

Furthermore, Protestant missiology in the DRC has not considered that missiology is dynamic rather than static. For instance, missiological research has evolved to be polychrome and multidisciplinary, moving away from the monochrome approach prevalent throughout much of the last century. Regarding networking, there is currently no active and viable missiological association in the DRC. The Association pour les Etudes Missiologiques en Afrique Centrale, conceived during the missiological consultation in Kinshasa in July 2016, has not thrived.[11] The identity of missiology is another critical aspect of the missiological landscape in the DRC. Congolese missiologists must recognise that missiology cannot adequately serve the church and society if it is not *glocal*, holistic,

[11] This researcher was one of the participants in this consultation that took place from 28 to 29 July 2016 at the Catholic Centre Theresanium in Kinshasa. The consultation gathered professors and postgraduate students from Central Africa (namely Burundi, Central African Republic and DR Congo). Some professors and academics came from the USA and South Africa.

and integral. Here, “integral” implies that missiology must engage with society and its various public spheres. This remains a significant gap to address in the DRC.

In summary, the DRC is the birthplace of Protestant higher missiological education in Francophone Africa. Nonetheless, missiological education continues to face significant challenges. It must be visible, articulate, and contextual, engaging with public spheres. The next section will analyse the major trends in Protestant missiological education.

2.3 Trends in Protestant missiological education

Numerous factors (e.g., milieu, epoch, etc.) influence missiological training in Protestant traditions, which is often undertaken in various forms, under different labels, and from multiple perspectives. These forms, labels, and perspectives illustrate the diverse trends present in mission studies. This section focuses only on some dominant trends identified by categories.

2.3.1 Trends in relation to theological education traditions in Protestantism

Historically, the Protestant mission movement was only one. From the latter half of the last century, particularly after the Willingen conference of the International Missionary Council in 1952, two primary and distinct currents or schools of world mission emerged within the Protestant tradition: ecumenism (the ecumenical movement) and evangelicalism (the evangelical movement) (Mananga, 2020:41, 42). Shortly thereafter, the Pentecostal/charismatic movement asserted itself as the third Protestant current of global mission. In addition to these three primary Protestant mission movements, there exist two other Catholic mission movements: Roman Catholic and Orthodox (Mananga, 2020:41,42). These five world mission currents have spawned five associated theological education traditions or trends: ecumenical, evangelical, Pentecostal, Roman Catholic, and Orthodox. As the analysis of the latter two trends (traditions) falls outside the scope of this study, this subsection will focus solely on the first three trends that have their roots in the Protestant tradition.

2.3.1.1 Ecumenical missiological education

Initially, missiology (theology) and missiological (theological) education were fundamentally “ecumenical” or "neutral".[12] According to Tai-Woong Lee (2000:134), both non-evangelicals and evangelicals collaborated to articulate missiology until the latter withdrew to hold their own missionary conferences in the late 1960s. Before this withdrawal, missiology was predominantly Western (Lee, 2000:137). Western missiology became the basis upon which the International Missionary Council and the World Council of Churches (CCC) constructed their own missiology,

[12] The researcher uses here the term “ecumenical” not in its pejorative sense as known these days in relation to world mission approaches, but in its universal, catholic and neutral sense.

the ecumenical missiology (ECUM), with the fundamental concept of “the West moving to the non-West” (Lee, 2000:137).

The essence of ecumenical missiological education is rooted in the conceptualisation of God’s mission by ecumenists. Prominent ecumenists within the WCC generally promote “the balanced view” of mission Dei, which oscillates between “the classical view” and “the world-focused view” (Mananga, 2020:24-33). The balanced view suggests that the mission is more comprehensively inclusive and, therefore, encourages interreligious (interfaith) dialogue while also addressing the diaconal alleviation of human needs (Matthey, 2001:432). Furthermore, from the ecumenical perspective, mission carries a prophetic role: it opposes all forms of power abuse and unjust social, economic, and even ecological relationships. Consequently, Christian churches and mission agencies are called to act as advocates at the centres of power, on behalf of the oppressed and marginalised (Gort, 2005:71).

It follows from the above that interfaith dialogue is central to ecumenical missiological education (ECUME). Indeed, interreligious dialogue, as a mission, addresses how Christians should properly engage with others in a world heavily characterised by religious pluralism. This religious pluralism has raised many critical questions, which, within ecumenical circles, has led to the emergence of a new subdiscipline in missiology, the “theology of religions” (*theologia religionum*). This theology reflects on the meaning and value of other religions, seeking to interpret the relationship between Christianity and other world religions (e.g., Islam, Hinduism, Buddhism, African religions, etc.) (Niemandt & Beyers, 2017:164; Gort, 2005:72).

One advantage of ecumenical missiological education (ECUME) is that it enables graduates to engage in dialogue and explore relationships with individuals from diverse religious traditions, without restricting them to a specific theological framework (Matthey, 2001:434). Another strength of ECUME lies in its emphasis on the Great Commandment (Matt 22:39), alongside the Great Commission. Additionally, a notable aspect of ECUME is its ecumenical openness to a wide range of knowledge – including economics, politics, history, environment, law, and so forth – through which it can identify and articulate the causes and structural dynamics of, as well as potential solutions to, issues such as hunger, poverty, and racial injustice (Gort, 2005:71).

In contrast, the drawback of ECUME is that it tends to favour academic missiology more over applied missiology. Ecumenical missiological institutions frequently fail to train individuals capable of addressing the needs of churches for evangelistic mission and church planting. Moreover, ECUME often defines Christian mission in terms of engagement with other religions, diaconate, prophetic mission, or merely cross-cultural ministry. However, it neglects to include public spheres (e.g., the marketplace) as crucial domains for Christian witness. Roderick R. Hewitt (cited by Mæland, 2016:558-559) argued that university-based theological education, with its bias towards

Eurocentric orthodoxy and hermeneutics, lacks authenticity and spirituality, thus producing ministers who struggle to inspire and connect, and who find it difficult to pray, preach, and witness with authenticity and confidence.[13]

In summary, ECUME emphasises interfaith dialogue and welcomes various fields of knowledge, including economics, politics, history, the environment, law, and more. However, it often falls short of addressing the churches' needs for evangelistic mission and church planting. The next subsection discusses the evangelical approach to missiological education.

2.3.1.2 Evangelical missiological education

Historically, numerous factors have influenced the development of evangelical missiology (EM), particularly evangelical missiological education (EME). Lee (2000:133-135) highlights some of these factors: (1) the European missionary movement and its missiology; (2) the Edinburgh missionary conference in 1910 and the major conferences that followed, organised by the International Missionary Council (IMC) and the World Council of Churches (WCC); (3) evangelical missionary conferences and consultations after the 1960s (e.g., the 1974 Lausanne Congress on World Evangelisation and the subsequent congresses); and (4) the Two-Thirds World missionary movement from the 1970s onwards.

To all these factors, certain realities concerning North America may also be added. The first reality is the impressive number of missionaries dispatched—about two-thirds of the world's missionary force. These missionaries sustained North America's missionary movement for three decades, thus accumulating firsthand knowledge of cross-cultural work that enabled them to author numerous missiological texts (Lee, 2000:136). Another reality pertains to the proliferation of mission schools that emerged in North America following the Edinburgh Conference. Notable schools, among them, include the Fuller School of World Mission and the School of World Mission and Evangelism at Trinity Evangelical Divinity School, through which the EME became more apparent (Lee, 2000:136). These two schools played a central role in shaping a consensus on what the modern curriculum of the evangelical missiological discipline should encompass. It was this form of EME that spread across the Southern Hemisphere in at least three ways. Firstly, graduates from North America were the primary means of export. The dissemination of missiological literature worldwide was the second means of propagating this form of EME. The third means comprised Western missionaries who served in the Majority World (Lee, 2000:139). The consensus among evangelicals regarding the philosophy of missiological education marked the first change in favour of Majority World missionaries, while the second change in their favour

[13] Roderick R. Hewitt is a former WCC Executive Secretary for Education in Mission.

was the incorporation of social sciences and pragmatism into missiology in the 1970s. Without these shifts, the Two-Thirds World would have found the EME less relevant.

According to McKinney (2003:1-2) and McClymond (2011:164), four constants or commitments are deeply embedded in evangelical theological institutions and organisations. One of these commitments is biblical training, which asserts that knowledge of the Bible is central to evangelical educational institutions. The word of God, as the ultimate source of spiritual authority for all aspects of life, has always been a hallmark of these institutions. Another educational commitment is the Great Commission, emphasising the new birth. This signifies a strong desire to develop world changers and instil in students a passion for spreading the gospel of Christ. The third commitment is holy living, which underscores the importance of character, lifestyle, integrity, and godliness as the foundation for right thinking and right living. The fourth commitment relates to ministry formation; equipping students for meaningful church-related ministry has been the very purpose of evangelical educational institutions. To these commitments, Escobar (2000:105) adds a commitment to the concept of holistic mission and to considering thoughtfully the context of that mission.

Therefore, the EME is inherently Bible-centred, mission practice-based, formative, holistic, and contextual. Shaw *et al*. (2015:13) argue that evangelical theological institutions should root their theological reflection in the word of God. Another significant aspect of EME is its focus on training individuals who are prepared to be at the forefront of the missionary enterprise – people whom the global church requires to fulfil the Great Commission. This approach aids in bridging the gap between the academy and the church, or between scholars and practitioners. Moreover, EME underscores spiritual formation as a vital element of missiological training, essential for nurturing a Christ-like character and lifestyle in learners. According to Shaw *et al*. (2015:21), theological studies, particularly doctoral programmes, should foster the integration of academic skill development and spiritual formation. However, the holistic nature of the EME appears selective, as it inadequately represents the integral dimension of the mission that encompasses marketplace missions. Wright (2006:416) asserts: “holistic mission [or missiology], therefore, is not genuinely holistic if it involves only human beings (even if it includes them holistically!) and neglects the rest of creation [including public spheres] for whose reconciliation Christ shed his blood (Col 1:20)." A holistic missiology incorporates training in both kerygma (the proclamation of the Gospel) and the care of *oikoumenē* (the inhabited world), which includes, but is not limited to, the everyday needs of Christian individuals and their relationships with others (Von Sinner, 2022:364; Van Niekerk, 2009:6). Furthermore, in evangelical missiology (EM), Christian mission is typically defined as the church (Christians) crossing geographical (territories, cities, nations, or continents) or cultural (unreached people groups) boundaries. However, the curricula of evangelical missiological schools often neglect public domains (e.g., marketplace: economics, politics, business, government, parliament, etc.) as another frontier for Christian witness. The

theme of "Business as Mission" energises missiological discussions primarily within faith-based organisations, yet it remains absent in higher missiological education.

In summary, evangelical missiological education (EME) has strengths and weaknesses inherent in human endeavour. Ideally, this balance renders it still perfectible. However, what about Pentecostal missiological education? The following paragraphs will address this issue.

2.3.1.3 Pentecostal/charismatic missiological education

Although Pentecostals and charismatics belong to different traditions today – Pentecostalism and the charismatic movement – they are closely interrelated. Both seek to rediscover and re-experience the supernaturalism of early Christianity. Therefore, in this subsection, the terms “Pentecostal” and “charismatic” are used interchangeably.

When one seeks to uncover the DNA of Pentecostal/Charismatic missiological (theological) institutions, one may partially find it in the ongoing and authentic inherent tension between the ability to uphold academic missiology (theology) and strong spirituality, as well as between academic pursuits and spiritual practices (Quampah & Naidoo, 2020:301). Numerous reasons may clarify this continual polarity.[14] The Pentecostal tradition places a primary emphasis on “being sent by the Spirit” and relies more on what is described as the Spirit’s leading than on formal sending structures (Anderson, A., 2005:31). Furthermore, Pentecostal/charismatic theology has upheld the necessity of the baptism in or of the Holy Spirit as essential for Christians (McClung, 2005:58). Consequently, Pentecostals have often engaged more in the praxis of missionary work than in theological reflection and training, occasionally overemphasising subjective experience at the expense of God’s objective and revealed truth (Anderson, A., 2005:31; McClung, 2005:60; Kärkkäinen, 1999:208). A. Anderson (2005:36) highlights that their only qualification for engaging in mission was the baptism in or of the Spirit and the divine call; their motivation stemmed from the imminence of Christ’s return, making mission more significant than education and “civilisation”.

In response to the critical assessment of polarity within Pentecostalism, McClung (2005:61) and fellow Pentecostals assert that there can be no relevant academic missiology in the twenty-first century unless it is invigorated by the passion and presence of God that characterised the Early Church. This reintroduction of charismatic spirituality, with an emphasis on baptism in the Holy Spirit as empowerment for mission, represents the primary contribution of Pentecostalism. Therefore, the role of every believer, regardless of gender, in world missions has been enhanced. This New Testament understanding of empowerment through the Holy Spirit may well be one of

[14] Pentecostal/Charismatic missiological (theological) education struggles also against other polarities like “indoctrinal [indoctrinating]” versus “critical” and “practical” versus “theoretical” (Anderson, A., 2005:31; Kärkäinen, 2012:252).

the reasons behind the success of the Pentecostal/Charismatic movement in the Global South. According to Lotz (2008:20-21), this mission paradigm is often what is lacking in ecumenical and even evangelical movements.

In the inquirer's view, mission and missiological education should be seen as two sides of the same coin, as demonstrated by both mission history and the Scriptures (e.g., Matt 9:35-10:1; 28:19-20). Rutt (2021:200, 210) rightly contends that mission practice engages with missiological education in a dialogical manner. The two elements of missiology (mission and missiological education) must not be regarded in isolation. When these two diverge, the consequences can be disastrous. Theology risks deteriorating into speculative theology, or mission and the resulting faith communities can become easily misled by "every wind of doctrine" (Eph 4:14). Therefore, missiological institutions should consistently strive to balance these two missional components.

In summary, the three trends in missiological education discussed above (ecumenical, evangelical, and Pentecostal) are by-products of ecumenism, evangelicalism, and Pentecostalism. These major approaches to world mission have been imported from the West; each has infused life, energy, and novelty while creating division within the missiological landscape. They were imposed on the Global South (including Africa) through colonialism or neo-colonialism. This reality suggests that missiological education (ecumenical, evangelical, and Pentecostal) in Africa, as well as in the rest of the Southern Hemisphere, largely reflects the Western missiological model. Therefore, Africa today requires the development of its own relevant paradigm for mission studies, which could integrate both the theological principle of "priesthood for all believers" and the vision outlined in the African Agenda 2063. The following subsection addresses the second category of trends in missiological education.

2.3.2 Trends related to labels used for mission studies

Considering the current landscape of theological education, the researcher observes that faculties of theology worldwide do not necessarily rule departments of mission study under the same name. The scientific study of mission has been undertaken using various terms, including Missiology, Mission Studies, Sciences of Mission, Ecumenism and Science of Religions, School of World Mission, Intercultural Studies, World Christianity, Intercultural Theology, and Comparative Theology (Theology of Religions). This terminology does not seem arbitrary; to some extent, it reflects the diverse trends and distinctive characteristics of academic missiology. Verkuyl (1978:1) notes that the choice of a name for a discipline is critical, as it represents what one perceives as the most distinctive feature of their field of study. This subsection examines several trends and distinctive features that underpin this terminology.

Lygunda (2023:5-23; 2018:113-128) conducted significant research on the key trends (listed above) regarding the varied terminologies used in mission studies, excluding "intercultural

theology" and "comparative theology" (theology of religions). Therefore, in addition to summarising and providing valuable insights on the trends examined by Lygunda, this subsection aims to fill the gap he may have left. Any reader seeking to enhance their understanding of these trends may refer to the aforementioned works.

2.3.2.1 Trends explored by Fohle Lygunda: An abstract

In his book *Transforming Missiology*, Lygunda (2018:113-128) critically evaluates six contemporary models (trends) of missiology in theological education. This subsection provides an overview of these models. The first trend is "missiology". In this context, missiology (*missionsvetenskap*) denotes the scientific study of mission, a discipline that originated in connection with church history and practical theology. Most missiological institutions that prefer the term 'missiology' generally structure their study programmes around three primary branches: (1) the philosophy of mission, which most Anglo-Saxon scholars equate with the theory of mission;[15] (2) the science of mission, understood as the empirical aspect of missiology; and (3) the theology of mission (Jongeneel, 1999:28-29; 1998:30).[16] [17] The University of South Africa (UNISA), North-West University (NWU), Stellenbosch University, Fuller Theological Seminary and Andrews University, to mention only a few, are among the institutions that still run departments under the label "missiology".

The second trend is "Ecumenism, Mission and Religious Studies", which originated in Germany. This terminology for missiology emphasises ecumenism as an essential component. According to Kerr (2006:83), modern ecumenism can be understood in three distinct ways. It may refer to either (1) inter-confessional ecumenism, where "the focus lies on reconciliation among churches or confessions in a common search for effective unity" (John 17:21); (2) ecumenical action in the social application of the Gospel that crystallised at the Life and Work Conference in Stockholm in 1925; or (3) the search for doctrinal agreement that took shape at the Faith and Order Conference in Lausanne in 1927 (Hurley, 1970:416; Kerr, 2006:83). Therefore, ecumenical mission studies – that is, "ecumenics" – are part of mission studies that contribute to students' training in the theory and practice of ecumenism, including the history of the three developments mentioned in the previous paragraph (Hurley, 1970:416; Kerr, 2006:83). Examples of tertiary missiological institutions operating under this label include the Academy of Mission at the University of Hamburg, the Department of "Science of Mission, Ecumenism and Science of Religions" at Congo Protestant University, the Centre for Theology and Religious Studies in Sweden, which provides

[15] Philosophy of mission is the part of missiology that logically, critically reflects on the nature of mission as a religious phenomenon and upon its theory, that is, missionary and missiological concept, arguments and language.
[16] Science of mission may include history of mission, missiological anthropology, missio-metrics, sociology of mission, economics of mission, etc.)
[17] Theology of mission is the part of missiology that deals normatively with mission and then connects mission with the sections of both systematic theology (e.g., doctrine, ethics, etc.), and practical theology (e.g., "diaconics", apologetics, etc.)

missiological training under the label “Church and Mission Studies", and the Ecumenical Institute at Bossey in Switzerland.

The next trend is “Mission Studies". Edinburgh 1910 played an instrumental role in the emergence of Mission Studies. Currently, “mission studies” serves as a label for various academic institutions. In this series, we will rank the Oxford Centre for Mission Studies (England), the Department of “Practical Theology and Mission Studies” (Faculty of Theology and Religion at the University of Pretoria), Uppsala University in Sweden, and others.

The fourth trend is the “World Mission". Initially, the concept of World Mission referred to the task of world evangelism or mission efforts aimed at establishing churches. This understanding originates from the original goals assigned to the School of World Mission and the Institute of Church Growth, which was established in 1965 as the third school at Fuller Theological Seminary (Milner, 2005:49, 55-56), with McGavran serving as the Dean. One missiological structure sharing the same label, “World Mission", is the study programme titled “School of World Mission and Evangelism” (SWME) at Trinity Evangelical Divinity School (TEDS), which is now part of Trinity International University in the USA. World Mission University (WMU) in Korea also operates under the same designation.

The fifth trend is “Intercultural Studies". For a long time, missions have implied making disciples across different cultures. This may explain why missiologists have been particularly concerned with theories about crossing cultural boundaries (Nehrbass, 2021:133). Intercultural Studies, as a trend in missiological education, emerged from the interest missiologists have in these theories. However, it should be acknowledged that the reasons for the nomenclature change in mission studies from “missiology” to “Intercultural Studies” can be traced back to TEDS’ motives in requesting the nomenclature shift of their Doctor of Missiology degree to the Association of Theological Schools (ATS) in the 1990s. According to Milner (2005:120-121), one motive is that the term “missiology” is not widely understood within scholarly disciplines. Some view it as a symbol of academic provincialism. Furthermore, the term missiology is becoming a more alienating stumbling block. For some non-Christians, it appears that the term carries a demeaning or threatening connotation, akin to holding a doctorate in the techniques of proselytisation from other religions.

Nehrbass (2021:134) defines “Intercultural Studies” as “the academic field that examines the experiences of individuals crossing cultural boundaries”. As the field of Intercultural Studies has gained prominence in theological education, numerous higher missiological institutions worldwide have responded either by introducing a new programme or by transforming an existing programme to relate to it. In some instances, the modification or addition of a postgraduate programme in Intercultural Studies has led (not always concurrently) to a change in the name of

the institution offering the programme. Many missiological institutions provide study programmes linked to the field of Intercultural Studies. The School of Mission and Theology (formerly known as the School of Intercultural Studies) at Fuller Theological Seminary is one such example. Other institutions in this category include (1) Trinity International University, which conducts various training programmes related to Intercultural Studies through Trinity Evangelical Divinity School; (2) the Cook School of Intercultural Studies (CSIS) at Biola University; and so forth.

The sixth trend is “World Christianity.” Globally, the last three decades of the twentieth century left many missiologist educators with the impression that mission studies had secured their rightful place in higher education as a distinct discipline. However, this impression did not endure. Indeed, the shifting global landscape, characterised by the rise of secularism, has led to changes in mission studies. Kim (2016:80) argues that the status of mission studies in universities, colleges, and research institutions altered in the 2000s, resulting in a reconfiguration of the relationships between bodies of knowledge. Despite such a decline in mission studies within universities, “World Christianity” was embraced by these institutions as it did not carry the same colonial connotation as “mission” (Kim, 2016:81). Furthermore, due to the shift in the focal point of Christianity from the North Atlantic to the Southern Hemisphere, “World Christianity” has attracted greater attention from researchers across multiple disciplines worldwide over the past three decades (Robert, 2020:111). According to Peter C. Phan (2018:12), Francis John McDonnel was the first to use “World Christianity” in his 1929 book *Human Needs and World Christianity*. However, the first significant occurrence of the term “World Christianity” being employed in academic discourse took place sixty-three years later, specifically in 1992 at the inaugural Yale-Edinburgh Conference, themed “From Christendom to World Christianity” (Chow, 2023:117; Robert, 2020:121).

Consequently, World Christianity emerged at the intersection of four disciplines: missiology, ecumenical theology (ecumenics), the study of world religions, and church history (Phan, 2018:13). Currently, World Christianity is often found in British and North American institutions of theological higher education, while its influence expands in the Global South. Yale Divinity School, part of Yale University, offers programmes in World Christianity. The School of Divinity at the University of Edinburgh provides a PhD programme in World Christianity as a research area. The NEGST School at Africa International University in Nairobi, Kenya, offers a Doctor of Philosophy programme in World Christianity. The Akrofi-Christaller Institute of Theology, Mission and Culture (located in Akropong-Akuapem, Ghana) offers a Master of Arts programme in Theology and Mission with a concentration in World Christianity, as well as a PhD programme focusing on African and World Christianity.

2.3.2.2 Intercultural theology

Having derived its thrust and energy from the discovery of the contextuality of all theologies and the much older fault lines within Northern theology, stoked by the pressures of the decolonisation process, the term “intercultural theology” first emerged in linguistics and international pedagogy (Ustorf, 2008:230). In the 1970s, missiologists from several European secular universities – including the University of Nijmegen in the Netherlands – began to adopt this term (Langmead, 2013:68; Ustorf, 2008:230). As advocates for church reform within the World Council of Churches (WCC) during the 1960s and supporters of a new decolonised theology encompassing non-Western and non-literary traditions, the Lutheran ecumenist missiologists Hans Jochen Margull (from Hamburg) and Walter Hollenweger (from Birmingham) were at the forefront of the developing intercultural theology. When promoting intercultural theology in 1979, Hollenweger viewed missiology and ecumenics as an integrated discipline examining the shared witness of previously divided churches against the backdrop of the rapid devlopment of churches and theology in the Majority World, alongside the rise of newer Pentecostal, evangelical, and independent churches (Wijsen, 2014:187; 2004:171).

Efforts to replace missiology with intercultural theology, comparative theology, and other fields initially unfolded within the context of developments outside and inside the churches. Outside the churches, the term mission began to carry an alienating, colonial, and threatening connotation following the end of colonialism in Africa and Asia, alongside the rise of secularism (Wijsen, 2014:187). Within the churches, two meetings were convened in response to these external developments: (1) the Second Vatican Council of the Roman Catholic Church from 1963 to 1965 and (2) the General Assembly of the World Council of Churches in Uppsala in 1968 (Wijsen, 2014:187). These two events led to the establishment of programmes for dialogue, emphasising that truth and goodness can be found in other religions. Significantly, these events coincided with the shift of the demographic centre of global Christianity from the Atlantic North to Africa, Asia, and Latin America in the 1960s, as well as with the political emancipation of Africa and the East (Vester, 2014:883; Wrogemann, 2021:3). This indicates that the shift in this centre of gravity is the primary context informing the genealogy of intercultural theology (Van den Toren, 2014:127). From the researcher’s perspective, the emergence of the concept of “contextualisation of theology” in the 1970s could be the driving force that brought this theological field to prominence in faculties of theology, first in Europe and subsequently in North America.

In Protestant circles, the significance of using the traditional subject title “missiology” (mission studies) to encompass the emerging issues in missiological science as a theological discipline has been questioned. Some suggest that the term “intercultural theology" should be added to the conservative subject title “missiology” or “mission studies” to address the emerging concerns in missiological science. Similarly, another proposal is to replace the traditional subject title “mission

studies" (missiology) with the term "intercultural theology". The Scientific Society for Theology – *Wissenschaftliche Gesellschaft für Theologie* (WGTh) – and the Administrative Board of the German Association for Mission Studies (ABGAMS) favour the first proposal.[18] [19] Therefore, under the influence of Heidelberg University, this leading academic association for theology on the European continent (WGTh) adopted a declaration in 2005 on "mission studies as intercultural theology" (ABGAMS, 2008). Their primary argument for such a preference is that the association between mission studies and intercultural theology in the theological faculties of German-speaking universities has proven to be fruitful and should consequently be continued (Oborji, 2008:113-114).

Among Catholics, the practical theologian Exeler (1926-1983) advocated for developing comparative theology rather than missiology (Wijsen, 2014:187; 2004:171). He argued that with the end of political colonialism, there was no longer a place for a paternalistic missiology exclusively rooted in the North Atlantic region.

However, Adolf Exeler's proposal was neither the first nor the last to rename missiology or to replace it with another term. In recent decades, in many cases, "intercultural theology" has entirely supplanted the terms "missiology" and "mission studies" (Ustorf, 2008:233). A notable example of this is Fuller Theological Seminary, which changed the name of one of its schools from "the School of World Mission" to "the School of Intercultural Studies" (i.e., the School of Intercultural Theology).[20] (However, since 2021, Fuller has renamed the latter as the School of Theology and Mission.) According to Wijsen (2004:171), another example is the *Missionwissenschaftliches Institut Missio* in Aachen, which has engaged in a lengthy discussion regarding its renaming to the "Institute of Contextual Theologies." Until 1992, missiology was referred to as "Third World Theology" at the theological faculty in Nijmegen, while it became development studies at the theological faculty in Tilburg. Currently, some scholars prefer the term "intercultural theology" instead of missiology. This is true at the Theological University in Kampen (Netherlands), where a new field – "Cross-cultural Theology" – has been established within the context of missiology/ecumenism. The Faculty of Theology at the University of Nijmegen has introduced new Master's and doctoral programmes in intercultural theology in collaboration with the Nijmegen Institute for Missiology. Furthermore, intercultural theology has emerged as the new nomenclature for the chair of ecumenism at the University of Utrecht.

[18] The Scientific Society for Theology (Academic Association for Theology) was founded on 29 June 1973, in Göttingen for German-speaking area (specifically Protestant); but, in principle, the society should also be open to theologians of other denominations and regions. https://www.wgth.de/index.php/zur-wgth/geschichte

[19] The German Association for Mission Studies is today more known as the German Society for Missiology (GSM) – *Deutsche Gesellschaft für Missionswissenschaft* (*DGMW*). It was founded in 1918 to critically analyse the history and theory of Christian mission and promote its practice with new impulses. https://www.mission-welweit.de/de/ueber-uns/mitglieder/regulaere-mitglieder/deutsche-gesellschaft-fuer-missionswissenschaft.html

[20] For Ustorf (2008:233), "intercultural studies" is synonymous with "intercultural theology".

This researcher disagrees with replacing missiology with intercultural theology, comparative theology, or any other alternative if such a change excludes mission-related issues from the subject. The rationale behind this is that, as Wijsen (2014:187-188) argues, the original assumptions of Exeler and others are contradicted by historical evidence. Mission has never existed solely as a colonial phenomenon. It is widely recognised that, with movements such as “Back to Jerusalem” and Pentecostal missionary initiatives from the Majority World (for instance, Korea, Nigeria, Ghana, the African diaspora, etc.), today’s missionary commitment is more significant than ever before and warrants thorough examination and critical missiological reflection. Furthermore, as Conn (2002:26) stated, “Theology without a mission dimension becomes mere abstraction.” Regarding comparative theology, when Adolf Exeler applied comparative methods, he aimed to overcome the Euro-centric constraints of theology, replacing paternalism with partnership and duly recognising the intercultural theological dialogue already in progress (Oborji, 2008:113-114). However, some have raised concerns about the relevance. of this methodological orientation, which is also employed in other fields of scholarly study.

The researcher also disagrees with the Scientific Society for Theology (WGTh) and the German Association for Mission Studies (DGMW), contending that the new concerns in mission studies or missiology are already integral to the discipline's subject matter. Therefore, there is no need for a change of label or an additional adjective to the traditional titles of "Mission Studies” or "Missiology". Paas (2017:133, 134) maintains that “intercultural theology is the logical follow-up to mission”; it “is like the tree that grows from the seed of mission". Indeed, the operational field for missiology (mission studies) encompasses the entire spectrum of Christian mission. According to Oborji (2008), the science of mission as a theological discipline has consistently addressed both *missio ad extra* and *missio ad intra*, involving theological reflection on missions, the church’s mission activities, and the challenges posed by the encounter of the Gospel with other peoples, cultures, religious traditions, ideologies, and philosophies. Therefore, replacing missiology with intercultural theology could simply represent another transient trend observed in other disciplines (e.g., intercultural philosophy, intercultural communication, transcultural psychology, etc.), if not merely "old wine in new wineskins” (Wijsen, 2004:171). Frequently, proponents of this “replacement” approach are scholars who feel embarrassed by past mistakes in mission enterprises (Wijsen, 2004:173). They seek not only to substitute missiology with alternatives such as comparative theology or intercultural theology but also aim to replace theology with the science of religion. At certain universities, this has led to a transition from a faculty of theology to a department within a faculty of religious studies or a faculty of human sciences. Moreover, appending intercultural theology or religious studies to the subject of “Missiology” or “Mission Studies", as some have suggested, may carry certain risks. This could result in a pragmatic application of intercultural theology where interculturality is relevant only in the context of cross-cultural missions (Van den Toren, 2015:127). Additionally, certain challenges could jeopardise

the new status that missiology as a theological discipline strives to achieve in theological education.

It may indeed be true that the new emphasis on intercultural theology and interreligious studies is prompting a change in attitude and style within mission studies concerning discussions and relationships with individuals from other cultural and religious traditions in missiological research and education. However, this is merely a matter of theological language that does not necessarily warrant a search for a different subject title for “Mission Studies” or “Missiology”. From the researcher’s perspective, one way to address the impasse is to broaden the course content and areas of specialisation within the discipline to tackle the concerns of intercultural theology and religious pluralism that missionaries typically encounter in mission fields. The inquirer perceives the new emphasis on intercultural theology and religious studies as another eloquent means of highlighting the interdisciplinary role of missiology within the theological sciences.

However, ultimately, what does intercultural theology signify? As mentioned earlier, in terms of academic history, intercultural theology emerged from mission studies, particularly among European scholars, and is primarily a European phenomenon, although it is gaining traction among American missiologists through the influential work of Robert Schreiter (Pieterse, 2017:140; Schreiter, 1996; Wrogemann, 2021:1). Taken at face value, the concept of “intercultural theology” can possess an ambivalent meaning, depending on how one comprehends the term “intercultural”. While “intercultural” may denote “between cultures,” it can also be interpreted as “culture in between” or “intermediate culture,” the culture that provides the mediator with an interface (Wijsen, 2004:172). Understood in this way, “intercultural theology” creates a free space where two or more “inculturated” theologies can meet and interact, without diminishing either. This may clarify why some argue that intercultural theology has no future, deeming it merely an in-between stage. Furthermore, instead of intercultural theology, it might be more appropriate to refer to “universal”, “world,” or “global” theology. Due to the pluralistic interpretation of the term “intercultural” – and even of the term “culture” – there are various ways of understanding intercultural theology. There is no agreed definition for intercultural, just as none exists for missiology.

For some, intercultural theology is the area of theology that “explores the interconfessional, intercultural, and interreligious dimensions of Christian faith” (Küster, 2014:171). From this perspective, intercultural theology incorporates missiology (i.e., the engagement of intercultural theology with churches), comparative religion/theology of religions – *theologia religionum* – (i.e., the engagement of intercultural theology with other religions), and ecumenics/ecumenical theology (i.e., the engagement of intercultural theology with other theologies). Consequently, missiology connects research and education with churches in their participation in the missio Dei; theology of religions seeks to reflect on the significance and value of other religions from a

Christian viewpoint; and “ecumenics” functions as an academic discipline that examines the theory and practice of ecumenism, including the historical development of social ecumenical action, doctrinal agreement, and interconfessional ecumenism that promotes unity among Christian traditions (Kerr, 2006:83; Küster, 2014:172; Niemandt & Byers, 2017:164).

Others define intercultural theology as “a discipline that first reflects on the relationship between Christianity and non-Christian religions or worldviews, and second, on the relationship between Western Christianity and its non-Western cultural varieties” (Pass, 2017:137, 2016:39). This model is supported by the German Scientific Society for Theology (WGTh) and the Administrative Board of the German Society for Missiology (DGMW). However, this model may raise some concerns. Firstly, it is challenging to determine how mutuality is possible in intercultural theology regarding the theologising of both Christians and non-Christians. Thus, limiting the concept of intercultural theology to theological interaction among Christians – that is, restricting it as an internal Christian project – seems to offer a more promising avenue (Paas, 2017:137). The second issue is the model’s lack of sensitivity to what the interculturality of Christianity means for missiology. Indeed, mission has already evolved into a polycentric movement from everywhere to everywhere. The world is no longer characterised by “senders” and “receivers”. Finally, this model leaves it unclear whether the intercultural dialogue between Western Christianity and non-Western cultural varieties can bridge the superiority complex of one group over another in theological reflection (Oborji, 2008:245), especially considering that intercultural theology is profoundly influenced by its Western context of origin.

Unlike World Christianity and the anthropology of Christianity, which examine historical and empirical aspects, intercultural theology adopts a systematic approach, integrating historical, empirical-anthropological, and cultural religious dimensions (Wrogemann, 2021:4). Consequently, intercultural theology pertains not only to "theology” within academic literature or texts (explicit theologies) but also to implicit theologies conveyed through various media forms such as songs, poetry, choreography, graphic art, and more (Wrogemann, 2021:1).

In summary, intercultural theology emerged as a distinct theological discipline in the 1970s, leading to various definitions and a pluralistic understanding. It has functioned either as an independent field or as an adjunct to missiology or mission studies; as a form of theology, it can be both explicit and implicit.

2.3.2.3 Comparative theology

Since mission was defined as a witness across geographical, cultural, and religious boundaries in the second half of the 20th century, some missiologists proposed that missiology be globally

defined as, or replaced with, comparative theology, intercultural theology,[21] or other subjects (Oborji, 2006:389; Pachuau, 200:550). They thus hoped to resolve the impasse resulting from the lack of consensus on the previous three models for the study of mission. In this view, comparative theology, which represents the theology of religions (*theologia religionum*), is understood as the theological reflection on the meaning and value of other religions to assess them, from a Christian perspective, in terms of revelation, salvation, and the challenges they pose (Niemandt & Beyers, 2017:164).

Gort (2005:72) recognises that the theology of religions (comparative theology) is an emerging subdiscipline within missiology that explores and seeks to provide answers to three primary questions. Firstly, do individuals outside Christianity and the Christian Gospel share in salvation, and if so, what does that salvation entail? Secondly, if individuals of other faiths share in salvation, can their religions be regarded as "ways to salvation"? Thirdly, if other religions represent salvific pathways, in what sense may the Christian Gospel be considered definitive and possess decisive meaning and universal validity?

One major factor in the emergence of missiology as comparative theology, particularly within universities, is secularism, understood as the differentiation of secular spheres from religious institutions, the decline of religious beliefs and practices, and the marginalisation of religion to a private sphere (Niemandt & Beyers, 2017:160-161). This phenomenon has driven many universities to assert their unconditional neutrality by promoting key characteristics such as universality, diversity, community service, and academic freedom (Verster, 2014:885). The rapid expansion of world religions (e.g., Christianity, Islam, Judaism, Buddhism, and Hinduism) has become a social phenomenon that irresistibly attracts universities and theological schools. Consequently, these institutions are hastening to create space for the scientific study of these religions, which typically falls under the academic subject of comparative theology (theology of religions) and is approached from a Christian perspective. The opportunity for such a study is highly encouraging.

However, this option is often pursued to the detriment of mission and missiology. For instance, Adolf Exeler intended to discard the "old missiology" in favour of a new approach he refers to as "comparative theology" (Oborji, 2006:389). This trend indicates a significant weakness. It is questionable whether Exeler's proposal can adequately address the challenges faced by missiology as a theological discipline. First, while comparative theology is important, it frequently leads missiology into an insurmountable bottleneck, conflicting with the comprehensive nature of the universal mission of the Christian faith. Second, Western churches may not take their partnership in mission sufficiently seriously, as the complex matters of comparative theology would be relegated to a select group of theological experts (Oborji, 2006:390). Furthermore, as

[21] Readers may refer to Section 2.3.3.6 for further information about intercultural theology.

outlined by Niemandt & Beyers (2017:171), the content of missiology generally encompasses the following areas: theology of mission, history of missions, theory and practice of mission, and theology of religions (comparative theology). Reducing missiology solely to comparative theology effectively strips it of its true substance.

This subsection has examined the trends associated with various labels that missiological institutions worldwide often adopt for mission study in theological education. This variety of labels illustrates how much missiology is evolving to secure its place among theological disciplines. The discussion of these trends (including those explored by Lygunda) has revealed that none of them explicitly relate to the public sphere (i.e., the marketplace). Even intercultural theology, as a missiological trend, only addresses geographical, confessional, cultural, religious, and even theological boundaries. The public sphere (i.e., the marketplace) lies beyond these constraints. However, incorporating the public square dimension in missiology would be immensely significant for the training of marketplace (lay) missionaries in this current fourth era of mission (i.e., the urbanisation era). Consequently, this ongoing reflection seeks to bridge this gap.

The next subsection will address the category of trends concerning the acceptance of missiology as a theological discipline.

2.3.3 Trends in relation to the acceptance of missiology as a theological discipline

The understanding of theology has evolved significantly through historical stages. In the premodern period, theology was primarily conceived in two ways. Firstly, “theology” denotes an individual cognition of God and related matters, representing a habit of the human soul. Secondly, for a considerable time, theology was regarded as a discipline, a self-aware scholarly pursuit, albeit one without subdivisions. During the Enlightenment, this only one discipline was initially subdivided into (1) theology as practical know-how essential for the clergy and (2) theology as a technical and scholarly enterprise among others. Ultimately, theology evolved into the well-known “fourfold pattern” – biblical theology, church history, systematic theology, and practical theology - established by Schleiermacher.

The expansion of the missionary enterprise and its related complexities necessitated amending the existing pattern. Given that the “fourfold pattern” was deemed sacrosanct, suitable means for housing the reflection on mission as a newcomer in the theological world needed to be identified. Meanwhile, missiology as a theological discipline remained largely unknown or, when acknowledged, not always correctly interpreted by scholars. Efforts to address this situation led to natural solutions that represented trends in mission studies: (1) incorporation, (2) independence, and (3) integration. These categories are essentially the focus of this subsection.

2.3.3.1 Missiology as a subject incorporated into a well-established theological discipline

When the “fourfold pattern” emerged, theology predominantly adopted a non-missionary stance. In other words, mission was relegated to a peripheral or practical domain meant to serve the institutional church, and the church in Europe became entirely introspective (Anderson, 2015a:7). Consequently, theology became parochial and domesticated. However, driven by the growing Moravian influences and the modern missionary movement pioneered by William Carey, this new missionary spirit compelled European theologians to integrate mission studies into one of the established four theological disciplines (Bosch, 2011: 502; Conn, 2002:15-16). This appeared to be the most logical solution for theologians under pressure. In this regard, Schleiermacher was a trailblazer, appending missiology to practical theology. With this alternative, missiology was taught not as an integral part of ordinary work but as an “optional extra” (Myklebust, cited by Cole, 1997:90). Some theological institutions still adhere to Schleiermacher’s approach to missiology, including Stellenbosch University and the University of Pretoria in South Africa, to name a few.

As stated earlier, various theological scholars have endeavoured to incorporate mission studies into different theological disciplines, rather than confining them solely to practical theology. For instance, Gustave Warneck, followed by John Foster and Kenneth Scott Latourette, advocated for the integration of missiology into church history (historical theology) (Pachuau, 2000:547). In contrast, some theologians argued that missiology should be included within systematic theology. In the late 19th century, missiology was primarily associated with practical theology and church history (historical theology). Subsequently, due to the multifaceted nature of mission, it began to extend beyond these boundaries, connecting with biblical studies, systematic theology, ethics, world religions, and so forth (Pachuau, 2000:547; Penner, 2018:189). To this day, practical theology and historical theology continue to be the main niches for mission studies.

One implication of this trend is that missiology has been reduced to an addendum. Consequently, students generally opt for mission as an elective course rather than as a compulsory one. This situation seems to represent a significant weakness, as any limitation of missiology within any discipline will seriously undermine its integrity (Pachuau, 2000:547). However, what about the second trend in this current category?

2.3.3.2 Missiology as an independent theological discipline

A second strategy involved advocating for the inclusion of missiology within the educational sphere as a distinct discipline. This model gained traction quickly, and chairs of missiology were established in various locations worldwide, particularly in Europe and North America. However, it was with Gustave Warneck that missiology became fully recognised as a distinct theological discipline; in other words, it was not merely introduced into what could be described as the court of Gentiles but was admitted to the temple of theology itself (Bosch, explained by Reppenhagen

& Guder, 2011:503; Oborji, 2006:388). From this point onwards, missiology was taught as an independent subject.

However, missiology attained this privileged status not because theology became intrinsically missionary, but rather due to pressure from missionary agencies, students (particularly those from America), and, in some cases, a government (Bosch, explained by Reppenhagen & Guder, 2011:503; Oborji, 2006:388). A notable instance of government pressure comes from the German Ministry of Culture. In a sense, this Ministry was instrumental in establishing the chair of mission studies at Münster after it urged the theological faculty to address the colonial system in its lectures, especially concerning missions in German protectorates.

While an independent attitude may help safeguard the *missio Dei*, it is, nonetheless, somewhat perilous, as teachers of other subjects generally show little interest in the missional relevance of their materials (Steffen, 2003:147; Naish, 1999:167). Furthermore, by replicating the entire scope of theology, as previously emphasised, missiology has bolstered its image as a superfluous addendum: “It was a science of the missionary, for the missionary” (Bosch, explained by Reppenhagen & Guder, 2011:504). These matters underscore certain weaknesses of this strategy. As a result, British missiologists revolted against this missiological independence and proposed a new approach to the study of mission, termed integration (Anderson, 2015a:8).

2.3.3.3 Missiology as a subject integrated in the entire field of theology

A third approach to mission studies, primarily adopted in Britain and often referred to as “integration,” contrasts with the earlier approach and aims to incorporate missiology into the broader spectrum of theology (Bosch, explained by Reppenhagen & Guder, 2011:504). The integration approach insists that mission should inform all theological discourse (Steffen, 2003:145). From this perspective, missiology is simply a facet of a theological discipline, rather than a separate or distinct field in its own right. Integration advocates argue that the emphasis on mission permeates all theological disciplines (Myklebust, 1989:101).[22] Consequently, cross-cultural issues ought to be integrated throughout the entire theological curriculum. Moreover, the church, in all its dimensions, embodies mission; therefore, theology, in all its aspects, is inherently missiology.

Although this missiological trend appears to be a viable alternative, it reveals deficiencies as illustrated by Cracknell and Lamb in their study (Bosch, explained by Reppenhagen & Guder, 2011:504). One significant flaw of integration is that teachers of other subjects are often unaware of the inherent missionary dimension of all theology. Furthermore, they do not recognise the need to pay adequate attention to the missiological aspects within their fields of expertise (Bosch,

[22] Myklebust is one of a small number of missiologists who conducted significant empirical research, global and ecumenical in scope, into the place of mission studies in contemporary theological education (Myklebust, 1989:88).

explained by Reppenhagen & Guder, 2011:504). Consequently, this approach has never been effective; rather, it has further marginalised missiology.

Although the third approach appears to be theologically sound, none of the first three models has proven satisfactory (Bosch, explained by Reppenhagen & Guder, 2011:504; Pachuau, 2000:547). This paradoxical situation in which missiology currently finds itself has several negative implications. For instance, it becomes challenging for many theological schools to persuade students to study mission. Consequently, the church's missionary engagement weakens. In this context, Francophone Africa serves as an illustrative case. When the missiologist Lygunda (2018:3) sought to establish the Department of Missiology at International Leadership University/Burundi in 2011, he was unpleasantly surprised to discover that missiology was virtually unknown to the populace. Many questioned whether “missiology” was synonymous with “criminology” or “musicology”. Furthermore, this researcher attended a missiology conference in 2015 at the Université Chrétienne de Kinshasa/DRC, where the speaker was the same missiologist. During the interaction period, a theology professor from this institution asserted that “missiology” was synonymous with "colonialism" and, therefore, had no place in the faculty of theology.

Consequently, a new understanding of the relevance of mission studies to theological education is urgently needed. In this context, three suggestions warrant consideration. Firstly, missiologists should recognise their responsibility to establish their subject with full academic credibility by clearly defining its rights and claims to independent status. The rationale of missiology as a theological discipline is no different from the rationale of its subject matter (i.e., mission). Therefore, it is imperative that the issue of mission definition be directly addressed, and a consensus be reached if missiology is to maintain its status as a distinct theological discipline. Secondly, the conventional organisation of theological studies (e.g., the “fourfold pattern”, etc.) should be revised. The phenomenon referred to as “morphological fundamentalism,” which seeks to preserve the structure of theological education, must be eliminated (Myklebust, 1989:101). Indeed, how can it be justified that, in response to new insights, other branches of learning have continually developed new disciplines while the structure of theological education remains almost static? Thirdly, a consensus should be quickly achieved to halt the promotion of fully independent (freestanding) schools for mission studies, lest their existence becomes or continues to serve as an excuse for seminaries and faculties of theology, with which they are affiliated, not to focus on missiology as a fundamental dimension of theological education, thereby reducing courses on mission to elective subjects or eliminating them.

I strongly advocate for missiology as an independent theological discipline (though not as a separate school) for several compelling reasons. Given the unique nature and vast scope of its materials, and its relevance to the life and work of the church, missiology deserves its own distinct

and permanent place within the theological curriculum (Myklebust, 1989:102). Since mission is essentially "the mother of theology" and an integral aspect of theology, the discipline would be significantly poorer if missiology were not acknowledged as crucial to advancing theological understanding (Verster, 2014:889; Bosch, explained by Reppenhagen & Guder, 2011:501). Therefore, it would not be an exaggeration to assert that missiology should not only be a distinct and legitimate subject but also a vital component of the entirety of theology—an essential element that safeguards the church from parochialism and provincialism. In simple terms, missiology articulates mission as the church's conscience because it consistently questions, examines, and exposes its failings. It acts as a leaven in theology and is, therefore, akin to dynamite; if not handled with care, it can explode in our faces (Bosch, 1982:26-27).

Recently, in his paper presented at the General Assembly of the Association for Christian Theological Education in Africa (ACTEA), which took place in Nairobi from 25-29 September 2023, Lygunda (2023b) strongly advocated for an integrative approach to mission studies. Citing Walls' words, Lygunda (2023b) states: "Missiology is interdisciplinary, resourcing from other disciplines to establish its place within the theological corpus. *There would be no need for missiology if each theological discipline understood and fulfilled its role*." (emphasis added) Through a well-constructed diagram, he illustrated how all disciplines (biblical theology, systematic theology, history of Christianity, public theology, and ministerial theology) contribute to church life and mission, with missiology being embedded in the theological curriculum.[23]

Lygunda's understanding of the role of missiology within the theological encyclopaedia is original and deserves our attention. However, his singular argument for the integrative pattern relies on the assertion that missiology draws from other disciplines embedded throughout the entire theological corpus. Is this argument sufficient to conclude that missiology cannot claim independent status but should rather be integrated into other theological disciplines? Do theological disciplines derive all the vitality they require from integrating missiology? From my perspective, the notion that mission should be the overarching theme for all theology would solidify missiology as a "synoptic discipline" within the theological corpus; otherwise, mission would become marginalised (Bosch, as explained by Reppenhagen & Guder, 2011:506). Even for practical reasons, it is essential to maintain missiology as a distinct discipline; without it, the other disciplines may not be continually reminded of their missionary nature. Missiology's role among other theological subjects will be dialogical and attentive, provocative and responsive, for both their sake and its own (Bosch, 1982:30). This does not imply that missiologists need to transform all theology into missiology – that would constitute a form of imperialism – but rather they should view their subject as complementary. Moreover, by its very nature, missiology is a "synoptic discipline" and a catalyst within the theological curriculum, as it consistently engages in

[23] Lygunda prefers "ministerial theology" for "practical theology", substantiating that every theological discipline should naturally be practical to make sense for the church and its mission.

conversation with other subjects (exegesis, systematic theology, church history, practical theology, public theology, etc.). However, to function effectively as a true catalyst, it must retain relative independence. In the same vein, missiology is by definition, "the systematic study of all aspects of mission" (*missio ad intra* and *missio ad extra*); no other subject can claim to study mission systematically and encompass all its aspects as missiology does (Skreslet, 2012:12). This is why missiology deserves to exist as a separate discipline, even though other theological subjects may share its foundational DNA.

In summary, this subsection has explored the role of missiology in theological encyclopaedias. Traditional perspectives on this topic have influenced specific trends in mission studies: incorporation, independence, and integration. Although none of these trends have proven satisfactory, the researcher has advocated for the autonomy of missiology as a theological discipline. The next subsection examines trends related to educational and research structures or entities.

2.3.4 Trends related to theory-practice divide

On 24 July 2015 in Kinshasa, a significant conference took place at the headquarters of the Church of Christ in Congo (CCC). The theme of the meeting was "Church Leadership and Missionary Commitment: The Case of the Church of Christ in Congo". Key leaders of CCC based in Kinshasa were the primary participants, including the researcher. The conference was particularly relevant, as nearly all participants unanimously expressed concern regarding the lack of connection between the overall theological training provided by the CCC-related Protestant Faculty of Theology and the needs of the church and its mission (Mananga, 2020:192). In other words, they highlighted a deficiency in the practical aspect of the entire theological education, thereby reflecting the faith community's perception (if not the disappointment) about the educational responsibilities assigned to theological institutions.

This CCC conference illustrates a crisis that undermines theological education in several areas. On one hand, theological institutions (faculties, seminaries, colleges) emphasise the theoretical dimension over the practical one in preparing church ministers. On the other hand, churches and their ministers favour practice rather than theory. This crisis, referred to as the "theory-practice divide", presents a challenge for most missiological (theological) institutions worldwide. These institutions typically have three major alternatives to address the dichotomy: (1) focusing more on theory than practice, (2) emphasising practice over theory, and (3) balancing both approaches. These alternatives represent another category of trends currently prevailing in missiological education.

2.3.4.1 Academic missiological education

In missiology, the term “academic” is a polysemic word. Therefore, its meaning intrinsically depends on the context in which one uses it.[24] In the context of missiological teaching, the term means “theoretical” or refers to a teaching engagement as being exclusively or more concerned with theory (Myklebust, 1989:100). Inversely, in the context of missiological research, the term pertains to “fundamental” missiological research (academic missiology), the opposite of “application-oriented” missiological research (“applied” missiology) (Elliston, 2011:5-6). Academic missiology seeks to broaden the theoretical bases of missiological research. Some forms of historical and theological research fall into this kind of research (e.g., Barrett’s *World Christian Encyclopedia*, Johnstone’s Operation *World*, Bosch’s *Transforming Mission*, etc.). Applied missiology takes on a much more immediate and practical sense. Issues such as church planting, curriculum development or improvement, Bible translation and marketplace mission are part of applied missiology.

For this study, “academic” refers to theoretical missiological education. This does not imply that missiological teaching (education) is unrelated to practice. Rather, theoretical missiological teaching here suggests a tendency to replace practical application with theoretical lectures (Floding, 2011:2). Therefore, it must be recognised that one of the primary features of this trend is its excessive emphasis on theory. According to Mwangi and Klerk (2011:124-125), this missiological trend – which closely aligns with the “scholastic paradigm” (considered an intellectual educational approach) – is acknowledged by most Protestant theological institutions worldwide as suitable for ministerial formation. This Protestant-adopted model prioritises intellectual development and the acquisition of knowledge. In the DRC, for instance, the earlier mentioned CCC-related Protestant Faculty of Theology – akin to most Protestant mainline theological institutions – adheres to this scholarship model. Consequently, its curriculum largely neglects ministerial experience and reflection. The academic (schooling) model imparts a positive influence on missiological (and theological) education by demonstrating that the study of mission (or theology) can and should be rigorously academic. Thus, this model enhances both knowledge and the capacity to think critically and creatively (Mwangi & De Klerk, 2011:3). This represents a strength of the model, as excellence in missiological education ought to encompass thoroughness in competence development related to theory and research (Elliston, 2005:234). Furthermore, the academic model is particularly advantageous for Africa, as the continent needs to cultivate and maintain intellectual integrity, which should be evident through creativity, critical thinking, competence, and discipline. The absence of intellectual integrity results in African Christianity, and its missiology in particular, suffering from “ready-made thought” (Tiénou, 2005:96).

[24] Myklebust prefers the term “academical” to “academic” (Myklebust, 1989:100).

Indeed, the compromising mentality of “ready-made thought” continues to prevail in a significant portion of Africa, particularly in Francophone Africa, while the realisation of the African Agenda 2063 demands greater reflective capacity and creativity. Similar to how reflection was regarded as an adversary to Gospel proclamation within evangelical African circles decades ago, the “law of least effort” appears to have replaced scholarship and critique in higher education broadly, and specifically in missiological training (Tiénou, 1998:4). In the curricula of most theological institutions in Francophone Africa, especially in the DRC, there tends to be a lack of courses focused on critical and creative thinking as well as problem-solving. Lygunda (2022:70), who noted the same, advocated for a shift from an education system that produces job seekers to one that fosters job creators by introducing students to the fundamentals of critical and creative reasoning. He also recommended transitioning from the banking model to a problem-solving approach in education, much like Ango and Rutoro (2020:146) suggest.

However, despite its prominence, the academic schooling model undermines missiological education. Excellence in mission studies should include not only rigour but also the development of commitment to the goal of mission. This schooling model often takes students' spiritual maturity for granted, neglecting ministerial training and character development in favour of academic standards (Githuku, 2004:228). The primary issue with most Christian pedagogy within this model is that its focus is on "information” rather than “transformation” (Banks, 1993:134). Consequently, students engage in the missionary task primarily as an intellectual pursuit, with the educator serving mainly as a lecturer who becomes the role model for the aspiring minister. This view of missiological education stands in stark contrast to the marketplace-oriented missiological education that the researcher advocates for in this thesis.

In certain circumstances, the academic approach tends to favour the “banking system” of education, in which students are merely objects (rather than subjects) of a “bank-like” teaching, into whom knowledge is deposited as if it were in a bank account (Ango & Rutoro, 2020:145; von Sinner, 2022:362). This unfortunate situation often arises when, in the minds of educators, there is no distinction between fostering scholarship and producing PhDs. Across nearly every continent, there are holders of a Doctorate who have never contributed to scholarship (Walls, 2010:2). In this regard, Priest’s (2015:xxv-xxvi) report serves as an example, discussing a prominent missiologist who expressed his disappointment that many bright and talented individuals who earned a PhD in Europe or North America fail to pursue a life of intellectual leadership through writing. When further questioned, the missiologist suggested that the core issue was a lack of personal commitment to writing and research among these scholars. There is little value in establishing missiological (theological) schools in the Majority World (and even in the North Atlantic) that train individuals merely to jump through the hoops of obtaining a doctorate without any genuine calling for scholarship or passion to engage in it. The scholarly life ought to be regarded as a Christian vocation within God’s mission in the world. Up to a point, Africa, if not

the Majority World at large, needs scholars like the late Isaac Zokoué – to name just one – who was nicknamed “crocodile” because of his critical thinking, scientific rigour, and excellence (Djoubairou, 2024:70, 71-72).

Many missiological and theological educators, particularly in the Global South, endure inadequate working conditions, shoulder heavy teaching and ministry loads in their struggle for financial stability, and face limited access to quality libraries, research funds, and sabbaticals.

In summary, this academic trend in missiological education, which has long come to the fore in Protestant circles, shares commonalities with the sixteenth-century scholastic approach to theological education. The next subsection discusses the issue of field ministry as major emphasis in missiological (theological) education.

2.3.4.2 Practice-oriented missiological education

Given the largely uncovered issues surrounding ministerial training and the increasing criticism from the global church concerning the scholarly model, an alternative approach to theological education (including missiological education) became essential. As a result, scholars collaborated to consider how to implement practice-oriented theological education.[25] The initial proposal advocated for a greater emphasis on field or experiential ministry as a crucial component of the educational process. In the mid-twentieth century, scholars’ reflections ignited debates surrounding the issue, leading to the concept now widely recognised as “theological field education” (Floding, 2011:2; O’Gorman *et al.*, 2001:2).

Theological field education is a crucial aspect of theological (missiological) education, as important as spiritual formation. It is not a new discipline in the theological corpus but rather an opportunity for learners to develop ministry skills, practise ministerial reflection, understand the contours of their calling, experience professional collegiality, and undergo personal transformation (Floding, 2011:1). In other words, theological field education provides learners with a space to practise ministry and reflect upon it, enabling them to progress towards competency by drawing from both formal education and the lessons that life teaches.

A crucial aspect of theological field education is the internship for students in varied environments such as congregations, faith-based organisations, and the marketplace. During the internship, students in missiology are expected to engage in missional projects, including church planting, Bible translation, and empirical development research. A successful internship entails effective collaboration among three key stakeholders in the educational process: (1) field educator, (2) supervisor-mentor, and (3) field education director. Recent research indicates that a lack of

[25] Criticism of schooling (academic) model in Guatemala in 1963 is what gave rise to the unconventional model of training for ministry that is called theological education by extension (Mwangi & De Klerk, 2011:3).

commitment to theological field education in the DRC could challenge many Protestant missiological institutions, whether ecumenical or evangelical.

The practice-oriented model for missiological education has the advantage of directing students towards the objective of mission in various contexts. Another strength is that experiential learning can encompass both successes and failures. The key lies in the fact that human beings possess the capacity to learn more from their mistakes than from their successes, and how they utilise this capacity is by taking time to reflect (Floding, 2011:8). However, the downside is that the model has frequently emphasised immediate action without a solid foundation in what could have been learned from prior research (theory) (Elliston, 2011:6).

In a nutshell, practice-oriented missiological education emerged from the global church's critique of the academic model for theological education. It emphasises field or experiential ministry as a vital component of the educational process. This new understanding of theological education led to developing "field education" as a pivotal aspect. The shortcomings of this missiological trend have prompted scholars to adopt a hybrid model that combines theory and practice for missiological (and theological) education.

2.3.4.3 Mixed model for missiological education

Neither of the two preceding approaches to missiological education is sufficient to provide educational institutions with the necessary stability. Kirkpatrick (1998:526) argues that theological education should likely be a hybrid that blends the two preceding models (academic and practice-oriented), as they have become uneasy colleagues in most contemporary seminaries. From this perspective, the hybrid model is intended to emphasise both models in a balanced manner. Advocates of the mixed (theory and practice-oriented) model generally believe that combining the two approaches leads to stable institutions and a suitable compromise. However, are these two outcomes sufficient to produce competent and spiritually committed graduates in missiology?

Some theological educators, including neurotheologians, favour only one of the two previous approaches to theological education. Indeed, the neurotheologians' perspective on theological education draws upon findings from neuroscience, which indicate that human beings are primarily and fundamentally physical entities (Wallace, 2024:1-2). Therefore, their academic works question the nature of spiritual formation and human flourishing. While this researcher may appreciate the pastoral intent behind their theological contributions, he believes that this dual approach (hybrid approach) is insufficient on its own. In addition to scholarly education (knowledge) and theological field education (action or service), students require a third component for their missiological training: spiritual formation focused on being or spirituality. Romans 12:2 states: "And do not be conformed to this world but be transformed by the renewing of your mind …" (NKJV; emphasis added). In this passage, Paul speaks of renewing our "mind"

(part of our immaterial or spiritual dimension) rather than our “brain” (part of our material or physical dimension). The implication is that missiological institutions should function as communities dedicated to this trilogy (knowledge, action or service, and being). The emphasis on scholarship aims to encourage and equip individuals to pursue more effective missiological and theological knowledge, continually promoting academic excellence in the quest for truth. The focus on service encourages active involvement in ministry and witness, which is vital for Christian life. Lastly, the emphasis on spirituality nurtures spiritual growth, shapes distinctive Christian values, and integrates the self within the framework of a godly life (Asaju, 2011:81-82).

Spiritual formation indicates transformation as it involves definitive, measurable growth in a specific direction. It emphasises character, thoughts, intentions, and attitudes more than actions, habits, and behaviours. The character of Christ serves as its goal and standard of measurement. Individuals experience change through spiritual disciplines that can be categorised as “inward” (e.g., meditation, prayer, fasting, and Bible study), “outward” (e.g., simplicity, submission, solitude), and “corporate” (e.g., confession, worship, guidance, and celebration).

On the marble floor of an academic building at a major university, one may find the immortal words of John Wesley: “Let us unite the two so long divided, knowledge and vital piety.” (Asaju, 2011:85) These words are so inspiring that seminaries and Divinity schools should be attuned to the need to facilitate the spiritual growth of each learner. If Africans wish to realise the African Agenda 2023, they require an education that emphasises character-building and problem-solving. Strong character is a crucial factor in achieving the AA-2063. In summary, the integrated model for missiological education should foster a dialogue between academic, ministerial, and spiritual formation within the institution and the students' lives.

Discussion of these trends related to the theory-practice divide might suggest that they are insufficient for students to attain the God-intended potential or the profile necessary for Africa's development, even when adding the dimension of spiritual formation. These three trends represent perspectives that are solely relevant to missiology teaching. They must be complemented by the missiological research dimension. This dimension was integral to Jesus’ approach to mission (Matt 16:13) and is essential in addressing problems confronting the world. Unfortunately, this aspect appears to be a weak link in theological and missiological education in the DRC, if not in Sub-Saharan Africa (Lygunda, 2023:140-150). Such a weakness presents a challenge that missiological institutions in Sub-Saharan Africa should seriously tackle if they aim to promote missiology as a research discipline (Elliston, 2011:1). The next step of the discussion concerns trends related to educational delivery systems.

2.3.5 Trends based on educational delivery systems

The world has experienced various “Industrial Revolutions” (IRs) since the 18th century onwards.[26] Newton instigated the First Industrial Revolution in 1784 by articulating his laws of motion. The Second Industrial Revolution was catalysed around 1870 by Faraday and Maxwell, who unified the forces of magnetism and electricity, thereby enabling the generation of electricity and the development of the electric motor. The invention of the transistor by William Shockley, along with John Bardeen and Walter Brattain, marked the beginning of the Third Industrial Revolution and the electronic age from 1969 onwards (Oliver, 2020:2). This innovation facilitated automated production, electronics, and information technology, leading to the creation of computers and the internet. This, in turn, sparked the computer and digital revolution. The world is in a transitional phase between the Third and Fourth Industrial Revolutions, confronting the latter with numerous challenges (Oliver, 2020:1).

Hopefully, humanity is witnessing a revolution that is transforming the ways of living, working, studying, and interacting with one another. The Fourth Industrial Revolution proves to be the force integrating innovative technologies (e.g., artificial intelligence [robotics], the Internet of Things, and big data) into human life.[27] The skills required for this Fourth Industrial Revolution include people management, emotional (interpersonal) intelligence, critical thinking, cognitive flexibility, judgment, knowledge production and management, and, in this researcher’s view, the spiritual strength to navigate the current challenging times with confidence in God, thereby making individuals disciples of Christ (Oliver, 2020:2).

In light of the above, it is evident that individuals must prepare for the Fourth Industrial Revolution, and a new approach to teaching theology, particularly missiology, is essential for students. Even the United Nations has implicitly acknowledged, through Goal #4 of its Agenda for Sustainable Development, that education cannot be conducted as it has been in the past (Ango & Rutoro, 2020:146). To identify effective strategies for addressing the challenges of the Fourth Industrial Revolution, it is crucial to critically evaluate educational delivery models in mission (or theological) studies, which fall into two categories: instructional and administrative models. The category of instructional models includes instructional systems, seminars, a combination of instructional systems and seminars, field experience, case studies, and teaching lectures (Ford, 2002:201-202). These models pertain to how instruction and learning take place, as opposed to how designers manage or administer the curriculum design (Ford, 2002:200). The category of administrative models comprises specifically on-campus missiological education, distance

[26] Willem H. Oliver (2020:2) points out that before the 18th century, there were no official “Industrial Revolutions”. It was Arnold Toynbee who coined the term “Industrial Revolution” in his book *Lectures on the Industrial Revolution*, written in1884. However, the first Communication Revolution took place several thousands of years before Christ and Christian Revolution started with Jesus Christ.

[27] The fourth Industrial Revolution is what some call the “emerging new world order”.

missiological education, blended missiological education, and hybrid missiological education. An administrative model is a framework for integrating a curriculum design with a target group to achieve the design's purpose and objectives and implement an instructional model (Ford, 2002:200, 294). Due to the nature of this study and the constraints of space, this subsection will only discuss the administrative models.

On-campus missiological education

“On-campus missiological education” is the traditional residential model through which most generations of missiologists have received or continue to receive formal training, encompassing “the Builders” (born before 1946), “Baby Boomers” (born 1946-1964), “Generation X” (born 1965-1979), “Generation Y” (born 1980-1994), and even “Generation Z” (born 1995-2009). This educational delivery paradigm is a “face-to-face mode”, in which the classroom is a physical space where the teacher imparts knowledge and information to the student. Traditionally, the teacher delivers knowledge and information to the student like someone deposits money into a bank account. The student, while present in the class, does not intentionally react to or engage with the teacher. The student is viewed as an empty vessel, devoid of personal ideas, which the teacher aims to fill (Nguru, 2004:239). Furthermore, in this classical and closed system of education, learning occurs in a setting and, at times, is determined by the institution, which prescribes what the learner should study, the objectives to be achieved, and the assessment methods.

Most missiological institutions worldwide have adopted the “onsite model” of mission studies. Africa is no exception, as nearly all its prominent missiological entities operate according to this mode of delivery. For instance, the University of Pretoria and Stellenbosch University in South Africa; the Akrofi-Christaller Institute of Theology, Mission and Culture in Ghana; Faculté de Théologie Protestante (UPC), Centre Universitaire de Missiologie (CUM), and Université Shalom de Bunia in the DRC; and International Leadership University and Nairobi Evangelical Graduate School of Theology in Kenya all rely on the traditional residential model. However, there may be some exceptions for these institutions at the postgraduate level.

This classical trend offers the advantage of regularly facilitating physical interaction between students and teachers. However, a significant drawback is that it limits access to missiological education to only a few. The high cost of education and the untested assumption that all students share the same learning needs and can progress at the same pace are notable limiting factors. Adult learners often cannot study mission full-time or relocate to campus due to their jobs or the necessity of supporting families. Additionally, this traditional education system tends to be overly teacher-centred rather than learner-centred (Simonson et al., 2015:9). As a result, the residential

model does not align with the marketplace-oriented missiological education that the inquirer advocates for.

2.3.5.1 Distance missiological education

“Distance education” and “distance learning” are sometimes used interchangeably. Other terms include “open learning”, “flexible learning”, and occasionally “open and distance learning”. This study favours the term “distance education” as it encompasses the entire process of teaching (for instructors) and learning (for both students and teachers). Here, “distance education” refers to “institution-based formal education where the learning group (students) is separated from the teacher, and interactive telecommunications systems are used to connect learners, resources, and the instructor” (Simonson *et al.*, 2015:31).[28] This definition has gained wide acceptance among prominent educational organisations and resources such as the Association for Educational Communications and Technology and the Encyclopaedia Britannica Book of the Year. “Telecommunications systems” refers to electronic media such as television, telephone, and the internet. However, it need not be confined solely to electronic media (Simonson et al., 2015:33). Here, "telecommunications" is understood as “communicating at a distance." This definition includes communication via the postal system, as in correspondence study, and other non-electronic methods of communication. In other words, “distance education” pertains to formal teaching and learning conducted under the auspices of an institution, occurring when there is a physical, geographical, and even temporal separation between the teacher and the student, regardless of the telecommunications systems involved. The separation of the teacher and the student is a fundamental characteristic of distance education (Simonson et al., 2015:26).

Definitions of distance education vary in emphasis, yet they generally concur on four characteristics that arise from the preceding definition. Firstly, distance education is institution-based; it is not merely self-study or a non-academic learning environment. Institutions may or may not provide conventional “face-to-face education” as well, but they are eligible for accreditation by the same agencies that recognise traditional methods. Secondly, spatiotemporal separation—regarding both location and time—between students and teachers is inherent to distance education. Thirdly, interactive telecommunications link students with one another, as well as with the teacher and instructional resources. Finally, distance education fosters a learning group (or learning community) in which the teacher and students learn from one another (Simonson *et al.*, 2015:31-32).

Distance education has always been associated with the history of communication and has a long and intricate path. Its roots trace back to the 1830s (Holmberg, 1995:3). However, its formal establishment occurred with the founding of the Phonographic Correspondence Society in 1943,

[28] For the sake of this study, the terms education and learning are used interchangeably.

which was the precursor to Sir Isaac Pitman's correspondence colleges (Simonson et al., 2015:36). Since then, distance education has evolved from correspondence study to education based on electronic communications and to distance teaching reliant on computer technologies (notably in a university setting).

Distance education, in the form of correspondence study—the first generation of distance education—was established in Germany by Charles Toussaint and Gustav Langenscheidt, who taught languages in Berlin (Simonson et al., 2015:36). Correspondence study crossed the Atlantic in 1873 when Anna Eliot Ticknor initiated a society in Boston to promote home study. Prior to the 1970s, when "correspondence education" became a widely accepted term internationally, the terms "independent study" and "home study" had served as competing designations in North America.[29] The reason is that the term "correspondence education" was seen as too narrow, given the growing significance of the term media (Holmberg, 1989:3). In summary, distance education originated from correspondence education.

Several institutions pioneered distance education worldwide in correspondence format. Among these are the University of Chicago, where correspondence study has been integral since 1890; Skerry's College in Edinburgh since 1878; the University Correspondence College in London founded in 1887; the Moody Bible Institute established in 1901; and a government college set up in France in response to the impending World War II, to name a few (Simonson et al., 2015:37). A notable pioneer in distance education in Africa was the University of South Africa (UNISA), founded in 1873. It began offering distance teaching in 1946 and formalised it through a governmental decree in 1962 (Holmberg, 1995:4). It is widely acknowledged that one of the most distinguished graduates of the distance education system was the former president of South Africa, the late Nelson Mandela (Roberts, 2019:1). However, it was the establishment of the Open University in the United Kingdom in 1970 that ultimately marks the beginning of a new era in distance education (Holmberg, 1995:4).

The second generation of distance education was made possible through the development of electronic communications technology that gradually took a step in Europe. Electronic communications technology began in the early 20th century with radio and telephone and continued to the present highly sophisticated teleconferencing and interactive video technologies (Patterson, 1996:61). Audio recordings were used in instruction for the blind and in language teaching for all students. It is important to note that each new method of communication that became accessible at the lay level was quickly used in the educational context, either in traditional

[29] Australia and New Zealand, in contrast, have preferred the term "external studies". Since the early 1970s, the designation "distance education" has been gradually and intentionally adopted in the United Kingdom. Ireland, North America, Australia, New Zealand, and other Anglophone regions (Simonson *et al.*, 2015:36)..

classrooms or in distance education. These second-generation technologies are still in service locally and globally in the education sector.

Computer technologies, based on microchips and fibre optic cable, gave rise to the third generation of distance education as an outcome of the Third Industrial Revolution that took place in 1969 and is hitherto running (Oliver, 2020:2; Patterson, 1996:61). In the 1970s, distance education opportunities in universities have been rapidly growing using computer-mediated communications and the internet (Seevers, 1993:21). As of that moment, distance education in its form of online education (internet-based education) developed along with its variants (e.g., "mobile-learning") and became a more all-encompassing concept. The British Open University, Fern Universität of Germany and the University of Twente in the Netherlands are some leading providers of online courses in Europe. In the United States, the Western Governors University and Nova Southeastern University are leaders in this realm and offer, along with other universities, thousands of courses online (Simonson *et al*., 2015:39).

As far as distance teaching universities are concerned, the 1962 South African government decree formally establishing a distance teaching university (UNISA) prompted a fundamental change in the way distance education was practised in the world (Simonson *et al*., 2015:39). Another contributing factor was the founding of the Open University of the United Kingdom in 1971, a degree-giving distance teaching university offering full degree programmes, sophisticated courses and the innovative use of media. This type of delivery system has been developed into what has become known as "Virtual Universities", the branch of which in Africa is "African Virtual Universities" (AVU). According to Nguru (2004:243), the mission of the AVU is to use the power of modern information technology and increase access to educational resources throughout Sub-Saharan Africa. The AVU network provides much hope for universities in Africa to share resources, expand enrolment levels in science and build capacities in technologies, which are a prerequisite for economic development. However, surprisingly, the AVU network has spread widely in English-speaking Africa, whereas it is slow to penetrate Francophone Africa. Theological institutions such as UNISA, North-West University, South African Theological Seminary (SATS) and so forth, are part of the network.

Some resources report five generations of distance education instead of three, as highlighted above. In this case, the first generation corresponds to correspondence education with a single print medium. The second generation is expressed by radio and television broadcasting. The third is a combination of the first two generations. The fourth is the delivery by tele-learning, interactive radio and video conferencing, and the fifth is online delivery (Roberts, 2019:3,4). However, generations of delivery do not need to be looked at rigidly because a combination of generations is possible.

Distance education has a major and varied impact in the world. There is an increasing need for distance education opportunities in the world. For instance, according to Simonson *et al.* (2015:13-14), Anadolu University in Turkey enrols over 500,000 distance education students, becoming the largest university in the world. China developed a national higher distance education programme in the late 1970s and early 1980s in response to a growth in population and a high cost per capita for the craftlike approach to regular higher education in the country. The Open University of Hong Kong, created in 1989, had over 100,000 students. Span's "Universidad Nacional de Education a Distancia" is probably the largest European distance teaching, with a current enrolment of about 130,000 students. Because of political instability and economic depression that caused a decline in educational standards in some countries and the rapid growth of population in Africa, particularly in Sub-Saharan Africa, distance education is perceived as having the potential to contribute to national reconstruction by providing economically feasible educational opportunities to many people. However, distance education in Sub-Saharan Africa does not have a wide impact, although its growth is obvious.

For the moment, one may count very few theological institutions providing distance mission studies in Africa just as South African Theological Seminary (SATS) and North-West University do regarding all their postgraduate programmes (BTh Hons, MTh, PhD). Some African distance theological institutions run distance educational programmes in fields other than theology or missiology. Distance education remains a great challenge for the whole theological education in the continent, including the DRC. It is well known that Africa is facing the problem of rapid population growth and accessibility to quality education due to its high cost and has always been vulnerable to pandemic threats like Ebola and COVID-19. Also, the African church is like a river that is several miles wide but only one inch deep (Nguru, 2004:245). Because of all these reasons, a plausible way for the church to correct the situation and effectively contribute to Africa's transformation through the materialisation of the African Agenda 2023 would be to widely integrate the distance education paradigm into missiological (theological) education.

There are some obstacles to implementing such an innovative educational approach as distance education in numerous African countries. Nguru (2004:246) mentions three major hindrances. The first is the resistance from "traditionalists" (conservators) within the faculties of theology. Many academicians are reluctant to abandon their investment in teacher-centred education and see technological innovation as a threat to their comfort zone. It is important to note that there are usually four basic responses to technology: denial of technology, love of technology, fear of technology, and resistance and revolution (Stevens & Banks, 2005:265-266). It seems as if African academicians favour the responses of denial and fear of technology. The second obstacle is a lack of resources, as the initial investment in these technologies can be heavy. The third obstacle is a lack of technical expertise, that is, people with adequate training and experience to install and maintain new technologies. A further obstacle could be a lack of funding and adequate

governmental policy on new communication and information technologies. But, if missiological (theological) institutions in Africa must survive in the 21st century and be relevant, they should embrace technological innovations.

Distance missiological education offers to students many advantages such as flexibility, adaptability and affordability. In other words, it enables people to study anytime and anywhere, and it does not require the expense of travelling, relocating or cutting one's work pay and time. Distance missiological education can reach communities at a distance and thus help "Baby Boomer" or "Generation X" missiological educators to impact "Generation X or Y" students enrolled from various schools worldwide. It may also serve to reduce capacity constraints at universities and allow them to give equal access to quality education. Furthermore, distance missiological education proves to be an engine prompting missiological instructors to adapt themselves to the current digital culture, being aware that there is no other way to be a better teacher of missiology in a world that has changed enough around them. Above all, distance education is an excellent means for equipping marketplace workers as relevant change agents to establish the kingdom of God in their spheres of influence outside the church's walls. Such an education model thereby contributes to democratising theology so that it becomes the province of a larger population of Christians, who are prepared to think about their faith coherently (Banks, 1993:148). Distance education is an excellent approach to promoting marketplace missiology and marketplace-oriented missiological education.

What would be the drawback of distance missiological education is the separation between teachers and students in terms of space and time, because physical encounters, which are a prerequisite to building lifelong relationships with people who will be their ministerial confidants after seminary, become difficult. Many research projects demonstrated in the past that instruction delivered to distant students is effective and that learning outcomes can be successfully achieved when offered in optimal conditions (Simonson *et al.*, 2015:7). Also, taking too much time studying through a computer may constitute a real threat for one's ocular health and thus a significant disadvantage.

In the same vein, distance theological and missiological education is seriously questioned by several theologian educators and their institutions. In addition to pedagogy and methodology. a prominent stumbling block is the issue of distance spiritual formation. Widespread scepticism accompanies the idea that distance spiritual formation (especially online spiritual formation) is possible because of the separation in time and space between teacher and student. Harris (2017:86) argues that face-to-face education does not always imply personal engagement or spirituality. Simply put, physical presence does not guarantee meaningful participation, because in a physical classroom, most students do not interact; only a handful of students do. Moreover, there is compelling evidence that distance education is an effective instrument for spiritual and

ministerial formation (Smith, 2021:151-152, 154). Students undertaking their theological (missiological) studies at a distance undergo character and spiritual formation like people studying in residential settings (Kennedy, 2010:50; Miller & Scharen, 2017; Nichols, 2014; Tran, 2011; Ulrich, 2010). Furthermore, at present, two broad approaches to developing formational distance education can be discerned in the existing literature. One focuses on the need for understanding the learning environment, and the other emphasises the need for comprehending learners and their contexts (Hockridge, 2011:30-34). The limited scope of the current study does not allow an in-depth analysis of these approaches.

Therefore, this traditional objection to the effectiveness of distance education has become obsolete. Doubts about spiritual formation are disproven by the growing studies and testimonies validating the transformative power of training people for ministry in ministry (Smith, 2021:153). Overall, objections to distance education (including theological distance education) reflect either preference held by faculty and administrators for conventional residential education, a lack of understanding or experience with adequate distance education practice, or insufficient consideration of theological education's contribution to discipleship. Given the reality of distance education worldwide and the increasing demand for full degree programmes, it is mandatory that missiological institutions consider and critically engage the potential for distance spiritual formation. Kaunda (2016:123) was right in stating that "[t]he future is online".

Another issue that often tends to surface as a drawback of distance education is whether its environment can provide the same depth of community as in "face-to-face education". Just as prior research has evidenced the effectiveness of distance spiritual formation (see previous paragraphs), findings of earlier inquiry have demonstrated that distance education can contribute to building community than traditional residential education does (Smith, 2021:155). While on-campus education contributes to building a community understood as *akademeia*, distance education participates in shaping two kinds of community, *akademeia* and *ekklesia* (Smith, 2021:156-157). *Akademeia* here refers to a pragmatic, intellectual community. In this respect, seminary is an "intellectual community" – an *akademeia* community. Inversely, *ekklesia* stands for a primary, socio-spiritual community. A student's church family is his or her authentic community and primary sphere of spiritual and ministerial formation. Therefore, distance education optimises both spiritual formation and community.

In summary, according to previous research, distance missiological education would be as effective as residential missiological education. Despite the numerous advantages distance education offered at the dawn of the fourth Industrial Revolution, this educational delivery model remains a challenge for a large part of Africa, namely Francophone Africa, including the DRC. If African institutions of missiological (theological) must survive and be relevant, they are to adapt to new technologies. In Africa, distance missiological education is a plausible way, if not the only

way, for the church to contribute to Africa's transformation through the achievement of the African Agenda 2063. The next focus is on the third trend related to educational delivery systems (blended missiological education).

2.3.5.2 Blended missiological education

The blended model refers to the delivery approach to missiological education that includes both traditional correspondence and online learning (Roberts, 2019:4). One may understand “blended learning” as a combination of web-based (student-centred) education with face-to-face (teacher-centred) education (Brunner, 2006:230). Courses are available in correspondence and online modes, and the student chooses his preferred mode.

The blended model is implemented by some distance teaching universities, among which rank the University of South Africa (UNISA) and Indira Ghandi Open University. Very few entities of missiological (theological) education in Africa would currently favour the blended approach, failing to have performant shipping services likely to serve national and international networks sufficiently.

Logically, being a subset of distance mission studies, blended missiological education bears the strengths and drawbacks of distance missiological education. In Africa, this model cannot successfully function because it might often cause further delays for study programmes: the official postal service has become defective. Private international mail/shipping services (e.g.DHL, FedEx, DB Schenker, UPS, DTDC, Blue Dart, etc.) tend to make studies very expensive. Among all these shipping companies, only DHL and FedEx are operational in the DRC. Therefore, they are the most expensive.

The blended model is not to be confused with the hybrid model for missiological education, which combines traditional face-to-face instruction with online learning. The following subsection elaborates more on hybrid missiological education.

2.3.5.3 Hybrid missiological education

“Hybrid” missiological education, also termed “mixed” missiological education, is an approach to missiological education where the paradigm of instruction delivery is through online (web-based) learning with face-to-face learning in such a way that seat time in face-to-face classroom is reduced (Brunner, 2006:229-230; Roberts, 2019:4). In other words, hybrid missiological education is a combination of instructional technology with face-to-face teacher-centred training (Brunner, 2006:230). The reduction of seat time in hybrid learning distinguishes it from online education.

In recent years, many traditional missiological (theological) institutions have adopted the hybrid model, including a distance (online) learning element in their teaching model, namely for their doctoral programmes. The University of Central Florida was the first to start experiencing the mixed model in the United States. A research report from the Association of Theological Schools for America and Canada (ATS) attested that hybrid classes in its member schools significantly increased from 2013 to 2018 (Deasy, 2019:1). Theological Institutions like Bakke Graduate University, Fuller Seminary's School of Theology and Mission, Oxford Mission Studies Center, to mention a few, operate according to the hybrid model. Subject to recent research, Africa does not have "hybrid" missiological (theological) institutions per se with properly mixed programmes. However, some institutions organise separate distance (research-based MTh or PhD) and traditional (structured MTh) programmes in missiology (theology). Eventually, this aspect may require further research.

There exist some strengths for the hybrid model. (Brunner, 2006:229-233) argues that the first advantage of this model is student performance and retention increase. When the hybrid model is used effectively, it may improve student's performance in learning and retention over online education. This retention ends up equating with at least retention in the "face-to-face model". The second strength is that time flexibility for students is greater. As in the online instructional delivery model, students value the time and space flexibility provided through education. The third advantage is that colours on the teaching palette multiply. Hybrid education gives instructors more flexibility with their classes because it confers them, through a reduction in seat time, freedom to introduce varied ways of learning into their face-to-face classes. The fourth advantage is that the depth of community enhances the learning environment. Being a combination of both on-campus education and online (distance) education, hybrid education can take advantage of the strength of both in terms of building *akademeia* and *ekklesia* community (see Section 2.3.6.2). The fifth strong point is the widening of "interaction" breadth. Indeed, the hybrid model offers the possibility of improving all three educators-suggested interactions: learner-content, learner-instructor, and learner-learner. A research report established that the amount and quality of student interaction in class were increased through the hybrid model over a comparable face-to-face section of the same class (Brunner, 2006:232). The sixth advantage is that it allows a transition from on-campus to online education. Since some institutions are not probably suited for online learning and some students hesitate to engage in it due to the fear of new technologies, hybrid education provides the possibility of introducing technology in a traditional setting. However, mixed education is more expensive than the full online model due to travelling or relocating expenses. In addition, the hybrid approach may require job or ministry interruption.

In conclusion, this subsection has dealt with four missiological trends that pertain to educational delivery modes: on-campus, distance, blended, and hybrid missiological education. Their respective strengths and weaknesses have also been discussed. While many missiological

(theological) institutions in the world are more moving from an on-campus model to a mixed or distance model at the dawn of the fourth Industrial Revolution, those in Africa – principally in Francophone Africa, including the DRC – are still slow in engaging new technologies. It becomes imperative for the church in Africa (including the DRC) to develop distance missiological education necessary to equip marketplace Christians geared to be primary actors for the materialisation of the African Agenda 2063 (AA-2063). This is a plausible way, if not the only way, for the church to strategically contribute to the transformation of Africa. The next step discusses the trends concerning the nature of education.

2.3.6 Trends in relation to the nature of education

The use of education in the missional enterprise has continued to the present day, including the spectrum extending from formal missiological (theological) education in colleges and seminaries to organisation and church-based training for missionaries and church workers of all types. One straightforward way to categorise mission-related studies is by the nature of the educational approach. This subsection scopes three primary forms of missiological education: formal, non-formal (semiformal) and informal. The focus here is on their features and relations at the level of concepts and practical utilisation.

2.3.6.1 Formal missiological education

Formal missiological education is what this study is all about. The “formal” model is the format in which mission study primarily takes place within institutions of missiological education. According to Edward Foley (2017:23), the economist and educator Philip Coombs (1915-2006) was the first to distinguish between formal, non-formal and informal education. In 1973, Coombs and two colleagues defined formal education as “the hierarchically structured, chronologically graded education system, running from primary school through the university and including, in addition to general academic studies, a variety of specialised programmes and institutions for full-time technical and professional training” (Foley, 2017:23-24). This form of education is “hierarchically structured” in terms of goals of learning, timeframe of learning, or furtherance of learning.

As depicted above, a formal understanding of formal education would still be incomplete. Besides its goal-oriented nature, a main feature of formal education is its association with the conferring of an accredited degree or diploma by a recognised educational institution like North-West University, Bangui Graduate School of Theology, Protestant University of Congo and so forth (Martens & Lumeya, 2015:430; Nehrbass, 2021:175; Penner, 2015:418). In most cases, formal education is teacher-centred. Claudio Zaki Dib (1987:1) emphasises the contiguous nature as a further characteristic of formal learning. In other words, he defines formal education as contiguous, presential education that involves administrative and physical interaction between the teacher, the students and the institution. In emphasising physical presence, Dib’s perception

excludes distance education from formal education. As one may realise, this perception corresponds to the educational process adopted by most missiological (theological) schools and faculties in the world. In the world and particularly in Francophone Africa and the DRC, Dib's conception of formal education has become the landmark of almost all missiological (theological) educational entities. Among these are the Universitê Protestante au Congo, Centre Universitaire de Missiologie and Université Shalom de Bunia (DRC); the Faculté de Théologie Evangélique de Bangui (CAR); the North-West University, Stellenbosch University and University of South Africa (South Africa); African International University (Kenya); the India Graduate School of Missiology (India); the Silliman University Divinity School (Philippines); not to mention Western and Oceania missiological (theological) institutions.

From the researcher's point of view, Claudio Zaki Dib's perception of formal education, which relies on the physical presence of the student in the classroom, is outdated in the present context of digital revolution. The increasing availability of distance education (often mistakenly assimilated to non-formal education, according to Claudio Zaki Dib) has given rise to their formal recognition by numerous theological institutions (Harris & Wihak, 2018:1, 2). Without a doubt, distance missiological (theological) education – like any distance education – is widely recognised in countries as part of formal education, based on their respective rigorous National Qualifications Frameworks (NQF) of higher education. For instance, in the United Kingdom (UK), the Credit and Qualifications Framework for Wales and the regulatory body for England and Northern Ireland's Regulated Qualifications Framework (RQF) are used as a currency to connect non-formal education (distance education) to formal frameworks. Most member countries of the European Union use the European Credit Transfer System (ECTS) to make the same connection. Three years ago, the DRC formally and completely adhered to this European system when it achieved the study on the reform process of its higher education system. However, to the knowledge of the researcher, this country has still no national qualifications framework according to which distance education should be recognised as formal once the established criteria are met.

In arguing so, the researcher is not contending that any distance mission study programme should be recognised with lightness as formal. Rather, the case he is making is that there is no longer reason, at a time when the world is entering the era of the fourth Industrial Revolution, for not conferring formal recognition to a distance mission study programme that complies with the National Qualification Framework of higher missiological education in force in a country. In fact, in the earlier subsections, sufficient evidence has been provided about the effectiveness of distance (missiological) education.

Formal education in missiology, or in whatever discipline, has some advantages. For example, It allows people to earn a degree or diploma, which ordinarily leads to some (professional) credentials recognised across local and even international borders. Therefore, formal

missiological education can help someone to build his or her self-confidence in mission or ministry and prevent personal and social complexes. However, the downside of formal missiological education is that it is often decontextualised, typically “learning about” rather than “learning to be”, formulated by the paradigm of “intellectual and individual excellence” and more emphasised on the individual groups (Foley, 2017:24). Another weakness of the formal missiological education is the high cost of quality on-campus education. However, this drawback could be downplayed by promoting distance education, which is suited for this era of digital revolution.

It is not rare to find formal missiological education close to its “natural neighbour”, the non-formal missiological education that does not take place at universities or missiological (theological) schools. This non-formal approach to missiological education is the focus of the next point.

2.3.6.2 Non-formal missiological education

For Nehrbass (2021:175), non-formal (semiformal) education is often done through churches, mission agencies and other institutions that need a trained workforce but are not primary educational institutions. Foley (2017:24) calls it “semiformal education”, that is, a type of education organised outside any traditional formal system. Normally, non-formal education does not lead to a degree, although at times, a certification of participation can be provided.

Formal education has a well-defined set of features. As for Harris and Wihak (2018:2), whenever one or more of these features are lacking, education should be considered semiformal (i.e., non-formal). In this regard, for example, if an educational delivery system is not presential most of the time and thereby there is non-contiguous communication, the education model will be deemed non-formal. Bluntly put, when the adopted educational delivery strategy does not require student attendance (decreasing contacts between teacher and student) and most activities take place outside the institution, non-formal education is then confirmed (Harris & Wihak, 2018:2). In addition to this feature, a preliminary analysis of the so-called semiformal (non-formal) education reveals two constant features: (1) the focus of the educational process on the student and the immediate usefulness of education for the student’s personal and professional growth.

I do not completely share Harris and Wihak's point of view because this would amount to putting distance education within the scope of non-formal education bluntly. Distance education is becoming an integral part of formal education in this present time of digitalisation and distance educational institutions in the world are conferring more internationally recognised degrees or diplomas.

Not only does missiological education take place in formal and semiformal settings as highlighted above, but it can also be organised according to an informal format. This is the focus of the next point.

2.3.6.3 Informal missiological education

Informal education, also termed “incidental learning/education”, is virtually the opposite of formal education because it stands for a ubiquitous process and aboriginal form of education for humans (Foley, 2017:24; Nehrbass, 2021:175). John Dewey (1859-1952) apparently coined the phrase “informal education” to contrast the subject addressed in formal education with that occurring in the matrix of social discourse, and even today, the wording is often defined in contrast to formal education, for example, the intellectual life beyond the classroom (Foley. 2017:24). In other words, informal education is understood more broadly as the type of learning people do in ordinary life, or as a way one naturally learns (Foley, 2017:25; Nehrbass, 2021:175). For example, learning through conversation or storytelling, as implemented by the first Protestant missionaries who landed in the DRC for the first time in 1978, would be considered informal or incidental education. Another incidental learning may occur through personal readings, hearsay, rumour and so forth.

Therefore, informal education is sometimes considered a “hidden” or “third curriculum” that shapes students engaged in this educational system of delivery through unspoken academic, cultural or social messages (Foley, 2017:24-25). Because informal learning generally takes place through unstructured dialogue, it is necessarily unpredictable, unorganised, unsystematic and regularly serendipitous, whose outcomes are emergent and not explicitly foregrounded.

All these forms of education are used in missiological education, depending on the context. Some academic institutions sometimes may use both forms at the same time through different study programmes. In this case, the educational structure involving student laypersons should ensure that this way of doing things will not nurture the sacred-secular divide (SSD). For example, separating programmes and degrees for full-time pastors/ministers from programmes for laypeople in the same institution works against the resolution of challenging the SSD.

In summary, this subsection has tackled missiological trends related to educational delivery modes: formal, non-formal and informal. Although these models are all important, only the formal is concerned with higher missiological education. Because of digitalisation's impact on the World Christianity, distance education has become an essential part of formal missiological education in the world and an alternative to minimise the high cost of formal education. Distance missiological education as a formal education is still a gap to bridge in Africa, mostly in Francophone Africa, including the DRC (the research context of the present study). From this discussion of educational delivery trends, the ongoing study considers in the next point trends pertaining to theological education models.

2.3.7 Trends in the light of theological education models

Section 2.3.5 has succinctly delineated the ongoing debate on the suitability of distance education for theological study, particularly the science of mission. This debate fits into the context of the wider and contemporary debate that surfaces significant differences in what should be considered central for theological education, or simply in what ought to be the overall theological goals and purpose of the educational enterprise. According to Hockridge (2011:29) and Nelson (2020:11), Edwad Farley's *Theologia: The Fragmentation and Unity of Theological Education* inaugurated the contemporary debate on the unity, fragmentation and purposes of theological education in the early 1980s. Farley (1983) wrote this *opus magnum* when the professional (vocational) paradigm of theology study had reigned for about one hundred years and its deficiencies became apparent.

Farley (1983) opined that the loss of *theologia* (i.e., emphasis on personal development and spiritual formation) – in favour of "theology" (the formal study of the knowledge of God) – led to the fragmentation of theological education. In response to the fragmentation, Farley (1983:151, 152-153) strongly advocated *theologia*, which in his own words purports to promote a "Christian *paideia*". Indeed, *paideia* was the ancient Greek culture according to which education is "the culturing" of human being in *areté* or virtue. It is thus clear in Farley's mind that *theologia* as the ecclesial counterpart to *paideia* – which stresses the cultivation of a person's spirit, character and mind to deepen faith and prepare for the practice of ministry – should be at the heart of the task of restoring unity and criteria to theological education. This restoration task aimed at holding together the two original aspects of *theologia*: (1) theology as a personal quality, that is, a "*habitus*", a cognitive disposition and orientation of the soul, a knowledge of God and what God reveals; and (2) theology as a discipline, that is, a disciplined, reflective and unitary enterprise (Nelson, 2020:11).

Although many voices could be considered in the development of a missional model, this subsection builds on four model groups: (1) David H. Kesley's classical and vocational models, (2) Robert Banks' missional model, (3) Brian Edgard's confessional model, Darren Cronshaw's contextual and spiritual models, and (4) Fohle Lygunda's intentionally missional model. The subsection gives an overview of these models and seeks to map out their similarities and differences, and relevance for missiological education in the African context.

2.3.7.1 Athens and Berlin models

Farley's proposal provoked a lively debate over the ten next years, with scholars framing character or moral formation, vocational identity, or liberation and perspectival theologies. But with Kesley's (1993) *Between Athens and Berlin*, a turning point was reached. In this book, Kesley of Yale Divinity School proposed that theological education in North America should be grouped into two bipolar models represented by "Athens" and "Berlin" (Edgar, 2005:209; Nelson, 2020:11).

“Athens” stood for a more ecclesial, classical model suggesting that the goals and methods of theological education were derived from the ancient Greek academy (educational philosophy) termed *paideia*, or *theologia* in Farley’s language (Edgar, 2005:209; Nelson, 2020:11). This does not mean that Greeks and Christians’ understanding of *paideia* was the same. While, in ancient Greece, *paideia* illustrated a process of culturing the soul, “Christian” *paideia* referred to an educational process of knowing the good and the divine and achieving the Christian transformation of the person (Small, 2009:53). Therefore, the classical model defines theological education as Christian character formation or *paideia* (*παιδεία*); and Kesley argued that the Early Church adopted and adapted this model (cited by Das, 2015:11). The primary goal of the classical model is the transformation of the individual. Therefore, in the “Athens model”, personal (character and spiritual) formation is considered central to educational tasks, which emphasises the development of character (Hockridge, 2011:29). In this respect, any assessment of a theological education programme based on “Athens model” would seek whether the curriculum adequately addresses issues on personal moral and spiritual formation and whether values of the whole institution are consistent with this model.

The relevance of this classical model for theological education is ultimately connected with its focus on *paideia*, that is, the internal (spiritual) formation as opposed to external praxeology. The moral and spiritual character shaped by this model and its focus on social transformation constitutes the relevant substance that could enable marketplace Christians (e.g., professional leaders) in Africa to be transforming agents committed to the materialisation of the African Agenda 2063 (AA-2063) (Wahl, 2013:274).

The second pole of Kesley’s typology is what he termed the “Berlin model”. Whereas the “Athens model” is derived from Antiquity, the “Berlin model” has its roots in the development of universities (namely Berlin University) during the Enlightenment with its emphasis on the centrality of reason (Das, 2015:12; Edgar, 2005:210; Hockridge, 2011:29). “Berlin” symbolises this approach to education because the University of Berlin was deliberately founded in 1810 to instantiate a new form of “research university” as part of reform of the Prussian educational system undertaken along the Enlightenment lines (Edgar, 2005:210). The revolution of the Enlightenment meant that divine revelation was dethroned, and reason became the supreme court of what could be learned and taught. Theology, therefore, ceased to be the queen of sciences. This is what made a great difference between the Berlin model and the Athens model, which, unlike the former, accepted the sacred texts (e.g., Scriptures).

“Berlin model”, also labelled either the “vocational”, “professional” or “scholarly” model, is an approach to theological education that stresses the interconnected importance of two different enterprises. One is the German *wissenschaft* (*scientia*), or orderly, disciplined critical research. The other is the professional education (or formation of individuals) for ministry (Edgar, 2005:210,

211; Nelson, 2020:11-12; Small, 2009:50). The goal is no longer personal (moral and spiritual) formation based on the study of authoritative classic texts but the training of people in rigorous inquiry to develop theory and apply it to solve practical problems.

Wissenschaft has four characteristics that distinguish it from other theological models. Small (2009:51) mentions (1) professionalism encompassing "clericalism", (2) objective reasoning, (3) unequal student-teacher relationships, wherein the teacher is the Grand Knower and the student the vessel for dumping the knowledge and (4) a publicness that engages the broader world as a critic. The Berlin model has been used to prepare educated, highly professional clergy because Berlin's goal was to strengthen the church in the context of university. As a result, theological education has become more academic (scholarly) and professionalised (with PhD becoming the educational achievement standard), surfacing a growing gap between academic skills on the one hand and ministerial skills and formation on the other hand (Edgar, 2005:211; Hockridge, 2011:30). It would not be an exaggeration to say that Berlin paradigm likely remains the dominant approach to higher theological education worldwide. However, evangelical schools of theology strive to incorporate elements of both the classical and vocational models in their curricula (Das, 2015:13).

Berlin model's focus on professional practitioners and specialised knowledge is relevant to shaping missiology in the African context. Indeed, this scholarly approach to mission studies should ensure that missiologists do not fall behind on current scholarship and significantly contribute to scientific production and conferral of higher degrees. Practical critical and creative thinking, which lie at the core of Berlin model, are instrumental for the development of an Africanised scholarship and missiological curricula in line with the AA-2063. In addition, the emphasis on practical Christian thinking and relevance within a global context renders the vocational model conducive to producing church leaders and marketplace Christians likely to come up with solutions to global and African challenges (Wahl, 2013:275-276).

However, the Berlin model presents some limits or weaknesses (Nelson, 2020:12). Firstly, Kelsey's reflection (like Farley's) considers the whole Western theological education but only from a mainline Protestant perspective. There is no room for evangelical, Pentecostal and charismatic perspectives. Secondly, the Berlin model fails to recognise the centrality of the missional dimension of theological education. Kesley's account refers by no means to any language of mission or some ideas over *missio Dei*. Thirdly, this model later came to be the origin of the split between the church and theological education in North America and elsewhere. Theology thereby became the realm of schools and ministry (or mission) the realm of the church (Milner, 2005:33).[30]

[30] Missiology was to be considered the solution to the split between the church and theological education (Milner, 2005:33). Missiology, indeed, seems to be torn between the two, needing to be theological and academic while at the same time participating in the ministry (mission) of the church.

What would be the fourth weakness is the incompleteness of the bipolar model (“Athens” and “Berlin”) that Kesley hinted at when he referred to Tertullian’s well-known question, “What has Athens to do with Jerusalem?” (Edgar, 2005:212). This question pointed to the possibility of a third approach to theological education, but Kesley did not delve into this possibility, contending himself with just describing it as potentially, theologically normative. Later, Robert Banks (1999) drew upon Kesley-left omission (gap) to develop the “Jerusalem model” that stands beside the “Athens and Berlin models”. The following subsection gives an overview of the “Jerusalem model”.

2.3.7.2 Jerusalem model

Robert Banks (1999) of Macquarie University (in Sydney) brought a far-reaching contribution to the debate on goals of theological education by bridging the Kesley-left gap about Jerusalem and proposing an evangelical and missional model. With its basic theology derived from Kahler’s dictum that “missiology [mission] is the mother of theology” and entirely built upon Scriptures, this model stands for an “alternative model” (rather than a synthesis) to the previous models (Edgar, 2005:212; Nelson, 2020:12, 13). The missional model refers to training and formation for work on the mission field overseas and locally, but in the context of community (Nelson, 2020:12). This reveals how Banks moves the goal of theological education from where Farley and Kesley left it to an ultimate practical point, that is, from formation as personal transformation and ministerial training to formation as “a turning towards mission” (Edgar, 2005:212). Simply put, for Bank, the goal of theological education is essentially to convert the world. Unlike the preceding models, in the “Jerusalem model”, the community is the specific context wherein the formation takes place, not the academia nor the university or the seminary (Das, 2015:17-18). Therefore, the teacher is just a practitioner or missionary, not a provider nor a professor.

The implication of the foregoing is twofold. Firstly, theological education is not only for those preparing for pastoral ministry, but for the whole people of God who seek to integrate mission in every aspect of their lives (e.g., church, family, friendships, workers, and neighbourhood). This reveals Banks’ intention of bringing theology and theological education to life and significantly reducing the gap between theology and theological education on the one hand and the people of God in the other hand (Banks, 1993:8, 10). Secondly, mission being the mother of theology, the whole theological education should be missional, that is, at the service of mission. In other words, theological education is seen as part of mission (Das, 2015:13).

The primary concern of theological education in the missional model is the informed and transforming service of the kingdom by which “cognitive, spiritual-moral, and practical obedience are gained (Banks, 1999:144). Mission prompts theological education to become practice-oriented (field-based) rather than specialised or expertise-oriented. This is a strong point of Bank’s

model. Moreover, with the missional model, theological education is democratised: it is no longer an exclusive realm of experts or educated clergy.

The relevance of the missional model to missiological (theological) education in the African context is that this educational approach helps to train Christian workers as transforming agents of culture, who are central to the materialisation of the AA-2063. The development plan, to be successful, requires a strong dose of spirituality (AACC, 2014:13). However, the downside is that Banks' model is an exclusive "missional model", not a "missiological" model *per se*. Indeed, in Banks' words, and educationally speaking, a missiological paradigm is a specific form of the "vocational" ("professional") paradigm that takes place in an academic, university-style context rather than in the context of actual mission work in the wider community (Edgar, 2005:212). The weakness of the missional model, therefore, lies in the fact that it rejects the university as a high-value mission work context. Furthermore, Lygunda (2018:132) finds a further weakness of Banks' model when he argues that, biblically speaking, mission work triggered from Jerusalem has never been intentional. Rather, the Jerusalem mission movement in Acts 8 originated from the persecution of Christians under the reign of Herod.

The discussion of these three models (Athens, Berlin and Jerusalem) has further been expanded to integrate other models for theological education. One of these is the "Geneva model".

2.3.7.3 Geneva model

Using the same form of geographic nomenclature, Edgar (2005) of Asbury Theological Seminary proposed the fourth model he termed the Geneva model for theological education. The model is a more synthetic one built upon Kesley and Banks' approaches. Edgar (2005:12-13) paints his model as a "confessional approach" to theological education in which "the goal is to know God through the use of creeds and the confessions, the means of grace and the general traditions that are used by a particular faith community". The confessional model of education takes place in the context of the seminary for the ultimate purpose of doxology. In Edgar's model, the primary focus is on formation through teaching the founders, the heroes, the struggles, the strengths, and the traditions that are distinctive and formative for that community of faith. In other words, "the main emphasis is theological information by which understanding is gained" (Wahl, 2013:278).

The confessional approach is delineated by some similarities and contrasts. Regarding similarities, both Banks and Edgar concur that the missional feature is a vital component of theological education (Nelson, 2020:13). In terms of contrasts, the proper context for theological education in the confessional model is the seminary while in the classical, vocational, and missional models, the contexts of training are the academy, the university and the wider community respectively (Edgar, 2005:213). All these are also different from each other about the goal. The goal of the confessional model is to enable people to know God through a particular

tradition (that of the faith community) whereas for the classical model, the aim is the personal formation (transformation of the individual). The vocational/professional model aims at strengthening the Church, and the missional model aims at converting or transforming the world. In the same vein, theology in Geneva is understood as the process of knowing God while it is (1) wisdom in the Athens model, (2) a way of thinking and applying theory to life and the church in the Berlin model and (3) missional (not missiological) in the Jerusalem model.

An advantage is that contrary to Banks, Edgar recognises that the classical and vocational models should be integrated with a missional approach and do justice to the Genevan tradition that Farley and Kesley overlooked. Because of its particular emphasis on understanding theological information, Edgar's model proves pertinent to the development of Africanised scholarship and curricula in the context of Africa (Wahl, 2013:279). However, the weakness of the Geneva model is that it does not do full justice to a missionally integrated theological education, the one in which the *missio Dei* provides both the integration point and motivation for the whole education effort (Nelson, 2020:14).

To Edgar's model, Darrel Cronshaw (2011) adds two other dimensions: Auburn and New Delhi models. These two are the focus of the following subsection.

2.3.7.4 Auburn and New Delhi model

Auburn (contextual) and New Delhi (spiritual) models are important dimensions Darren Cronshaw adds to the missional model for theological education. "Auburn model" represents the missional affirmation of contextuality and locality (Nelson, 2020:15). It pays attention to the physical neighbourhood and city of students, as it seeks to bring the Gospel faithfully to the sociocultural context where students find themselves. In this respect, the model under consideration seeks to connect the university with the community through mission as a vital component of student formation, with planting locally as the goal and parish as the context. "New Delhi model" portrays another crucial aspect of a missionally integrated theological education and refers to the shift of the centre of the world Christianity away from the West (Nelson, 2020:15). It represents the need for biblical Christianity to interact with other spiritualities, religions, and worldviews.

With these two dimensions (Auburn and New Delhi), Cronshaw envisions theological education as necessarily contextual and ecumenical. The goal of the Auburn and New Delhi models is thus to provide contextualised and diversified (pluralistic) theological education. In other words, the primary concern of this model for theological education is to train all of God's people to be able to meet the contextual needs and development of their immediate social and ecumenical context. This may recall endeavours of two movements deployed to promote this kind of education, namely: the Ecumenical Theological Education (ETE) of the World Council of Churches (CCC); and the Theological Education by Extension, also known as Diversified (Decentralised)

Theological Education (DTE) (Wahl, 2013:281). Moreover, Cronshaw also relocates mission (as in the "Jerusalem") to the centre, making it the integrative point of theological education. Just as the missional model discussed earlier, Auburn and New Delhi models are also rooted in the belief that mission (or ministry) is commended to God's people through discipleship, not only to a professional or clerical class through schooling, credentials, and ordination. This does not mean that Auburn and New Delhi models lack academic credibility or are methodologically unsound. On the contrary, theological programmes in this model are solidly based on a thorough hermeneutical circle – of socio-economic analysis of the local and global context, biblical-theological foundations, and pastoral or missional action – immersed within the framework of spirituality and discipleship (Kinsler, 2008:26).

Inspired by Kraig Klaudt (1997), Cronshaw came to suggest that theological education could adopt helpful characteristics Indian *ashrams* display.[31] In this regard, Nelson (2020:16) argues that theological education must train learners to live out their faith respectfully, intelligently and apologetically in the public square (*agora*), dialoguing with the world's spiritualities to bring the Gospel to the world.

Because of the New Delhi model's particular emphasis on access to theology study for all believers, this model is relevant to the African context in providing an answer to the challenge of access to missiological education. Both church leaders and working Christians can be properly trained. Similarly, because the model focuses on the relevance of its curricula to the ecumenical and societal needs of the context, it becomes meaningful in addressing the socio-economic challenges of Africa. What would be a weakness of the model is the lack of emphasis on intentional curricula enabling Christian professionals (not professional Christians) to do mission in their natural milieu, that is, the marketplace. Another weakness would be the enormous potential pitfall of confusing dialogue with "pluralistic theology", that is, relativism or even syncretism, as it was once noted by the Edinburgh 2010 Study Group (ESG) (ESG, 2010:12).

The next subsection discusses the model that Fohle Lygunda (2018) recently proposed in the light of his critical analysis of the first four preceding approaches to theological education.

2.3.7.5 Antioch model

Having realised that no single model among the first four preceding patterns from Kesley, Banks, and Edgar encapsulates the whole picture of theological education, Lygunda (2018:131-134) suggested a model he termed the "Antioch model", which should combine the particularities of

[31] As per Klaudt (1997:25), the "*ashram*" has evolved over thousands of years as Hinduism-based Indian institution or community for spiritual education. For example, there are the ashrams of Tagore, Sri Aurobindo, Gandhi, and Griffiths. They all share these distinctive practices: being physically located in the world, being open to all who are interested in attending, offering comprehensive community living, emphasizing the spiritual maturity of the teacher, providing a holistic curriculum, creating a spiritual environment, valuing flexibility, and encouraging self-evaluation.

Kesley, Banks and Edgar's approaches to theological education. Lygunda (2018:132) argues that Jerusalem was not a good model for reaching out to the world, as Banks contended. The mission engagement of Jerusalem church was not intentional (Acts 8:1-6). It was rather prompted by persecution. Inversely, the church in Jerusalem intentionally sent Paul and Barnabas to Antioch (Acts 11) to witness what the Holy Spirit had already accomplished through Philippe and other disciples in Samaria.

It is important to note that, in addition to being intentional, Antioch's model emphasises the multicultural nature of the church existing in that city (Acts 13:1-4) and blends elements from Kesley, Banks and Edgar's models. For that reason, Lygunda's model is an integrated model in which the context of education is higher education with a community of learning and serving that combines in priority educational elements of university, academy, and community.

The relevance of the Antioch model to the African context is undeniable because of its multicultural and integral nature. No single approach to theological education could be sufficient for Africa. For example, the vocational model that Africa inherited from the West had negative effects, not because it was bad per se, rather because it could not on its own meet the educational needs of Africa, which is geographically, culturally and religiously diverse. A further merit of the Antioch model is that it is biblically developed from an African perspective. Nonetheless, its weakness would be that it fails to integrate the Auburn and New Delhi models developed by Darrel Cronshaw. Also, the extent of mission in the Antioch model is so broad that today's missiological education might lack an actual close connection with the African Agenda 2063 (AA-2063).

The typology of theological education that has been surveyed here is not above criticism, although simplicity and comprehensiveness constitute its strength. Capturing its potential limitations may at least enhance its use by avoiding potential pitfalls. The first limitation is that most models in this typology are Western in form and style. Further, the typology is not comprehensive enough. It cannot pretend to relate to all contexts. Therefore, one may add a seventh or an eighth model. Even the attempt to incorporate other forms of theological education through the missional model may not reflect the real situation and may not relate very well to non-Western contexts (Edgar, 2005:214). As a third limitation, no model of the typology is exclusively proper to missiological education and germane to the AA-2063 without adding some specific dimensions. For that reason, one could suggest a more integrative approach.

For the sake of this study, there is a need to propose another model, better adapted to the central role missiology is called upon to play in Africa, a role understood as the glue that holds theological disciplines together and as a real lever to boost the materialisation of the AA-2063. In Chapter Six, the researcher proposes an alternative approach to missiological education relevant to the AA-2063. In the meantime, the following subsection gives the summary of the models discussed.

2.3.7.6 Synthesis of models for theological education

Some commonalities and differences between theological education can be summarised in Table 2.1 below.

Table 2.1 Summary of models for theological education

Symbol	Athens	Berlin	Jerusalem	Geneva	Auburn	New Delhi	Antioch
Model	Classical	Vocational	Missional	Confessional	Contex-tual	Spiritual	Transforming education
Context	Academy	University	Community	Seminary	Parish	Ashram	Higher education: community of learning and serving
Goal	Transfor-ming the individual	Strengthe-ning the church	Converting the world	Knowing God	Planting locally	Engaging other worldviews	Knowing God for his mission Personal development for God's mission Strengthening the church for God's mission Challenging any mission-mindless tradition
Emphasis	Personal formation: knowing who…	Interpretive skills: knowing how…	Mission, partnership: knowing for…	Information, encultu-ration: knowing what…	Local commu-nity: knowing where	Multicul-tural, pluralistic: knowing others	*Glocal* intentional mission
Formation	Individua-lised and focused on inner, personal, moral and religious transform-ation.	Clarify vocational identity as the basis for Christian practice	Learning has to have reference to all dimensions of life, family, friendship, work and neighbou-hood.	Discursive analysis, comparison and synthesis of beliefs.	Learning how to be relevant locally.	Learning to co-exist respectfully while retaining one's identity.	

Theology	Theology is the knowledge of God, not about God.	Theology is a way of thinking, applying theory to life. Theology is applied: spiritual, missiologi-cal, vocational.	Missiology is the mother of theology. It involves action-mission.	Theology is knowing God through a specific tradition			The process of experiencing God for his *glocal* mission Thinking about what God's mission purposes and applying theory to the context Missional (for the sake of *missio Dei*) Evaluating and orienting tradition in the light of God's mission
Teacher	Provider: of indirect assistance through intellectual and moral, disciplines to help students to undergo formation.	Professor: the teacher is a researcher whom the students assist.	Practioner, missionary: the teacher is not removed from practice; teaching involves sharing lives as well as truth.	Priest: knowledge of tradition; lives and exemplifies it as well as knows it.	Pastor: the teacher leads by being relevant in the commu-nity	Apologist: where the teacher not only defends the faith but also builds bridges.	
Student	Cultivates his mind, character and spirit.	Becomes a theoretician able to apply, to practise.	Discipled to become a disciple-maker.	Initiated into the tradition, beliefs, vocation and ministry.	Learns to serve the community.	Learn to build bridges and defend the faith.	

2.3.8 Trends in relation to missiological specialisations

Since the emergence of missiology as a distinct academic discipline, several specialisations have been developed within it and have become research areas for postgraduate students in missiological institutions across the world. Also, a lot of missiologist scholars have been developing their research projects in one or more of the following specialisations: (1) public missiology (Okesson, 2020), (2) diaspora and reverse missiology (Olofinjana, 2018; Walls, 2017), (3) intracultural missiology (Winter, 1993), (4) intercultural missiology (Winter, 1993), (5) frontier missiology (Hawthorn, 2016; Winter, 1993; 1992), (6) dialogue missiology (Kerr, 2006), (7) cyberspace missiology (Edmiston, 2002; Winter, 1993), (8) managerial missiology (DeCarvalho, 2001; Escobar, 2000; 2007; Prado, 2000), (9) warfare missiology (Davis, 2007; Snodderly, 2009), (10) missiology of risk (Arnold, 2019; Segura-April *et al.*, 2017), and (11) relational missiology (Wan, 2019a; 2019b), (12) digital missiology (Sun, 2018), industrial missiology or theology (Le Bruyns, 2006), ecological missiology (Jenkins, 2008) and so forth. These specialisations are not all divergent; some of them encompass others.

Due to the lack of space and the limited scope of this study, only the first two specialisations mentioned above – diaspora and reverse missiology and public missiology with its subsets – are discussed in this subsection. In-depth future research is recommended for a better understanding of the remaining areas of specialisation. A reason for the choice of the two specialisations is that they are intertwined. Public square activities – which are at the root of the scientific reflection on mission *to*, *within* and *through* the "publics" (i.e., the basis of public missiology) – constitute both the undercurrent major motivation for migration and determinant factor of the demographic explosion in cities. Parallelly, migratory fluxes in the world are the primary phenomenon that fosters the scientific study of mission *to*, *within* and *through* the marketplace. Since the mid-20th century, the growing immigration population has entailed the most important new wave of diaspora missionaries to the West (Tennent, 2010:44). Furthermore, complex problems undermining cities in the world have become central to the emergence of a new paradigm of mission that hints at a primarily urban mission field (i.e., the public square) (Tennent, 2010:45-46).

2.3.8.1 Diaspora and reverse missiology

Prior to attempting to understand what diaspora and reverse missiology mean and the backdrop thereof, it is crucial to recall first the two migratory patterns of migratory movement that Andrew Walls (2017) identified. The first is the Great European Migration that took place from the 15th century to the mid-20th century and saw Europeans migrate to places such as Africa, Asia, Latin America, Australia, the Caribbean and the Middle East. The second is the Great Reverse Migration that occurred since the mid-20th century and caused people to move from the Majority World to the North Hemisphere (Olofinjana, 2021:16; 2020:56; Walls, 2017:15-17, 49-51). It is through the second migratory shift that Christian missionaries from the Majority World reached the West to do mission, that is, reverse mission or "mission from below" (Escobar, 2003:17-18). Reverse mission is the subject matter of reverse missiology.

According to Krabill and Norton (2015:443), diaspora missiology is a relatively recent self-identified discipline that seeks to reflect missiologically on the contemporary sociocultural shifts prompted by the phenomena of globalisation and migration. Concretely, diaspora missiology is an adequate response to realities emerging from these phenomena. It uses diaspora as its major framework and diaspora mission as its subject matter. Diaspora mission is here meant to be mission *to*, *through*, *by*, and *beyond* the diaspora (Krabill & Norton, 2015:443; Tira & Yamamori, 2016:542).

Enoch Wan is undoubtedly a major contributor to the conceptualisation and promotion of diaspora missiology. He depicts diaspora missiology as an emerging missiological framework "for understanding and participating in God's redemptive mission among diaspora groups" (Wan, 2011:5). The framework stemmed from the 2004 consultation of the Filipino International Network

in Seoul, North Korea, where Wan framed diaspora missiology as a response to two major global demographic trends in the 21st century: (1) the phenomenon of large-scale diaspora and (2) the shift of geographic centre of Christianity from the West to the South Hemisphere (Krabill & Norton, 2015:443, Wan, 2011:4).

To face this high stake, Wan (2011:5) proposed diaspora missiology as an interdisciplinary alternative to "traditional missiology". As per Krabill and Norton (2015:443), diaspora missiology draws from biblical studies, theology, and migration and diaspora studies to shape a discipline that is deemed distinct from, yet complementary to, traditional missiology. Diaspora missiology per se is predicated on the presupposition that "traditional missiology" would not be adequate to respond to demographic realities in the current century and thus is meant to supplement – not to replace – "traditional missiology (Krabill & Norton, 2015:444-445).

The researcher does not concur with this pattern of diaspora missiology (as a freestanding discipline), even though the self-identified inclusive nature of the discipline is commendable. The argument is that its basic terminology, assumptions and proposed distinct disciplinary features could be challenged on several fronts. For example, regarding Wan's categories of comparison between diaspora and traditional missiology, the elements that include "traditional missiology" do not accurately reflect the last 25 years of missiological thinking, to mention a few.

But what about reverse missiology? This may be considered a twin to diaspora missiology. For Olofinjana (2020:59), "reverse missiology" is the theological reflection on reverse mission. This means understanding the theology of reverse mission as part of the unfolding development of Global South Christianity in the West. Moreover, reverse mission is defined as the sending of missionaries to Europe and America by churches and agencies from the Majority World (namely Africa, Latina America, and Asia), which was a mission field at the receiving end of Catholic and Protestant missions from the 16th century to the late 20th century (Ojo, 2007:380).

At times, the success of reverse mission was highly criticised because some empirical studies evidenced that the number of Westerns reached by reverse missionaries was relatively insignificant (De Oliveira, 2021:5). This led some scholars to question reverse mission, wondering whether it was a reality or just a rhetorical discourse of some Global South leaders or even a myth (Emirade, 2017:263; Freston, 2010). However, a few researchers among which rank Olofinjana (2013) have highlighted that diaspora churches have attained some success in reaching out to Europeans. A striking instance of this is the well-known case of the Nigerian pastor Sunday Adelaja, the founder of the "Embassy of the Blessed Kingdom of God for All Nations" in Ukraine, the largest evangelical church in Europe with about 25,000 members most of whom are native Europeans (Koning, 2011:13). Therefore, reverse mission can be considered a reality that provides a tremendous opportunity for the revitalisation of Christianity in the North Hemisphere.

It must be noted that some subsets of reverse mission or missiology continue to emerge under the influence of some African and Asian theologians. For instance, “intercultural reverse missiology” by Olofinjana (2021), reverse “reverse mission” by Amos Yong (2021), to mention a few. But this does not fundamentally establish the difference between reverse and diaspora missiology. So, the question is, how could one distinguish the latter from the former? In this regard, Olofinjana (2020:57) sheds light when he states that migratory factors are at the heart of diaspora mission, while the intentionality of mission sending from the Majority World is the primary factor for reverse mission. This is the fundamental difference between diaspora mission and missiology on the one hand and reverse mission and missiology on the other hand.

The official recognition of diaspora missiology by the Lausanne Global Diaspora Network in 2010 at the Lausanne Congress for World Evangelization (LCWE) in Cape Town, South Africa, opened the door for diaspora mission and related subjects to be taught in missiological (theological) institutions. Among theological schools that introduced diaspora or reverse missiology in their programmes rank For Mission College, Salvation Army’s William Booth College, Redcliffe College, and Oak Hill College (all in Great Britain). To these, one may add the University of Roehampton (London). Today, it seems as if the study of diaspora and reverse missiology in the Majority World theological colleges and faculties would be still a gap to be filled.

In summary, diaspora and reverse missiology are like twins, each bearing some distinctive features. The intentionality or not of the sending on mission is the distinctive mark of each other. The next step is about public missiology.

2.3.8.2 Public missiology

Public missiology, also termed “missiology of public life”, is somewhat a subset of public theology, which, according to Max L. Stackhouse (2004:275), is different from civil religion and political theology.[32] People sometimes suspect the phrase “public theology” because to some extent it insinuates as if, originally, theology as such never had anything to do with the public realm. Why is it that today one speaks of “public” theology? Historically, theology has always been related to public realities. This appears obvious from the passage of Deuteronomy 6:5-9, in which the love of God was to be expressed in public spaces like the gates of the city. Even in the Early Church, theology was tightly associated with wisdom and thus inseparable from the public realm. Christianity, indeed, has always been a public religion admitting openly to bold theological claims for Jesus Christ (Heaney, 2020:212).

More importantly, the word *ekklesia* as such bears in it a public nature. It is then expressive that the Early Church chose this public term for its meetings and did not predominantly identify with

[32] Readers can refer to Max L. Stackhouse (2004), who want to go in-depth regarding the difference between civil religion, political theology and public theology.

private and secret religious expressions in their time but rather with religion that is committed to the public sphere (Fensham, 2017:297, 298). However, things changed with the arrival of the Enlightenment, which severed theology from public life and strictly associated it with the private realm. Since then, theology has been to churches and seminaries in "private" locations, done by educated people (specialists) called pastors and theologians. Therefore, the primary goal of theology became that of addressing spiritual aspects of life, narrowing salvation only to individuals, rather than to everything that emerges from human imaging (e.g., work, family, and other institutions of human life) (Okesson, 2020:24, 25, 98). This is the legacy most African theologians inherited from the West, which prevents them from witnessing to the complex publics.

Since long, public theology (also labelled "theology of public life") has arisen as a discipline within secularised contexts, as a way of bridging the old divide that separated theology from public life. The well-known historian of religion Martin Marty is recognised as the first person to coin the term "public theology" in the mid-1960s in the context of civil religion (Okesson, 2020:98; Stackhouse, 2004:283). However, the development of the term "public theology" in the late 20th century is attributed to three scholars – Martin Marty, Jürgen Habermas, and David Tracy – although systematic and conscious development of public theology in recent years is grounded in the works of Edward Schillebeeckx, John Courtney Murray, Reinhold Niebuhr and William Temple (Kim, 2017a:8; 2017b:40).

Despite such a development, there is no authoritative definition of public theology. For Fensham (2015:19), public theology refers to the engagement of a living religious tradition with its public environment (i.e., the economic, political and cultural spheres of our common life). Dion A. Forster (2020:19) deposits that public theology as a diverse field is the theologian reflection done in relation to broad social, political, economic and historical concerns. Other public theologians describe it as "theologically informed descriptive and normative public discourse about public issues, institutions, and interactions, addressed to the church or other religious body as well as the larger public or publics, and argued in ways that can be evaluated and judged by publicly available warrants and criteria" (Okesson, 2020:99). Interestingly, from an African perspective, public theology is compared to the values of *ubuntu* (Forster, 2020:20). Even if – as pointed out earlier – theology has always been related to public realities and thus all its disciplines are somewhat public theologies, the agenda and scope of public theology proper includes but also transcends the agenda of each one of these theologies (Swart & de Beer, 2014:5).

Public theology and public missiology do share some common points or concerns such as the transformation of individuals and society. However, they differ in the mode and process of achieving this transformation (Kim, 2017a:13). Public theology seeks to achieve it through advocacy and open debate while public missiology through word and deeds. In terms of prophetic voice, public theology challenges the monopoly of any kind whereas public missiology shares the

Christian message of salvation and liberation. In addition, public theology and public missiology place theological emphasis on God's kingdom (God being amid history and in human wisdom and systems) and *missio Dei* (mission as witnessing, dialogue, the quest for justice, and prophetic dialogue) respectively (Kim, 2017a:14).

Being a subset of public theology, missiology of public life builds upon the foundations thereof and bridges some of the critical gaps (Okesson, 2020:104). For a long time, public theology danced around missiological issues without really addressing them in-depth because it required the resources of mission. Public theologians can speak about mission (i.e., witness, gospel, and church) but are less explicit about the meaning of this term and its associates, namely about the role of the church in the public realm (Okesson, 2020:104, 107). Mission in public life demands a missiology of public life because Christians, as agents of social and political transformation, must account for their intentions and actions in public, to the public, in relation to social and political structures shaped by Christian witness (Hunt, 2016:130).

Public missiology has recently emerged as a subdiscipline in the discipline of missiology. Almost all public missiologists concur that Lesslie Newbigin is the father of modern public missiology (Okesson, 2020:105). Drawing on Newbigin's foundation, George Hunsberger carried the topic (public missiology) in the 2005 American Society of Missiology (ASM) annual meeting through his seminal paper *The Mission of Public Theology*, later published under the title *The Missional Voice and Posture of Public Theologizing*. Hunsberger is therefore one of the consistent North American contributors to public missiology, which is about the church and should take *ekklesia* (and its twin "diaspora") and its public nature seriously (Fensham, 2017:397, 398). Years later, in the footsteps of George Hunsberger, Gregory Leffel brought the topic to the 2016 ASM annual conference,[33] taking "public" as an aggregate of social actors, as well as a site of social experience (interactive life of individuals) in which actors generate shared ideas, meanings, values, and identities (Leffel, 2016:168, 169; Okesson, 2020:105).

It follows from the foregoing that public missiology may be defined as a theological reflection on a church member's "witness that moves back and forth across all spaces of public life to weave a thickness of the persons of the Trinity for the flourishing of all of life" (Okesson, 2020:95). As such, public missiology (missiology of public life) may find subsets in it as much as there are related public spheres. Eco-missiology, urban missiology, and marketplace missiology (including, for example, industrial missiology and business missiology) are among these subsets. The next chapter will more elaborate on marketplace missiology in relation to the second research question.

[33] At the 2016 ASM meeting, probably for the first time, the annual theme was explicitly stated as "public missiology" (Okesson, 2020:105).

Public missiology as a trend in missiological education seems to be a very young subdiscipline that is not yet sufficiently developed in Africa (namely Sub-Saharan Africa) as it is in the West. Integrating this subdiscipline into African missiological institutions' curricula is instrumental for the training of Christlike transforming agents for such public realms as ecology, marketplace, urbanisation, migration, cyberspace, management, etc., in which Africa struggles against anti-values (e.g., corruption, bad governance, etc.). Promoting this educational trend could help to infuse the missing spiritual dimension into the public spheres – neglected for a long time for only the benefit of unreached people groups (the marginals) – for a successful materialisation of the African Agenda 2063 (AA-2063). Finally, public missiology as a specialisation study will help graduates to overcome the sacred-secular divide (Agang, 2020b:3). To this end, public missiology should remain biblically theological in its nature, content and contribution; be interdisciplinary (needing more than theology) and inter-contextual; be developed from a Trinitarian missional perspective; and be congregational as the church possesses a history of relationship with the public realm (Okesson, 2020:106-107).

Diaspora and reverse missiology and public missiology were the specific trends this section discussed in relation to missiological specialisations. Public missiology proves to be instrumental in the materialisation of the AA-2063. The next section provides a summary of this chapter, and meaningful insights gained from it.

2.4 Concluding considerations

This chapter dealt with the historical development of missiology as a theological discipline in the world, continental, regional (Francophone Africa) and national (DRC) contexts, and with various trends that have prevailed in missiological education. In total, eight groupings of trends were identified and discussed, each of them comprising one or more individual trends. This concluding section summarises meaningful insights gained from the analysis of both the historical perspective on missiology and the trends in mission studies. It later emphasises two missing links in missiological education.

2.4.1 Missiology as an academic discipline: Its development in Africa and the DRC

The literature survey on missiology has revealed that missiology is one of the most recent theological disciplines, which birthed in Europe in the 19th century, later developed in North America and nowadays becomes more fruitful in the Global South. Indeed, the contemporary academic study of missiology in seminaries and schools of theology is merely the output of reflection upon the modern missionary movement. The ongoing debate on missiology's proper object of study, its methodologies and even the issue of its nomenclature ("missiology") confirms the youthful character of missiology whose tectonic plates are still in full movement. This formative stage of missiology could explain why it remains a dynamic and at-risk discipline, giving rise to

several competing trends from within, with no guarantee that it now has a once-for-all legal domicile in theology.

If academic missiology in the global context can be traced back to the last decades of the 19th century, in Africa it is more recent. It became part of the theological curriculum for the first time in 1938 at the University of Pretoria/South Africa. This year marked the starting point of the science of mission in Africa. Therefore, South Africa should be considered the African cradle of Protestant academic missiology. However, for various reasons, there still exist many African theological schools that have not made room for a missiology chair. One of these reasons is that people often relate mission or missiology to the colonial epoch.

The survey of the development of academic missiology has surfaced notable challenges this young discipline faces in Africa. One of these is especially a dire need for more specialists in mission theology, history of missions, transcultural mission, church growth, resources management and missional leadership development. However, almost no scholarly literature points out the need for more African specialists (or scholars) in public missiology, namely in marketplace missiology that seeks to bring missiology close to everyday life and peculiarly pays attention to daily living issues. This is the gap that this study intends to fill out. If the church's mission in Africa is to be both *glocal*, holistic (including all dimensions of human being) and integral (covering all aspects of society life), then it should take seriously this missing link (marketplace missiology) in missiological education.

Just as South Africa is the cradle of academic missiology in all of Africa, the DRC likewise is the seedbed of Protestant mission studies at the tertiary level in Francophone Africa. The *Centre Universitaire de Missiologie* (initiated in 1990) and the Department of Sciences of Mission, Ecumenism and Science of Religions (launched in 1997) within the Protestant University of Congo are the two missiological institutions that first came into existence in all of Francophone Africa. However, the DRC still leaves the impression of not taking advantage of this privileged status. The missiological community in the DRC does not sufficiently promote missiology as a scientific discipline.

2.4.2 Insights related to trends in higher missiological education

As stated previously, one of the implications of the dynamic nature of missiology as academic missiology could be the diversity of trends in missiological education. The survey of the available literature related to missiological education made it possible to inventory several trends that were grouped into eight categories as follows: (1) trends related to theological education traditions in Protestantism, (2) trends related to labels used for mission studies, (3) trends in relation to the academic placing of missiology, (4) trends related to theory-practice divide, (5) trends based on

educational delivery systems, (6) trends in relation to the nature of education, (7) trends in the light of theological education models and (8) trends concerning missiological specialisations.

Each of the listed groupings may include two or more trends within it. A thorough analysis of the groupings led to following insights:

1) At the outset, missiology was unique, “ecumenical” or universal. Later, it divided into ecumenical, evangelical and Pentecostal/charismatic missiologies within Protestantism, based on the Western realities of that time. These imported trends became part of the colonial inheritance of Africa. As a result, Protestant missiological education in Africa built on this fragmentation to become ecumenical, evangelical and Pentecostal/charismatic. However, if the church in Africa is to be relevant in the way of facing the prevailing multifaced crisis, it needs to proceed from contextualisation to Pan-Africanisation of missiological (theological) education to propose contextual solutions to the crisis.
2) The wide variety of labels used for mission studies shows enough how missiology is still in construction to conquer its place among theological disciplines.
3) Any limitation (or incorporation) of missiology within each theological field will do great injustice to missiology (Pachuau, 2000:547).
4) At the outset, missiology gained the privileged status of a proper independent theological discipline not because theology became intrinsically missionary, rather because of pressure from both missionary agencies, from students (namely those from America), and, in some instances, from a government (Bosch, explained by Reppenhagen & Guder, 2011:503, Oborji, 2006:388). The pressure from the government over the years gave mission and missiology the so-called alienating, colonial and threatening connotation in the Global South.
5) None of the trends related to the acceptance of missiology as a theological discipline – incorporation, independence and integration – has been completely satisfactory. Each trend has its value and is perfectible, depending on the context.
6) Four primary characteristics distinguish distance education. Firstly, distance education is institution-based. It is by no means self-study or a non-academic learning environment. Secondly, spatiotemporal separation (in terms of location and time) between students and teachers is inherent in distance education. Thirdly, interactive telecommunications connect students with each other, with the teacher, and with resources of instruction. Finally, distance education establishes a learning group (learning community) where the teacher and the students learn from each other (Simonson *et al*., 2015:31-32). “Telecommunications” here is understood as “communicating at a distance”. This definition includes communication with the postal system, as in correspondence study, and other non-electronic methods for communication. An outstanding pioneer institution in distance education in Africa was the University of South Africa (UNISA), founded in

1873. It inaugurated teaching at distance in 1946 and formalised this delivery mode on the governmental decree of 1962. This decree, along with the founding of the Open University of the United Kingdom in 1971, prompted a fundamental change in the way distance education was practised in the world (Holmberg, 1995:4; Simonson *et al*., 2015:39).

7) Because of political instability and economic depression that caused a decline in educational standards in some countries, pandemic threats like Ebola and COVID-19, and the rapid growth of population in Africa, particularly in Sub-Saharan Africa, distance education is more seen as having the potential to contribute to national reconstruction by providing economically feasible educational opportunities to many people. However, although growth in distance education in Sub-Saharan Africa is obvious, it does not yet have a wide impact. If missiological (theological) institutions and related teachers are to survive in the twenty-first century and be relevant, they are to embrace technological innovations and distance education. There is no other way to be relevant in teaching missiology (or theology) in a continually changing world.
8) Distance education proves to be a means for equipping marketplace workers as relevant transforming agents to establish the kingdom of God in their spheres of influence outside the walls of the church. Therefore, distance education is an excellent approach to promoting marketplace missiology and marketplace-oriented missiological education.
9) Regarding the traditional objection to the effectiveness of distance spiritual formation and the depth of community in distance missiological education, there is today compelling evidence that distance education is an effective instrument for spiritual and ministerial formation and that distance education can more contribute to building community than traditional education does (Miller & Scharen, 2017; Smith, 2021:151-152, 154, 155).
10) Concerning theological education models discussed in this chapter – Athens, Berlin, etc. – no one of them can be germane to the AA-2063 without adding some specific dimensions. For this reason, the researcher proposes an alternative model (see Chapter Six).

2.4.3 Marketplace missiology as a missing link in missiological education

The first grouping of trends discussed in this chapter was that related to Protestant missiological education traditions (ecumenical, evangelical and Pentecostal), two of which have been sufficiently established in Africa for a long time: the ecumenical and evangelical missiological education. Ecumenical missiological education tends to define Christian mission only in terms of engagement with other religions, diaconate, prophetic mission or just cross-cultural ministry. However, it fails to include public squares (e.g., the marketplace) as a boundary to cross with Christian witness, principally in Africa.

Similarly, the holistic character of ecumenical missiological education seems selective because it fails to bear in practice the integral dimension of mission that encompasses marketplace mission. Biblically, holistic missiology is not truly holistic if – in addition to holistic dimensions of human beings – it does not encompass the whole creation (including public spheres such as the marketplace) for whose reconciliation Christ shed his blood (Col 1:20). A holistic missiology involves training about *kerygma* (proclaiming of the Gospel) and the care of *oikoumenē* (the inhabited world), which encompasses, but is never restricted to, both Christian people's daily needs and Christian relations with people (Van Niekerk, 2009:6; Von Sinner, 2022:364). Furthermore, in evangelical missiology, Christian mission is usually defined in terms of the church (Christians) crossing geographical (territories, cities, nations or continents) or cultural (unreached people groups) boundaries. However, study programmes in evangelical missiological schools do not include publics as another border to cross with Christian witness.

The discussion of trends related to the labels used for mission education (section 2.3.2) revealed that none of them explicitly relates to the public sphere (i.e., the marketplace). Even intercultural theology, as missiological trend, only refers to geographical, confessional, cultural and religious, and even theological frontiers. The public sphere (i.e., the marketplace) is out of these boundaries. However, the public square dimension in missiology would be of great importance for the training of marketplace (lay) missionaries in this current fourth era of mission (i.e., the urbanisation era). Therefore, this study intends to bridge this gap.

When it comes to the grouping of trends related to educational delivery systems (section 2.3.6), it is important to note that most missiological institutions in Africa have favoured the residential (on-campus) model. Until now, the DRC has no academic institution providing missiological studies otherwise. The survey of scholarly literature on the educational delivery system sheds light on some limitation factors of the classical (residential) model. One of these is that adult learners cannot study mission full-time or relocate to the campus because of their occupation (job) or need to support families. Therefore, because of the dominant on-campus model, most working Christians are excluded from undertaking mission studies, whereas missiologically they have a central role to play in the materialisation of the African Agenda 2063. The marketplace missiology is then the very missing link in the missiological education of Africa that requires rapid and reflexive interventions from researchers aiming at bridging the existing gap. The current study is an attempt to meet this requirement.

The purpose of this chapter was to gather theoretical insights into the following research sub-question: What are the major trends in Protestant missiological education? In consideration of the findings summarised above, the purpose has been fully achieved. This leads the study to the next step pertaining to biblical and theological perspectives on marketplace missiology.

CHAPTER 3

THE NEXUS BETWEEN MISSIOLOGICAL EDUCATION AND THE MARKETPLACE WITH REFERENCE TO THE AFRICAN AGENDA 2063

3.1 Introduction

The preceding chapter explored the major trends in missiological education through Protestant theological education traditions (ecumenical, evangelical and Pentecostal). It highlighted marketplace missiology as the missing link in African missiological education. This chapter focuses on the conceptualisation of the marketplace, marketplace mission and marketplace missiology. It delves into the relationship of these constructs to missiological education in the world and Africa, especially in the context of the African Agenda 2063 (AA-2063). The main purpose is to formulate a theoretical and conceptual framework which could inform the discussion and analysis of the results of empirical research. Therefore, the chapter's argument is structured as follows: (1) marketplace mission as a critical aspect of the *missio Dei*, (2) marketplace missiology in relation to the theology of work, (3) the task of education in mission, (4) the nexus between missiological education and the marketplace and (5) the African Agenda 2063.

3.2 Marketplace mission as a critical dimension of God's mission

This section explores marketplace mission as a vital aspect of *missio Dei* (God's mission), elucidating the concepts of "marketplace", "laity" and "marketplace mission" as a modern mission paradigm. God's mission here consists of taking the whole Gospel, by the whole church (including working or marketplace Christians) to the whole world (including the marketplace) (Tunehag, 2002:4).

3.2.1 The concept of "marketplace"

So many definitions of "marketplace" (workplace) have been proposed over the ages, particularly since the marketplace mission became again the focus of missiological research across the world. Cultures in the world have shaped their versions of the marketplace, defining it either in a narrow or a broad sense. For instance, in a narrow sense, the marketplace means business, like commerce (economic exchange).

Christian experts in contemporary marketplace mission have provided some interesting definitions of marketplace that are worth considering. One of them, R. Paul Stevens (2001:7), contends that "the marketplace is a place where goods, services and values are exchanged, whether that place is a stock exchange, store, mall, village marketplace, internet, trade show or

convention". Because of the unquestionable hierarchy of sacredness of occupations prevailing at his time, Stevens argues that the marketplace is simply an extra arena where Christians working in business might be able to do God's work by witnessing or engaging in mission. The merit of this definition is that the marketplace stands for a mission field. The point here is that working Christians are meant to be people with a mission *within* the work arena of their own, and thus be agents of spiritual, socio-economic and cultural transformation thereof. Such a perspective aligns with the case this researcher is making for in this study. The downside of Stevens's definition is that it is so narrow in terms of exchange milieus that it does not include other specific professions like politics, medicine, education and so on.

Stevens and Robert Banks (2005:7) co-authored a book in which they substantially improved Stevens' preceding definition by adding further relevant exchange environments like the professional office, e-commerce, and the multinational corporation. Therefore, these authors extended the sense of the concept beyond that of business as commerce to a broader sense that encompasses realities as completely as possible. This definition of marketplace seriously takes the social segment of Christians working into consideration in diverse sectors such as politics (parliament, government), armed forces, engineering, education, medicine, computer science, fishing industry, transport, household, family (marriage) and so forth. Interestingly, this definitional approach conceptualises the marketplace as a mission field, that is, as a main place where Christians minister to their neighbours.

Ed Silvoso (2006:15), founder and president of Harvest Evangelism, defines the marketplace as the location for exchange that combines three basic components: business, education and government. In this definition, business is understood in a broader sense and thus includes more than one sector: commerce, family, entrepreneurship, hotel industry, politics, aviation, etc. To help his readers to better grasp the meaning of the marketplace, Silvoso uses the following striking metaphor: "The marketplace … is to a metropolis what the heart is to human body." (Silvoso, 2006:15) In arguing so, Silvoso undoubtedly goes further than his predecessors in terms of conceptualisation, thus highlighting the critical role of the marketplace in the transformation of a city and the world. "A city cannot exist without a marketplace in the same fashion that a body cannot live without a heart". (Silvoso, 2006:15) Simply put, the socioeconomic and cultural transformation of a city and the world is intimately tied to the transformation of the marketplace (the heart of the city and nation), which has already been redeemed by Jesus and now needs to be reclaimed by his followers (Silvoso, 2007:54, 79). The Early Church illustrates the meaning of the marketplace, as its members made the marketplace the focal point of their ministry and their occupations regularly took them there. As a result, Jerusalem was transformed at the deepest level: the needs of the poor and the widows, two very vulnerable groups, were met (Acts 6:1-7), and culture (namely the worldview) in Jerusalem and even beyond was successfully transformed (Acts 17:6).

Furthermore, in the light of Genesis 3, Silvoso (2007:54-55) sheds light on what was lost in the Garden when sin first entered the world, which Jesus Christ came to save (Luke 19:10). The three distinct losses are (1) our direct and intimate relationship with God (Gen 3:8-11, 13, 22-24), (2) the harmonious relationship between men and women – and with others (Gen 3:7, 12) and (3) the marketplace (relationship with the rest of creation; Gen 3;17-19). In addition to these three losses, the researcher would add the fourth one: the relationship with self (Gen 3:5-7a) (Corbett & Fikkert, 2009:57-59). These relationships are the building blocks of all life that were corrupted from Adam and Eve's fall from grace and later reconciled to God through Jesus' blood (Gen 3; Eph 1:7-10; Col 1:20). Today, Christians are to celebrate the reconciliation through their daily faith witness to transform the marketplace, cities and nations. It is important to note that the first chapter of Genesis deeply considers the relevance of each created element to human economic activity. The created individual elements are the building blocks on which the marketplace is built.

However, Silvos's conceptualisation could raise some preoccupations. The first concern is what would be some implications of the centrality of the marketplace (or marketplace mission) in the transformation of nations for missiological studies in the world and Africa (including the DRC), and for the materialisation of the African Agenda 2063. The second preoccupation is how such a conceptualisation affects national politics in theological and religious studies in the world. The third concern is how Silvoso's definitional approach helps the church to overcome the sacred-secular divide (SSD) that undermines the contemporary church. These issues are all potential areas of future research.

Neal Johnson (2009:80-81) nearly has the same understanding of the marketplace as Silvoso. However, he includes the notions of "active venue" and "reflective venue". The latter is the educational community, which studies each of the other venues, attempts to impose a disciplined approach to understanding them and then teaches that discipline to new generations. Being the ultimate place of cogitation, education is a vital sector or venue to influence marketplace mission (Johnson, 2009:81). The former consists of business as private sector and as governmental, quasi-governmental and political institutions. All these venues are the *sine qua non* of every society everywhere across history (Johnson, 2009:81).

David B. Doty's (2011) approach to the concept "marketplace" flows from etymological considerations. He first argues that the original connotations of the term "market" have been lost before being reappropriated in the modern world of "commerce". The "mark-" in the term "market" and the "merc-" in the word "commerce" are both derived from the Latin *merces*, which means pay, reward or price. The origin of *merces* is Mercurius, the god of commerce (the Roman adaptation of the Greek god Hermes) (Doty, 2011:58). From this, the etymology of "market" evolved to mean the place of gathering for the exchange of merchandise. So, the "market" was traditionally and fundamentally understood as a place of goods exchange, whereas, in modern

times, the marketplace also refers to the exchange of service and information (both data and ideas), the activity of capital through serious forms of equities via a broad range of financial products.

From these etymological considerations, Doty (2011:2) constructs his simple definition, that the marketplace is "the place of material, intellectual, and spiritual exchange". In Doty's (2011:15, 60) view, the marketplace is not necessarily a place for making a profit, but a place of bonded relationships and full of the potential for human practice of an equitable and just society. The marketplace is where, outside the home church walls, we often meet and interact with the rest of the world. The point here is that the emphasis needs not to be on the elements of exchange (e.g., goods, services, information, etc.) but rather on the social interaction through which such exchange happens. Doty (2011) and Stevens and Banks (2005) share a common point, that the marketplace is a place of spiritual exchange or ministry to neighbours or mates. In a sense, this researcher commends Doty's view of the marketplace. In another sense, he finds Doty's view somewhat suspicious because it remains exclusive – home and church being excluded from the marketplace notion – and therefore seems to reflect the sacred-secular divide (SSD). Therefore, this researcher holds a more inclusive view that comprises household and church ministry as parts of the marketplace (church understood as diaspora or scattered).

This study refers to the term "marketplace" in a broader sense. The marketplace includes various activities such as politics (government or parliament), commerce (business), education, agriculture, engineering, mining, medicine, sewing, household, bank and family/marriage. As one may realise, all these are the building blocks of all life, the core institutions of human culture, including behaviour, values, beliefs and worldviews that inevitably govern people's lives. Deep-level transformation can only occur in a city or a nation when these core institutions of human culture are transformed. For this reason, the study opts for a comprehensive view of the "marketplace". The point here is that the marketplace is at once a ripe mission field and mission, thus "the forum for transformation" (Silvoso, 2007:73). These two perspectives serve to build respectively the faith community and the human community (Stevens, 2001:14). Marketplace, workplace and workspace are here used interchangeably to mean the world of work.

Now that the term "marketplace" is elucidated, the next step is to understand marketplace mission as a modern and germane mission model.

3.2.2 Marketplace mission: A modern and relevant mission paradigm

The preceding paragraphs established that the marketplace is an important mission border to be crossed with the Gospel for the holistic and sustainable transformation of cities and nations. Early Church's Christians understood this truth and thereby developed a fruitful marketplace mission enterprise under the direction and power of the Holy Spirit, triggering then the sociocultural and

economic transformation of their cities (Silvoso, 2006:16). This is to say that marketplace mission is not new. However, since the Great Century of Protestant missions, the marketplace seems to be the last mission frontier instigating renewed interest from Christians worldwide. The following subsections discuss the new visibility, meaning, major components, relevance of the modern marketplace mission and marketplace as a mission field and the missing link.

3.2.2.1 Modern marketplace mission: A brief historical perspective

Marketplace mission is a mission strategy that is as old as the world. Its application goes back to the world's creation and permeates all the biblical history through the Old and New Testaments. Adam and Eve, Joseph, Daniel Amos, Jesus Christ and most of his disciples, Paul, Barnabas, and Luke – to name a few – were all marketplace missionaries or missionary professionals (not professional missionaries) (Johnson, 2009:174-175). The postbiblical history of the church and mission is also filled with Christian missionaries and activists who engaged in marketplace mission. The Roman Catholic explorer and tradesman Marco Polo (1254-1323), who carried the Gospel to Cathay (China); Christopher Culumbus (1451-1505) who discovered the New World and carried the Gospel to its shores; the first Jesuit missionary Francis Xavier (1506-1552); the Norwegian entrepreneur Hans Nielson Hauge who practised both church planting and business and the British devout statesman Christian William Wilberforce (1759-1833) who greatly contributed to abolishing the slave trade in his nation, are some noteworthy figures in this category (Johnson, 2009:175).

However, the modern marketplace mission arises from a deep and abiding concern for the impoverished people of the world, especially those in the area known as the 10/40 Window (Johnson, 2009:31).[34] Historically, Christians sought to meet these people's needs through missionaries from traditional churches or 'faith missions". One of these missionaries is William Carey, the founder of the modern missions and a marketplace Christian (a shoe cobbler) who set up a printing business in India to support himself, his family and their ministry. One could evoke other similar instances around the world. As such, Carey could be considered a forerunner of the modern tentmaking movement.

An embryonic stage of modern "Faith at Work" movement started in the 1930s when Christian Business Men's Committee (CBMC) was first formed and the first books on the subject were published (Hammond, 2005:167; Wagner, 2006b:76).[35] A notable shift in perception and practice of modern marketplace mission resulted from the collapse of colonialism (Johnson, 2009:31). The

[34] According to Johnson (2009:31), Luis Bush, the founder of AD 2000 movement, coined the term "10/40 Window" in 1990 to mean a geographic rectangle from 10 degrees north to 40 degrees south of the Equator, which stretches from West Africa to East Asia. This area comprises half of the world population, 95% of which are unconverted and 85% the poorest of the world. The dominant world religions of the 10/40 Window are Islam, Hinduism and Buddhism.
[35] CBMC should be considered as one of the two major pioneers of the faith-and-work movement. The other is Full Gospel Business Men's Fellowship International founded in 1951 (Wagner, 2006b:76).

newly independent states then passed laws and regulations restricting church's activities and prohibiting the entry of missionaries into their territories. It was the case for China in 1949 and other countries in Asia and Africa. As the new nations became eager, even desperate, to initiate economic reforms and grow their business/marketplace sectors, they welcomed Western businesspersons, either Christians or not. Therefore, the church and mission agencies seized this opportunity and sent missionaries to these countries under the guise of business (Johnson, 2009:31-32). The missionaries established for-profit businesses to add value to the host communities through the creation of job, products and services that benefit the people, and to develop credibility and trust for the gospel.

However, it was not until the later 1990s and the early 2000s that marketplace mission/ministry experienced a serious escalation and truly became a specific and proper mission/minister strategy of great importance (Johnson, 2009:91, 113; Wagner, 2006b:79). This resulted in the formation of the modern marketplace mission movement, which developed over time through four distinct components or tracks: tentmaking, marketplace ministries, enterprise development and Business as Mission (BAM). One of the next subsections will elaborate more on these components. However, already early in 1974, Ralph Winter developed his "E-Scale" theory based on Acts 1:8, at the first Lausanne Conference. The theory was key to a future understanding of these components (Johnson, 2009:113). Also, in 1979, J. Christy Wilson Jr., a veteran missionary in Afghanistan and Iran, wrote a seminal book, *Today's Tentmakers*, which became the launching pad for countless tentmakers and several tentmaking organisations and associations. This publication earned Wilson the title of the father of the modern tentmaking movement (Johnson, 2009:116). Tentmaking became a trend of world mission, endorsed by Yamamori's influential book in 1987 and the statement of the Lausanne Committee for World Evangelization (LCWE) on tentmaking in 1989. At that time, BAM was like tentmaking because it was self-funded and laypeople-led and, at the same time, was different from it because of its specific emphasis on business and the holistic understanding of the concept of "mission". Later, some theologians and missiologists (e.g., Myers, Kirk, Sherman, Hendricks, Novak and Paul Stevens) helped to fine-tune the term.

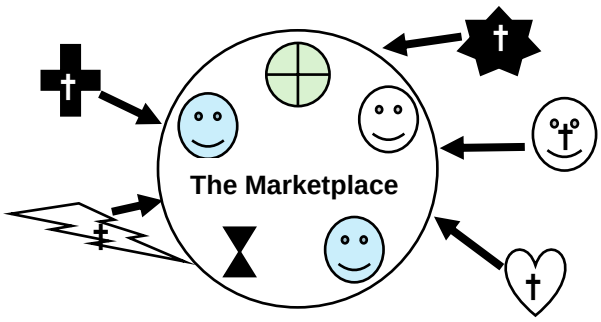
Towards the early 1990s and late 2000s, some well-known figures of world mission started claiming marketplace mission as an indispensable mission strategy for fulfilling the Great Commission. Among them are Billy Graham (2003) and Ralp Winter (1993), to mention only a few. Thereby, marketplace mission underwent a new development in global mission in 2004, when the LCWE convened the Forum for World Evangelization in Pattaya (Thailand). Seventy participants (leaders) came from everywhere to discuss marketplace mission movement through its four traditional tracks (Johnson, 2009:113). As a result, the conference yielded an official document, the "Occasional Paper on Business as Mission", which claims that business is a full-fledged mission, calling and ministry. This is why most relevant literature on marketplace mission dates from only two decades.

Marketplace mission as carried out in recent decades is the result of deep thought and hard work undertaken by devoted mission-minded persons. The next subsection draws upon some of their scientific productions to better grasp the meaning and major approaches to marketplace mission.

3.2.2.2 Marketplace mission: Meaning and approaches

No single term is used among missionary professionals and other marketplace activists to name the mission pattern related to the specific setting of the marketplace. “Marketplace mission”, “workplace mission” and “workspace mission” are both phrases that one often finds in the missiological literature. In substance, marketplace mission is a mission paradigm that recognises the holistic nature of *missio Dei* and affirms all vocations (LCWE, 2005:34). Such a conceptualisation of the term closely reflects the Lausanne slogan – “the whole church taking the whole gospel to the whole world” – which focuses on bringing the Gospel to every constituency of the world, including the marketplace (LCWE, 2010a:1). Unsurprisingly, this emphasis on this important part of the creation (marketplace) makes it “the primary mission field of the twenty-first century” (Van Engen, cited by Johnson, 2009:86).

Figure 3.1 Mission to the marketplace

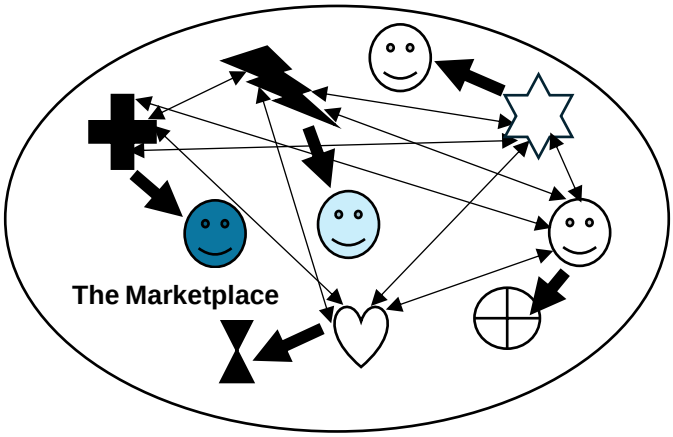


Source: Adapted from C. Neal Johnson (2009:108)

According to Neal Johnson (2009:91; 2003:91-93), marketplace mission is the emerging model for Christian mission *to*, *within* and *through* the marketplace. Interestingly, his definition raises three critical tracks necessary to understand the hidden aspect of this mission paradigm. The first is “mission *to* the marketplace” by the outsiders, those who are not part of the workplace community but seek to convert and disciple marketplace insiders (see Figure. 3.1 above). In this case, the impetus for this approach may come from the church, denominations, parachurch organisations and Christian associations engaging in marketplace-oriented ministry or mission. “Mission to the marketplace” can take many forms like conducting Bible studies for the insiders, holding payers walks around and through the business, developing relationships with the insiders and evangelising them through open witness and loving, etc. (Johnson, 2009:107).

The second track, more complex, is “mission *within* the marketplace”, in which the insiders – Christians who are effective members of the marketplace community (e.g., enterprise or business owners, executives, employees, suppliers, customers, competitors, etc.) – are engaged in sharing their witness with and discipling their workspace mates (Johnson, 2009:107; 2003:91). This often occurs in two ways: (1) marketplace Christian to marketplace Christian and (2) marketplace Christian to non-Christian. In the first option, active marketplace ministries may be helpful, in which Christian marketplace insiders reach out to other Christian marketplace insiders with regular encouragement, loving, discipleship and coaching. In the second option, Christian marketplace insiders champion the Gospel within the marketplace, actively witnessing to unbeliever marketplace insiders and leading them to a saving knowledge of Jesus Christ. Of course, once a person becomes a new believer in the marketplace, he or she can be directed to a local church or/and to a marketplace ministry for continued daily growth in Christ. In this case, experienced marketplace ministries are meant to provide the intended stimulus for this approach (Johnson, 2009:107-108; 2003:9). Figure 3.2 below schematically illustrates this category of marketplace mission.

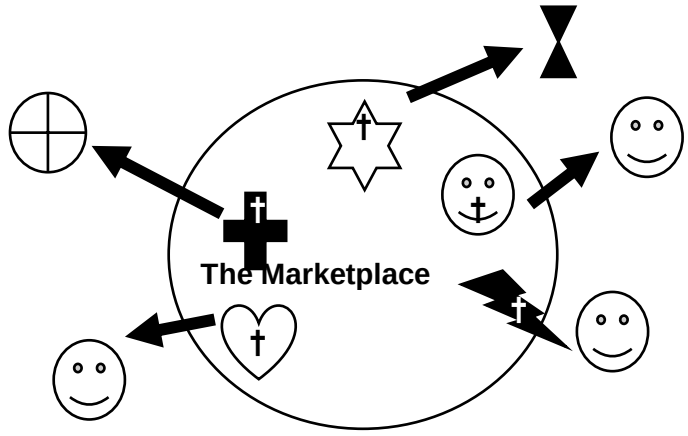
Figure 3.2 Mission within the marketplace



Source: Adapted from C. Neal Johnson (2009:109)

The last track, “mission *through* the marketplace”, differs from the first two, as Figure 3.3 below displays. Christian marketplace insiders reach outside their immediate workspace environment (in other parts of the world like distant or foreign marketplaces) to holistically help people globally. They do so by drawing upon their God-given influence, resources and expertise for kingdom impact (Johnson, 2009:109; 2003:91). This mission paradigm addresses itself to working insiders, who are actively engaged in a Christian outreach function.

Figure 3.3 Mission through the marketplace



Source: Adapted from C. Neal Johnson (2009:110)

Neal Johnson's understanding of the marketplace mission is clearer and more comprehensive and is of great value because it sheds light on the vital substance of the three tracks. These tracks stand for major critical approaches to marketplace mission and provide different research perspectives on the issue (marketplace mission). Although this study is in step with Johnson's definition of the concept *marketplace mission*, it focuses more on the second track (mission *within* the marketplace). The next point is about the picture of the contemporary marketplace mission movement worldwide.

3.2.2.3 Major components of marketplace mission movement

After defining marketplace mission as the mission *to*, *within* and *through* the workplace, this subsection's purpose is to provide an overview of the major components, wherein marketplace mission movement has compartmentalised itself in practice. Marketplace mission movement is quite young and seems divided into four major distinct camps or components: tentmaking, marketplace ministries, enterprise development and Business as Mission (Johnson, 2009:112).

3.2.2.3.1 Tentmaking

Much was already said earlier about tentmaking. Tentmaking-based movement developed in the Early Church and, throughout Christian history, many devoted themselves to promoting the movement. Christy Wilson is generally recognised as the father of the modern tentmaking movement (Johnson, 2009:116).

One of the major problems facing the tentmaking world is undoubtedly the great confusion regarding the term "tentmaker", the definition of a tentmaker and the variables that comprise its essence. Even within evangelical tentmaking circles, there is a sort of dissatisfaction as to the use of diverse terms associated with "tentmaker" (Christensen, 2007:376). Many alternatives

have been proposed, but none have met full consensus. The following are some labels commonly found within the tentmaking camp: lay missionary, non-professional missionary, lay pastor, self-supporting missionary, bi-vocational missionary, bi-vocational pastor, lay professional, kingdom professional, Christian professional, global Christian, God's envoy, holistic entrepreneur, kingdom entrepreneur, etc. (Johnson, 2009:117).

Regarding the meaning of the terms "tentmaking" or "tentmaker", dictionaries do not recognise their religious or missiological use. The ongoing debate within Christian tentmaking circles demonstrates how the term is used in many ways. For instance, J. Herbert Kane terms tentmaker "any dedicated Christian who lives and works overseas … and who uses his secular calling as an opportunity to give his witness to Christ". For Global Consultation on World Evangelization, tentmakers are Christians from everywhere who utilise their professional expertise to proclaim Christ cross-culturally in response to God's call. According to Lausanne 2, tentmakers are Christians in all people groups, which have a secular identity (e.g., physician, businessperson, farmer, policeman, etc.) and proclaim Christ interculturally in response to God's call (Christensen, 2007:376). Many other examples could be added. However, almost all tentmaking stakeholders agree on one thing: the term "tentmaker" or "tentmaking" brave the definition, and thus defining the term is not without hazards (Johnson, 2009:119).

Another problem challenging the tentmaking movement relates to its goals (Johnson, 2009:124). As a significant mission strategy, tentmaking should have established goals and purposes that might distinguish it from other components or camps within the marketplace mission movement. However, this is not the case: the issue of tentmaking goals is rarely discussed in the existing literature. When tentmaking's goals are mentioned somewhere, they are often stated in general terms, for example in terms of the Great Commission or generalities about the "lost" (Price, 1997:108, 110). Sometimes, based on Winter and Kock's writings (2009:538), many estimate that the goal of tentmaking is the same as that of the regular missionaries.

From the above, one can admit that the problem the modern tentmaking movement faces is that of ministry philosophy (understanding of concepts and goals). Further research on this issue is strongly recommended. The ongoing reflection now focuses on marketplace ministries component.

3.2.2.3.2 Marketplace ministries

Whereas tentmaking finds itself in the track "mission *to the* marketplace", marketplace ministries (MMs) traditionally operate in the framework of "mission *within* the marketplace". They are also known as "Faith at Work" organisations and involve groups of Christian marketplace professionals who band together for mutual support, evangelistic outreach and workplace discipleship. Pete

Hammond is known as the father of marketplace ministries, and “Christ at Work” is one prominent example of MM and likely the most dominant (Johnson, 2009:89, 130-131).

Marketplace ministry motivations and functions

Marketplace ministries (MMs) are distinguished from other components of marketplace mission movement by their motivations, functions and categories. These are their fundamental distinctive marks. The following are some motives that drive the MM endeavour: to evangelise and disciple the lost within the marketplace; to provide mutual encouragement, mentoring/coaching and support for Christians within the marketplace; to equip marketplace leaders to lead their companies for Christ; to discern how to apply the Scripture to work-a-day world with its particular business ethic and credo; to learn how to live one’s faith on a 24/7 basis and to discover ways marketplace insiders can balance work with home, family, recreation, and church (Johnson, 2009:131).

Concerning functions, these are carried out from a spiritual, evangelical perspective. The primary function of marketplace ministries includes equipping, fellowshipping, motivating, encouraging, mentoring, coaching, discipling and advising (Johnson, 2009:132-133). Business Professional Network (BPN, 2001:1) suggests further functions such as (1) evangelism, especially among business and professional people, (2) training in how to manage business biblically and according to Christian ethics, (3) helping the poor, (4) coaching people facing business crisis and mediating business disputes outside of court and (5) referring people in business and the professions to other marketplace ministries that can serve them best.

Some marketplace ministry functions, such as evangelism and discipleship, deserve some comments. It is important to note that regarding the function of evangelism, MMs are largely monocultural (E-1), near-neighbour ministry outreach while Business as Mission focuses on cross-cultural (E-2) and E-3 (uttermost parts of the earth) evangelistic mission. Even though some MMs still believe strongly in evangelism, their first emphasis is on discipleship. For example, rather than evangelising nonbelievers within the marketplace, Christ at Work has seen the need to disciple those business CEOs, owners and executives who have made the salvation decision and are already Christians. Christ-at-Work seeks to teach these top leaders how to run their companies for Christ, to be priests in their businesses, to run their companies biblically and to use their own business as a platform for ministry (Johnson, 2009:133-134).

Marketplace ministry categories

Regarding marketplace ministry categories, one may note that it is difficult to sort out the various types of MMs. They continually evolve over the years. Height categories of MMs are suggested here not because they are definitive, but rather to show their variety and variant niche.

The first category is *general marketplace ministries*. “General marketplace ministries” refers to Christian, not-for-profit, nonchurch-based ministries that focus on mission *to*, *within* or *through* the marketplace. In this category fall *Christen in der Wirtschaft* or CiW (Christian in the Workplace) founded in Berlin in 1902, Christ-at-Work also known as FCCI, Christian Businessmen’s Committees (CBMC), *Internationale Vereinigung Christlicher Geschaftsleute* (*IVCG*) founded in 1957 in Zurich (Switzerland) and Karlsruhe (Germany), Wise Counsel for Christian Entrepreneurs (WC), Full Gospel Business Men’s Fellowship International (FGBMFI), and *La Red* Business Network (Johnson, 2009:135-136).

The second category is comprised of *associations of marketplace ministries*. Some of them are formal associations that bring together MM leaders as members of an association. Others are informal, even ad hoc or one-time organisational efforts such as jointly sponsored conferences, symposia or meetings. In addition, others are strategic alliances between two or more MMs that band together for a specific goal, short or long-term; some of these alliances are either informal or formal. The International Coalition of Workplace Ministries in Cummings (Georgia), Europartners (a formal association of European-based MMs) in Wetzidon (Switzerland), The international Christian Chambre of Commerce (ICCC) and Business Professional Network (BPN) referred to earlier, are some examples of these associations of marketplace ministries (Johnson, 2009:136).

The third category is *for-profit marketplace ministry entrepreneurs*. While *marketplace ministries* are *not-for-profit* ministries, those in this third category are a hybrid form of MM that has grown out of the convergence of diverse factors like (1) the unique U.S. tax structure, (2) the business mindset, (3) the public perception and (4) the members’ perception (Johnson, 2009:138).

Christian professional associations, affinity groups and guilds constitute the fourth category and the truly exciting areas of MMs. These occur when Christians who share a common affinity or profession band for mutual support, encouragement, information, mentoring, fellowship and spiritual protection. In doing so, they hope to discern how to live out their faith within their common context and to honour Christ in their vocation and industry. The following is a sample of these ministries, former and recent: Athletes in Action (a Campus Crusade for Christ/Cru ministry) in Ohio, Association of Protestant Bookstores in Stuttgart (Germany), Christian Bakers Associations in Stuttgart (Germany) and Christin Legal Society in Pasadena (California), to cite a few (Johnson, 2009:138-139).

The fifth category is *church- and parachurch-based marketplace ministries*. The following examples are illustrative of the more visible in the category: Cru (former Campus Crusade for Christ) through the Christian Embassy to the international community; Saddleback Community Church in California (Rick Warren); Willow Creek Community Church in Illinois (Bill Hybels);

Christian Cultural Center, New York (A. R. Bernard); Harvest Evangelism in California (Ed Silvoso) and the Billy Graham Evangelistic Association, which moved dramatically into the MM arena with “His Presence in the Workplace” conferences and has held several similar conferences since (Johnson, 2009:139-140).

The sixth category concerns *academic institutions and academicians*. As the hand of God has moved through the marketplace, the marketplace mission movement’s outreach has extended globally and thus has brought a new face to *missio Dei*. As with many historical Christian movements, the leading edge has come from the mission field (from the periphery) with the church and finally the academic community lagging behind. Not only are colleges and scholars addressing the new phenomenon (marketplace mission), but also specific MMs are now attracting faculty members and students to the cause, at least in North America. For example, Bakke Graduate University in the USA has established a new school of business based on BAM to provide a values-driven, Christian executive MBA and an MA in social and civic entrepreneurship. Biola University Crowell School of Business in La Mirada, California, has launched a dynamic MBA program specifically focused on faith and business integration, under the leadership of Steven Rundle. Regent University Graduate School of Global Leadership and Entrepreneurship in Virginia is aggressively claiming the high ground through its “Center for Entrepreneurs” founded by John Mulford. A large range of theological institutions worldwide decerning even a degree may be added to this sample. For example: the Regent College in Vancouver where Paul Stevens taught Marketplace Theology and Leadership; Fuller Theological Seminary; Pittsburgh Theological Seminary in conjunction with its Center for Business, Religion, and the Professions; Perkins School of Theology and Southern Methodist University; to mention a few (Johnson, 2009:141; Banks, 1993:163,165). As one could realise, tertiary theological institutions providing programmes or specialisations in marketplace missiology or theology seem uncommon in the Global South, especially in Africa. Barely a few research centres can be found, such as the Beyers Naudé Centre for Public Theology at Stellenbosch University in South Africa, which focuses on research and service to the Christian community of South Africa on public affairs (Agang, 2020a:xv). Marketplace missiology and marketplace theology as subdisciplines in missiology and in systematic theology respectively, are thus a lacuna to be filled, mostly in terms of academic institutions in Africa.

The seventh category of MMs is *marketplace ministry activities*. These are Christian entrepreneurs who have gone beyond the guild associations and through their own nonprofit business are proactively engaging the enemies of Christ within the marketplace. They are organisations of Christian businesspersons, often lawyers, who use the tools of their marketplace professions to “fight the good fight” daily within the marketplace (1 Tim 1:18; 6:12; 2 Tim 4:7). Among this category are Alliance Defence Fund (Arizona) and *Institut Koinonia* (Switzerland).

The last category is about *organisations supporting marketplace ministries* that are either for-profit or not-for-profit organisations providing ancillary services to the marketplace mission movement. Business Reform magazine (Ohio), Faith Works magazine (Florida), the Life@Work Journal and the London Institute for Contemporary Christianity (London) are part of this category.

The general observation resulting from the review of the MM movement worldwide is that there are almost no theological institutions in Africa, especially in the DRC, which are fully concerned with marketplace mission/ministry. This remains a great challenge for this part of the world and broadly justifies the research problem under consideration. The component of enterprise development is the subject the next point deals with.

3.2.2.3.3 Enterprise development

Enterprise development (ED) is the third major component of marketplace mission movement. Christian ED in the private sector usually occurs under the auspices of Christian nonprofit organisations, internationally well-known under the label of nongovernmental organisations (NGOs) dedicated to holistic community development and poverty alleviation (Johnson, 2009:144). These ONGs are full-time ministries in material poverty alleviation areas of the world, which enable indigenous people to improve their lives by starting and developing business. Their empowerment methods are known as microenterprise development (MED), small and medium enterprise development (SME) and microfinance institutions or microloan programmes (MFI) that are essentially village banks for the poor.

For countless reasons, the concept of enterprise development came at times to be confused with the more generic terms “economic development” or “relief” (emergency services). In principle, relief is always a short-term aid provided to meet a genuine human need entailed by some tragic disastrous event like an earthquake, famine, war or refugee crisis and so forth. It is not intended to provide long-time support to victims nor to grant that they have enough money, but rather to be a stopgap measure to stabilise them and help them to return to a normal situation (Corbett & Fikkert, 2009:78; Johnson, 2009:144-145). Even urban relief (immediate relief for people in need within the heart of the city like homeless people) is short time, although it is as perpetual as the problem it seeks to address. The researcher inhabits an African country that is in dire need for relief because of manifold repeating crises like war and related inward displacement, volcan eruption, flood disaster, famine and so forth. This situation has attracted countless local and international NGOs that operate in the country since several decades and has thereby developed paternalism syndrome. These organisations cannot be confused by no means with enterprise development (ED).

In contrast, “economic development” tries to take the normal life of people living in material poverty and help them to earn sufficient material things like infrastructure, social and health

services and economic opportunities that will improve the quality and longevity of their lives. But, in doing so, “economic or business development” focuses on empowering those people in a specific aspect of economic development, especially through macro-projects for job creation (Johnson, 2009:145). In that sense, “economic development” usually works with a “top-down strategy” with large and expensive projects, whereas “enterprise development” works with a “bottom-up strategy” with small and medium businesses to move material poor closer to being what God created them to be (Corbett & Fikkert, 2009:79; Johnson, 2009:145). This difference is critical. Another distinction is that enterprise development’s goals are to improve the general economy and living standards of the whole society by (1) creating jobs that make the unemployed and underemployed productive, self-supporting citizens and (2) generating valuable goods and services that bring a better life to the community.

As a sample of this category of MMs, one may mention Hope International, which works with several countries, especially in the Global South; World Vision, which runs development projects in Africa; the Center for Community Transformation in Manila; The Alliance of Philippine Partners in Enterprise Development (known as APPEND) and Business Professional Network in Oregon (USA), Food for Hungry International (USA), to mention a few. Most active NGOs belonging to this category are Western or rely on Western funding even while working in non-Western areas. The implication is that the achievement of holistic community development and poverty alleviation process often becomes complex when these NGOs operate in the Global South countries due to Western resources, knowledge, managerial and even spiritual paternalism they suffer.

The next point tackles the last component of marketplace mission movement.

3.2.2.3.4 Business as Mission

A historical perspective and working definition

Like the preceding components, Business as Mission (BAM) is a subset of a wider global marketplace mission movement. Modern BAM is a mission paradigm that was revived towards the 1990s, developed as both tentmaking and enterprise development and was promoted to gain access to closed access nations or restricted access nations (Johnson, 2009:27). Johnson (2009:27) broadly defines Business as Mission (BAM) as a for-profit commercial business venture that is Christian led, intentionally devoted to being used as an agent of God’s mission to the world and is operated in either a local or international cross-cultural environment. BAM companies are themselves ministries at two distinct levels. Firstly, they minister to all the insiders such as their staff and their families, suppliers and vendors, investors and creditors, customers and clients, and even competitors. Secondly, they engage the community they operate in and carry out holistic and people-impacting, community-development initiatives (Johnson, 2009:28). In this sense,

BAM is both cross-cultural business and community development at the crossroad of tentmaking and enterprise development (Johnson, 2009:146-147).

Therefore, it becomes easier to understand why there are manifold labels to express BAM's essence. These often encompass "transformational business", "business for transformation", "missional business", "Great Commission companies" and "Kingdom business" (Tunehag, 2018b:96). Indeed, this entire terminology reflects BAM's belief and mission. The implication is that any definition of BAM is by its nature limiting and inadequate. The 2004 Lausanne Working Group Thirty led a meeting with participants from about twenty-eight countries to reflect on Business as Mission. After a week, the group concluded that it was virtually impossible to achieve a universally satisfactory definition of BAM (Johnson, 2009:28). The best that participants did was to raise numerous connections between business and mission and to discuss some of BAM's distinctive features. Some of these are the following: (1) BAM is based on the principle of holistic mission; (2) BAM has a kingdom perspective; (3) BAM is different but related to tentmaking, marketplace ministries and "business for mission"; (4) BAM pursuits profit; (5) BAM is simultaneously business and real mission; (6) BAM comes in all shapes and sizes; (7) BAM is not about jobs and money per se and (8) BAM's ultimate bottom line is *ad majorem Dei gloriam* (for the greater glory of God) (Johnson, 2009:28-29).

In summation, marketplace mission movement consists of four components or camps: tentmaking, marketplace ministries, enterprise development and Business as Mission. The point is that they do not work in silos; they are all intertwined instruments for the holistic transformation of people, cities and nations. Each camp, but especially BAM, has much it can learn from the other camps about how to have a kingdom impact with marketplace resources God has placed at their disposal in the cross-cultural mission environment. A generalised summary of their key resemblances and differences is indicated in Table 3.1 below.

Table 3.1 Key differences between the four camps

Camp	Vocation	Focus	Context	Vision
Tentmakers (tentmaking)	Any professional skill	Job-takers; any level	Cross-cultural	"Uttermost parts of the earth" E-2 and E-3
Marketplace Ministries	Business specific	Job-makers; primary CEOs and executives	Monocultural and cross-cultural	Jerusalem/Judea E-1, E-2 and E-3
Enterprise Development	Business specific	Micro job making; primarily jobless people	Cross-cultural	"Uttermost parts of the earth" E-3

Business as Mission	Business specific	Job-makers; almost exclusively CEOs and owners	Cross-cultural	"Uttermost parts of the earth" E-2 and E-3

Source: adapted from C. Neal Johnson (2009:147)

The forgoing is a broad picture of the modern marketplace mission movement. However, the specific focus of this study is the component "marketplace ministries" (MMs) whose distinctive feature is to do mission *within* the marketplace. The next paragraphs cope with the relevancy of marketplace mission.

3.2.2.4 Marketplace as a mission field and the missing link

The purpose here is to present the marketplace as an unprecedented opportunity for Christians to mediate the Gospel worldwide and how mission *to*, *with* and *through* the marketplace is still the missing link in fulfilling the Great Commission.

3.2.2.4.1 Marketplace as a mission field and mission

It has been said earlier that the marketplace is the last important mission border that the church is to cross with the Gospel. More than that, the marketplace should be considered a critical mission field. Until the recent past, the focus of the missionary task was to reach out to the unreached people groups who usually live at the periphery of the world (not at the centre). This was at the root of the emergence of a new mission paradigm termed "frontier missions", which later gave rise to "frontier missiology" and was championed by eminent missiologists like Ralph Steven Hawthorne (2016) and Winter (1995). However, with this fourth era of urbanisation, which implies increasing migratory fluxes and demographic explosion, unreached people groups are no longer at the periphery, but at the centre and the heart of the city – the marketplace.

According to LCWE (2019b:2) and Stevens (2001:9), the following may be the reasons for thinking that the marketplace is a key mission field:

1) *Access*: The marketplace gives access to people who work there whereas it denies access to outsiders, especially professional missionaries or ministers, except when corporation chaplaincy is accepted.
2) *Rational context*: The workspace is one of the few places where believers and non-believers spend much time together and get to know each other deeply, sharing life and enterprise and providing a relational context for mission or ministry that is often deeper than the local church or the neighbouring.

3) *Sheer time*: Most working persons spend most of their waking hours in their professional community or setting. For example, the average working Christian in North America spends about 88,000 hours of his or her lifetime in the workplace.
4) *Intrinsic issues and values*: The marketplace itself raises issues – like identity, nationality, priorities, life purpose, credibility, success, failure, etc. – that are generally interesting opportunities for mediating the Gospel and for pastoral care.
5) *Life-centredness*: the marketplace offers abundant opportunities for relational evangelism in which a person may hear the Gospel not only through words but also through the lived-out behaviour of witness, surpassing the openings created by the neighbourhood door-to-door visitation or short-term missions.
6) *Proximity to people in need and crisis*: When a worker undergoes a hard or troubled time, he becomes more open to sharing this with a colleague at work than a minister (pastor or any other church leader) in the church. Therefore, the opportunities for pastoral care in the marketplace setting are enormous.
7) *Transformation*: transformation arises from the second half of the Great Commission – "teaching them to obey everything that I have commanded you" (Matt 28:20). Obeying God's word transforms people, organisations and cultures. For instance, obeying the command "Love your neighbour as yourself" (Matt 22:39) may lead to creating products and services that make life better for people, besides generating revenue.

Not only is the marketplace a mission field or can its activities' proceeds be a way of financing mission, but it is also itself mission, an essential part of God's mission in the world. According to Stevens (2001:10-11), not thinking of the marketplace as mission could be due to three factors expressing a misunderstanding of mission in contemporary theory and practice. Firstly, there is a presumption that mission is essentially a human activity undertaken in response to God's love or as a duty to fulfil the Great Commission. Secondly, there is the false notion that mission is what professional missionaries do. Thirdly, there is the tragic separation of the Great Commission (Matt 28:18-20) from the creation (cultural or stewardship) mandate to subdue and care for the creation (Gen 2:26-28). The researcher could add the fourth factor: there is a faulty notion that the marketplace is different from a calling (vocation) or the marketplace is just a job or a career.

3.2.2.4.2 Marketplace mission: The missing link to fulfilling the Great Commission

It is acknowledged that the falsehood of a sacred-secular divide (SSD) has permeated the church's thinking and actions. This is exemplified by the split between the church and the marketplace and between faith and work. The SSD became so pervasive that unsurprisingly it was at the heart of discussions during the Global Workplace Forum (GWF) convened in 2019 by the Lausanne Committee for World Evangelization (LCWE). This gathering was the first of its kind in Lausanne's history, where many of the participants (65 per cent of the nearly 900 participants

from 110 countries) were Christians whose primary place of work is outside of churches or ministry organisations. They represented a landscape of the global workforce, from manual labourers to CEOs, entrepreneurs and investors, blue-collar,[36] white-collar,[37] 'pink-collar',[38] as well as 'no-collar' workers, those who work as homemakers or caregivers in the often-unseen workplace called home. Included were 200 virtual participants interacting with the programme and each other online.

The 2019 GWF discerned that the SSD had become a major obstacle to the mobilisation of all God's people in the *missio Dei* (LCWE, 2019:2). Practically, the Great Commission has become the mandate for only professional missionaries or ministers (clergy). Marketplace Christians have been almost excluded from the missionary enterprise. However, pastors and missionaries cannot achieve the Great Commission alone. Michael Oh (2019) argues that full-time ministers represent only about one per cent and the one per cent is not numerically enough to fulfil the missionary mandate. An important part of how the Gospel should be mediated to the whole world is the sending out of more missionaries. This means that global mission partnerships mobilising the one per cent and the 99 per cent (representative of marketplace Christians) to mediate the Gospel to the world are the strategic need of our days. It is the only way the Great Commission will be fulfilled. Every Christian needs to be a missionary or minister and every workspace a field of mission or a place of ministry. All this points to the evidence that marketplace mission is the missing link to fulfilling the Great Commission.

This section has addressed marketplace mission as an instrumental dimension of the *missio Dei*. Some key insights have been gained from themes discussed in the section. Firstly, marketplace mission – as an emerging model for Christian mission *to*, *within* and *through* the marketplace – is a missional movement that comprises four primary components: tentmaking, marketplace ministries, enterprise development and Business as Mission. Secondly, the marketplace is both a mission field and mission. Thirdly, marketplace mission is today the missing link to fulfilling the Great Commission. The next section tackles the marketplace in relation to marketplace theology.

3.3 Marketplace missiology in relation to theology of work

This is section is designed to address marketplace missiology in relation to theology of work upon which it builds. Indeed, work is a key element of marketplace missiology (Carstens, 2011:35). Therefore, the section discusses the concepts of "marketplace theology" and "theology of work".

[36] Blue-collar worker is a member of a working class generally associated with manual labour. He is usually involved in physically building or maintaining something.
[37] White-collar worker is a worker involved in labour that namely requires mental energy.
[38] Pink-collar worker is a member of a working class associated with service sector jobs stereotypically held by women, for example, day care workers, hairdressers, secretaries, etc.

It highlights the major approaches to theology of work and vocation, the contemporary understanding of marketplace missiology and the need for marketplace missiology in Africa.

3.3.1 Marketplace theology versus theology of work

Even though in some theologians' view marketplace theology (MT) and theology of work (TOW) are used interchangeably in literature, many theological educators think the opposite. Kara Martin, a lecturer at Mary Andrews College and Alphacrucis College, is one of these. According to her, the term marketplace (and marketplace theology) seems more used in the USA and generally refers to white-collar work (Martin, 2023). In turn, she sees TOW (more favoured in British academic circles) as a broader term incorporating not just blue-collar work but also acknowledging that God considers all the work of our hands, paid or unpaid.

This study, to some extent, distinguishes between MT and TOW. It refers to MT as an emerging specialisation study within public theology, a field of study that facilitates the presence of a theological voice in public life and thus reflects on the meaning, significance and implications of Trinitarian faith for public life (Forster, 2020:19). Thereby, in contrast to theology that has been traditionally done by scholars and the clergy for the academy and the church, MT is done by all God's people for all of life, emphasising more the commonplace lives of the laity outside the church's walls from Mondays to Saturdays (Wong, 2007:218). Although this is not an appropriate place to elaborate more on public theology, it is useful to note that this field of systematic theological reflection inquires into issues like the potential for theology to serve as a form of public discourse and the development and explication of a theological motivation for public engagement (Bacote, 2010:10). In this sense, public theology speaks not only to pastors and church leaders but also to every Christian as a follower of Christ (Agang, 2020a:4). However, TOW is a statement of what the Christian or the Bible teaches about the work as one comes across the word on the pages of the Bible (Anie, 2004:61). In other words, TOW is the doctrine of the meaning or value God places on human labour. As such, TOW informs MT.

The period following the end of the Word War II marks the beginning of the development of various "theologies of work". Indeed, the term "theology of work" did not appear until the early 1950s (Volf, 2001:71; Whitaker, 2020:29). This situation is in part due to doctrinal differences in and various approaches to TOW. For instance, there are different views of the meaning of human work in the light of creation, different evaluations of the importance of work before the fall and variations in understanding the relationships between human work and soteriology.

3.3.2 Typology of approaches to theology of work

The understanding of work has a rich history in Christian thinking. Although an important development of the work view occurred during the Protestant Reformation, there is today no

consensus about what constitutes a theology of work (TOW). As stated above, there are many theologies of work due to the difference in doctrines of work and types of TOW. Kara Martin (2021:7-8) has provided a helpful typology of approaches to TOW, adapted from Paul Stevens, with their renowned proponents. Table 3.2 below outlines them with adaptations and additions from the researcher.

Although seminaries worldwide have focused on developing theologies of work, few especially in Africa are engaged in conversation about the relationship between marketplace and missiological (theological) education. Such a relationship is the research area that the present study focuses on. Therefore, it is wholeheartedly in line with mission theologies of work.

Table 3.2 Types of theology of work

Theology of work type	Explanations	Sample of proponents
Trinitarian theologies	Human work proceeds from the Triune God	Robert Banks, Gordon Preece
Creation theologies (co-creationist theologies)	Focussing on the creation (cultural) mandate and human work, human beings as God's vice-regents or co-creationists	*Laborems Exercens* by John Paul II, Doug Sherman and William Hendricks
Image of God theologies	Humans are made in the image of God who works	Dennis Bakke
Curse theologies (penitential theologies)	Human work is impacted by the curse	Thomas Aquinas, St Augustine, David Jensen
New creation theologies (eschatological theologies – type A)	Work is done in anticipation of the new creation. This theology asks, In what way can human work be a preparation for what is to come?	Tim Keller and Katherine Leary Alsdorf
Vocation theologies	All work is done in response to a calling from God	Stephen Garber, Gene E. Veith and Alistair Mackenzie
Spirit theologies	Work as an expression of the Spirit's gifting for the world	Miroslav Volf
Kingdom theologies	Work is a means of bringing shalom to the world	Ben Witherington III, Amy L. Sherman
Heaven and end-times theologies (eschatological theologies – type B)	Human work has eternal significance. Theology of work asks whether human work will have any value after death	Darrell Cosden

Mission theologies	Human work can be an expression of the church's mission in the world	Billy Graham, Christopher Wright,
Formational theologies	Work is the place and means of our discipleship	Denise Daniel and Shannon Vanderwarker, David Kinnaman and Sutrisna Harjanto

Source: Drawn from Kara Martin's data (2021:8)

3.3.3 Theology of vocation

People today live in an age of postmodernism whose major characteristics are religious relativism and unbelief.[39] However, many old theological words have not yet disappeared from the discourse of humans; they are still in use even after the faith that gave them meaning has gone. For example, some unbelievers still use words like "inspiration" and "revelation", applying them to a work of art or a business insight. Vision, mission, spirit, canon and hermeneutics are all terms with a specific theological content but turned to more secular senses. The term "vocation" is no exception, although it reflects a rich body of biblical teachings about work, family, society and the Christian life (Veith, 2002:17).

3.3.3.1 Vocation in history

Far from doing an in-depth exegesis of the word "vocation", this subsection succinctly addresses its understanding primarily through historical stages. The term "vocation" comes from the Hebrew verb *quara,* used for God's people summoned to participate in God's grand purpose for the world. It is also derived from the Greek verb *kaleō* and word *klēsis*, used for the invitation to salvation through discipleship to Christ (Goldingay, 2021:17-18; Stevens & Banks, 2005:36). The term also comes from Latin verb *vocare* and substantive *vocatio* (God's call or voice), which mean respectively "to call" and "calling" (Lee, 2021:69; Whelchel, 2012:74). This explains why vocation and calling are the same thing, although this is not evident to the people who use these words (Stevens, 2002:29). Scripture is full of passages about vocation or calling, demonstrating that the doctrine of vocation is thoroughly biblical; but it surfaced and greatly developed with its rigour during the Protestant Reformation (Veith, 2002:17).

In the medieval church, having a vocation or calling hinted exclusively at the full church work. Having a vocation (calling) meant becoming a priest, a monk or a nun (Veith, 2002:18). The commonplace human activities of life – like being a peasant farmer, making clothing, a king, etc.

[39] The term "postmodernism/postmodernity", which emerged in Western Europe from the second half of the 20th century, was coined by François Lyotard from France. It refers to a condition of post-industrial society and is simultaneously a cultural theory, a social ideology and a philosophical thesis (Kirk, 2007:299).

– were acknowledged worldly. As mentioned earlier, to serve God fully or live a spiritual life requires a full-time engagement. The church in the Middle Ages equated vocation with the ability and willingness to live a celibate life.

Conversely, the church adopted a different view of vocation during the Protestant Reformation. It restored the laity to their place in the Early Church, recognising that they too could live the Christian life in all its fullness. In setting the Reformation notion of "the priesthood of all believers", the church taught that laypersons have vocations or callings of their own that entail holy responsibilities and blessings of their own, just as the pastoral office has (Veith, 2002:19). In other words, the Reformers strongly affirmed that God's call was to the entire church in every part of life. Therefore, vocations are not just the domain of monasteries and priesthoods, but of marketplaces, homes and professions (Bolsinger, 2014:47). Stevens and Banks (2005:35) argue that Martin Luther, based on 1 Corinthians 7:17, opposed the prevailing idea that linked serving God fully to the prerequisite of leaving his or her previous way of life to become a member of the priesthood or religious order. The current study is fully in line with such an approach to vocation.

However, it seems today fair to admit that the principle of "the priesthood of all believers" did not imply that the restoration of the laity was wholeheartedly successful. It is somewhat disappointing to realise that the Reformational overemphasis on staying where God has placed us has led to decreasing mission impetus, suspecting charismatic gifts and downplaying nonclerical ministry (Stevens & Banks, 2005:35). In part because it was a reaction and due to consumerism, the increasing of Western secularism, the compulsive pursuit of leisure and the loss of sabbath, the Protestant Reformation found hard to apply the principle of universal priesthood satisfactorily and thereby failed to liberate the laity fully (Lee, 2021:69, 85; Stevens & Banks, 2005:35, 36).

Even today, there exists an ecclesiastical misunderstanding of vocation or calling. In most churches the average Christian has a profession or a job he or she chooses, whereas the minister has a calling/vocation (Stevens & Banks, 2005:35). When churches speak of vocation, they think of those with full church work as the only concerned, thus excluding laypersons. Many examples could be provided to substantiate such an ecclesiastical misconception of the term vocation. In Africa (especially in the DRC), when a young Christian professional requests a reference letter from his or her church leader for his or her registration at a faculty of theology or a missiological school, it is not surprising to hear this question from the leader: *Do you have truly a calling from God?* Such a question generally surfaces the leader's vocation misunderstanding that ministry is only for those who feel God's call for church work. In the researcher's own country, most students at missiological theological schools are generally full-time church ministers in need of theological capacity building or those in preparation for full church ministry or mission. This is the gap that the present study intends to fill out.

To avoid this misunderstanding of vocation in the contemporary church, it is crucial to highlight the difference between vocation or calling and career and job.

3.3.3.2 Difference between vocation, career and job

There are three words that commonplace persons tend to use interchangeably, whereas they should not. These words are vocation (calling), career and job. Even the Christian community today finds it difficult to distinguish between the three terms. To understand God's vocational call on one's life, one needs to comprehend how these three terms relate to each other and how they are used in Scripture.

When Whelchel (2012:74) attempts to define vocation, he insists that vocation is the most profound of the three words (vocation, career and job). It refers to one's calling and is what one is doing in life that makes a difference for him or her, builds meaning for him or her and that he or she can look back on in his or her later years to see the impact he or she has made on the world. According to this same scholar, a calling or vocation is something one has to listen for, something that comes to someone and is particular to him or her. Therefore, vocation may refer to some types of religious service and a specific occupation, business or profession (Whelchel, 2012:75). It does not matter the direction one is led into (religious service or specific occupation), the common ground for all in terms of vocation is to follow Christ in a life of discipleship (Kim, 2021:33). In the same vein, John G. Stackhouse (2008:222) holds that "vocation is the divine calling to be a Christian in every mode of life, public or private, religious as wells as secular, adult as well as juvenile, corporate as well as individual, female as well as male".

Interestingly, Goldingay (2021:17) draws upon Scripture to suggest a series of insights into vocation. For him, one's vocation is a call, a summons and an invitation; it is part of God's summons to the church to acknowledge Jesus as Lord and to be his or her servant. One's vocation may not relate to his or her gifts or graces. While everyone shares in the calling of the people of God, some people (e.g., Jeremiah, Paul) had special vocations.

A good manner to conclude this reflection on the meaning of vocation is to refer to Stevens and Banks (2005:38) who argue that vocation (God's call) is primarily "soteriological" rather than "occupational". In other words, people are called more to someone (God) than to do something. This is so critical that Martin Luther extended the concept of "vocation" or "calling" to all worthy occupations. But rather than equating vocation with occupation, he meant that a Christian is called to be Christian in whatever situation he or she finds himself or herself.

The secular word "career", which people are most often familiar with, originates from the medieval Latin term *carraria*, which means "a road for vehicles" (Whelchel, 2012:75). A career is usually associated with a given occupation. It is an occupation for which people train and in which they

“expect to earn their living for most of their working years” (Stevens & Banks, 2005:40). A career – being an engineer, a physician or a lawyer, etc. – is naturally a choice one makes (Whelchel, 2012:75). However, it is not usually the same as a calling (vocation) because, as it has been mentioned earlier, a vocation is something that comes to someone. Furthermore, a calling is a summons from God to live out whole lives for his glory; a career is part of that but not the whole (Stevens & Banks, 2005:40).

The most familiar of the three terms is “job”. “A job is a work that is simple toil out of necessity”, something someone does for survival (Stevens & Banks, 2005:40). Usually, it concerns current employment and a specific job description. With the extravagant, savage capitalism of the 20th century, it is hard, if not impossible, to describe what one’s job will be one year from now.

The example of the patriarch Joseph is appropriate to illustrate the difference between vocation, career and job. In a sense, Joseph could think of himself as having the career of shepherd (which he trained for in grazing his father-in-low Jetro’s flock in Midian, and pursued as a life work following his fathers’ path), a job as a slave in Potiphar’s house and then prisoner (it was just a survival work or even a drudgery) and the vocation or calling of saving Israel (his own family and neighbours) and Egypt (Gen 45:5, 7-8, 50:19-20).

For missiological (theology) education, the key challenge rests on how to integrate these notions into culture and practices of training God’s people (clergy and laity) so that they not only avoid the great sacred-secular divide themselves but also liberate their congregations and the marketplace in being whole-life missionary disciple.

The next point discusses the dimensions of vocation or calling.

3.3.3.3 Three essential dimensions of vocation

The Bible speaks of only one call of God that comes to God’s people, but that call comprises three dimensions. Stevens and Banks (2005:36) distinguish between three dimensions: to become, to be and to do. Some theologians – like Whelchel (2012:74-82) and Stevens (2000:73-105) – proposed other corresponding terminologies for the three dimensions, which seem more complex or confusing. This study draws upon Steven and Banks’ terminology.

The first dimension (to become) is the call to belong to God, to become a child of God and a member of his church, the body of Christ (Hos 11:1-2; Matt 9:13; Acts 2:39; Rom 1:6-7; 1 Cor 7:17, 20; Eph 1:18; Phil 3:14; 1 Thess 2:12; 2 Thess 2:14; 1 Tim 6:12). The second dimension (to be) is the call to be God’s people who exist for the praise of his glory as they live out their identity in Christ in all aspects of life in the church and world. This is expressed in holiness and sanctification (1 Cor 1:9; Gal 5:13; Eph 4:4; Col 3:15; 1 Thess 4:7; 2 Tim 1:9). The third dimension is the call to do God’s work, to enter God’s service in both the church and mission (Exod 19:6; Isa

41:2; Matt 4:21; Mark 3:13-14; Eph 4:1; 1 Peter 2:9-10). In other words, Christian vocation fulfils the human vocation mandated in Genesis 1:27-28, a vocation with three parallel parts: (1) the call to enjoy communion with God (belonging), a communion lost through sin; (2) the call to community building (being) and the mandate to build a family, and (3) the call to co-creativity (doing), through which humankind expresses stewardship of the earth and makes God's world work. This third dimension is at the core of the theology of vocation that essentially informs marketplace missiology.

3.3.4 Marketplace missiology: A contemporary understanding

This subsection leads to the core of the understanding of marketplace missiology. The application of missiology to the area of the marketplace is a little confusing, probably because attempts to articulate an adequate marketplace missiology simply date from a very recent time. it is only since the 1980s and 1990s that few churches and Christian organisations started to address a perceived need for faith-work integration among middle-class Christians (Ecklund *et al.*, 2020:1). Under the impulse of what Miller (2007) terms the "Faith at Work" movement, the focus of these groups has largely been placed on encouraging Christians in business and professional environments to bring the sacred (faith) into the so-called secular (marketplace). A subsequent reason for such confusion would be that there is no commonly accepted definition of marketplace missiology, just as there is no authoritative, agreed-upon definition of public theology and missiology. The following paragraphs sketch a brief historical development of and a comprehensive literature review on marketplace missiology.

3.3.4.1 A brief historical development of marketplace missiology

Marketplace missiology is a recent missiological research area. According to Gregg Okesson (2020:105), public missiology – a derivate of which is marketplace missiology – came into the centre of reflection of missiologists in these last decades. Most public missiologists concur that Lesslie Newbigin would be the father of public missiology (Cormode, 2009:100-101; Okesson, 2020:105). This occurred on his return from India to England in 1974 after he had retired from global mission and ecumenical movement work, as he sought to address the new context (the late-modern culture that became secular) he came to find on the spot (Gelder, 2007:2; Kwiyani, 2024a).[40] According to Matthew Kaemingk (2011:323), his mission-ground experience equipped him with a unique contribution to the Western debate concerning marketplace ministries. Newbigin argues that one of the most vital tasks of the missional church is to train the laity for mission within the marketplace. Yet, central to his understanding of mission is that the church serves as an "instrument" under the leadership of the Spirit to bring the redemptive reign of God's

[40] At his return from India to England, Newbigin encouraged churches in the United Kingdom to be missionaries within their own communities. This discourse would be picked up by United States missiologists – like Darell Guder, Craig van Gelder, Lois Barett and so on – and the "missional church" conversation came into existence (Kwayani, 2024).

kingdom to bear on every sphere of public life (Gelder, 2007:3). Furthermore, to the best of this inquirer's knowledge, Johnson (2003; 2004) is one of the first missiologists who published in the early 2000s stimulating research studies in the subject of marketplace missiology.

George Hunsberger is the missiologist who, building on Newbigin's foundation, recently brought the topic to the American Society of Missiology (ASM) annual meeting in 2005 with his presidential address "The Mission of Public Theology", published later as an article under the title "The Missional Voice and Posture of Public Theologizing". Years later, the public missiology working group within the ASM, under the leadership of Gregory Leffel, brought the topic to the 2016 ASM meeting, where the annual theme, likely for the first time, was explicitly stated as "Public Missiology". Since then, paper presentations have fuelled annual ASM meetings and retreats during the rest of the year have been organised to exegete public missiology. ASM would probably be the first academic space worldwide devoted to promoting public missiology, and its dynamism has affected many other missiological institutions worldwide. Therefore, it will not be mistaken to say that marketplace missiology, a subset of public missiology, is still in its full formation stage.

3.3.4.2 Selected literature review on marketplace missiology

When one engages in scientific reflection on marketplace missiology, the trend is to turn towards articles and books that consider the workplace or work as a starting point to undertake missiological (theological), biblical, pastoral or sociological analysis. Among the panoply of literature studied during the researcher's postgraduate studies and the library research preparatory to this thesis, the following books, articles and dissertations/theses were instrumental to his understanding of marketplace missiology. From this literature review, the researcher intends to frame his proper definition of marketplace missiology.

David Jacobus Bosch revolutionised the understanding of the concept of "mission" and the academic missiology with his 1991 book *Transforming Mission*. In the second (the 20th anniversary) edition of the book, Reppenhagen and Guder analysed his legacy and concluded that Bosch challenged the theological understanding of *missio Dei*, theology of mission, ecclesiology and the role of social justice (Bosch, explained by Reppenhagen & Guder, 2011:539-541). However, there is one aspect of Bosch's work that has not yielded much fruit: his paradigm of "mission as a ministry by the whole people of God", which related only to the practical and theoretical dimensions of marketplace missiology (Bosch, explained by Reppenhagen & Guder, 2011:478-485). Surprisingly, this paradigm of mission has not been relayed by Protestant churches, mission agencies and theological institutions, just as the "priesthood of all believers" championed by Martin Luther has not received as much prominence as the five *sola* in Protestant congregations (Bosch, explained by Reppenhagen & Guder, 2011:481; Greene, 2018:xvii; Oliver, 2009:68, 70). While Bosch's revolutionary input regarding the theoretical and practical dimensions

of mission as the ministry of all believers (both the laity and clergy) is relevant to the conversion and transformation of institutions (e.g., marketplace), what he does not address sufficiently is the teaching dimension of marketplace missiology for all believers, including Christian workers. This study intended to fill this gap.

Erna Oliver's (2009) study analysed the historical development of theological education from the perspective of the principle "priesthood of all believers" in the context of Afrikaner Protestant churches. He concludes that just as during the Reformation and Post-Reformation times, Afrikaans-speaking churches have not complied in practice with this principle of general priesthood, having reduced it to a simple slogan. As a result, no substantial theological education is given to the laity, and the church fails to influence society through the service and ministry of its members. Deprived of adequate theological education practices, lay people cannot perform even the basic functions of the church. It seems obvious that Oliver's concern is only about what the laity can undertake within the church walls or in a faith-based organisation. This research project, in contrast, argued for missiological education likely to engage the laity both in ministry within the local church and in mission to, within and through the marketplace for the common good.

Scot Emerson Zeller's (2015) *A New Era in Global Mission* is a doctoral research report submitted to the Southern Baptist Theological Seminary in the United States of America (USA). Its central argument is that we have entered the "fourth missions' era", the age of urbanisation that has created portals into the broader impact that never existed before, with thousands of unreached people groups living in cities where Christian professionals could find work. Therefore, the essay argues for mission *through* the marketplace towards people groups in cities worldwide, rather than for mission by full-time paid missionaries. Zeller's way of doing marketplace mission does not integrate the two remaining dimensions (mission *to* and *within* the marketplace). This study bridged this gap by bringing into conversation all three dimensions: mission *to*, *within* and *through* the marketplace. There is another point of demarcation: Zeller's thesis draws upon literary research to the detriment of empirical inquiry to support the argument, while this investigation filled this methodological gap in triangulating both approaches. Furthermore, unlike this study, Zeller's reflection is not interested in researching marketplace mission in relation to education (teaching and learning) and making it relevant to holistic community development.

In his book *A Public Missiology*, Gregg Okesson (2020) interestingly reflects on what public missiology means, providing thus relevant insights that permit one to understand the quintessence of marketplace missiology as a subset of public missiology. He does so and stays on point by exegeting the terms "public", "public theology" and "public missiology", relating the latter to public theology, highlighting similarities and differences between the two disciplines". The term "public" is readily related to "publics", "public realm" or "public space".

Historically, research from seminal scholars reveals that the public or public realm evolved over the centuries. It meant polis and was in public meeting places (e.g., the *agora*) in ancient Greece (Okesson, 2020:42). Later it represented a contested square excluding women and slaves where male citizens debated viewpoints. Long after the public sphere came to be associated with various elites, and during those years everything took place under the influence of royalty and clergy. In the medieval period, the public realm became an "independent public sphere" through the rise of commerce and financial transactions (Okesson, 2020:43). At this point, more was still needed, despite the introduction of early forms of capitalism. The solution came in the form of a printing press and physical spaces for shaping public opinion. This is the formal beginning of the modern "independent public sphere", which was altered by the advent of Enlightenment and shifted into the site of individual agency excluding religion. However, when religion mixes with "publics", it can create a violent response and contribute an important, integrative role in society, being able to enter the thickness of public life. So, one needs Christianity to bear witness in the public sphere and hold things differently (Okesson, 2020:53, 68).

Okesson (2020:41) defines publics "as common spaces of togetherness where people participate with one another in life and form opinions through the circulation of different texts". After unpacking this definition, there is reason to think that the public or public sphere/realm may extend from the "first places" (e.g., home, marriage, family, etc.) to the "second places" as togetherness with large spaces of cosmos (e.g., workspace, institutions, education, science, economics, finances, politics, creation, local issues or dire and complex problems facing urban cities such as those related to ecology, social injustice, poverty, racism, slavery, persecution, globalisation, migration, vulnerable populations, etc.) and to the "third places" – a term coined by Ray Oldenburg – that is, places where people come together to play, rest and relate with each other, including various social media (Okesson, 2020:41-42, 208). All these meanings of the term "publics" account for the existence of diverse public theologies (marketplace theology, political theology, scientific theology, economical theology, ecological theology, urban theology, liberation theology, etc.) along with their correspondent public missiologies (marketplace missiology, ecological missiology, economical missiology, social missiology, etc.).

Drawing upon that plural meaning of the term "public realm" (" public sphere"), Okesson attempts to define "public theology".[41] Indeed, theology has been related to public realities. However, the Enlightenment changed this situation and severed theology from the public realm. Therefore, reticence to talk about public witness took place and Christology and soteriology became means solely to solve individual and spiritual issues, but not the redemption of public life. Since then, people have been trained to approach the subject of witness by focusing on individuals' conversion to the detriment of the redemption of all spaces of the cosmos or public life. Public

[41] Most theologians widely recognise that Martin Marty is the first person to coin the term "public theology" and used the term in the context of civil religion in the mid-1960s (Okesson, 2020:98).

theology has thus arisen as a discipline within secularised contexts to overcome the old dichotomies that separated theology from public life. Many theologians found in public theology a return to theological engagement within and for public life. Although no authoritative definition of public theology exists, Okesson agrees with the definition commonly accepted by most public theologians. It stipulates that public theology is "theologically informed descriptive and normative public discourse about public issues, institutions, and interactions, addressed to the church or other religious body as well as the larger public or publics, and argued in ways that can be evaluated and judged by publicly available warrants and criteria" (Okesson, 2020:99). As such, public theology is not a technique or a strategy, it is rather a way of living with soft difference worldwide. The fundamental nature of public theology is descriptive, empirical and indicative, but not prescriptive, speculative and imperative.

To define public missiology in relation to public theology, Okesson (2020:104) addresses the reasons for the need for public missiology. He argues that public theology requires the resources of mission. Public theologians can speak of witness, gospel and church, but are less explicit about what they mean by these terms and the church's role in the public realm. The *missio Dei* is the story of God's reign over the entire cosmos, which naturally includes public life. In other words, public missiology builds upon public theology and bridges some critical gaps because it is both Trinitarian, congregational and a movement in and around the local congregation for public witness. Therefore, Okesson (2020:99) describes "public missiology" as a "congregational witness that moves back and forth across all 'spaces' of public life to weave a thickness of the persons of the Trinity for the flourishing of all of life". As one may realise, Okesson strongly argues for a public missiology of the local congregation with parishioners (both clergy and laity) serving as evangelists within and for the totality of public life. Local congregation (local church) should be understood in its gathered and scattered senses. At the heart of Okesson's reflection is the attempt to rethink the apostolic nature of the church, especially regarding the public realm. This does not mean that the church provides everything one needs to witness in public space, nor is the church identical to God's mission. Rather, Okesson affirms that the church is the primary engine of a new society and that not only academic elites, or spiritual specialists (theologians or pastors) can witness to the public realm.

Okesson's definition of public missiology has a definite advantage: it emphasises the descriptive, normative and empirical nature of public missiology at the expense of the prescriptive and speculative one. The definition's drawback is that it fails to integrate the teaching dimension of public missiology, which encompasses marketplace missiology under consideration. The first step in developing a Christian perspective on public life is finding an appropriate learning context.

Kara Martin (2021) researched how to equip marketplace Christians effectively. She contributed an insightful chapter to the book *Transforming Vocation: Connecting Theology, Church, and the*

Workplace for a Flourishing World that she also co-edited. The chapter is entitled, *how do we shape Christians for the workplace?* The starting point of Martin's reflection was the assumption that there was little research into how to spiritually train Christians for the marketplace to transform society and its culture and that, conversely, there were diverse tools for assessing spiritual values in the workspace. She found that the answer essentially consisted of connecting theological knowledge to what people do most of their waking hours – that is, to the needs in the marketplace. In other words, her understanding of marketplace missiology is strongly restricted to the teaching of missiological and theological units to Christian professionals. Martin's study proves an outstanding contribution to the missiological conversation about the marketplace in that it provides a thorough spiritual formation for Christian workers. However, she developed her reflection uniquely in the context of Australia in Oceania and suggested further research in different cultures. The research project at hand intended to fill in this geographic gap. Furthermore, although Martin's research has the potential to benefit a range of organisations in the faith-work space and to clarify the skills, knowledge and values that would best equip Christians to be integral in the world of work, it failed to develop a firm biblical-theological foundation, which could be the bedrock of the research findings. The study aimed to fill out this theological gap by providing a theological construction that served as a normative perspective for discussing the research findings.

In brief, this literature review surfaces three types of gaps: methodological, perspectival and geographical. They can be distributed among contributors as follows: (1) "perspectival gap" for Bosch's (1991; 2011) book and Erna Oliver's (2009) article. (2) Both "methodological and perspectival gaps" in the case of Scot Emerson Zeller's (2015) doctoral research. (3) Both "geographical and methodological gaps" regarding Kara Martin's (2021) research work. It is crucial to indicate that among studies surfacing the "perspectival gap", some failed to relate missiological education to the marketplace (e.g., Zeller's dissertation). Others addressed the issue of laity's mission education based on what they can do within the church to the detriment of what they can in the marketplace for the common good (e.g., Erna Oliver's study). Still, others preferred intercultural to intracultural marketplace mission (e.g., Zeller's dissertation and McCrary's book). In most cases, the "methodological gap" referred either to data collection techniques (e.g., Scot Emerson Zeller's dissertations and Kara Martin's book) or to theory-practice nexus (e.g., Scot Emerson Zeller's dissertations). Finally, none reviewed work was concerned with a missiological curriculum.

Given these contributions to the understanding of marketplace missiology as a subdiscipline in missiology and an important subset of public missiology and public theology, the question is how the present study intends to be different. In the light of the literature review, it may be affirmed that, apart from Kara Martin's work, most contributions were reflections on the theory and/or the practice of marketplace missiology; none left room for the teaching aspect. Kara Martin conducted her research in and for a specific context – that of Australia – and therefore recommended further

research in other contexts. This research project, in contrast, gives pre-eminence to the teaching facet of marketplace missiology in the context of the DRC and therefore fill the existing geographical gap. That said, the next step of the reflection attends to the need for a marketplace missiology for Africa, particularly the DRC.

3.3.5 The need for marketplace missiology in Africa

Historically, Western missionaries played a critical role in the expansion of Christianity. Their impact in Africa and elsewhere is somehow noticeable through useful achievements such as Christian presence, temples, Bible and theological schools and hospitals, to mention only a few. But their theological training poorly prepared them to address public life, that is, workplace, economics, politics, ecology, science and poverty (Priest, 2015:xxvii). Thereby, they were far more interested, and better prepared for, in founding schools, seminaries and hospitals across Africa, than in helping nascent churches to understand the wider world of work and vocation, business and economics. Most natives who were missiologically (theologically) trained *in situ* or abroad (namely in the West, dominated by secularism) proved to be carbon copies of Western missionaries or schools, incapable of engaging public spheres of life or issues related to everyday life.

It follows from the above that missiology and missiological institutions in Africa have not done enough to overcome the gap between Christians' beliefs or missionary engagement and their everyday lives or the issues that face society. The discipleship model taught to or experienced by Christians concentrates more on the inner life and evangelism than on a wider range of concerns or issues that face society. In African missiological (and theological) institutions, cultural and religious dimensions of economies and their systems are less, or not, studied at all. To a certain degree, these institutions are negatively impacted by the sacred-secular divide (SSD).

In the introduction of his article *Looking Forward, Looking Backwards*, James L. Waits (2000:50) made a significant point in stating that seminaries are virtually invisible to leaders of secular organisations and institutions, even those living in the seminary's city and region. If such a situation portrays most missiological (theological) institutions in Africa, Africans are missing a challenging opportunity to shape the values of local communities and sustainable development for their continent. To bridge this persistent gap and be a vital influence in contemporary African society, missiological schools must honestly assess what their public role and their responsibility might be for the care and well-being of African citizenry.

In the context of Africa, such an assessment would prove meaningless, unless marketplace missiology is seen as one of the strategic factors affecting the future vitality of Africa's rapid transformation because of its ability to challenge working Christians to minister in both the church and public square of life. Indeed, the SSD or secularism cannot be overcome otherwise. The

alternative lies in training working Christians to be missionaries in their world of work: in shops, farms, cities, classrooms, homes, offices, politics, statecraft, etc. (Du Preez *et al.*, 2014:6). Time has therefore come for Africans to do missiology in earnest, given the thickness of the social, economic and political problems they are facing. Due to the pervasive influence of economies in Africans' life today, Christianity and particularly missiology should not only concern themselves with "the economy of the spirit" (as evident in books on Christian discipleship or spiritual formation) but also with "the spirit of the economies", or "spiritual economies" (Cheong, 2015:78). This is the perfect way theological education could stand for a visible influence in the society.

Another factor to take seriously into consideration concerning the value of marketplace missiology for Africa is the change that secularisation has brought to the church and missiological (theological) institutions. That shift is doubtless the split in Christians' consciousness, society and culture between the sacred and the secular. Because of this sacred-secular divide (SSD), missiology (and theology at large) has become an academic subject for brighter Christians or for those who wish to become ordained (i.e., professional or full-time ministers) (Banks, 1993:129). For example, congregations and denominations are often hesitant to provide whoever is not called to be full-time pastor, missionary or minister by vocation, with endorsement for mission education. The implication is that marketplace Christians are kept from being trained. The biblical norm is that all believers might be able to take greater responsibility for their full missionary engagement in the world, including all spheres of public life. In the light of the Great Commission, the overall church has been entrusted with a Christian calling (Matt 28:18-20). If all the people of God (*laos* – both the clergy and the laity) – is held responsible for the fulfilment of this redemptive mandate, what then are the most effective ways for the church in Africa to do so? Undoubtedly, democratising missiology could be one of these. Hence the need for marketplace missiology, which is about discipleship for integral transformation.

When it comes to the economic context in which missiological (theological) education takes place in the West and in the Southern Hemisphere (namely in Africa), it is critical to underline that there are two contexts representing two realities that are at odds with each another. The fundamental economic consideration in the Global North society is the accumulation of capital and wealth. One should remember that economics, as a discipline, was founded in Great Britain in the 18th century among the founding fathers Adam Smith (1723-1790) stands out (Wilson, 2015:151).[42] As such, economics has rested an individualist science and most of its leading contributors have come from strongly individualistic countries like the United Kingdom and the United States of America.

Inversely, the fundamental economic consideration in African societies is "the distribution of economic resources so that all persons may have their minimum needs met, or at least, that they

[42] Adam Smith assumed that the pursuit of self-interest by individuals through an "invisible hand" would lead to the maximal wealth of nations (Wilson, 2015:151).

may survive" (Wilson, 2015:150). This distribution of resources shaped the economic system of African pre-colonial collectivist societies and to some extent made up their social security system. Colonial powers attempted to apply Western economic theories (strongly endorsed today by the Bretton Woods system) to these African collectivist societies and their economies. And since the independence of most African territories, Western imperialist powers have acted in the same way. However, hitherto, Africa is still struggling against poverty. Therefore, if Africa needs to take up the challenge of sustainable development to which it eagerly aspires, it must ensure to draw upon the collectivist economic system that remains culturally relevant and potentially perfectible. Africans should recognise that the African model of economic system widely reflects the one found in Scripture, which, based on the Great Commandment (Deut 6:4-5; Matt 22:37-39), forged the Early church economic life as recorded in the book of Acts (Meeks, 2014:7). And arguing at all costs for a new economic paradigm simply because the world has changed could illustrate common misconception some theologians have about economics (Pollitt, 2015:28).

In addition, the African traditional economic model referred to above closely reflects that which in different African communities is termed *Ubuntu* among the Nguni speakers in of South Africa, *Unhu* among the Shona of Zimbabwe, *Utu* among the Swahili speakers of East Africa, or *Umundu* among the Kikuyu of Kenya (Gathogo, 2008:5). *Ubuntu* is as an aspect of African hospitality (even as a philosophy) that can be defined as extension of generosity, giving freely without strings attached (Gathogo, 2008:40, 42, 45). In another way, *Ubuntu* can be equated with the willingness to give, help, assist, love and carry another's burden without necessarily pitting profit or rewards as the driving force. With this regard, as the concept *Ubuntu* permeates all the spheres of public life, it could enormously contribute to the social, cultural, economic and political transformation of Africa. Connecting development theories, such as the collectivist economic theory or *Ubuntu*, with marketplace mission may help to achieve the spiritual and structural transformation of Africa.[43] Julius Gathogo (2008:52) indeed argues that the philosophy underlying *Ubuntu* is very instrumental in the post-colonial reconstruction of Africa. If Don A. Forster (2020:20) compares African public theology to the values of *Ubuntu*, it is undeniable that marketplace missiology is of great value for the transformation of post-colonial Africa. Marketplace missiology, as a subset of public theology and public missiology, is about discipleship for integral transformation (in all the spheres of public life).

Finally, ever since the church has been prey to the sacred-secular divide (SSD), it has found itself in the confines of a "sacred-matters box", being thereby impotent to deal with everyday life concerns. The church in Africa has been no exception. So, the question is, how could such a church play a pivotal role in Africa's holistic transformation, as stated in the master plan "Agenda

[43] Structural transformation means transformation of unfair political, economic, environmental, or cultural institutions and systems (Sider & *al*., 2002:86).

2063"? The truth is that the church confinement gave rise to "priestified theology".[44] As a result, theology today is often seen as most difficult to justify in financial and educational terms: a theology degree does not help one to become a good economist, engineer, parliament member, etc (D'Costa, 2005:x). The church will fail to play an unprecedented role in the transformation of post-colonial Africa unless it articulates theology that can best serve as a means of overcoming the old dichotomies that separated theology from public life. This is one virtue of public theology with all its branches, including marketplace missiology. Besides, since ancient times until now, the marketplace has formed the heart of each city and has been the place where major important decisions about society have been made and nations' culture and priorities shaped (Greene, 2021a:11; Stander, 2014:32). So, holistically transforming the marketplace amounts to transform each city. Such transformation is only possible with marketplace missiology. This argument for the need for marketplace missiology takes the reflection to the next point that discusses the task of education in the Old and New Testaments and the contemporary era.

This section dealt with the concepts of "marketplace theology" and "theology of work" and discussed the major approaches to the theology of work and vocation, the contemporary understanding of marketplace missiology, an African perspective on marketplace missiology and the need for marketplace missiology in Africa. The point was the proposal of a definition of marketplace missiology from an African perspective and the need for marketplace missiology especially in Francophone Africa. The next section analyses the task of education in the Old and New Testaments and the contemporary era.

3.4 The task of education in mission: Major models for mission education

The distinctive task of education has always undergirded all the other tasks (including mission) of God's community in the Old Testament, New Testament and contemporary times. This has led to the framing of useful models or structures for *religious* education over centuries.[45] This section addresses these models through all three periods, with an emphasis on the New Testament times.

3.4.1 Models for religious education in the Old Testament times

Religious education in the Old Testament was strongly Bible-focused. The Law (considered God's voice to men) and history were the fundamental subject matter of Hebrew education, which later developed along with the life experiences of the nation of Israel (Tidwell, 1996:6,7). This means that education was not segregated from the other sectors of life, like the marketplace. Therefore,

[44] "Priestified theology" is a term Robert Banks (1993:127) borrowed from Bruce Wilson to mean a theology that produces theologians who are ordained and work in ecclesiastical institutions, whereas "academicized theology" relates only to an educated elite.

[45] In this research study, "religious education" means here education in faith and life of God's people, which used to take place within believers' community. In the New Testament, religious education corresponds to Christian education.

the education provided at that time was essentially marketplace-based religious education that involved in large part laypersons.

In the pre-exilic period, seven main models for religious education emerged and were shaped by a specific category of teachers. Firstly, religious education was performed by the family. Parents were responsible for teaching history, precepts and ordinances to their children. This teaching was implemented in three main ways: through informal participation of family members in daily activities and special events (e.g., feats and fasts), through the parental control of children and through oral tradition handed on through generations in the family (Tidwell, 1996:7). The mother began this informal education of the children by the way she carried out household duties. The father in principle took the initiative for teaching their children, served as master for these as they recited portions of Scripture, patiently imparted knowledge, and kept before them the purpose of the learning.

Secondly, religious education was performed by the prophets. These were significant and unique educators (adult teachers) before the Exile. Proclaiming knowledge of the will of God drawn from events in daily affairs and from inner experiences, the prophets predominantly performed didactic prophesy (speaking forth for God in times of degeneracy or national danger), and less frequently predictive prophesy (predicting what was to come) (Tidwell. 1996:8). They could also teach richer conceptions of God's nature. In this respect, Prophet Samuel championed formal education and established *schools of prophets* in Ramah, Shiloh, Gilgal and Mizpeh, where young men principally studied the Law, sacred music and poetry (Tidwell, 1996:8).

Thirdly, the priests performed religious education. The main component of this education was focused on teaching the Law itself and matters related to temple service such as ritual, altar, sacrifice, etc. (Deut 31:9-13). Fourthly, religious education was performed by the sages. Wise teachers were often unidentified figures, although they greatly influenced Hebrew education. Their work began before the Exile but reached the climax after it (Tidwell, 1996:10). The Book of Proverbs, which played an educational role, is a perfect instance of the work of these sages. Fifthly, religious education was performed by poets. The poets of Israel were specifically the psalmists and the writers of some proverbs; they instructed via their writings such as the Psalms. Sixthly, religious education through festivals. Festivals were celebrations of great events in Israel's history like the feast of Passover, Tabernacles, Pentecost, Purim, etc. Feats were solemn days of commemoration reminding of defeats, loss, or some other calamity, and as such had an educational function (Tidwell, 1996:10, 11). Finally, religious education was performed by the government. Generally, government backing of religious instruction was somehow deemed a convincing dimension of education (Deut 17:18-19; 2 Chr 17; 30:22; 35:2-3).

In the post-exilic period, religious education received unprecedented emphasis and was provided in three major structures representing the three models for education prevailing at that time: home (family), synagogue and school system (part of which related integrally to the synagogue) (Tidwell, 1996:11). Even after the Babylonian captivity, the family responsibility for children's education was maintained as before the Exile.

Moreover, in the context where Israel had no longer the Temple destructed towards BC 586 by the Babylonians, the synagogues (smaller houses) became the worship and instructional centres (Tidwell, 1996:11). The worship in the synagogues – the principal aim of which was education (teaching and learning) – changed the focus from sacrifice to teaching. Teaching was then seen as an act of worship, and the link between both was so close that, even after, genuinely religious education in Jewish or Christian contexts could not entirely stand out from worship (Tidwell, 1996:12). Although the Temple has its place, the synagogue served as the social centre around which Jewish corporate life revolved (Tidwell, 1996:12).

The reconstruction of the Jerusalem Temple after the Exile (ca. BC 506) further boosted religious education. The school system especially developed into *synagogue schools*, which included elementary and secondary education, and even academies for advanced studies ensured by scholars and the higher education of rabbis (Tidwell, 1996:12). These synagogue schools were somewhat the symbol of formal education to which today's formal theological could trace back. The elementary school of the synagogue welcomed children at age five, six, or seven (Tidwell, 1996:13). The synagogue became the main public institution in Judaism, and the rabbi became the teacher, the most important leader in the school system in the synagogue. He taught the Law, delivered addresses in the synagogue and had custody of the Scripture. The teaching was centred in the Scripture. More importantly, the method of teaching that prevailed in the synagogue schools, whatever the level, was interlocutory, which kept participation at a high level.[46] This is to say that the prevailing educational approach, interdependent learning – which is nurturing debates in educational circles – is not a modern approach to education. On the contrary, it goes back to antiquity, especially to the Old Testament times.

The above discussion gave an overview of models for religious education in the Old Testament (Old Covenant). It is important to discover the ones that prevailed in the New Testament times, early centuries and contemporary era.

[46] "Interlocutory method" implies that students asked questions of the rabbi who in turn gave responses as counter questions or parables, heard their multiple answers and the concluded by declaring which answer was most appropriate (Tidwell, 1996:13).

3.4.2 Models for mission or Christian education in the New Testament times

The birth of the church at Pentecost marks the demarcation between Old and New Covenants. As more often the term may lend to polysemic understanding, it is important to circumscribe the sense this study intends to ascribe to the word “church” before examining models for mission education that have prevailed in the New Testament times. The New Testament times in this study simply refer to the first three centuries of the church’s life.

3.4.2.1 The church as *ecclesia* and diaspora

From a biblical perspective, the word “church” is used in many ways. The New Testament utilises this word in two different ways. In one way, it refers to God’s people gathered in the congregation, for example, each Sunday. That is the traditional and commonplace idea of the church. This form of the church is called “nuclear or gathered church” and comes from the Greek word *ecclesia* (sometimes spelt *ekklesia*) (Wagner, 2006b:15). It is the framework in which takes place one kind of lay ministry (named here “lay ministry type A”). Laypersons of type A, indeed, are those who function as “voluntary clergy” and find their primary interest not in the world that provides their livelihood but in a ministry within the local church (Stevens, 2002:21-22).

In another way, the word church means believers in general, wherever they may find themselves (Wagner, 2006b:16). Called “extended or scattered church”, or even “church in dispersion” or *diaspora*, this form of the church is the context wherein takes place the other kind of lay ministry (labelled here “lay ministry type B”) (Stevens, 2002:21, 22; Wagner, 2006b:16). It can for example represent the scattered body of believers throughout the workplace the other six days of work. Laypersons of type B are primarily interested in craft work, a career or a profession, including a vocation of homemaking; and their focus for ministry is the church in dispersion, the diaspora (Stevens, 2002:21).

In one and another form of church, they are the same people of God. From the Hebrew perspective, they are one church, complementary and should be related to each other, not opposing or competing (Wagner, 2006b:16). Moreover, as all ministry or missionary enterprise needs to be church-based, what God’s people do in the extended church (i.e., the marketplace) can be considered ministry or mission, just as much as teaching Sunday school, praying for the sick after church services or witnessing to a workmate. Simply put, there is a church in the marketplace: what one does in the marketplace counts as service to God and what one does on Sunday in the local church alike (Wagner, 2002:19).

Both laypersons of type A (*ecclesia* Christians) and type B (diaspora Christians) need to be equipped to fulfil the Great Commission. If the latter are under-nurtured, the former are under-valued. However, according to Stevens (2002:22), it appears as if the church has largely focused

its lay training programmes on the needs of laypersons of type A by giving them skills for teaching Sunday school, doing visitation evangelism or small group leadership training, to the detriment of laypersons type B who lack training to do mission within the workplace.

In consideration of all that, what are some models the church (both nuclear and extended) has used for mission or theological education? The next subsections deal with the question.

3.4.2.2 Models in relation to the nuclear church

Only one model or structure emerged for mission or theological education in the New Testament. The best structure for equipping every Christian is the "school at the local church". This model predates the seminary and the weekend seminar and will survive both. In the New Testament, the church provided no other nurturing and training agency than the local church, at least by the mid-second century. In the New Testament church, as in the ministry of Jesus, people used to learn in a relational, living, working and ministering context. The learning environment of the first and second-century church was intensive. Stevens (2002:46) submits that during the church meeting, there was so much theological study and discussion that it could be argued that in no subsequent age, there was so much theological education. The latter was undertaken in the whole body of the church.

Even when Christian schools started to emerge in the second century and became stronger in the third and fourth centuries, they were not designed for the training of the clergy (pastors or bishops) (Dockery, 2017:6; González, 2015:3, 5, 7; Marbaniang, 2018; Tidwell, 1996:24; Walls, 2013:4). Some of these Christian schools are (1) the Catechetical School of Alexandria in Egypt (from the mid-2nd century AD) under the leadership of Origen and his mentor Clement and (2) the Catechetical School of Antioch in Syria (from the 3rd century AD) under the influence of John Chrysostom and Theodore of Mopsuestia. It is important not to lose sight that these catechetical schools belong to the unique training agency well-known in the New Testament - the local church – because they were at that time church-related institutions.

From the foregoing, this inquirer draws some inferences. Firstly, theological education in the New Testament church was ineluctably lay, not clerical, and therefore related to everyday life. There is a further reason to believe so: the New Testament church – like today's church – was both gathered and scattered by its very nature. Paul's epistles were not written to be studied by ordinands in theological schools, rather they were to be read in church and to be studied by all the members of the church. Secondly, theology taught in this context could only be public, informal or relatively formal (like in catechetical schools), relating to everyday life concerns.

The next point is about structures for mission or theological education in relation to the extended church.

3.4.2.3 Models in relation to the extended church

The New Testament provides three models for equipping structures in the extended church": the "walking seminars", the "open school in the marketplace" and the "advance retreat pattern".

The model of "walking seminars" is well expressed through Apostle Paul's ministry. He utilised his missionary journeys as opportunities for mobile equipping. Paul used this approach to missiological (theological) education with Barnabas (Acts 15:40), Silas (Acts 15:36-41) and later Luke who also joined the "walking seminars" (Acts 16:11). The Paul-Timothy relationship is often presented as the ideal equipping model. This structure of mission education sets the tenet that the best way to train ministers is to send them on mission (e.g., church planting) or better to take them with oneself (Stevens, 2002:56). One may remember that Jesus used and valued this model during his earthly ministry (cf. Luke 10:1-24). In the present, this model is used with great success by Inter-Varsity Christian Fellowship and Youth with a Mission.

The apostle Paul was very strategic as to the missionary enterprise. The model "the open school in the marketplace" also finds its application in Paul's missionary endeavour. His mission teaching in a rented public hall in Ephesus for the longest missionary stay (two years) is the prototype of "the open school in the marketplace", which this inquirer terms "marketplace-oriented missiological education". This model for mission (theological) education will be elaborated on further.

Finally, the model "advance-retreat pattern" is a "balanced model" that was overt in Jesus' ministry. "Balanced" simply means that it shows the rhythm of the outstroke (disrupt) of activity and the backstroke of reflection (Stevens, 2002:57). For instance, Jesus led the disciples into active, even into aggressive ministry, retreated with them for reflection, evaluation and further instruction, and let them out again.

The next point is about models for mission or Christian education nowadays.

3.4.3 Models for mission or Christian education in the contemporary era

3.4.3.1 Models in relation to the nuclear church

While the New Testament church could only develop a unique model for mission (theological) education, three major models arise within the contemporary church (gathered church): local church-based Christian education, lay training programme (adult education) and professional training (for supported ministers).

Christian education at the local church is the first level of theological education within a congregation. It generally consists of an intentional, bible-based teaching programme designed

to equip laypersons for the work of ministry and personal growth towards the maturity of Christ. It is informal education that takes place within the church under the supervision of the church leaders. Because Christian education is essentially lay training, its theological nature is strongly contested by countless theologians who reserve the qualifier “theological” for the tertiary level of education in theology.

Designed for laypeople within the local church, the model of the “lay training programme” is a replication, a diluted version of the professional training (tertiary level education) that operates within the local church-related Bible schools (Stevens, 2002:49). Even if such a model for mission or theological education does not have the vocation of training supported, paid ministers for the church, it nevertheless yields lay leaders that can somehow serve as full-time church ministers. Several large churches in Africa, particularly in the DRC, offer very substantial training courses in pastoring, church growth, evangelism, or mission.

The “professional training” is part of higher missiological (theological) education and takes place within church-related faculties of theology or seminaries (ESU, 2018:99). These are educational schools that namely train supported (paid) and full-time ministers for the church. Much of the learning in these tertiary educational institutions is devoted to clarifying beliefs and developing the skills necessary to administer the church (Stevens, 2002:49). This may be considered a strong point of the model. The drawback is that they do not fully engage laypersons with their specific calling both in the church and the world. Another weakness of the model is what Stevens (2002:49) terms “professional mentality”, which prompts a professional minister to claim a monopoly on some functions and services due to the body of knowledge and the repertory not shared with others, which he claims.

This subsection has addressed the models for missiological (theological) education in the nuclear church. The next subsection points to the models used in the scattered church.

3.4.3.2 Models in relation to the extended church

Fundamentally, several church-based organisations, which do mission *into* and *within* the marketplace are today adapting to contexts the last two preceding approaches to mission (theological) education, implemented in the scattered church of the New Testament – the “open school in the marketplace” and the “advanced-retreat pattern” models. Cru (former Campus Crusade for Christ), Christ at Work (also known as FCCI), International Fellowship of Evangelical Students (IFES) and Scripture Union International, not to mention all, are some examples of these models. However, surprisingly, very few 21st-century missiological institutions in the world dare to appropriate or adopt the biblical model of “open school in the marketplace” that was so effective in Paul’s time. This is why the present inquiry intends to critically examine this missiological

paradigm and evaluate the degree to which it could provide a solid bedrock for Pan-African marketplace missiology to be more relevant to the African Agenda 2063 (see Chapter Four).

In summary, the only true picture of the church is that of the moving church: a daily or weekly gathering and then dispersion, gathering and dispersion, and so forth. While only one model (or structure) of mission (or theological) education was developed and implemented in the New Testament nuclear church, diverse models were used in the New Testament scattered church and contemporary church.

The next section is about the integration of missiological education with workplace mission.

3.5 Nexus between missiological education and the marketplace

The value of the marketplace and the missing link to fulfilling the Great Commission were substantiated in section 3.2. The preceding section 3.4 established that the church has largely focused its lay training programmes on the needs of *ecclesia* Christians to the detriment of diaspora (marketplace) Christians. This section examines the reason for the missing link and educational discrimination, and how to remedy the situation.

3.5.1 Sacred-secular divide

Aristotle (cited by Kansiime, 2015:81) stated: “Anybody who does business for pay is by nature not truly free person.” This Kansiime’s statement better illustrates the most significant change that the so-called secularisation has brought to the modern and post-modern church, the split in people’s consciousness, society and culture between “the sacred” and “the secular”. This does not insinuate that “secular” means secularisation or secularism.[47] Rather, “secular” here pertains to the “temporal”, the “earthly”, the “mundane”, the “unholy” or the “profane” realm of reality, the things of “this age” (Billington, 2021:19).

The sacred-secular divide (SSD) is the false belief that some areas of life are not important to God (e.g., religion, theology), some callings that are noticed as second-class, some spheres of society that are not worth engaging (Greene & Shaw, 2021a:1). The SSD thus is imbedded in one’s mind, in the way he or she does things. It is just a belief, an idea, the power of which has been reducing one’s understanding of God, one’s disciple-making, one’s effectiveness in the way he or she does missiology (theology) and affecting for long the church life, mission and missiological (theological) education. Therefore, one can understand the SSD as the view, or the underlying assumption that some areas of life are more important to God (e.g., prayer, Bible study,

[47] Secularisation describes here as “a growing tendency to do without religion [or belief]”, a process in which religion diminishes in importance in both individual and collective consciousness (Emmett, 2014:136; Ireland, 2019:39;). In Billington’s (2021:20) view, secularisation is the theory holding that societies become less “religious” as they modernise. Secularism, in contrast, is the philosophy that excludes religion as a matter of principle from the public square and limits it to personal belief (Billington, 2021:20).

evangelism, social action, etc.) and some areas of life that are less important to God (e.g., work, business, art, science, leisure, etc.) (Billington, 2021:31).

The SSD expresses itself in three specific forms. The first form is anthropological: the mind/soul-body divide. The second is ethical: the contemplative-active divide. The third is vocational: the clergy-laity divide. Given the limited scope of this inquiry, the ongoing reflection focuses only on the last form; the first two forms are recommended for future research.

3.5.2 Clergy-laity divide

In the Early Church, bishop or overseer meant presbyter or elder who was one of the members of a local church (Acts 20:17-28). Towards the middle of the second century, the clergy-laity divide permeated the church, and the word “bishop” came to refer strictly to a chief presbyter or elder in a locality. This second-century model gave rise to a complete hierarchical system in the early third century, distinguishing clergy (then the regular class of teachers of Christianity) from laity (mass of believers/followers) (Couch, 1999:156; Mananga, 2020:76; Zatel, 2013:132). The hierarchical system bore the name of “clericalism”. From that time, the participation of the laity in ministry was significantly diminished by the rise of “clericalism”.

Three primary factors contributed to the emergence of clericalism: secularism, sacerdotalism and sacramentalism (Stevens, 2000:39; Zatel, 2013:132). Clericalism is the domination of the ordinary people (*laos*) by those ordained, trained and invested with privilege and power (Stevens, 2000:52). In the interest of secularism, the church, before the third century, had begun to adopt some of the pagan practices like administration of the polis (city-state) by two different groups: the *kleros* (leaders with an office) and the *laos* (the people) (Zatel, 2013:132). As the church continued to develop ecclesiastically, the *kleros* became the one through whom the means of grace were extended to the *laos*. More importantly, the clergy-laity dichotomy became institutionalised in religious orders, priestly ordination and the seminary system (Stevens, 2000:45).

The sacerdotalism expressed the transference of the Old Testament priesthood model to the church leadership. Tertullian first coined the term *sacerdotium* to speak of Christian ministry, outlining the church structure in two groups: the clergy and the laity (ordinary people) (Zatel, 2015:133). Sacramentalism was the byproduct of popular piety among the people, which elevated the Lord’s Supper to a mystery that required priestly administration (Zatel, 2013;133). The Lord’s Supper came to be viewed as a repetition of the sacrifice of Jesus. This understanding of the Lord’s Supper required the priest presiding over it to have unique credentials, making him special in distinction from the laity.

The clergy-laity divide held on in the Middle Ages. However, the Protestant Reformation of the 16th century – with its famous principle of "priesthood of all believers – brought significant changes to this situation in the way of understanding the priesthood and vocation. However, in practice, the full implications of the doctrine of priesthood for all believers have yet to be worked out. Over the years, this doctrine remained only a slogan. The Protestant Reformation's call to recover the "priesthood of all believers" failed to reinstate laity as one dignified serving people. The church and the secular have been maintained as separate spheres for many years (Kotiuga, 2010:6).

It ensues from above that the clergy-laity divide ought to be understood in the sense that going into the "Lord's work" means becoming a full-time paid pastor or missionary, but not being co-workers with God in his creating or sustaining, redeeming and communicating work in both the church and the world (Stevens, 2000:6). This understanding of the divide raises implications for the church and its mission and for missiological institutions. In his contributing chapter, Greene (2021a:11-12) alludes to some of them. In addition to these implications raised by Greene, one could mention the split between the church ministry inside and outside its walls (church-marketplace divide), and between missiological education and the marketplace.

3.5.2.1 Church-marketplace divide

A contemporary ditty says: "Mr Business went to church, that's what he did on Sunday, Mr Business went to hell for what he did on Monday."[48] (LCWE, 2004:8) This ditty showcases the existing split between the church ministry inside and outside (in the world), between the church and the marketplace (business, government, politics, economics, environment, science, etc.). As stated before, this split is a direct implication of the clergy-laity divide.

It is worth noting that "marketplace" here means mission field for the church in dispersion (diaspora or scattered church). With the rooting of the sacred-secular divide (SSD), the church has placed more focus and value on the gathered (*ecclesia*) church than the sent church (diaspora or scattered), whereas they are the only church (God's people). As a result, ministry or mission in the world of work – that is, in the cultural institutions such as business, politics, education, economics, government, etc. – has been disregarded in favour of the ministry within the walls of the church. Christians are committed to preaching the "quantitative Gospel of salvation", with an emphasis on inner piety, rather than the "qualitative Gospel of the kingdom" that produces social transformation (Tink & Reju, 2021:107). Since then, this lamentable discrimination has kept growing in a parallel manner with a dire need for spiritual and structural transformation (i.e., transformation of unfair cultural institutions and systems).

[48] The same could be said about any other profession.

Another way the church-marketplace split manifests itself today is that ordination is still retained almost universally for the full-time supported church workers while no recognition of lay ministry in society exists. In Africa, especially in the Protestant circles, the church-marketplace cleavage is also lived otherwise. Although work is a pervasive theme throughout the Bible, seldom are churchmen who focus their teachings on marketplace-related topics during church services. Churchgoers' everyday concerns receive little attention during church meetings. When professional theologians occasionally address routine activities, they do that too theoretically. Furthermore, African churches are often reticent to recommend laypersons for missiological (theological) studies and send pulpit ministers on missions into the public sphere. However, the Bible speaks of work as a vocation.

That said, the church-workplace divide needs to be bridged. For this to happen, the church needs to understand how challenging the split is and acknowledge that the finality of missiological or theological education is not the church but the world, including publics. Indeed, marketplace Christians are critical for the fulfilment of the two mandates referred to above. A pagan critic, named Celsius, acknowledged in the second century that it was the working Christians – woolworkers, cobblers, laundry-workers, etc. – who carried the Gospel forth, even more than the bishops, the apologists and the theologians (Stevens, 2002:22).

Unless the church takes that challenge up and rejects the misbelief that marketplace ministers are not as spiritual as pulpit ministers, mostly because they hold a job in the marketplace, it will be hard for the church to help to fulfil and link both the stewardship/creation mandate and the missionary mandate (the Great Commission). It is worth noting that God gave the second mandate to restore the first mandate (Stevens, 2002:94). If pulpit ministers only represent 1 per cent of the global missionary workforce, then immobilising 99 per cent of marketplace Christians is both unbiblical and discriminating while making the task of world evangelisation or mission impossible (Pete Hammond, cited by LCWE, 2004:6). The next divide to address is the missiological education-marketplace mission divide.

3.5.2.2 Missiological education-marketplace divide

Another implication of the clergy-laity divide is that higher missiological education has been separated from marketplace realities. Numerous facts make this split obvious around the world, mostly in Africa. First, many missiological education schools in Africa (and even in the world) are seriously challenged to justify their place in the church and the public square (society) by participating in global debates on public realm issues (e.g., decrease of productivity in the marketplace, corruption within governments, ecological degradation, etc.). Next, the number of missiologist students is more dwindling (especially within Christian universities), whereas the number of Christians worldwide is statistically increasing (Kombo, 2013:106). Finally, most

missiological institutions – principally in Africa – have no missiological curricula likely to attract Christian workers. In this inquirer's knowledge, African missiological schools, which promote marketplace mission as specialisation or concentration within their study programmes, are only a few. As mentioned earlier, these schools have left that specificity to faith-based organisations (e.g., organisations belonging to the marketplace mission movement).

Certainly, some factors have contributed to this split perpetuation today. Firstly, the full implications of the Protestant Reformation were not realised. Not only was the Reformation more concerned about soteriology (salvation) than ecclesiology, but also the Catholic seminary system was eventually adopted to the point that Protestant theological education at large has remained the exclusive preoccupation of those intending a career in the clergy (Stevens, 2000:43, 44, 45). Secondly, missiological education schools failed to adapt to paradigm shifts in global mission. Indeed, in the past, most missiological curricula emphasised mission work among unreached people, tribal and village people. However, such a focus has become inappropriate since the last quarter of the twentieth century. Now that most unreached and non-evangelised people live in cities due to urbanisation and migration phenomena, missiological institutions need to revisit their curricula to address an urbanising world along with its marketplace issues in an accurate and balanced way (Greenway, 2005:146).

As one could realise, the church-marketplace divide and the missiological education-marketplace divide are intertwined. Defeating one amounts to bridging the other because most missiological institutions are church-related. The seeds have been planted in the specific sections of The Cape Town Commitment to connect missiological education to the marketplace. They consist of (1) affirming the mission of all believers and (2) equipping all Christians to be agents of God's kingdom at work (LCWE, 2013:4, 5). The following focuses on how missiological education could contribute to overcoming the SSD.

3.5.3 Overcoming the sacred-secular divide through missiological education

In all its forms, the sacred-secular divide was so threatening and pervasive that it captured the participants' attention at the Third Lausanne Congress on World Evangelisation (LCWE), held in 2010 in South Africa. Resolutions of participants on this subject were a significant part of the Congress' proceedings reflected in the final document – the Cape Town Commitment – which issued a strong warning against the sacred-secular divide as follows: "We name this sacred-secular divide as a major obstacle to the mobilisation of all God's people in the missions of God, and we call upon Christians worldwide to reject its unbiblical assumptions and resist its damaging effects." (LCWE, 2010b:59)

3.5.3.1 Concern for relocating missiological education

Missiological education in Africa is expected to go beyond the traditional modes, which have yielded little results. Africa is facing a lot of crises, economic, political, ethnic, gender, religious, etc. These problems call for biblically rooted solutions. To provide relevant solving paths, the church should recover a theology (at large) and missiology (in particular) done by and for the whole people of God, including the laity. This recovery, accordingly, requires that the missiological or theological task is relocated: the academy is expected to interact with the congregation, the home and the marketplace (Stevens, 2000:19). Providing adequate missiological (theological) education for marketplace Christians could contribute to reach the unreached and transform the unfair cultural institutions and systems in society. For this to happen, a "missional audit" of the potential for missiological education to challenge the SSD is to be conducted to ensure that it serves the needs and opportunities facing the church and society (Billington, 2021:59; Elliston, 2005:236; Shaw, 2021a:96). In other words, an audit of curricula, educational schools, educational delivery systems, approaches to missiological education, ethos, etc. should be performed. As many of these indicators of potential for missiological education were discussed in the preceding chapter and some are beyond the scope of this study, a particular emphasis is only placed on the "curriculum" matter.

3.5.3.2 Theoretical framework for missiological curriculum

When one considers the theological education landscape worldwide and especially in Francophone Africa, he or she may realise that there exist few publications on typically missiological curricula. Some scholarly works on the subject – which have informed several missiological curricula in Africa – are briefly reviewed here in relation to their relevance to the political and socio-economic stakes of the ever-changing world and the threatening sacred-secular divide (SSD).

New College of Edinburgh was the first Protestant institution to establish a chair of mission studies in 1866 (Kuoh, 2019:63). This occurred when Alexander Duff was responsible for the chair (department). This chair of missiology was designed to be interdisciplinary, integrating not only the standard theological disciplines but also linguistic studies, the history of religions, anthropology and social studies (Kuoh, 2019:64). The strong side of this curriculum is its interdisciplinary character. Nevertheless, it has a downside: it fails to relate to strategies of mission (e.g., evangelistic dimension of mission, church growth, etc.) and the public arena. Duff's pioneer work helped to lay the foundation for missiology as a discipline at the University of Germany, Holland, Scandinavia and the United States of America. However, after more than a century, the missiological curriculum is expected to be updated and relevant to the 21st-century realities and challenges.

In the same vein, the Evangelical Foreign Mission Association (EFMA) proposed some courses that should be part of a missiological curriculum. According to Kenneth Mulholland (1999), the EFMA listed – in a pamphlet titled *Preparation of Missionaries in Bible Institutes and Bible Colleges* – the following courses as essential: history of missions, principles and practices, Bible basis (philosophy) of missions, anthropology, non-Christian religions, languages (phonetics and linguistics), area study and hygiene and sanitation. This model of the curriculum has influenced several missiological institutions for a long. But new challenges have emerged in the world, mostly in Africa. Africa needs a missiology for all believers – not only for the clergy or the professional missionaries – and therefore a curriculum relevant to the current context.

The characteristics of Jongeneel's (1999:28-29) missiological curriculum could be seen through the following missiological branches and courses he proposed: (1) Philosophy of mission (including a comparison of Christian mission with the mission and propaganda of non-Christian religions and worldviews). (2) Science of mission as that part of missiology that has the task of doing empirical mission studies: linguistics of missions, history of mission, geography of mission, statistics of missions, missionary [missiological] anthropology, sociology of mission, economics of missions, etc. (3) Theology of mission as part of missiology that connects mission with all the sections of both systematic theology and practical theology. In the theoretical branch of missiology, reflections on biblical foundations for mission, the salvation of the lost, missional ecclesiology, the kingdom of God and contextualisation are included. Jongeneel's curricular proposal sounds more inclusive than the preceding. However, it does not integrate courses on mission strategies (e.g., evangelistic mission) nor mission to, through and within the public square. Besides, courses on biblical and systematic theology could be added to confer to mission studies its theological characteristics.

One could decipher the peculiarities of Bosch's missiological curriculum at the University of South Africa (UNISA) by identifying the titles of missiological courses provided during Bosch's tenure as chair of the department of missiology (Kuoh, 2019:66). This identification might reveal the following elements of missiological study at UNISA: introduction to missiology, theology of mission, church and mission, theology of religions, communication of the Gospel, mission in context, missionary methods, the church in the third world and the Gospel in an industrial society. Bosch's approach to curriculum is not concerned with either public missiology or other aspects of social sciences (e.g., leadership, management).

As an implication of his doctoral research results, Beals (2014:93-99) proposed a missiological curriculum for the training of professionals in business as mission as follows: (1) cultural intelligence (CQ) course that could reduce the misunderstandings and help to function effectively across national, ethnic and organisational cultures. (2) *Corporate Genome* course developed by Shabaz and his wife, which helps individuals to learn how, as people encountering cultural

differences, they can approach that event with either openness, acceptance, tension and trust or suspicion, fear and prejudice. (3) *Customs of the World* course drawn by Livermore, which introduces learners to the values held by cultures and how those values impact and shape the behaviour of those of other cultures. (4) Reading of some specific books on cultural intelligence. Beals' curriculum is concise, not cumbersome, with a stress on how to address intercultural issues businessmen and women encounter in the mission field. Nonetheless, the drawback of the curriculum is that Beals specially framed it for Western professionals in business as mission. It likewise seems not formally academic and thereby tends to overlook such basics of missiology as the theology of mission, etc. Besides, the curriculum lacks an important dimension of marketplace missiology, which is critical to the training in business as mission. This researcher opines that this curriculum would be more missionary than missiological.

Kirsteen Kim (2015) insisted that mission studies must be undertaken in the context of World Christianity. He accordingly suggested a curriculum that shares such aspects of *Together Towards Life* as a pneumatical approach, ecumenical consensus and World Christianity. The curriculum is summarised as follows: (1) biblical and systematic theology, (2) ecclesiology and church history, (3) cultural anthropology and cultural studies, (4) political theologies (including liberation theology and development) and (5) religions, spiritualities and ideologies (Kim, 2015:106-110). As a strong point, Kim's model for curriculum affirms the theological feature of missiology by emphasising the first two proper theological components. Besides it does justice to the study of world religions (e.g., Christianity, Islam, Hinduism, Buddhism, etc.) and ideologies. However, this five-area model fails to encompass the theology of mission, the history of mission, other aspects of social sciences (communication, leadership and management), the evangelistic aspect of mission and other aspects of public life (the marketplace) like education, business, environment, family (home) and so forth.

Additionally, Tite Tiénou (2005:98) proposed that missiological training for Africa may include Anthropology African history, sociology, urban studies, political thought, African philosophy, Islamics and African literature, besides biblical and theological subjects. Likewise, Roger S. Greenway (2005:146-147) suggested an urbanised missiological curriculum. For him, besides the classical missiological subjects, schools engaged in urbanising their curriculum should build the following areas of study into the programme: a biblical theology of cities and urban ministry; urban anthropology, sociology and demographics; history of urban mission and ministry; nature of urban poverty and community development; urban political, social system, and justice issues; research techniques for urban evangelism and church growth; effective methods and models of urban ministry; accessing urban resources, particularly through networking, leadership development in diverse urban contexts; urban spirituality and spiritual warfare in the city; etc. Still, Tiénou only emphasises multidiscipline-based missiology and Greenway the urban aspect of missiology, but they omit to specifically connect the curriculum to the marketplace, the heart of the city.

Those major samples of basic missiological curricular models somehow informed most curricula of missiological institutions in Africa and elsewhere. These institutions have tried to make these curricular models contextually relevant by adapting them to their respective sociocultural realities as much as possible. However, in several cases, these adaptational endeavours have usually faded in Africa (mostly in Francophone Africa) as they have not been relevant to numerous political and socio-economic challenges facing this continent. Likewise, these efforts did not help a lot to reduce the perverse effects of the SSD, which has wreaked havoc in theological institutions. This was recognised by some participants in the three regional consultations held by the London Institute for Contemporary Christianity on the issue of SSD in Colombia for Latin America (May 2017), in Kenya for Africa (December 2017) and in Singapore for Asia (February 2018) (Greene & Shaw, 2021b:227).[49] There was a recognition that certain contexts and institutions faced significant and complex issues and change was needed (Shaw, 2021a:91). After discussing the nature and widespread influence of the SSD, one African seminary leader stated: "We are sleepwalking on this issue." (Shaw, 2021a:92). Others were confronting the problem for the first time, not being aware of the issue until after attending the consultation. Therefore, re-envisioning a creative curriculum, which could help to overcome the sacred-secular divide, is vital for Africa, especially Francophone Africa.

3.5.3.3 Need for a contextual curriculum

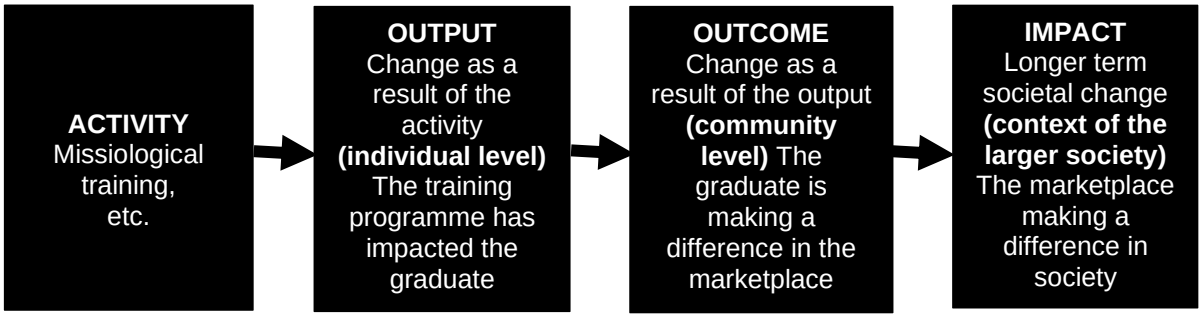
Contextual curriculum development is central to bringing missiological education to all God's people (clergy and laity) in a way that seriously challenges the SSD. The word "curriculum" stems from the Latin verb *currere*, which means "to run". The Latin word "curriculum" refers to both a "course" and a "vehicle" or a racecourse (Ford, 2002:33-34; Olajide, 2018:25). In the context of education, the curriculum is a design (an explicit plan) for learning, tied to certain goals, objectives and values, and involving a development process (Shaw, 2021b:118, 119). The curriculum development process goes from (1) the setting of goals and values to be promoted, to (2) the establishment of the specific programmes to be delivered (with their learning outcomes, key content or areas and even lesson plans), (3) the fleshing out of courses or modules including learning activities that contribute to the goals and values and meet students' learning needs, (4) the maintenance of the developed and tested new curriculum (teaching the curriculum, students' learning experience and work assessment), and finally (5) the curriculum evaluation (establishment of clear and assessable outcomes to enable monitoring what was planned) (Shaw, 2021b:120-122). Therefore, the curriculum is just more than a syllabus that it includes. A syllabus consists of little more than a list of the subjects and topics covered by a course of study (Vermont, 2020:191).

[49] It was John Stott who founded the London Institute for Contemporary Christianity along with the Langham Partnership (Greene & Shaw, 2021c:xv).

The foregoing is about the “explicit curriculum”, which is visible in institutional and programme documents. But there is also the “hidden” or “implicit curriculum” that institutions and educators are sometimes unaware of, although they are present. According to Ian J. Shaw (2021b:128,129), a crucial dimension of the hidden curriculum is better grasped through the phrase “caught rather than taught”. Implicit curriculum is also about what one does see and does not see. For instance, the way the theological school or seminary does things (culture) is powerful in students’ learning experiences. The hidden curriculum likewise refers to what is taught in schools and is not explicitly stated in the curriculum, and to lessons that are not openly intended as part of the curriculum (Olajide, 2018:25-26; Vermont, 2020:195). Such lessons can encompass beliefs, values and norms, communicated in the learning and social environment. In addition to the explicit curriculum, there is also the aspect of a *null curriculum*. It is what one does not teach or chooses not to teach. Generally, what a teacher passes over may prove significant for students’ learning.

Missiological curriculum needs to be responsive to the context in which the graduate’s ministry is taking place or will take place to impede the effects of SSD. Hence the concept of “responsive curriculum”. Michael D. Olajide (2018:25) defines “responsive curriculum” as one suggesting the possibility of judging the missiological (theological) education programmes’ effectiveness, in meeting the contextual needs for transforming learners, church and society. For the sake of this inquiry, a responsive missiological curriculum means a curriculum connected with the marketplace context wherein the graduate does (or will do) the mission to overcome the effects of the SSD. Thereby, responsive or contextual missiological curriculum has a specific purpose: to impede the impact of the SSD (including clergy-laity and church-marketplace divides). According to Rupen Das (2018:45), the basic principle to connect curriculum with context so that the graduates are effective is that “education is for a purpose”. Missiological (theological) institutions do not exist to generate graduates but to meet churches, Christian organisations and the mission field’s needs. This study fosters the purpose of meeting the workers’ spiritual needs of in the marketplace – a specific mission field. The principle “education for a purpose” is exemplified by what is referred to as a “programme logic” or “logic model” (cf. Figure 3.4 below).

Figure 3.4 Logic model



Source: Adapted from Das (2015:45)

The illustrative scheme of the logic model (Figure 3.5) explains how a missiological training programme as an activity is understood to contribute to a chain of results that produce the intended impact (Cunnigham, 2018:31). As stated earlier, the critical characteristic of this model is the shift of focus from the resources and curriculum (what is going on in the school or faculty) to the outcome and impact of the activity. What is happening in the school is divided into two parts: activities to fulfil the programme's mission and input (resources needed to carry out activities, such as faculty, library, facilities and curriculum). Similarly, the results of the activities is broken down into three parts: "output" (the immediate and short-term result in terms of changes in the graduates' lives), "outcome" (the medium-term result in terms of changes in the marketplace) and "impact" (the long-term result in terms of changes in society). The changed graduates are then able to minister in the context (the marketplace) (Das, 2018:46). The effectiveness of the graduates and the changes that happen in the workplace (the ministry context) are the *outcomes*, which diverge from what is referred to as educational (learning) outcomes in education science). Afterwards, the marketplace influences society in which it finds itself (Das, 2018:46-47). "Outcome" is, therefore, the purpose of the responsive and contextual missiological curriculum, which should reflect the school's aim and goal, be balanced, Christo-centric and biblio-centric, integrated, interdisciplinary, solidly theological and contextual (i.e., drawn from the Pan-African ideals expressed through the African Agenda 2063) (Elliston, 2005:234-235; Olajide, 2018:28-29). Such a responsive curriculum should thus comprise foundational core courses in missiology and marketplace mission-driven courses (concentration courses). In addition, it is crucial to work out the learning approaches to overcome the SSD in the study programme. These may vary from (1) inquiry-based learning to (2) workplace-based learning, (3) problem-based learning or (4) a combination of all these (Shaw, 2021b:123-124). Behold the curriculum that could allow missiological schools to generate graduates who are bearers of spiritual, moral, intellectual, scientific, technological, social, political and economic light, and would bring joy, gladness and honour to the African people (Agang, 2020b:8).

Furthermore, overcoming the SSD through missiological education goes hand in hand with equipping Christian workers from various public spheres. The next section examines the value of investing time and energy to equip laypersons in Africa.

3.5.4 The value of equipping marketplace Christians

Equipping workplace Christians missiologically for everyday work and activities and to be salt and light to everyone in everything they do, will entail the following advantages, especially in Africa:

1) It will make missiological education more relevant in this secularised world.

2) Working Christians will make a noteworthy impact spiritually, socially, politically, economically, culturally and environmentally and will rend more effective the church's participation in the materialisation of the African Agenda 2063.
3) Local churches that become equipping centres (eventually through missiological schools) will see the maturity of believers, discipleship movements in the workplace, lost people attracted to the church, growth in numbers and finances, etc.
4) Workplace Christians will begin to establish the kingdom of God in their spheres of influence outside the walls of their churches.
5) A multitude of Kingdom businesses will be established around the world.
6) A New capital will be generated by God's people for God's purpose.
7) Over time, the level of "spiritual capital" (integrity, justice, righteousness, prosperity) will increase in the nation.

All these advantages might be the church's valuable contribution to the materialisation of the African Agenda 2063. The following step elaborates more on this African development plan in line with missiological education.

3.6 The African Agenda 2063: The Africa We Want

The transformation of the Organisation of African Unity (OAU) into the African Union (AU), formally launched at the Durban Summit on 9 July 2002, was done to give not only a new lease of life to the organisation but also to cope with the new challenges of the millennium as outlined in the Millennium Development Goals (MDG) (Adibe, 2020:5; Langerud, 2016:70; Ogo, 2018:7).[50] While the AOU, in the past, emphasised the unity and protection of African states (i.e., states' interests), the AU nowadays focuses on shared efforts for African sustainable development (i.e., citizens' interests). To ensure the realisation of its broad ambition (African development), the AU developed and introduced some programmes: (1) the New Partnership for Africa's Development (NEPAD) for the promotion of MDG and SDG programmes, ratified by the AU in 2002, (2) the African Peer Review Mechanism (APRM) established by the AU in March 2003, and recently (3) the African Agenda 2063 (AA-2063), adopted in 2015.

At the golden jubilee (May 2013) of the Organisation of African Unity (OAU)/African Union (AU), the people of Africa and his diaspora rededicated themselves to the Pan-African vision of an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the international arena (AUC, 2015b:15). To achieve the vision, the Golden Jubilee Summit of the African Union proposed a solemn declaration in eight key priority areas spanning: (1) African identity and renaissance, (2) the continued struggle against colonialism and the right

[50] Since September 2015, MDG has been replaced by new global Sustainable Development Goals (SDG). This new plan, with its 17 goals, seeks to build on MDG and to complete what these did not achieved (UN, Department of Economic and Social Affairs, 2015).

to self-determination, (3) continental integration, (4) social and economic development and transformation, (5) peace and security, (6) democratic governance, (7) determining Africa destiny and (8) fostering Africa's place in the world (Addaney, 2018:185-186; AUC, 2015b:15). To make the solemn declaration a reality and within the context of the AU vision, the Golden Jubilee Summit directed the African Union Commission (AUC), backed up by the NEPAD Planning and Coordinating Agency (NPCA), the African Development Bank (AfDB) and the UN Economic Commission for Africa (UNECA), to prepare a continental 50-year agenda outlining the Africa We Want, namely the African Agenda 2063 (AA-2063).

3.6.1 The African Agenda 2063: An overview

The African Agenda 2063 (AA-2063) was mooted at the celebration of the OAU/AU 50th anniversary on 25 May 2013 and formally adopted at the 24th ordinary session of the AU Heads of State and Government in Addis Ababa in 2015 (AACC, 2014:9; AUC, 2015b:15; Tella, 2018:715). The AA-2063 is a well-developed comprehensive plan that aims to position Africa for growth, sustainable development and structural transformation over the next 50 years (Addaney, 2018:183). It draws upon lessons and experiences from Africa's past, and its core objective is to ensure unity, prosperity and peace for all African citizens (Tella, 2018:716). Simply put, the AA-2063 is designed to get Africa to do things differently (in a people-centred manner), bigger (by scaling and scoping) and better (in terms of governance, performance outcomes and impact on citizens) (Addaney, 2018:184; Tella, 2018:716). In this respect, the AA-2063 is somewhat a clarion call for all Africans to think widely about how to manage their future across generations, particularly in politics, business, technology, innovation, development and society.

As per the African Union Commission (AUC), the full success of the African Agenda 2063 should hinge on the participation of manifold key stakeholders at all stages from its preparation to its materialisation and the infusing of spiritual dimensions into all the aspirations, goals and strategies (AACC, 2014:13; Addaney, 2018:184). The AA-2063, which is both state and people-driven, focuses on seven aspirations (see Table 3.3) that clearly express Africa's vision over the next 50 years and cover the issues of identity, political independence, self-determination and socio-economic development in the light of globalisation (Addaney, 2018:185; AUC, 2015a:1-10; Ogo, 2018:19). Table 3.3 below provides the seven aspirations that are arguably significant for Africa's soft power. As far as the first ten years of the AA-2063 are concerned (2014-2024), each of these aspirations is made attainable through specific goals and priority areas.

Table 3.3 Africa's aspirations for the Agenda 2063

Nº	AFRICA'S ASPIRATIONS FOR "THE AFRICA WE WANT"
1	A prosperous Africa based on inclusive growth and sustainable development.
2	An integrated continent, politically united, based on the ideals of Pan-Africanism and the vision of Africa's renaissance.
3	An Africa of good governance, democracy, respect for human rights, justice, and the rule of law.
4	A peaceful and secure Africa.
5	An Africa with strong cultural identity, common heritage, values, and ethics.
6	An Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children.
7	Africa as a strong, united, and influential global player and partner.

Source: Adapted from Agenda 2063 (AUC, 2015a:2)

There are several key issues related to the materialisation of the AA-2063 (including its aspirations), which need to be identified and addressed. The narrowed scope of this study does not allow us to tackle these aspirations in detail. As the research project is about Pan-African marketplace missiology and culturally relevant missiological education, specific emphasis is placed on aspirations #1 and #5.

3.6.2 Aspiration 1: Missiological education as a strategy of implementing the Agenda 2063

Education is a very critical dimension for the achievement of the AA-2063. This is made clear through the aspiration #1, namely the article #14 (AUC, 2015a:2-3). Michael Addaney (2018:187) posits that education is the bedrock for resolving all the other issues that could impede the materialisation of the AA-2063. Quality education (knowledge acquisition) and research are needed to build the human capacity within continental and national institutions to effectively move the AA-2063 towards tangible and integral development and transformation. As one could realise, the AA-2063 calls for inclusive growth and sustainable development. These are not possible without quality education and associated inclusive institutions. This is why one of the objectives of the AU is to "advance the development of the continent by promoting research in all fields, in particular in science and technology". It is also the raison d'être of the specialised technical "Committee on Education, Culture and Human Resources", instituted within the AU (AU, 2000:6, 12; Makinda & Okumu, 2008:94). That objective and the creation of this committee place thus education (knowledge acquisition) and research are at the core of the AU's action plan.

There is no single understanding of education. Even though education has been defined in different ways, it generally describes the process of becoming aware of one's environment for better and informed decision-making (Addaney, 2018:188). The implication is that education conceptually entails a lifelong formal and informal process of equipping an individual to be fully aware of his or her environment and to exploit, manage and dominate the same for the benefit of himself or herself and society at large. In other words, education is a knowledge acquisition process that encompasses, but is not limited to, formal and informal instruction and scientific know-how (Makinda & Okumu, 2008:95). The knowledge can be acquired in various manners, including books, internet, journals, workshops, conference, research centres and especially educational institutions.

Therefore, as the World Bank (2016) argues, education is an indispensable key to personal and social improvement and can help to ensure a safer, healthier, more prosperous and environmentally sound world. However, this remains true only if education is both head and heart-driven. In other words, the spiritual dimension is instrumental for education to produce citizens useful to play relevant roles in advancing the sustainable development of the society wherein they live. Africa needs this kind of balanced education, which both imparts knowledge (the head) and changes the inner being (the heart). One should not lose sight that, in the light of the opening remarks by the representative of the AUC at the Consultation with the African-based organisations on AA-2063, there needs to infuse the spiritual dimension into all the stages of the African master plan of development, especially at the design and materialisation stages (AACC, 2014:13). This is why this study is making a case for marketplace-oriented missiological education, insofar as it brings the missing spiritual aspect of holistic education of Africans to ensure effective materialisation of the AA-2063. This formal education aims to equip Christian workers for mission *to*, *within* and *through* the marketplace in a way that brings spiritual and structural transformation of Africa. In this regard, missiological education proves an instrument for the materialisation of the AA-2063. The next point stresses aspiration #5.

3.6.3 Aspiration 5: The African Agenda 2063 from a cultural perspective

The AA-2063 also emphasises cultural aspects, as aspiration #5 makes clear. This aspiration is important considering Western cultural hegemony (Tella, 2018:724). This aspiration, in its articles 40 to 42, stipulates that by 2063 Pan-Africanism will be fully entrenched and embedded in the educational system (AUC, 2015:7). Thereby, the African Agenda 2063, as an emanation of the AU Constitutive Act, is fundamentally the renewed commitment to Pan-Africanism and anticipates Africa that is conscious of its shared history, identity, heritage and destiny (AU, 2000:2; AUC, 2015a:1, 4, 7-8). In sum, aspiration #5 seeks to attain two primary objectives by 2063: fully entrenched Pan-Africanism and an African cultural renaissance (AUC, 2015a:7-8). This shows in

the eyes of African leaders how the cultural dimension is intimately linked to development phenomenon and how the cultural framework should guide development.

One precision is worth providing at this point. The word “Pan-Africanism”, as used in the AA-2063, is not to be confused with the international black network promoting the historically dynamic relationship between continental Africa and its diaspora, nor with Pan-Africanism as the movement of liberation (Asante, 1993: 744, 746, 748; Harris, 1993:5-8). According to aspiration #5, Pan-Africanism corresponds to Africa’s quest for cultural decolonisation and integration and seeks to ensure that African traditional values are promoted and serve as models in the international arena. The aspiration somewhat suggests that culture should stand as the number one tool in creating difference between African and non-Africans, addressing most issues associated with the European encounter and seeking to endure answers to contemporary problems of economy and politics (Falola, 2003:3). In the same vein, Yoka (2023:436) argues that African culture has meaning only when it participates fully in the struggle for political, economic and social liberation, in the work of rehabilitation and unification; and when there is no limit to the cultural flourishing of a people.

African traditional values referred to in this subsection should also include spiritual values. Under Pan-Africanism, Africans are not to consider Christianity as a religion imported from the West towards the 15th and 19th centuries, having no genuine connection with their continent. On the contrary, they need to affirm the hypothesis that Africa is the “breeding ground” for Christianity and that primitive Christianity has already become their native and traditional religion (Oden, 2010:32). Christianity is part of their cultural identity, an antidote and safety valve facing the steamroller of globalisation. For if Africans cannot always consider two-thousand-year-old Christianity as being fully integral to Africa, what then could the term “African” or even “Pan-African” legitimately claim? It would not be fair to African theologians that the intellect of the Africans of the first centuries, whose ideas were shaped on African soil, be regarded as if it was Greek or Roman, hardly African. Such a situation would be a form of self-denial and self-flagellation that African Christianity must finally overcome (Oden, 2010:31).

Such an understanding of Pan-Africanism may have many implications. The first implication is that African values become the dynamics of great value for finding contextual solutions to Africa’s problems. In other words, Africans seek to be producers, not consumers, of knowledge and cease to apply knowledge generated in non-African contexts, which could have little or no relevance to African realities. Indeed, as knowledge construction is a social and political process, it must be recognised that though scholars may engage in serious research and treat all evidence consistently, they cannot provide value-free knowledge (Makinda & Okumu, 2008:97). Next, all knowledge is contestable and, in some circumstances, transient; and Africa is disadvantaged because playing no role in the adjudication of knowledge claims. Finally, Africa’s marginal

socioeconomic position via-à-vis other parts of the world is mostly due to the reality that Africa is a net consumer of useable knowledge and technology rather than a producer (Makinda & Okumu, 2008:97, 99).

Another implication is that Africa gives primacy to the community rather than the individual. This contradicts Western culture that privileges the individual. On the contrary, Africa promotes *ubuntu*, the African culture that advocates humanistic values such as reciprocity, humanness, mutual respect, caring and forgiveness (Tella, 2018:725). Thus, if Africa safeguarded *ubuntu* as a precious Pan-African value, it could well serve as a model in terms of humanness and placing community over individualism.

Culture has always been related to context, although it does not represent all the context. According to Greene (2021b:192), culture is the way people do things in their context. It includes people's behaviour, values, religious/spiritual beliefs and worldviews. Lesslie Newbigin (1995:142) considers culture in its broadest sense and relates it to "the sum total of ways of living that shape (and also are shaped by) the continuing life of a group of human beings from generation to generation". In this sense, language (which enables people to grasp, conceptualise and communicate the reality of their world), law, custom and forms of social organisation (e.g., marriage, family and agriculture) are the major elements of culture.

More importantly, culture is not an enemy of mission (Great Commission, church growth, etc.). Rather, mission is always carried out in a cultural context. The Great Commission includes the command to "make of all nations the disciples". The implication is that people who become disciples are not individuals considered in isolation, but human beings whose nationhood (i.e., national culture) is part of their being (Newbigin, 1995:41). For the sake of efficiency in the missionary enterprise, it is crucial to acknowledge that culture is part of the God-given order of creation, and the work of missions is to build upon and to perfect and transform this reality (culture) (Newbigin, 1995:142). Therefore, ascribing the absolute value that Christ alone deserves to culture at any time and place is historically and theologically unacceptable. All aspects of culture are subject to change and are part of an alterable order of creation: some aspects are good (perfectible) and the other opprobrious (to be transformed). The opprobrious aspects impede endeavours towards socio-economic development and structural transformation. African cultures are no exception. For instance, practices that subordinate women, obsession with Western culture and values, tendency to be carbon copy even in terms of education and research, etc. According to Greene (2021:194-195), overcoming resistance to change in any realm of life needs three things. Firstly, one needs some level of dissatisfaction about the situation he or she finds himself or herself. Secondly, the vision is to be compelling because, without a compelling alternative to the situation, there is no incentive to change. Thirdly, there need to be some doable first steps. Therefore, the AA-2063 suggests that the practices and behaviour referred to above would be at

least curtailed, if not eradicated (AUC, 2015c). For African cultural exports to make a meaningful contribution, Africans ought to own and appreciate their heritage and cultural output as of good value (Tella, 2018:727). This requires that Pan-Africanism not only plays an important part at the policy level but is also taught from cradle to grave through both formal and informal education across African countries. This study is fully in line with this requirement and proves a means for its fulfilment.

In brief, this section has surfaced the significant role missiological education is called upon to play in the materialisation of the African Agenda 2063 (AA-2063), and stressed the cultural aspect embedded in this Agenda – the Pan-Africanism – and its related implications. The next step tries to abstract the entire chapter.

3.7 Concluding remarks

This chapter has explored the nexus between missiological education and marketplace mission and the African Agenda 2063 (AA-2063) from a cultural perspective. This concluding section provides an outline of the major themes discussed in the chapter stemming from the second research sub-question, some epistemological considerations, some significant insights and gaps in the literature.

3.7.1 Synthesis of themes developed

This chapter dove into various issues behind the key themes selected based on the second research sub-questions. Marketplace mission, marketplace missiology, the use of education in mission, missiological education and the African Agenda 2063, etc. figure among these themes. The marketplace was scrutinised as a critical dimension of the *missio Dei*, going more deeply into the understanding of the concepts “marketplace” and “marketplace mission”. The latter concept was especially exegeted as a modern and relevant paradigm from a historical perspective, through its threefold approach (mission *to*, *within* and *through* the marketplace), its four major components (Tentmaking, ED, MMs and BAM), its pertinence to Africa transformation and through marketplace viewed as a mission field, mission and missing link to fulfilling the Great Commission.

The theme of marketplace missiology was dealt with in line with theology of work (TOW). The concepts of “marketplace theology” and “theology of work” were relativised concerning this study. Besides, a brief historical view was provided, various approaches to the theology of work were, addressed and the value of work was discussed before critically analysing two specific perspectives on theology of work (Christian and African) and theology of vocation. The last part of the discussion about this theme was devoted to the African understanding of marketplace missiology and its significance. Accordingly, a succinct historical perspective was afforded and

selected scholarly works were reviewed, to articulate an understanding of, and substantiate the need for, marketplace missiology proper to the African context.

The theme of education in mission led to a better understanding of different ways in which the word “church” is used (*ecclesia* or gathered/nuclear church and diaspora or scattered/extended church) and to primary structures or models for mission education in the New Testament church and in the contemporary church. While only the model of the “school at the local church” prevailed in the New Testament gathered church, three models were used in the contemporary gathered church (local church-based Christian education, laity ministry programme and professional training). Moreover, three major models came to the fore in the New Testament extended church (the “walking seminars”, the “open school in the marketplace” and the “advance retreat pattern”), while the contemporary extended church – through church-based organisations – is simply adapting these last two models to contexts.

As far as the theme of the connection of missiological education to marketplace mission is concerned, the point was to analyse the major hindrance to such a connection before suggesting how to overcome the obstacle. Naturally, the sacred-secular divide (SSD) was the major hindrance, which namely expresses itself by the clergy-laity divide; the latter being concretely reflected by both the church-marketplace split and the missiological education-marketplace split. The value of equipping Christian workers missiologically was emphasised before concluding with the theme.

The last theme bore on the African Agenda 2063, including its seven aspirations. However, the discussion focused on two major aspirations –spirations #1 and #5. These two pillars – the educational and cultural pillars – of the “Africa We Want” are very critical in that they are both instruments for the materialisation of this African plan of sustainable development and transformation.

3.7.2 Some significant insights

A thorough analysis of the literature review on the themes referred to above has led to capturing some significant insights that are listed under each broad theme discussed.

3.7.2.1 The marketplace

- Because of the unquestionable hierarchy of sacredness of occupations prevailing at the outset, the marketplace was simply an extra arena where Christians working in business might be able to do God’s work by witnessing or engaging in mission. Therefore, working Christians are meant to be people with a mission *within* the work arena of their own, and thus to play the role of agents of spiritual, socio-economic and cultural transformation thereof.

- The marketplace is the heart of the nation, has already been redeemed by Jesus and now needs to be reclaimed by his followers.
- The socio-economic and cultural transformation of a city and the world is intimately linked with the transformation of the marketplace, the heart of cities and nations.
- The marketplace is at once a ripe mission field and mission, and thus the forum for transformation.

3.7.2.2 Marketplace mission

- It was not until the later 1990s and the early 2000s that marketplace mission/ministry experienced a serious escalation and truly became a specific and proper mission/minister strategy of great importance. Most relevant literature on marketplace mission dates from only two decades.
- Marketplace mission is a mission paradigm that recognises the holistic nature of *missio Dei* and affirms the value of all vocations.
- Marketplace mission is an emerging model for Christian mission with three specific approaches: mission *to*, *within* and *through* the marketplace.
- Marketplace mission movement is quite young and divided into four major distinct camps of components: tentmaking, marketplace ministries, enterprise development and Business as Mission.

3.7.2.3 Marketplace missiology in line with theology of work

- Marketplace theology (MT) and theology of work (TOW) are sometimes used interchangeably in literature. While USA theologians generally prefer the nomenclature “marketplace theology”, the others use theology of work.
- There are various theologies of work, depending on doctrinal differences and multifariousness of approaches to theology of work.

3.7.2.4 Structures of education in mission

- The New Testament uses the word “church” in two ways. In one way, it refers to God’s people gathered in congregation for example each Sunday. This form of the church is called “nuclear or gathered church” and comes from the Greek word *ecclesia*. In another way, the word church means believers in general, wherever they may find themselves. This form of church is called “extended or scattered church”, or even “church in dispersion” or diaspora.
- There is a church in the marketplace: what one does in the marketplace counts as service to God and as what one does on Sunday in the local church.

3.7.2.5 Connection of missiological education to marketplace mission

- The sacred-secular divide (SSD) is the false belief that some areas of life are not important to God (e.g., religion, theology), some callings are noticed as second-class, and some spheres of society are not worth engaging.
- The SSD expresses itself namely in three specific forms: (1) anthropological (the mind/soul-body divide), (2) ethical (the contemplative-active divide) and (3) vocational (the clergy-laity divide).
- The church-marketplace divide and the missiological education-marketplace mission divide have deep roots in the clergy-laity divide.
- The church-marketplace divide has two major implications. Firstly, mission in the world of work is overlooked. Secondly, ordination is retained almost universally for the full-time supported church workers while no recognition of lay ministry in society exists. As a corollary, churches namely in Africa are often reticent to recommend laypersons for missiological (theological) studies.
- Various facts are illustrative of missiological education as an at-risk discipline. Firstly, many missiological institutions find it hard to justify their place in the public square (society) by participating in global debates on public realm issues (e.g., decrease of productivity in the marketplace, corruption within governments, ecological degradation, etc.). Secondly, most missiological institutions – principally in Africa – have no missiological curricula likely to attract Christian workers. Thirdly, the number of students in missiology (and globally in theology as well) is more dwindling (especially within Christian universities), while the number of students in other faculties is statistically increasing.
- The inadequacy between mission education approaches and the pace of mission paradigm shifts worldwide figures among factors having contributed to the missiological education-marketplace split. The focus of most missiological curricula is on mission work among unreached people, tribal and village people. This has been an inappropriate focus since the last quarter of the 20th century. Now, most unreached and non-evangelised people live in cities due to urbanisation and migration phenomena. This situation needs to engage missiological institutions in revisiting their curricula to address an urbanising world along with its marketplace issues in an accurate and balanced way.
- To overcome the SSD and bring missiological education to the whole of God's people (clergy and laity), there is a need to conduct a "missional audit" of the potential for missiological education to challenge the SSD – that is, of curricula, education schools, delivery systems, approaches to missiological education, ethos, etc. – to ensure that it serves the needs and opportunities facing the church and society. Furthermore, to impede the effects of the SSD, the missiological curriculum needs to be marketplace-driven and responsive to the context wherein the training is taking place.

3.7.2.6 The African Agenda 2063

- The AA-2063 calls for inclusive growth and sustainable development, which are not possible without quality education and associated inclusive institutions. Education is therefore a very critical dimension for the achievement of the AA-2063. This is made clear through aspiration #1, paragraph #14.
- The spiritual dimension is instrumental to education to produce citizens useful to play a relevant role in advancing the sustainable development of the society wherein they live. Therefore, there needs to infuse the spiritual dimension into all the stages of the African master plan of development, especially at the design and materialisation stages.
- The African Agenda 2063, as the emanation of the AU Constitutive Act, is fundamentally the renewed commitment to Pan-Africanism and foresees an Africa conscious of its shared history, identity, heritage and destiny.
- According to aspiration #5 of the AA-2063, Pan-Africanism corresponds to Africa's quest for cultural decolonisation and integration and seeks to ensure that traditional African values are promoted and serve as a model in the international arena. As the first implication, African values are dynamics, proper to find solutions to Africa's problems. Africans seek to be producers, not consumers, of knowledge. The Africans cease to apply knowledge generated in non-African contexts, which could have little or no relevance to African realities. Another implication is that Africa places primacy on the community rather than the individual. This is in contradiction with Western culture, which privileges the individual. On the contrary, Africa promotes *ubuntu*, the African culture that advocates humanistic values such as reciprocity, humanness, mutual respect, caring and forgiveness.
- Culture is the way people do things in their context. It includes people's behaviour, values, religious and spiritual beliefs and worldviews. All the elements of culture are changing, and therefore perfectible (when good) and transformable (when opprobrious). Culture is not an ethical entity, so cultural transformation cannot be a matter of ethical indifference.

3.7.3 Epistemological considerations

This subsection provides some key elements shaping epistemological research and describes the concepts considered relevant to solutions related to the research problem. Tichapondwa (2013:165) argues that all research has a conceptual basis that is the perspective from which the story is being told. Most key elements (words, phrases, concepts and theories) derive from the literature review related to themes stemming from the second research sub-question. Setting out these elements, naming them and getting a clear understanding of their interrelationship amount to formulating the "conceptual framework" (Mananga, 2020:80). In the following paragraphs, the

reader finds out some operational definitions of key concepts, their role in relation to the research problem and the relationship between them.

3.7.3.1 Operational definitions of key concepts

For the sake of this study, the term *marketplace* includes various spheres of activities such as politics (government or parliament), commerce (business), education, agriculture, engineering, mining, medicine, sewing, household, bank, household, family/marriage, and so forth. The second concept *marketplace mission* – also named *workplace/workspace mission* – refers to God's mission *to*, *within* and *through* the marketplace. The third concept *marketplace missiology* is understood here as a critical, theological, interdisciplinary and contextual study of God's mission *to*, *within* and *through* the marketplace, to understand and orient the theory, the practice and the teaching of marketplace mission, and intentionally facilitate the holistic transformation of all the spheres of life in society. The fourth concept is the *African Agenda 2063* (AA-2063). It refers to a well-developed comprehensive plan that aims to position Africa for growth, sustainable development and structural transformation over the next 50 years (2013-2063). The AA-2063, with its seven aspirations, is somewhat a clarion call for all Africans to think widely on how to manage their future across generations, especially in the areas of politics, business, technology, innovation, development and society.

3.7.3.2 Role of concepts and relationships between them

The *marketplace* is a concept that is at the core of the research problem and stands for an important factor in the finding of solutions to the problem. As stated above, the marketplace is constituted of the building blocks of all life that are the core cultural institutions in a nation or continent, encompassing behaviour, values, beliefs and worldviews that inevitably govern people's life. It is to a metropolis what the heart is to the human body. This highlights the critical role of the marketplace in the transformation of a city, a nation or even the world. Unless missiological institutions have such an appropriate understanding of the concept *marketplace* and its vital role, no connection could be expected between their missiological study programmes and the world of work. The understanding of the concept of the marketplace is a determinant factor in the marketplace-study programmes nexus or the shortage of it.

In Romans 10:14-15 states: "… And how can they preach unless they are sent? …" (New International Version) Sending people on a mission supposes the existence of a mission field. The concept of *marketplace mission* makes one think of the marketplace as a mission field. The description of the marketplace role helps to discern the role of marketplace mission in solving the problem under investigation. As a specific and proper mission paradigm of great importance and recovered not until the later 1990s, marketplace mission affirms the value of all vocations in mission and hence may prove an instrument for bridging the clergy-laity divide, which is a form of

the sacred-secular divide. However, marketplace mission could truly play this role if it is recognised as the missing instrumental dimension of missiological education, which should be integrated.

To Romans 10-14-15, someone could add: “And how can they be sent without being trained?”, just to establish that missiological training is a crucial link in sending Christian workers on a mission in a sustainable way. Especially since the design and materialisation of the AA-2063 requires the integration of the spiritual dimension. Besides, the theological, interdisciplinary and contextual nature of marketplace missiology is very critical in the finding of solutions to the problem under investigation, and the locus of this investigation is undoubtedly Christian’s mission *to*, *within* and *through* the marketplace. Therefore, the interrelationship between “the marketplace”, “marketplace mission” and “missiological education” becomes easy to be established. Marketplace mission considers the marketplace as a mission field and marketplace mission is an important dimension of missiological education, without which it could be hard, if not impossible, to cross the remaining mission frontier (the marketplace) before the return of Christ.

The African Agenda 2063 (AA-2063) is the context in which this research project takes place. The connection between missiological education and marketplace mission is not a problem, that is, worth researching in terms of Africa and the DRC sustainable transformation, except if it is related to the AA-2063. In fact, the AA-2063 is the master plan that governs all African countries, and every nation's plan should be its reflection.

3.7.4 Implications related to the sacred-secular divide

The sacred-secular divide (SSD) is a serious threat and thereby has negative implications for the church and missiological (theological) education. Firstly, only full-time supported church workers are universally worthy to be recognised and ordained; no universal recognition of lay ministry in society exists. In most African Protestant circles, although work is a pervasive theme throughout the Bible, seldom are churchmen focus their teachings on marketplace-related topics during church services. Churchgoers’ everyday concerns receive little attention during church meetings. When professional theologians occasionally address routine activities, they do that too theoretically. Furthermore, churches in Africa are often reticent to recommend laypersons for missiological (theological) studies, though the Bible speaks of work as a vocation. The Church and the marketplace become too distanced entities as well as missiological (theological) institutions and the marketplace.

3.7.5 Gap in the literature

The review of the existing literature on the themes this chapter has attended to has shed light on their manifold aspects. Nonetheless, for one reason or another, some gaps related to the research problem at hand have been left by others. This study intends to progressively fill them in. In the meantime, this section is working to list them.

3.7.5.1 Gap concerning marketplace mission as a dimension of God's mission

In section 3.2 above, related to marketplace mission as a critical of God's mission, many categories of marketplace ministry/mission were discussed. One of them concerns academic institutions and academicians. One of the findings arousing from that discussion is that, as with many historical Christian movements, the leading edge has come from the mission field (from the periphery) with the church and finally the academic community lagging. Not only are colleges and scholars addressing the new phenomenon (marketplace mission), but specific marketplace ministries are now attracting both faculty members and students to the cause, at least in North America. However, this still takes a long time to arrive in the Global South, especially in Africa (including the DRC). At the International Conference of Interdisciplinary Research held on 19-21 November 2019 in Kinshasa, Martine Audéoud (2019) stated that theology of work or marketplace theology (including missiology of work as well) lacked in most theological (missiological) curricula in Africa, mostly in Francophone Africa.[51] This is the gap that this study intends to fill in.

3.7.5.2 Gap in the understanding of marketplace missiology

The preceding reviewed contributions to the understanding of marketplace missiology emphasised at most either one or two aspects of conceptualisation: the theory or (and) the practice of marketplace missiology. Most contributors omitted to consider the educational (teaching) aspect of marketplace missiology, except for Kara Martine. However, Kara Martin conducted her research in and for a specific context, that of Australia., avoiding making any generalisation of her research findings. It is why she recommended further research in other contexts, including the African context. This thesis stands out from all these previous contributions by strongly focusing on the omitted educational facet, especially in the African context (especially in the framework of African Agenda 2063) to fill this gap. In this respect, marketplace missiology refers to critical, theological, interdisciplinary and contextual study of God's mission to, within and through the marketplace, with a view to understanding and orienting the theory, the practice and the teaching of marketplace mission, and intentionally facilitates transformation of all the spheres of life in society.

[51] Martine Audéoud is Professor at the *Université de l'Alliance Chrétienne* (Ivory Coast) and Academic Dean at Bake Graduate University (USA).

Besides, five types of gaps arose from the literature review on the understanding of marketplace missiology (see section 3.3.3.7.2). These include temporal, methodological, geographical, perspectival and conceptual gaps. Each contribution was affected by no more than three gaps. The current study intends to fill all these lacunas by being recent (with up-to-date ideas), both theoretical and empirical, culturally relevant to Africa, and emphasising formal education perspective and educational aspect of marketplace missiology.

3.7.5.3 Gap concerning contextual missiological curriculum

It was sufficiently argued earlier that the missiological curricula in use in many African missiological institutions, modelled namely on those discussed in subsection 3.5.3.2, proved inappropriate to take up political and socio-economic challenges facing Francophone Africa (if not all Africa). They could no longer help to shrink the impact of the SSD within these institutions, merely on their curricula. There is therefore a dire need for a missiological curriculum responsive to the current context, which would promote missiology for all believers, including working Christians.

3.7.5.4 Gap in relation to missiological education

It is crucial to indicate that among studies surfacing the “perspectival gap”, some failed to relate marketplace mission to (higher) missiological education (e.g., R. Paul Stevens and Robert Banks’s book, etc.) or did not pay attention to missiological training as an important factor of laypersons empowerment (e.g., Silvoso’s reflection, Carstens’ dissertation). Others addressed the issue of mission education for the laity based on what they can do within the church to the detriment of what they can in the marketplace for the common good (e.g., Erna Oliver’s study). Conversely, this inquiry particularly deals with the connection between higher missiological education and marketplace mission on the one hand and emphasises missiological education as a means of laity empowerment for African sustainable transformation through mission engagement on the other hand. At the same time, it promotes “marketplace-oriented missiological education”, which is based on what laypersons can do in the church, but more in the marketplace.

Now that the orientation to the study has been provided, the major trends in missiological education discussed, and the nexus between missiological education and marketplace explored, the next step points to biblical and theological perspectives on marketplace missiology.

CHAPTER 4

BIBLICAL AND THEOLOGICAL PERSPECTIVES ON MARKETPLACE MISSIOLOGY

4.1 Introduction

The first chapter provided the orientation to the whole study by describing the research problem and summarising the methodology used to answer the research questions. Based on the central theme emerging from the first research sub-question, the second chapter served as a starting point for the formulation of the theoretical and conceptual framework designed to orient the discussion about the research results before providing general concluding implications. The chapter also supplied an appropriate answer to the first research sub-question. The third chapter focused on five major themes derived from the second research sub-question and shed light on the connection issue between missiological education and marketplace mission. This chapter was also the second and final stage of constructing the theoretical and conceptual framework for the study.

This chapter provides the theological framework of the study and accordingly the normative perspective necessary to critically analyse and interpret the research results, to answer the fourth research sub-question. From a theological perspective, personal views of scholars on “why” things are like they are as to the phenomenon of marketplace missiology, and on some biblical passages that speak to them individually, are discussed. There is, however, a more objective view that is also considered: the Scripture itself. The point is to briefly discuss biblical foundations for marketplace missiology and its related key components (e.g., marketplace, marketplace mission, universal priesthood, etc.), and to conduct a biblical study of some texts of the Scripture related to it. The argument of the chapter is structured as follows: (1) biblical and theological foundations for marketplace mission, (2) Biblical and theological roots of the doctrine of the universal priesthood, (3) a theological study of marketplace missiology and (5) chapter summary.

4.2 Biblical and theological foundations for marketplace mission

Johnson (2009:169) states that when Scripture is read with “marketplace eyes”, support for the proposition that Christ wants and needs to be involved in marketplace mission is overwhelming. To back up this statement, Old Testament figures, Jesus and the New Testament and contemporary disciples are examined in this section in relation to their perceptions of the marketplace and marketplace mission.

4.2.1 Old Testament figures and the marketplace

Marketplace ministry or mission is not simply a contemporary phenomenon. It dates from very distant times. Men and women carried God's message to the corners of the known world, using their business or trade as a vehicle for mission. Many others served God where he placed them, earning their living through their professional activities, plying their trade to God's benefit and glory in their hometowns and villages, and even in their exile. The following are some notable examples that are worth mentioning.

Adam, who fathered humanity, is the first to be mentioned in the Bible as a marketplace missionary. Through him, all humanity was entrusted with the Cultural (Creation) Mandate (Gen 1:28; 2:15). He fulfilled the missionary mandate as a farmer inside and outside the Garden of Eden. A striking illustration of the marketplace believer's missionary engagement is undoubtedly that of Joseph. As prime minister with extraordinary administrative skills – hierarchically second after Pharaoh – he was entrusted with the mission of saving Israel (his own family and neighbours) and Egypt. This seems clear in Genesis 37:2-36; 39:1-23; 40:1-23; 41:1-57; 45:5-8; 46:1-34; 50:19-20.

Moses equally is another outstanding figure on marketplace mission in the Old Testament. As a Hebrew slave, then a prince of Egypt and political leader of Israel, he led God's people out of Egyptian bondage and into the Holy Land (Exod 2:1-25; 4:18-31; 5; 12-40). Contemporary of Jonah (2 Kgs 14:25), Hosea (Hos 1:1) and Isaiah (Isa 1:1), Amos worked as a shepherd (Amos 1:1; 2 Kings 3:4) and a "dresser of sycamore figs" (Amos 7:14). Originally from Judea, he was sent to minister as a prophet in the Northern tribes of Israel (Amos 7:15). If he supported his missionary trips towards the North of Israel with his income, it then would be an illustrative case of mission *through* the marketplace (tentmaking or business as mission).

During the exile, Daniel, then a slave in Babylon, rose in rank and power and served God through his administrative skills as prime minister of Babylon and later of Medo-Persia. Daniel's trust in the living God and his privileged rank in the kingdom were the way God revealed himself to Babylonians and Medo-Persians and glorified his name (Dan 1-6). Mordecai and his cousin Esther, who found themselves in exile in the kingdom of Medo-Persians, deserve particular attention here. The former was working at the Gentile king's court while the latter was the queen of the kingdom. They together used their position in the Royal Palace (the marketplace) to serve God's purposes and release Israel from Persian oppression to the glory of God (Esth 2-10).

Even before the fulfilment of Jesus' redemptive mission, God focused on the marketplace because it is the heart of the city and the nation, and he is after nations. A glance at the list of heroes of the faith provided in Hebrews 11 could convince us that it is made of people who received a call *in the marketplace* and fulfilled it *in the marketplace* (Silvoso, 2007:164). None of

them left the marketplace to do ministry elsewhere. The next step explores Jesus's mission in relation to the marketplace.

4.2.2 Jesus and marketplace mission

The Bible is full of stories of Jesus's mission *to*, *within* and *through* the marketplace. But prior to elaborate on his marketplace ministry/mission, it is critical to point out that Jesus was born in the marketplace, grew in business and lived as a businessman. Indeed, Jesus was born in a place of business, the stable of an inn (Luke 2:7), and the angelic worship service to celebrate his birth took place in a nearby feedlot (Luke 2:13-14). According to Silvoso (2006:33), the stable was the equivalent of the modern service station: it was used to provide food (fuel) to the mules and donkeys (vehicles) that rested (parked) there for the night. Seemingly, this was intended to show God's heart for the marketplace, where sinners, the object of his love, spend much of their time. Or it could be that Jesus wanted to get in contact with the heart of the city, the marketplace, from the outset of his earthly life.

Moreover, Jesus grew in a business atmosphere, being a carpenter's son (Matt 13:54-55). As stated earlier, Matthew uses for "carpenter" the Greek word *tekton*, meaning "artificer" or "craftsman". As such, Jesus may have been trained on the job in his father's carpentry workshop and involved in the marketing of the works produced. More importantly, Jesus lived as a businessman, that is, as a craftsman like his earthly father. Mark 6:3 stipulates: "Isn't this the *carpenter*? … Aren't his sisters here with us? And they took offence at him." (emphasis added) Jesus' neighbours recognised and described him not forcedly as a Saviour, but at least as a carpenter (craftsman). Silvoso (2006:35) comments that it was not hard for these neighbours to see Jesus as a businessman (craftsman or carpenter) since many of them may have engaged his professional services and purchased products made by his hands. Or since they could not accept a local businessman as credible in spiritual matters.

Therefore, Jesus was not an occasional businessman, but rather a professional, an established one. This means that by the time of his baptism, he had been working at his profession at least twenty years. Carpentry was not a hobby for Jesus. He has learned a trade to make a living; it was therefore central part of his adult earthly life. According to Jewish tradition, as a rabbi Jesus had to master a trade and exert it honestly to support himself for free teaching ministry (Silvoso, 2006:35-36).

Not only was Jesus a businessman, but he also worked in the marketplace and was continually engaged in marketplace mission. He called most of his disciples from the marketplace. For instance, Matthew was a tax collector (Matt 9:9-13); Peter and his brother Andrew and the sons of Zebedee (James and John) came from their respective "Family Fishing Businesses" (Matt 4:17-22, Luke 5:1-11). During his ministry, he continually and repeatedly engaged the marketplace: he

taught there and set many of his parables there. Silvoso (2007:164-167; 2006:37) provided a relevant record of Jesus' marketplace-related parables and teachings as displayed in Table 4.1 below.

Table 4.1 Marketplace-related parables and teachings

THEMES OF PARABLES OR TEACHINGS	BIBLE REFERENCE
Construction	Matthew 7:24-27
Wine making	Luke 5:37-38
Farming	Mark 4:2-20
Treasure hunting	Matthew 13:44
Ranching	Matthew 18:12-14
Management and labour	Matthew 20:1-16
Family-owned business	Matthew 21:28-31
Hostile takeovers	Luke 20:9-19
Return on investments	Matthew 25:14-30
Futures market	Luke 12:16-21
Crop yield	Mark 13:27-32
Management criteria	Luke 12:35-48
The value of research	Luke 14:24-35
Misuse of money and bankruptcy	Luke 15:11-16
The advantage of leverage	Luke 16:1-13
Venture capital in high-risk situations	Luke 19:11-27

Source: adapted from Silvoso (2007:164-165)

Theologically speaking, the marketplace as the heart of cities and nations is one of the reasons why Jesus came to earth. In the light of Luke 19:10, Christians understand that Jesus came to save or redeem what was lost. In this regard, as stated earlier, Silvoso's (2007:53) contribution is significant as it sheds light on three distinct losses human beings underwent in the Garden when sin first entered the world (Genesis 3). This does not mean that these three losses are the only ones that Jesus redeemed. According to Colossians 1:20 and Ephesians 1:7-10, Jesus redeemed everything that was lost. Firstly, in the Garden, mankind's direct and intimate relationship with God was lost. As a result of the original sin, Adam and Eve, and all the humanity through them, were barred from dwelling in his presence. Secondly, the harmonious relationship between men and women was ruined, specifically in terms of marriage because after the Fall Adam and Eve were no longer able to walk and work as full partners. The third loss in the Garden was about the marketplace, the heart of cities and nations (business, government, politics, education, etc.) that the Fall seriously affected and even corrupted, as one may realise today.

The good news today is that Jesus completely redeemed everything lost, as John 19:30 attests. However, the redeeming of the marketplace seems particularly critical in the eyes of the Lord Jesus because it is the decisive factor in transforming cities, nations and the world. The marketplace, the most vital component of cities and nations, first needs transformation. For this reason, the recruitment by Jesus of marketplace people who were not members of any religious organisation was intentional (Silvoso, 2006:50). Indeed, Jesus intended to recruit people from the marketplace to be the backbone of his redemptive movement because the marketplace incorporates cultural institutions and systems that define and give life to the metropolis. His main objective was to create a new social engine – the church – that should be an expanding movement rather than a monument to be gazed at, the counterculture rather than a subculture. Merriam-Webster's Collegiate Dictionary defines counterculture as "a culture with values and mores that run counter to those of established society" (Mish, 2014:285). People in a subculture are satisfied with surviving under the dominant culture, while those in a counterculture have as their unrecoverable objective to debunk and replace it (Silvoso, 2006:50).

It follows from the above that the Great Commission is basically about discipling, baptising and teaching entire nations, not just people. This is clear in Matthew 28:18-20:

> … All authority in heaven and on earth has been given to me. Therefore go and *make disciples* of all nations*, baptizing* them in the name of the Father and of the Son and of the Holy Spirit, and *teaching* them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.[52]

Therefore, unlike the contemporary perspective, the ultimate goal of the Great Commission is not simply making disciples of individuals, but also disciplining nations. Jesus' mission on earth was not only to redeem individuals but also to bring people groups and nations to himself (Rev 21:24-27). Unless Christians become "disciples' makers" of nations, it will be hard for them to reclaim the marketplace Jesus fully redeemed twenty thousand years ago, and worship God with their marketplace vocations. The reclaiming of the marketplace by Jesus' followers, is a prerequisite for transforming cities and nations.

After considering believers' view on marketplace mission in the Old Testament and the inter-testamentary period, the study proceeds to the next point to explore how disciples in the New Testament in turn perceived marketplace mission in their time.

4.2.3 New Testament disciples and marketplace mission

When it comes to considering New Testament disciples' view as to marketplace mission, it is important to recall a bit how the church came into existence. When the day of Pentecost came,

[52] New International Version (NIV), emphasis added.

the church did not start inside a religious building such as a temple or synagogue, or even in the upper room of a private home (inside four walls). Rather, the church was born on the adjoining streets on the first sermon of Peter, and thousands of people believed in Jesus, the Messiah (Acts 1:12-2:47). The choice of a secular venue for the gestation of the church is instrumental and must not be overlooked. Silvoso (2006:97) takes this historical detail seriously when he states: “As long as we believe that the church was born between four walls, we will always need four walls to have a church.” Such a misconception inevitably reduces the church to a monument, rather than shifting it into a movement. This misconception reduces the church to a couple of hours on Sunday inside a building and leaves the other 165 hours (if not more) in the week to be lived *outside* of it. The life in the Early Church strongly contrasted with this case (Acts 2:42, 46).

Besides Jesus, the first-century disciples – most of which were entrusted with the writing of the Gospel and epistles (Christianity’s most foundational documents) – were active in the marketplace. Luke was a medical doctor (Col 4:14) and Matthew a tax collector (Mark 2:14), while Peter, Andrew and James were partners in food enterprise (Luke 5:1-11). Barnabas was a landowner. Paul who later joined the disciples’ team was a rabi (Acts 9:1-16) but was not a stranger to the marketplace because he was a tentmaker, often occasional partner with two other tentmakers, Aquilas and Priscilla. Furthermore, 2 Thessalonians 3:8 is a useful biblical reference of Paul and his ministry team’s secular work while ministering in the world. Dorcas was probably from the seamstress industry (Acts 9:36-39) and Lydia was a dealer in purple cloths (Acts 16:13-15). To cite a few.

Therefore, New Testament marketplace Christians did not see working in the marketplace and ministering in the church as mutually exclusive activities. They made the marketplace the focus of their ministry endeavours as their daily occupations usually took them there. As they were exerting their “secular” work, they found it natural to present the gospel to people they met. They felt that they were approved as such by God who commissioned them to disciple nations, and they could minister with confidence and boldness, reclaiming by their missionary commitment the marketplace, the heart of cities and nations. As a result, it was said of them that they had turned the whole world upside down (Acts 17:5-6; 19:8-29). This was convincing evidence that the Early Church was a counterculture – not a subculture – that brought impressive transformation in cities and nations.

They also felt approved by God in virtue of the miracles and wonders he performed in the marketplace, supporting their witness. Indeed, as Silvoso (2006:16, 102-105) points out, 39 out of 40 extraordinary manifestations of God’s power recorded in Acts occurred in the marketplace. The miracle alone was performed in a religious venue: the healing of the lame man at the temple gate of Jerusalem (Acts 3:1-11). The following subsection addresses some examples of marketplace Christians beyond postbiblical history.

4.2.4 Christians and marketplace mission during and beyond the postbiblical era

The preceding chapter referred to some contemporary Christians who entered the arena of marketplace mission/ministry. The reader will find in this subsection some further information about missionaries who spread the Gospel using their proper income.

The postbiblical history of the church and mission is full of faithful in Christ and explorers who perceived the intimate, biblically sound relationship between mission and marketplace. For centuries, after Paul's mission journeys, Christians carried the Gospel worldwide, not based on donor support but on their ability to work and earn their way (Johnson, 2009:175). Notable examples include the controversial Nestorians, who entered China probably as early as the fifth century, as traders more than missionaries. Marco Polo (1254-1323) is also worth mentioning. He was a Roman Catholic explorer and tradesman who established the Silk Road and carried the Gospel to Cathay (China). Christopher Colomb (1451-1506) was a Roman Catholic explorer, cartographer and sailing master, who desired to extend the faith to the Indian people, discovered the New Word and brought the Gospel to its shores. Francis Xavier (1506-1552) was a Jesuit missionary to Japan who supported himself by the silk trade. William Wilberforce (1759-1833), a British statesman and devout Christian, abolished his nation's slave trade. The Moravians (from 1727), under the leadership of Count von Zinzendorf (1700-1760), took the Gospel and holistic ministry from Germany to the West Indies, Labrador, Surinam, Africa and America through a variety of businesses.

Two other business-missionary enterprises deserve to be added to this list. Firstly, William Carey (1761-1834), a shoe cobbler who is known as the father of the modern mission movement. He was sent from England to India as a self-supporting missionary businessman and served there his entire life. Secondly, the Swiss Basel Mission (1815) who established missionary trading companies in Africa and India under the leadership of Christian Friedrich Spittler (1792-1867) and John Haller, a master weaver.

To all these may be added Dwight L. Moody, Robert Speer and John R. Mott, who sent over twenty thousand student volunteers into the mission field. Finally, one may mention Charles Fuller, a layperson whose passion was to reach laypeople with the Gospel through evangelistic radio programme; Johnson C. Neal, a banker and lawyer; Frecia, a commercial real estate broker; Ross King, an agriculturalist; Martha King (teacher); Richard Halle (Certified Public Accountant); Kelly Hale (a homemaker); and Ellis Bush and Becky Bush (both teachers and musicians).

The next point to deal with biblical and theological bases for the doctrine of priesthood of all believers.

4.3 Biblical and theological roots of the doctrine of the universal priesthood

Any discussion of biblical and theological foundations for the marketplace mission would be incomplete without a brief reference to the doctrine of the priesthood of all believers, also termed the doctrine of universal priesthood. The doctrine is so critical to the entire Reformation and its theology, the evangelical believers and their vocations, marketplace mission and its cause, that not to discuss it even briefly would make this study incomplete.

4.3.1 Definition of the concept

For centuries, the doctrine of the priesthood of all believers has been defined in various ways and has persisted as a perennial topic of theological discussion in almost every era. Diverse understandings of its exact meaning subsist even in the churches that accept the doctrine of universal priesthood. When considered in its simplest form, the principle of the priesthood of all believers means that all believers are priests. That means every Christian is qualified to stand before God without needing a human or human-made "go-between" (Johnson, 2009:178). The implication is that every believer, either lay or cleric and no matter the sex, has full privilege of entrance into God's presence to serve him, regardless of his or her calling.

4.3.2 Biblical and historical perspective on the doctrine

The doctrine of the priesthood of all believers has developed over the centuries in impressive ways that have shaped not only the overall doctrine but also the church itself and its relationship to the faithful. This situation has had considerable implications for the laity-driven marketplace mission/ministry, because the doctrine and its biblical history provide key scriptural authority for lay mission *to*, *within* and *through* the marketplace. For the sake of this study, the history of the doctrine is analysed under biblical epochs: the Old Testament covenant and the New Testament covenant.

4.3.2.1 In the Old Testament covenant

The most basic and well-known text of the Old Testament that holds the doctrine of universal priesthood is doubtless Exodus 19:5-6. This passage records God's covenant with his people through Moses. In this covenant God says: "Now then, if you will indeed obey My voice and keep My covenant, then you shall be My possession among all the peoples, for all the earth is Mine; and *you shall be to Me a kingdom of priests and a holy nation* ..." [53] This passage expresses the exact vision God intended to accomplish for his people.

[53] New American Standard Bible (NASB); emphasis added.

Two things are worth saying regarding the text. Firstly, the word “priests” is in the plural, meaning not only a collective priesthood but also an individual priesthood of every citizen of Israel. Secondly, the word “priests” (in plural) seems to be rationally linked to the words “kingdom” and even “nation”. The rationale for “priests-nation” or “priest-nation” is so striking that the doctrine of individual priesthood becomes obvious. However, although Israel agreed to the covenant, they never fulfilled it and thus failed in their priesthood. Therefore, God delayed the fulfilment of the covenant for all his people. In contrast, he set aside one of the twelve Jewish tribes, the Levites, as a tribe of priests until the advent of the new covenant.

Under this old Mosaic Covenant, the priests functioned primarily as the intermediary, the mediator between God and his people. The Incarnation and establishment of the new covenant through Jesus Christ abolished these notions.

4.3.2.2 In the New Testament covenant

Many centuries later, God set a new covenant with his people through his Son, Jesus Christ. In the light of Hebrews 9:1-10:17, Jesus Christ was sent on earth to be the perfect sacrificial lamb and offer his blood as atonement for the sins of Israel and all nations (peoples). Jesus was to be both the guarantor and the new mediator of the new covenant between God and his people and to be the new high priest, replacing the former Levitical priesthood for all times (Johnson, 2009:179).

The universal nature of the priesthood in the new covenant is obvious in two primary groups of biblical texts. The first group is 1 Peter 2:5, 9:

> …you also, like living stones, are being built into a spiritual house *to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ* … But *you are a chosen people, a royal priesthood*, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.[54]

If Peter addressed his letter to God’s elects who were scattered abroad (1 Pet 1:1), and if these elects were those who are called the royal priesthood (v. 9) intended to offer spiritual sacrifices to God (v. 5), there would then be no doubt that both individual and collective priesthood is implied in this passage.

The second group is Revelation 1:6; 5:9-10; 20:6:

> … and *has made us to be a kingdom and priests to serve his God and Father* – to him be glory and power for ever! Amen … And they sang a new song: ‘you are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God

[54] NIV; emphasis added.

> from every tribe and language and people and nation. *You have made them to be a kingdom and priests to serve our God*, and they will reign on the earth.' … Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but *they will be priests of God and of Christ and will reign with him for a thousand years*.[55]

In this passage, the word "priests" is in the plural form as in the previous text of Exodus 19:5-6. Therefore, one may assume that the priesthood is as individual as collective. While under the Old Testament covenant priests were principally the intermediary, the mediator between God and his people, in the New Testament covenant, all the believers have become priests and the notion of representation in the Lord's presence has become obsolete.

The doctrine of the universal priesthood had a central place in the Early Church until the middle of the second century, when the sacred-secular divide (SSD) in the form of the clergy-laity divide permeated the core of the church, and the word "bishop" came to refer strictly to a chief presbyter or elder in a locality (Couch, 1999:156; Mananga, 2020:76; Zatel, 2013:132). The clergy went on marginalising the principle of the priesthood of all believers. The marginalisation of this doctrine continued to escalate with the rise of clericalism over the centuries preceding the Reformation.

4.3.2.3 During the Protestant Reformation

The recovery of the principle of the universal priesthood of the Early Church happened with the Reformation in the 16th century. Although many names are associated with the Protestant Reformation, none is more identified with it than Martin Luther. Johnson (2009:181) reports that Luther's most significant contribution to Protestant ecclesiology was his doctrine of the priesthood of all believers. The essence of the doctrine could be summarised in one sentence as follows: "Every Christian is someone else's priest, and we are all priests to one another". In the eyes of some observers, the doctrine of the priesthood of all believers is the basic doctrine that underlies Luther's teachings on the seven outward "marks" of the true church.

The time of this doctrine recovery did not last long because of the professionalisation emphasised during the Enlightenment, which emerged towards the end of the Reformation and spanned about two centuries and blossomed in the 18th century (Du Preez *et al.*, 2014:6).

4.3.3 Biblical and theological foundations for the abolition of the laity-clergy divide

The above discussion of the biblical and historical perspective on the principle of the universal priesthood (see section 4.3.2) may prompt someone to ask whether the laity – those in the pews, those in the world of work – can serve the Lord Jesus Christ as faithfully and meaningfully in their "secular" positions as those in pulpits, those in ecclesiastical robes and those on the traditional,

[55] NIV; emphasis added.

church-sanctioned mission field. In other words, the discussion leaves room for the question of whether the call to the marketplace by Christ is the same as the call to be a full-time and paid pastor or missionary. This shows how the doctrine of the priesthood of all believers and the issue of clergy-laity split correlate. For the Early Church, and in Reformers' view, the universal priesthood obliterates the clergy-laity divide. Some biblical and theological evidences are provided next.

4.3.3.1 The church as people without laity

In common parlance, layperson and laity have generally negative connotations. Laity is a pejorative term that is synonymous with such terms as amateur, unqualified, unprofessional and passive (Johnson, 2009:182). Depending on the specific church context, "lay" is defined by "function" (does not administer the world of God and sacraments), by "status" (does not bear the title of "reverend"), by "location" (serves primarily in the world), by "education" (is not missiologically/theologically trained), by "remuneration" (is not full-time and paid) and by "lifestyle" (is not religious but has a secular job to earn a living), mostly in terms of negatives (Stevens, 2000:24-25).

For many denominations, laypersons are either administrative and financial assistants or operations managers to the pastor rather than the other way around. In the DRC (the immediate research context of this study), some trustful laypersons become secretaries in charge of the pastor's personal, familial and relational affairs. Moreover, the way laypersons are considered dictates hierarchies in churches. For instance, some African Protestant churches have their hierarchies as follows: the cross-cultural missionary comes at the top, followed by parish pastors, then youth workers and parachurch ministers (e.g., seminar professors); and in descending order of religious value – below the clergy-laity divide – are people-helping professionals (e.g., teachers, doctors, nurses), tradespeople, business people, politicians, lawyers and so on.

The present-day church features a split between its members. There are two groups of people in the church: the laity who receive the ministry and the clergy who give it. But when one enters the world of the New Testament, he or she may find only one people, the true *laos* of God, with leaders among the people (Stevens, 2000:26). In other words, the notion of the laity, as known nowadays, is abolished and inexistent in the New Testament period.

The New Testament authors rejected two disparaging "laity" words available to depict the people of God under the new covenant. The first was the Greek word *laikos*, "belonging to the common people". It is used nowhere in the New Testament. As per Stevens (2000:27), Clement of Rome was the one who coined the term at the end of the first century. He used "layman" (*laikos*) in his letter to the Corinthians to describe the place of the laity in worship when the presbyters were deprived of their functions. However, Alexandre Faivre (1990:15-24), Stevens (2000:48) and

zatel's (2013:132) research results have attested that the term *laikos* used for clergy-laity distinction originated from secular management models, professional-lay analogies and the tendency to deal with outside threats by increasing central government. The term also resulted from the search for conformity with the military and the polis systems. Therefore, the Scripture does not use *laikos* to describe a second-class, untrained and unequipped Christian.

The second Greek word for laity that the New Testament authors did not use, was *idiōtēs*, the Greek root of the English word "idiot". This word is never used by an inspired Apostle to describe Christians. According to Mounce (2006:357, 840), the author of Acts used this Greek term in Acts 4:13, while expressing the amazement of the Jewish Sanhedrin's members at the preaching of these "unschooled, ordinary people" (*idiōtai*) whom Peter and John were. Likewise, 1 Corinthians 14:16, 23, 24 uses the word *idiōtēs* to describe the person from outside the church who comes into a Christian meeting uninitiated and cannot understand what is going on. Here *idiōtēs* refers to the people who are not yet Christians (Mounce, 2006:520, 840).

Therefore, neither of the available negative words – *laikos* and *idiōtēs* – is used to describe ordinary Christians. Both words are absent in the New Testament. In this view, the church is people without these connotations of laity. Likewise, the church is made of people without clergy.

4.3.3.2 The church as people without clergy

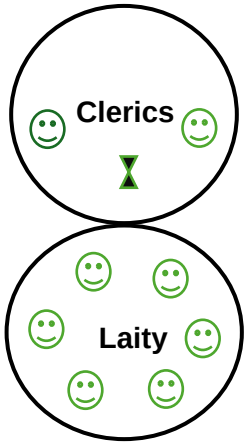
In common speech, one uses the term "clergy" in a pejorative sense to describe a religious official, a member of a religious order, or a pastoral leader of a church or denomination. According to Stevens (2000:31), four dimensions are implied in the contemporary concept of clergy. The first dimension is the *vacarious* function; meaning that service is representatively rendered not only on behalf of, but instead of the people. The second dimension is the *ontological* difference, usually associated with absolute ordination. In other words, a person becomes a priest or pastor by ordination and not by character; therefore, a cleric cannot resign from ministry. The third dimension is the *sacramental* function, which since Cyprian (AD 200-258) inspired the routine use of the term *sacerdos* for the bishop "leaning heavily on the image of the priesthood in the Mosaic covenant". The last dimension is the *professional* status, which involves a quasi-unique function with social significance, specialised and interchangeable functions, and the assumption that a well-trained professional can do it better than an amateur or a volunteer.

Based on these assumptions, various definitions of clergy have been suggested. One unacceptable definition is that clergy means leaders who earn their living by the gospel or who engage in religious service for remuneration (Stevens, 2000:31). But one cannot find out in the New Testament such distinctions ascribed to, or connotations of, the term clergy. They have no Scriptural foundation, so the Early Church rejected or abolished them.

4.3.3.3 Misunderstanding of the concepts clergy and laity and implications

Not only has this misunderstanding of laity and clergy raised great confusion among Christians worldwide, but it has also nurtured permanent tension between the clergy and the laity in many Christian traditions, denominations and churches, on the mission field and especially in marketplace mission/ministry. As a result, over almost all its history, the church has been unreasonably composed of two categories: ministers and those who are not (see Figure 4.1 below). Ministry has been thus defined as what a pastor does, not in terms of being servants of God and God's purposes in the marketplace, the church, the home, the school or professional office (Stevens, 2000:6). Being committed to "the God's work" means becoming a pastor or professional missionary, not being co-workers with God in his creating, sustaining, redeeming, and consummating work in both the church and the world.

Figure 4.1 Contemporary church view



4.3.3.4 The abolition of laity and clergy in the light of Ephesians 4:1-16

A critical study of Ephesians 4:1-16 would naturally evidence the abolition of the words "laity" and "clergy". It is worth taking a little time to briefly examine this crucial passage to draw useful implications, without devoting much time to a classic exegesis.

This pericope showcases what an equipping church looks like. Ephesians 4:1 is the watershed of the whole book. From this summit, Paul looks back through chapters 1-3 (making up the first half on doctrine and *kērygma*). These chapters remind Christians *who they are* and anticipate chapters 4-6 (constituting the second half on duty and *didachē*) where they learn *what they are to do* about who they are. The first verse 1 speaks of the calling or vocation to which every Christian has been called. Every disciple has been called to be Jesus' disciple and so to serve in God's kingdom, which is the "one hope" to which Christians have been "called" (v. 4). Therefore

basically, there is no clergy-laity distinction: all are called of God. The “secret (or personal) call” of the preacher, pastor or missionary does not make him or her more called than the engineer or doctor. The community of all the saints together is the clergy appointed by God for a ministry to and for the world (Stevens, 2002:29). God intended the unity of calling for all his disciples to abolish the clergy-laity split.

The following verses inform that the church unity is performed not despite diversity, but because of it. Ephesians 4:1-16 moves proceeds thematically from “one calling” (v. 1) to “many” expressions of grace (v. 7) and “many” gifts for ministry (v.11) and ties these all to the “one” common goal of maturity in Christ (v.13). simply put, every member of the body is indispensable. Only as ‘each part does its work” (v. 16) can the body grow and attain its goal of maturity and unity in Christ. To this end, grace has been given to each other (v. 7). Each Christian “becomes” a minister of the grace that he has been given for the sake of the church. In receiving the grace (gift) of Christ Christians become “ministers”. They do not “have” a ministry; they “are” one ministry. The unity of ministry is a fatal blow to the clergy-laity distinction.

Ephesians 4:16 is particularly critical. The word “joints” or “ligaments” in this verse does not mean certain body members have the special charisma to make all the connections for others. Rather Paul is saying that every body member “in his or her contact with other members” supplies something the body needs. This denotes the unity in common life, which requires that the church must be structured for relationships. This unity through solid and close relationships abolishes the clergy-laity dichotomy.

The climax of the whole pericope is the goal of equipping for ministry. Verse 13 is clear about the goal: the maturity of individuals and the whole church, regardless of the gifts one has been given. Each Christian must do its work to attain that common goal. That is the call for unity in purpose.

To sum up, the discovery of the theme of unity – unity in calling, unity in ministry, unity in common life and unity in purpose – provides the theological setting for the heart of equipping. This theme of Ephesians 4 suggests that Christians are to be concerned not merely with individual members but with the whole environment of the local church, which environment itself should communicate that the whole body together has clerical status. The theme also suggests the change in the clergy's role. Altogether, the pastor is seen primarily as a teacher/ caregiver with four major roles: the teacher of doctrinal tradition, a caregiver, a public symbol of the sacred, and a presider over church’s rites (e.g., baptism, nuptial blessing, Lord’s Supper), and this has a lot weaken the church over the centuries. Now it is imperious that the clergy moves from the role of “teacher/caregiver” to that of an “equipping leader, from a “dependency model” to an “equipping model” and from pastor-centred” to “people-centred” ministry (Johnson, 2009:183-184). The pastor or minister is called not primarily to “do the work of ministry” but to “equip” the saints for

the ministry leapt off the pericope at hand (Eph 4:11-12) (Stevens, 2002:9). Accordingly, the role of the laity would also be drastically altered as it moves boldly towards the empowered, servant leadership advocated and modelled by Jesus (Johnson, 2009:184).

4.3.3.5 The church as ministering people of God

The above misunderstandings of the terms "laity" and "clergy" are expected to be eliminated from any orthodox Protestant circles. Nonetheless, the New Testament refers to these terms in a sound and appropriate way. As per Stevens (2000:5, 29), "Laity" in its proper New Testament sense derives from the Greek word *λαός* (*laos*), which originally meant "the crowd" and "the people as a nation". It was employed in the Greek translation of the Old Testament (LXX) as the universal designation for "the people of God" translating the Hebrew *am*. As per Mounce (2006:854), the Bible uses this Greek word *λαός* (*laos*) 142 times, meaning successively (1) "a body of people, a concourse of people" or "a multitude" (e.g., Matt 27:25; Luke 8:47); (2) "the common people" (Matt 26:5); (3) "a people, nation" (Matt 2:4; Luke 3:32; Tit 2:14). At the Jerusalem conference in Acts 15, James referred to a people (*laon* in Greek) taken from Gentiles for God's purpose (Acts 15:14). In the light of Peter's account and James' explanation, common sense suggests that "this word *laon* be translated 'laity', but to do so we would need to reinvent the word" since it does no longer mean "untrained" or "ordinary" (Stevens, 2000:29-31). Rather, it refers to "the people of God"- a truly extraordinary people – just like in Acts 11:12.

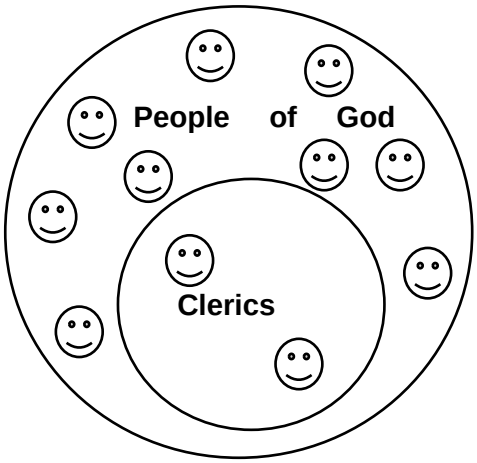
Taken in this biblical sense, *laos* (or even *laon*) is the term of great honour (no longer a pejorative concept) denoting the enormous privilege and mission of the entire people of God (1 Pet 2:9; Exod 19:5). The term "laity" here is synonymous with being chosen of God, a full partner in the ministry, special, respected and filled with dignity and honour in Scripture (Johnson, 2009:182).

In the same vein, the world "clergy" derives from the Greek word *κληρος* (*klēros*), which means the "appointed or endowed" ones. It is employed in Scripture not for the leaders of the people but for the whole people (Stevens, 2000:5). The term originally means a "lot", "share" or "portion" assigned to someone" and was used in the Old Testament for the inheritance in the promised land. This term is transferred to the New Testament from the Greek translation of the Old Testament. Peter and John allude to this term to let Simon the magician know that he has "no part or share (*klēros*) in his ministry because your heart is not right before God" (Acts 8:21; cf. Deut 12:12). However, there is something new in Christ. All Christians now share the Old Testament inheritance. In Acts 26:18 (cf. Gal 3:29; Col 1:12), Jesus speaking to Paul refers to the Greek word *klēron* ("place") (Mounce, 2006:849).

In no situation, the apostles used this term to describe appointment to an ecclesiastical office, as was the case much later. As Alexander Faivre (1990:23) shows, laypersons can only exist when they have an opposite against which they can define themselves, and until the second century,

there was no such opposite. The church in the New Testament has no “laypersons” in the usual sense of that word and is full of “clergy” in the true meaning of the word.

Figure 4.2 New Testament church view



This section has theologically evidenced that the church is “people without laity-clergy distinction” and “ministering people of God”. Not only has the misunderstanding of laity and clergy raised great confusion among Christians worldwide, but it has also nurtured permanent tension between the clergy and the laity in many Christian traditions, denominations and churches, on the mission field and especially in marketplace mission/ministry. Furthermore, the conclusion drawn from the preceding study of Ephesians 4:1-16, was that God affirms the unity for all believers in calling, ministry, common life and purpose, implying that the whole body of Christ together has clerical status. The implication is that the doctrine of the distinction between the laity and clergy deserves to be abolished because unbiblical. The next step deals with what the Bible teaches about marketplace missiology.

4.4 A theological study of marketplace missiology: towards a biblical teaching

4.4.1 Introduction

The biblical study under consideration referred to Kevin Smith’s (2008:196-201) framework called “Alternate Design for a Theological Study” to bring out the biblical teaching on marketplace missiology. It consisted of a simplified biblical study of one key biblical text (the anchor text). A thorough survey of other relevant earlier texts informed this biblical study. Analysed in step with the anchor, these earlier texts provided the “informing theology”. Subsequent (later) biblical passages were studied to elucidate or develop the theme of the anchor text. They thus supplied the “developing theology”. The whole biblical analysis resulted in a discussion of the contemporary significance of the biblical teaching (doctrinal truths) at either doctrinal or practical

level. The reason for choosing Smith's method is simple: it allows multiple texts to be handled more narrowly than the basic design might be. This biblical approach was also appropriate for the so-limited scope and the specific nature of the study, which was more interdisciplinary than strictly biblical-theological.

Smith's method was carried out in four major steps: (1) the informing theology that identified and analysed relevant passages of Scripture and summarised the overall teaching, (2) a biblical study of the anchor text as the heart of the theological analysis, (3) the developing theology and (4) the significance for today's Christians.

4.4.2 The informing theology

This was where antecedent passages of Scripture were briefly studied to articulate the theology informing the main (anchor) text. This involved two steps: (1) identifying and analysing relevant texts and (2) summarising the related teaching on marketplace missiology.

4.4.2.1 Identification and analysis of relevant texts

Five passages of the Scripture were concisely studied in the following order: Genesis 1:27-28 and Genesis 2:8-15; Genesis 3:7-19. These biblical texts reflect important aspects of marketplace missiology that authors dealt with in their research works discussed in the preceding chapter. The delimitation of different pericopes (units to be studied) obeyed the "form-content criterion" applicable to the study of the Old Testament genres as developed by Pazmiño (2009:64-68).

4.4.2.2 Gen 1:27-28 and Genesis 2:8-15

The first chapter of Genesis offers a fair day-by-day chronology of the creational sequence of the specific elements, which are the building blocks on which the marketplace is built. As part of the creation, the marketplace (the Eden Garden) is understood as the place of material, intellectual and spiritual exchange. Likewise, these first chapters of Genesis consider the relevance of each of these elements to human economic activity.

When it comes to the creation of human beings, Genesis 1:26-27 declares: "… So *God created man in his own image*, in the image of God he created him; *male and female* he created them."[56] God created humankind ('*âdâm*) in his own image, the aspects of which are innumerable and in part unfathomable. To reflect his likeness, God imparted to human being some of his divine traits relevant to marketplace functions, including self-awareness, rationality, emotion and especially creativity. These traits can occur as rational thought and connect ideas or material realities to convey emotive sensibilities or solve problems. Of great importance is the fact that these divine

[56] NIV; emphasis added.

traits (God's image) have been imparted to both the male (*ich*) and the female (*icha*). This points to the egalitarian value and dignity and means that the treatment of women, inside and outside the marketplace, ought not to be different from that of men; they both received from God qualities for being performant even in the workplace, regardless of their sexes. The egalitarian value does not mean that there is no real difference between men and women. The differences between men and women are not accidents. Since God created them, the differences are good and meaningful (David Guzik's *Enduring Word Commentary* in Meyers, 2021).

In Genesis 1:28, one finds what is called a "Cultural Mandate/Mission", "Creational Mandate/Mission" or even "Stewardship Mandate/Mission" given to mankind. God commands humankind to be fruitful (*pārāh*), to increase or multiply (*rābāh*), to fill the earth by moving out geographically (*mālē'* or *mālā'*) and to subdue it (*kābash*). Through this cultural mandate, God assigned to Adam and Eve, and to all human beings, important work (mission) whereby they were to serve his purposes and participate in his mission on earth. Adam and Eve's work in the Garden of Eden can be seen as a metaphor for all work known today as a calling/vocation from God (engineer, teacher, doctor, politician, government member, household man or woman, footballer, pastor, missionary, etc.).

When one scrutinises Genesis 1:27-28 and tries to connect them to Genesis 2:4-9, it becomes clear that God created Adam and Eve – and thus all humankind – to be stewards of God's creation through their work (understood here as their calling or vocation). Genesis 1:28-30 is therefore mankind's purpose and permission to engage the world. Interestingly, one may notice how this humankind's purpose is perfectly bound with his identity of the "image of God" (Genesis, 1:26-27). Therefore, being in the image of God refers not only to *who we are* but also to *what we are created to do*. This verse 28 sheds light on the very nature of the Cultural Mandate/Mission given to mankind: man and woman are held responsible for God's mission *within* and *through* the marketplace (represented in Genesis by the Garden of Eden) as a dominant institution. This is the starting point of the marketplace mission in the biblical account.

Genesis 2:8-15 inaugurates the placement of man by God in the Garden of Eden newly planted, from where all the biblical account of man unfolded numerous centuries later. The verses 9-14 describe the good living and working conditions in the Garden of Eden: beautiful trees that were good for food; the tree of life and the tree of the knowledge of good and evil; a river that flowed from Eden and watered the Garden and then separated and became four; pure gold, a kind of expensive perfume and onyx in the country of Havilah. In a practical, workable manner, the Garden (and the whole earth) is both humankind's habitat and the primary means of production, conducive to supporting human life and thereby facilitating the purposes of God. This means that the marketplace is part of creation and an institution of God himself.

Of great interest is verse 15, which highlights the functional roles of mankind as part of the created order. These are to *work* (ʻābad) and to *keep* (*shāmar*) or to care for the Garden. Put another way, Adam and Eve (and all humankind) were called to be "keepers of the earth, keepers of the family, keepers of culture and civilisation" (Stevens, 2002:94). These roles are divine appointments and, with the introduction of Eve as *ʻezer* (Gen 2:18-24), serve as the launch point of the marketplace (economic) foundation. Adam and Eve's attributions in the Garden of Eden are central to understanding the economic nature of the creation narrative. Nonetheless, remarkably, there is no overt command to till and keep the Garden as they are to fill the earth or avoid the tree of the knowledge of good and evil. The reason is simple: working with and stewarding the earth are part of what human beings were created to be and before sin corrupted his faculties, would have as natural as breathing, something he does without conscious thought.

4.4.2.3 Genesis 3:6-19

Genesis 3 is a biblical record of the Fall of Adam and Eve and thus of all humanity. Genesis 3:16-19 talks about the direct implications of the Fall for humankind. As a reminder, before the Fall, God established four foundational relationships for each person: a relationship with God, with self, with others and with the rest of the creation (Corbett & Fikkert, 2009:57). These relationships are the building blocks for all of life. When they function properly, humans experience the fullness of life that God intended because they are being what God created them to be.

However, with the entrance of sin into the world through Adam and Eve (vv. 6-7), these relationships became distorted. Their relationship with God was damaged (vv. 9-10), their relationship with self was marred (v. 7, 10), their relationship with others was broken (v. 12) and their relationship with the rest of creation (including the marketplace) was distorted as God cursed the ground and the childbearing process (vv. 16-19). The Fall seriously affected the marketplace as a dominant institution of creation. The privileged relationship with the world of work was somewhat "lost". For instance, the business sector was impaled when the ground ceased to yield bountiful fruit, forcing the man to trade the sweat of his brow for the fruit of the land. The government dimension was negatively impacted because rebellion impregnated the creation, making man's rule an ongoing challenge. God-inspired education was interrupted when God stopped coming down in the cool afternoon to instruct and fellowship with his creatures.

Therefore, Adam and Eve (all humankind with them) failed to keep the cultural mandate. This is central to the understanding of the Great Commission that was still to come. This does not mean that work is a result of Fall; it is rather good for God who commanded it before the Fall. The Cultural Mandate/Mission was no longer nullified at all; God restated it to Noah after the flood (Gen 8:15-9:17).

4.4.2.4 Matthew 28:18-20: Jesus' paradigm of marketplace missiology

This is the passage where the "Great Commission" was given to Jesus' disciples. Verse 18 of chapter 28 provides a Greek word that has a bearing on the meaning of the pericope under study. This word is *ἐξουσία* (*exousia*). Although having several semantic domains and sub-domains, only those that relate closely to the topic of the pericope are dealt with here. According to Wolvaardt (2009), one of the meanings of *exousia* is "authority to rule" and refers to the right to control or govern over. The second sense is "a means or instrument by which authority is marked or symbolised (symbol of authority). The third is "authority", as one who has the authority to rule or govern (an authority, a ruler or a delegated authority). Fourthly, *exousia* means "control over someone or something". Finally, it implies the power to do something, with or without an additional implication of authority (Wolvaardt, 2009)

Based on the immediate, whole book and canonical contexts, it is obvious that Jesus is not here speaking of the authority he always has as God, or the authority of doing miracles and forgiving sins, which he had and performed before his death and resurrection, but rather the authority that he has been now given as Mediator and God-Man after his passion, death on the cross and resurrection. This authority is about governing all the cosmos (heaven and earth, including the marketplace). Of course, he was King even before, but that kingdom was not yet observable; however, now he was declared and made manifestly both Lord and Christ. This implies that he has "all authority" to rule over the affairs of his church and kingdom (including the marketplace). Therefore, the most suitable meaning is "authority", understood as "one who has the authority to rule or govern". Indeed, the risen Jesus is himself the personified authority; he does not content himself with having a symbol of authority. Similarly, as a Mediator and God-Man, he is no longer content with the power to do something with a supposed added authority or not. The cosmos is from now on under his authority. Further, the God-Man cannot be satisfied with a state of control over part of people or things; he is to rule and govern all the universe, including the marketplace.

It follows that, in emphasising Jesus' authority, the historical author (Matthew) wanted his audience to believe that Jesus had authority enough to give his disciples the Great Commission and encourage them under weakness, contempt and persecution that should await them in their ministry. In a nutshell, Matthew wanted the recipients of his writings to realise that Jesus's authority was the foundation on which the Great Commission relies – especially the marketplace mission.

In verses 19-20 of chapter 28, the word "nations" stems from the Greek word ἐθνη (*ethnē) – in singular* ἐθνος *(ethnos).* It foremost involves "nation" as today's perception of the term – the nation-state. Secondly, as an extended meaning of "nations" (*ethnē*) – occurring only in the plural, and sometimes without τά (the) – may mean "heathen" or "Gentiles", that is, those who do not

belong to the Jewish or Christian faith. Following the context of the Book of Matthew, one may realise that the writer emphasises the world mission and thus the heathen as recipients of the Good News (e.g. Matt 1:1-7; 2:13-15; 5:14; 8:5-13; 15:21-28; 20:1-16; 21:28-32; 22:1-14; 24:14; and so forth). Hence, the term “heathen” or “Gentiles” (corresponding to the modern terms of “people groups”, “unevangelized peoples”) fits better the pericope (Matt 28:19-20) than the term “nations” (nations-states). Accordingly, Jesus’ followers were commanded to make disciples of all these “people groups” or “unevangelised peoples” by baptising and teaching them (v.19). In so doing, they had to hinge upon Lord Jesus’ eternal presence (v. 20).

Nowadays, most people groups are migrating towards cities and even megacities in quest for job or better conditions of life. These cities are no longer predominantly monocultural as they were in the past few decades. Rather, they have almost become multicultural as migrants (in quest for job in these cities) originate from numerous and various ethnicities, nationalities and language groups. For this reason, in today’s context, *ethnē* might also mean cities or megacities, if not modern nations, of which the marketplace is the heart. This understanding of Matthew 28:19-20 is very close to the passage of Acts 1:8, which indicates strategic localisations for global mission, even if they do not suggest a progression movement for mission. Indeed, Jerusalem, Judea, Samaria and the end of the earth correspond respectively to a city, region, nation and other nations. The implication is that the Great Commission is about discipling and transforming nations and their cultures – whose heart is the marketplace – not only people or individuals (Silvoso, 2007:28-29).

Furthermore, it is important to underscore that in the context of the Roman empire, making disciples of all nations was never about sending well-funded missionaries from Rome but rather about the work of peasant migrant marketplace Christians moving from one part of the empire to another and beyond, sharing with their colleagues and neighbours the good news that Jesus – not the violent Caesar – is the Messiah and God. It is for this reason the role of working Christians is central to the fulfilment of the Great Commission and therefore for sustainable transformation of cities and nations.

4.4.2.5 Act 17:16-34: Paul’s paradigm of marketplace missiology

Paul arrived at Athens fleeing the persecution triggered in Berea against him. Athens (current Greece) was a prestigious university city, the cradle of democracy, the philosophical, literary and artistic centre, and the country of Thucydides, Plato and Socrates (Jolly & Switselaar, 1983:561). Once in Athens, his inner being became upset because the city was full of idols. He resolved to help Athenians, whose minds were blinded, by teaching them about the true God. As usual, Paul entered the synagogue where he discussed the word of God with Jews and proselytes. However, he did not just teach in the synagogue; he also started to teach at the marketplace (secular or

neutral space). It is the first time the Book of Acts indicates Paul's teaching at the marketplace. Even in Cyprus, Lystra and Philippi, where he probably did not find a synagogue (religious space), he did not preach the Gospel in a secular space. (There is no indication in the Bible that Paul entered a synagogue in these cities)

Hitherto, Paul's missionary journeys yielded only minimal results compared with his missionary trip to Ephesus. In most cases, discussions with Jews in synagogues resulted in death threats to him and/or his team. Once in Athens, he resolved to preach the word of God both in the synagogue and in neutral spaces termed marketplace. The Greek word for "marketplace" is *ἀγορά* (*agora*), which means a "commercial centre with some places for doing business", or "a place of public resort", or even "street" (cf. *Strong's Hebrew and Greek Dictionaries* in Meyers, 2021; Wolvaardt, 2012). Mounce (2006:789), abounding in the same sense than Meyers and Wolvaardt, reveals that the Greek word *agora* appears eleven times in the Bible, and extends the meaning of the word to "forum", "market-place" and "things said in the market" and "provision". The first public place where Paul mediated the Gospel in Athens looked like a place of public resort where leisurely people assembled to converse, hear the news, etc.

One should note that, as Athens was renowned for its wisdom and learning, it became a place of public resort for philosophers and students from different parts of the then-civilized world. Students, having much leisure time, would be necessarily curious to know what was passing in the world, and would frequently assemble in places of public resort to meet strangers newly come to the city and to tell or hear some new things (v. 21). It looks evident that Athenians made it their only business to tell and hear something new (cf. Adam Clarke's *Commentary on the Bible* in Meyers, 2021).

The second public place, where Paul spoke of Jesus Christ and his resurrection, was termed "Areopagus", from Greek *Αρείος πάγος* (*Areios Pagos*). This was a hill called the "Hill of Ares" (Mars in Latin, the god of war) close to the Acropolis in Athens, associated with an Athenian supreme court of justice,[57] probably located in the marketplace at the foot of the hill, where religious and moral issues were debated (Radmacher, 1997:1853; Wolvaardt, 2012). Indeed, the Apostles' doctrine was different from any Athenians had ever heard. It was strange and thus contrary to their customs and manners. As the doctrine spoke much of the exaltation and glory of Jesus Christ, Athenians (mainly Epicurean and Stoic philosophers) supposed Paul to be a setter forth of strange gods. Therefore, on the authority of the laws, which forbade the introduction of any new deities or modes of worship, he was called before the Areopagus (cf. *Adam Clarke's*

[57] The supreme court of justice was one of the most sacred and reputable courts that had ever existed in the Gentile world. The justice administrated in this court was so strict and impartial that both the plaintiff and defendant departed satisfied with the decision (cf. *Adam Clarke's Commentary on the Bible* in Meyers, 2021).

Commentary on the Bible in Meyers, 2021). In the Supreme Court, Paul delivered a culturally relevant (contextual) message to win some Athenians to Christ (vv. 22-31).

Though some members of the Areopagus mocked the resurrection of Jesus Christ, Paul's address before the Athenian Areopagus was not in vain. Certain men converted, including Dionysius the Areopagite, with a woman called Damaris, and others with them (v. 34). Matthew Henry's *Commentary on the Whole Bible* (cf. Meyers, 2021) attests that these Athenians new converted were persons of quality. As per *Adam Clarke's Commentary on the Bible* (cf. Meyers, 2021), there is no doubt that Dionysius was one of the judges of this great court (Areopagus), but whether the president or not otherwise identified. Thereby, his conversion must have been an acquisition of considerable importance to Christianity, for no person was a judge in the Areopagus who had not borne the office of an archon or been chief governor of the city. None bore the office of a judge in the court who was not of the highest reputation among the people for his intelligence and exemplary conduct. Some writers comment that Dionysius was later the first bishop of Athens, raised to that dignity by Paul himself and even a martyr for truth; and that Damaris was his wife.

If these extra-biblical sources' comments about Dionysius proved true, Paul's diaspora mission to the Athenian marketplace could be one of his most successful missionary journeys. This account of Paul in Athens provides a useful model for marketplace mission – the practical dimension of marketplace missiology – where an outsider enters the marketplace to share the Gospel with and instruct the marketplace insiders. It would be dangerous to judge the impact of Paul's message only by the magnitude of the response (or by the harvest). The reason why the Gospel did not take root there probably lies more in the attitude of the Athenians than in Paul's approach or in what he said (David Guzik's *Enduring Word Commentary* in Meyers, 2021).

4.4.2.6 Synthesis and summary of the overall teaching

The main teaching from the previous relevant texts can be summarised in four points. Firstly, humankind was intended to be "keepers of the earth, keepers of the family, keepers of culture and civilisation". This is the God-given Cultural Mandate to Mankind. By this mandate, man and woman are held responsible for God's mission *within* and *through* the marketplace (represented in Genesis by the Garden of Eden) as a dominant institution. Secondly, as humans fell, they failed to keep the cultural mandate. This does not mean that work is a result of the Fall. Work existed before the Fall and is good for God who commanded it before the Fall. The Cultural Mandate/Mission was not nullified at all; God restated it to Noah after the flood. Thirdly, the Great Commission given to Jesus' followers is about discipling and transforming nations and their cultures – whose heart is the marketplace – not only people or individuals. Finally, Paul's diaspora mission in Athens, especially at the Areopagus, provides a useful model for marketplace mission

– the practical side of marketplace missiology – where an outsider enters the marketplace to share the Gospel with the marketplace insiders and instruct them. Marketplace mission may not necessarily win in terms of the magnitude of response (that is, in terms of the measure of harvest), but rather usually in terms of the quality of the harvest (in terms of leaders/influencers of high quality).

Now that the informing theology about marketplace mission has been articulated from some selected earlier texts of the Scripture, the study can move towards the step of studying the anchor text.

4.4.3 A biblical study of Acts 19:8-10: Paul's paradigm of marketplace missiology

The key to relevant biblical study is the ability to ask the right questions of the text to gain access to the author's intended meaning. Gordon D. Fee (2002:5) submits that good questions fall into two basic categories: questions of content (what is said) and context (why it is said). Contextual questions are of a historical and literary nature. Historical context hints at the historical-sociological-cultural setting of a document/book (e.g., its geography, people, religions, social environment, economy) and the historical situation having occasioned this writing (i.e., why it was written). The questions of content are basically of four kinds: textual criticism (the determination of the actual wording of the author), lexical data (the meaning of words), grammatical data (the relationship of words to one another) and historical-cultural background data (the relationship of words and ideas to the background and culture of the author and readers). Relevant and good biblical study relies on the manner one combinates all these data into a readable presentation.

However, the concern in this subsection is not to present an elaborate exegetical study of the anchor text, as an expert in the New or Old Testament would. Rather, the section is devoted to a noncomplex and abridged, but relevant, biblical reflection intended to decipher some relevant truths or insights related to marketplace missiology from Paul's perspective, likely to inform the discussion of findings. The purpose of this research project accounts for the narrow biblical study. Therefore, this inquirer recommends a more thorough and in-depth study (elaborate exegetical study) of the biblical text of Acts 19:8-10 for further research.

4.4.3.1 Introduction

The anchor text to study is Acts 19:8-10. One reason for choosing the text is that it relates to the topic under investigation – the marketplace missiology in its critical educational dimension. The delimitation of the boundaries of the self-contained basic unit is the result of the checking of the paragraphing of some primary editions of Greek text (e.g. NA Greek New Testament),[58] against several translations such as the English Standard Version [ESV], Good News Bible [GNB], King

[58] "NA Greek New Testament" refers to the 28th revised edition of the GNT (2012), based on the work of Nestle-Aland.

James Version [KJV], New American Standard Version [NASB], New King James Version [NKJV] and New International Version [NIV].

The objective of this biblical study is to expose the meaning and significance of the biblical text. The biblical study of this basic (anchor) text refers to Kevin G. Smith's (2008:196-201) simplified framework called "Alternative Design for Evangelical. Nevertheless, at times W. Klein *et al.* (2004) and G. Fee's (2002) guidelines will be referred to for a sound analysis of the pericope. Introduction, context of the book, biblical analysis of the text (arguments and evidence) and conclusion are the main parts of the current biblical study.

4.4.3.2 Context of the Book of Acts

This part deals with aspects relevant to the historical and literary contexts of the Book of Acts. This section covers the following issues: general background, historical context, literary context and theological themes and motifs.

4.4.3.2.1 General background of Acts

The book of Acts of the Apostles is the second volume addressed to Theophilus ("lover of God"),[59] Luke's Gospel being the first volume (Luke 1:3; Acts 1:1). The mention of the same recipient in the two volumes, the reference to the author's first volume (Book of Luke) in the Book of Acts (the second volume) and the language (vocabulary, idioms and style) and theological concerns confirm the unity of authorship, even though he is not named in either book. The writings of the Early Church Fathers like Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius and Jerome affirm Luke's authorship (Utley, 2007:36; MacArthur, 2010:1587). Luke, a Gentile physician likely from Antioch of Syria,[60] was a companion of Paul (Col 4:10-14; Phlm 24; 2 Tim 4:11), a requirement for writing the "we" passages of Acts, where the author encompasses himself in the narrative (Acts 16:10-17; 20:5-28:31) (Kisau, 2006:1297). As per *Hastings' Dictionary of the Bible* (cf. Meyers, 2021), Luke was a Physician who had quite probably studied at the University of Athens, where he seemed quite at home though not present in the Athenian scenes he described (Acts 17:16).[61] Besides, as Luke was not a prominent person, it is unlikely that anyone would have forged a work to make it appear to be Luke's.

Regarding the original recipient of the book (Theophilus), not much is known about him, apart from his mention in Luke and Acts. Either he was a believer whom Luke was instructing or a pagan whom Luke sought to convert (MacArthur, 2010:1588). As per MacArthur (2010:1588),

[59] Theophilus etymologically means "beloved of God", "friend of God" or "lover of God" (Isaac, 2006:1206; Kuen, 2004:1277).
[60] Luke was the only Gentile writer in the New Testament and probably died at the age of 83 at Boeotia (Utley, 2007:36).
[61] For more details on Luke, one could refer to A. J. Maclean's article *Acts of Apostles* in Hastings' Dictionary of the Bible (cf. Meyers, 2021).

Luke's mention of Theophilus as "most excellence Theophilus" (Luke1:3) suggests that he was likely a "Roman official" of some importance (Acts 24:3; 26:3) – that is, a "marketplace actor". This detail about Theophilus is critical for this study, as the writer himself is a working Christian. It is worth mentioning that Luke records Paul's several contacts with marketplace actors, some of which were governmental officials: Sergius Paulus (Acts 13:7, 12), chief magistrates of Philippi (Acts 16:35-40), Gallio (Acts 18:12-17), Asiarchs of Ephesus (Acts 19:23-41), Claudis Lysias (23:29), Felix (Acts 24), Porcius Festus (Acts 24), Agrippa II (Acts 26:32), Publius (Acts 28:7-10). In addition to these, many other marketplace Christians are mentioned in Acts, among which are Paul's work companions: Barnabas (landowner), Ananias and Sapphira, Ethiopian Eunuch, Dorcas, Cornelius, Mary the mother of John Mark, Rhodes (servant-girl in Mary's house), Lydia, Priscilla and Aquila, Luke himself, Erastus (city treasurer), Dionysius and Damaris and their colleagues of the Areopagus in Athens, the silversmith Demetrius (temple-maker), and so forth. Therefore, the marketplace is at the heart of the Book of Acts, which is a communication between two marketplace actors, Luke (the author) and Theophilus.

Although some allege that Luke wrote Acts after the fall of Jerusalem (AD 70), it is commonly agreed that Luke wrote the book of Acts from Rome during AD 59-61 or AD 60-62/64, before the burning of Rome, the first imperial persecution of the church, Paul's second imprisonment in Rome (AD 64-67) and the destruction of Jerusalem (AD 70) (Kisau, 2006:1297; MacArthur, 2010:1587). Many references to Paul's vindication before Roman officials would not make sense if Emperor Nero had already started his vehement persecution of Christians. It is therefore reasonable to assume that Acts was written between AD 60 and 64 (Radmacher, 1997:1812).

4.4.3.2.2 Historical context of Acts

The Gospels emphasised the story of Jesus through his ascension. The Epistles and the Book of Revelation were written to fully-fledged churches. Without Acts, it would be hard to tell where such churches came from. Therefore, the Book of Acts fills the gap between the Gospels and the remaining books of the New Testament (Kisau, 2006:1297). The Book of Acts is the only book of the New Testament that depicts the earliest events in the Christian church. What is the Book of Acts's purpose?

Determining a narrative's purpose is a tricky enterprise because a narrative does not readily provide clues about its readers' questions and the author's purposes. However, according to David A. DeSilva (2004:354), an important place to start is with themes and concerns that recur throughout the narrative like refrains in a song. Generally, these point to the larger preoccupations of the author and thus the purposes that guided his crafting of the narrative. In compliance with this principle, a major concern of Acts is the legitimation of the Christian movement and the precise form it takes as a predominantly Gentile movement. As part of this task of legitimation,

Luke's Book seeks to establish continuity – a clear succession – between the new community (the church) and the old (Jewish community), so that the readers will be secure in their hope of being grafted into the people of God (cf. the first seven chapter of Acts) (DeSilva, 2004:354-55). Still, Acts has an apologetic purpose. It therefore attempts to advocate that the Christian movement is a legitimate development within Judaism and indeed is *the* legitimate continuation of Judaism, that Christianity is not a novel superstition but the heir of a religion that enjoys a claim to great antiquity (one of the factors that rendered a religion respectable), and that Christians are not a subversive group, not a danger to the Roman peace. In sum, the Book of Acts is a condensed and eyewitness, theological and historical account of the birth and development of the church, which aims at building up the Roman Theophilus and his contemporaries and ensuring them the reliability of the Gospel and the validity of Christian faith.

Regarding the sources on which the writing of Acts relies, the author had exceptional opportunities to get information. For the last part of the narrative, Luke was his informant, or he resorted to Paul. John Mark would tell him about the deliverance of Peter and the mission to Cyprus (Acts 12:1; 13:13). For the "Acts of the Hellenists" (Acts 6-8) and for the Cornelius episode, the author of Acts would have Philip the Evangelist as an authority, for he spent two years in Caesarea, and perhaps Cornelius himself. He may have visited the Syrian Antioch and could have had information from church leaders (e.g., Manaen) about the events there. Concerning the first five chapters of Acts, the author may have used written documents like those mentioned in Luke 1:1, although he may have also questioned those in Jerusalem who witnessed the events (cf. Maclean's article, *Acts of Apostles*, in Hastings' Dictionary of the Bible, in Meyers, 2021).

As Grant R. Osborne (2006:158) submits, history is the diachronic dimension, relating to the milieu within which Bible writers produced their works. The Book of Acts has spanned about 30 years (ca AD 30-63), from the church birth at the Pentecost up to Paul's imprisonment in Rome (Jolly & Snitselaar, 1983:549). The book describes the Christian faith's progress around the Northern Mediterranean: in Syria (Turkey) and Greece up to the heart of the Roman Empire. All of them were strategic cities under the dominion of the Roman Empire. For example, Ephesus (current Turkey) was the head city of the large province of Asia, a port and shopping city, straddling East and West, which attracted caravans from Asia. It is where the seven churches mentioned in the Book of Revelation (1:11) and that of Colossae were planted, and it may have been Apostle John's place of residence (Jolly & Snitselaar, 1983:564).

Of great importance is to remember that the marketplace (*agora*) in New Testament times – including the 30 years spanned by the Book of Acts – was the public open space, either simple or ornate, in town, city or country, where the people congregated not only for the exchange of merchandise but for countless functions (ISBE,[62] in Meyers, 2021). One of these is that the

[62] "International Standard Bible Encyclopedia".

marketplace was a place for religious and probably political or philosophical discussion (including gossip), a forum, a free-speech throne; no doubt often used by the early apostles not only as a place of proclaiming some truth about the new religion but also as a place of advertisement for a coming synagogue service (e.g., Paul in Athens, in Acts 17:17).

4.4.3.2.3 Literary context of Acts

Concerning the style, the Book of Acts is not a chronological biography; there are few indications of time (Acts 11:28; 24:27; cf. Luke 3:1). Yet, the writer often uses vague phrases like “after some days”, which may indicate intervals of days, months or even years. He seizes critical features and passes over non-essential details. For instance, he does not give an account of the events of the years Paul spent in Tarsus (Acts 9:30), likely as being years of education in which no striking event occurred. He tells nothing about the missionary trip through Cyprus (Acts 13:6), to mention only a few.

Furthermore, Luke did not compile history for the history’s sake. Rather he compiled it to teach his readers what he believed God was achieving in the world and what God was commanding believers to do in the light of the events he narrated (Klein *et al.*, 2004:419). However, it must not be assumed that every detail in the narrative conveys theological insight or signification.

The overall structure that shapes the whole Acts, could be conceived of in various ways. However, the most profitable manner seems to understand it as the flow of thought noticed through the geographical pattern in Acts 1:8: “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in *Jerusalem*, in all *Judea* and *Samaria*, and to *the ends of the earth*.” (NRSV; emphasis added) Indeed, Luke intended to narrate selected episodes related to the geographical and cultural expansion of Christianity to present the Gospel as a message to all peoples (Klein *et al.*, 2004:420). Therefore, a very plausible outline of the main divisions of Luke’s narrative might well look as follows: (1) prologue (1:1-8), (2) the witness/mission to Jerusalem (1:9-7:60), (3) witness/mission to Judea and Samaria (8:1-9:43), and (4) witness/mission to the ends of the earth (10:1-28:31).

4.4.3.2.4 Theological themes and motifs in Acts

The Book of Acts is essentially a historical narrative, but at the same time, it has profound theological significance. Playing the role of a bridge linking the Gospels to the Epistles, the Book of Acts allows us to study such various themes as (1) the person and the work of the Holy Spirit, (2) Christian witness, (3) church expansion/growth, (4) opposition and defence of faith, (5) methods and themes of the preaching of the Gospel and (6) missionary and missiological principles.

4.4.3.2.5 Biblical analysis of the anchor text (Acts 19:8-10)

Meaning is at the heart of communication. Klein *et al.* (2004:213) claim that for effective communication to occur, the recipient (or any later reader) must understand the message with the meaning indicators the writer used to express his or her thoughts. Regardless of the literary genre of the document or book (e.g., narrative, poetry, Epistle, apocalyptic), to discover what a writer meant, one must concentrate on four essential elements: (1) literary context (i.e., the immediate context in the book in which a specific text is located, (historical-cultural background), (3) word meanings, (4) grammatical relationships. The meaning of the passage under study emerged from the reflexive combination of these elements.

4.4.3.2.6 Text and translation

The basic text was read in nine English translations to produce the text's translation used in this biblical analysis. These were chosen among many available translations, considering two factors Gordon D. Fee (2002:9-10, 11-12) and William W. Klein *et al.* (2004:119, 127-131) delineate. The first factor is the extent to which a translation uses the most reliable findings of modern textual criticism reflected in the *Biblia Hebraica Stuttgartensia (BHS*). The second factor is the kind of translation. Therefore, for this study, translations were selected among the most literal, the "formally equivalent", the "dynamically equivalent" translations and those falling between the last two translations. They were respectively King James Version (KJV), Revised Version (RV) and American Standard Version (ASV); English Standard Version (ESV), New American Standard Bible (NASB), New Revised Standard Version (NRSV) and Text-Critical English New Testament (TCENT); Good News Bible (GNB) and International Standard Version (ISV); and New International Version (NIV).[63] As far as this study is concerned, the "paraphrases" as translations were avoided since they generally contain word and phrase additions that do not correspond to anything in the original text and are not necessary to safeguard the sense of the passage (Klein *et al.*, 2004:126).

The point is that verses eight and nine of the pericope present some notable variations. Firstly, regarding Paul's actions related to his teaching in the synagogue in verse eight, the translations GNB and ISV have in common "spoke boldly", "holding discussions", "persuading" and "trying to convince/persuading". In contrast, ASV, ESV, NASB, RV and TCENT have "speak/spoke (out)/spake/continued speaking out boldly", "reasoning" and "persuading". NIV and NRSV have "spoke (out) boldly" and "arguing/argued persuasively". KJV has "spoke boldly" "disputing" and "persuading".

[63] "Good News Bible" (GNB) was previously labelled "Today's English Version" (TEV).

Secondly, about Paul's actions towards his disciples in verse nine, seven translations (ESV, GNB, ISV, NASB, NIV, NRSV and TCENT) have in common "taking his disciples away/took the believers with him/took the disciples with him/ taking the disciple with him/took away the disciples". Conversely, three translations (ASV, KJV and RV) employ "separated the disciples". Moreover, five translations (ASV, ESV, NASB, RV and TCENT) have "reasoning". In contrast, three translations (GNB, ISV and NIV) use "held/had discussions"; one translation (NRSV) has "argued" and another one (KJV) "disputing".

Thirdly, in the same verse nine, four translations (ASV, KJV, NASB, RV) use "the school of Tyrannus", five translations (GNB, ISV, NIV, NRSV, TCENT) "the lecture hall of Tyrannus" and one translation (ESV) employs "the hall of Tyrannus". Finally, in verse ten, all the translations have "this continued/went on", except NASB, which rather has "this took place". Yet, all the translations rend "the word of the Lord".

As one may see, these translations display a lot of differences. In the light of the Greek text (Aland *et al.*, 2012), some semantical differences are merely synonyms or matters of taste; they do not modify the meaning. This is the case for translations that use in verse eight (v. 8) either "holding discussions and persuading", "arguing/argued persuasively" or even "disputing and persuading". According to the context of the synagogue (contestation atmosphere), these wordings reflect well one of the two major meanings of the Greek word *διαλέγομαι* (*dialegomai*) – the base word of *διαλεγόμενος* (*dialegomenos*) – which implies "to argue" or "to have discussion". Similarly, in verse nine (v. 9), the phrases "taking his disciples away", "he took the believers with him", "he took the disciples with him", "taking the disciples with him", "he took away the disciples" and "he separated the disciples" are all compatible with the Greek wording *άφώρισεν* ("to remove someone from an association").

However, some semantical differences in the pericope are significant because they make genuine differences in meaning. In the context of the synagogue that was undergoing a troubled climate (v. 8) and in the light of the original (Greek) wording, there must be a notable difference between English verbs "to argue/to dispute/to hold (have) discussions" on the one hand and "to reason" on the other hand. As stated earlier "to argue" or "to dispute" ("to have discussion") as intransitive verbs reflect well the situation prevailing in the synagogue and comply with one of the meanings of the Greek verb - *διαλεγόμενος* (*dialegomenos*) – which means to argue/to contest/to dispute/to argument/to have discussions about differences of opinion (Wolvaardt, 2012). "To reason someone", as a *transitive verb*, means to "persuade or influence someone by the use of reason", which does not surface any idea of discussion, dispute or contestation. Therefore, translating *dialegomenos* by "to reason" (as a transitive verb) in verse eight seems improper and would modify the meaning the author intended to give to his message or the original recipient could have of it.

In contrast, in the context of the hall of Tyrannus in verse nine and considering the Greek New Testament (Aland *et al.*, 2012), translating *dialegomenos* by "held/had discussions" as in GNB, ISV and NIV, by "reasoning" (as a transitive verb) as in ASV, ESV, NASB, RV and TCENT, or by "argued" and "disputing" as respectively in NRSV and KJV, is also inadequate. The reason is that the appropriate meaning of *dialegomenos* in verse nine is "to make a speech" – that is, "to speak in a somewhat formal setting and probably implying a more formal use of language" (Wolvaardt, 2012) or "to reason" (as an intransitive verb) in a somewhat formal setting and probably implying a more formal use of language".[64]

When it comes to verse ten, half of the selected translations (GNB, ISV, NIV, NRSV, TCENT) use the wording "lecture hall". Four translations (ASV, KJV, NASB, RV) rather have the wording "school". Only one translation (ESV) employs "hall". Although morphologically different, the wordings "lecture hall of Tyrannus" and "hall of Tyrannus" are synonyms and do not modify the meaning of the text.

In the light of the Greek text (Aland *et al.*, 2012), the differences between those translations are primarily semantical. For instance, some translations use the verb "reasoning" or "held/had" discussions, whereas the Greek text suggests *διαλεγόμενος* ("speaking"). This is the case for ASV, ESV, MASB, RV and TCENT on the one hand and GNB, ISV and NIV on the other hand, which have respectively "reasoning" and "held/had" discussions, not to mention other instances. Therefore, based on the basic edition of UBS Greek New Testament (1983) and "Scripture Direct" of Wolvaardt (2012), the working translation of the apparatus was drawn for analytical purpose as follows:

> (8) And then having gone to the synagogue, he was speaking boldly for three months, arguing and persuading some about the kingdom of God. (9) But when some were stubborn and were refusing to believe, insulting the Way before the people, he withdrew from them and separated the disciples, speaking thoroughly and formally day by day in the lecture hall of Tyrannus. (10) So, this happened for two years, so that all those living in Asia heard the word of the Lord, Jews as well as Greeks.

4.4.3.2.7 Historical and literary context of the anchor text

Prior to seeking the meaning of the anchor text (Acts 19:8-10), it is worth examining briefly its historical and literary contexts.

Historical-cultural context

As stated in the preceding section, the underlying historical occasion Luke was addressing in his book is the legitimation of the Christian movement and the precise form it takes as a

[64] "To reason" means "to talk with another so as to influence actions or opinions" (Mish, 2014:1037).

predominantly Gentile movement. The concern of legitimation can be perceived in this basic text under study (Acts 19:8-10) through the freedom Paul demonstrates by toggling between a completely Jewish public (in the synagogue) and a hybrid public (made of Jews and Gentiles) in the school of Tyrannus. From time to time, through the Book of Acts, the author points to the concern of legitimation of the Christian movement (Acts 10; 13:13-52; 15:1-41).

Moreover, it is worth noting that Ephesus, which Paul considered a "missionary station" in the modern sense of the phrase, was the capital of the Roman province of Asia. The city was on the main route from Rome to the East, and many side roads and sea routes converged at it (Acts 19:21; 20:1, 17; 1 Tim 1:3; 2 Tim 4:12). It was an obvious centre of work for Paul, as influences spread from there over the whole province (Acts 19:10). As per Radmacher (1997:1856), from Ephesus, other churches were born in Asia Minor, namely in Colossae, Smyrna, Pergamos, Thyatira, Philadelphia, and Laodicea. Besides, Paul, Tychicus (Eph 6:21), Timothy (1 Tim 1:3; 2 Tim 4:9), John Mark (Col 4:10; 1 Pet 5:13) and John the writer of Revelation (Rev 1:11; 2:1) were all acquainted with Ephesus. During his long missionary stay of about three years in Ephesus (according to Acts 19:8, 10; 20:31; 1 Cor 16:8), Paul wrote the first Epistle to Corinthians, the Epistle to Galatians and, probably, the Epistle to Philippians.

The old Western text of the Book of Acts (the Benzan Codex) provides meaningful precision about Acts 19:9 in adding the mention "from fifth to tenth hours" (meaning between about 11h and 16h). According to the cultural context of Ephesus, this time interval – during which the school of Tyrannus was unoccupied – was off-duty hours devoted to lunch and napping (Beers, 214:1721; MacArthur, 2010:1625; Smith, 2000). Therefore, laypeople could be readily involved in any educational programme in this interval time, be it missiological or secular.

Literary context

As far as the literary context is concerned, the information about the following elements is significant for a good understanding of the anchor text: (1) the historical context, (2) the literary context (including the anchor text's structure) and (3) the passages that parallel the pericope's topic (education in marketplace missiology). The previous paragraph provided the first elements of information.

The second element of information relates to the dominant theme (topic) and the structure of the anchor text at hand. If *Paul's Mission in Ephesus* is the general theme of the immediate section (the chapter) in which the anchor text (pericope) stands, the topic fitting the anchor text is "marketplace missiology". The structural analysis at the micro level – that of the anchor text (Acts 19:8-9) – revealed that the structure is built around three major sub-themes,[65] especially (1) Paul's

[65] Structural analyses at meso-level and macro-levels are those pertaining respectively to author's one or several books and to one of the Testaments or all the canon (whole Bible).

ministry in the synagogue (v. 8), (2) education in marketplace missiology (v. 9) and (3) the resulting impact.

Regarding the third element, the most relevant parallel texts in the book are Acts 1:8 and Acts 17:16-34. Concerning Old Testament context, the following parallel texts are helpful to interpret the anchor text under consideration: Genesis 1:26-28; 2:8-15; 379:1-6; 41:39—57; 50:15-21; 2 Rois 5:1-19; Daniel 1:1-21; 6:1-28; Esther 2-10. The New Testament parallel texts are Matthew 9:37-10:31; 28:18-20; Acts 17:15-34; Ephesians 1:7-10; Colossians 1:1-20; 3:22-25; 2 Corinthians 5:17-20; 2 Thessalonians 3:6-15; Philemon 8-19.

4.4.3.2.8 Meaning for the original readers

Acts 19:8

In verse eight (v. 8), there is a verb that seems to have an impact on the meaning of the anchor text. It is *διαλέγομενος* (*dialegomenos*) – rendered in English working translation by “arguing” – the Greek base word of which is *διαλέγομαι* (*dialegomai*). Two possible meanings of *dialegomai* may fit the anchor text: (1) *διαλογισμός* (*dialogismos*) and (2) *δημηγορέω* (*dēmēgoreō*). *Dialogismos* refers to the substantive “discussion” or “dispute”, and implies “to argue, to dispute, to argue about differences of opinion” (Wolvaardt, 2012). One may find this same meaning in Matthew 9:34 and Luke 9:46 where Jesus’ disciples discussed who was the greatest among them. The word *dēmēgoreō* means “to make a speech” in the sense of speaking “in a somewhat formal setting and probably implying a more formal use of language” (Wolvaardt, 2012). Acts 12:21 and Acts 20:7 are two occurrences of this Greek word. Of these two meanings of the word *dialegomai*, *dialogismos* better fits the context of contestation in which Paul was ministering in the synagogue. Some Jews in the synagogue decried the “Way” and rejected Paul’s message about the kingdom of God. So, opting for the other meaning – *dēmēgoreō* – would be inappropriate.

Moreover, the participle phrase “arguing and persuading some about the kingdom of God” describes the personal pronoun “he” – that is, Paul. This displays how Paul acted while speaking boldly, arguing and persuading some Jews about the kingdom of God. It seems as if Paul stood on the apologetical ground for the defence of the Gospel (1 Peter 3:15). Further, the voice of the present participle “arguing” (διαλεγόμενος) is “middle”. This may imply that Paul was not the only one who acted (arguing); probably some Jews counter-argued alike. This is why the present participle would be translated into “holding/having discussions” or “disputing” in the English Bible versions NGB, ISV and KJV. Discussing without the willingness to learn often leads to hardening.

Acts 19:9

The following Greek base words, in verse nine, also influences the meaning of text unit under consideration: *σκληρύνομαι* (*sklērunomai*), *ἀφορίζω* (*aphorizō*), *διαλέγομαι* (*dialegomai*), *σχολή*

(*scholē*) and *Τύραννος* (*Turannos*). As regards *σκληρύνομαι* (*sklērunomai*), English versions translate it as "to be/to become hardened" (e.g., ASV, KJV, NASB, RV and TCENT), "to be/to become stubborn" (e.g., ESV, GNB and ISV), and "to become obstinate" (e.g., NIV). This word *σκληρύνομαι* (*sklērunomai*) has only one meaning that can fit the immediate context– that is, figuratively "to be obstinate or hardened, in the sense of refusing to believe" (Wolvaardt, 2012). This meaning becomes more understandable when one scrutinises this verse in the light of the immediate and the book contexts. In Acts 18:18-21 Paul found himself in Ephesus, where he so argued with the Jews in the synagogue that, being delighted, they asked him to stay for a longer period, to which he did not consent. For the second time when Paul came back in Ephesus (Acts 19), the same Jews could not accept his message and became hardened to the point of denigrating the "Way". So, what happened that could justify such a reaction on the part of these Jews? Probably, at the first opportunity in Acts 18, he preached only general things to them (Heb 5:12); but now that he settled among them (in Acts 19), his "solid word" (Heb 5:14) came more closely to their consciences, they were soon weary of him. The larger context of the pericope sufficiently indicates that the "solid word" was nothing but the message about repentance and faith in Jesus Christ (Acts 20:20-21).

Furthermore, the action, time and voice of the verb "were stubborn" (*ἐσκληρύνοντο*) are respectively imperfective, past and passive. The passive voice here means that "some" (some Jews) were acted upon, and someone or something else performed the action. These could be Paul and his "solid" (high level of) teaching about the kingdom of God. The high-level teaching supposes that Paul intended to develop spiritually high-level disciples (mature disciples) capable of doing the work of ministry in Ephesus and beyond (Eph 4:11-12; 2 Tim 2:2).

More importantly, the conjunction "but" connects the first two sentences (verses eight and nine) and, at the same time, contrasts with each other. This contrast could indicate that Paul's first part of ministry in the synagogue spanned three months, without any major trouble, until when some Jews were stubborn and refused to believe. The temporal connective *ὡς* ("when") indicates exactly the moment wherefrom Paul left them and took the disciples with him to another place (the lecture hall of Tyrannus).

The Greek base word *ἀφορίζω* (*aphorizō*), in verse nine, is translated into "to separate" in ASV, KJV and RV; "to take away with him" in ISV; "to take with him" in ESV, GNB, NIV, NRSV and TCENT and "to take away" in NASB (see v. 9). This word has ten occurrences in KJV and three probable meanings consistent with the historical background and the immediate context of the passage. The first meaning is *ἐκκλείω* (*ekkleiō*) or *ἀφορίζω* (*aphorizō*) or even ἐξαίρω (*exairō*), which implies "exclude"; that is, "to remove someone from an association" or a relationship (Wolvaardt, 2012). In both Luke 6:22 and 1 Corinthians 5:13, the emphasis of *aphorizō* is to exclude from a relationship that has previously existed. The second meaning is *ἀφορίζω*

(*aphorizō*), which hints to “appoint” or concretely “to set aside a person for a particular task or function” (Wolvaardt, 2012). One occurrence of this Greek word lies in Acts 13:2 where the Holy Spirit said: “Set apart [*aphorizō*] for me Barnabas and Saul…” The third meaning is *ἀφορίζω* (*aphorizō*), which alludes to “to separate into two or more parts or groups, often by some intervening space” (Wolvaardt, 2012). An instance of *aphorizō* is evident in Matthew 25:32.

However, the most reliable meaning would be ekkleiō or *aphorizō* or even *exairō*. Compared with the other two meanings, this selected meaning accounts for the context that required Paul to “remove” the disciples from the synagogue group and related relationships to achieve his mission objectives in Ephesus. Indeed, Jews hated to be reformed and to be instructed. Furthermore, this meaning emphasises the removal from the relationship. It was not simply a matter of “setting aside disciples for a particular task or function” as suggests the second meaning. Paul and Barnabas in Act 13: 2 were set apart over Holly Spirit’s command, but they remained members of the Antioch congregation and in close relationship with its other members. If Paul set apart the disciples, he would not have so much time to lecture every day, nor achieve a wonderful result: all those living in Asia heard the word of the Lord. The disciples were radically removed from any relationship with these blasphemer Jews, lest the former should be infected with the poisonous tongues of the latter, and so that he could go on with more freedom in his work. Hitherto, the converted Jews had continued to join their unconverted Jewish brethren in the worship of the synagogue; now Paul separated them. Paul had by this separation a twofold advantage: (1) his opportunities were more frequent; in the synagogue, he could only preach every sabbath day (Acts 13:42), but now he lectured every day. (2) Now the disciples were more open in the school of Tyrannus: both Jews and Greeks attended his ministry, whereas before only Jews and proselytes could meet in the synagogue; Gentiles were excluded.

the Greek base word *διαλέγομαι* (*dialegomai*) also influences the meaning of the basic text. The Greek word is reworded in English as “to dispute” in KJV, “to hold/to have discussions” in ISV, GNB and NIV; “to argue” in NRSV and “to reason” in ASV, ESV, NASB, RV and TCENT. As stated before, this word has two possible to (1) *διαλογισμός* (*dialogismos*) and (2) *δημηγορέω* (*dēmēgoreō*). The meanings of these two Greek words were discussed above in verse eight. Contrary to verse eight, the best meaning of *dialegomai* in verse nine is *dēmēgoreō*, which means “to make a speech” in the sense of speaking “in a somewhat formal setting and probably implying a more formal use of language” (Wolvaardt, 2012). There are two reasons in favour of this option. Firstly, as discussed earlier in the section related to the historical-cultural context (see section 4.5.2.3.2), Paul could have spoken five hours per day, from 11 hours a.m. to 4 hours p.m. for two years. This daily five-hour lecture for two years was not common in the framework of synagogues or Jerusalem temple and, therefore, would suggest the formal nature of the educational setting in which Paul and his disciples were involved. Secondly, Paul’s lecture programme for Bible study, evangelism and marketplace mission evokes the idea of what is formal and the use of a formal

language. More importantly, the fact that “all those living in Asia heard the word of God” indicates that Paul and his students did more than teach and learn in the hall of Tyrannus; they must have done mission not only in the city of Ephesus but also in their neighbourhood and beyond.

The aspect (kind of action), time and voice of the verb “speaking thoroughly and formally” (*διαλεγόμενος*) are respectively unspecified, present and middle. Interestingly, the voice here is neither active nor passive but rather “middle”. This could mean for Luke’s original readers that it was not Paul alone who performed the action (speaking), but his students somehow performed the action alike. In another way, the school of Tyrannus was a place of interaction and discovery learning. Paul taught and posed questions to students who, in turn, responded and made comments, to the point that both parts (Paul and his students) used to interact and even positively discuss and mutually gained insightful insights.

The adverb *καθ΄ ἡμέραν* (“day by day”) modifies the verb *διαλεγόμενος* (*dialegomenos*) – “speaking” – in a significant way. This means Paul was speaking every day from 11h to 16h as mentioned earlier. Considering his extended time in Ephesus (about three years), this meant hundreds of hours of lecturing. In emphasising “day by day”, Luke certainly intended to communicate to his original recipients how hard and effective Paul’s work in Ephesus was. The hard work included daily personal devotion and prayer, ministry (teaching in the hall of Tyrannus and evangelism in neighbourhoods) and tentmaking to provide for his ministry team’s physical needs (cf. Acts 20:34-35).

Another Greek base word that has a bearing on the meaning of the pericope is *σχολή* (*scholē*), rephrased as “school” in ASV, KJV, NASB, RV; as “lecture hall” in GNB, ISV, NIV, NRSV and TCENT and as “hall” in ESV. The word *σχολή* (*scholē*) has only one possible meaning in line with the context of the passage. It is *scholē* as “a building where teachers and students were meeting for study and discussion” (Wolvaardt, 2012). This passage under study (Acts 19:8-10) is the only place in the New Testament, where the word *scholē* is employed, at least according to KJV (cf. G4981 in *Strong’s Hebrew and Greek Dictionaries*). The school here is no less than the marketplace setting where Greeks joined Jews, and non-Christians joined believers, studying and discussing. This is in line with the historical-cultural context of the Book of Acts and the whole New Testament (see section 4.5.2.2.2), in which the marketplace meant public open space for religious discussion (see the article *Market; Marketplace; Mart* in ISBE; cf. Meyers, 2021). Acts 16:19 and 17:17 are other instances of the marketplace in the Book of Acts. In addition, Paul’s missiological programme in the lecture hall of Tyrannus was also open to working people alike

(see section 4.5.2.3.2) and thus was a place where *ecclesia* ministry (voluntary ministry) and diaspora ministry (or *ecclesia* and diaspora Christians) meet.[66]

Τύραννος (*Turannos*), rendered as "Tyrannus" in all the selected translations, is another word that may somehow influence the meaning of the scriptural unit under study. This Greek base word has a single meaning – "an Ephesian in whose hall Paul lectured"– that coheres with the context (Wolvaardt, 2012). Still, according to *Strong's Hebrew and Greek Dictionaries*,[67]*Turannos* (Strong's number G5181) stems from a provincial form of the derivative of the base *kúριος* (Strong's number G2962) – *kurios* ("supreme in authority") – and means "tyrant". Kuen (2004:1306) also attests to the name of "tyrant". According to MacArthur (2010:1625), this name (tyrant) may have been a pseudonym given to him by his students. Opinions diverge as regards who he was. Some describe him as a Greek rhetor or philosopher and the owner of the venue that bore his name and where he used to teach (Kuen, 1306; MacArthur, 2010:1625; Radmacher, 1997:1856). Others contend that he may have been a disciple or may just have been sympathetic to the Christian faith (Kisau, 2006:1333).

Acts 19:10

In verse ten, the following Greek base words have a bearing on the meaning of the passage under consideration: γίνομαι (*ginoma*i), *Ἀσία* (*Asia*) and *῞Ελλην* (*Hellēn*). The phrase *πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν* ("all those living in Asia") also affects the meaning of the passage. The word γίνομαι (*ginoma*i) is translated into "to continue/to go on" in ASV, ESV, GNB, ISV, KJV, NRSV, NIV, RV, TCENT and "to take place" in NASB. The base word γίνομαι (*ginoma*i) has several meanings in line with the context of the passage under consideration. The first meaning is *ginoma*i as "come to exist"; that is "to come into existence". The second is *ginoma*i as "be"; that is "to possess certain characteristics, with the implication of their being acquired". The third is *ginoma*i as being equivalent to "become", implying "to come to acquire or experience a state". The fourth is *ginoma*i or ἐπιγίνομαι (*epiginomai*) corresponding to "happen"; that is "to happen, with the implication that what happens is different from a previous state" (cf. Mark 4:37; 1 Thes 3:5; Luke 22:14; Acts 28:13). The fifth is *κινέω* or *ginoma*i, which cohere with "move"; that is, "to make a change of location in space (a highly generic meaning)" (cf. Acts 17:28; 25:15; 27:7). Th sixth is *ginoma*i, as being equivalent to "be in a place"; that is "to be in a place, with the implication of having come to be in such a place". The seventh meaning is *ginoma*i, corresponding "to come to be in a place" (Wolvaardt, 2012).

In the light of the basic passage context, the meaning that better fits the word γίνομαι (*ginoma*i) is *ginoma*i or ἐπιγίνομαι (*epiginomai*), expressed as "to happen, with the implication that what

[66] As a reminder, the notions of "*ecclesia* ministry" and "diaspora ministry" were sufficiently discussed in Chapter Three, section 3.4.1.
[67] Readers can refer to KJV electronic version with Strong's numbers in Meyers (2021).

happens is different from a previous state". Indeed, the spiritual situation after Paul's daily lectures was different from the previous. This is the critical aspect that other meanings do not imply, though it is a contextual aspect.

The rendering of the word *Ἀσία* (*Asia*) is the same ("Asia") in all the selected English translations. This word (*Ἀσία*) has a single meaning, translated into English as "the Roman province of Asia, primarily the Western part of present" (i.e. modern Turkey). In other words, Asia does not mean all the proconsular Asia as such, but the region of which Ephesus was the centre with six other cities mentioned in the Book of Revelation 1:11 – Smyrna, Pergamum, Thyatira, Sardis and Laodicea – and Hierapolis and Colossae. It appears that all these cities were very strategic to Paul and his mission team for the spread of God's kingdom. After all, this urban mission strategy is dominant throughout the Book of Acts. The Gospel was spread from one city to another. For instance, Jerusalem, Samaria, Damascus, Lydda, Joppa, Antioch (of Syria and Pisidia), Iconium, Lystra, Philippi, Thessalonica, Berea, Athens and Corinth, not to mention all.

The phrase *πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν σκοῦσαι τόν λόγον* ("all those living in Asia heard the word") is translated into "all the residents of Asia" in ESV and NRSV. One of Luke's concerns here was that his readers comprehend that the Paul-initiated missiological (theological) programme in the school of Tyrannus was not only theoretical but merely practical. The practical dimension is such that all the social categories of people in Asia heard the word of God, including marketplace workers, Jews and Greeks. Indeed, the larger context of the passage shows that student disciples, among which are marketplace Christians, brought the Gospel to the Asian marketplace (Acts 19:23-27). As a result, many craftsmen and women involved in the silver shrines-making industry repented, which was a threat to that industry. That was the starting point of cultural and spiritual transformation (if not revolution) for the whole region.

The Greek base word *῞Ελλην* (*Hellēn*), translated into "Greeks" in all the selected English translations, has primarily two meanings in keeping with the literary context. The first meaning is *Ελλην* (*Hellēn*), corresponding to "Greek person", "a person who participates in Greek culture and in so doing would speak the Greek language, but not necessarily a person of Greek ethnic background". The second meaning is *Ελλην* (*Hellēn*) equivalent to "Gentile person"; that is, "a person who is a Gentile in view of being Greek" (Wolvaardt, 2012). Both meanings may fit the context. However, the best of the two is the first, meaning "Greek person", "a person who participates in Greek culture and in so doing would speak the Greek language, but not necessarily a person of Greek ethnic background". Indeed, the scope of this meaning of the word *Hellēn* is larger than that of the second (and narrowed) meaning, which refers to "a person who is Gentile in view of being Greek (of his Greek status)". As stated in the preceding section on the literary context of the Book of Acts, Luke emphasised the geographical and cultural expansion of

Christianity to convince his audience that the Gospel was a message of all peoples, Jews and Greeks.

After seeking the meaning of the pericope for the original readers in line with the preselected biblical apparatus, the next step is to find the significance of the message for contemporary Christians.

4.4.3.2.9 Significance for today's readers

At the doctrinal level, the passage under study teaches some major truths. Firstly, when Paul's teachings in the synagogue of Ephesus shifted into foolish discussions with Jews who were stubborn, Paul immediately left and went away from them. One of the truths that Paul's experience in Ephesus teaches is that the Gospel or God's kingdom should not be the object of foolish (ignorant) controversies or discussions because these are vain. Discussing without a firm willingness to learn and repent leads to the hardening of the heart. Christians should avoid such controversies. This truth (principle) coheres with the whole Scripture (1 Tim 1:4; 4:7; 6:20; 2 Tim 2:16, 23; Tit 3:9).

Secondly, Paul taught five hours a day for two years (24 months) "in a formal setting, probably implying a more formal use of language", which resulted in the saturation of Asia with the Gospel. Paul has never achieved such a performance before. The inferred truth is that formal theoretical and practical missiological (theological) training is a critical factor contributing to the performance growth in mission. A sub-principle that can be inferred from the passage is that the best way to train ministers is to send them on a mission of evangelising, church planting and transforming cultures. One may see Jesus carrying out this principle in his ministry. Jesus trained his disciples for about three years in a way that looks like what one would now call formal. Thanks to these disciples and their collaborators, the Gospel has reached the world (i.e. Africa, America, Asia, Europe and Oceania).

Thirdly, Luke's narrative showcases that the urban mission was an important part of Paul's theology of mission. The Gospel was spread from one city to another. This strategy is dominant throughout all the Book of Acts. For instance, Jerusalem, Samaria, Damascus, Lydda, Joppa, Antioch (of Syria and Pisidia), Iconium, Lystra, Philippi, Thessalonica, Berea, Athens and Corinth, not to mention all. Therefore, the truth that Luke tries to transmit, is that one must cope with a major challenge whether he or she is willing to fulfil the missionary enterprise. The challenge in question is typically urban – that is, a challenge related to cities. Both the Old Testament and the New Testament corroborate this truth. Jesus' ministry (in the four Gospels), the Book of Acts, Isaiah 54:1-3 and Jeremia 29:7, are the most eloquent proof.

Fourthly, Paul's missiological programme in the lecture hall of Tyrannus was also open to working people and thus was a place where *ecclesia* ministry (voluntary ministry) and diaspora ministry (marketplace ministry) met. The practical dimension is such that all the social categories of people in Asia heard the word of God, including marketplace workers, either Jews or Greeks. This occurred for two years so that what happened (merely about spiritual situation) was different from the previous state of Ephesus and the entire region of Asia. Many craftsmen and women involved in the silver shrines-making industry repented, which was a great threat to that industry. Given Paul's ministry details in Ephesus, it would not be an exaggeration to say that this passage provides a biblical model for marketplace missiology in its educational dimension. The scenery of marketplace-oriented missiological education is sufficiently set in the passage under study through the following specific elements. First, the Paul-initiated missiological (theological) programme was marketplace-based Second, according to the context of the New Testament, the hall of Tyrannus was a marketplace. Third, a good deal of student disciples were marketplace Christians. Fourth, the marketplace was an essential part of the mission field where these disciples were sent as part of their internship and ministry life (Acts 19:23-27). This biblical passage therefore affords a relevant model for missiological education based on the marketplace, otherwise named the Ephesus model for missiological education. The truth from the passage is that equipped marketplace believers make up a critical component of the workforce necessary for the fulfilment of the Great Commission in this generation. This truth aligns with the teaching of the whole Scripture (Gen 1:26-28; 2:15; Esth 2-10; Dan 1-6; Luke 5:1-11; Acts 17:16-34).

Education in Old Testament times "was not lifted out or segregated from the other sectors of life. It was so intricately interwoven with life that to fail in teaching and learning was to fail in life itself." (Tidwell, 1996:7) The implication is that education, which was fundamentally religious (not to say theological), took place amid living, or in everyday context (including life in public square or marketplace). There is no doubt that Paul's model for missiological education in the scriptural text under study (Acts 19:8-10) was marketplace-based.

At the practical level, it is important to note that the church in Africa, especially in the DRC, and its related missiological (theological) institutions should pay due attention to the so-called marketplace-based Ephesus model for missiological education and reflect on how they could apply it in their various contexts. This model is an emerging trend in missiological education proper to foster the fulfilment of the Great Commission and efficaciously contribute to the materialisation of the African Agenda 2063 (AA-2063), peculiarly in the DRC. Indeed, as stated earlier, it is imperative to infuse the AA-2063 with a spiritual dimension in the design and materialisation phases. Ensuring the spiritual dimension by mediating the Gospel proves necessary for mindset, behaviour and character change. One way to achieve this would be to create a marketplace missiology specialisation within departments or schools of missiology at the postgraduate level and to incorporate some courses on marketplace missiology at the

undergraduate level. In this case, churches could recommend for missiological study not only people who are called to full-time and paid ministry but also laypersons. Moreover, in step with missiological institutions, local churches and denominations should revisit their Christian education programmes on mission education and infuse them with some selected teachings on marketplace mission and complete information about the AA-2063.

4.4.4 The Developing Theology

Unlike informing theology, developing theology examines how the key theme supported by the anchor text is further developed and applied in subsequent biblical passages. Therefore, the structure of this section was drawn around two major points: (1) the identification and analysis of some germane texts and (2) the summary of related teachings on marketplace missiology.

4.4.4.1 Identification and analysis of relevant texts

This section was about a brief study of four subsequent passages. They are divided into two groups. The first group is made of Ephesians 1:7-10, Colossians 1:1-20 and 2 Corinthians 5:17-20. These passages were studied as a whole, for they are complementary. The second group concerns Colossians 3:22-24.

4.4.4.1.1 Ephesians 1:7-10, Colossians 1:1-20 and 2 Corinthians 5:17-20

This passage reveals why Jesus came on earth: the reconciliation with him of all things in heaven and on earth. One phrase is key to understanding the truth this biblical pericope hands: "… his good pleasure, which he *purposed* in Christ … to bring all things in heaven and on earth together under one head, even Christ." (vv. 9-10)[68] Deriving from the Greek verb *προτίθεμαι* (*protithemai*), the verb "to purpose" means "to plan beforehand", "to formulate a future course of action", "to set forth". Furthermore, three key words in this passage underscore that this overarching reconciliation is central to Jesus' redemptive mission: "redemption", "blood" and "grace" (v. 7). Christian individuals have been redeemed by Jesus' blood sacrifice because of God's grace (v. 7). But God planned more than individual salvation: he also intended to redeem and reconcile all things in heaven and upon the earth in Christ (v. 10). Read in association with Paul's writings corpus (namely Col 1:15-20 and 2 Cor 5:17-20), the text under study points to the truth that it was God's purpose or mission to reconcile with him not only human species but also his whole creation or *cosmos* (all things on earth and heaven) through Jesus' blood shed on the cross. The redemption that Jesus wrought is all-encompassing and had the objective of recovering "everything" that had been lost, including the marketplace that was seriously affected by the Fall.

[68] NIV; emphasis added.

Jesus, therefore, did not only come to save souls or individuals, although that is important and precious.

In the light of John 19:30 ("… It is finished …"), Christians know that Jesus performed all the work of redemption on the cross. In other words, the marketplace and all things that were lost have already been redeemed. The following question is vital: what are Christians called to do if everything has already been redeemed, and reconciled with God? This question finds the answer in 2 Corinthians 5:18-20. The verse 18 underscores that Christians have been given "the message or the ministry of reconciliation", which has already been accomplished. The implication is that whenever Christians proclaim this message as ambassadors of Christ on mission (including marketplace mission), they reclaim the redemption already accomplished by Jesus Christ on the cross, "as though God were making his appeal through us" (2 Cor 5:19-20). The holistic dimension of Christian mission in 2 Corinthians 5:17-20 would be a good application of Matthew's "Go therefore and *make disciples* of all nations … *teaching* them *to observe all I commanded you*" (Matt 28:19-20).[69]

4.4.4.1.2 Colossians 3:22-24

This passage talks of the relationship that should exist between servants and their masters. Today, one would speak of the relationship between employees and employers. In the New Testament context, households were considered marketplaces or mission fields where servants (now workers or employees) and masters (now employers) had to do their mission as a priority. Servants had to do the duty of relation wherein they stand and obey their master's command in all things, which is consistent with their duty to God, their heavenly Master. They had to be both just and diligent. Servants who fear God will be just and faithful when they are under their master's eye because they know they are under the eye of God. Whatever servants did, they had to do it as for Christ (v. 23). The point here is that servant's (marketplace Christians') good character and behaviour in the marketplace (or household) are a way of bearing witness to Christ, and in so doing he shall receive the reward of the inheritance, for he serves the Lord Christ (v. 24). Masters (employers), likewise, must treat their servants in the fear of God. In so doing they also bear witness to Christ. In brief, character and behaviour, which are dictated by the fear of God, are a powerful witness to Christ in the marketplace, because they are part of good deeds that the Bible recommend believers to do abundantly. "The only way to reform institutions is to elevate and quicken the general conscience, and then the evil will be outgrown, left behind, or thrown aside." (cf. *Expositor's Bible Commentary* in Meyers, 2021).

[69] NASB; emphasis added.

4.4.4.2 Synthesis and summary of the overall teaching

Once put together, the insights gained from the analysis of the texts relating to the developing theology form a holistic picture of the teaching on marketplace missiology that interestingly develops and applies the anchor text of Acts 19:8-10. The main teaching can be summarised in two points. Firstly, all the creation (and the marketplace [*agora*] with it) – not only individuals – has already been redeemed by Jesus' redemptive work achieved on the cross. Christians are to reclaim all constituents of the creation already redeemed by Jesus, namely by mediating the Gospel and keeping a good relationship with the rest of creation.

Secondly, servant and master's character and behaviour that are dictated by the fear of God are a powerful witness to Christ in the marketplace, because they are part of good deeds that the Bible recommends believers to do abundantly. "The only way to reform institutions (like the marketplace) is to elevate and quicken the conscience by reaching institutions' actors for Christ with the Gospel and getting these to perform good works, and then the evil will be outgrown, left behind, or thrown aside." (cf. *Expositor's Bible Commentary* in Meyers, 2021).

This section served to formulate the developing theology based on the subsequent passages. The next step aims to frame the significance of theological study for contemporary Christians.

4.4.5 The contemporary significance

According to the Cultural Mandate and the Great Commission, contemporary Christians are called to play the role of "keepers of the earth, keepers of the family, keepers of culture and civilisation", and to disciple and transform nations and their cultures, not only individuals. Thereby, work is a duty for all humankind but is never an option. Likewise, doing mission – especially *to*, *within* and *through* the marketplace – is an act of obedience and gratitude to the Lord Jesus Christ. Furthermore, Jesus Christ has already redeemed all the creation, including the marketplace, by his redemptive work on the cross. It amounts to Christians of all ages to reclaim all creation constituents already redeemed, by mediating the Gospel and keeping good relationships with the rest of creation.

Another truth is that formal theoretical and practical missiological (theological) training is a critical factor contributing to the performance increase in mission. As a corollary to this truth, the best way to train missionaries or ministers is to send them on a mission of evangelising, church planting and transforming cultures. Besides, the passage of Acts 19:8-10 provides a biblical model for marketplace missiology in its educational dimension. It also asserts that equipped marketplace Christians constitute a critical dynamic to fulfil the Great Commission in this generation.

At the practical level, the church and related missiological (theological) institutions can draw upon Paul's model for marketplace missiology to fulfil the Great Commission and efficaciously

contribute to materialising the African Agenda 2063 (AA-2063). The reason is that marketplace Christians rest a vital workforce necessary to achieve the Great Commission and materialise the AA-2063.

If, as discussed above, the pericope Acts 19:8-10 is a model for marketplace missiology in its educational dimension, Acts 17:16-34, in turn, offers an excellent pattern of marketplace missiology regarding its *practical* aspect. Matthew 28:18-20 provides the *theoretical* dimension of marketplace missiology. The next section gives a synthesis of the chapter in emphasising major insights and implications.

4.5 Chapter summary

This chapter discussed key issues related to marketplace missiology from biblical and theological perspectives. In the first place, it established the biblical and theological foundations for marketplace and marketplace mission in the Old and New Testaments, the inter-testamentary (transitional) period and the postbiblical era. In the second place, the chapter addressed the issue related to the biblical and theological roots of the doctrine of universal priesthood and the abolition of the clergy-laity distinction. In the third place, the chapter was devoted to the theological study of marketplace missiology based on earlier biblical texts that shaped the “informing theology”. The most critical of these texts were Mathew 28:18-20 and Acts 17:16-34. The first text provided Jesus’s paradigm and the second Paul’s paradigm of marketplace missiology. In the fourth place, the chapter focused on the biblical study of the anchor text (Acts 19:8-10), which helped to understand another dimension of Paul’s paradigm of marketplace missiology. The remainder of the chapter was devoted to the theological study of subsequent biblical texts that formed the “developing theology”.

The point is that the three key texts – Mathew 28:18-20, Acts 17:16-34 and Acts 19:8-10 – furnish the three major paradigms of marketplace missiology. Jesus’ paradigm relates to the theoretical dimension of marketplace, the first paradigm of Paul the practical dimension and its second paradigm the educational dimension. They together make the normative perspective from which the findings are discussed, and the implications drawn.

The theological and conceptual framework of the study being articulated, the next step consists of contextual (empirical) research.

CHAPTER 5

MISSIOLOGICAL EDUCATION AND THE MATERIALISATION OF THE AFRICAN AGENDA 2063 IN THE DR CONGO: EMPIRICAL RESEARCH AND FINDINGS

5.1 Introduction

This research project is moving towards its specific aim, the critical evaluation of the contribution of the prevailing missiological studies to the materialisation of the vast African development plan – the African Agenda 2063 (AA-2063). The four preceding chapters laid the theoretical and theological foundation for the research project.

The first chapter gave direction to the entire study by elucidating the research problem, outlining the research methodology relevant to solving the problem and providing the organisation of the study. The research problem analysis raised some critical questions that drove the whole research study. The central research question was, what would be the contribution of the prevailing Protestant missiological education in the DRC to the materialisation of the African Agenda 2063 (AA-63)? To address this central research question, the following sub-questions were discussed:

1) What are the major trends in Protestant missiological education in the DRC?
2) In what ways do Protestant missiological training programmes in the DRC relate to the marketplace?
3) In what ways does the prevailing Protestant missiological education in the DRC contribute to transforming national culture?
4) In what biblical paradigms could Pan-African marketplace missiology be grounded to be more relevant to the AA-2063?

Chapters Two and Three pertain to the review of selective scholarly literature on two respective specific themes: (1) trends in missiological education (for Chapter Two) and (2) the connection between missiological education and marketplace mission, and cultural perspective on the AA-2063 (for Chapter Three). The literature review led to substantiating the study and formulating the theoretical and conceptual framework undergirding it. Chapter Four discussed marketplace missiology from a biblical-theological perspective. The discussion helped to draw the theological framework and construct the normative perspective necessary to analyse and interpret the research results.

This chapter expounds on the research methodology (data collection and analysis, procedures) designed to answer the research questions mentioned above and presents and interprets the

research findings. The chapter is structured as follows: (1) research design, (2) research context, population and sample, (3) research instruments, (4) data collection/procedures, (5) data analysis, (6) trustworthiness, (7) ethical considerations, (8) presentation and interpretation of findings and (9) chapter summary.

5.2 Research design

Every research project needs a specific direction to attain the purpose for which it is initiated. *Research design* is a type of strategy within qualitative, quantitative and mixed approaches that provides a specific orientation for procedures in a research project (Creswell, 2014:12). This study referred to the descriptive-empirical qualitative multiple-case study as a research design to answer the research questions mentioned above. In the first place, the case study was specifically "descriptive", because the research problem at hand was about the question "what?", which was a critical question to describe the contribution of Protestant missiological education in the DRC to the materialisation of the AA-2063. Kumar (2011) and Vyhmeister (2008:151) contend that descriptive research aim is to describe what is prevalent in a situation or problem to make reality known. The question "What is going on?" or "What is so?" is the one that is at the heart of descriptive research (Babbie, 2010:121; Osmer, 2008:33). The research design is "empirical" because it included a fieldwork component; that is, it attempted to answer the research questions (namely the first three sub-questions) by collecting data in the field through interviews and documents. The research design is a qualitative case study as it was concerned with a "thick" (in-depth, rich and complex) description of the phenomenon under study. The rationale behind the choice of such a research design is that a small number of participants characterises a qualitative study. Likewise, case study, as a qualitative research design, matches well with a small–scale research project, in-depth and holistic investigation and the use of more than one research instrument (Creswell, 2014:189; Denscombe, 2010:53, 54). Furthermore, a case study is aligned more with a qualitative approach than a quantitative approach (Denscombe, 2010:55). Finally, the research design is a multiple-case study: the Centre Universitaire de Missiology (CUM), Université Protestante au Congo (UPC) and Université Shalom de Bunia (USB) were the three cases or units of analysis from which the sample was derived.

5.3 Research setting and framework of sampling

5.3.1 Research setting

The large application setting of this research project was the DRC. It is the largest French-speaking country in Africa and the cradle of both scholarly Bantu philosophy (with Placide Tempels in 1949), African theology (with Tshibangu in 1960) and Protestant missiology as an academic discipline in Francophone Africa (since the 1990s) (Bokeleale, 1996:5; Bosch, 2011:383; Lygunda, 2018:6, 7, 16, 324). It is also the country with one of the largest Francophone

federations of Protestant churches in the world, counting manifold faculties/schools of theology of both ecumenical and evangelical obedience.

With an area of about three million square kilometres and divided into 27 administrative provinces (see Figure 5.1 below), the DRC has long been recognised as one of the richest countries in the world, especially in terms of mineral resources. The mineral wealth is found throughout the country, though previous and recent research seemingly locates it more in the eastern and southern parts. The point is that the DRC is one of the countries in the world with the largest reserves of critical and strategic minerals such as lithium, cobalt, uranium, germanium and coltan, some of which are now used in the manufacture of electric batteries for cars. The politics and economy of the DRC have always been shaped by its abundant natural resources. However, from the 1920s to the 1990s, copper reigned supreme as the largest source of government revenue and most foreign exchange (Eale, 2015:182). The country contains approximately 80 per cent of the world's coltan reserves, 34 per cent of its cobalt reserves and 10 per cent of its copper reserves, whereas the gold potential is substantially under-explored. It is also endowed with exceptional natural resources such as hydropower potential, significant arable land, immense biodiversity and the world's second-largest rainforest.

Figure 5.1 The DRC and its administrative provinces

Source: https://english.congovirtuel.com/drc/

However, most people in the DRC have not benefited from this wealth. A long history of conflict (from August 1998 until now), political upheaval, instability and authoritarian rule has led to a grave, ongoing humanitarian crisis (Eale, 2015:181; WBG, 2024). In addition, there has been forced displacement of populations. These features have not changed significantly since about 20 years ago. As regards political context, the country concluded general elections in December 2023, leading Felix Antoine Tshisekedi to a second five-year term. Since 2022, the security situation in the North Kivu and Ituri provinces has dramatically deteriorated with internal armed groups' activities and persistent incursions by the Rwandan army into Congolese territories rich in critical minerals (e.g., coltan, lithium). Concerning the social situation, the DRC ranks 164 out of 174 countries on the 2020 Human Capital Index (HCI). This situation reflects decades of conflict and fragility and contrasting development. Indeed, the DRC's Human Capital Index is 0.37, which is below the Sub-Saharan Africa average of 0.40 (WGB, 2024).

From a system of private provision heavily supported by public funds at independence, higher education in the DRC has changed to a system of mixed public and private provision, which is almost entirely privately financed (World Bank, 2005:102). However, this shift was neither smooth nor planned and occurred due to abrupt and major changes or reversals in policy, creating an uncertain environment for the sector's development. The major shifts surface the political importance of higher education and the difficulties of introducing reforms. Furthermore, historically, universities in Congo were initiated by various churches and the state, but churches benefited from generous State subsidies. The first university – the University of Lovanium (today the University of Kinshasa) – was created in 1953 as a private Catholic university that received subsidies from the colonial government for the staff's salaries. The second university (l'Université Officielle du Congo*)* was created by the colonial state in 1956 and later became the University of Lubumbashi. The Protestant Church of Christ in Congo created the third important university, the Université Libre du Congo (well-known today as Kisangani University) in 1963. In 1971, the government, under the leadership of former president Mobutu, decided to "nationalise" all the universities in the DRC. However, from the early 1990s, the landscape of higher education in the DRC (then Zaire) changed due to the shift from the dictatorial political system to democracy and the liberalisation of the education sector. More Instituts Supérieurs Pédagogiques (Colleges of Education), Instituts Supérieurs Techniques (Technical Colleges), theological colleges and faculties, and universities were created as private initiatives across the country. Of this batch were the Université Protestante au Congo (including the former Protestant Faculty of Theology), the Institut Supérieur Théologique de Bunia (shifted later into Université Shalom de Bunia) and the Centre Universitaire de Missiologie, to mention a few.

Even after the 1971 liberalisation of the education sector, the landscape of higher education in the DRC did not fundamentally change for several years. Higher education in the country continued to reflect the colonial educational inheritance, despite the 1981 reform, 1996 General

Assembly of Education and 2003 reform. The 2003 reform was materialised by the *Pacte de Modernisation de l'Enseignement Supérieur et Universitaire – PADEM* (Modernisation Pact of Higher Education) (Munyembo, 2008). Some of *PADEM*'s realisations were the unification of the academic calendar, restructuring of the private sector of higher education, and the launch of new training curricula and their implementation. *graduat* (3 years), *licence* (2 years) and *doctorat* (5 years, the first two years of which are devoted to the "advanced study programme" called *DEA*) were maintained as study programmes legally provided in higher education across the country.[70] The doctoral level, including the advanced study programme, made the third-cycle programme. The *graduat* and *licence* were respectively the first and the second cycles. This national higher education system has become so outdated that students who have transferred from Congo's academic institutions abroad have encountered difficulties. This situation called for an in-depth reform of the whole national education system that needed to align with the international education system, namely the European system derived from the Bologna process. Therefore, in February 2014, at the government initiative, former President Joseph Kabila enacted the *Loi-Cadre de l'Enseignement National* (Framework Law for National Education), enshrining a new national education system at primary, secondary and higher levels.

This law aligned the higher education system with the Bologna process, which promotes a three-cycle structure made of undergraduate (first-cycle), graduate (second-cycle) and doctoral (third-cycle) programmes (EC, 2018:94). This new higher education system is called *LMD* system (*licence*, *master* and *doctorat*, meaning bachelor, Master and doctorate) (Loi-Cadre, 2014:24; ESU, 2018:55-64).[71] These three higher education programmes last 3 years with 180 credits for the *licence* (bachelor), 2 years with 120 credits for the Master and 5 years for the *doctorat* (doctorate) including the two-year *Diplôme d'Etudes Approfondies-DEA* (Diploma of Advanced Studies). However, the first attempts to apply the new education system (*LMD* system) began in 2021, after adopting the 2018 Normative Framework of the *LMD* system and the 2021 General Assembly of Higher Education. According to the 2014 Law and 2018 Normative Framework of the *LMD* system referred to earlier, the Bachelor's, Master's and Doctor's degrees are professional and research-based (academic). However, a research-based Doctor's degree seems prominent; a professional doctorate (like the praxis-oriented Doctor in Ministry/DMin, which is popular abroad) has not yet been awarded in the DRC.

Despite the promulgation of the 2014 Framework Law, adoption of the 2018 Normative Framework and conclusions of the 2021 General Assembly of Higher Education, the implementation of the *LMD* system is not yet complete. Many higher education institutions in the DRC are still struggling to apply it, overlapping between the former (classical) system enshrined

[70] *DEA* is the abbreviation of *Diplôme d'Etudes Approfondies* (Diploma of Advanced Studies), the French diploma equivalent to Master of Philosophy degree (MPhil) in the Anglo-Saxon education system.
[71] Framework Law (*Loi-Cadre*) nº 14/004 of 11 February 2014 of National Education. Normative framework of the *LMD* system (*cadre normatif du system LMD*) of March 2018.

by *PADEM* and the new *LMD* system. Much remains to be done before permanently switching to the *LMD* system. The slowness or hesitation to apply the *LMD* (BMD) system may have some root causes. Among these are the refusal to change (psychological cause), the shortage of PhD degree holders and doctoral students, the plethora of students in auditoriums and the lack of financial and material resources. In addition, Africans suspect the system of carrying the germ of neocolonialism because of its Western origin. However, Africans have no reason to be afraid because the *LMD* system requires a participatory approach to learning, which resembles the African palaver tree system, where people sitting in a circle learn together through interactions.[72] This African palaver tree further contrasts with the former system enshrined by *PADEM* and used so far in the DRC, which is like the court system where only one person judges others' opinions and ideas. Furthermore, the *LMD* system is an adaptation of the USA's education system by the Europeans. Therefore, Africans can contextualise the *LMD* system while remaining aligned with globalisation. Indeed, without at least contextualising it beforehand, the system could not make sense. As proof, Algeria is in the process of giving up the *LMD* system after experiencing it for about ten years. As part of the reform of the Algerian university, the Council of Ministers chaired by President Abdelmadjid Tebbounne, ordered the Minister of Higher Education and Scientific Research to develop "a comprehensive and integrated study" on the feasibility of a flexible return to the classic bachelor's degree system (old system) (SB, 2023). It is worth noting that the Bologna Process allowed Europe to achieve important goals. The most important seems the establishment of the European Higher Education Area (EHEA), which has facilitated student and staff mobility, making thus higher education more inclusive, accessible, attractive and competitive worldwide. However, African countries that have aligned their education systems with Bologna Process fail to establish such a valuable education area for themselves. They may have just copied the European education system but without clear goals for themselves. For this reason, Africa needs *a* Pan-African (i.e., contextual), not a contextualised, higher education system inspired by its own realities, culture and aspirations to materialise the backlogged AA-2063.

Moreover, access to quality education is low in the DRC. In other words, the quality of education is poor with an estimated 97 per cent of ten-year-olds being in learning poverty, meaning they cannot read and understand simple text (WBG, 2024). According to IOE (2023:2-3) and the World Bank (2023), the following rank among the challenges the DRC faces: widespread informality, lack of access to credit, low human-capital education/formation and human development. In terms of widespread informality, 88.6 per cent of active workers are employed in the informal sector. Regarding the lack of access to credit, 22.7 per cent of informal production units (IPUs) do not have access to the capital they need to carry out their activities, while capital is a determining

[72] The analogy of the African palaver tree with the *LMD* system was provided by Dr Roch while making his comments in a videoconference on the *LMD* system, held by Fohle Lygunda on 20 January 2022.

factor of production. Besides, rated over 88.4 per cent of the total value of the individual capital, savings represent the main source of capital for IPUs. The low human capital education/formation is explained by the fact that Congo's net primary school enrolment is 68.6 per cent, dropping to 36.7 per cent for secondary school and to an even lower percentage for higher education.

Human development is usually measured quantitatively, namely in GDP per capita.[73] For the DRC, the GDP per capita in 2023 was $1,670 – one of the lowest values in Africa and the world. When the African Agenda 2063 was effectively launched in 2014, this country (with Burundi and Madagascar) had one of the largest numbers of people living in poverty in Africa (Turner *et al.*, 2014:5, 16). This might be evidence of the lack of real political will on the government's part to improve the business climate, more specifically to develop the private sector and attract more national and international investment. Most often, money from the taxpayers in the DRC is misappropriated by corrupt leaders to the detriment of the well-being of all citizens. Ebunoluwa O. Oduwole (2013:336) is right when he contends that leadership and corruption are part of the key problems affecting development in Africa.

5.3.2 Framework of sampling

By population, this study meant the target group of individuals sharing common features that were of particular interest to the researcher (Tshuma & Mafa, 2013:122). However, this study distinguished between "target population", "accessible population" and "sample". Research universe reality cannot be understandable unless that difference is elucidated.

5.3.2.1 Target population

The "target population" (often referred to as the "population" or the "universe") was defined as the group of interest to this researcher, a group to which he would like to generalise the results of the study (Roberts, 2010:150). Determined by the research issue, the target population is all instances that meet the requirements of the research issue (Newby, 2014:236). For the sake of this inquiry, Protestant missiological institutions in the DRC (i.e., those belonging to the mainline Protestant church, the "Church of Christ in Congo", or those associated with it) constituted the target population.[74] For now, more than twenty Protestant theological institutions (colleges and faculties of theology) operate in the DRC (Lygunda, 2018:266). Ideally, this target population would be used to gather information. However, it was not feasible to study the entire target population because studying this large population with these numerous theological institutions

[73] GDP means gross domestic product, the market value of all final goods and service produced within a country in a given period of time (Grudem & Asmus, 2013:47).
[74] For example, *CUM* is not a property of the Church of Christ in Congo (CCC) but is affiliated to the CCC as a Protestant missiological institution (CUM, 2023:1).

scattered across the country (DRC) would require additional time, energy and finances. Therefore, an "accessible population" proved the alternative.

5.3.2.2 Accessible population: A brief history of selected theological institutions

The "accessible population" (also referred to as the sampling frame) is each instance or unit of analysis (case) that the researcher (or his team member) can identify, reach and use to collect data through interviews, documents (records or archives), field observation and an open-ended questionnaire (Newby, 2014:237; Yin, 2014:28). Such a unit of analysis is often defined by a role, a small group, an organisation, space and environment, a community or settlement, an event, a space of time, a process, a culture, or subculture, or even a nation (Miles *et al.*, 2014:28, 29; Yin, 2014:31).

As stated in Chapter One, there exists a rationale that drives the definition and identification of the "accessible population" for a research project. Fohle Lygunda (2018:267) submits that, apart from some theory, previous studies or professional experience, the research context and the inquirer's experience and reality may also dictate such a rationale. In addition, the degree to which the cases are likely to illuminate the research questions (and the research purpose) would also dictate the rationale (Yin, 2014:28). As far as this study is concerned, the Université Protestante au Congo (Protestant University in Congo), the Centre Universitaire de Missiologie (University Centre of Missiology) and the Université Shalom de Bunia (University Shalom of Bunia) form the "accessible population".

The Université Protestante du Congo (UPC) is in Kinshasa, at the intersection of Boulevard *Triomphal* and Avenue Liberation. It was initially founded in 1959 as the Protestant Faculty of Theology, the first theological institution of Protestant obedience in Francophone Africa (Munayi, 1984:7). Besides the mother Faculty of Theology, the UPC organises four other faculties (Faculty of Medicine, Faculty of Administration and Economics, Faculty of Law and Faculty of Computer Science). Apart from the *graduat* and *licence* programmes, the UPC's Faculty of Theology offers a doctoral programme (including the advanced study programme for two years) in missiology (sciences of mission, ecumenism and science of religions), biblical theology, systematic theology, church history and practical (pastoral) theology. All UPC's study programmes are still former education system-based, in transition to the *LMD* system (the new higher education system).[75]

Created in October 1990 as an autonomous missiological institution intended to train Christians and church leaders for holistic and *glocal* mission, the Centre Universitaire of Missiology (CUM) is on 21 Avenue Mbama, in South-East of Kinshasa city (Mananga, 2020:126; Martens & Lumeya, 2015:439). It runs a three-year bachelor programme in missiology and expects to start

[75] Cf. https://new.upc.ac.cd/index.php/about/

professional and research Master's programmes in missiology in the next academic year (2024-2025). This bachelor programme has been *LMD* system-based since 2014 and helps to prepare professionals for *glocal* and intercultural missions.[76]

The Université Shalom de Bunia (USB) is in the North-East of the DRC, namely in Bunia – which is about 2000km from Kinshasa. At its creation in 1961, it was initially called the Ecole de Théologie au Congo du Nord (School of Theology in North Congo). Later, it changed its name to Ecole Biblique de Bunia (Bible School of Bunia) in 1972 and Institut Supérieur de Théologie de Bunia (Theological College of Bunia) in 1973. The shift of the Institut Supérieur de Théologie de Bunia to the University Shalom de Bunia in 2007 entailed the creation of other faculties (Faculty of Sciences, Faculty of Agricultural Sciences, Faculty of Administration and Management, Faculty of Development Sciences). Since 2015, the Faculty of Medicine was created within the USB, of which the Evangelical Faculty of Theology is the mother faculty. In addition to the *graduat* and bachelor programmes, this faculty of theology runs Master's and doctoral programmes in missiology and biblical theology (USB, 2021; 2022).

All those theological institutions were chosen based on their historic and strategic value. The UPC, founded in 1959 as the Faculty of Theology, has served as the *alma mater* for Protestant theology studies in the DRC (ECZ, 1975:26, 29; Hobgood, 1998:25-26, 30-31, 34; Munayi, 1984:8). Most lecturers at Protestant theological schools in the DRC were trained at the UPC. The UPC and the CUM were the first two Protestant theological schools in the DRC and Francophone Africa, which pioneered mission-related studies in the 1990s, respectively in the form of department and faculty (Lygunda, 2018:324). Furthermore, missiological studies in these two institutions (UPC and CUM) and the USB are the best established in the DRC. For the moment, the two institutions would be the sole theological institutions providing accredited postgraduate programmes in the science of mission (for UPC) and missiology (for USB). Among Congolese who completed a Master's or PhD degree in missiology or science of mission in the country, a great number are from these two institutions. Therefore, insights gained from these three universities (UPC, CUM and USB) were supposed to reflect the landscape of Protestant missiological education throughout the DRC.

After defining and identifying the target population and the accessible population for this inquiry, it was suitable to move to the next step of selecting the sample from the accessible population.

5.3.2.3 Sample

According to Tshuma and Mafa (2013:122), a sample is a group of cases (individuals) selected from the "accessible population" in which research takes place. Accordingly, sampling, "is the

[76] Cf. https://ucemis.academy/apropos.php

process of selecting some individuals for a study in such a way that the individuals represent the larger group from which they were selected" (Roberts, 2010:150).

Although there are several sampling methods related to qualitative research,[77] this study drew upon non-probability sampling, merely "purposive sampling", also termed "judgmental sampling" (Babbie, 2010:193). "Purposive sampling" is sampling that relies on the principle that the best information can be collected by focusing on a relatively small number of instances (individuals), deliberately selected based on their known attributes, "relevance" to the issue or theory being researched, and privileged knowledge or experience about the topic under study (Denscombe, 2010:34-35).

The rationale undergirding this option (purposive sampling) is simple. Firstly, this researcher's primary intention was to select a sample based on the knowledge of the population the investigation should relate to (e.g., CUM, UPC and USB) and the purpose of the study (Babbie, 2010:193). Secondly, the selected research participants were considered representative enough of the accessible population because of their strategic position (academic role for academic authorities and last year of their study programme for students) in their respective theological institutions. As such, they have an outstanding experience in terms of theological curriculum development and were accordingly supposed to yield the most valuable data regarding the research problem at hand and contribute to the understanding thereof (Yin, 2016:93). Thirdly, characteristics inherent to a qualitative case study (e.g., the study under consideration) very often align with small samples of people embedded in their context and studied in depth (Miles *et al.*, 2014:31). Fourthly, purposive sampling supplies greater depth to the study than probability sampling, even though it provides less breadth than probability sampling (Cohen *et al.*, 2018:218).

The academic authorities involved in data collection as research participants were selected based on one of the following inclusion criteria: (1) being rector (if applicable) or academic dean of a missiological/theological institution; (2) serving as dean or assistant dean of a faculty of missiology/theology; (3) being head of department of missiology or (4) serving as postgraduate programmes director in a faculty of theology (if applicable). In addition, whoever belonged to these four groups had to be a theologian and be available to freely participate in the investigation, having a good knowledge of the research topic and at least three years of experience in an academic setting. Only one of the rector and academic dean could be selected as a research participant (not both). The priority was given to the academic dean unless he was not a theologian. This was the case for the UPC, where the academic dean was a physician. In contrast, people with physical disability or mental deficiency, with academic experience of less

[77] Purposive sampling, convenience sampling, quota sampling, dimensional sampling, snowball sampling, volunteer sampling and theoretical sampling are some non-probability sampling methods relevant to qualitative research (though not exclusively) (Cohen *et al.*, 217-224).

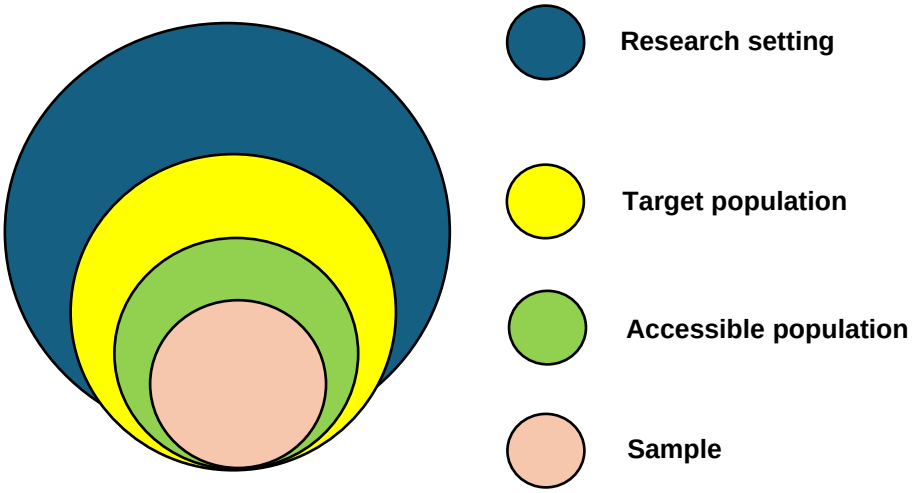
than three years, and those being out of the DRC during data collection were excluded from the investigation. People selected based on the inclusion criteria were all interviewed. Only one research participant was administered an open-ended questionnaire because of being unavailable for a one-hour interview. Information from the academic authorities was central to triangulating the data.

Students participated as an addendum to the research participants. The reason for adding them was to know whether they were aware of the African Agenda 2063 (AA-2063), why they chose to do missiology rather than another discipline (economics, politics, etc.), and to draw some useful related implications for the research problem. The selected students were those graduating from the bachelor's (in the case of CUM) and advanced study (in the case of UPC and USB) programmes in missiology. CUM's bachelor's programme is *LMD* system-based (Bologna process), while UPC and USB's advanced study programmes operate under the higher education modernisation pact - *PADEM* (see section 5.3.1). Indeed, the *LMD* system is still in an experimental phase in these last two theological institutions, and their respective first student cohorts for this new system may graduate with a Bachelor of Theology this academic year (2023-2024). In addition to these criteria, student respondents needed to be available to answer the research questionnaire. Because students participated in the research study as an addendum, only a few details (strictly necessary) about their related findings were reported.

Based on the inclusive and exclusive criteria referred to above, eight of the academic authorities were selected as research respondents. In total, seven were interviewed: two from the UPC (the rector and the dean of the Faculty of Theology), four from the CUM (the dean, the deputy dean in charge of academics, the deputy dean in charge of research and the postgraduate programme's director), and one from the USB (the academic dean); and one, from the USB (the head of the Department of Missiology), was administered the (open-ended) questionnaire. All eight academic respondents were male. The only one female academic authority (the deputy dean of the Faculty of Theology/UPC), who could participate in data collection, was abroad during the investigation. This small number of participants was justified by the purposive sampling and the nature of the research design at hand – the "qualitative case study" that falls into small-scale research projects (Miles *et al.*, 2014:31; Denscombe, 2010:34-35). In contrast, fifteen students were selected based on the criteria, in the proportion of six for CUM, five for USB and four for UPC. All were administered an open-ended research questionnaire.

Figure 5.2 below displays how the four dimensions of the research framework described in this section correlate.

Figure 5.2 Correlation between the four dimensions of the research framework



Source: adapted from Lygunda (2017:161)

5.4 Research instruments

Various kinds of research instruments can be used to collect data. Yvonne N. Bui (2009:146-147) merely mentions three of them. The first kind is a "standardised instrument", an instrument used widely in the field of education and validated for a particular purpose. For example, the Woodcock-Johnson III Tests of Achievement is a standardised battery of tests that measure academic achievement. The second kind of measurement instrument is a "researcher-made instrument". This is commonplace in students' dissertations or theses and is sometimes preferable to standardised measures because it can be shaped to be more sensitive to what is being studied. The third kind of research instrument is gathering data that are normally collected *or* already exist. Its advantage is that it saves time and resources since the data are already collected for other purposes. This kind of measurement instrument is often used in business and management sectors. The current qualitative study used the second kind of measurement instrument – a researcher-made instrument.

This research project used three measurement instruments to collect data: (1) the documents (including the Bible), (2) the interviews and (3) the questionnaire with more open-ended questions. However, the main data collection tool was the documents. The two other sources of evidence allowed this researcher to triangulate the data and thus develop "converging lines of inquiry" (Yin, 2014:120). Triangulating different sources of information makes case study findings or conclusions more convincing and accurate, just as in navigation and topographic applications.[78]

[78] The concept of "triangulation" stems from a principle in navigation, according to which "the intersection of different reference points is used to calculate the precise location of an object" (Yardley, cited by Yin, 2014:120). The same principle is also applied in topographic studies (background of this researcher).

5.4.1 Documents

Documents – the main data collection tool used in this study – are non-reactive measurement instruments in their very nature. As such, they helped to measure the major trends in Protestant missiological education in the DRC, the interface between Protestant missiological curricula in the DRC and the marketplace, and the contribution of missiological education to transforming national culture. In addition, the Bible as a specific document and theologians' works helped to collect data necessary to frame the biblical-theological perspective on marketplace missiology. Practically, this data source (documents) provided for responses to the four subsidiary research questions. Table 5.1 below displays how these research questions and concepts aligned with categories found in documents.

Table 5.1 Alignment of research questions and concepts with categories in documents

Research questions	Concepts	Categories in documents
Research question #1	Concept A: Trends in Protestant missiological education.	Ecumenical missiological education, evangelical missiological education, name of the department or institution, Berlin model, Athens model, Jerusalem model, on-campus missiological education, missiology as an independent discipline of theological education, missiological education through a department within the faculty of theology and through a specialised faculty, academic missiological education, theory-oriented missiological education and mixed model of missiological education.
Research question #2	Concept B: Protestant missiological training programmes.	Purpose and mission of the institution, study programmes, objectives of the study programmes, admission requirements and training curriculum.
	Concept C: marketplace.	profession (trade), courses in line with the marketplace.
Research question #3	Concept D: National culture.	Behaviour, values, beliefs, and worldviews.
	Concept E: Contribution of Protestant missiological education to the transformation of national culture.	Scholarly education (knowledge), field education (doing/service) and spiritual formation (being/character).
Research question #4	Concept F: Biblical paradigms of marketplace missiology.	Jesus' paradigm of marketplace missiology (theoretical dimension).

		Paul's paradigm of marketplace missiology (practical dimension). Ephesus paradigm of marketplace missiology (educational dimension).

Source: Adapted from Roberts (2010:153)

To make things clear, this study used "document" to identify data consisting of written texts (printed or electronic) which have been recorded without the intervention of a researcher and have been produced by organisations (institutions) or on their behalf by individuals (especially scholars). Therefore, practically, documents in this inquiry referred to catalogues, brochures, videos, training curricula, academic calendars, public notices, artefacts and portals of the three selected missiological institutions (UPC, CUM and USB), and the minutes of National Synod sessions of the Church of Christ in Congo (mainly minutes addressing Protestant missiological education issues in the DRC). The following were also part of the documents consulted: Protestant scholars' articles and books having some authority in Protestant missiological education in the DRC. In this lot rank Eale's (2015) *Justice and poverty as challenges for the Christian churches*, Lygunda's (2020) *Le Protestantisme Congoloais selon les Géniteurs Lointains et Immédiats*, Martens and Nzash Lumeya's (2015) *Missionary Formation through Formal Education* and Munayi's (1984) *Les vingt-cinq Ans de la Faculté de Théologie Protestante au Zaïre, 1959-1984*. In addition to this list, one may add official documents and reports pertaining to higher education and governance from Congo's government and related institutions (Higher Education Ministry and l'Agence de Prévention et de Lutte contre la Corruption – APLC), and from Transparency International.

Nonetheless, concerning training curricula, it is worth remembering, as stated earlier (see section 5.3.1), that higher education institutions (including those selected for this study) are still struggling to apply the new education system (*LMD* system). They still overlap between the former system backed up by the *PADEM* and the *LMD* system derived from the Bologna process. For this reason, the present study draws upon *PADEM*-based missiological study programmes (*graduat-licence-doctorat*) for the UPC and USB, except for the CUM, which has been using the new *LMD* system for ten years (2014-2024).

As far as document validity is concerned, it is worth underscoring that it was evaluated based on the criteria of authenticity, representativeness, meaning (clarity of words, hidden meaning) and credibility (purpose for which it was written, who produced it and when). section 5.8.1 amply focuses on the validity issue.

The Bible was somewhat considered a specific document that was the subject of theological study. To deal with the fourth research question, which related to biblical patterns for marketplace missiology relevant to the Africa Agenda 2063 (AA-2063), this investigator undertook a Bible-

based theological study, using an “alternate design for a theological study” Smith (2008:196-200) suggested. This theological study was the subject of Chapter Four. That study resulted in constructing a model or theory intended to serve as a normative perspective from which the contribution of Protestant missiological education to the materialisation of the AA-2063 was evaluated.

The next data source referred to in the current inquiry was the interviews.

5.4.2 Interviews

Unlike the documents, interviews belong to the category of “reactive sources of data” used as one of the subsidiary data collection tools for contextual research (Elliston, 2011:80). Together with the questionnaire (the other subsidiary research instrument), interviews served to corroborate the same findings through data triangulation and thus increase internal validity. Data triangulation is a way of enhancing the validity of research. One may find triangulation among different evaluators (“investigator triangulation”), triangulation of perspectives to the same data set (“theory triangulation”) and triangulation of methods (“methodological triangulation”) (Yin, 2014:120). This study was concerned with methodological triangulation.

The purpose of using interviews was first, to collect academic authorities’ opinions, views and attitudes on the Protestant missiological training programmes and the marketplace, second, to investigate the degree to which these two categories relate to each other. And third, to evaluate the degree to which the prevailing Protestant missiological education contributes to changing national culture. The categories referred to relate to the second and the third research sub-questions. Table 5.2 below showcases how these research questions and concepts aligned with categories in interviews.

Table 5.2 Alignment of research questions and concepts with categories in interviews

Research questions	Concepts	Categories interviews
Research question #1	Concept A: Trends in missiological education.	Not applied (N/A)
Research question #2	Concept B: Protestant missiological training programmes.	Purpose and mission of the institution, study programmes, objectives of study programmes, admission requirements.
	Concept C: Marketplace.	Job opportunities, awareness of the African Agenda 2063 and courses in line with the marketplace.

Research question #3	Concept D: National culture.	Behaviour, values, beliefs, and worldviews.
	Concept E: Contribution of Protestant missiological education to transforming national culture.	Scholarly education (knowledge) and spiritual formation (being/character).
Research question #4	Concept F: Biblical paradigms of marketplace missiology.	N/A

Source: Adapted from Roberts (2010:153)

The appropriateness of the use of interviews as a tool of data collection in this study relies on the fact that they usually enable the researcher to gain insights into thoughts, opinions and understandings that cannot be expressed through an individual's actions or that are too sensitive for people to discuss in a group context (Denscombe, 2010:173-174; Sensing, 2011:103, 104). Thereby, interviews helped to find things one cannot directly observe. The advantage of the interviews was that they helped the researcher to permeate other people's perspectives (Sensing, 2011:104), even events or phenomena which occurred in the past. Furthermore, this measurement instrument was insightful because it provided an explanation and personal views (e.g. perceptions, opinions, and meanings), and allowed a higher response rate than a research instrument may provide. Yet, the use of this data collection tool allowed to have contact of great value with research participants who are key players in the field of missiology in the DRC and were able to give privileged information (Denscombe, 2010:174, Yin 2014:106).

Instead of structured and semi-structured interviews, this study favoured unstructured (informal) interviews, alternatively labelled "intensive interviews", "in-depth interviews", or "free-flowing interviews" (Denscombe, 2010:174-176; Sensing, 2011:107; Yin, 2014:110). The main reason for this option is that unstructured interviews keep the researcher's role from being directive. In other words, the researcher engages the conversation by introducing a theme or topic and lets the interviewee develop his ideas and pursue his flow of thought as well as possible (Denscombe, 2010:175). The emphasis here, accordingly, is placed on the interviewee's thoughts. In addition, informal interviews allow the interviewer, during the conversation, to probe for deeper answers and or meaning, identify and probe new topics, and watch for nonverbal clues (Sensing, 2011:107).

This researcher conducted one-hour informal interviews with academic deans or a rector (where it was applicable), deans, assistant deans and postgraduate programme directors (only in the case of *CUM*) of the three selected institutions (UPC, USB and CUM). They were preferably conducted face to face and one by one, with open-ended questions and in conversational mode, rather than by phone, by internet or in groups. Moreover, the stream of interview questions was flexible (fluid) rather than rigid. Still, they were conceived of and put out to interviewees in

complying with the principles of “simplicity” (terms and phrases used being understandable or part of respondents’ vocabulary), “precision” (not vague and ambiguous questions), “neutrality” (avoiding tendentious questions) and “research rationale” (questions relating to the problem and aim statements).

To keep such a research rationale in mind while interviewing, a consistent line of inquiry was maintained and included in the interview protocol (cf. annexure F). This protocol was translated into French beforehand (cf. annexure G) to pose questions to and record responses from interviewees, who were all French-speaking. It included the following components, adapted from John W. Creswell (2014;194) and Tim Sensing (2011:108):

1) A heading with date, place, interviewer and interviewee.
2) An introduction that set the stage for the interview and included an overview of the inquiry process, the significance of the interview and details about confidentiality and how the data will be utilised in the future.
3) Stage-setting questions to build up rapport between interviewer and interviewee, including “grand tour” questions.[79]
4) Topic questions that explored the subject at hand in depth (in relation to the problem statement), merely knowledge questions and opinion questions.
5) Follow-up questions and reference to specific items/topics.[80]
6) Spaces between questions to record responses.
7) Concluding questions that wrapped up the interview.[81]
8) A final statement whereby the interviewer thanks the interviewee and acknowledges the time he spent during the interview.

In compliance with ethical principles, interviewees’ true identities were kept confidential. Instead of their true names, pseudonyms were used in the present research report, the interview protocol and field notes. Table 5.3 below displays the schedule for interviews as they took place, with the pseudonyms (made-up names) of the respondents, and the date and place of the interview. Nonetheless, depending on the availability of interviewees, some of the planned interview dates were modified.

[79] As Per Tim Sensing (2011:86-87) and Robert K. Yin (2016:144-145), a “Grand tour” question is a way of starting an interview, an open-ended question establishing rapport, and as such sets out a broad topic or scene but does not bias the conversation by presenting any sequence of topics. This kind of question allows the interviewer to avoid being directive and learn from interviewees rather than study them.
[80] Follow-up questions are questions framed as *prompts*, *probes* or *checks*, whereby respondents are called to shed light on their ideas or declarations to better elaborate on what they have said (Denscombe, 2010:182-184, Creswell, 2014:194).
[81] Examples of concluding questions: “Anything to add?”, “What should I have asked you that I did not?” (Sensing, 2011:108).

Table 5.3 Schedule for interviews

N°	Pseudonym	Date of interview		Place of interview
		Planned	Realised	
1	Kibuco	15/06/2024	19/06/2024	His office
2	Kotre	04/07/2024	04/07/2024	His office
3	Maleka	28/06/2024	04/07/2024	His office
4	Kundu	17/07/2024	17/07/2024	His office
5	Nzumu	16/07/2024	25/07/2024	At a safe corner of the yard of the institution (under a tree)
6	Crosme	20/07/2024	08/08/2024	His office
7	Cronk	02/08/2024	24/08/2024	His office

The third research instrument used for data collection in this inquiry was a questionnaire. Useful details on the data collection tool are supplied in the following subsection.

5.4.3 Questionnaire (with more open-ended questions)

A questionnaire is a reactive measurement instrument consisting of written, open, closed or mixed questions to gather useful information from respondents. This study used a questionnaire with more open-ended questions because of the study's qualitative nature. The questionnaire designed for academic leaders was administered to one of them who was unavailable for the one-hour interview. Another questionnaire was administered to graduating students from the Bachelor's missiological programme. Nonetheless, it must be clear that the information expected from respondents in using the open-ended questionnaire was their views, opinions, perspectives and understandings, but not necessarily the facts. The questionnaire referred to in this study is a researcher-made instrument, rather than a standardised instrument that already existed. Just as in the interview protocol, questions in the questionnaire were aligned with the related research questions to ensure that categories were covered appropriately. A matrix was applied for this purpose (see Table 5.4 below).

Table 5.4 Alignment of research questions and concepts with questions in the questionnaire

Research questions	Concepts	Questions in the questionnaire
Research question #1	Concept A: Trends in missiological education.	N/A
Research question #2	Concept B: Protestant missiological training programmes.	Questions #1, 2, 3 & 5.
	Concept C: Marketplace.	Questions #4, 5 & 6.
Research question #3	Concept D: National culture.	Questions #7 & 8 .
	Concept E: Contribution of Protestant missiological education to national culture transformation.	Questions #7 & 8.
Research question #4	Concept F: Biblical paradigms of marketplace missiology.	N/A

Source: adapted from Roberts (2010:153)

This section has dealt with the research instruments (data sources): interviews, documents and questionnaire. The next section addresses the data collection issue.

5.5 Data collection and procedures

This is where this researcher describes the data collection, or procedures used to conduct the study.

As regards the route this researcher followed for conducting the unstructured interviews and administering the open-ended questionnaire, this researcher sought the cooperation of the gatekeeper to gain access to selected interview or questionnaire participants. No legal authorisation was needed. A permission letter (cf. Annexure A) from the president's office of the Church of Christ in Congo (the gatekeeper) was enough. Once the permission letter was issued, the researcher made an appointment beforehand with each selected interview or questionnaire respondent to give him a full explanation of what research is all about and how he might be involved. On this occasion, the investigator distributed an informed consent form – duly translated into French (cf. annexures B & C for interviews and D & E for the questionnaire) – to the interview or questionnaire participants and collected their phone numbers. Each selected respondent was given a maximal delay of one week to inform the researcher about his decision to participate willingly (freely and without any counterpart) by signing the informed consent form, or not to participate. Three days were deemed minimal delay, after which respondents selected were supposed to make known their decision to participate or not. The day after the minimal delay had expired, the researcher reminded each selected respondent through a phone call about his

decision if not yet expressed. Two days before the end of the maximal delay, the researcher collected the remaining verbal decisions (positive or negative) through a phone call. For every positive decision from the selected respondent, the researcher made an appointment with him to collect his signed consent form and proceed to the interviewing or administer the questionnaire. Appointments for interviews were arranged as carefully as possible to have only one at a time. In total, seven people were interviewed, and one was administered the questionnaire.

Before interviewing selected research participants, this researcher pre-tested the interview protocol with two academic leaders who were not part of the study (i.e., out of the sampling) but belonged to the target population. These two leaders shared common features with the research participants. In terms of common features, this researcher considered academic functions (academic dean, dean or assistant dean of faculty, head of the department of missiology) and experience of at least three years in an academic setting. Participants in the pre-test of the interview protocol were also selected based on their willingness and availability.

The field test of the interview protocol was intended to check whether:

1) Topic questions and follow-up questions were relevant, precise (not ambiguous) and formulated in an order that could reflect the rationale of the research problem and in a form that might allow this researcher to move from one item to another.
2) Stage-setting questions were appropriate to build rapport between the interviewer and interviewee.
3) Questions were not redundant.
4) All issues, themes and categories were covered in the instrument.
5) The wording was precise (the terms or phrases used were simple and comprehendible) or part of the participants' vocabulary and did not lend to confusion.
6) Issues, items and related details could be covered in an interview of one hour.

After performing the field testing, no major revisions were made to the instrument, except those related to the topic questions. These revisions were the same as those made for the questionnaire (see below).

The researcher's intentional field notes reinforced the recording of interviews. These handwritten notes taken during the interview were crucial because they could fill in some relevant information that a recording alone would have missed. For instance, information about the context of the location, the atmosphere of the interview, clues about the intent behind claims and comments on aspects of non-verbal communication (Denscombe, 2010:187).

The researcher equally pre-tested the questionnaire for academic authorities, with two field test respondents (lecturers and academic authorities in other theological institutions) not being part of

the sampling. They were chosen based on convenience, accessibility and geographic proximity. They took the questionnaire Field Test Form adapted from Seevers (1993:116-122) and offered feedback, making judgments regarding its validity (cf. annexures L & M). Besides, two independent experts – both holding a PhD in theology – were requested through a letter translated into French beforehand to assess the validity of the questionnaire (cf. Annexures P & Q).

The field test of the questionnaire was intended to check whether:

1) Instructions were clear and understandable.
2) The wording was precise (the terms or phrases used were simple and comprehendible), part of the participants' vocabulary, and did not lend to confusion.
3) There were typographical errors.
4) The Questions were precise (not vague or ambiguous) and related to the research problem (namely, to the research questions) in a way that permitted the collection of appropriate information.
5) Questions were formulated in an order that obeyed the rationale of the research problem and in a form that allowed to progress from one item to another.
6) Questions were formulated in compliance with the principle of neutrality, that is, whether questions as phrased were not tendentious.

Based on various recommendations and insights gained from the field test respondents and the experts, some revisions were made to the questionnaire to refine it. Firstly, the number of questions was reduced from ten to eight. Secondly, five questions were rephrased (questions #1, 2, 3, 5 and 8) to make them more intelligible and relevant than before.

Likewise, the questionnaire for students was pre-tested to two field test student respondents to meet the standards set for the questionnaire to be administered to academic authorities. The feedback from the field test student respondents did not require any modification of the measurement instrument.

This researcher handed an informed consent form (with a detailed explanation) to the questionnaire academic and student respondents (see annexures D & E) before administering the research questionnaire. The same procedure described in the case of interviews was used to get the selected questionnaire respondents' phone numbers and their verbal decision to participate or not participate in research, except that the maximal and minimal delays were reduced to five days and three days. In between the two delays, the researcher reminded the potential respondents through a phone call to give their verbal decision. Once the respondent gave verbal consent, an appointment was made to collect the signed informed consent form and administer the research questionnaire (cf. annexures H, I, J & K). To complete the research

questionnaire, a delay of three days was given to the respondent, after which the researcher collected it. With only one questionnaire respondent, the response rate was 100 per cent.

5.6 Data analysis

This is the appropriate stage to describe and discuss procedures for analysing the raw data collected from the field research. According to John Swinton and Harriett Mowat (2006:57), data analysis is the process of bringing order, structure and meaning to the complicated mass of data (either qualitative or quantitative) that the investigator generates during empirical (contextual) research. Data analysis aims to provide a better understanding of data by describing their constituent elements, explaining how they work or interpreting what they mean (Denscombe, 2010:235).

5.6.1 General considerations

Before going deeper into the discussion about the data analysis issue, it is crucial to raise some general points. Firstly, while some qualitative researchers focus their primary energy on data collection, sometimes over weeks before triggering data analysis, the data collection and analysis proceeded hand in hand in the current research study. This means that the investigator analysed the preceding interviews while the interviews were going on. He was somewhat seesawing between the existing data and framing strategies for gathering new and often better data (cf. Miles *et al.,* 2014:70). Secondly, as text data could be dense, only rich information was extracted and utilised.

5.6.2 Method of data analysis

Moreover, no data analysis method is prescriptive or normative. Researchers generally use diverse methods to analyse data gathered from research participants (Bui, 2009:153). For instance, Yin (2014:136-165) suggests four general non-exclusive strategies for data analysis, while Denscombe (2010:279-294) discusses six approaches to data analysis. On his part, Silverman (2014:281) refers to seven ways of analysing documents. One could mention more instances. The inference is that, concerning data analysis, “much depends on a researcher’s own style of rigorous empirical thinking, along with the sufficient presentation of evidence and careful consideration of alternative interpretations” (Yin 2014:133).

Therefore, for the sake of this study, the data analysis method was a mix of Creswell (2014:197-201), Denscombe (2010:283-287) and Miles *et al.*’s (2014:70-103) approaches. It called for deep scrutiny of the text (by reading and re-reading the interview transcripts or documents) and assigning codes to segments of data to decipher recurring patterns (first cycle of coding) and later grouping these recurring patterns or codes to create a smaller number of categories or Pattern codes (second cycle of coding) (Denscombe, 2010:283; Miles *et al*., 2014:73, 86). From the

interrelationship of categories with each other, higher-level analytic meanings (e.g., constructs or concepts and even theory) were then developed (Denscombe, 2010:285-287; Miles *et al.*'s (2014:73-86). This method has a precious advantage, because it is associated with the analysis of unstructured (informal) interview transcripts and with other qualitative data (e.g., data from documents and an open-ended questionnaire) (Denscombe, 2010:121, 283).

More importantly, this multiple-case study research did not refer to computer-assisted qualitative data analysis software (e.g., CAQDAS, Atlas.ti, NVivo, etc.), but was performed manually through coding.

5.6.3 Procedures

Procedures hint at important steps the researcher took for data analysis. The first step consisted of organising and preparing data for analysis. Practically, the researcher transcribed interview recordings, typed up field notes, scanned materials, catalogued the text, classified and arranged the data based on data sources (interview transcripts, minutes of meetings, institutions-produced written texts like reports and minutes, institutions-approved/sponsored scholars' writings and answers to the open-ended questionnaire).

The following step was devoted to reading and re-reading the data so that the researcher became immersed in details of what was said or written and looked at recurrent themes or issues (general ideas) that reflected the research problem or purpose and reflected on the depth, credibility and use of the information. Memos were written to capture detailed insights.

The third step was about coding the data. Coding is a process whereby labels/tags (codes) in the form of names, initials or numbers, were associated with the raw data. The coding was performed in two sequences. In the first sequence – the first cycle coding – the researcher determined the units or segments (i.e., sentences and paragraphs) to which descriptive codes were assigned. A "descriptive code" assigned label or tag (most often a noun) to data to summarise into a word or short phrase the basic topic or theme of a unit of qualitative data (Miles *et al*., 2014:74). In this first sequence, the focus was placed mainly on keywords, phrases or quotes emerging from data sources (documents, interview transcripts and answers to the questionnaire). In the second sequence – the second cycle coding or pattern coding – the researcher grouped these basic topics or themes into a smaller number of categories (larger sets of themes), guided in this by the research questions and even the concepts/constructs having emerged from the three preceding theoretical chapters (Chapters Two, Three and Four). In other words, this researcher identified the codes (themes/topics expressed by words, phrases, quotes) that appeared similar, and grouped them into categories (major or larger topics/themes). Later, the researcher reduced the number of these categories (pattern codes) by identifying whether sufficient congruence allowed some to be clustered in broader categories (i.e., concepts). The coding decision under

consideration was based on opinion, understanding, perspective and instances of using a specific word or expression about trends in mission studies, marketplace mission, marketplace missiology, and the African Agenda 2063.

5.7 Trustworthiness of the study

The credibility of research needs to be evidenced as part and parcel of the investigation process itself. In other words, inquiry needs to demonstrate that findings rely on practices acknowledged to be the basis of good research. Conventionally, the criteria for gauging the credibility of research have been reliability, validity, generalisability and objectivity (Denscombe, 2010:298). “Credibility” is the umbrella term quantitative researchers generally utilise for all these aspects (criteria or standards). However, the credibility of qualitative research is not gauged using these criteria. For instance, it is unfeasible to check the quality of research and its findings by replicating it just as the scientists might repeat an experiment. The first reason for this is that it is difficult, if not impossible, to replicate a social setting. The second reason is that, because the qualitative researcher is the primary or key instrument of data collection and analysis, prospects for another researcher to yield identical information and conclusions are slim (Creswell, 2014:185; Denscombe, 2010:298; Sensing, 2011:57, 219). Therefore, qualitative researchers usually prefer the term “trustworthiness” to credibility and the terms credibility, dependability, transferability and confirmability respectively to validity, reliability, generalisability and objectivity (Roberts, 2010:161; Sensing, 2011:214-219).

This qualitative case study did not leave room for a somewhat “sterile” epistemological debate about “credibility versus trustworthiness”, as still do qualitative and quantitative researchers worldwide. Rather, the study remained broadly in the critical realist tradition and discussed five primary criteria, somewhat overlapping: (1) instrument validity, (2) data validity, (3) transferability, (4) dependability and (5) confirmability (Denscombe, 2010:298; Miles *et al*, 2014:310-315; Sensing, 2011:214-225; Yin, 2014:45-49).

5.7.1 Instrument validity

Validity generally refers to the accuracy and appropriateness of instruments, data and findings in research (Bui, 2009:149; Denscombe, 2010:298; Lygunda, 2018:271). The instrument’s validity, also labelled construct validity, judges whether the measurement instruments (e.g. interviews, documents, or questionnaire) were appropriate enough or not to address the research questions. In other words, it refers to the question, “Were the instruments appropriate enough to address the research questions?” Roberts (2010:151) explains validity in the following terms that make it more understandable: “*Validity* [construct validity] alludes to the degree to which your instrument [of data collection] truly measures what it purports. In other words, can you trust that findings from your instrument are true?”

For this study, two tactics were used to ensure the instrument's validity (construct validity). Firstly, field testing (piloting) the measurement instruments used (interview protocol and questionnaire) to thoughtful people. Secondly, asking independent experts (that is, experts who did not take part in the study) to assess the validity of the questionnaire (Bui, 2009:149; Roberts, 2010:154-155; Sensing, 2011:90). Accordingly, this researcher himself "piloted" (field tested) the interview protocol and questionnaire. Details on the interview protocol and questionnaire field test were provided earlier (see section 5.5).

Concerning documentary data, this research project referred to four basic criteria of evaluation borrowed from Denscombe (2010:221-222) to ensure the instrument validity: (1) authenticity, (2) representativeness, (3) meaning, and (4) credibility. Documents were deemed "authentic" when they ascertained that they were what they purported to be. The "representativeness" feature of documents was confirmed when they were typical of their type and complete. The criterion of "meaning" was considered satisfied whenever the meaning of words was free of ambiguity and did not necessarily involve "reading between the lines". A document was judged "credible" when its accuracy was established based on (1) the worthy purpose that it was written for, (2) the credible status of the author and his/her belief that would not colour the version of things, (3) the fact that it was a primary source once it related to events and (4) its antiquity and the social context in which it was produced.

5.7.2 Data validity

As per Sensing (2011:219) and Yin (2014:44, 45), data validity or internal validity (or even authenticity, credibility) refers to whether the information collected can lead to a valid conclusion or is accurate and appropriate or not. This is particularly a concern for explanatory case studies when an inquirer attempts to explain how a given event/situation leads to another (Yin, 2014:47).

To enhance the data validity (internal validity), three options were combined: (1) "data triangulation", (2) "reflexive confirmation" and (3) "thick description". Data triangulation is a method for evaluating the authenticity of collected data and consists of using multiple sources of evidence to corroborate the same result (Denscombe, 2010:189, 346-348; Yin, 2014:73, 119, 120-122). Therefore, this researcher sought to corroborate data from the informal interviews and questionnaire (phrased with more open-ended questions) with those from documents portrayed in section 5.6.2 above. In this respect, interview data, for instance, would not be taken at face value if it was not possible to confirm respondents' statements using alternative sources (e.g. the documents and questionnaire with open-ended questions).

Reflexive confirmation is an appropriate process aimed at determining the accuracy of qualitative findings by taking the final report (not the raw transcripts) or specific descriptions or themes back to research participants so that they may validate them as being accurate and plausible (Creswell,

2014:201; Sensing, 2011:221). This process is also referred to as “respondent validation”, “member check/checking” or even “authentication” (Denscombe, 2010:299, Sensing, 2011:106, 221). To meet the criterion of reflexive confirmation for this study, this inquirer went back to each interviewee with the transcript of the interview – whenever it was possible – to check with him or her statements on the transcript and let him or her confirm the accurate statement or eventually correct the wrong one. For this purpose, he or she was given a copy of the audio recording (cf. Denscombe, 2010:189). Later, the researcher took data and major findings (i.e., tentative interpretations) from the interviews and questionnaire back to the respondents to allow them to check whether the provisional results made sense.

Furthermore, thick description hints at complex or detailed descriptions of a phenomenon or a situation concerning their cultural setting. However, such a description goes beyond a simple narration that depicts the information and explores the deeper and often hidden meanings behind words, phrases, actions, opinions and practices (Denscombe, 2010:328; Sensing, 2011:192). Accordingly, this researcher described data (information) in a way that allowed him to analyse and interpret them. Still, to increase the plausibility of data from the interview, this researcher ensured that the interviewee had the authority to comment on the subject under study (Denscombe, 2010:189).

5.7.3 Transferability

Transferability (also called in qualitative research literature replicability, applicability, extrapolation and fittingness) is a test intended to determine whether the study findings can be generalised on the whole target population (universe) or not (Denscombe, 2010:298; Lygunda, 2016:200; Yin, 2014:45-46). Sensing (2011:215) submits that transferability “is the degree to which findings derived from one context or under one set of conditions may be assumed to apply in other settings or under other conditions”.

To ensure the transferability (findings validity) of findings from this qualitative case study, significant features of the purposive sample – described in detail and provided above (see section 5.3.2.3) – served as the basis upon which the reader or secondary researchers could apply the findings to other similar instances or individuals. Further, to gauge how far the findings were transferable, this researcher presented them with relevant details likely to enable him to identify similarities between the research setting and other contexts (Denscombe, 2010:301; Sensing, 2011:216).

5.7.4 Dependability

As mentioned before, reliability/dependability demonstrates that operations (e.g. methods, data collection procedures, etc.) in an earlier study can be repeated in a later study with the same results (Yin, 2014:46, 48). In other words, as Silverman (2014:83) highlights, reliability refers to the stability of findings and then copes with replicability. For Bui (2009:149), it is worth bearing in mind that validity and reliability are two concepts that are so intimately linked that "a valid measure is always reliable". This does not mean that a reliable measure is always valid. Indeed, one may be consistently measuring the wrong thing (Bui, 2009:150). However, as stated before, this researcher confirms that the reliability issue cannot be addressed in a qualitative study in the same manner as in a quantitative study. The reason is that, in a qualitative study, the researcher as interviewer is a primary instrument of data collection, and there is likely no way to know with certainty that the research instrument will produce the same result when used by different researchers (Denscombe, 2010:299-300). A good way for this researcher to deal with the issue (reliability) is to consider it to be what numerous qualitative researchers call dependability. Indeed, the dependability test evolves around the demonstration that research reflects procedures and decisions that other researchers "see" and evaluate regarding how far they are reputable procedures and reasonable decisions (Denscombe, 2010:300).

Therefore, to meet the requirement of dependability, this researcher provided a fully reflexive account of procedures and methods, showing readers as much as possible the lines of inquiry that led to specific interpretations or conclusions. For instance, he provided a full account of the methods of data collection (interviews, documents and questionnaire), the process of interviews (interview protocol, audio recording, field notes, transcription, checking interview transcripts with respondents), the process of administering and collecting the questionnaire and method and process of data analysis (method selected, data coding, and drawing out themes, categories, concepts and theories).

5.7.5 Confirmability

In the opinion of Miles *et al.* (2014:311), confirmability – dubbed also external reliability – "can be framed as one of relative neutrality and reasonable freedom from unacknowledged researcher biases". To meet this criterion of trustworthiness, this researcher described the methods and procedures explicitly and in detail so that a complete picture might be yielded.

5.8 Ethical considerations

Ethical issues may arise from various angles of a research project. "Such aspects include attention to human rights, data collection, data analysis and interpretation, respect for the

research site, and writing and disseminating the research" (Roberts, 2010:31). This section discussed most of these issues.

5.8.1 Rights of research participants as human subjects

In terms of empirical research, this study bore a risk in itself – at least to a certain degree – as it included human participants. However, some factors made such a risk minimal and even negligible. The first factor is that this inquiry did not involve vulnerable subjects such as the poor, widows, orphans, minors, students, persons with handicaps, and so forth. The second factor, the most instrumental, is that the study was conducted in keeping in mind some core principles: (1) the principle of scientific rigour, (2) the principle of optimisation of potential benefits, and the principle of voluntary participation.

5.8.1.1 Respect

Concerning the first principle, this qualitative study strived to achieve scientific rigour through sound methodology and design likely to lead to reliable conclusions. Therefore, involving participants in this research study with such a characteristic (scientific rigour) was inherently ethical because it could not unnecessarily expose research participants to risks of harm and inconvenience, nor could it contravene the overarching principle of respect for persons.

5.8.1.2 Knowledge and satisfaction

As for the second principle, this study offered two potential benefits: knowledge and satisfaction. In terms of knowledge, missiological/theological institutions in the DRC could learn from the interface between missiological training programmes and the marketplace, and the degree to which they contribute to the materialisation of the African Agenda 2063. Furthermore, these institutions could gain some satisfaction to a certain extent because from such an acquired knowledge they would improve their contribution to the materialisation of the African Agenda 2063.

5.8.1.3 Informed consent

Regarding the principle of voluntary participation, this researcher conducted the study with consideration for research participants' autonomy or self-governing ability. He did so by requiring the research participants' free consent to participate in the research project. Therefore, this researcher obtained participants' genuine consent by using a consent form adapted from the North-West University's template (annexures B & C for interviews and D & E for the questionnaire). Prospective research participants individually and willingly (freely and without any counterpart) filled in and signed the form before participating in the research project. The form included such aspects as benefits, costs and reciprocity; harm and risk; privacy, confidentiality

and anonymity; honesty and trust; reason for selecting the research participant; expectation about his contribution and any other information related to the research study (e.g., the area, the topic and purpose of research). A selected participant was allotted ten days to express his decision to participate through the consent form. The follow-up for requesting the participant's decision was done by phone.

5.8.1.4 Confidentiality

Regarding privacy and confidentiality, only the researcher had access to personal information and records from research participants. Interviews were conducted either in the participant's office or in another place around his office where he felt safe, and only the researcher gained access to these personal information and records. Confidentiality was also ensured by anonymising data (information and records) from research participants during the research as well as afterwards. No individual true names of participants were (or will be in the future) used in any publication of findings of this research study. Only pseudonyms were utilised. The findings of this study were used only for this study.

In short, special attention was directed towards ethical issues before beginning the study and engaging in fieldwork, while collecting, analysing, reporting, sharing, and storing data (Creswell, 2014:92-95).

5.8.2 Ethical issues in data collection

It is critical to exercise responsibility when collecting data for a research study. The following paragraphs address some issues related to data collection.

5.8.2.1 Access to research sites

To recruit research participants, the researcher sought the cooperation of the gatekeeper to gain access to them. In compliance with the law in effect in the DRC, no legal authorisation was needed. A permission letter (previously issued) from the president's office of the Church of Christ in Congo (the gatekeeper) was sufficient (see annexure A).[82] The recruitment of research participants was then triggered in keeping with the research schedule previously approved.

5.8.2.2 Data from interviews and questionnaire

In terms of expectations from participants during data collection, most research participants were expected to take part in a one-hour interview, which took place in their office, or in another location of their convenience that was most comfortable for them, with as few distractions as possible.

[82] The Church of Christ in Congo is the formal and highest gatekeeper regarding all Protestant theological institutions or considered as such throughout the DR Congo.

Only a few participants were expected to complete a questionnaire as completely and honestly as possible.

Regarding interviews, besides precautions about confidentiality referred to above, this researcher took care to obtain permission from interviewees and explain to them why he hoped to record the interview on audio. In addition, a full explanation was provided to them on how the recordings should be used, stored and later destroyed at the end of the study.

5.8.3 Ethical issues in data analysis and interpretation

Data analysis is making sense of data and finding their meaning appropriately not to mislead readers (Roberts, 2010:38). To be ethical as to the issues of fabrication (making up of) and falsification of data, this investigator held to use appropriate methods of data collection and validation strategies such as “triangulation” and “reflexive confirmation” (“respondent validation” or “member check/checking”) to interpret research results in a way that supported participants’ actual views, opinions and understandings. In a nutshell, to avoid being unethical, this researcher took responsibility for being, as much as possible, unbiased, accurate and honest throughout all the phases of the current research study.

5.8.4 Ethical issues in reporting research results

Researchers are always expected to report results honestly and objectively. Plagiarising, hiding negative results, engaging in selective reporting, omitting conflicting data for deceptive purposes, or even trying to forcefully generalise the findings from one’s population to other populations or settings could be considered unethical (Roberts, 2010:39).

To minimise those ethical pitfalls, this researcher held to be ethically rigorous, as much as he could by applying the criteria for gauging the trustworthiness (credibility) of the research study (see section 5.9). Likewise, the words and ideas of other inquirers were referenced. Besides, the research findings were and could only be used for this study. They might be presented at a conference and published in an academic journal or a book. In this event, the researcher would continue to use pseudonyms and might alter some identifying details to protect the participants’ anonymity. At his request, the researcher would provide the research participant with a summary of the findings.

The first eight sections of this chapter pertained to the research methodology applied in this study. The rest of the chapter is devoted to presenting and interpreting findings.

5.9 Presentation and interpretation of findings

5.9.1 Introduction

This section presents and interprets the results of the documents explored, interviews conducted, and questionnaires administered in line with the research questions. As a reminder, the study drew upon documents as a primary source of evidence. The interviews and questionnaires were used as complementary data collection techniques for triangulation. They were also useful when documents did not contain relevant information.

Moreover, even though this section provides an interpretation of findings, such an interpretation is only a minimised personal interpretation, which allows us to paint a picture of the findings for the reader by supplying a thick description for each major theme or category. In the thick description, the voices, feelings, actions and meanings of interacting people are heard, and respondents' quotations that support the major themes are included (Bui, 2009:181). Therefore, selected carefully, these quotations required this researcher to interpret or infer respondents' true meaning while trying to stay as unbiased as possible. However, a thoughtful and comprehensive interpretation of findings (or findings analysis),[83] which is not based on pure conjecture but rather on the knowledge of what occurred during the research study and gained through the literature review, is made in the next chapters.

5.9.2 Trends in Protestant missiological education

The first research sub-question aimed at identifying and evaluating the major trends in Protestant missiological education in the DRC. Key categories were identified in the Church of Christ in Congo (CCC) and missiological institutions' documents this researcher explored. The CCC is considered an umbrella for Protestant theological institutions in the DRC.

5.9.2.1 Trends in relation to theological education traditions in the Protestantism

Concerning the theological education tradition found in Protestantism, two major categories (trends) emerged from the documents: (1) evangelical missiological education and (2) ecumenical missiological education.

5.9.2.1.1 Evangelical missiological education

Evangelical missiological education is one of the categories found in the documents investigated. The "centrality of the word of God in training" was one of the themes found in the documents as

[83] Some scholars call "comprehensive interpretation" the interpretation occurring in the discussion chapter, while the term "low-level (preliminary) interpretation" is the one done in the results chapter (cf. Bui, 2009; Roberts, 2010). The others distinguish between the two phases as follows: in the findings chapter, the researcher interprets findings; he or she analyses them in the discussion chapter (cf. Lygunda. 2017:164-167; 2018:274-296, 299-387).

a clue of evangelical missiological education. This theme is a historical basic commitment of evangelical theological education worldwide (McKinney, 2003:1-2; McClymond, 2011:164). The point is that Bible knowledge is central to evangelical education institutions. In its fourth ordinary session, the CCC's National Synod made this formal recommendation: "…the National Synod encourages our faculty of theology [UPC's Protestant Faculty of Theology] and our colleges of theology to reserve a special place for the theology of the word of God." (ECZ, 1977:16)

Documents also reveal that the Centre Universitaire of Missiologie's (2024a) training programme

> is made of four pillars: (1) the text, (2), context, (3) *ekklesia* and (4) strategies … Concerning the pillar of the text, the curriculum of the *Centre Universitaire of Missiology* [*CUM*] includes the courses in which the Bible is studied in depth, such as Greek, Hebrew, Old Testament and New Testament theology, exegesis of Old and New Testament.

The missiology taught at the CUM is *practically* Bible-based. For instance, in *licence* or Bachelor (three-year first cycle), 16 out of 66 courses (24 %) are in-depth Bible study (cf. academic transcripts for 2015-2018). The remaining courses of this programme are Bible-oriented. The Université Protestante au Congo (UPC)'s Protestant Faculty of Theology also advocates the centrality of the word of God as the purpose of its programme: "Its purpose is to train students for pastoral ministry, teaching them Christian revelation following the witness that the Scriptures of the Old and New Testaments bear to Jesus Christ." (Mushila, 2010:2). Practically, the *licence* theological programme (two-year second cycle following the *PADEM* system) has eight out of 35 courses (22 %) that are Bible-centred (Mushila, 2010). Furthermore, the focus of the University Shalom of Bunia (USB) on the word of God, concerning missiological/theological programmes, is evident through the following comments of its President in relation to its vision: "We need to have both two [spiritual and academic excellence]. Science without conscience is only the ruin of the soul. And for us, conscience lies in the word of God …" (USB, 2021). The centrality of the word of God for the missiological programme of the third cycle within the USB is instrumental and purposeful. Indeed, one of the objectives of the programme is to train students to be the "teachers capable of faithfully and efficaciously mediating the truth of the word of God to students in all its facets …" (USB, 2012:14) The USB's *Programme d'Etudes et Filières en Théologie 2013-2018*, adds: "The philosophy of this programme is Bible-centred." (USB, 2016:7) On a practical basis, the theological programme for the *licence* provides 12 out of 28 courses (42 %) with in-depth Bible study; the remainder of the courses is also Bible-oriented (USB, 2013). Therefore, in terms of the centrality of the word of God, the findings above indicate that all three institutions' training curricula are Bible-centred, even though they may achieve this standard at different degrees.

Another recurrent theme found in the documents was "spiritual formation". In this study, Evangelical missiological education is understood as education that stresses spiritual formation, which essentially seeks to develop the being or character. In 1987, the National Synod of the

Church of Christ in Congo (CCC) recommended that academic authorities provide a report on colleges of theology and Protestant Faculty of Theology's graduates' lives, including "academic and moral data of the candidate pastor" (ECZ, 1987:44). Moreover, from the outset of the Protestant Faculty of Theology (now UPC) in 1959, the CCC stressed the living in the faculty according to biblical standards. In this respect, Munayi (1984) reported on the provisions adopted by the Board of Directors concerning the Christian life of the faculty:

> It is necessary to do everything possible to push the culture of common religious life to its expression in public worship, in periods of meditation, in occasions of special fraternity and with the Christian community around it … We therefore expect to achieve this goal in the life of the community through abstention by faculty members and students from tobacco, alcoholic beverages and any indulgence that may diminish the value of the faculty's Christian witness. (p.30)

Later, as Dean of the Faculty in 2010, Mushila (2010:2) noted: "The Faculty of Theology contribute to their [students'] spiritual, moral … and civic promotion." The UPC's portal specifies that in its mission, "the Université Protestante au Congo [UPC] emphasises the Christian ethical dimension to generate competent scientific operators, inspired by the fear of God and ready to serve the community in faith and truth."[84] The USB's vision is "spiritual and academic excellence for the transformation of society by Christ" (USB, 2021). The USB's Evangelical Faculty of Theology holds that "the study of theology is not simply an intellectual exercise; it is also a communion with God who leads us to personal and deep knowledge of God" (USB, 2012:4). As regards the fundamental values of the third-cycle theological programme, this faculty affirms: "the programme is transformational. We intentionally seek that the transformation work is achieved in students and faculty members' lives through the programme in every aspect." (USB, 2012:5) Moreover, on the prospectus of the CUM, one could read this motto: "Academic excellence – Spiritual excellence", meaning that spiritual formation is part of the study programme (CUM, 2024c). More importantly, Martens and Nzash Lumeya (2015) argue:

> To these subject contents [knowledge of the Bible and knowledge of the mission history and foreign cultures], there should be added a course on spirituality. The missionary is not simply a conduit for the verbal articulation of the gospel message. The missionary will flounder, if not fail, if his/her own spiritual life does not remain vibrant. Cultivating intimacy with God is not alone a means to an end; in some sense, it is the end (Jer 9:23-24; Phil 3:10). (p. 436)

In the light of these findings, the three theological institutions theoretically emphasise spiritual formation, each in a particular manner and probably to a different degree.

[84] Cf. https://upc.ac.cd/about/ Date of access: 15 August 2024.

“Emphasis on mission with a commitment to the Great Commission” is a third topic that hinted at the category of evangelical missiological education. Evangelical theological institutions generally have a high commitment to the Great Commission and a desire to generate world changers (McKinney, 2003:2; McClymond, 2011:164). The founder of the CUM, Nzash Lumeya (2015:439), painted its objective as being “to train Christians to be witnesses of Christ in their country and around the world”. He alluded to the *glocal* and transcultural mission. The training programme for the *licence* (three-year first cycle) displays several courses preparing and stimulating the students to fulfil the Great Commission. For example: evangelism (*L*2), planting techniques (*L*2), Islam (*L*2), mission strategy/method (*L*2), mission in local church (*L*3) and church growth (*L*3). Likewise, the USB’s theological programme for the third cycle (*DEA* and doctorate) stipulates that one of the fundamental values is that “the programme leads to mission … The USB’s conviction is that theological training should always lead to the realisation of the church’s mission”, just as the training of the first disciples took place in the context of mission (USB, 2012:5). However, although the USB’s Evangelical Faculty of Theology emphasises mission in its documents, the theological programme of *licence* (two-year cycle after three-year *graduat* programme) has only seven courses out of 28 directly related to the theory and practice of mission. The USB’s *DEA* programme provides a specialisation in missiology and has only one course/seminary out of ten about mission (the Bible and Mission). The UPC does not intentionally emphasise mission with a commitment to the Great Commission in the official documents. For the two-years *licence* in theology, only one course out of 30 was related to mission with a commitment to the redemptive mandate. The UPC’s *DEA* programme in missiology also has no course or seminary in line with mission likely to infect doctoral students with a passion for winning the world for Christ. Therefore, in practice, only the CUM’s missiological/theological programme emphasises mission with a commitment to the Great Commission. The USB has mentioned such a mission in documents, but only 25 per cent of courses in *licence* and one course in *DEA* missiological curriculum are properly mission-centred. The UPC does not intentionally and practically manifest any interest in mission with a commitment to the Great Commission.

“Institutional purpose (vision), mission and values” statements were the other themes that aligned with the category of “evangelical missiological education”. Theoretically, the way theological institutions articulate their mission or values can show whether they promote evangelical missiological education. Documents related to the Centre Universitaire of Missiologie (CUM) and Université Shalom de Bunia (USB) display this reality. The CUM’s mission is “to train students in missiology by using purely *evangelical theological content* to generate leaders stimulating African churches to participate in *missio* Dei.” (CUM, 2023:4; emphasis added). The USB’s mission is “to prepare students at the university level to meet the needs of the *evangelical church* and African society” while its values are “to *remain evangelical* and contextual and promote leadership, love, justice, the culture (spirit) of work and excellence.” (USB, 2021; emphasis added). One of the

fundamental values of the third cycle (*DEA* & doctorate) theological programme is that *the programme is evangelical* (USB, 2012:4; emphasis added). In contrast, the institutional purpose (vision) and mission of the UPC do not reveal anything about the evangelical character.

"The name of education institution" was another theme or topic that referred to this category. Indeed, theoretically, the way a theological institution chooses to be called may reveal, or may not, its evangelical character in terms of missiological or theological education. The USB's faculty of theology is named "Evangelical Faculty of Theology (EFT)". Likewise, the CUM declares being "a denominational *evangelical* institution recognised by the Congolese State …" [85] However, the name of the UPC's faculty of theology – Protestant Faculty of Theology – does not particularly infer its evangelical character. Indeed, "Protestant" can mean "ecumenical" or "evangelical" or both at once.

In the case of the *USB*, the evangelical obedience of its five founding *communautés* (denominations) portended the evangelical character of the missiological/theological education they intended to provide through education (USB, 2021). The *USB*'s President stated: "All the founding *communautés* (denominations) of *USB* are evangelical. But there is one who has adopted the episcopal system. " (Atido, 2024) The founding *communautés* are the following: Communauté Evangélique au Centre de l'Afrique (CECA), Communauté Nations du Christ en Afrique (CNCA), Communauté des Eglises Baptistes au Congo Est (CEBCE), Communauté Emmanuel (CE) and Communauté Evangélique du Christ au Cœur de l'Afrique (CECCA). In the same vein, the Communauté des Frères Mennonites au Congo, from which the CUM's founder comes, is of evangelical obedience Conversely, some of the founding *communautés* of the UPC are of evangelical obedience and others of ecumenical obedience (McGavran & Riddle, 1979:52-55; Munayi, 1984:27). For example, the Communauté des Disciples du Christ au Congo, Communauté Presbytérienne and Communauté Méthodiste du Congo Central are of ecumenical obedience, while the Communauté Baptiste du Fleuve Congo and Communauté Baptiste du Congo-Ouest are of evangelical obedience.

Table 5.5 below indicates the themes related to the category (trend) of evangelical missiological education and the data sources.

[85] Cf. Fold of CUM.

Table 5.5 Evangelical missiological education and related themes

Category	Institutions	Date of creation	Themes or topics	Documents
	Centre Universitaire de Missiologie (CUM)	1990	Name of institution Institutional mission,	Fold CUM
Evangelical missiological education			The centrality of the Bible in the training curriculum Spiritual formation Mission with commitment to the Great Commission	ECZ, 1987:44; CUM, 2023:4; CUM, 2024a; McClymond, 2011:164; McKinney, 2003:2; Nzash, 2015:439
	Protestant Faculty of Theology (Université Protestante au Congo – UPC)	1959	The centrality of the Bible in the training curriculum Spiritual formation	ECZ, 1987:44; Munayi, 1984:30; Mushila, 2010:2
	Evangelical Faculty of Theology (Université Shalom de Bunia – USB)	1961	Name of institution Institutional mission and values, Evangelical obedience of the founding *Communautés*	ECZ, 1987:44; USB, 2021; USB, 2012:4, 5, 14;
			The centrality of the Bible in the training curriculum Spiritual formation Mission with commitment to the Great Commission	USB, 2021; USB, 2012:4

It ensues from above that missiological/theological education in the three theological institutions (CUM, UPC and USB) embodies, in practice and theory, two main characteristics (themes) of evangelicalism: the centrality of the Bible and spiritual formation. In this sense, missiological/theological education in the three institutions is evangelical. In addition to these two main themes (characteristics), the missiological/theological education provided by the CUM embodies the characteristic of “mission with a commitment to the Great Commission”.

5.9.2.1.2 Ecumenical missiological education

Another category found through documents is ecumenical missiological education. The interreligious dialogue as mission is the topic related to this category that was found through the explored documents. This topic or theme deals with the issue of how Christians should properly

engage with other people in a world extremely marked by religious pluralism. The theme is central to ecumenical missiological education (Gort, 2005:72; Keum, 2016:565,569; Matthey, 2001:432; Niemandt & Beyers, 2017:164). Long, "interfaith dialogue" has echoed in the Church of Christ in Congo (CCC) and Protestant theological education institutions affiliated with it. The theme was found in the minutes of the first session of the CCC's National Synod (NS). Referring to the theme of interfaith dialogue in this meeting, Bokeleale (then President of the CCC) stated: "The brotherhood between these three branches of Christianity in Congo [Protestant Church, Roman Catholic Church and Kimbanguist Church] will permit Christian religion to fulfil its prophetic mission." (ECC, 1971:58). Later, Mahaniah (1988) raised some cases confirming the CCC's involvement in interconfessional dialogue. For example, according to Mahaniah (1988), apart from social contacts between Protestant, Roman Catholic and Kimbanguist Churches, mutual aid polity was set up in 1968 and implemented in various ways like theological education as follows:

> … The faculty of Catholic Theology in Zaire of Kinshasa and the Faculty of Protestant Theology in Zaire have very close relationships. They have permanent consultations: conferences, libraries, research and publications have become opportunities for encounter and work in common. The faculty of Catholic Theology invites the Faculty of Protestant Theology to participate in the theological week that it organises yearly … To enhance the ecumenical cooperation, the churches of Kinshasa celebrate the week of prayer for unity. (p. 139-140)

This interfaith dialogue as mission has continued until today, especially for the UPC and to some extent the CUM. Today, interactions between Protestant and Catholic theologian scholars have increased more than ever. For example, until his admission to the status of professor emeritus, the late Protestant Mushila Nyamankak taught theology, Greek and German at the UPC, Catholic Faculties of Kinshasa (now Catholic University of Congo), Saint Eugene Theologate of Mazenod, Major Seminary Blesses John XXXIII, etc (Mushila, 2014). As one may know, interreligious dialogue has raised many critical issues, which gave rise, in ecumenical circles, to an important subdiscipline in missiology called "theology of religions" (*theologia religionum*). This subdiscipline is a theological reflection on the meaning and value of other religions in connection with Christianity (Gort, 2005:72; Niemandt & Beyers, 2017:164).

Even though the *CUM*'s curriculum for missiological training includes the course "Introduction to Ecumenism", "Theology of Religions" is not part of this curriculum. Inversely, in the *UPC*'s Protestant Faculty of Theology, "Theology of Religions" with "ecumenism and humanism" is one of the compulsory theological courses in *licence* (two-year cycle after the three-year of the *graduat*), regardless of theological discipline, and probably also at the *DEA* level (Mushila, 2010).[86] Additionally, the *USB*'s Evangelical Faculty of Theology mentions the course of "theology

[86] Instead of "theology of religions" as it was mentioned in the system *PADEM* under consideration in the present research project, the *UPC*'s Protestant Faculty of Theology mentions the course "Mission and Unity: History, Theology

of religions" in the missiological programme of the third cycle, mainly the *DEA* (Diploma of Advanced Studies). The following is what Mushila's (2010) reveals as to the course description of "theology of religions":

> In this course, we want to examine what was the church's men and theologians' behaviour vis-à-vis non-Christian religions, ideologies and customs. Nowadays, the World Council of Churches advocates dialogue as a new approach theologians need to take into consideration because Christianity, if not the Christian church, is to contribute to the unity of humanity. (p. 30)

The strong concern of the CCC for interreligious dialogue may have been a great factor in the attitude of complacency vis-à-vis the theological programme (*PADEM*) not sufficiently adapted to the Protestant context, which sounded catholic. In this respect, Fohle Lygunda (2020:68) submits: "The curriculum of the theological training in force in the DRC, as recorded in *PADEM*, is catholic and not Protestant …"

Likewise, at the third cycle level (*DEA*), "theology of religions" is part of the curriculum for missiological training in the CUM's Evangelical Faculty of Theology (USB, 2013:14).

To sum up, in the light of the two main characteristics of "dialogue as mission" and "theology of religions", findings through the documents reveal that the missiological/theological training provided in the UPC's Protestant Faculty of Theology and the USB's Evangelical Faculty of Theology, is partly ecumenical. Conversely, one could realise that "dialogue as mission" is not as pronounced as in the two preceding institutions, mostly when one considers the following comments from an academic respondent: "The difference between CUM and UPC is that the latter pursues the maintenance of the church while the former the expansion of the church…"

5.9.2.2 Trends in relation to the labels used for mission-related studies

This researcher identified the following categories in the documents: (1) missiology and (2) ecumenism, science of mission, and religious studies. A unique theme or topic (the label of department or institution) expressed these two categories. Table 5.6 displays the labels of the missiological/theological institutions.

and Perspective of Interreligious Dialogue 1 & 2" in Master 2 of missiology under the (new) system *LMD* (Bachelor, Master, Doctorate – BMD).

Table 5.6 Labels in relation to institutions

Institution of faculty	Label of department or faculty
Centre Universitaire de Missiologie (CUM)	Faculty of Missiology
Protestant Faculty of Theology (Université Protestante au Congo – UPC)	Department of Sciences of Mission, Ecumenism and Science of Religions
Evangelical Faculty of Theology (Université Shalom de Bunia – USB)	Department of Missiology

According to Table 5.6, the CUM and USB have adopted the label of "missiology" while the UPC has the label of "sciences of mission, ecumenism and science of religions".

5.9.2.3 Trends in relation to the acceptance of missiology as a theological discipline

Concerning the place of missiology in theological corpus, only one category was found: "missiology as a distinct or independent theological discipline", which means that the programme of missiology operates in a theological institution as a distinct discipline in the same way as biblical theology, systematic theology, church history and practical theology. Themes such as "department/branch" and "faculty" were deciphered in the documents consulted. At the CUM, the programme of missiology is a distinct, independent discipline functioning within a specialised (freestanding) faculty or tertiary mission school that runs the programme of *licence* in missiology (CUM, 2023:4; Martens & Lumeya, 2015:439). In the UPC's Protestant Faculty of Theology and USB's Evangelical Faculty of Theology, the programme in missiology also forms a distinct department next to other theological departments or branches (Mushila, 2010; USB, 2021). Thereupon, the three missiological institutions operate according to the model of missiology as a distinct or independent theological discipline as Table 5.6 above displays.

5.9.2.4 Trends in connection with educational and research structure

"Educational Structure" is the category found in available documents. The related themes discovered are "Department of Missiology or Sciences of Mission, Ecumenism and Science of Religions" and "Faculty of Missiology". For the CUM, the programme of missiology is organised through a specialised educational structure called "Faculty of Missiology" (cf. USB's brochure). In contrast, the structure organising the missiological training for the UPC and USB is the department within the faculty of theology (Mushila, 2010; USB, 2021). Accordingly, findings reveal two trends: (1) missiological education through a department within a faculty of theology for the UPC and USB and (2) missiology education through a freestanding (specialised) faculty for CUM.

5.9.2.5 Trends in connection with the theory-practice divide

Three categories were found from the study of the documents related to the three institutions investigated: (1) academic missiological education, (2) practice-oriented missiological education and (3) mixed model for missiological education.

5.9.2.5.1 Academic missiological education

"Knowledge or scholarship" was the dominant theme in this category (academic missiological education). This theme suggests a strong emphasis on theory. At the outset of the Protestant Faculty of Theology (UPC), the Study Programme Commission – whose meeting was held at the same moment as that of the Board of Directors of the FTP – noted: "We want the faculty programme to generate graduates with the *knowledge for pastoral ministry*." (Munayi, 1984:33; emphasis added). Furthermore, the UPC's mission is to train executives [leaders], a national elite able to meet the church and society's needs." (UPC, 2024). These two phrases – "knowledge" and "design executive" – are reminiscent of academic or schooling missiological education, the main feature of which is its extreme emphasis on theory and intellectual development and acquisition of knowledge (Mwangi & De Klerk, 2011:124-125). The USB's vision – "spiritual and *academic excellence* for the transformation of the society by Christ" – could likewise suggest that missiological/theological programmes are relatively "academic" or "rooted in theory" (USB, 2021). The CUM equally summarises its institutional vision in this way: "spiritual and *academic excellence*" (CUM, 2024c). Besides, Martens and the CUM's founder Nzash Lumeya (2015:435-436) insist on "knowledge of the Bible", "knowledge of mission history and foreign cultures" and "knowledge of the time and trends" as key ingredients for the formation of missionaries in a formal setting. About the knowledge of foreign cultures, these co-authors add: "… the more the missionary understands culture in depth, the more effective will be the preaching of the gospel and the training of leaders". This may pose a stress on the scholarly missiological programme. Consequently, *theoretically* (that is, based on documents consulted), missiological/theological education provided at the CUM, UPC and USB could be "academic" or "scholarly-oriented" to a certain extent, but probably at different degrees.

5.9.2.5.2 Practice-oriented missiological education

"Practice-oriented missiological education" is another category discerned through the documents consulted. The theme of field missiological (theological) education (experiential ministry), whose instrumental component is the academic internship in diverse sites like congregations, faith-based organisations and the marketplace, helped to discern the category. On that matter, CUM's training curriculum and strategic plan showcase that a three-month academic internship was mandatory in one's church for every student of the first year of *licence* (*L1*), in a Christian/missionary organisation for students of the second year (*L2*) and cross-cultural mission for those of the third

year (*L3*). UPC's students graduating the cycles of *graduat* and *licence* in missiology/theology were given six months of academic internship in a parish (local church) (UPC, 2010:24-26, 37-41). *USB*'s students are sent on an internship each academic year during the *graduat* and *licence*. Therefore, missiological (theological) training in the three institutions is practice-oriented.

5.9.2.5.3 Mixed model for missiological education

As to the theory-practice divide, the mixed model for missiological education was another category this investigator discovered in the documents. In the category, themes of field missiological (theological) education and scholarship (theory) were found in tandem. This model seems the favourite one of the UPC, at least in theory. Indeed, Munayi (1984) reports:

> The university level does not exclude a teaching orientation towards the church's practical life, including, as far as possible, practical exercises and, if possible, collaboration with the churches …The practical exercises included, among other things, the practice of preaching and catechism, and the practice of the church's life (internships during vacations). (p. 38, 41)

Munayi (2010:2) adds: "UPC provides students with theoretical and practical training to generate leaders whom the church needs". Moreover, the USB's vision and objectives align with the hybrid model of missiological education. Indeed, its vision focuses on "spiritual and academic excellence for the transformation of society by Christ." (USB, 2021) Besides, the prospectus of the USB's Evangelical Faculty of Theology unveils the following: "The ultimate objective of theological study is to train researcher-pastors capable of exercising their ministries in the African context, researching problems affecting their communities to solve them." (USB, 2014)

In the two preceding subsections, findings have shown that even the CUM's missiological programme integrates both "academic (scholarly)" and practice-oriented models, and therefore favours the mixed model to a certain degree.

In sum, the findings reveal that missiological/theological education provided in the three institutions (CUM, UPC and USB) is to some degree hybrid (both "scholarly" and practice-oriented).

5.9.2.6 Concerning educational delivery systems

On-campus (residential) missiological education was a common category that emerged from records consulted for the three institutions researched. Academic activities, worship services and leisure activities (e.g., sports) for university communities in the three institutions (CUM, UPC and USB), are all tangible or physical. No missiological course is provided at a distance. This researcher collected data on the three university sites, meeting academic authorities and students, and consulting some books and theses in libraries found in situ. Although these

institutions strive to migrate towards virtual (distance) education as an educational delivery system, much remains to be done in this context.

5.9.2.7 Trends in the light of theological education models

In terms of theological education models, three main categories emerged through the documents consulted: Belin, Athens and Jerusalem models

5.9.2.7.1 The Berlin model

The Berlin or vocational model is another category discovered through the documents explored. The theme of clerical theological training is the hallmark of the category (the Berlin model). Documents and interview and questionnaire respondents showed that "the endorsement of his or her denomination or local church for theological studies is among the major requirements for students' admission to all three theological institutions investigated (CUM, UPC and USB) (CUM, 2024b; UPC, 2010:2-3; USB, 2012:10-11). Documents from the Church of Christ in Congo (CCC) and the three institutions suggest what such an endorsement would mean.

At the ninth session of the CCC's National Synod, participants recommended not to hastily ordinate the young graduates of the colleges of theology and Protestant Faculty of Theology in Zaire (now Congo), but to introduce them to ministry as "assistants beside their seniors [i.e., as assistant pastors]" (ECZ, 1987:45). At the eleventh session of the CCC's National Synod, participants acknowledged that "apart from their theological training, most pastors of the CCC had not embraced other fields of study" (ECC, 1998:86). Still, at the outset (in 1959), the Consultative Conference of theological education, which created the Protestant Faculty of Theology (PFT), the mother of the remaining theological institutions in the DRC, defined the theological basis of the faculty as follows: "The PFT of Belgian Congo and Ruanda-Urundi aims at training students in *pastoral ministry* by teaching them the Christian revelation, following the testimony that the Scriptures of the Old and New Testaments give to Jesus Christ." (Munayi, 1984:25; emphasis added) In the same vein, the Study Programme Commission – whose meeting was held at the same moment as the Board of Directors of the FTP – noted: "We want the faculty programme to provide graduates with the knowledge *for pastoral ministry.*" (Munayi, 1984:33; emphasis added)

Furthermore, during the presentation of the UPC's PFT, Dean Mushila Nyamankak declared: "The purpose of the Protestant Faculty of Theology is to *train students for pastoral ministry* by teaching them the Christian revelation following the testimony of the Scriptures of the Old and New Testaments to Jesus Christ." (Mushila, 2010:2; emphasis added) Likewise, the 2014 USB's student handbook on the Evangelical Faculty of Theology stipulates: "The ultimate objective of theological study is to train researcher-pastors capable of exercising their ministries in the African context, researching problems affecting their communities to solve them." (USB, 2014) The CUM

describes its vision as “multiplying missional leaders for the world transformation by Jesus Christ” (CUM, 2023:4).

As one may realise, data from documents, interviews and questionnaires indicate that in the context of the CCC – with which the three institutions under study are affiliated – only those who have the vocation of being pastor or researcher-pastor can, in principle, undertake theological studies. In this sense, the model of missiological/theological education these institutions provide would be professional or vocational (Berlin model).

5.9.2.7.2 The Athens model

This category – the Athens or classical model – was found in the documents behind the theme of “spiritual formation”. In this study, spiritual formation involves the transformation of an individual and the development of his character. In one of the sessions of the Church of Christ in Congo’s National Synod, the assembly recommended that academic authorities provide a report on theological education institutions’ graduates' lives, including “academic and moral data of the pastor candidates” (ECZ, 1987:44). Such a statement was suggestive of spiritual formation for all theological institutions affiliated with the CCC. As stated earlier, Munayi (1984:30) showed how the first Protestant Faculty of Theology’s Board of Directors was concerned about the spiritual life within the faculty in adopting the following provisions: “We, therefore, expect to achieve this goal in the life of the community through abstention by faculty members and students from tobacco, alcoholic beverages and any indulgence that may diminish the value of the faculty’s Christian witness.” Later, Mushila (2010:2), then Dean of the UPC’s Protestant Faculty of Theology, pointed out that “The Faculty of Theology contributes students’ spiritual, moral … and civic promotion”. The UPC’s portal reads the following: “The UPC emphasises Christian ethics dimension in generating competent scientific operators, inspired by the fear of God and ready to serve the community in faith and truth.” (UPC, 2024) Because spiritual formation is a vital characteristic of the Athens model, these statements could insinuate that, theoretically, the UPC offers missiological (theological) education following the Athens model.

Moreover, the USB’s Evangelical Faculty of Theology (EFT) asserts that theological study “is not simply an intellectual exercise; it is also communion with God, which brought us to a personal and profound knowledge of him.” (USB, 2014:8). Still, one of the fundamental values of the EFT’s third cycle programme is that the” programme is transformational”. The USB’s authorities affirm: “We intentionally seek for the transformation work to be carried out in the lives of students and faculty members through the curriculum in all aspects [including the spiritual aspect].” (USB, 2012:4) Besides, the programme stresses mandatory participation of doctoral students in the USB or Evangelical Faculty of Theology’s spiritual activities like retreats and worship services, in these terms: “Students can also be programmed to share the word of God during worship service. Each

one will engage, with his or her family, in a Bunia local church of his or her choice, will contribute to its life according to his or her gifts." (USB, 2012:24) In its 2023-2024 activities report, the USB's chaplaincy reveals some spiritual activities the Evangelical Faculty of Theology used to hold during an academic year: (1) at least one spiritual retreat for the whole faculty community, (2) a spiritual retreat for the university staff, (3) weekly worship service for the whole university community, and other routine activities carried out by the chaplaincy of the USB and other Christian ministries like *Groupes Bibliques Universitaires* (International Fellowship of Evangelical Students – IFES), Campus Crusade (now Cru), etc. (USB, 2024).

As far as the CUM is concerned, one of the interview respondents submitted: "We have a thirty-minute daily worship service for the whole university community during the break time, where some of our students exhort." Much has also been said in section 5.9.2.1.1 about how spiritual formation is part of the missiological training programme at the CUM.

Thus, it becomes clear that at some point the three institutions (CUM, UPC and USB) were developing their missiological/theological programmes following the Athens model.

5.9.2.7.3 The Jerusalem model

The Jerusalem or missionary model is another category discovered during the data analysis. The theme of "mission as the purpose of theological education" was its major characteristic. The USB is an institution that considers mission the finality of theological education. For this reason, one of the values set for the third cycle of theological studies is that "the programme leads to the practice of mission" USB, 2012:5). Therefore, "USB's conviction is that theological training should always lead to the achievement of the church's mission, just as the call to the first disciples to follow Jesus and be trained by him had in view their ultimate mission as fishers of men" (USB, 2012:5).

Furthermore, the CUM stresses mission as the purpose of the missiological training programme they provided. Indeed, taking CUM as a study case for formal education in the Majority World, Martens and Nzash Lumeya (2015) submitted in their common contributing chapter:

> In 1990 a mission school was founded in Kinshasa, DRC, to train local Christians to be witnesses of Christ in their country and around the world … At the end of this program, students defended a thesis to obtain a Master's degree in missiology. Some former students of this school are serving within cross-cultural settings in the DRC, the Republic of Congo, Burundi, South Africa, Angola, Canada and the US. (p. 439)

As an interview respondent, a faculty member of the UPC*'s* Protestant Faculty of Theology (PFT) made the following critical comments about the theological training curriculum still in use in his faculty: "*PADEM* is for preparing those who are designed to be conceivers and researchers, while the system *LMD* is for training professionals. *PADEM* was set to distinguish between universities

and colleges' programmes". These comments shed light on the uncomfortable place of mission in the PFT's theological programme and correspond perfectly to the UPC's institutional mission, which consists of training "*design* executives [leaders], a national elite able to meet the church and society's needs." (UPC, 2024). Probably reflecting on this kind of comment, an interview respondent from the CUM asserted: "The difference between CUM and UPC is that the latter pursues the maintenance of the church while the former the expansion of the church (church planting, community development and teachings)." Thus, findings reveal that within the UPC*'*s Protestant Faculty of Theology, the church's mission would be relegated to the periphery of the missiological/theological training programme.

Globally, the missiological/theological education the CUM and USB provide, in a sense, reflects a combination of the Berlin, Athens and Jerusalem models. Inversely, the UPC's Protestant Faculty of Theology develops the Berlin and, to a certain degree, Athens models for its missiological/theological training to the detriment of the Jerusalem model. In either case, the Berlin model is predominant.

5.9.3 The nexus between Protestant missiological training programmes and the marketplace

The objective of the second research sub-question was to investigate the degree to which Protestant missiological training programmes (curricula) in the DRC and the marketplace are connected. Six categories emerged from the data analysis: (1) purpose (vision) and mission of the missiological/theological institution, (2) study programmes in missiology, (3) objectives of the study programmes, (4) admission requirements, (5) job opportunities, (6) previous curriculum revisions, (7) awareness of the African Agenda 2063 and (8) courses in line with the marketplace.

5.9.3.1 Purpose and mission of the missiological/theological institutions

"Institutional purpose (vision) and mission" statement was a category found in relation to the second research sub-question. Table 5.7 below indicates the institutions' purpose (vision) and mission as they were collected from the interview respondents and documents.

Commenting on the USB's vision, the Rector Georges Atido said: "We want to have both [spiritual and academic excellence]. Science without conscience is only the ruin of the soul. And for us conscience lies in the world of God, in Christ. We think that if we mentor students with this Christian and academic conscience at heart, we are going to arrive at disciplines that …" (USB, 2021)

Table 5.7 Missiological/theological institutions and their purpose (vision) and mission

Institutions	Purpose (vision), objectives and mission	
	From documents	**From the interview respondents**
Centre Universitaire de Missiologie (CUM)	To train design leaders, a national elite, capable of meeting the church and society's needs (CUM, 2024b).	To mobilise African and Congolese churches to participate in God's mission (integral and intercultural)
	To train students in missiology with purely evangelical theological content to generate leaders who stimulate African churches to participate in *missio Dei* (CUM, 2023:4).	To meet the need to train people willing to work in evangelism, mission and church planting in the cross-cultural context
	To train and multiply missional leaders for world transformation in Jesus Christ, at national, continental and international levels (CUM, 2023:4).	
Université Protestante au Congo (UPC)	*UPC* emphasises the dimension of Christian ethics to produce scientific operators, competent, and driven by the fear of God and willing to serve the community and society in faith and truth (UPC, 2024).	To train pastors and the Protestant elite in theology according to Protestant ethics (values).
	To train students for pastoral ministry by teaching them the Christian revelation following the testimony of the Scriptures of the Old and New Testaments to Jesus Christ (Munayi, 1984:25; Mushila, 2010:2).	-
Université Shalom de Bunia (USB)	To prepare students, at the university level, to meet the needs of the evangelical church and African society (USB, 2021; 2022)	-
	Spiritual and academic excellence for the transformation of society by Christ. (USB, 2021; 2022).	-
	To train pastors-researchers capable of exerting their ministries in the African context, researching problems affecting their communities and finding appropriate solutions (USB, 2014).	-

The quintessence of the findings displayed in Table 5.7 suggests that for the three missiological/theological institutions (CUM, UPC and USB), the institutional purpose (vision) and mission are to train Christians as pastors (researcher-pastors), missionaries or simply church ministers/leaders to meet the needs of the church, participate in integral and *glocal* mission, or to serve to the community and society in truth and faith.

5.9.3.2 Study programmes in missiology

The second category discovered in relation to the second research sub-question is the "study programmes in missiology". Table 5.8 shows the missiological study programmes provided by each institution and the related higher education system.

Table 5.8 Missiological study programmes per institution

Institutions	Missiological study programmes	Sources of data	Higher education system
Faculty of Missiology (Centre Universitaire de Missiologie – CUM)	Three-year *licence* cycle - L1, L2, L3	CUM, 2024a; 2014:3-5 and interviews.	System *LMD* (BMD)
Protestant Faculty of Theology (Université Protestante au Congo – UPC)	Three-year *graduat* cycle (1st cycle)	Mushila, 2010; and interviews	Former system (*PADEM*)
	Two-year *licence* cycle (2nd cycle)		
	Two-year Advanced Studies *(DEA*) (1st component of the 3rd cycle)		
	Three-year of *doctorat* (2nd component of the 3rd cycle)		
Evangelical Faculty of Theology (Université Shalom de Bunia – USB)	Three-year g*raduat* cycle (1st cycle)	USB, 2014; USB, 2014; 2023. Interview and questionnaire	Former system (*PADEM*)
	Two-year *licence* cycle (2nd cycle)		
	Two-year Advanced Studies *(DEA*) (1st component of the 3rd cycle)		
	Three-year of *doctorat* (2nd component of the 3rd cycle)		

As Table 5.8 shows, only the CUM runs the missiological programme based on the new system, the system *LMD* (Bachelor, Master, doctorate). The UPC and USB still operate under the *PADEM* system (former system). For the CUM, where missiological education is provided through a specialised (freestanding) faculty, the three-year *licence* (bachelor) is like a professionalisation cycle in missiology. In contrast, for the UPC and USB, which still apply the former system (*PADEM*) and provide missiological education through a department within the faculty of theology, partial specialisation only begins in the second cycle (two-year *licence*), and full specialisation occurs in the third cycle (two-year Advanced Studies (*DEA*) and three-year doctorate). There is no specialisation in the first cycle (three-year *graduat* cycle).

Table 5.8 also indicates that the two systems (*PADEM* and *LMD*) are kept in tension. While CUM has been operating under the *LMD* system since 2014, the UPC and USB have continued to operate under two systems (*PADEM* and *LMD*) at the same time. The first students under the *LMD*

system from these two institutions have just completed the first cycle (bachelor's programme) this year (2024), while students in the *PADEM* system, who began their university studies the academic year 2020-2021, finished with the three-year cycle of *graduat* in the academic year 2022-2023, and will complete the two-year cycle of *licence* in the academic year 2024-2025. Visibly disappointed because of such malfunction of higher education in his country, an interview respondent complained: "It is not opportune to speak of the *LMD* system because it is still in the experimental phase. The assessment process of the system has just been launched on 10 August 2024. The system is still experiencing hiccups."

In brief, missiological study programmes are organised in the context of tension between the former higher education system (embodied by *PADEM*) and the new *LMD* system. The UPC and USB's faculties of theology provide *m*issiological study programmes under the former system's three-year *graduat* cycle, two-year *licence* cycle and five-year *doctorat* cycle, including a two-year *DEA* programme). In contrast, the CUM offers its unique missiological study programme under the *LMD* system (three-year Bachelor programme, two-year Master's programme and five-year third cycle including research Master's and doctoral programmes).

5.9.3.3 Objectives of the study programmes

"Objectives of the study programmes" is another category found in documents and interviews with the second research sub-question. Table 5.9 showcases the objectives of the institutions' study programmes and the related sources of information.

Table 5.9 Objectives of study programmes and related sources of information

Institutions	Study programmes	Objectives	Sources of information
Faculty of Missiology (Centre Universitaire de Missiologie – CUM)	Three-year *licence* cycle - *L*1, *L*2 & *L*3	To train students who become able to plant and manage churches, initiate and manage mission agencies, initiate projects of social transformation	Interviews
		To train students to do the exegesis of the Bible and social context (exegesis of the social context leading to knowing our social environment)	Interviews
		To train the student to acquire missiological basics allowing him or her to engage in ministry and witness in everyday life	Interviews

Protestant Faculty of Theology (Université Protestante au Congo – UPC)	Three-year *graduat* cycle (1st cycle – *G*1, *G*2 & *G*3)	To introduce students to studies, languages, and theological methods with a focus on introduction to the Bible and biblical languages (Hebrew and Greek).	Mushila, 2010:9.
		To train students to acquire knowledge in the whole theological curriculum	Interview
	Two-year *licence* cycle (2nd cycle – *L*1 & *L*2)	To go in depth of the whole theological curriculum according to one of the following six orientations: Old Testament, New Testament, church history, systematic theology, practical theology, and sciences of mission, ecumenism and science of religions.	Mushila, 2010:24
		To train church leaders/pastors and teaching associates	Interview
	Two-year Advanced Studies *(DEA*) (1st component of the 3rd cycle)	To provide the church with qualified executives or leaders for theological teaching and other church ministries.	Mushila, 2010:37-38
	Three-year *doctorat* (2nd component of the 3rd cycle).	To promote research and reflection in all theological areas and in related areas	Mushila, 2010:37-38
		To contribute to the preparation of the teaching staff of theological training institutions and ecclesiastical leaders and laypeople exercising specialised ministries;	
		To contribute, via theological training, to the promotion of church unity and permanent dialogue in the church, whose theology is the conscience, and society.	
		To train researchers and professors for the university	Interview
Evangelical Faculty of Theology (Université Shalom de Bunia – USB)	Three-year *graduat* cycle (1st cycle – *G*1, *G*2 & *G*3)	To train pastors-researchers capable of exerting their ministries in the African context and conducting research on problems affecting their communities and finding appropriate solutions.	USB, 2014;
		To provide students with basic theological knowledge allowing them to serve in the church as pastors, and in the mission field,	Interview

		Bible schools and diverse structures as chaplains	
	Two-year *licence* cycle (2nd cycle – *L*1 & *L*2)	To train researcher-pastors capable of exerting their ministries in the African context and researching problems affecting their communities and finding appropriate solutions.	USB, 2014;
		To train students to serve in the church as pastors, mission field, Bible schools and diverse structures as chaplains	Interview
		To train African leaders capable of meeting churches, Christian organisations and society's needs	Questionnaire
	Two-year Advanced Studies *(DEA*) (1st component of the 3rd cycle)	To train devoted Christians, specialists in theology, capable of sustaining and making progress the evangelical faith of the holy Scriptures in the Congolese, African context and beyond, mostly in publishing and teaching.	USB, 2012:2-3; questionnaire
	Three-year of d*octorat* (2nd component of the 3rd cycle)	To pursue independent and innovative research, solidly based on the Bible as the inspired and inerrant word of God, aiming at seriously and evangelically dealing with questions and challenges of the context in all its diversity.	USB, 2012:2-3;
		To train students as teachers capable of faithfully and efficaciously mediating to students the truth of the word of God in all its facets, allowing for good principles of adult education and biblical principles of theological education.	USB, 2012:2-3;
		To develop students' art of writing to produce authentic Christian and African literature that will help all the people of God – the ordinary ones and the academics – to carry out the mission of God.	USB, 2012é:2-3;
		To prepare students as teachers in formal structures (e.g. faculty of theology) and in informal structures (e.g. conferences, seminars, etc.).	Interview

Globally, in the light of Table 5.9, the common main objective for the first cycle in the *PADEM* system (*graduat*) is to provide students with basic knowledge in the whole theological curriculum, allowing them to serve in the church as pastors, and in the mission field, Bible schools and diverse structures as chaplains. The common main objective for the second cycle in the *PADEM* system (*licence*) is to train students as church leaders/pastors and teaching associates capable of meeting churches, Christian organisations and society's needs, while leading them into depth of the whole theological curriculum according to one of the theological disciplines. The objective for the first cycle (Bachelor) in the *LMD* system is to train the student to acquire missiological basics allowing him or her to engage in ministry (planting and managing churches; initiating and managing mission agencies and initiating projects of social transformation) and witness in everyday life. Finally, the common main objective of the third cycle (doctorate including the *DEA*) in the former (*PADEM*) system is to provide the church with (1) qualified executives or leaders capable of teaching theology in the faculty/college and other structures and to carry out other church ministries and the mission of God in the *glocal* context, mostly by publishing and teaching; (2) independent and innovative research, solidly based on the Bible as the inspired and inerrant word of God, aiming at dealing with questions and challenges of the context in all its diversity and (3) with laypeople exercising specialised ministries.

5.9.3.4 Admission requirements

"Admission requirements" is the fourth category related to the second research sub-question. All three institutions (CUM, UPC and USB) have set general requirements for admission that may vary from one institution to another. However, this section only presents the specific requirements for admission to a missiological/theological programme. Table 5.10 delineates these requirements for each institution.

Table 5.10 Specific requirements for admission

Institutions	Specific requirements for admission	Source of information
Faculty of Missiology (Centre Universitaire de Missiologie – CUM)	Be a Christian Be a secondary school graduate Be endorsed by one's church Provide personal conversion testimony and the certificate of marriage if applicable Two reference letters from Christian leaders	Interviews
Protestant Faculty of Theology (Université Protestante au Congo – UPC)	Be endorsed by the one's denomination of origin (for *graduat* and *licence* cycles). Provide proof of financial support (for *graduat* and *licence* cycles). Provide an endorsement from the denomination's legal representative who must motivate it (for advanced	Interviews Mushila, 2010:38

	studies of the third cycle (*DEA*), besides the requirements related to two precedent cycles).	
Evangelical Faculty of Theology (Université Shalom de Bunia – USB)	Be a newborn (Christian) Have a good testimony Have a vocation to serve God Be endorsed by his local church with the approbation of the legal representative of the denomination Provide proof of financial support Pass the English language competence test (for DEA and *doctorat*)	Interview and questionnaire *USB*, 2012:6.

One of the transversal and critical requirements indicated in Table 5.10 above is the endorsement of the student's local church or denomination. Several reasons may justify such a requirement. However, the major reason is that missiological/theological education was initially geared to those who had a vocation to be a (full-time) pastor or church minister, and this reality is still anchored in the collective conscience of the Protestants in the DRC (ECZ, 1987:44-45; Munayi, 1984:25, 33, 41). When reviewing the current goals of different missiological/theological programmes, one may realise that the end product to be generated is the pastor, researcher-pastor, teacher-pastor, missionary or minister in the church (Mushila, 2010:37-38; USB, 2012:2-3; 2014; cf. interviews referred to in Table 5.9). All of these are vocations that no one can embrace without receiving a special and clear call from God.

Not only do these institutions require denomination or church's endorsement in favour of the potential student who is a Christian, but one of them (CUM) puts a particular stress on student candidates who are already in ministry. Indeed, in an advertising spot the CUM (2024d) is using to enrol students for the 2024-2025 academic year, they purposely invite prophets, evangelists, pastors and God's servants to register but do not expressly mention any other category like Christian laypersons (marketplace Christians).

5.9.3.5 Job opportunities for missiological studies: Academics' responses

In line with the second research sub-question, "job opportunities for missiological studies" is the fifth category found through interview and questionnaire responses. Table 5.11 summarises the job opportunities suggested by academic respondents through the interviews and questionnaire.

Table 5.11 Job opportunities for graduates of missiological studies: Academics' responses

Institutions	Job opportunities for missiological programmes	Source of information
Faculty of Missiology (Centre Universitaire de Missiologie – CUM)	Planting new churches locally and worldwide Pastoral ministry and mission "Sodality" structures of the church; disciples training, media structures; government and private social and sociocultural structures (e.g. orphanage, national museums, sport) Missional entrepreneurship	Interviews
Protestant Faculty of Theology (Université Protestante au Congo – UPC)	The church and society	Interviews
Evangelical Faculty of Theology (Université Shalom de Bunia – USB)	Most work in churches as pastors, teachers in Bible schools, chaplains, missionaries, secondary school coordinators, and heads of secondary schools. Lecturers in faculties of theology, researchers, writers, lecturers in conferences or seminars, and conflict mediators.	Interview and questionnaire

In the light of Table 5.11 above, almost all the job opportunities suggested by academic respondents through the interviews and questionnaire, are found within the church. Although these missiological or theological institutions usually claim to serve the church and its mission and society, it seems they try to reduce society to the church. One of the respondents said that "seven ministers in the current government are graduates of the UPC, and 80 per cent of Protestant executives in the DRC graduated at this university". However, this does not mean that these alumni are the products of the Faculty of Theology or the Department of Missiology. They could stem from other faculties like Administration and Economics, Law, Medicine, etc.

As Table 5.12 below delineates, student questionnaire respondents gave diverse responses to the question of what job opportunities missiological studies could provide access to. The finalists of the bachelor's degree cycle (L3) for the CUM and students in the DEA's programme (first component of the third cycle) for both the UPC and USB, were concerned by the inquiry.

Table 5.12 Job opportunities for graduates of missiological studies: students' responses

Institutions	Study programme	No. of students	Job opportunities
Faculty of Missiology (Centre Universitaire de Missiologie – CUM)	Bachelor's programme (3-year cycle)	9	A degree in missiology gives access to multiple job opportunities that deal with God and humans. Missiologists can work within religious organisations, churches or mission agencies. They can also be involved in missionary project planning, coordination and implementation. I can work as a social assistant and head of human resources service, Missiologists are competent in many sectors, but better in social affairs. All types of job opportunities, provided that they are credible. Because the diploma in missiology is accredited by the DRC's Government, it, therefore, gives access to any job that an intellectual can do.
Protestant Faculty of Theology (Université Protestante du Congo – UPC)	*DEA* programme (first component of the 3rd cycle)	2	Missiology can give access to a great range of job opportunities including counselling in diverse areas.
Evangelical Faculty of Theology (Université Shalom de Bunia)	*DEA* programme (first component of the 3rd cycle)	4	Trainer and lecturer, Director of missions. Director, counsellor or member of the committee of reconciliation of peoples and religions.

Most job opportunities mentioned by student respondents in Table 5.12 above are related more to church, mission and social realms. The sectors of politics, economics, law, business, new technology of information and communication, agriculture, engineering, art, etc – that is, the core of the marketplace that influences to a high degree the life of the nation – were not mentioned by the respondents.

To conclude, almost all the job opportunities to which missiological give access, as suggested by academic respondents through the interviews and questionnaire, are found within the church, and most job opportunities mentioned by student respondents are related more to church, mission and social realms.

5.9.3.6 Previous curriculum revisions

The sixth category is “previous curriculum revisions”. All three institutions under consideration (CUM, UPC and USB) performed one to two revisions of missiological (theological) curriculum for the last ten years. An interview respondent from CUM said: “The first memorable curriculum revision we performed dates back to 2014 when we switched from the *PADEM* system to the *LMD* system (Bologna Process). The UPC’s Protestant Faculty of Theology revised its training curriculum in 2021 when the Higher Education Ministry asked the tertiary education institutions in the country to switch to the *LMD* system. The USB’s Evangelical Faculty of Theology revised its training curriculum many times during the period 2014-2024. They revised it to look for effectiveness, sometimes at the request of accrediting associations. However, no institution among the three made an intentional curriculum revision to materialise the African Agenda 2063.

5.9.3.7 Awareness of African Agenda 2063

The seventh category is “awareness of African Agenda 2063”. Table 5.13 provides some details on academics and students’ degree of awareness of the African Agenda 2063. Only three academics out of eight (37%) and three students out of fifteen (20%) know what the AA-2063 is and means. Of the overall respondents (academics and students), 74 per cent ignore it.

Regarding the AA-2063, one of the academic respondents, disappointed, submitted as follows:

> Does the government talk about it first? As a Congolese intellectual, I have never heard this from the government, the first concerned; I have never heard this at the National Synod of the Church of Christ in Congo (CCC); I have never heard this from the ECC’s member denominations. Is it only a matter for theologians? We, theologians, are naturally cultured, but we cannot achieve any agenda on our own. The church must take ownership of the African Agenda and include it in its work agenda.

Another academic respondent, just as disappointed, expressed himself about the AA-2063 as follows:

> This Agenda 2063, “The Africa We Want”, was a forcing. The people who advocated this Agenda [the Heads of State] are not role models; they do not want peace; they are dictators. Rather, the training of disciples will have to change the world. The heart is to be transformed according to Romains 12:2.

Table 5.13 Degree of awareness of respondents' categories

Institutions	Awareness of African Agenda					
	Interview/questionnaire respondents			Questionnaire student respondents		
	Total number	Academics aware of the AA-2063	Ratio (%)	Total number	Students aware of the AA-2063	Ratio (%)
Faculty of Missiology (Centre Universitaire de Missiologie – CUM)	4	1	25	6	2	33
Protestant Faculty of Theology (Université Protestante au Congo – UPC)	2	2	100	2	0	0
Evangelical Faculty of Theology (Université Shalom de Bunia – USB)	2	0	0	7	1	14
Total	8	3	37	15	3	20

5.9.3.8 Courses specifically in line with the marketplace

The eighth category is "courses specifically in line with the marketplace". Table 5.14 below provides the list of courses related to the marketplace (the world of work) as found in the CUM, UPC and USB's missiological training curricula. Even though this study focuses on the first cycle of the *LMD* system for the CUM and the second cycle (*licence*), and the first component (*DEA*) of the third cycle of the former system (*PADEM*) for the UPC and USB, courses for the remaining study programmes were also listed so that one may see how all study programmes intertwine.

In compliance with the Models of bachelor's and Master's Programmes of Higher Education in the DRC, the discipline of theology (and related specialisations) is part of the field of Humanities and Social Sciences, including the disciplines of criminology, science of information and communication, social work, labour science, human sciences, social sciences, population and development science, historical sciences, management and development and philosophy (ESU, 2021). Table 5.14 highlights that the three institutions provide only a few courses in humanities and social sciences. Because of its interdisciplinary character, missiology is expected to be more open, at least to the other branches of humanities and social sciences, if it is to align with the marketplace.

Table 5.14 Courses related to the marketplace

cycles *LMD* System (BMD)	**Faculty of Missiology (Centre Universitaire de Missiologie - CUM)**	Cycles *PADEM* System	**Protestant Faculty of Theology (Université Protestante au Congo)**	Cycles *PADEM* System	**Evangelical Faculty of Theology (Université Shalom de Bunia)**
First Cycle – *licence* (bachelor) Year 1 – L1 (B1)	Computer science Cultural anthropology Notions of law	First Cycle (*graduat*) Year 1 (G1)	General Psychology English Descriptive Statistics Citizenship education	First Cycle (*graduat*) Year 1 (G1)	Introduction to Computer Science Descriptive Statistics Psychology and general sociology Citizenship education Civil law English 1 & 2 Accounting and Finances
First Cycle – *licence* (bachelor) Year 2 – L2 (B2)	Church administration Leadership General sociology	First Cycle (*graduat*) Year 2 (G2)	Introduction to law General pedagogy Computer science	First Cycle (*graduat*) Year 2 (G2)	English 3 & 4 Evangelism & follow-up
First Cycle – *licence* (bachelor) Year 3 – L3 (B3)	Social development Theology of work International relations Transformational leadership Worldview Paxiology	First Cycle (*Graduat*) Year 3 (G3)	Church and community development	First Cycle (*graduat*) Year 3 (G3)	General pedagogics English V & VI Church & sustainable development Church administration & Christian leadership Conflict solving Health (HIV & STI) & environment

		Second Cycle (*licence*) Year 1 (L1)	Church and State Church management and administration	Second Cycle (*licence*) Year 1 (L1)	Theological English Sociocultural anthropology Computer science Discipleship Theological English Andragogy Spiritual war
		Second Cycle (*licence*) Year 2 (L2)	Power and counter-power (elective course) Theology and ecology (elective course)	Second Cycle (*licence*) Year 2 (L2)	Evangelism of Muslims Mission in the Urban Context Christian leadership, planning and ministry funding
		Third Cycle (1st Component *DEA*) Years 1 & 2	Special psycho-pedagogical information Adult psychology Techniques of communication Language course (English & German)	Third Cycle (1st Component *DEA*) Year 1 & 2	English 1 & 2 University pedagogy (Introduction to adult education)

5.9.4 Protestant missiological education's contribution to the transformation of national culture

The third question aimed to evaluate the degree to which the prevailing Protestant missiological education in the DRC contributes to transforming national culture. Concerning this question, two categories were found in the documents, interviews and questionnaire: (1) national culture and (2) missiological institutions' contribution.

5.9.4.1 National culture

"National culture" is the first category detected in the documents, interviews and questionnaire in connection with the third research sub-question. Four related themes were discovered. These themes are like cultural chunks whose various aspects are displayed in Table 5.15 below.

Table 5.15 Cultural aspects to be transformed

Cultural components	Cultural aspects to be transformed			Reference of document
	Documents	**Interview respondents**	**Questionnaire**	
Behaviour	Corruption, embezzlement or misappropriation, fraud, cheating, falsification, university mercenarism, student connection,[87] social behaviour, social ways.	Corruption, embezzlement or misappropriation, theft, fornication, rape, lies, money laundering,	Laziness, love of money and success at any cost.	APLC, 2022; Eale. 2015:227
Values	Good morals, culture of impunity, exclusion, social customs, poor governance.	Loss of familial values (like parental authority, emphasis on extended family (ubuntu), good morals), single thought, loss of identity (acculturation), lack of respect for time and the common good, social injustice (social inequalities: tribalism, clannism, regionalism.), lack of integrity, dishonesty,	Selfishness.	Eale, 2015:219, 224, 227;
Beliefs	Social customs.	Wrong notion of sin, death and work; and belief in fetishes. Traditional rites		Eale. 2015:227
Worldviews		Animism (recourse to spirits, marabouts, ancestors) and sacred-secular divide		

Table 5.15 above reveals numerous negative cultural aspects within each cultural chunk, which are expected to be transformed in the DRC for effective sustainable development. The first cultural chunk is “behaviour” that undermines Congolese society, whose aspects were mentioned in the documents consulted and by the interview and questionnaire respondents. As one may realise, sometimes, documents and interview respondents overlap concerning some negative values such as corruption and embezzlement or misappropriation. The reason could be that these two behavioural aspects are probably among the most socially and economically destructive. The 2022 annual report of activities of the Agency for the Prevention and Fight against Corruption in the DRC, states: “During 2021, the Agence de Prévention et de Lutte contre la Corruption [APLC], handled

[87] “Student connection” or “*branchement*” is a common university practice in the DRC, wherein one student, for money, connects another to a faculty member to succeed in his course.

66 cases of misappropriation of public funds and tax fraud." (2022:13) Likewise, according to Transparency International (2024), the DRC had a score of 20/100 and ranked 162/189 in 2022 and 2023 in terms of the Corruption Perceptions Index (CPI).

The second cultural chunk depicted in Table 5.15 consists of "values" that are also expected to be transformed as they have deteriorated. Among these values are the loss of identity (acculturation), lack of respect for time and the common good, social injustice, lack of integrity, culture of impunity, etc. About the lack of integrity sometimes reflected by the lack of love for the homeland, one of the interview respondents gave an example of a common local wording in Congo: *"Yo nde okobongisa mboka oyo?"* ("Are you the one who will put this country back on track?"). Similarly, commenting on social injustice, another respondent could not dissimilate his emotion during the interview when he said:

> Social justice involves good distribution of national income. Without social justice, there is no national cohesion. A society is not built on social inequalities. The cause of the war in the eastern part of our country is social inequality. For me, social justice and therefore the distribution of national income are key to the stability of society and even to generating the value of honesty.

Bosela Eale (2015:219), commenting on the state of poverty in the DRC, asserted: "In the DRC, the state of poverty can be understood in terms of some key characteristics, namely: (a) basic needs that are unmet … and (d) a *culture of impunity* that leads to further corruption and greater injustice and exclusion." (emphasis added)

The third cultural chunk is "beliefs". According to interview respondents, negative beliefs manifest themselves in the form of spiritually adhering, for example, to a wrong notion of sin, death and work. An interview respondent made the following comment in this regard: "It seems to most Congolese that "work is a curse, not a blessing". The implication of such belief across the country is that most Congolese obey the "law of least effort", which prevent them from working hard to earn a living and prompt them to integrate laziness, corruption and embezzlement in their lives as values.

The last cultural chunk is "worldviews". Interviews pointed to animism as a worldview that impedes social progress in the DRC and Africa. An interview respondent stated: "Disease does not make Congolese die; the death of someone is always caused by someone else". Hence people seek to protect themselves against their family members or neighbours who they think are their enemies. Not only does this way of thinking cause divisions and disasters in families and society, but it also pushes them to resort to fetishes, marabouts or higher spiritual forces capable of offering them the security they need, no matter what it would cost them.

Nonetheless, one of the interviewees contended that transforming all four cultural chunks is not enough to trigger sustainable transformation in the DRC and Africa. "What needs to be transformed first is the heart but not values (2 Cor 5:17)", he argued.

5.9.4.2 Protestant missiological institutions' contribution

Regarding the third research sub-question, "missiological institutions contribution" was the second category discovered. Three themes corroborated the category in the documents and interviews: (1) scholarly missiological education (knowledge), (2) field missiological education (doing/service) and (3) spiritual formation (being/character).

5.9.4.2.1 Scholarly missiological education (knowledge)

Scholarly missiological education essentially refers to providing students with knowledge. Documents consulted and mentioned earlier (e.g., CUM, 2014; Mushila, 2010; USB, 2014; 2023) show the training programmes through which the three theological institutions are providing the student-needed theory (knowledge) to change things in the country, including the prevailing national culture. Missiological/theological institutions aim at transforming society by supplying knowledge through courses like citizenship education, African sociology, Christian ethics, evangelism and follow-up, Bible and mission, current actions of mission theology, ethnicity and poverty, University pedagogy, the Church and State, power counter-power, theology and ecology, cultural anthropology, psychology of adults, university (adult) pedagogy, techniques of communication, social development, urban mission, theology of work, theology of family, transformational leadership, to cite a few (CUM, 2014; Mushila, 2010; USB, 2014; 2023). An interview respondent submitted: "I would like theology to train mankind to be a political actor who knows his or her rights and those of others, who knows his or her limits and those of others and is respectful of texts promoting coexistence."

5.9.4.2.2 Field missiological education (doing/service)

Most training programmes consulted reserve the appropriate place for internship in a local church, mission-based organisation or transcultural setting. CUM sends its students on internships for three months each academic year (CUM, 2023:2): the first year in a local church, the second in a mission-based organisation and the third in a transcultural mission. For the three-year cycle of *licence* (*LMD* system), a student is expected to pass nine months on internships. This reality demonstrates a strong professionalisation of the training CUM offers. The UPC's Protestant Faculty of Theology sends its students on internship for six months once during the two-year cycle of *licence* (*PADEM* system) in the final year (Mushily, 2010).

5.9.4.2.3 Spiritual formation (being/character)

As said earlier, the documents consulted and interviews with academic authorities showed that the missiological (theological) programmes in the CUM, UPC and USB are interested in spiritual formation. Mushila (2010:2), in his presentation on the Faculty of Theology (UPC), reported: "It [the Faculty of Theology] contributes to their [of students] spiritual, moral … and civic promotion."

Besides, by his communiqué on 26 July 2024 to UPC's students, the Academic Dean of this institution took a stand against bad university practices like cheating, university "mercenarism", student connection, and falsification. He threatened to punish offenders (UPC, 2024). Moreover, the UPC's academic calendar provides three worship services on Christmas, Easter and Pentecost (cf. the academic calendar 2023-2014 of UPC) for the entire university community, while the Faculty of Theology, via the chaplaincy organises a weekly worship service for the whole faculty community.

Similarly, an interview respondent attested that "the CUM's annual academic calendar foresees a 30-minute break of devotion for all students and faculty members every school day. Besides, a spiritual retreat for the whole university community takes place at the outset of an academic year". On its side, the USB annual academic calendar includes weekly worship services (USB, 2024).

From the perspective of many respondents, it seemed as if the current contribution of Protestant missiological education to the transformation of national culture was not enough. There is a need for much more. One of these respondents stated that "teaching on the practice of positive values would contribute more". Another argued: "Contextualising missiological curricula by making them open to interdisciplinarity and introducing or emphasising courses such cultural anthropology, economics, public theology, etc. could be a better way for changing our nation. The third respondent thought that "missiological institutions should be more involved in the world's life and pain". He also added: "There needs to create a synergy of missiological institutions at national and sub-regional levels, by organising joint symposia on themes like 'Africa peace and development'." The fourth, estimated that "producing graduates in missiology who are involved in homeless children evangelism, entrepreneurship (microfinance), ecology, ministry to unwed young mothers could make a great difference". For the fifth respondent, "delivering Bible-based, Holy Spirit-inspired and practically sound missiological courses and bringing mission to public spheres could give reason to hope a true change". The last one expressed himself in these terms: "Missiological scholars need to train students to be disciples of Christ who will change the world because the heart needs to be transformed (Rom 12:2)."

In summary, findings reveal that missiological/theological institutions contribute to changing national culture by providing knowledge through missiological education, offering service through field missiological education and shaping character (being) through spiritual formation. However, this is not enough. Further steps must be taken, for example, teaching the practice of positive values; contextualising missiological curricula by making them open to interdisciplinarity and introducing or emphasising courses such as cultural anthropology, economics, public theology, etc., more involving missiological institutions in the world's life and pain and training students to be disciples of Christ who will change the world because the heart needs to be transformed (Rom 12:2).

5.9.5 Biblical paradigms of marketplace missiology

The objective of the fourth research sub-question was to locate and study biblical patterns that provide a solid bedrock for Pan-African marketplace missiology to be more relevant to the AA-2063. With this sub-question, three main categories (models for marketplace missiology) were generated from the theological and biblical study of specific texts: Jesus's paradigm of marketplace missiology (the theoretical, practical and educational dimension), Paul's or the Athens paradigm of marketplace missiology (practical dimension) and Paul's or the Ephesus paradigm of marketplace missiology (educational dimension). Table 5.16 below displays these paradigms and related biblical texts.

Table 5.16 Biblical paradigms of marketplace missiology

Paradigms of marketplace missiology	Biblical texts	Focus
Jesus' paradigm	Matthew 28:18-20	Theoretical dimension
Paul's (Athens) paradigm	Acts 17:16-34	Practical dimension
Paul's (Ephesus) paradigm	Acts 19:8-10	Educational dimension

Jesus' paradigm (Matthew 28:18-20), the Athens paradigm (Acts 17:16-34) and the Ephesus paradigm (Acts 19:8-10) are the biblical patterns that could provide the bedrock for Pan-African marketplace missiology (marketplace-oriented missiological education) to be more relevant to the African Agenda 2063. They focus respectively on theoretical, practical and educational dimensions of marketplace missiology.

This section has presented and, to a certain degree, interpreted the findings related to the four research sub-questions. The next step is to summarise them.

5.10 Summary of findings

In line with the central and research subsidiary questions, this section highlights the major findings of the empirical investigation and sketches their key elements through concise and clear statements.

5.10.1 Trends in Protestant missiological education

The first research sub-question aimed to identify and evaluate the major trends in Protestant missiological education in the DRC. From the findings above, the following elements become obvious and need to be broadly highlighted:

- Missiological education in the three theological institutions (CUM, UPC and USB) is both *evangelical* and *ecumenical*. There is no missiological education purely evangelical or ecumenical. These trends reflect ecumenism and evangelicalism, which are major currents of world mission imported from the West. They are still regarded as universal standards with which churches and their related missiological/theological institutions are to align. This situation displays the need for contextual missiology. Missiological training programmes in these institutions are provided under two labels: “Missiology” and “Sciences of Mission, Ecumenism and Science of Religions”. The other labels such as “Mission Studies”, “School of World Mission”, “Intercultural Studies”, “World Christianity”, “Intercultural Theology”, etc. are absent.
- Missiological education is offered as a distinct and independent theological discipline, through a department within the faculty of theology (e.g., UPC and USB) or a freestanding (specialised) faculty (CUM). About the theory-practice divide, missiological training in these institutions is both theory-driven (academic model) and practice-driven (practical model). Therefore, the hybrid (mixed) model is the only one implemented.
- Missiological training programmes operate under the traditional residential model (on-campus model). Distance missiological education is still absent in this era of the Fourth Industrial Revolution and digital technology. In the light of theological education models, missiological studies in all three theological schools are theoretically offered under the Berlin, Athens and Jerusalem models. However, the Berlin (vocational) model is predominant. Missiological (theological) training for the laity (marketplace Christians) is still overlooked.

5.10.2 The nexus between Protestant missiological training programmes and the marketplace

The objective behind the second research sub-question was to investigate the extent to which Protestant missiological training programmes in the DRC relate to the marketplace. The findings made the following aspects evident and worthy to be highlighted and stressed:

- Based on the institutional purpose (vision) and mission, missiological study programmes in the three institutions are designed for people with special vocation like pastors (researcher-pastors), lecturers, missionaries, chaplains or simply church ministers/leaders to exert the ministry in the church, do integral and *glocal* mission and serve the community and society in truth and faith. In other words, missiological education is professionalised. The institutional purpose (vision) and mission are not aligned with the world of work. There is a real need to re-envisage the curriculum of the missiological institutions from the upstream (vision, mission, values) if it is expected to be aligned with the vision of the AA-2063.

- Most job opportunities to which missiological studies give access relate to the church ministry and *glocal* mission. There is no obvious connection between these training programmes and job opportunities in the marketplace. This lack of nexus suggests the need for a relevant approach to missiological education.
- All three missiological (theological) institutions revised the curriculum at least once for one reason or another. However, no institution has made an intentional curriculum revision to materialise the African AA-2063. Therefore, there is a need for a curriculum responsive to the AA-2063.
- Only 26 per cent of respondents are aware of what the AA-2063 is and means. 74 per cent of the overall respondents (including academics and students) ignore it. The rate of AA-2063 awareness is low. Missiological training programmes are designed, and even revised, without allowing for the AA-2063.
- The three institutions provide only a few courses in the field of humanities and social sciences. They are not enough to bridge the sacred-secular split. More courses relevant to the ministry and mission in public square are needed.
- A direct implication of the above findings is that the nexus between missiological programmes and the marketplace is not yet obvious in the three missiological (theological) institutions. Missiological training programmes are not designed and revisited based on the African Agenda 2063. Innovative and practical suggestions are still awaited to remedy this situation.

5.10.3 Protestant missiological education's contribution to the transformation of national culture

The third research sub-question goal was to evaluate how the prevailing Protestant missiological education in the DRC contributes to transforming national culture. The following elements derive from the findings:

- Aspects of national culture to be transformed are divided into four chunks: behaviour, values, beliefs and worldviews. Behaviour comprehends corruption, embezzlement or misappropriation, fraud, cheating, falsification, "university mercenaries", "student connection", social behaviour, social ways, theft, fornication, rape, lies, money laundering, laziness, love of money and success at any cost. Values include a culture of impunity, exclusion, social customs, poor governance, loss of familial values (like parental authority, emphasis on extended family (ubuntu), good morals), single thought, loss of identity (acculturation), lack of respect for time and the common good, social injustice (social inequalities: tribalism, clannism and regionalism.), lack of integrity, dishonesty, selfishness. Beliefs encompass aspects like traditional rites and wrong notions of sin, death and work.

Animism (recourse to marabouts and ancestors' spirits) and the sacred-secular divide are meaningful expressions of worldview.

- Missiological/theological institutions contribute to changing national culture by providing knowledge through missiological education, and service through field missiological education and to shaping character (being) through the spiritual formation of future pastors (or researcher-pastors), missionaries, chaplains, lecturers of theology, designer-leaders of the church, faith-organisations and mission agencies. No intentional and appropriate missiological training for marketplace Christians is offered.
- A careful scrutinising of the findings indicates that these three missiological institutions' strategy of transforming national culture still proves inadequate. Their endeavours for cultural transformation are almost exclusively directed towards churchgoers but not enough towards the category of thought leaders who operate in various sectors of the marketplace such as government, parliament, judicature, law, business, economics, public service of the State, art, political parties, etc. Most of these thought leaders are not churchgoers.

5.10.4 Biblical paradigms of marketplace missiology

The purpose of the fourth research sub-question was to locate and study biblical paradigms that provide a solid bedrock for Pan-African marketplace missiology to be more relevant to the African Agenda 2063. (AA-2063). The analysis of data from the documents, interviews and questionnaire led to the following main findings:

- Jesus' paradigm in Matthew 28:18-20, the Athens paradigm in Acts 17:16-34 and Ephesus paradigm in Acts 19:8-10 are the biblical patterns that provide the bedrock for Pan-African marketplace missiology (marketplace-oriented missiological education) for it to be more relevant to the African Agenda 2063. They respectively focus on theoretical, practical and educational dimensions of marketplace missiology and, therefore, complement each other.

This chapter has presented the findings and interpreted them to some extent. The next chapter focuses on the discussion of related meaningful insights and implications.

CHAPTER 6

TOWARDS A PAN-AFRICAN MARKETPLACE MISSIOLOGY AND AN INTEGRATED APPROACH TO MISSIOLOGICAL EDUCATION

6.1 Introduction

After almost seventy years of independence for African nations, the continent of Africa has yet to achieve sociocultural, economic, and political transformation. One reason could be the lack of appropriate character and mindset development among the people. Mindful of this unfortunate situation, the Heads of State and Government of the African Union launched an ambitious 50-year comprehensive and sustainable development plan for the continent, the African Agenda 2063 (AA-2063), in 2013. During the 2014 Nairobi Consultation with faith-based organisations (including the church), the African Union Commission requested that representatives from these groups provide pertinent contributions and the spiritual dimension necessary to finalise the design of the African Agenda. These stakeholders of the AA-2063 were asked to implement and realise the Africa transformation plan within their respective sectors. The problem statement in Chapter One indicated that missiological education was a means through which the church could contribute to transforming cities and nations, and thus begin to materialise the AA-20. Indeed, societal transformation lies at the core of God's agenda for this generation, and the primary catalytic force to trigger it will be Christians ministering in the marketplace. Billy Graham (2003:1) supported this view when he stated: "I believe that one of the next great moves of God is going to be through believers in the workplace."

The observed reality, which raised the previously substantiated research problem, was that the lack of involvement in marketplace missiology tends to be pervasive at international, continental (Africa), and national (DRC) levels. The preceding chapter on findings provided meaningful indications of this reality. The assumption was that the labels "Ecumenism, Mission, and Religious Studies" and "Missiology" on the one hand and the "ecumenical and evangelical" streams on the other, could be identified as the major trends prevailing in mission studies in the DRC, particularly over the last three decades. Secondly, the study assumed that considering the research findings, the connection between Protestant missiological training programmes in the DRC and the marketplace would be debatable and uncertain and that the contribution of Protestant missiological education to the transformation of national culture would be weak and trivial. Corruption, misappropriation, theft, disregard for public property and law, ethnic rivalry, and so on would continue to impede development.

The purpose of this study was to critically evaluate the contribution of the prevailing Protestant missiological education in the DRC to the materialisation of the African Agenda 2063 (AA-2063). The central question was, what would be the contribution of the prevailing Protestant missiological education in the DRC to the materialisation of the African Agenda 2063? The research strategy employed to address the problem is the “descriptive empirical case study". The methods used for data collection include documents, interviews, and a questionnaire.

Three important concepts related to the four research sub-questions formulated in the first chapter (Section 1.3) and referenced in the preceding chapter (Section 5.1) were generated, highlighted, and discussed throughout Chapters Two, Three, and Four. These concepts include (1) trends in missiological education, (2) the nexus between missiological education and the marketplace in the context of AA-2063, and (3) biblical and theological perspectives on marketplace missiology. The interpretation of the findings related to these concepts revealed that, in general, significant changes are necessary to align the prevailing missiological education with the marketplace.

This chapter presents significant insights derived from the findings detailed in Chapter Five and discusses their related implications for action. It reflects on the necessity of marketplace missiology, offering pertinent theoretical analysis and insights for an integrated missiological education. Accordingly, the chapter purports to provide a reflection that addresses the research problem and sets the stage for future research. Merriam-Webster’s Collegiate Dictionary defines reflection as the "action of bending or folding back” (Mish, 2014:1046). Accordingly, this chapter discusses the major research findings from Chapter Five in relation to the findings of the preceding chapters (one to four) and any valuable missiological insights and contributions from other scholars and authors. However, for now, the focus is primarily on the major empirical research findings.

6.2 The summary of the major findings

This section summarises the key findings in line with the research sub-questions and categories identified through data analysis in Chapter Five. The following are the main findings that require further analysis to clarify, enhance understanding, or provide an alternative perspective, along with the related implications:

- Each of the missiological programmes developed at CUM, UPC, and USB is significantly influenced by both the ecumenical and evangelical traditions of missiological education, which are respectively rooted in ecumenism and evangelicalism. These, along with Pentecostalism, constitute the major Protestant movements of world mission that originated in Western contexts during the 1960s. However, they are considered universal standards to which the Church and associated missiological schools must adhere to be

deemed credible. Such cultural alignment or globalisation “from above” indicates the necessity for contextual missiological education.

- The traditional model is the distinctive educational delivery system that governs missiological training programmes in the three institutions investigated (CUM, UPC, and USB). However, distance missiological education is lacking at a time when the world has already entered the era of the Fourth Industrial Revolution and digital technology. Furthermore, three approaches to theological education are integrated within the three institutions: the Berlin approach, the Athens approach, and the Jerusalem approach. However, the Berlin approach prevails. There is a deficiency in missiological training for the laity (marketplace Christians).
- The profile of students to be admitted is determined by the institutional purpose (vision) and mission, which implicitly exclude marketplace Christians. Consequently, missiological education becomes professionalised. The implication, missiological training programmes must be re-envisioned to align with the aspirations of the AA-2063. To achieve this effectively, a revision of the purpose (vision) and mission statement is anticipated.
- There is a disconnect between missiological training programmes and job opportunities in the marketplace. Therefore, a pertinent approach to missiological education is expected.
- Each institution investigated revised its missiological programme (curriculum) at least once for various reasons, except aligning it with the AA-2063. A curriculum adapted to the vision of the AA-2063 is necessary.
- Seventy-four per cent of respondents are unaware of what the AA-2063 is and signifies. This significant level of unawareness regarding the AA-2063 indicates a necessity to incorporate this Pan-African vision into the entire missiological curriculum for sustainable development.
- Most courses and modules offered through these missiological training programmes are unrelated to the secular world, particularly the marketplace. Hence, there is a need to integrate courses and modules more relevant to mission in the public square.
- A direct implication of the above findings is that the connection between missiological programmes and the marketplace remains unclear in the three missiological (theological) institutions. Missiological training programmes are neither designed nor revised in accordance with the African Agenda 2063. Innovative and practical suggestions are still awaited to address this situation.
- Missiological and theological institutions are dedicated to transforming national culture through the following key strategies: (1) providing knowledge via missiological education and practical experience gained through field missiological education; and (2) shaping character through the spiritual formation of future pastors (or researcher-pastors), missionaries, chaplains, theology lecturers, church leaders, faith organisations, and mission agencies. However, there is a lack of appropriate and intentional missiological

training for marketplace Christians. Moreover, the strategies implemented over the years have not had a tangible impact, as their efforts to transform culture are mainly directed towards churchgoers, rather than adequately addressing thought leaders who operate in public arenas such as parliament, government, economics, political parties, business, the judiciary, public service, security, the military, and the arts. Most of these thought leaders do not attend church.

- Jesus' paradigm in Matthew 28:18-20, the Athens paradigm in Acts 17:16-34, and the Ephesus paradigm in Acts 19:8-10 are the biblical patterns that provide the foundation for Pan-African marketplace missiology (marketplace-oriented missiological education) to be more relevant to the African Agenda 2063. Jesus' paradigm emphasises the theoretical dimension of marketplace missiology, the Athens paradigm the practical dimension, and the Ephesus paradigm the educational dimension. Therefore, they complement each other.

6.3 Analysis of findings and implications

Based on the key findings, the remainder of this chapter presents a theoretical analysis and insights into Pan-African marketplace missiology for integrated missiological education. The chapter reflects on (1) trends in Protestant missiological education, (2) the connection between Protestant missiological training programmes and the marketplace, (3) Protestant missiological education's role in transforming national culture, (4) the necessity of marketplace missiology, (5) biblical paradigms of marketplace missiology, and (6) a model for a marketplace-oriented missiological study programme.

6.3.1 Trends in Protestant missiological education

6.3.1.1 Trends in relation to theological education traditions in Protestantism

One finding regarding the first research sub-question is that missiological education in the three theological institutions (CUM, UPC, and USB) appears to be both evangelical and ecumenical. In other words, no training programme claims to be exclusively evangelical or ecumenical. By declaring themselves as evangelical or ecumenical based on their faculties' names, purpose (vision), or mission statement, these institutions implicitly assert that the missiological training programmes they provide are shaped by the major currents of global mission: ecumenism and evangelicalism. This connection to the two streams of world mission is elaborated upon in the following sections.

6.3.1.1.1 The origin of currents of world mission

Ecumenism and evangelicalism are not the only Protestant currents or movements that developed within the world mission. Pentecostalism is another significant current that has also emerged.

Each world mission movement corresponds to a particular trend in missiological education: ecumenism aligns with ecumenical missiological education, evangelicalism with evangelical missiological education, and Pentecostalism with Pentecostal missiological education. As stated in Section 2.3.1, at the outset, missiology and missiological education were essentially “ecumenical” or "neutral". All Protestants, including both non-evangelicals and evangelicals, collaborated in articulating missiology. This fraternal cooperation persisted until evangelicals distanced themselves from non-evangelicals. Before and after their separation, missiology predominantly reflected Western influences (Lee, 2000:137). Western missiology became the foundation from which the International Missionary Council and the World Council of Churches developed their own missiology, termed ecumenical missiology, characterised by the fundamental mission concept of "the West moving to the non-West” (Lee, 2000:137). This same concept was pivotal in shaping both evangelical and Pentecostal missiologies, marking the beginning of the fragmentation of missiological education on a global scale.

6.3.1.1.2 Fragmented missiological education: A legacy of Africa

It is important to recognise that these trends in missiology are not Western or merely imported due to their articulation by Western (non-African) missiologist-theologians, but rather because they were developed within a Western context, which differs from the African context. In compartmentalising denominations, world mission movements, theology, missiology, and missiological education, the brethren from the Global North aimed to address the genuine issues of their time. African or Congolese individuals did not encounter the same challenges that would necessitate the replication of Western solutions.

In contemporary Africa, everything appears to be politically, strategically, and even religiously fragmented. The Protestant church in Africa is no exception: denominations, mission movements, missiology, theology, and missiological education are all disjointed. This situation seems to be a legacy of Africa’s colonial and neo-colonial past. The African ecclesial and missiological landscape resembles a carbon copy of the West. Western approaches to world mission—such as ecumenism, evangelicalism, and Pentecostalism—have introduced life, energy, novelty, and division to the missiological world. These approaches are still incorrectly seen as universal standards that the global church and related missiological or theological institutions must adhere to. This inherited fragmentation, of which Africa would be a victim, necessitates a new paradigm of missiological education.

6.3.1.1.3 The Need for a Pan-African missiological education

If someone were to ask African missiologists and theologians about the solutions proposed to address the challenge of fragmentation, their response would likely be “contextualisation”. Indeed, African missiologists and theologians have made significant efforts over the past six decades to

contextualise theology and theological (missiological) education in Africa. Significant progress has been made in this regard. For instance, many missiologist professors in African theological institutions are now native Africans and their involvement in both global and African theological discussions is commendable. Contextualised theologies, such as black theology, theology of reconstruction, and feminist theology, among others, have emerged and enriched the theological discourse in Africa. Black theology played a crucial role in the dismantling of the Apartheid regime in South Africa.

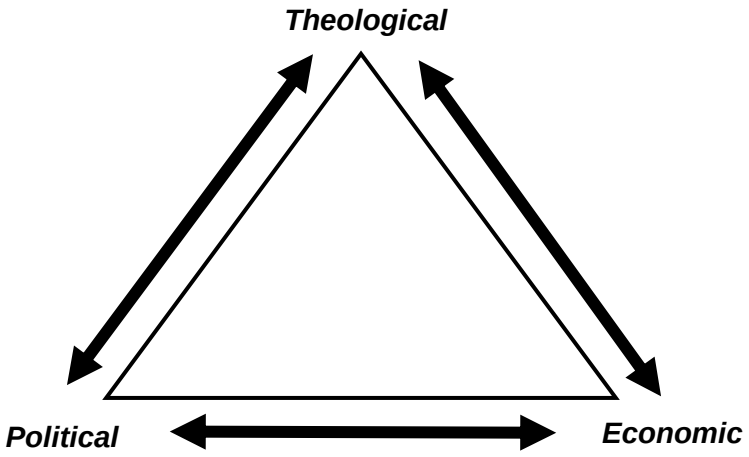
However, overall, the continent of Africa continues to grapple with its political, economic, moral, and sociocultural crises from 60 years ago. One reason for this is that these African theologies (including missiology) have not been sufficiently mission-minded; they have predominantly concentrated on the African identity. In contrast, theologies developed in the West have, at least in the past, had a significant impact on the political and economic life of the Global North. Northern Europe and, subsequently, North America experienced an unprecedented political and economic transformation, thanks to the principles of the Protestant Reformation as expressed in their politico-economic life (Food for the Hungry, 2006). Michael Novak (1982) referred to these principles as the driving force behind “the spirit of democratic capitalism”, whilst Max Weber (2010) described them as "the Protestant ethics”. These principles drew upon three major rallying cries: theological, economic, and political. The theological rallying cry comprised Sola Christo, Sola Fide, and Sola Scriptura. The economic rallying cry was articulated through the principles of “work as hard as you can," “save as much as you can," and “give as much as you can." The political rallying cry was, “All human beings have sinned” (Food for the Hungry, 2006). The three spheres (principles) are interrelated; however, the theological sphere provided a solid foundation for the economic and political spheres (Figure 6.1).

The fundamental problem with African missiology (theology) and missiological (theological) education is context. According to Githuku (2004:229-234), one of the challenges facing African theological education is context and relevance. The current missiological education (and the entire theological corpus) in Africa is contextualised based on imported Western theoretical and epistemological frameworks. Often, missiological (theological) discourses on this continent rely on theoretical and epistemological frameworks articulated by Western missiologists (theologians) and philosophers. When applied to the African context, for instance, these discourses become “contextualised theologies” (Lygunda, 2023c:200). What Africans have endeavoured to do over decades is to apply on their skin wounds the remedies they observed Europeans using for their stomach sores. In this case, it would be difficult for Africans to heal from their wounds because they use the remedies in a different context, which renders them less effective. This is precisely what it means to contextualise missiology (theology) and missiological (theological) education. It involves adapting or drawing upon ideas or discourses articulated within a particular context and applying them in one’s own context. This is the second reason why the prevailing contextualised

theology and theological education, could not generate the transformation expected in Africa. How could it be otherwise? In Africa, missiological education, for economic reasons, is a diminished version of the Western prototype. This troubling situation for African theological and missiological education has faced such persistent criticism in the past that Newbigin (1978) echoed it in his paper “Theological Education in a World Perspective”, albeit not without minimising its significance as follows:

> It is a plain fact that if a theological student in Asia or Africa is to read with any real understanding any of the great classics of modem theology, he must be required first of all to undergo a full introduction to the whole tradition of Western thought: its origins in Greek philosophy, its development in the Middle Ages, the significance of the Reformation, the Renaissance, the Enlightenment and the Industrial Revolution. There is at present a lively interest in 'Third World theologies'… But, of course, these theologies are all written in English, by men and women who have undergone many years of acculturation into Western patterns of thought, and whose theology is heavily dependent on European models… If we set the experience of the TEF in broad historical terms, we may see it as… the movement from the first stage to the second stage of decolonization. In the first stage, the invaded culture masters the invading culture and uses its models (intellectual, juridical, political) to expel the invader. In the second stage, there is a return to the original roots of culture and the effort to find the basis for a new independence. (p. 108)

Figure. 6.1 Triangular model for Reformation



Source: Adapted from Food for Hungry (2006)

A third reason why the impact of contextualised missiological (theological) education is minimal regarding the African political and economic situation is that this education tends to be reactionary rather than proactive in response to Western (colonialist or imperialist) socio-economic, cultural, educational, and political injustices or oppressions. This form of missiological (theological) education embodied the revolution that characterised the years 1960-1980 (Lygunda, 2023c:203).

In addition to the contextualised nature of the prevailing missiological (theological) education, the African Union's political will to transform Africa, as exemplified by the African Agenda 2063, ought to attract the attention of African researchers. This significant shift, driven at a high political level on the continent, is anticipated to create the cultural context necessary for discerning the future of missiological education.

For this reason, Africa requires proactive missiological (theological) education that addresses contemporary African sociocultural, political, and economic situations from a transformative perspective, bringing these contextual realities into reciprocal interaction with Scripture. This is what is meant by Pan-African missiological education. It enables Africans to reflect independently, freeing them from the weight of guilt that often causes them to consider their missiological production or courses as irrelevant, merely because these do not build upon earlier works by Newbigin, Ralph Winter, Gerald Anderson, Andrew Falls, McGavran, and Charles Van Engen, to mention a few (Lygunda, 2023c:229). Africa requires missiological (theological) education that encourages re-evolution, which connotes appropriation that transforms rather than claims by denouncing, accompanied by an inferiority complex as though Africans lack inherent quality. Furthermore, Africa necessitates missiological (theological) education that serves not merely as preparation for mission, but as an integral part of mission itself. Africa needs missiological (theological) education with a curriculum encompassing courses such as mission and evangelism in context (e.g., marketplace mission), mission and development, crisis management, ecological missiology, missiology and science, mission to the poor, and cyberspace missiology, to name a few. This encapsulates what Pan-African missiological education means in this study.

Contrary to popular belief, Pan-African missiological education does not propose severing dialogue with Western missiologists and educators. Instead, in Pan-African missiology, dialogue with non-African missiologists and educators flows downstream (not upstream) from missiological reflection, recognising that we already have a contribution to make to the conversation (Lygunda, 2023c:230). Pan-African missiological education does not equip leaders with nothing to contribute at the global missiological roundtable. The global missiological roundtable should be perceived as a meeting place of giving and receiving.

A Pan-African missiological education is grounded in credible and specific focus and sources. Its primary focus is the context. The (African) context is understood as more than just culture and African religion; it encompasses a range of contextual realities, including all facets of human life in society (e.g., sociocultural, economic, political, etc.). Moreover, Pan-African missiological education draws upon the Bible (2 Tim 3:16), the creation of God (Ps 19:8-12), the contextual realities of society (John 17:11-19; Rom 12:2a), and the researcher's mental faculties as sources (Ps 14:1; Matt 22:37; Ps 12:2b) (Lygunda, 2023c:243). It is essential to emphasise that the African Agenda 2063 offers a compelling case study of a more significant contextual dimension for Pan-

African missiological education. The reason for this is that the success of the AA-2063 depends on the transformation of the marketplace (the heart of the city and nation). Consequently, the Pan-African missiological education in focus represents Marketplace-oriented missiological education. Thus, the two concepts are used interchangeably in this reflection.

One could also include the history of African Christianity in the aforementioned sources. It encompasses the experiences and contributions of African servants of God on their home continent (Galgalo, 2004:7-8; Lygunda, 2023c:245). Understanding African Christian thought or history can serve as a profound source of inspiration for Christian Africans to approach missiology (theology) in a new way and address the genuine challenges facing their continent. Could anyone imagine what the Jews would look like without Abraham, Joseph, Moses, the crossing of the Red Sea and the Jordan River, the Gilgal Memorial (Joshua 4:1-6, 20; 5:9), Jerusalem temple (Ps 137:1-6) and so forth? They would be unpleasant and would lose their inventive genius. This is what Christian Africans risk losing by failing to recognise their own history. They are meant to acknowledge their birthright, which would have been denied due to preconceived notions and entrenched biases (Oden, 2010:9). Christian Africans deserve easier access to the knowledge of early African Christianity. Early African Christianity refers to the foundational forms of Christianity that existed during the first millennium in regions such as Egypt, Sudan, Ethiopia, Eritrea, Libya, Tunisia, Algeria, and Morocco, possibly further south than current knowledge indicates (Oden, 2010:12).

It is essential for Christian Africans to understand that removing Africa from the Bible and Christian memory would deprive us of many significant episodes in the history of salvation. For example, one might mention Abraham's descendants in Africa (Egypt), Joseph in Africa, Moses in Africa, Mary, Joseph, and Jesus Christ in Africa, as well as later figures such as Mark, Perpetua, Athanasius, and Augustine in Africa. The story of Beatrice Kimpa Vita is likely an archetype of a theological trend born from and nurtured by the experiences of Africans under oppression (Galgalo, 2004:8). Recognising certain historical facts about African Christianity could unlock Africans' inventive genius. Do ordinary Christian Africans realise that among the main principles governing the interpretation of the apostolic writings, some were shaped and refined in Africa before being adopted in Europe or the Near East? The history of exegesis highlighted the significant depth of African influence in each phase of scriptural interpretation (Oden, 2010:13, 29). Africans are encouraged to remember that the African spirit was so vibrant during the first half of the first millennium that it garnered attention and inspired considerable emulation among Christians on the northern and eastern shores of the Mediterranean (Oden, 2010:28-31). Thus, Origen, an African, was personally invited by the masters of Caesarea in Palestine. Lactantius was summoned by Emperor Diocletian (245-313) to teach literature at his Asian palace in Bithynia. Augustine received an invitation to Milan to instruct. Numerous similar cases illustrate this intellectual movement from Europe to Africa (e.g., Tertullian, Valentine, etc.).

The lack of knowledge regarding this movement from south to north has not been helpful and has even done a disservice to the perceived intellectual value of Africans. It appears to have left Africa devoid of any sense of possessing a literary and intellectual history worthy of the name. The profound influence of African thought on Europe has not been appreciated. Today, numerous specialists born in Africa and trained in the West appear inclined to assume the role of European chameleons. For this reason, missiological (theological) education in the third millennium is expected to draw from the wellspring of African Christianity to address the challenges currently faced by Africa. This is the role that Pan-African missiological education is called to fulfil.

6.3.1.2 Educational delivery system

Another major finding related to the first secondary research question is that missiological training programmes at CUM, UPC, and USB operate exclusively under the traditional residential model (on-campus model). This model represents one of the administrative models for the educational delivery system. Together, these models and the instructional models constitute the two delivery modes in education (Ford, 2002:200-217).

An instructional model is an approach to teaching that applies theories and combinations of theories of learning within the contexts that influence the design (Ford, 2002:200). Firstly, “instructional models” encompass “instructional systems” that work effectively in contexts where learners can read but are unable to leave home to attend a residential school due to various obstacles. They also include “seminars”, which consist of group meetings where students share insights gained from thorough study and research on assigned or approved subjects in a structured manner. For example, doctoral seminars fall into this category. They additionally incorporate a “combination of instructional systems and seminars”, “field experience”, “the case study", and “the teaching lecture”, which is the most prevalent instructional model (Ford, 2002:201-202). The development of instructional models precedes the development of administrative models. The remainder of this section emphasises the administrative models, specifically the traditional residential model.

6.3.1.2.1 Administrative models

The development of administrative models is the final step in designing a curriculum. These models function as delivery systems, facilitating a dialogue between the design and the target group, thereby aiding in the achievement of the design’s objectives and the implementation of instructional models (Ford, 2002:202). As noted, these administrative models are elaborated upon in Section 2.3.5 and encompass on-campus missiological education, distance missiological education, blended missiological education, and hybrid missiological education. As emphasised in Chapter Two, the latter two models are distinct from one another.

6.3.1.2.2 The Need for a distance missiological education

The on-campus missiological model is the educational paradigm under which the three institutions (CUM, UPC and USB) have operated since their inception, and through which most generations of missiologists have been trained or continue to train, whether they belong to “the Builders” (born before 1946), “Baby Boomers” (born between 1946 and 1964), “Generation X” (born between 1965 and 1979), “Generation Y” (born between 1980 and 1994), or even “Generation Z” (born between 1995 and 2009).[88] This administrative model is a face-to-face, teacher-centred approach in which the classroom serves as the setting where the teacher imparts knowledge and information to their students.

However, while the model may have certain advantages (see section 2.3.5.1), it faces numerous challenges. The primary challenge is time. In this 21st century, the world is transitioning from the “Third Industrial Revolution", characterised by the computer and digital revolution, to the “Fourth Industrial Revolution", which aims to integrate innovative technologies—such as artificial intelligence (robotics), the Internet of Things, and big data—into human existence (Oliver, 2020:1, 2). Institutions of mission education would do well to adapt to the new dynamic of technological change affecting all sectors of life globally if they wish to remain professionally viable. Ango and Rutoro (2020:146) similarly note that the USA’s Agenda for Sustainable Development acknowledges in Goal #4 that education cannot be approached as it was in the past. In Gerson P. Santos’ (2014:1) view, missiological institutions must adapt their curricula and pedagogy to prepare students for missiological specialisations that do not yet exist, using technologies yet to be invented, to solve problems not yet encountered. As Santos (2014:1) noted, the United States Department of Labor estimates that today’s learners will change jobs ten to fourteen times by the age of 38. The volume of new technical information is doubling every two years. For students commencing a four-year technical degree, half of what they learn in their first year will be obsolete by their third year.

The second factor is the centrality of the role of marketplace Christians in fulfilling the Great Commission and implementing the AA-2063, as stated in Sections 1.2.1, 3.2.2.4 and 3.5.2. Michael Oh (2019), the International Director of the Lausanne Movement, argues that full-time ministers comprise only about one per cent, which is numerically insufficient to accomplish the missionary mandate. Therefore, mission partnerships that involve both the one per cent and the ninety-nine per cent (representing working Christians) are presently a strategic means of conveying the Gospel to meet the world’s needs. As these laypersons spend the majority of their waking hours in their professional environments, how then can they be equipped to undertake the

[88] Even though these categories of generations are Western, they express the same reality as in Africa: the old generations seek to teach or impact the young generations.

missionary task globally, particularly in the marketplace, and transform culture if the on-campus model is the only option?

The third challenging factor is the complex, unstructured, and disconnected transport systems in the DRC (the research setting). This country has a total road network of 153,209 km, of which 59,509 km are of general interest, comprising 21,140 km of national roads, 20,124 km of priority provincial roads, and 17,245 km of secondary provincial roads (CI, 2024). Only about 3,000 km of these roads of general interest are surfaced. It is impossible to travel by road from east to west and from north to south. Moreover, the DRC has a hydrographic network exceeding 15,000 km of river and lake routes, which is the backbone of communication channels for its socio-economic development (European Union, 2017). River and lake navigation was conducted under satisfactory conditions until the 1980s, and history has demonstrated that this mode of transport can be both efficient and safe. However, navigation has become exceedingly slow and hazardous due to a lack of funding and resources in the light of the instability that the DRC has experienced. Port infrastructure and navigational aids are in a significantly deteriorated condition. Furthermore, the railway in the DRC (approximately 5,000 km) is organised into four distinct networks: one line connects Matadi and Kinshasa, while a more extensive network links Zambia, Angola, and Lake Tanganyika, with Lubumbashi serving as the central hub. Additionally, there is a line connecting Kisangani and Ubundu, established to navigate around the Stanley Falls on the Congo River, and finally, a narrow-gauge line in the Uele region (North-East) (Yuma & Sindani, 2021:66, 69). The Mayombe railway, which linked Boma and Tshela over a distance of 140 km, was dismantled in 1984. In 2007, the country's railways virtually ceased operations, except for the Matadi-Kinshasa line. At that time, freight traffic by rail was less than a tenth of what it had been before independence. As a result, the only reliable transport route facilitating the movement of Congolese from east to west and from north to south is by air. However, since the 1980s, the State has dismantled and neglected the transport sector in favour of the private sector. This was followed by soaring plane ticket prices, rendering air travel costly. To this day, no multimodal and interconnected transport system exists.

These challenging factors necessitate an appropriate administrative model for an educational delivery system. Of the four administrative models, distance missiological education is the most fitting model concerning the context of higher education in the DRC. As highlighted in Section 2.3.5.2, distance missiological education refers to "institution-based, formal education where the learning group is separated, and interactive telecommunications systems are used to connect learners, resources, and instructors" (Simonson et al., 2015:31). As principal features, distance missiological education is institution-based, student-centred (not teacher-centred) and eligible for accreditation by the same agencies that recognise traditional methods. Furthermore, spatiotemporal separation (in terms of location and time) between students and teachers is inherent in this administrative model, while interactive telecommunications connect students, as

well as with the teacher and instructional resources. Lastly, distance learning creates a learning group (learning community) where the teacher and students learn from one another.

The distance missiological education advocated for here presents numerous advantages, even though internet accessibility remains challenging in Africa.[89] It is flexible, adaptable, and affordable for individual students' needs. It enables people to study anytime, anywhere, at their own pace, and it does not entail the costs of travelling, relocating, or sacrificing one's pay and time. Above all, in the context of the DRC, distance missiological education is an excellent means of equipping marketplace workers as relevant transformative agents to establish the kingdom of God in their spheres of influence beyond the church's walls.

The debate regarding the suitability of distance missiological (theological) education is ongoing and fits within the context of a broader contemporary discussion on the aims and objectives of missiological (theological) education. Diverse opinions on this matter have led to various approaches to missiological (theological) education. The following sections elaborate on these approaches in line with the research findings.

6.3.1.3 Models for missiological education in a faculty or school of theology

Chapter Two (Section 2.3.7) examined various trends in missiological education in relation to theological education models. These models serve as frameworks for missiological education within theological faculties (schools) or seminaries. It is common to find missiological (theological) institutions combining two or more models when developing and implementing their missiological curricula, as seen in the institutions investigated in the present study. This often occurs because these models, although various, are interrelated. Regardless of the situation, it is no longer uncommon to observe that, often, one of the combined models ultimately predominates. The following sections explore the aspects of multiplicity, interrelatedness, and predominance in models.

6.3.1.3.1 Multiplicity and relatedness of models for missiological education

Overall, Chapter Two (Section 2.3.7) highlighted seven models of missiological education. Firstly, David H. Kesley's models include the Athens (classical) and Berlin (vocational) models. Secondly, Robert Banks' model is termed the Jerusalem (missional) model. Thirdly, Brian Edgar's model is the Geneva (confessional) model. Fourthly, Darren Cronshaw's models encompass the Auburn (contextual) and New Delhi (spiritual) models. Lastly, Fohle Lygunda's model is also labelled the

[89] These last years, African countries have deployed important efforts to solve the problem of internet accessibility. In most countries, phone communication networks are providing the internet via satellite, reaching many villages in the hinterland. Some countries are being connected to the internet via fibre optic for greater accessibility.

Antioch (intentionally missional) model. However, these models are not exhaustive; there may be additional models as reflection on the subject continues.

The two Kesley models (the Athens and Berlin models) are bipolar. Banks' model (the Jerusalem model), the confessional model, Cronshaw's models, and Lygunda's model complement Kesley's models and seek to ease the tension (rather than suppressing it) that exists between the two. Indeed, Kesley himself affirmed the incompleteness of the Berlin model when he referred to Tertullian's well-known question, "What has Athens to do with Jerusalem?" (Edgar, 2005:212). Banks, Edgar, Cronshaw, and Lygunda's models each contribute a specific aspect that Kesley's models were lacking. Banks introduced the missional aspect, Edgar the confessional, Cronshaw the contextual and spiritual, and Lygunda the intentionally missional aspect. The complementary nature of these models establishes their relation.

6.3.1.3.2 Predominancy of the Berlin model

The third significant finding regarding the first research sub-question was that the CUM, UPC, and USB drew upon the Athens, Berlin, and Jerusalem models to provide missiological education, with the Berlin model being predominant. Missiological training for marketplace Christians remains disregarded. Although evangelical schools of theology strive to incorporate elements of both the classical and vocational models in their curricula (Das, 2015:13), it would not be an overstatement to claim that the Berlin paradigm is, to some extent, the dominant approach to higher theological education in the Global North and Africa. Daniel O. Aleshire (2021:78), who served for a long time as the executive director of the Association of Theological Schools (1998-2017), argued that this approach to theological education emerged in the 19th century and matured in the 20th century into the professional theological education we have today. Given the North American influence on the rest of the world, it is undeniable that Aleshire's argument, informed by the American context, is also applicable to Africa.

According to Edgar (2005:210, 211), Nelson (2020:11-12), and Small (2009:50), the Berlin approach to theological education focuses on two main enterprises: (1) the German wissenschaft (scientia), which refers to orderly, disciplined critical research, and (2) the professional education (or formation of individuals) for ministry. Among the characteristics of the German Wissenschaft, Small (2009:51) mentions "professionalism, including clericalism." The three institutions (CUM, UPC, and USB) aligned their missiological training programmes with the Berlin model by requiring the endorsement of the student's denomination or local church for admission to mission studies (CUM, 2024b; UPC, 2010:2-3; USB, 2012:10-11). As noted in Section 5.9.2.7.1, minutes from the Church of Christ in Congo's National Synod and documents pertaining to the three institutions revealed the predominance of the Berlin model in their missiological (theological) training programmes (CUM, 2023:4; ECC, 1998:86; ECZ, 1987:45; Munayi, 1984:25, 33; Mushila, 2010:2;

USB, 2014). This predominance has resulted in a lack of emphasis on mission with a commitment to the Great Commission (at least concerning the last two schools) and an oversight in training marketplace mission-minded working Christians.

The Berlin model, which emphasises professional practitioners and specialised knowledge, is relevant to the African context because mission education should ensure that African missiologists do not fall behind in scholarship and significantly contribute to theological production and the conferral of higher degrees. Furthermore, practical critical and creative thinking lies at the core of this model and is essential for developing African scholarship and missiological curricula in light of the African Agenda 2063. However, when this model is not employed in a balanced manner, it fosters unequal student-teacher relationships, where the teacher maintains a monopoly on knowledge, and the student becomes a vessel or metaphorical camel for receiving information (Cormode, 2021:123; Small, 2009:51). This is what Ango and Rutoro (2020:145) refer to as "the banking system of education," in which students are merely objects (rather than subjects) of a "bank-like" teaching, into whom knowledge would be deposited much like funds into a bank account. In Scott Cormode's (2021:125) view, when applied in an unbalanced manner, the Berlin model produces graduates who lack the ability to connect the texts they read (textual skills) with the individuals they lead (relational skills). Furthermore, the Berlin model has frequently emphasised the formation of educated, highly professional clergy, resulting in a model that is increasingly academic (scholarly) and professionalised, with PhD degrees establishing the standard of educational achievement (Edgar, 2005:211; Hockridge, 2011:30). Thus, this model has led to an increasing divide between academic skills and ministerial skills. For this primary reason, as discussed in section 2.3.7, this model became the source of the separation between the church and theological education in North America and beyond. Theology thus became the domain of educational institutions, while ministry (or mission) became the domain of the church (Milner, 2005:33). Another drawback of the Berlin model is its insufficient emphasis on mission in relation to the Great Commission, resulting in the disconnection of missiological (theological) institutions from the broader functions of higher education in serving the church and its mission. The research findings revealed a significant disconnection regarding the faculties of theology between the UPC and the USB. At the conference held on 24 July 2015 by Lygunda (2015) for the church's senior leaders, attended under the auspices of the Church of Christ in Congo's Vice President Nyamuke, the theme was "Church Leadership and Missionary Commitment: The Case of the Church of Christ in Congo." Some participants took the floor and responded as follows:

> In our theological institutions, there is a lack of training in transcultural mission. The cross-cultural mission is not integrated yet into the curriculum of missiological studies. UPC being the laboratory for the Church, how can the CCC's top leaders direct its teachings, at least at doctrinal level? We request Vice-President to invite all the CCC's educational leaders to reflect on the curriculum that should be dispensed in our educational institutions.

As previously argued, by the mid-20th century, theological education (including missiological education) had taken the form of professional education, emphasising skills and specialised biblical and theological knowledge. During this period, the church and mission agencies' involvement in culture was generally high in both America and Africa (Aleshire, 2021:77). However, for decades, Christianity has been losing its privileged position in culture, possibly in favour of Islam, and this trend is also evident in Africa. The question now is: what should the paradigm of missiological (theological) education be considering this changing cultural reality and others? This study proposes the Ephesus model, and the following subsection outlines its essence.

6.3.1.3.3 The Ephesus model for marketplace-oriented missiological education

In keeping with the "tradition" of geographic identification, the proposed model can be labelled the "Ephesus model". Ephesus conveys the purpose of providing education for the marketplace mission as Africa strives to fulfil its comprehensive development plan, the AA-2063.

Alongside being glocal, the missionary efforts of students at Paul's Tyrannus Missiological School in Ephesus (Acts 19:8-10, 24-29) were distinctly market-oriented. Their missionary pursuits reached the workplace – for example, the production and trading of idols – (Acts 19:24-29). Ephesus was recognised as the launching point of a missionary movement instigated by Paul's students across ancient Asia, impacting every sector of society, including the marketplace. Perhaps most of Paul's students at "Tyrannus Missiological School" were also marketplace Christians, busy in the morning and available for mission training only in the afternoon or evening—the likely times when the philosophy school of Tyrannus was free of students (cf. MacArthur's commentary on Acts 19:8-10).

Consequently, the mission to the marketplace – regarded as one of the three facets of missiological education (i.e., scholarship, spiritual formation, and service) – serves as the primary distinguishing feature and element of the Ephesus approach to mission studies. Furthermore, missiological education within this model is intended for laypeople, specifically Christian professionals, rather than solely for the clergy. Ephesus, being a metropolitan city with vigorous trade activity, attracted individuals from various regions; thus, the nature of the mission enterprise undertaken by Paul's students was multicultural, akin to the Antioch model.

Missiological education within the Ephesus model integrates various components from the models of Kesley, Banks, Edgar, Cronshaw, and Lygunda, as illustrated in Table 6.1 below.

Table 6.1 Ephesus model for theological education

Geographic identification	Ephesus.
Model	Marketplace-oriented missiological education.
Context	Higher education: a community of learning, research and serving.
Goal (purpose)	To make Christianity count in spiritual (moral), sociocultural, political and economic transformation of cities and nations through the marketplace.
Emphasis	Intentional mission to, within and through the marketplace, personal transformation.
Key components	Theory, teaching/learning and practice of marketplace missiology; spiritual formation; field education/internship; cultural transformation; scholarship (relevant research, critical and creative thinking), marketplace missiology in context.
Scope	Africa and similar contexts.

The context of education in the Ephesus model encompasses higher education, learning, research, and community service, primarily integrating elements of the university, academia, and the community (understood here as the public square or *agora*). Thus, the aim of missiological education within this model is to incorporate missiology as a theological discipline into the daily lives of Christian professionals. This necessitates a deep understanding of God and His mission in the world, particularly in the public sphere.

The Ephesus model emphasises personal, inner (spiritual, character) development and the transformation of the marketplace (*agora*) into a tangible realm of God's reign where every aspect is placed under divine lordship. This may be achievable through an intentional mission. Furthermore, essential components of missiological training in the Ephesus model may include first holistic spiritual formation involving the mind, or "orthodoxy" (right beliefs), the body, or "orthopraxy" (right practices), and the spirit, or "orthopathy" (right attitudes or feelings). A second vital component is field education in marketplace mission, which aims to train students (working Christians) on how to effectively make Christlike disciples in the marketplace. A third component is scholarship, which enables individuals to conduct original, relevant, and appropriate research while also thinking critically and creatively to solve problems. The final vital components encompass what Lygunda (2023c:227-250) terms "contextedization" – in French, *contextéisation*

(see Section 2.2.2). Lygunda's "contextedization" of missiology (theology) applied in the African context is what this researcher identifies as the Pan-Africanisation of missiology (theology). These final two components aim to ground students in African sociocultural realities and a "reinvented" Pan-Africanism. Consequently, this Ephesus model is chiefly relevant in the context of Africa and subsequently in comparable contexts.

6.3.2 The nexus between Protestant missiological training programmes and the marketplace

Regarding the second research sub-question, a significant direct implication of the findings is that the nexus between the prevailing missiological education in the three missiological/theological institutions and the marketplace is not yet obvious (see Section 5.10.2 of Chapter Five). Missiological training programmes are not designed or revisited with regard to the African Agenda 2063. Innovative and practical suggestions are still awaited to address this situation.

The following seven elements that may indicate potential clues regarding a probable nexus between the missiological training programmes (offered by the CUM, UPC, and USB) and the marketplace in the context of the African Agenda 2063 (AA-2063) were investigated: 1) the purpose and mission of the missiological (theological) institution, 2) the objectives of the study programmes, 3) admission requirements, 4) job opportunities, 5) previous curriculum revisions, 6) awareness of the African Agenda 2063, and 7) courses specifically aligned with the marketplace. These categories were all identified through data from documents, interviews, and questionnaires (see the preceding chapter).

6.3.2.1 Purpose and mission of the missiological (theological) institution

The findings regarding the purpose and mission of missiological and theological education, summarised in Table 5.7, clearly indicate that the purpose and mission are to train Christians as pastors (researcher-pastors), missionaries, or simply church ministers and leaders to meet the needs of the church, participate in integral and glocal mission, or serve the community and society in truth and faith. As one might observe, these institutions are dedicated to training essentially professional (full-time) pastors, missionaries, and church leaders. they do not intentionally leave space for the training of working Christians. By formulating the institutional purpose (vision) and mission statement in this manner, these institutions have established their identity and laid the groundwork for future interventions. According to Lusthaus et al. (2003:131), an organisation's vision defines the kind of world it aims to contribute to. In contrast, a mission represents the organisation's raison d'être (identity) and specificity, laying the groundwork for future interventions that direct it in selecting strategies and activities (Coulter, 2005:60; Lusthaus et al., 2003:131). In the case of the three institutions investigated, neither the purpose, vision, nor the mission relates to the marketplace. There is a genuine need to re-envisage the curriculum of the missiological

institutions, starting from the upstream (vision, mission, values), if it is to be aligned with the vision of the AA-2063.

6.3.2.2 Objectives of the study programmes

An examination of Table 5.9 reveals that the objectives of the three study cycles – in the former PADEM system (*graduat*, *licence*, and *doctorat* including the DEA) and the LMD system associated with the Bologna Process (bachelor, Master, and doctorate) – are focused on training full-time (professional) ministers of God. These objectives do not pertain to working Christians, and training activities occur during the day. Therefore, the training objectives do not align with the marketplace. How could it be otherwise? In principle, the objectives of study programmes reflect the organisation's purpose, vision, and mission. If these are disconnected from the reality of the marketplace, the study programmes will also become detached from it. In this case, the objectives need to be revised to align with the marketplace.

6.3.2.3 Admission requirements

Concerning admission requirements, a significant finding was the endorsement of a student's denomination or local church for missiological (theological) studies. As stated in Section 5.9.3.4, there are various reasons that may account for such a requirement. The first reason is the necessity for confirmation by the church or denomination of the candidate's Christian identity. The second, often unacknowledged reason, pertains to the professional and vocational nature of the missiological/theological education provided within the Church of Christ in Congo-related theological institutions. Indeed, within the Congo federation of Protestant churches, missiological/theological education was initially designed for those with the calling to be a (full-time) pastor or church minister. This traditional way of acting by the Protestant missiological (theological) institutions of the DRC is still anchored in the collective conscience of the Protestants (ECZ, 1987:44-45; Munayi, 1984:25, 33, 41). In principle, no individual can be recommended for missiological (theological) studies unless the church or denomination is convinced of the candidate's call to serve as a full-time pastor, missionary, or minister of God. Such an admission requirement raises concerns about the sacred-secular divide (SSD), which emerged in patristic times and has begun to undermine the church's culture and theological understanding of God's mission.

The SSD reflects the underlying assumption that some areas of life (e.g., prayer, Bible study, evangelism, social action, etc.) are deemed more important to God than others (e.g., work, business, art, science, leisure, etc.) (Billington, 2021:31; Greene & Shaw, 2021a:1). As noted in Section 3.5.1 above, how the SSD manifests is through the clergy-laity divide, which permeated the core of the church in the second century and ultimately led to the imposition of the hierarchical system referred to as "clericalism" in the third century (Couch, 1999:156; Mananga, 2020:76;

Zatel, 2013:132). From that time, the participation of the laity in ministry was significantly diminished by the rise of “clericalism.” The notion of the “Lord’s work” became synonymous with being a full-time paid pastor or missionary, rather than being co-workers with God (Stevens, 2000:6). Even the Protestant Reformation’s cherished doctrine of the “priesthood of all believers” failed to restore the laity to a role worthy of serving others. The church and the secular have long been maintained as separate spheres (Kotiuga, 2010:6). The direct implication of this phenomenon (the clergy-laity divide) is the separation between ministry within and outside the church, as well as between the church and the marketplace (business, government, politics, economics, environment, science, etc.).

The church-marketplace divide (Sunday-Monday gap) is evident in the fact that ordination is still almost universally reserved for full-time supported church workers, while lay ministry lacks recognition in society. The church (including its constituents such as related missiological/theological institutions) must overcome this dangerous divide if it hopes to achieve the goal of world mission. Marketplace Christians, comprising 99 per cent of God’s people globally, need training and mobilisation to bridge this divide and realise the aim of the world mission (Oh, 2019). Thus, the church is expected to take concrete steps to minimise the impact of the SSD within its sphere. Section 6.3.4 below addresses these steps.

6.3.2.4 Job opportunities

Most job opportunities that missiological training programmes in the investigated institutions provide access to are related to church ministry and *glocal* mission. There is no clear connection between these training programmes and job opportunities in the marketplace. This lack of connection suggests the need for a relevant approach to missiological education.

However, some academic respondents claimed that graduates of their missiological (theological) institutions could also work in secular fields such as "the Ministry of Planning, national museums, state social structures, the environment, and so on" (see Table 5.11). Similarly, Table 5.12 reports student respondents’ views on the job opportunities that missiological studies could provide access to:

> I can work as a social assistant and head of human resources service. Missiologists are competent in many sectors, but better in social affairs. Mission studies give access to all types of job opportunities, provided that they are credible. It [missiology] gives access to any job that an intellectual can do.

In these two cases, the statements made by academics and students may suggest that missiological training programmes are directly linked to marketplace realities. However, such a connection cannot be assumed. Indeed, it is true that missiology can lead to a wide range of job opportunities due to its interdisciplinary nature. However, if a graduate from the missiological

institutions under consideration (CUM, UPC, and USB) were to work in a secular field (private or public) as a full-time employee, this role would not align with the intended purpose and mission of the institutions or the objectives of the study programmes. In this instance, it would be futile to pretend there is a connection between training programmes and the marketplace. Conversely, from a missiological perspective, working in a secular environment would be a wasted effort, in comparison to the vision and mission of these institutions and the aims of their missiological study programmes.

The fact that some alumni of these institutions secure employment in the workforce can no longer be considered proof of the connection between their missiological training programmes and the marketplace, as this scenario does not align with certain globally accepted principles for a missional enterprise, as commented by Ben Naja (2007:27-33). The first missional principle violated is cultural proximity. This principle indicates that the missionary nearly shares the same habits and culture as those he seeks to win for Jesus Christ. In this instance, it would suggest that the habits and culture of professional (full-time) pastors, missionaries, and church leaders are closely linked to the culture of the marketplace (Naja, 2007:28). Each element of the marketplace—whether organisation, service, or ministry—has its own unique organisational culture, which is partly influenced by its vision, mission, and values. These factors motivate the workers and underpin their engagement within the workplace. Professional (full-time) ministers of God are not adequately equipped to mediate the Gospel effectively and develop disciple-makers in the workplace because they are outsiders to the motivating organisational aspects (vision, mission, and values) that are foreign to them. Inversely, marketplace Christians are strongly positioned to convey the Gospel to their co-workers with a similar organisational culture and professional realities.

The second missional principle that has been transgressed is economic proximity. This principle stipulates that the missionary should have the same standard of living as those they seek to reach with the Gospel (Naja, 2007:30). In the current context, this implies that pastors, missionaries, or church leaders ought to share a similar standard of living with the politicians, parliament members, and business executives they aim to reach with the Gospel. It is acknowledged that this is not straightforward. However, working Christians can effectively minister to their co-workers, who likely share the same level, functions, and standard of living.

The third missional principle transgressed is intellectual proximity. This principle stipulates that it is easier for a missionary with a solid academic or intellectual background to minister among individuals of high social standing. Similarly, it is simpler for a less educated missionary, who leads a humble lifestyle, to serve the masses with limited education. This was likely the missional principle that underpinned the missionary enterprise in Africa. In his work, *Transforming Missiology*, Lygunda (2018:211) observes that second-rank missionaries were sent to Africa while

those with higher education were entrusted with the mission work in Asia. The reason is simple: the directors of mission societies were convinced that China and India had more sophisticated people with superior cultures, while Africa was seen as lacking both history and civilisation. In this context, this principle suggests that pastors, missionaries, and church leaders should be cultured enough to possess a significant level of general knowledge similar to that found in the individuals they aim to minister to in the workplace. However, this principle is far from being applied in Francophone African missiological studies, primarily because missiology, despite being an interdisciplinary theological discipline, is not taught as such, and theology remains seriously fragmented from within. A member of the *Association des Théologiens d'Afrique Francophone - ATA* (Francophone Africa Association of Theologians), Paul Mbunga Mpindi (2024),[90] reacted as follows during a theological discussion in the association's WhatsApp group:

> … I share entirely your position concerning the dangers of "concrete" and "hermetic" specialisations; they produce handicapped, one-legged Doctors in Theology, who can give you all the answers in exegesis if they are exegetes, or in missiology if they are missiologists, and as soon as the discussion moves to another theological dimension, they are completely lost.

The above statement illustrates the current theological landscape in Francophone Africa, which may not differ from the reality in other regions. If, within the same theological corpus (or "family"), specialisations (including missiology) are fragmented, how can missiological education produce pastors, missionaries, and other church leaders who possess the essential general knowledge required to assist the lost in the marketplace? Finding an appropriate answer to this question would prove challenging unless missiological (theological) education is reimagined. Without incorporating these missional principles into the philosophy of mission education, missiological training programmes will struggle to connect with the marketplace.

Furthermore, simply asserting that such missiological study programmes lead to secular job opportunities solely based on the courses completed at the end of a training cycle may not suffice to establish a genuine connection between the programme and the job market. Missiological institutions must grasp the model of linking curriculum with context (the marketplace) before presuming the existence of a relationship between the missiological training programmes they offer and any context (e.g., the marketplace). Completing a curriculum of courses is merely an activity; it serves a purpose, not an end in itself. According to Rupen Das (2015:41-42; 2018:45-47), predetermining related job opportunities that a training cycle may lead to has little relevance unless the effectiveness of the training is assessed. Completing a curriculum is merely an indication that training occurred, serving as just the first step in a process that ultimately produces

[90] Paul Mbunga Mpindi has a PhD in theology/Old Testament from the USA and is the dean of the Evangelical Faculty of Theology of Congo (EFTC).

results. It does not confirm whether any actual learning took place. To ensure this, educational institutions need to move forwards: they are expected to evaluate the effectiveness of the training at two levels. The first level is encapsulated by the question: did learning occur? This level is assessed through tests, assignments, projects, theses, etc., and determines what alterations occurred in the student's understanding of issues, their skill level, and any changes in additional knowledge and attitudes. This is the output level, which identifies the changes that need to be achieved as a result of the training by the time a student graduates. The output (referred to as educational outcomes in the field of education) is thus what has been learned as the "immediate and short-term result" of educational or training activities (Cunningham, 2018:29). The second level of the training's effectiveness is to determine and evaluate whether what was learned was utilised. This application of learning and its resulting impact is referred to as an outcome (the medium-term result). This level addresses questions such as whether the graduates applied what they learned and how effective it was in addressing issues in their ministry context (or job). Indeed, the training is provided to ensure that changes or effectiveness occur at the outcome level, whether that be within the community, church, or marketplace. In the long term, the training can influence society beyond just these areas. This societal transformation indicates the impact of the training, representing the "long-term result."

It follows from the above that there is no genuine connection between the CUM, UPC, and USB's existing training programmes and job opportunities in the marketplace. This lack of connection indicates the necessity for a pertinent approach to missiological education mentioned in Section 6.3.1.1.3.

6.3.2.5 Previous curriculum revisions

Regarding the findings on the previous curriculum revisions, all three missiological (theological) institutions revised their curriculums at least once in the past ten years for various reasons. The USB occasionally adjusted its theological curriculum to meet the standards set by partner accrediting institutions and, at times, to enhance performance or comply with directives from the Higher Education Ministry. The CUM and UPC revised their theological curriculum to align it with the new education system, the LMD system. Nevertheless, no institution has intentionally revised its curriculum to implement the African Agenda 2063 (AA-2063). Thus, such a curriculum is still awaited. The intention behind human actions gives them a purpose that justifies their fruitfulness. According to Rupen Das (2018:45), the fundamental principle for connecting curriculum to context, enabling graduates to be effective, is that "education is for a purpose". To address this gap, this study proposes a purposeful missiological curriculum. Section 6.3.6 addresses this issue.

6.3.2.6 Awareness of the African Agenda 2063

Apropos of awareness of the AA-2063, findings revealed that 74 per cent of respondents (including academics and students) are unaware of it. The level of awareness of the AA-2063 is low. Missiological training programmes are designed and even revised without taking the AA-2063 into account. Several factors may have contributed to this low awareness of the AA-2063. Therefore, steps must be taken for improvement. The following sections examine these factors and suggest ways to enhance awareness of the African development plan.

6.3.2.6.1 Factors in the low rate of awareness of the African Agenda 2063

The African Union (AU) invited faith-based organisations, including the Christian church in Africa, to attend the November 2014 consultation, allowing them to provide relevant inputs and views to refine the AA-2063 and make their commitments. This consultation was organised following the AU Heads of State and Government Assembly during the Golden Jubilee of the organisation's founding in May 2013 (AACC, 2014:vii). After the consultation, the Statement of Affirmation and Commitment of Faith-Based Organisations in Africa related to Agenda 2063 was produced and circulated. In the commitments chapter, religious leaders pledged to "1. Participate fully in the realisation of the aspirations outlined in Agenda 2063 and in driving the Pan-African Agenda … 2. Mobilise our constituents to intentionally work towards the realisation of Agenda 2063…" (AACC, 2014:45-46; emphasis added). After approximately ten years of the materialisation of AA-2063, 74 per cent of respondents indicated that they were unaware of it (see section 5.9.3.6). Among the 26 per cent of respondents who reported awareness, some expressed disappointment regarding the government and the Church of Christ in Congo's lack of commitment to AA-2063, particularly concerning its dissemination and the mobilisation of their constituents. An academic respondent stated:

> Does the government talk about it first? As a Congolese intellectual, I have never heard this from the government, the first concerned; I have never heard this at the National Synod of the Church of Christ in Congo (CCC); I have never heard this from the ECC's member denominations. Is it only a matter for theologians? We, theologians, are naturally cultured, but we cannot achieve any agenda on our own. The church must take ownership of the African Agenda and include it in its work agenda.

In the chapter on observations, the Statement of Affirmation reveals that "the ownership and commitment to the Agenda 2063 by the African political leadership [namely members of African governments] is critical for its successful implementation" (AACC, 2014:45).

From above, one can infer that the Church of Christ in Congo and its constituents may have faltered in their stated commitment. Similarly, the DRC government, through the Ministry of Higher Education, seems to have failed in its sense of ownership of and commitment to the AA-2063.

Therefore, promoting this crucial African development plan and the related mobilisation within the university communities fall short of expectations. Suggestions are provided below to address the situation.

6.3.2.6.2 Suggestions for the improvement of the awareness rate of the AA-2063

The factors mentioned in the previous section are not exhaustive. Nevertheless, they illuminate several steps that can be taken to enhance the awareness rate of the AA-2063. Below are some suggestions:

1) To establish a commission responsible for reflecting on, proposing, and monitoring relevant vulgarisation and mobilisation strategies at three levels: the Higher Education Ministry, the Church of Christ in Congo (CCC), and each missiological (theological) institution.
2) Regular sequential evaluations of the AA-2063 are to be conducted by the tripartite Higher Education – Church of Christ in Congo – missiological (theological) institutions.
3) To develop missiological (theological) training curricula that are thoroughly informed by the AA-2063 and provide access to job opportunities in the marketplace.
4) To initiate and develop, in collaboration with the Higher Education Ministry, a strategic partnership between the CCC and its theological institutions on the one hand and the marketplace represented by the Federation of Congolese Enterprises (FCE), the Government Portfolio Ministry, the Ministry of Public Service, the Ministry of the Interior, and the Ministry of Defence on the other hand. Areas of partnership may include internships, field tutoring, teaching, and organising conferences on university campuses with marketplace executives (namely Christians) as speakers.

6.3.2.7 Courses specifically in line with the marketplace

A major finding about the courses, which align specifically with the marketplace, is that the three institutions offer only a few courses in the humanities and social sciences (see Section 5.9.3.8). However, these are insufficient to bridge the sacred-secular divide (SSD) within the curriculum. The existing curricula of the three institutions investigated must include courses likely to connect graduates' ministry or mission with public life.

Missiological curricula must be responsive to the contexts in which graduates' ministries occur or will occur to mitigate the effects of the sacred-secular divide (SSD). These ministry contexts may include the church, Christian organisations (e.g., mission agencies), and society. However, how can graduates play a vital role in realising the AA-2063 if their ministry context is not the workplace and they lack immersion in the marketplace culture through a relevant training curriculum (courses)? The issue is that the training curricula observed in the three studied cases were

designed for graduates whose ministry contexts are the church and Christian organisations, but not for Christians in the marketplace. The curricula have never been designed or revised according to the new political context of the AA-2063, which asserts that “Pan-African ideals [expressed through the AA-2063] will be fully embedded in all school curricula” (AUC, 2015a:7). To address this issue, there is a need to the develop missiological curricula that align with the AA-2063.

Therefore, courses such as the following could be incorporated into the existing missiological curricula to connect them with public life: public missiology (urban missiology, marketplace missiology, eco-missiology), managerial missiology, cyberspace and digital missiology, industrial missiology (theology), missiology (theology) and science, and missiology in relation to culture and the arts, as well as missiological perspectives on modern technologies, marketplace ethics, and more. Moreover, courses related to the most influential sectors of the marketplace are lacking, such as governance, leadership, politics, economics, business as mission, and international relations. It will not be sufficient merely to add these to the existing curricula. The crucial factor is that to ensure their effectiveness, institutional leaders must be certain that the goals and objectives of the courses, study programmes, and institutions are aligned with the vision of the AA-2063 and the marketplace.

Furthermore, Africa is experiencing numerous crises: economic, political, ethnic, gender, religious, and more. These issues require biblically rooted solutions. Thus, missiological education in Africa is expected to transcend traditional approaches, which have produced little result. To offer potentially sustainable solutions, the church must recover a missiology, if not a theology, developed by and for all the people of God, including the laity (working Christians). This recovery necessitates relocating the missiological (theological) task. The academy is anticipated to engage with the congregation, the home, and the marketplace (Stevens, 2000:19).

Based on the above discussion of the findings related to the second research question, it can be inferred that the connection between missiological programmes and the marketplace is not yet evident in the three missiological (theological) institutions. Innovative and practical suggestions are still required to address this issue. Section 6.3.6 provides some practical suggestions for this purpose.

6.3.3 Protestant missiological education’s contribution to the transformation of national culture

Findings related to the third research sub-question were presented in Section 5.9.4 of the preceding chapter. They revealed some, albeit insufficient, clues about the contribution of Protestant missiological and theological institutions to the transformation of national culture. These institutions aimed to transform culture by providing knowledge through missiological

education, delivering service through field missiological training, and shaping character through the spiritual formation of students. In doing so, these three educational institutions contributed, to some extent, to the transformation of national culture. However, how these institutions operated could only facilitate cultural transformation on a small scale. They could only mobilise limited manpower – the trained full-time ministers representing one per cent of the available labourers in world mission – for such a monumental task of transforming behaviours, values, beliefs, and worldviews. They overlooked the 99 per cent comprised of working Christians, the necessary manpower to fulfil the Great Commission (Oh, 2019). Their strategy for cultural transformation proved inadequate because they directed their efforts exclusively towards churchgoers, neglecting the thought leaders in various marketplace sectors such as government, parliament, the judiciary, law, business, economics, public service, art, political parties, etc. Most of these thought leaders are not churchgoers, which indicates that the missiological (theological) institutions under study require a new approach to missiological education that would attract marketplace Christians to the training they offer. By involving and mobilising these laypeople more for mission, they will enhance their capacity to transform national culture.

If missiological (theological) institutions aim to impact culture in the DRC and beyond, they must grasp the essence of culture, its significant aspects or dimensions, and understand which of these aspects require emphasis to facilitate genuine cultural transformation. Neglecting to focus on the appropriate dimensions of culture will render their efforts futile. The following sections reflect on these considerations.

6.3.3.1 National culture

In Section 1.7.9, which relates to the clarification of concepts, the term "national culture" is defined as a form of super-glue that binds the people of a nation together, providing them with a sense of identity that is observable through successive and shared “layers” or levels of understanding such as behaviour, values, beliefs, and worldview. Consequently, cultural practices and assumptions are based on group or multi-personal agreements, which may be positive or negative (Kraft, 1999:387). A social entity unconsciously agrees to direct itself according to its cultural patterns. It is essential to recognise that culture, whether multinational, national, community-based, or individual, is not the result of an individual's actions that compel people to behave in a certain manner. According to Charles H. Kraft (1999:186), “the ‘power’ that keeps people adhering to cultural scripts is the power of habit, something intrinsic to individuals, not any power that culture holds in itself. Culture (including worldview) possesses no power in and of itself.”

When one examines Table 5.15 from the previous chapter, which depicts the cultural aspects that need to be transformed, they may perceive the four cultural dimensions – behaviour, values, beliefs, and worldviews – along with the severity of the damage they may have inflicted on the

DRC. This portrayal suggests that the country could resemble one of the epicentres of malevolence in Africa, if not the world. All sorts of evil have found their place there: corruption, embezzlement or misappropriation, fornication, money laundering, “university mercenaria”, rape, loss of family values, social injustice, and a lack of respect for the common good, to name a few. Regarding embezzlement or misappropriation, the Agence de Prévention et de Lutte contre la Corruption [APLC] handled 66 serious cases of misappropriation of public funds and tax fraud in the year 2021 alone (2022:13). Individuals did not steal thousands of dollars, nor even hundreds of thousands, but rather hundreds of millions of dollars without facing serious punishment or being compelled to restitution. Moreover, according to Transparency International (2024), the DRC scored 20/100 and ranked 162 out of 180 in 2022 and 2023 in terms of the Corruption Perceptions Index (CPI). In a report on his 1935 visit to Protestant missions in Congo, P.H.J. Lerrigo (1936:227) argued that “the future of Congo will depend less upon economic and industrial factors than upon the development of the life and character of its people”. Despite the abundant natural resources bestowed upon their country by God and various interventions from the Bretton Woods institutions, the people of the DRC continue to sink deeper into the poverty trap.

Subject to recent research, the above depiction of the DRC is nearly identical across the African continent. Amanze (2018:142) asserts that it has been established that corruption is one of the most debilitating factors in the socio-economic development of African nations and that it is prevalent among African leaders. The same author also points out that dictatorship, corruption, lack of transparency, and disregard for human rights are the foundations upon which poor governance has plunged Africa into unprecedented socio-economic and cultural chaos (Amanze, 2018:132). This distressing economic landscape in Africa prompted the African Heads of State and Government to initiate and launch the African Agenda 2063 (AA-2063) to address the crisis. For the achievement of the AA-2063, the leaders of the African Union Commission (AUC) considered it vital to incorporate the spiritual dimension into all aspirations, goals, and strategies of the AA-2063, not only during the design phase but also throughout the implementation phase (AACC, 2014:13). The infusion of the spiritual dimension should underpin all processes of mindset (the way of thinking) and character transformation if Africa is to expect social, economic, and political change and shine not only as the “Africa We Want”, but also as the “Africa God Wants".

Cities and nations are filled with energy and culture awaiting transformation. Thus, God has entrusted believers with the cultural mandate (creation or stewardship mandate) as outlined in Genesis 1:27-28 and Genesis 2:15. This mandate calls upon Christians to take responsibility for transforming the wider culture (worldview, beliefs, values, behaviour, economy, business, science, politics, etc.). However, for centuries, believers have grappled with the persistent issue of the relationship between Christianity (i.e., their faith) and culture. Niebuhr categorised different responses to this issue into five types (Duzer, 2010:129-135; Whelchel, 2012:97-98). The first type is “Christ against Culture”. This approach positions the call of Christ in opposition to the call

of culture. Because the world and its institutions are seen as corrupt, Christians are urged to withdraw from them and refrain from participation. The implication is that business is viewed as an expression of sinful greed, resulting in unjust and destructive consequences, such as: “good Christians do not engage in business”, “church on Sunday and work on Monday”, and similar sentiments. The second model is “Christ of Culture”. This perspective does not perceive any tension between the call of Christ and the demands of the dominant culture. Consequently, proponents of this view downplay Christians’ involvement in transforming and critiquing culture. In this context, businessmen and women will realise that, although they are working in step with the world, they will be rewarded both on earth and in heaven. Similar to the “Christ of Culture” view, the third type is “Christ above Culture”. This position asserts that the call of Christ is not fundamentally inconsistent with the demands of culture but rather additive. Thus, Christians and non-Christians can discover much common ground. Like the previous type (“Christ the Transformer of Culture”), the fourth type – “Christ and Culture in Paradox” – represents a friction type, acknowledging a continual tension between the call of Christ and the demands of culture. Adherents of this dualist view see limited hope for true transformation of the world before the end of time. Therefore, Christians must participate in both realities (world and faith). The fifth and final type is “Christ the Transformer of Culture”. In this view, Christians are expected to be actively involved in transforming culture without giving it undue prominence. As transformers, Christians believe that they can help to redeem culture (and thus the marketplace) through the power of the Holy Spirit, and they were created to create culture (Gen 1:27-28; 2:15; 2 Pet 1:3-4).

The Bible calls on Christians to engage with, redeem, and restore culture, which lies at the heart of the cultural mandate. If Christians wish to make a powerful and lasting impact on culture, they must do more than simply consume, critique, condemn, or copy it. They need to participate in their vocational calling (Whelchel, 2012:96, 103).

6.3.3.2 Cultural transformation

Infusing the spiritual dimension into the AA-2063 process entails mediating the Gospel through both words and deeds. The Bible affirms that the Gospel is the power of God for the salvation of all who believe (Rom 1:16). This biblical truth lies at the heart of conversion. Without a genuine conversion of individuals, there can be no sociocultural, economic, or political change. However, what must occur for conversion to be genuine?

In the quest for evidence of conversion, missionaries tended to examine individual behaviours or rituals (values), such as wearing clothes, renouncing polygamy (specifically polygyny), abstaining from alcohol and tobacco, undergoing baptism and communion, adopting Christian names, and attending church regularly, among other practices. While these changes can be significant conversion indicators, they do not necessarily imply that underlying beliefs have shifted (Hiebert,

2002:9). Individuals can display these practices without relinquishing their previous (erroneous) beliefs. Nevertheless, merely transforming old beliefs into biblical ones (e.g., belief in the deity, virgin birth, and the death and resurrection of Jesus Christ) is insufficient to ensure faithfulness to the Gospel. Hiebert (2002) continues to argue:

> Conversion may include a change in beliefs and behavior, but if the worldview is not transformed, in the long run the Gospel is subverted and the result is a syncretistic Christo-paganism which has the form of Christianity, but not the essence. Christianity becomes a new magic, and a new, more subtle form of idolatry. (p. 10-11)

Substantial change in converted individuals is always a matter of shifts in worldview. Similarly, “significant cultural transformation is always a matter of changes in the worldview. Just as anything that affects the roots of a tree influences its fruits, so anything that affects a people’s worldview will affect the whole culture and, of course, the people who operate in terms of that culture.” (Kraft, 1999:388) Understanding this reality, Jesus, during his earthly ministry, emphasised the importance of worldview, which consistently led people to reconsider and, ideally, alter their perspectives (Matt 5:39, 43-44; Luke 10:29-37).

According to Hiebert (2002:12-14), the concept of "worldview” – also referred to as "world theory”, “world hypothesis”, “root paradigms”, “collective unconscious", and “cultural unconscious” – has its origins in the German term *Weltanschauung*, meaning “the deep enduring cultural patterns of a people”. In other words, a worldview is "the fundamental cognitive, affective, and evaluative assumptions a group of people make about the nature of things, and which they use to order their lives" (Hiebert, 2002:12-14). Taken together, these assumptions are like glasses that shape how people perceive the world around them. They are what people look through (not what they look at) and think with (not what they think about). A person’s worldview assures them that what they see is the way things are – reality. Hierarchically, things can be explained as follows: beneath the surface of speech and behaviour lie values and beliefs that generate what is said and done; and below the surface of values and beliefs are the deeper levels of culture – that is, the worldviews – that shape how beliefs are formed. Thus, when worldviews are changed, the natural culture is ipso facto transformed.

As one may realise, cultural transformation (i.e., the transformation of worldviews, beliefs, values, and behaviours) is at the core of materialising the AA-2063. This transformation primarily occurs through mediating the Gospel and ministering first to the key actors essential for bringing this African development plan to fruition (the workers in the marketplace). Romans 12:2 alludes to these four key components of national culture (as part of this world system) when it states, “Don’t *be like the people* [do not copy the behaviour and customs (values)] of this world but let God change *the way you think* [worldview] ...” (CEV; emphasis added). In this context, marketplace Christians, who are not drawn to the prevailing sacred-secular divide-based model for

missiological education in these three institutions (CUM, UPC, USB), would, once well trained, be in a better position to minister to their fellow workers. The more they are missiologically equipped to serve their colleagues in the workplace, the more the anticipated cultural transformation will occur, and the closer we will move towards achieving the materialisation of the AA-2063. Therefore, there is a pressing need for a new and integrated approach to missiological education and curriculum design. The next section elaborates on this matter.

6.3.4 Need for a Pan-African marketplace missiology

The observations raised regarding the *glocal* level, which prompted this author to focus on the current research subject (Section 1.2.1), along with the findings presented in Chapter Three (Section 3.3.5) and Chapter Five (Sections 5.9.2 to 5.9.4), suggest a need for marketplace-oriented missiological education in the DRC. Such missiological education necessitates a substantiated rationale supported by an appropriate theoretical framework that addresses the diverse needs of the proposed missiological education. Subsequent sections in this chapter will elaborate on these needs, but emphasis is first placed on the necessity for the church's sense of regret.

6.3.4.1 Need for the regret of the church

As stated in Section 1.2.1, marketplace missiology occurred within the cultural (creation) mandate entrusted to human beings at the outset of creation to transform the world. In contrast with the human fall from God’s grace came the loss of humanity’s transformative power. Nevertheless, Jesus’ redemptive work restored the dominion mandate and made possible the dwelling of the Holy Spirit in Christians since Pentecost. Thanks to this indwelling, the Early Church members were able to make the marketplace their ministry focus. They regarded the workplace as their parish and their business as a pulpit. since then, marketplace Christians have played an instrumental role in building up and expanding the church until the patristic period, when the Greek worldview of the “sacred-secular divide” (SSD) began to permeate the church’s constituents, including theological education institutions. Later, the SSD became prominent and started undermining the church’s culture and theological perspective on missions, particularly workplace missions. Theology and mission (i.e., theological and missiological education) became the privilege of only the full-time paid ministers of God; the distinction between clergy and laity, as well as between the church and marketplace, emerged; and the doctrine of work was lost. Even the doctrine of the “priesthood of all believers,” championed by Martin Luther, failed to restore the laity as a dignified serving people (Kotiuga, 2010:6).

The observed lack of commitment to the marketplace mission, as highlighted in the previous chapters, stems from the SSD that caused turmoil within the church. The Church and its associated theological institutions have concentrated their efforts—energy, time, and finances—

on training and empowering the one per cent of missionary manpower (full-time and paid ministers), neglecting the remaining 99 per cent (working Christians) tasked with “discipling” the nations and fulfilling the Great Commission; however, this approach proves ineffective. This failure may suggest a genuine concern for marketplace missiology. The pressing question is, how can the Church reinstate marketplace mission as the core of God’s mission, emulating the Early Church? It is crucial to lament the loss of a biblical theology of work and the squandered energy, time, and finances on pursuits less worthy of God’s attention. This scenario presents at least three implications: (1) the ordination of marketplace Christians as the church’s missionaries, (2) regular spiritual, moral, and coaching support for these marketplace missionaries (as well as lay ministers within the church), and (3) the establishment of a robust prayer movement advocating for the marketplace mission.

6.3.4.1.1 Ordination of marketplace missionaries

By ordination, this researcher does not refer to the wearing of special outfits such as gowns, pastoral stoles, ephods, and so on. Rather, ordination denotes a formal and solemn recognition and prayer ceremony in which a sending denomination or local church commissions lay missionaries (along with other non-professional/lay ministers) and commends them to God through prayer. The church should acknowledge the calling of lay leaders dispatched to various workplaces (government, parliament, economy, public and private services, business, etc.) as missionaries, just like professional missionaries sent to remote regions or abroad.

The ordination practice, understood in this sense, is not a reprehensible act. On the contrary, it is biblically sound, provided it does not lead to slighting non-professional ministers in favour of professional ones. In a thorough historical, exegetical, and theological study of ordination, Vancouver scholar Marjorie Warkentin (1982:187) concluded that

> the vocabulary of New Testament leadership permits no pyramidal forms, it is the language of horizontal relationships… Ordination can have no function in such a system, it sets up barriers where none should exist, that is, between one Christian and another and hinders the mutual service by which the church is edified. (p. 187)

Wherever the practice of ordination leads to neglect and favouritism, it should be abolished. In this context, it should be eradicated for both professional and non-professional ministers, without any discrimination. This longstanding discrimination within the Church could weaken its ability to fulfil the Great Commission. In his book, The Other Six Days, R. Paul Stevens (2000:45-48) identifies several factors that have contributed to the incomplete Protestant Reformation. One such factor is that ordination remains reserved for full-time, supported church workers. There is insufficient recognition for lay ministries within society.

What this inquirer is attempting to convey is that there is a place for ordination. However, if the Church is convinced that full-time and paid ministries should be commissioned by it, then it must discover a way to ordain the lay ministry as well (Stevens, 2002:15). Likewise, if the contemporary church hopes to reinstate marketplace missiology as witnessed in the Early Church, the best it could achieve is to express regret by commissioning lay missionaries in the same manner as it does for professional ministers.

6.3.4.1.2 Regular spiritual, moral and coaching support for marketplace missionaries

The second way for the church to show regret would be to establish regular spiritual, moral, and coaching support for the lay missionaries. While they can financially sustain themselves while undertaking missions in the marketplace, all they need is consistent spiritual, moral, and coaching support from the sending church. Since they are commissioned by the church, they will be encouraged to return to seek prayers and advice when facing challenging situations in their mission field or when such situations necessitate making wise decisions or choices. In the past, and even now, many missionaries attribute their failures to insufficient support from the sending church.

6.3.4.1.3 Movement of prayer for the support of marketplace mission

The third way of regretting this researcher proposes is to establish a robust prayer movement to support marketplace missions. The marketplace is the heart of the city and the nation; thus, winning the marketplace equates to winning the city and the nation (Silvoso, 2007:29). Consequently, the marketplace is the target of the arrows from authorities and principalities. The truths the church can assert while contending against Satan's kingdom are found in 1 Timothy 2:1-4 and 2 Chronicles 7:14.

When marketplace Christians are relegated to second-class missiological status, the church is automatically deprived of its most strategic soldiers, as they are closest to Satan's command and control centres (Silvoso, 2006:20). If adequately trained, they can wreak havoc on the systems by which the devil ensnares both individuals and entire cities (2 Cor 4:4; Eph 6:12). This is why Satan invests considerable resources to make working Christians feel unqualified and inferior in spiritual matters. Without engaging in spiritual warfare, these soldiers of the "extended church" would become discouraged and incapable of bringing families, parliament, government, civil service, army, etc., into the kingdom of God, thus initiating an integral transformation.

As Ralph D. Winter (1993:75) argues, missiological education for marketplace Christians is the best hope for rescuing this generation from "Great Commission-less" Christianity and surpasses the importance of training professional missionaries. However, the church will only be able to recognise this reality if it repents and consents to commission lay missionaries, provides

consistent spiritual, moral, and coaching support for them, and establishes a strong movement of prayer in favour of marketplace mission.

6.3.4.2 Need for the monitoring of the standardisation process of the LMD system

Findings in Section 5.9.3.6 of Chapter Five indicated that two of the three institutions investigated, UPC and USB, have study programmes still transitioning from the PADEM to the new LMD system. During the 2023-2024 academic year, these two institutions produced graduates across both education systems. For the LMD system, graduates constituted the first cohort.

The UPC and USB appear to represent a small sample of numerous academic institutions still wavering between the two education systems. The Democratic Republic of Congo (DRC) must align all higher education study programmes with the new system. The challenge may not only involve standardising the system across the country but also monitoring the standardisation process. This necessitates a strong commitment from the government through the Ministry of Higher Education, as well as from university and college councils, academic institutions, and their theological faculties. Without such oversight, additional efforts to enhance higher education, particularly in missiological education, would be futile. This is why the outcomes of the initial evaluation of the new education system, launched on 10 August 2024, will be crucial for the future of higher education in the DRC.

6.3.4.3 The need for a Pan-African marketplace missiology

As underscored in Section 3.3.4, marketplace missiology, as an application of missiology to the marketplace, can be somewhat confusing, likely due to attempts to formalise it as a specialisation (subdiscipline) within the field of missiology being relatively recent. Since the 1980s and 1990s, a few churches and Christian organisations have begun to address a perceived need for faith-work integration among middle-class Christians (Ecklund et al., 2020:1). Another reason for this confusion is the absence of a commonly accepted definition of marketplace missiology, much like the lack of an authoritative, agreed-upon definition of public theology and public missiology.

The operational definition proposed in Chapter One (Section 1.7.4) is expanded upon here, encompassing significant features of the subdiscipline. The preliminary review of the existing literature on the marketplace in the first chapter (Section 1.2.3) and a subsequent examination of selected literature on the same subject in the third chapter (Section 3.3.4.2) reveal that authors have shown little interest in the educational component of marketplace missiology. Conversely, the other components (theoretical and practical) were often discussed. Therefore, it became essential to frame a definition capable of addressing some unresolved issues raised by existing definitions in global contexts. Pan-African marketplace missiology, as a specialisation in public missiology and theology, is understood as a critical, theological, interdisciplinary, and contextual

study of God's mission to, within, and through the marketplace, aimed at understanding and orienting the theory, practice, and teaching of marketplace mission, and intentionally facilitating the transformation of all spheres of life within society. This working definition guides all aspects of the present study.

That said, there is a need to clarify the fundamental characteristics of Pan-African marketplace missiology. The following sections deal with these characteristics as they appear in the proposed definition.

6.3.4.3.1 Characteristics of marketplace missiology

Understanding key features of Pan-African marketplace missiology can encourage missiological institutions to equip working Christians for mission in the public sphere. Characteristics refer to intrinsic elements inherent to the nature of Pan-African marketplace missiology, which likely distinguish it from other missiological research specialisations. Pan-African marketplace missiology is a critical, theological, interdisciplinary, and contextual study; it reflects on God's mission to, within, and through the marketplace at theoretical, educational, and practical levels; and it is an intentional sub-discipline. The following paragraphs seek to elucidate these characteristics.

Marketplace missiology as a critical, theological, interdisciplinary and contextual study

In addition to the theoretical, educational, and practical aspects of mission that form the foundation of the marketplace missiology being examined, six key elements should be emphasised in this understanding. Firstly, marketplace missiology is critical. This implies that marketplace mission necessitates honest and careful reflection, sound judgement, and thoughtful evaluation of the phenomena or subjects under consideration to remain faithful to Scripture and relevant to the context.

Secondly, marketplace missiology is theological. For years, missiology and its related sub-disciplines have been relegated to the practical side of the theological curriculum, merely considered as addenda to practical theology. However, even within its applied context, marketplace missiology in Africa should possess a robust theological grounding. This does not suggest that African marketplace missiologists must allocate additional time and attention to biblical and theological justifications of mission. Rather, like every missiologist, they are required to be proficient in theology and thus full theologians, possessing a comprehensive knowledge of God and His word (Martens & Lumeya, 2015:435; Tiénou, 2005:97). While the lack of theological education combined with missiology is a well-documented ongoing issue, the reverse – missiology devoid of theology – is a more recent and even more pressing concern (Burns, 2007:391). The Great Commission implicitly underscores the theological dimension of missiology.

Indeed, this evangelistic mandate instructs Christians to make disciples through teaching people to observe Jesus' teachings (Matt 28:19-20). To achieve this, a marketplace missionary must not only understand how to teach people within their context but also know what to teach, which indicates that marketplace missiology (and missiology at large) must be a theological exploration of God's mission.

Thirdly, marketplace missiology, like the broader field of missiology, is interdisciplinary.[91] This implies that marketplace missiology integrates multiple academic disciplines to thoughtfully reflect on the mission to, within, and through the marketplace, and to address questions raised during reflection. It not only draws from but also engages with other fields (Butler et al., 2024:1). Historically, missiology was structured around three interconnected academic domains: theology, history, and social sciences (specifically anthropology) (Nehrbass, 2021:16, 24). However, in contrast to the traditional understanding of the missiology field, marketplace missiology is no longer static; it may encompass more than the three conventional disciplines. Indeed, it is beneficial to highlight the dynamic and evolving nature of missiology as a whole.

Fourthly, the marketplace missiology under consideration is intended to be contextual. In other words, marketplace missiology should be practised within the Pan-African context, aligning with the Pan-African values championed in the African Agenda 2063. This is why the marketplace mission advocated by this study is labelled Pan-African marketplace missiology. It represents an integrated approach to missiological education.

Marketplace missiology as a reflection on God's mission to, within and through the marketplace

The locus of investigation for Pan-African marketplace missiology reflects on God's mission to, within, and through a specific public sphere labelled "marketplace" or "workplace." Findings in Chapter Three (Section 3.2.2.2) highlight that this reflection centres on three critical components. The first is "mission to the marketplace" by outsiders—those who are not part of the workplace community but seek to convert and disciple marketplace insiders. The driving force behind this approach originates from the church at large, denominations, local churches, and parachurch organisations. Conducting Bible studies for insiders, holding prayer walks around and through the business, developing relationships with insiders, and evangelising them through open witness and love, among other methods, exemplify this paradigm of mission (Johnson, 2009:107).

The second component, which is more complex, is the mission within the marketplace. In this paradigm of mission, insiders or Christians who are members of the workplace community (e.g.,

[91] Interdisciplinarity referred to here is not to be confused with collaboration of disciplines. Interdisciplinarity involves interdisciplinary studies that often give birth to a new academic discipline. For example, the combination of theology, history and anthropology, to cite a few, gave rise to missiology, which is recognised as a distinct discipline, different from all the former. Collaboration is like a salad bowl, just a mixture of legitimate disciplines (Nehrbass, 2021:26-27).

owners, executives, employees, suppliers, customers, competitors, etc.) are committed to sharing their faith with and discipling their colleagues at work (Johnson, 2009:107; 2003:91).

The last component – mission through the marketplace – differs from the first two. Christian marketplace insiders reach beyond their immediate work environment (in distant or foreign marketplaces worldwide) to holistically assist people globally. They accomplish this by utilising their God-given influence, resources, and expertise for kingdom impact (Johnson, 2009:109; 2003:91). This mission pattern primarily concerns working insiders who are actively involved in a Christian outreach function.

Thus, marketplace missiology serves as a theological reflection on how to carry out mission effectively in accordance with these three paradigms.

Marketplace missiology as a reflection on marketplace mission theory, education and practice

Marketplace missiology seeks to reflect on the theories that may inform the teaching and practice of mission to, within, and through the marketplace. “marketplace mission theory” or “theory of marketplace mission" refers to how marketplace mission has generally been understood and conceptualised. It thus addresses the question, "Why and how should we engage in marketplace mission?”

Findings in Chapter Three have delineated that marketplace mission is perceived as the scattered or dispersed church’s understanding of mediating the gospel through words and deeds in the work setting to save souls and transform national culture. The term “scattered or dispersed church” or “diaspora” is employed here as opposed to “nuclear or gathered church” (or ecclesia). Ecclesia (gathered church) suggests God’s people assembled in a congregation, where a particular kind of lay ministry occurs. Laypeople involved in this ministry act as “voluntary clergy” and focus their primary interest not on the world that provides their livelihood but on a ministry within the local church. In contrast, diaspora (scattered church) describes the setting where another kind of lay ministry takes place. Laypeople dedicated to this ministry are predominantly interested in their craft, career, or profession.

Findings in Chapter Four indicate both normative or prescriptive principles (Matt 28:18-20) and non-absolute or descriptive models (Gen 1:26-28; 2:15; Acts 17:16-34; 19:8-10) for marketplace mission. These findings serve as a motivating factor in marketplace mission. The following are additional motives that guide marketplace mission endeavours: to evangelise and disciple the lost within the marketplace; to provide mutual encouragement, mentoring, coaching, and support for Christians within the marketplace; to equip marketplace leaders to lead their companies for Christ; to discern how to apply Scripture to the working world with its particular business ethics and credo;

to learn how to live one's faith on a 24/7 basis; and to discover ways for marketplace insiders to balance work with home, family, recreation, and church. Moreover, as discussed in Chapter Three, marketplace mission can take several forms: tentmaking, marketplace ministries (such as parachurch-based marketplace ministries, academic institutions, etc.), enterprise development, and Business as Mission.

Marketplace missiology is also concerned with reflecting on how marketplace mission should be taught and learned. The Athens model for the educational dimension of marketplace missiology in Acts 19:8-10 is rewarding. Section 6.3.1.3.3 and the findings in Chapter Four provide meaningful insights into this model. The logical structure of education and pedagogy in marketplace missiology, based on the proposition, is practice-theory-practice. It begins with the examination of current experiences (theory-laden practices); then it shifts to reflection and study (theory) through class sessions, suggested readings, and normative sources (primarily Scripture and theology); from this reflection and study, it leads back to new actions and experiences (practice) in the hope of enhancing it and fostering cultural transformation. As Heitink (1999) observes, all practice is theory-laden. Even if we are unaware, praxis always carries an underlying theory. This practice-theory-practice movement is circular (rather than linear), such that theory and practice are continually refined, and cultural transformation takes place. The movement suggests that these components of education and pedagogy (experiences, reflection, and study) are not isolated entities, but rather interconnected.

This praxis model for the education and pedagogy of marketplace mission assumes that students do not arrive at faculty or seminary as a blank slate but have already been shaped by engaging in various practices within their communal contexts (Drennan & Bolsinger, 2021:143). This process of vocational education requires students to reflect on their own history of formation and commit themselves to new learning to create new actions and experiences, enabling them to discern their God-given vocation.

The logical structure portrayed above is expected to drive all marketplace-oriented missiological study programmes: bachelor's, Master's, and doctorate. These programmes may have professional and academic (research) orientations. However, during the experimental phase of the study programmes, priority must be given to the professional orientation. Furthermore, to enhance the training programme's efficiency, it is advisable to have educators with valuable experience in the mission field.

Finally, marketplace missiology reflects the practice of mission to, within, and through the marketplace. Findings in Chapter Four provide meaningful insights into the practice of mission to the marketplace (Acts 17:16-34), and further consideration of how to apply this model in various marketplaces in the DRC is anticipated. More importantly, these findings highlight that the

marketplace is a valuable mission field requiring evangelistic efforts for the salvation of the workplace community and cultural transformation. To enhance the practical dimension of marketplace missiology, it is recommended to emphasise missiological field education. For this purpose, missiological institutions should engage tutors for field education and establish strategic partnerships with enterprises through related professional corporations (FCE), the Government Portfolio Ministry, the Ministry of Public Service, and defence forces, in areas such as internships, the establishment of marketplace chaplaincies, curriculum design, teaching, and so on, in accordance with the Normative Framework of the LMD system (ESU, 2018:28). Likewise, particular emphasis should be placed on spiritual formation to enhance graduates' understanding of God and character development.

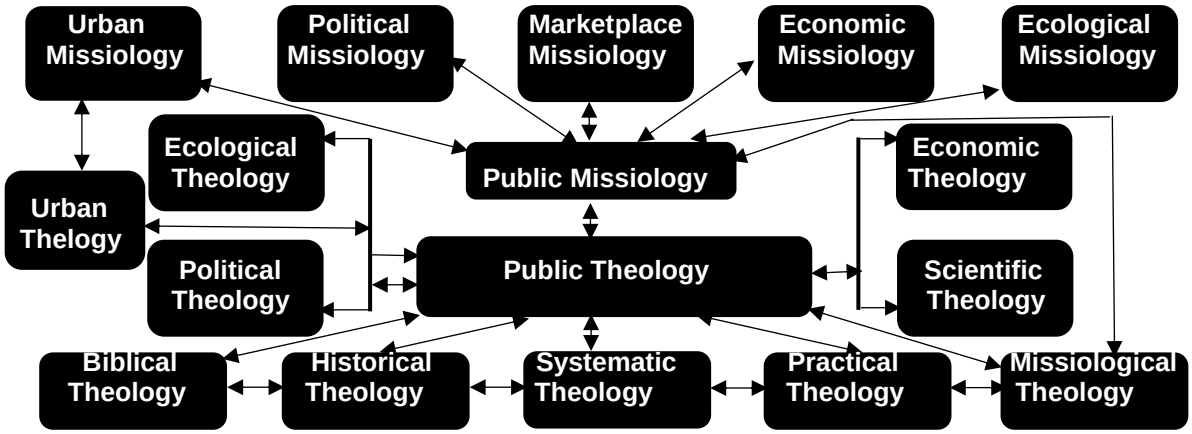
Marketplace missiology as an intentional reflection for transformation

Marketplace missiology is intentional. Not only does it aim to grasp and orient the marketplace mission theory, education, and practice, but it also purposefully points to an integral transformation of all spheres of life. Marketplace missiology is considered a catalyst for society's integral transformation because it lies at the heart of the city and nation (Silvoso, 2006:15). It involves transforming discipleship that focuses on fulfilling the first commandment (Gen 1:28) and obeying the Greatest Commandment to love God and one’s neighbour (Matt 22:37-39).

Marketplace missiology as a specialisation in public missiology

This attempt to understand marketplace missiology may have only revealed some facets of the larger picture or complete reality. To capture a complete understanding of marketplace missiology, it is equally important to consider it within the broader context of public theology and its related subsets. Marketplace missiology is a component of public missiology, which, in turn, is integral to public theological reflection (public theology). Figure 6.2 below illustrates marketplace missiology within the framework of public theology and displays their interrelationships. Based on this graphic representation, the theological curriculum serves as the foundation for and contributes to public theological reflection (public theology), which encompasses various other sub-disciplines such as public missiology, ecological theology, scientific theology, political theology, and urban theology. Public theology is the cornerstone of these sub-disciplines.

Figure 6.2 Nexus between marketplace missiology and public missiology



6.3.4.3.2 The need for a responsive missiological curriculum

Findings in Chapter Three (Section 3.5.3.2), which provided a substantial theoretical framework for a missiological curriculum, alongside the previous chapter (Section 5.9.3.7), illuminated the necessity for a responsive missiological curriculum. Until the 1990s and early 2000s, missiological education was primarily aimed at preparing missionaries for deployment to unreached people groups or remote regions, with relevant training curricula developed chiefly within frontier missiology. According to Gerson P. Santos (2014:1), historically, more individuals lived a rural lifestyle, relying on agriculture and hunting for survival. By 1800, only three per cent of the global population resided in cities, and by 1900, approximately fourteen per cent lived in urban areas, indicating that the rural population significantly outnumbered the urban. However, in recent decades, the world has undergone rapid transformation. Since 2007, over 50 per cent of the global population has resided in urban areas, and in the 2010s, more than 500 cities had populations exceeding one million (Santos, 2014:1). Regarding the phenomena of urbanisation and migration, demographic projections suggest that by 2025, two-thirds of the world population will inhabit cities (Whiteman, 2005:135). According to a United Nations report (2007), the urban population is expected to increase globally to 70 per cent by 2050. In other words, many families that once belonged to unreached people groups have migrated to various cities worldwide, which accounts for the identification of many cities as mega-cities.

It seems that urban mission, and particularly marketplace missions, are much more necessary today than they were a century ago. Given its growing importance, the first context that missiological education needs to address is the urban context (Whiteman, 2005:135). White (2012:10) argues that “the work in the city is the essential work for this time. When the cities are worked as God would have them, the results will be the setting in operation of a mighty movement such as we have not yet witnessed.” Furthermore, “a city cannot exist without a marketplace in

the same fashion that a body cannot live without a heart" (Silvoso, 2006:15). In simple terms, the marketplace is the heart of a city, and indeed a nation. If the marketplace is spiritually and culturally transformed, the city and the nation will also experience transformation. Consequently, the repositioning of missiological education within the marketplace context inevitably necessitates relevant curriculum designs (Whiteman, 2005:133). Missiologically, no one is better placed in the city than Christians who work in the marketplace (Silvoso, 2006:22). The crucial point is that missiological schools are not teaching the wrong things; rather, they may be teaching the wrong people. The striking reality is that the right individuals cannot access traditional educational structures (Elliston, 2005:238). As noted by Winter (1993:75), the right people are the marketplace Christians, highlighting the need for a missiological curriculum that is responsive to the marketplace context, which will enable them to become producers of mission and participants in it, rather than merely consumers of mission. Jetty (2018:175) argues that to transform mission practitioners into advocates for social transformation, they must be trained as educational missionaries, medical missionaries, military missionaries, lawyer missionaries, business missionaries, political missionaries, cyberspace missionaries, family missionaries, diplomatic missionaries, and so forth.

6.3.5 Biblical paradigms of marketplace missiology

As reported in Chapter Five (Section 5.9.5), the major findings related to the fourth research question indicate that Jesus' paradigm in Matthew 28:18-20, the Athens paradigm in Acts 17:16-34, and the Ephesus paradigm in Acts 19:8-10 constitute the biblical patterns intended to establish the foundation for Pan-African marketplace missiology (marketplace-oriented missiological education), thereby enhancing its relevance to the AA-2063.

Jesus' paradigm focuses on the theoretical dimension of marketplace missiology. In Matthew 28:18-20, Jesus Christ, the Sending One in mission and Greater Missiologist Trainer, developed the necessary theory for world mission, particularly in the marketplace. He positioned the making of disciples of all nations (v. 19a) as the primary objective of world mission, encompassing not only individuals but also cities, regions, and nations. In doing so, he clearly established that the purpose of world mission extends beyond merely converting individuals to include the conversion and transformation of cities and nations. Mission methods and resources are not overlooked: teaching the Gospel through word and deed, as well as baptising (v. 19b), are the primary approaches to mission, while Jesus' power and presence (v. 18, 20) alongside the Gospel (v. 19b) serve as essential resources. This forms the foundational theory of mission, particularly marketplace mission, which propels the missionary task across the globe. It establishes a theory-based paradigm that renders marketplace missiology relevant to the AA-2063.

The Athens paradigm emphasises the practical dimension of marketplace missiology. Paul's diaspora mission to the Athenian marketplace could be regarded as one of his most successful missionary journeys. Some biblical and extra-biblical sources mentioned in Chapter Four (section 4.4.2.5) attest that the newly converted individuals in the Areopagus (i.e., a marketplace) were quality people. Dionysius may have served as chief Governor of Athens, and his conversion must have been a significant acquisition of Christianity. It would be unwise to assess the impact of Paul's message solely by the magnitude of the response (or by the numerical harvest). Paul's diaspora (marketplace) mission to the Athenian marketplace could be one of his most successful missionary journeys. This account of Paul in Athens provides a valuable practice-based model for marketplace missiology, where an outsider enters the marketplace to share the Gospel with and instruct the insiders of that marketplace.

The Ephesus paradigm emphasises the educational dimension of marketplace missiology. Much has already been said about this paradigm in Section 6.3.1.3.3. The point is that, given the details of Paul's ministry in Ephesus, it can be acknowledged that this passage from Acts 19:8-10 provides a biblical model for marketplace missiology that highlights the educational aspect. Missiological education, which took place in Ephesus, was theoretically vibrant (with daily lectures in the hall of Tyrannus) and practically (through students' internships or practical ministry in the city and beyond).

These three biblical paradigms of marketplace missiology complement one another and offer the three essential dimensions (theoretical, educational, and practical) crucial for missiology to remain relevant to the AA-2063.

6.3.6 A model for a marketplace-oriented missiological study programme

After discussing the theoretical and empirical findings from the preceding chapters, the appropriate course of action would be to propose and outline a model for a marketplace-oriented missiological study programme for the first two levels of tertiary education (professional undergraduate and graduate). This proposition of a model for specialised missiological education seeks to promote a Pan-African marketplace missiology as an integrated approach to missiological education relevant to the African Agenda 2063 and the context of the DRC.

The design and development of a study programme is a subject of intense investigation spanning several years within the field of education. The scope of this thesis does not allow for a thorough exploration of the topic, as the current aim is to present a provisional programme within a missiological subdiscipline that is still establishing its role within various missiological research areas, particularly in the DRC, if not across Africa as a whole. Consequently, only the most significant aspects of the programme relevant to the study's topic are considered.

The missiological programme under discussion is intended for professional undergraduate (3-year bachelor) and graduate (2-year Master) levels. The motivation for choosing these two levels stems from the concern to address the urgent need to reach the vast marketplace with the Gospel by the army of practitioner laypersons. The doctoral programme could be the focus of further research. To ensure a minimum level of success for the training programme, certain prerequisites must be met. The next section addresses this issue.

6.3.6.1 Prerequisites for a marketplace-oriented study programme

To provide a marketplace-oriented study programme, it is critical to allow for the following requirements:

1) The study programme should be provided in the context of theological education (through a department or a faculty) in step with the Ephesus model outlined in Section 6.3.1.3.3 and redisplayed in Table 6.2 below.

Table 6.2 Ephesus model for theological education through a faculty or department

Geographic identification	Ephesus.
Model	Marketplace-oriented missiological education.
Context	Higher education: a community of learning, research and serving.
Goal (purpose)	To ensure Christianity contributes to the spiritual, moral, sociocultural, political, and economic transformation of cities and nations through the marketplace.
Emphasis	Intentional mission to, within and through the marketplace; personal and cultural transformation.
Key components	Theory, teaching/learning and practice of marketplace missiology; spiritual formation; field education/internship; cultural transformation; scholarship (relevant research, critical & creative thinking), marketplace missiology in context.
Formation	Learning how to transform marketplace, city and nation culture by mediating the Gospel by word and deeds.
Theology	Theology is knowing God as a perfect missionary to the whole world. It involves mission action to, within and through the marketplace, the heart of the cities and nations.

Teacher	The teacher is mission-minded theologian researcher whose life quality challenges learners.
Student	Trained to be an agent of change in the public arena and church.
Scope	The DRC and similar contexts.

2) The study programme requires God-fearing, creative, and theologically competent instructors with strong family and social values, driven by the desire to cultivate world changers and instil in students a passion to win the world for Christ. They can be divided into three categories: (1) missiologists whose research encompasses biblical, theological, historical, cultural, and strategic perspectives; (2) mission-minded theologians specialising in the Old Testament, New Testament, systematic theology, practical theology, and historical theology; and (3) Christian academics from various disciplines and subdisciplines directly related to the marketplace, such as business, administration and management, economics, law, environment, culture, and the arts, to name a few.
3) The study programme seeks students who are marketplace Christians and bi-vocational ministers still engaged in the workplace (in formal or informal sectors) and possess a valuable personal testimony of faith commitment. They should hold a university degree in any marketplace area (e.g., law, sciences, economics, medicine, engineering, business, communication, education, territory security and defence, etc.) and be active professionals. Students must have a basic knowledge of information and communication technology and digital communication equipment.
4) Field education ought to be a crucial component of the study programme, offering learners the opportunity to cultivate ministry skills, engage in ministerial reflection, comprehend the nuances of their calling, experience professional collegiality, and undergo personal transformation. Field internships for learners in the marketplace, faith-based organisations, and congregations should be significant aspects of field education, provided that, in the latter case (internships in congregations), the internship is a specific assignment focused on marketplace ministry within the church, equipping individuals for their service in the church's dispersed life. This assumes that (1) learners are given a space to practise ministry and reflect upon it, allowing them to grow towards competency by drawing from both formal education and the lessons life provides, and (2) effective collaboration occurs between three key stakeholders in the educational process: the field educator, supervisor-mentor, and field education director.

5) An interface should be established, in consultation with the Ministry of Higher Education, between the Church of Christ in Congo (CCC) and its theological education institutions on one side and the marketplace, represented by the Federation of Congolese Enterprises (FCE), the Government Portfolio Ministry, the Ministry of Public Service, the Ministry of the Interior, and the Ministry of Defence on the other side. The partnership may focus on areas such as internships, field tutoring, teaching specialised subjects, and organising conferences at university sites featuring marketplace executives (notably Christians) as speakers, among other activities.
6) The study programme should be entirely delivered as a distance missiological education, drawing upon the "instructional system" and "seminar" as instructional models. No on-site training is anticipated, as the study programme is tailored for marketplace Christians and bi-vocational ministers of God. Consequently, the missiological institution supervising the programme should possess a suitable online communication network to ensure effective educational management, access to course content, and productive interactions between instructors and students, as well as among students themselves, through online course sessions, cohort forums, and colloquia (e.g., via Zoom, etc.).
7) The study programme requires a specific emphasis on spiritual formation and ministry training. Spiritual formation focuses on shaping a Christ-like character and lifestyle in learners, which is essential. It should be viewed as the core of this model for marketplace-oriented missiological education because the essence of education lies in educating the heart. Consequently, activities such as personal and corporate prayer (and fasting), Bible study, and worship services are highly encouraged and should be central to the training programme. Each student should be assigned a spiritual advisor for guidance throughout their training.
8) Cultural transformation – the change of unjust political, economic, environmental, and sociocultural institutions and systems – should be considered at the forefront of marketplace missiology. Therefore, missiological education institutions must serve as more than factories producing individuals with techniques and embodied knowledge. The DRC requires individuals who possess both spiritual fervour and credibility.
9) The study programme should respond to the context of Pan-Africanism as embedded in the African Agenda 2063 and appropriately address the sacred-secular divide (SSD) through courses (modules), lectures, and assessments. The logic model discussed in Chapter Three (Section 3.5.3.3) is required to ensure the effective assessment of the study programme.
10) The logical structure of education and pedagogy in the proposed marketplace missiology should follow a practice-theory-practice model. The ministry experiences of

marketplace Christians in life (practice) should be the foundation for the expected reflection and study (theory).

6.3.6.2 Study programmes: Undergraduate and graduate (Master)

The missiological education in question should be provided within higher education at the bachelor's, master's, and doctoral levels. However, the proposed study programmes focus solely on bachelor's and Master's professional degrees in theology with an emphasis on marketplace missiology. In this section, only certain aspects of the study programme are examined, including its purpose, learning outputs (cognitive, affective, and psychomotor), and teaching units. For reasons outlined in Chapter Three (Section 3.5.3.3), this study utilises the term "output" instead of "outcome", which is more commonly employed in the field of education. Table 6.3 illustrates the connection between missiological education and the theological encyclopaedia, as well as the process of implementing the study programmes. On the one hand, the content of the training programmes is presented from the multi-disciplinary, biblical/theological, Christian faith, cultural, practical (ministry), and marketplace-oriented perspectives for the bachelor's programme. On the other hand, it is organised according to the biblical/theological, cultural, and missiological perspectives, as well as those concerning the completion and defence of dissertations.

The two professional missiological study programmes (Bachelor's and Master's) should be developed in accordance with the principles of the Bologna Process (Hunanyan, 2010:50, 65). The bachelor's degree, which has a direct outcome in the labour market, requires three years of study and a minimum of 180 credits (60 credits per year), while the Master's degree requires two years of study and a maximum of 120 credits (60 credits per year). Furthermore, these programmes are intended to function within a Congolese faculty of theology that provides theological education for Christians preparing for ministry in the church and society, equipping them to be empowered by the Holy Spirit and agents of change in their sociocultural context.

Table 6.3 A model for the first two levels of missiological higher education following the Bologna Process

BTh in Missiology	Credit	MTh in Missiology	Credit
FIRST YEAR		**FIRST YEAR**	
pluridisciplinary Perspective (10 courses)		**Biblical/Theological Perspective (10 modules)**	
Orientation to distance Missiological Education (in digital & printed format)	0	Biblical Theology of Mission	3
Critical & Creative Thinking Skills and Problem-solving	4	Pan-African Public Theology	3

Academic Writing & Research Methods	5	History of African Christianity & Christian Thought	3
International Language 1	3	Biblical Theology of Marketplace mission	3
Introduction to Civil Law & Human Rights in African perspective	3	Mission & Climate Change	3
Introduction to Business Law (national & international)	3	Missional Exegesis of OT	3
Patriotism: Rights & duties in Congolese Perspective	3	Missional Exegesis of NT	3
National language 1	3	Christian Mentoring: Foundations & Dynamics	3
Information & Communication Technology	3	Biblical Theology of Family & Marriage	2
Pan-Africanism & African Agenda 2063	3	Practical Theology of Discipleship & Spiritual Formation	4
Subtotal of credits	**30**	**Subtotal of credits**	**30**
Biblical/Theological Perspective (7 courses)		**Cultural & Missiological Perspective (7 modules)**	
Biblical Language: Greek 1 & 2	6	Research Methods	4
Biblical Language: Hebrew 1& 2	6	Marketplace Missiology: Nature, Sources, Methods & Components	5
Introduction to Theology	2	Animism, New Age and Cults in Africa	3
Introduction to OT (content & history)	4	Research Methodology in Pan-African Marketplace Missiology	4
Introduction to NT (content & history)	4	Marketplace Chaplaincy: Skills & Strategies (2)	3
Introduction to Systematic Theology (with a focus on marketplace theology)	4	Dissertation 1: Research Proposal	4
Introduction to Practical Theology	4	Lay Ministry Field Education 1	7
Subtotal of credits	**30**	**Subtotal of credits**	**30**
SECOND YEAR		**SECOND YEAR**	
Christian Faith Perspective (7 courses)		**Cultural & Missiological Perspective (7 modules)**	
Faith & Marketplace integration	4	Planting Church - Church Dynamics & Growth	4

Theological & Pastoral Support (a guided spiritual formation)	4	Sociocultural exegesis	4
Basics of Christian Faith	4	Special issues in mission among specific social categories 2 (politicians, enterprises' executives, militaries, State security agents & civil servants)	4
Christan Ethics	4	Dissertation 2: Literature Review	4
Christian Leadership & Management		Missiological Anthropology	4
Introduction to Christian Apologetics	4	Major World Religions	3
Spiritual formation: nature & content	6	Lay Ministry Field Education 2	7
Subtotal of credits	**30**	**Subtotal of credits**	**30**
Biblical/Theological perspectives (8 courses)		**Dissertation completion & Defence (8 modules)**	
Introduction to Missiology	4	Contemporary Issues in Missiology	4
History of African Christianity	4	Apologetics for Mission	4
Missional Exegesis of OT	4	Islam in Africa	4
Missional Exegesis of NT	4	Dissertation 3: Empirical Research	4
Missional Theology of OT	4	Dissertation 4: Research findings & discussion	**4**
Missional Theology of NT	4	Dissertation Submission & Defence	10
Introduction to Public missiology	3	**Subtotal of credits**	**30**
Lay Mission Field Education (internship & practical ministry) 1	3	**Total credits**	**120**
Subtotal of credits	**30**		
THIRD YEAR			
Cultural & Practical (Ministry) Perspectives (10 courses)			
Cultural Anthropology	3		
Cross-cultural Communication of the Gospel	3		
Islamic Worldview and Religion	3		
Warfare Marketplace Missiology: Deliverance & warfare strategies	3		
Marketplace mission: Evangelism & Discipleship	3		

Christianity & Modern Technology	3		
Marketplace Chaplaincy: Skills & Strategies (1)	3		
Business as Mission	3		
Special issues in mission among specific social categories 1 (lawyers, judges, militaries & policemen)	3		
Pan-Africanisation of missiology	3		
Subtotal of credits	**30**		
Marketplace-oriented missiological research Perspective (4 courses)			
Missiological Research Methodology	5		
Lay Ministry Field Education (internship & practical ministry) 2	12		
Virtual Missiological Forum participation	3		
Project Paper writing & Presentation	10		
Subtotal of credits	**30**		
Total credits	**180**		

As one may realise, these two study programmes concentrate on marketplace missiology. This focus (marketplace missiology) sets these programmes apart from others in missiological studies. Therefore, students enrolled in these programmes are better equipped to serve the church and society. For this reason, the emphasis on marketplace missiology begins at the bachelor's level and should continue to higher degrees (Master's and Doctor's). The prominence of the biblical/theological perspective in the programmes demonstrates that they are conducted within the framework of theological education, whether through a department, a standalone faculty of missiology, or a research centre.

6.3.6.2.1 Undergraduate programme: Bachelor of Theology in missiology

The purpose of the Bachelor of Theology (BTh) professional programme in missiology is to provide, through marketplace-oriented missiological education, theological training for Christians preparing for ministry in both the church and society, equipping them to be empowered by the Holy Spirit and to serve as agents of sociocultural transformation within their life contexts.

On successful completion of this programme, students will achieve the following learning *outputs*:

1) Cognitive outputs
    - Demonstrate developing knowledge and understanding of principles and strategies for evangelism, discipleship and chaplaincy within the marketplace context.
    - Demonstrate a developing understanding of perspectives from biblical, theological and missiological studies.
    - Demonstrate developing knowledge and understanding of methods in biblical, theological and missiological studies.
2) Psychomotor (skills) outputs
    - Be able to critically engage in the marketplace mission practice.
    - Be able to critically apply perspectives from biblical, theological and missiological studies to ministry and mission practice.
    - Be able to apply current contributions of missiology to contemporary issues in the marketplace.
    - Be able to establish a marketplace movement of disciples committed to the Lord Jesus Christ (diaspora or extended church) as a basis for cultural transformation.

3) Affective outputs
    - Demonstrate the value of prayer, bible study and obedience to God in their daily life.
    - Demonstrate concern for unsaved family members, workmates and neighbours.
    - Demonstrate an attitude of reverence towards God in daily life and honesty in all of life's relationships.

The BTh professional programme in missiology is a distance marketplace-oriented degree in missiological education, which may include various functional concentrations for research and ministry practice, based on the professional organisations currently most influential in the DRC. The following research areas are essential: "business as mission", "politics as mission", "justice as mission", "army as mission", "police as mission", "state security as mission", "family as mission", "music as mission", "teaching as mission", "medicine as mission", and "nursery as mission". For instance, student politicians or student lawyers and judges could focus on "politics as mission" or "justice as mission", to name just a few.

Similarly, the BTh professional programme in missiology should prepare students to acquire the knowledge, attitudes, values, and skills necessary to be effective marketplace missionaries. As qualified kingdom plenipotentiary ambassadors in the workplace, their focus should be on extending God's kingdom in the public realm. The knowledge, attitudes, values, and skills

acquired through the training are essential for engaging in further studies with confidence and a high level of autonomy. Courses within the puri-disciplinary perspective component, along with other specific theological courses, are to be provided to ensure such autonomy and to assist graduates in reflecting critically and creatively on their mission practice, making it relevant to the missional challenges they face on the ground.

As mentioned earlier, spiritual formation and theological field education are essential components of the curriculum that constitute a significant part of the training. This is reflected in their weighting in terms of credit hours. The purpose is that the programme is designed to provide formational and spiritual missiological training. “Formational” indicates that the training is geared towards the practice of ministry; it is not merely philosophical. "Spiritual" signifies that the training focuses on character development in the likeness of Christ, without which national culture cannot be transformed at the deeper level of its worldview. Any effective education must begin in the heart, as the heart of education is the education of the heart (Prov 4:23; Jer 17:9; Rom 12:2).

Finally, the following teaching units and their related courses form the core of the Bachelor of Theology professional programme in missiology for marketplace-based missiological education:

Teaching unit 1: Christian education

1) Theological & Pastoral Support (a guided spiritual formation)
2) Basics of Christian Faith
3) Christian Ethics
4) Christian Leadership and Management
5) Introduction to Christian Apologetics.
6) Spiritual formation: nature and content

Teaching unit 2: Mission-oriented biblical and theological studies

1) Biblical Language: Greek 1 and 2
2) Biblical Language: Hebrew 1and 2
3) Introduction to Theology
4) Introduction to OT (content & history)
5) Introduction to NT (content & history)
6) Introduction to Systematic Theology (with focus on marketplace theology)
7) Introduction to Practical Theology
8) Introduction to Missiology
9) History of African Christianity
10) Missional Exegesis of OT
11) Missional Exegesis of NT

12) Missional Theology of OT
13) Missional Theology of NT
14) Introduction to Public missiology

Teaching unit 3: Immersion in marketplace missiology

1) Faith & Marketplace integration
2) Warfare Marketplace Missiology: Deliverance and warfare strategies
3) Marketplace mission: Evangelism and Discipleship
4) Pan-Africanism and African Agenda 2063
5) Christianity and Modern Technology
6) Marketplace Chaplaincy: Skills and Strategies 1
7) Business as Mission
8) Special issues in mission among specific social categories 1
9) Pan-Africanisation of missiology

Teaching unit 4: Research

1) Critical and Creative Thinking Skills and Problem-solving
2) Academic Writing and Research Methods
3) Missiological Research Methodology
4) Virtual Missiological Forum participation
5) Lay Ministry Field Education (internship & practical ministry) 1 and 2
6) Project Paper Writing and Presentation

Teaching unit 5: Mission, history and culture

1) International Language
2) National language
3) Cultural Anthropology and Animism
4) Cross-cultural Communication of the Gospel
5) Islamic Worldview and Religion

Teaching unit 6: Para-mission basic knowledge

1) Introduction to Civil Law and Human Rights in African perspective
2) Introduction to Business Law (national & international)
3) Patriotism: Rights and duties in Congolese Perspective
4) Information and Communication Technology
5) Orientation to distance Missiological Education (in digital & printed format)

The teaching units listed above are required to constitute the curriculum of the BTh professional programme in missiology, which students must complete to achieve the qualification. The programme is organised into two main categories of teaching units: (1) compulsory teaching units and (2) mixed teaching units. The compulsory category includes fundamental teaching units and core teaching units. Teaching units 1, 2, and 4 are the fundamental units, while teaching units 3 and 5 comprise the core units. Teaching unit 6 represents the mixed component, as it consists of both fundamental and elective courses that students may choose to take depending on their educational background.

The BTh in Missiology, as described above, serves as the foundation upon which the higher programmes are built. The following section addresses the Master of Theology (MTh) in Missiology.

6.3.6.2.2 Graduate programme: Master of theology in missiology (professional)

The Master of Theology professional programme in missiology builds upon the foundational basis established at the bachelor's level. The aim of this distance graduate programme is to offer, through marketplace-oriented missiological education, a rigorous theological curriculum that encompasses knowledge, attitudes or values, and skills for Christians preparing for ministry in both the church and society. The programme also seeks to equip students to be empowered by the Holy Spirit and act as agents of sociocultural transformation within their life context. While a diploma from secondary school or an equivalent qualification suffices for pursuing tertiary studies at the first level (such as the BTh in Missiology), the MTh in Missiology necessitates the preceding university degree as a qualification.

On successful completion of this programme, students will achieve the following learning *outputs*:

1) Cognitive outputs
    - Demonstrate advanced knowledge and understanding of principles and strategies for evangelism, discipleship and chaplaincy in the marketplace context.
    - Demonstrate advanced understanding of perspectives from biblical, theological and missiological studies.
    - Demonstrate advanced knowledge and understanding of methods in biblical, theological and missiological studies.

2) Psychomotor (skills) outputs
    - Be able to formulate a Bible-based and context-relevant view of the missiologist's work in the areas of the theology of mission, evangelism, discipleship, and counselling.
    - Be able to Integrate insights from biblical, theological and missiological perspectives to design a marketplace mission and strategy that is relevant to your workplace in your context.
    - Be able to research an issue in contextual marketplace mission/ministry from both biblical, theological, missiological and practical perspectives.
    - Be able to build a marketplace movement of disciples committed to the Lord Jesus Christ (diaspora or extended church) as a basis for cultural transformation.
3) Affective outputs
    - Demonstrate the value of prayer, bible study and obedience to God in their daily life.
    - Demonstrate concern for unsaved family members, workmates and neighbours.
    - Demonstrate an attitude of reverence towards God in daily life and honesty in all of life's relationships.

The MTh professional programme in missiology, like the BTh professional programme, is a distance marketplace-oriented missiological education degree that has the same functional concentrations for research and ministry practice as the BTh programme in missiology. The MTh professional programme in missiology requires students to write a dissertation of approximately 40,000 to 50,000 words in a chosen focus area of marketplace mission.

The following teaching units and their related modules form the core of the Master of Theology professional programme in missiology, particularly for marketplace-based missiological education:

Teaching unit 1: Christian Education

1) Christian Mentoring: Foundations and Dynamics
2) Practical Theology of Discipleship and Spiritual Formation

Teaching unit 2: Mission-oriented biblical and theological studies

1) Biblical Theology of Mission
2) Pan-African Public Theology
3) Biblical Theology of Marketplace mission
4) Missional Exegesis of OT
5) Missional Exegesis of NT

6) Biblical Theology of Family and Marriage
7) Apologetics for Mission

Teaching unit 3: Missiology: Culture and history

1) History of African Christianity and Christian Thought
2) Animism, New Age and Cults in Africa
3) Planting Church - Church Dynamics and Growth
4) Sociocultural exegesis
5) Missiological Anthropology
6) Major World Religions
7) Contemporary Issues in Missiology
8) Islam in Africa

Teaching unit 4: Marketplace missiology

1) Mission & Climate Change
2) Marketplace Missiology: Nature, Sources, Methods and Components
3) Marketplace Chaplaincy: Skills & Strategies 2
4) Special issues in mission among specific social categories 2

Teaching unit 5: Research

1) Research Methods
2) Lay Ministry Field Education 1 and 2
3) Research Methodology in Pan-African Marketplace missiology
4) Dissertation 1: Research Proposal
5) Dissertation 2: Literature Review
6) Dissertation 3: Empirical Research
7) Dissertation 4: Research Findings and Discussion
8) Dissertation Submission and Defence

The teaching units listed above are essential to the curriculum of the MTh professional programme in missiology, which students must complete for the qualification. The programme is divided into two compulsory components: (1) fundamental teaching units and (2) core teaching units. Teaching units 1, 2, and 5 are classified as fundamental units, while units 3 and 4 comprise the core teaching units.

6.4 Chapter summary

This chapter has discussed and analysed the literature review and empirical findings of the preceding chapters. Some related implications have been highlighted, and useful suggestions have been provided. The crux of the discussion and analysis is that the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2003 (AA-2063) is minimal and questionable. The prevailing Protestant missiological training programmes in this country do not connect with the marketplace, which is the heart of the city and nation. They contribute to the transformation of Congolese culture at a slower rate than anticipated. To address the situation, Pan-African marketplace missiology has been proposed in this chapter as an integrated approach to missiological education in the DRC. The chapter aimed to clarify that Pan-African marketplace missiology entails (1) the church's regret regarding the tolerated influence of the sacred-secular divide (SSD) within itself, and (2) a model for a missiological training programme that is responsive to the African context. To ensure responsiveness, the proposed training programme should (1) relate to the AA-2063, (2) effectively overcome the SSD throughout the entire curriculum and its assessment methods, and (3) promote cultural transformation. Based on the findings from Chapter Two, spiritual formation has been advocated as the most effective means to transform culture in the DRC, as it directly addresses the worldview of a people or nation, which lies at the heart of culture as a system. The next chapter summarises the implications and recommendations derived from these findings.

CHAPTER 7

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

7.1 Introduction

The marketplace mission was the cutting-edge missionary enterprise in the Early Church. Jesus' Apostles and disciples were deeply committed to their mission to and within the marketplace. However, in the centuries following the Early Church, this commitment diminished with the emergence of the sacred-secular divide (SSD). This deficit of commitment to marketplace missiology has become pervasive at international, African, and DRC levels. The current research project arose from this observation. The assumption was that the contribution of the prevailing Protestant missiological education to the materialisation of the African Agenda 2063 was debatable and uncertain and that the engagement of Protestant missiological institutions in transforming national culture was weak and negligible. The purpose of the study was to critically evaluate the contribution of the prevailing Protestant missiological education to the materialisation of the AA-2063.

The first chapter substantiated the problem and provided orientation for the study. Chapters Two, Three, and Four presented the findings from the literature review and Bible study of key texts, focusing on discussions by scholars and authors regarding the central concepts. Chapter Five elaborated on the methods and procedures for data collection and analysis, presenting the findings from the empirical research. These findings were discussed in Chapter Six, which provided and substantiated a proposition for a Pan-African marketplace missiology and an integrated approach to missiological education. The current chapter addresses conclusions, implications, and recommendations.

7.2 Limitations

In Chapter One, some limitations of the study were mentioned. However, these limitations were based on the study's design. As the study concludes, this final chapter addresses additional limitations and weaknesses that emerged during the study process. Limitations pertain to several factors concerning the execution of this study that were not entirely within the researcher's control. These weaknesses are worth mentioning, as both the researcher and readers can gain insights from them and recognise how they may have influenced this research study.

The first limitation concerns data collection. During the design stage of this study, it was intended that academic deans, faculty deans and their deputies, heads of departments of missiology, and where applicable, coordinators of doctoral schools from the three institutions (CUM, UPC, and

USB) would participate in the research project. Only eight out of twelve academics were available and participated in the study. The remaining academic authorities were unavailable: some travelled abroad or in remote areas, while others were occupied with thesis defence. Nevertheless, the eight participants were drawn from all three institutions.

The second limitation pertains to the theoretical framework. Scholarly literature on public missiology or marketplace missiology produced by Africans, particularly Francophone Africans, is scarce. Western scholars have authored most existing works in this research area. It appears to be a sub-discipline in which African researchers have yet to show interest. The aspiration was to develop new theories rooted in a theoretical framework firmly grounded in African realities and to contribute to the articulation of a Pan-African marketplace missiology.

Moreover, several other significant biblical texts related to marketplace mission or missiological education were not addressed due to constraints of space and time. They include texts pertaining to the lives of Daniel, Esther, and Joseph, as well as Matthew 9:36-10:1-42, among others. Discussing these texts would have further enriched the current missiological reflection. This represents the third limitation of the study.

The fourth limitation pertains to the data collection methods employed in this research project. Interviews, open-ended questionnaires, and documents were utilised to gather data related to the existing study programmes, their links to the African Agenda 2063 and the marketplace, as well as the role of spiritual formation in the curricula implemented at the three theological institutions investigated. The observation method was not used. While the study programmes and their interface with the African development plan and the marketplace can be effectively measured using these data collection tools, this is not true for spiritual formation. Interviewing academics and examining documents on how students' character is shaped in these institutions can only provide insight into one aspect of reality, rather than the complete picture necessary to offer more relevant practical suggestions for improving the spirituality of learners. In this instance, the observation method would have facilitated the measurement of this variable (spiritual formation) and enhanced our understanding of its holistic nature. For instance, by observing how students engaged in spiritual activities such as retreats, daily devotions, prayer and fasting events, Bible study, and outreach programmes, alongside their behaviours in both academic and extracurricular contexts, as well as their values, beliefs, and underlying worldviews, a comprehensive picture of what spiritual formation truly entails in these theological institutions would emerge. The following section addresses the study's conclusions and implications for action.

7.3 Trustworthiness of findings

Generalisability, validity, and reliability are critical issues when it comes to ensuring the credibility of a research project and understanding the phenomenon being studied. The umbrella term generally used for these issues in qualitative research is trustworthiness, transferability, or extrapolation (Sensing, 2011:214, 215). Chapter Five (Section 5.7) has extensively addressed the issue of trustworthiness, yet it is essential to revisit this topic in the concluding chapter to raise additional points. The question remains: Are the findings of this study generalisable (transferable) and trustworthy?

Before providing a suitable answer to this question, it is important to note that qualitative research cannot be assessed by the same standards as quantitative research in the natural sciences. In a qualitative study, if the methodology is deemed appropriate for the research questions, the validity question becomes subordinate to the employed methodology (Sensing, 2011:215). Chapter Five has provided a thorough discussion regarding the appropriateness of the research methodology in relation to the research questions, as well as the options selected for data collection and analysis methods that were substantiated.

Furthermore, Patton (2002:581-582) outlines five principles of generalisability relevant to qualitative research, which have parallels in the quantitative study. One such principle is that of proximal similarity. This principle asserts that generalisations can be made most confidently in contexts where the treatments, settings, populations, outcomes, and timing closely resemble those of the original study. This principle refers to what Patton terms extrapolation. According to Patton (2002:584), “extrapolations are modest speculations on the likely applicability of findings to other situations under similar, but not identical, conditions.” The Church of Christ in Congo (CCC) is the federation of approximately eighty-two Protestant denominations operating in the country, which are either the individual or collective owners of most Protestant theological institutions scattered throughout the nation. These institutions are autonomous entities affiliated with the CCC and operate in conjunction with the Université Protestante au Congo (UPC) as a Protestant alma mater and the CCC’s National Theological Commission. Furthermore, they are all members associated with the Association of Theological Seminaries in Central Africa – whose office is located within the UPC – and are overseen by the Minister of Higher Education. As one may recognise, such levels of collaboration, in a sense, attribute to these Protestant theological institutions some common characteristics that render them similar.

Generalisability in qualitative research pertains to “thick” or “rich and complex” descriptions of the situation or phenomenon under investigation. Such rich, thick descriptions are considered trustworthy when they accurately reflect the experiences, opinions, and understandings of individuals, allowing participants to recognise them as their own (Sensing, 2011:219, 221). This

process of ensuring internal validity is termed reflexive confirmation or member checking. According to Sensing (2011:221-222), member checking can enhance the credibility of a research study when it is conducted at the end of an interview by summarising the data and allowing the respondent to correct factual errors or challenge interpretations.

Concerning qualitative research, a significant hindrance to generalisation has been a misconception. According to Robert K. Yin (2016:103-104), this misconception originates from the belief that there exists only one method of generalising, which posits that a study's findings derive from a "sample," and that if the sample is suitably chosen, the findings can be generalised to the larger population from which the sample was taken. This method of generalising is considered a statistical generalisation, as the relationship between a sample and its population (universe) relies on probabilistic estimates. In contrast, qualitative research (including case studies) adheres to a theoretical rather than a statistical logic. Yin (2014:21) and Silverman (2014:62) argue that case studies, akin to experiments, are generalisable to theoretical propositions (theories) but not to populations or universes. This contrast significantly impacts the debate between advocates of qualitative study generalisability and their detractors. The case study, much like the experiment, does not represent a "sample." In conducting a case study, the aim is to expand and generalise the theories developed (analytical generalisation) rather than to extrapolate probabilities or enumerate frequencies (statistical generalisation). In this context, theory refers to a descriptive explanation of the phenomena studied, based on data collected from the field to address a research question. In other words, qualitative research emphasises the significance of a real-life situation or phenomenon. The search for meaning is, therefore, the quest for concepts or ideas more abstract than the actual data in an empirical study. A set of concepts can be organised logically to represent a theory of the phenomenon examined (Yin, 2016:99). In summary, the generalisability or transferability of the study's findings likely hinges on the emergence of concepts and theories. From the current multi-case study, theories have been developed, including the theory regarding the connection between missiological training and the marketplace, as well as the biblical theology of marketplace missiology (partly illustrated by Jesus' paradigm, the Athens paradigm, and the Ephesus paradigm of marketplace missiology) and so on. These are the theories to which the current study is typically generalised, rather than the target population (universe).

One limitation of the study mentioned above is that it did not identify "observation" as a method for measuring the category of "spiritual formation." However, this limitation does not undermine the study's credibility because it only relates to one aspect of the phenomenon and does not impede the transferability of theories to similar contexts under the same conditions. It follows from this that the findings of the presented study are reliable and, therefore, transferable to comparable Protestant educational settings in the DRC.

7.4 Conclusions and implications for action

7.4.1 Conclusions

Five significant conclusions can be drawn from this study. The first conclusion is that distance missiological education is almost non-existent in this era of the Fourth Industrial Revolution, likely because missiological (theological) institutions remain firmly attached to the traditional residential education model. Some missiological (theological) institutions feel insecure about distance missiological education. One reason could be academics' fear of change. Most of these academic leaders belong to the "Baby Boomers" (born between 1946 and 1964) and "Generation X" (born between 1965 and 1979) groups, and they studied in a world that had not yet been strongly affected by New Communication and Information Technologies, in the Old-World Order. Curiously, they are the ones who teach "Generation Y" (born between 1980 and 1994) and "Generation Z" (born between 1995 and 2009).[92] Another reason is the "habit" of imparting knowledge and information like depositing money into a bank account. The student merely serves as a passive recipient of this information. This habit has become akin to a comfort zone, making them reluctant to abandon their investment in teacher-centred education and to perceive technological innovation as a threat to their comfort. A third reason is that many academics cannot keep up with the pace of the digital revolution, possibly due to their low "intellect pressure" (not blood pressure), which hinders their ability to do so. Finally, most are hesitant to distance learning in missiological (theological) education because it complicates spiritual formation, and its environment does not offer the same depth of community as "face-to-face education". However, the scholarly literature published in the past two decades has demonstrated the opposite (Harris, 2017:86; Kennedy, 2010:50; Miller & Scharen, 2017; Nichols, 2014; Smith, 2021:151-152, 154, 155-157; Tran, 2011; Ulrich, 2010).

Currently, there is a significant demand for distance education worldwide. This educational approach offers numerous advantages, such as flexibility, adaptability, and affordability tailored to individual students' needs. It also allows people to study anytime and anywhere, eliminating the costs associated with travelling, relocating, or sacrificing work pay and time. Distance missiological education can reach remote communities, thus enabling "Baby Boomer" or "Generation X" missiological educators to influence "Generation X" or "Y" students enrolled in various schools worldwide. Moreover, distance education serves as a catalyst, prompting missiological instructors to adapt to the current digital culture, as they recognise that there is no other way to become better teachers of missiology in a world that has changed significantly around them. Above all, distance education serves as an excellent means for equipping

[92] "Generation Z" is part of what is commonly called "Android Generation".

marketplace workers as relevant transformative agents to establish the kingdom of God in their spheres of influence beyond the church's walls.

Given these reasons, a feasible approach for the church to address the situation and effectively contribute to Africa's transformation through the realisation of the African Agenda would be to broadly integrate the distance education paradigm into missiological (theological) education. Distance missiological education is an excellent means of equipping marketplace workers as relevant agents of change to establish the kingdom of God within their spheres of influence beyond the church's walls. This educational model contributes to democratising theology and missiology, making them accessible to a broader population of Christians ready to reflect on their faith and God's mission coherently (Banks, 1993:148). Distance education is an excellent approach for promoting marketplace missiology and marketplace-oriented missiological education.

The second conclusion is that the missiological education offered by these missiological (theological) education schools is fundamentally vocational or professional, as the Berlin model (vocational or professional) for theological education appears to be predominant. However, this does not imply that the Berlin model deserves an unworthy position in missiological (theological) education. The model should be applied in a balanced manner. When the admission of students to missiological (theological) studies is contingent upon proof of a calling to become a full-time, paid pastor, missionary, or church leader, the Berlin model, in this instance, is promoted to the exclusion of other valuable approaches. The underlying assumption of the Berlin model is that the learner is prepared to be a "professional" and scholarly minister of God (financially supported by the church). It excludes most of the church's missionary force, namely working Christians. To some extent, the Berlin model appears to be the precise expression of the sacred-secular divide (SSD). How could it be otherwise when it is well known that it derives from the Enlightenment movement, which enshrined the SSD? The truth is that when the Berlin model predominates, missiological (theological) education for the laity (marketplace Christians) appears to be neglected. For this reason, the researcher advocates for and proposes a more integrated approach to missiological (theological) education – the Ephesus model discussed in Chapter Six (Section 6.3.1.3.3). A relevant model for African missiological (theological) education should embody characteristics such as dynamics to overcome the SSD, responsiveness to AA-2063, and the ability to connect curricular courses to the realities of the marketplace. The Ephesus model meets these criteria.

The third conclusion is that the nexus between Protestant missiological training programmes and the marketplace does not appear to be particularly clear for several reasons. One reason is that missiological education is primarily tailored for professional (full-time paid) pastors, missionaries, or church leaders. It excludes the remaining missionary force, for instance, the marketplace

Christians who make up 99 per cent of the labour for missions (Oh, 2019). Another reason may be that training curricula are often revised without consideration for the AA-2063 to which the church has agreed. Indeed, most students and academics in university settings overlook the African development plan. Under these conditions, how can the church and its stakeholders pretend to materialise the AA-2063 when they cannot equip God's kingdom armies to enter the marketplace (the heart of the city and nation) with the Gospel to transform its culture? Ultimately, the purpose and learning outputs (i.e., learning outcomes in the field of education) of the missiological (theological) training programmes investigated do not intentionally align with the missionary task in the marketplace. As a result, insufficient courses offered in missiological (theological) institutions connect students with the world of work. Thereby, there is a critical need for an integrated approach to missiological education in the country. In the previous chapter, Pan-African marketplace missiology was proposed as an integrated approach to this education. A model for a missiological training programme aligned with such an approach has also been suggested.

The fourth conclusion is that the contribution of Protestant missiological education to transforming culture in the DRC is relatively limited. The capacity of missiological (theological) institutions to effect cultural change appears constrained. Their efforts to influence culture tend to be primarily aimed at churchgoers instead of thought leaders in various sectors such as government, parliament, the judiciary, law, business, economics, public service, art, and political parties. Most of these thought leaders are not churchgoers. As these influential individuals do not attend church, one cannot expect to win them for Christ if he or she is an outsider to their work or business environment. The Gospel is often more easily communicated among individuals who share common interests due to belonging to the same affinity group (e.g., a professional affinity group). The church and its constituents would benefit greatly from a commitment to training workplace Christians who can readily engage their colleagues for Christ and transform the marketplace culture, which is the heart of the city and nation.

The fifth conclusion is that Jesus' paradigm (Matt 28:18-20), the Athens paradigm (Acts 17:16-34), and the Ephesus paradigm (Acts 19:8-10) represent critical biblical patterns that establish the foundation for Pan-African missiology and its counterpart, marketplace-oriented missiological education, to be more relevant to the AA-2063.

It follows from the above that marketplace Christians, central to achieving the AA-2063, are excluded from the current Protestant missiological education. Indeed, the dominance of the Berlin approach to theological education, the traditional residential model for educational delivery, the disconnect between missiological training programmes and the marketplace, and the inadequacy of the strategies employed to transform culture are all factors that demotivate lay Christians from engaging in missiological training, which is essential for transforming the workplace, city, and

nation. Consequently, the current missiological education is far from making a significant contribution to the realisation of the aspirations of the AA-2063.

7.4.2 Implications for action

The resulting conclusions mentioned above call for action to address the problem. The subsequent sections offer recommendations for action to the Church of Christ in Congo (CCC), related theological institutions, the Government, and the African Union Commission (AUC).

7.4.2.1 To the Church of Christ in Congo

Based on the conclusions discussed above, this study recommends to the Church of Christ in Congo (CCC), as a stakeholder of the AA-2063, the following:

1) To express regret for having nurtured and maintained the sacred-secular divide (SSD) within the church since the first millennium, neglecting and losing the biblical doctrine of work as mediated by Jesus' Apostles, and wasting considerable time, energy, and financial resources on matters of lesser importance to God. The church is expected to achieve this by taking the following practical steps:
    - To commission and send marketplace Christians and lay ministers within the church as the church's missionaries in the marketplace settings and God's servants in the church, through a formal and solemn prayer ceremony.
    - To establish regular spiritual, moral and coaching support for these marketplace missionaries and lay ministers in the church.
    - To establish a solid prayer movement within the church for the marketplace mission.
2) To honour its commitments to the AA-2063 as outlined in the Statement of Affirmation and Commitment of Faith-Based Organisations in Africa regarding the Agenda 2063.
3) To establish suitable awareness and mobilisation strategies to ensure strong adherence from all its constituents (member denominations, Christian organisations, theological institutions, etc.) to the AA-2063.
4) To facilitate, in collaboration with the Higher Education Ministry, the establishment of an interface between the church and its associated theological institutions on one side and the marketplace represented by the Federation of Congolese Enterprises (FCE), the Government Portfolio Ministry, the Ministry of Public Service, the Ministry of the Interior, and the Ministry of Defence on the other hand, in accordance with the Normative Framework of the LMD system (ESU, 2018:28). Interface areas may bear on conferences organisation on university sites, featuring marketplace executives (namely Christians) as speakers, students' internship, field tutoring, curriculum design and even teaching of marketplace-based courses or modules, etc.

7.4.2.2 To Protestant missiological institutions

In the light of the conclusions discussed above, this study recommends to Protestant missiological institutions the following to ensure a more significant contribution to the AA-2063:

1) To review the institutional purpose and goals and align them with the "African Agenda 2063: the Africa We Want" and its aspirations.
2) The Ephesus model of theological education developed in Chapter Six to defeat the SSD.
3) The model of the missiological training programme developed in the previous chapter to promote a marketplace-oriented missiological education that favours the production of working Christians as marketplace missionaries.
4) To evaluate training curricula regularly, according to the logic model discussed in Chapter Three (Section 3.5.3.3).
5) To develop appropriate vulgarisation and mobilisation strategies for increased engagement of their respective university communities.
6) To promote high-level research and conference debates regarding the AA-2063, under the supervision of the academic dean responsible for research, to stimulate the creative genius of the Congolese academic community.
7) To enhance the attractiveness of missiological (theological) schools by incorporating non-theological (marketplace-based) courses or modules, given that the number of students in missiology (theology) is statistically declining, particularly within Christian universities, as theological research over the last two decades indicates (Kombo, 2013:106).

7.4.2.3 To the DRC's Government

The study recommends to the Government the following:

1) To establish a rigorous monitoring mechanism for the standardisation process of the LMD system nationwide, thereby avoiding the lack of pedagogical reflection that leads to the consequences outlined in the Normative Framework of the LMD system (ESU, 2018:25-28).
2) To establish and oversee a permanent tripartite commission composed of representatives from the Ministry of Higher Education, religious institutions, and missiological/theological bodies responsible for reflecting on, proposing, and monitoring pertinent dissemination and mobilisation strategies. To establish and oversee a permanent tripartite commission composed of representatives from the Ministry of Higher Education, religious institutions, and missiological/theological bodies responsible for reflecting on, proposing, and monitoring relevant vulgarisation and mobilisation strategies.
3) To ensure that the LMD system is responsive to the Congolese context so that the country does not experience the same challenges as Algeria (cf. Chapter Five, Section 5.3.1).

Responsiveness to the Congolese context extends beyond mere harmonisation with the Framework Law of National Education and the 2018 Normative Framework. It is essential to have adequate human, financial (budget allocated to higher education), and economic resources, while also promoting strong values for high-quality education. Furthermore, the reform of the education system must begin upstream (in primary and secondary schools, where graduates currently display a quality that leaves much to be desired) rather than downstream (in higher education).

4) To develop suitable strategies for the vulgarisation and mobilisation of national initiatives, ensuring strong engagement from the intellectual elite in the higher education sector towards the AA-2063.

7.4.2.4 To the African Union Commission

This study recommends that the structure of the African Union Commission responsible for monitoring the AA-2063 in the DRC be revitalised by ultimately enhancing its mission, prerogatives, and accountability.

7.5 Recommendations for further study

This study was theory-based and considered the development of a theory that could be tested in future experimental research to ascertain the extent to which marketplace-oriented missiological education could encourage students to engage in marketplace mission. Therefore, future experimental research, which bridges theory and practice, would necessitate a period of experimentation (three years for a bachelor's and two years for a Master's degree) and could utilise a quantitative approach with random sampling and statistical analysis, employing computer programmes to test the primary inferential research questions or hypotheses in the proposed study.

A variant of the present study could incorporate observations as an additional data collection method to assess the category of spiritual formation aimed at developing character. The variant could also utilise the Old Testament (OT) texts related to Joseph in Genesis, Daniel, or Esther to articulate OT paradigms of marketplace missiology that might inform a Pan-African marketplace missiology germane to the African Agenda 2063.

This study proposes a model for a missiological programme at the professional bachelor’s and Master’s degree levels. Therefore, another aspect of future research could involve suggesting a model for a professional doctoral programme at missiological institutions that host doctoral schools, or a model for research-based bachelor's, Master’s, and doctoral programmes in marketplace missiology, preparing graduates for teaching or research careers in tertiary theological institutions.

Future research could also focus on a comparative study of the performance of bachelor's and Master's degrees in the professional missiological programmes proposed in this study on one hand, and working Christians with non-formal training provided by parachurch organisations (such as the Full Gospel Businessmen and Campus Crusade through its branch “Christian Embassy”, etc.) on the other hand. A parameter for such a comparative study could be, for instance, the quality of conversion of workplace associates and the thoroughness of their discipleship ministry.

7.6 Concluding remarks

The contribution of the prevailing Protestant missiological education to the materialisation of the AA-2063 was the research problem that guided this study. To address the problem, discussions were held with scholars regarding the key concepts related to the topic at hand, a biblical study of selected texts was conducted upstream, and an empirical investigation was carried out downstream. From this discussion and Bible study, a theoretical and theological framework was framed, offering the normative perspective that informed the discussion and analysis of the empirical research findings. This analysis established that the contribution of the prevailing Protestant missiological education was not obvious, which led to the proposal for addressing the research problem. A Pan-African missiology and a model for a marketplace-based missiological programme were suggested in the preceding chapter.

This final chapter has addressed the study’s limitations and weaknesses, the trustworthiness of its findings, significant conclusions, implications for action, and recommendations for further research. The discussion of these issues aimed to illuminate the readers’ understanding, enabling them to form a balanced opinion on the relevance of this study, which promotes a Pan-African marketplace missiology in the DRC and Africa.

ANNEXURE A

PERMISSION LETTER

CULTE PROTESTANT

EGLISE DU CHRIST AU CONGO

Unie, Sainte, Universelle et Apostolique

PRESIDENCE NATIONALE

1er Vice-Président National &
Représentant Légal 1er Suppléant
Rév. NYAMUKE ASIAL'UBUL Idore

Président National &
Représentant Légal
Rév. Dr BOKUNDOA bo-LIKABE André

2ème Vice-Président National &
Représentant Légal 2ème Suppléant
Rév. Dr MILENGE MWENELWATA

Kinshasa, le
N/Réf. :

ATTESTATION D'AUTORISATION N°001/MF/ PVPN /ECC/2021

Je soussigné, **Mgr NYAMUKE Asial'Ubul Idore**, Premier Vice-Président National de l'ECC et Représentant Légal Premier Suppléant de l'Eglise du Christ au Congo (ECC), atteste par la présente que le Révérend Joël MANANGA Mananga, est autorisé à mener les recherches doctorales sur l'Eglise du Christ au Congo et ses Institutions Théologiques en République Démocratique du Congo.

En foi de quoi, la présente attestation lui est délivrée pour servir et faire valoir ce que de droit.

Fait à Kinshasa, le 13/11/2021

Mgr NYAMUKE Asial'Ubul Idore

Premier Vice-Président National de l'ECC
& Représentant Légal Premier Suppléant de l'ECC

EGLISE DU CHRIST AU CONGO
ECC
76, Av. de la Justice
KINSHASA / GOMBE
eccpn1941@gmail.com
PRESIDENCE NATIONALE

ANNEXURE B

INFORMED CONSENT FOR THE INTERVIEWS

TITLE OF THE RESEARCH STUDY: *Marketplace Missiology: An integrated approach to Missiological Education with reference to the DR Congo and the African Agenda 2063*

PRINCIPAL INVESTIGATOR: Fohle Lygunda li-M

POST GRADUATE STUDENT: Joel Mananga Mananga

ADDRESS: jonlemvo2011@gmail.com

CONTACT NUMBER: +243 81 9860222

Dear participant,

You are being invited to take part in a **research study** that forms part of my thesis in the discipline of theology, the field of missiology at the North-West University in Potchefstroom, South Africa. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied, that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Research Ethics Committee of the Faculty of Theology (REC-FT) of the North-West University** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: principles, processes and structures and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

Information about the research

This study will be conducted by Rev Joel Mananga Mananga, PhD student at North-West University, under the supervision of Dr Fohle Lygunda li-M, in the discipline of theology, department of missiology. The purpose of this research is to determine and critically evaluate the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2063 (AA-2063).

To achieve this purpose, this study involves anonymous in-depth interviews in order to collect useful data (views, perceptions, and opinions). Therefore, selected people are requested to take part in one-hour interview. For effective and accurate recording, an audio recording will be made, and field notes taken during the interviews. Selected people will be allowed to check the transcript for accuracy and make appropriate additions or changes.

Reason for selecting you

You have been invited to be part of this research project because you are one of the current academic leaders of Protestant theological institutions in the DRC, which have awareness of the research topic, and generally shape and handle study programmes.

Expectation about the participant's contribution

You are thereby expected to participate in one-hour interview that will take place in your office, or in another location of your convenience that would be most comfortable for you, with as a few

distractions as possible. Also, you are expected to answer the questions as completely and honestly as possible.

Benefits

If you take part in this study, you need to be aware that there is no guaranteed benefit. However, it is possible that you will enjoy sharing your answers to the questions or that you will find the conversation meaningful.

Risks

There are no known and no anticipated risks associated with your participation in this study.

Confidentiality

Your name will not appear in the interview protocol or in the reporting or writings related to this study. While taking field notes, pseudonyms (made-up names) will be used for all research participants, except if you specify in writing that you wish to be identified by name. Yet, your answers (views, perceptions, opinions) will be kept strictly confidential. This researcher will be the only person present to the interview, and to listen to the recording. Data will be deleted from the recorders as soon as they have been transcribed.

Sharing findings

The findings of this research will only be used for this study. They may be presented at a conference and published in an academic journal or a book. In this event, the researcher will continue to use pseudonyms and may alter some identifying details in order to further protect your anonymity. On your request, the researcher will provide you with a summary of the findings.

About payment and costs for your participation

You will not be paid, and there will be no costs involved for you if you take part in this study.

What you should know or do else

For further questions or any problems, you can contact my research promoter, Dr Fohle Lygunga li-M, at +243 81 860 0614 or flygunda50@gmail.com

Before you sign

By signing below, you declare that you have read and understand the information provided above, and so you give your consent to participate in this study on a voluntary basis.

Participant's signature _____

Date _____

Names _____

Researcher's signature _____

Date _____

Names _____

ANNEXURE C

CONSENTEMENT ECLAIRE POUR LES INTERVIEWS

TITRE DE L'ETUDE DE RECHERCHE : *Missiologie du Monde du Travail : Une approche intégrée de l'Education Missiologique avec référence à la RD Congo et à l'Agenda Africain 2063.*

CHERCHEUR PRINCIPAL : Fohle Lygunda li-M

ETUDIANT POST-UNIVERSITAIRE : Joël Mananga Mananga

ADRESSE : jonlemvo2011@gmail.com

NUMERO DE CONTACT : +243 81 9860222

Cher participant,

Vous êtes invité à participer à une **étude de recherche** qui fait partie de ma thèse dans la discipline de théologie, en Missiologie, à North-West University à Potchefstroom, Afrique du Sud. Veuillez prendre le temps de lire les informations présentées ici, qui expliquent les détails de cette étude. Veuillez demander au chercheur toute question concernant une partie de cette étude que vous ne comprenez pas. Il est très important que vous soyez pleinement satisfait, que vous compreniez clairement en quoi consiste cette recherche et comment vous pourriez être impliqué. De plus, votre participation est **entièrement volontaire** et vous êtes libre de refuser de participer. Si vous refusez, cela ne vous affectera en aucune manière. Vous êtes également libre de vous retirer de l'étude à tout moment, même si vous acceptez de participer maintenant.

Cette étude a été approuvée par **le Comité d'Ethique de Recherche de la Faculté de Théologie du North-West University** et sera conduite conformément aux directives et principes éthiques d'Ethique de Recherche en Santé : principes, processus et structures et autres principes éthiques internationaux applicables à cette étude. Il pourrait être nécessaire que les membres du comité d'éthique de recherche ou d'autres personnes concernées inspectent les archives de la recherche.

Information sur la recherche

Cette étude sera conduite par le révérend Joël Mananga Mananga, étudiant de doctorat à North-West University, dans la Faculté de Théologie, Département de Missiologie, sous la supervision du Dr Fohle Lygunda li-M,. Le but de cette recherche est de *déterminer et évaluer la contribution de l'éducation missiologique protestante en RD Congo à la mtérialisation de l'Agenda Africain 2063 (AA-2063)*.

Pour atteindre ce but, cette étude implique des entretiens approfondis anonymes afin de collecter des données utiles (vues, perceptions et opinions). Par conséquent, les personnes sélectionnées sont invitées à prendre part à une interview d'une heure. Pour un enregistrement efficace et précis, un enregistrement audio sera fait et des notes de terrain seront prises lors des interviews. Les personnes sélectionnées seront autorisées à vérifier l'exactitude de la transcription et à effectuer les ajouts ou les modifications appropriés.

Raison de vous choisir

Vous avez été invité à participer à cette recherche parce que vous êtes l'un des principaux leaders académiques des institutions missiologiques/théologiques protestantes en RD Congo, qui ont la connaissance du sujet de recherche et qui généralement façonnent et manipulent les curricula des cycles de formation.

Attente concernant la contribution du participant

On s'attend donc que vous participiez à une interview d'une heure qui aura lieu dans votre bureau ou à un autre lieu de votre choix qui vous conviendrait le mieux, avec le moins de distractions

possible. En outre, on s'attend que vous répondiez aux questions de manière aussi complète et honnête que possible.

Avantages

Si vous participez à cette étude, vous devrez savoir qu'il n'y a pas de bénéfice garanti. Cependant, il est possible que vous appréciiez partager vos réponses aux questions ou que l'entretien (l'interview) soit significatif pour vous.

Des risques

Votre participation à cette étude ne comporte aucun risque connu ou prévu.

Confidentialité

Votre nom n'apparaîtra pas dans le protocole de l'interview, ni dans le rapport ou les écrits relatifs à cette étude. Lors de la prise des notes sur le terrain, des pseudonymes (noms inventés) seront utilisés pour tous les participants de la recherche, sauf si vous indiquez par écrit que vous souhaitez être identifié par votre nom. De même, vos réponses (opinions, perceptions, opinions) seront strictement gardées confidentielles. Ce chercheur sera la seule personne présente à l'entretien et à l'écoute de l'enregistrement. Les données seront supprimées des enregistreurs dès qu'elles auront été transcrites.

Partage des résultats

Les résultats de cette recherche ne seront utilisés que pour cette étude. Ils peuvent être présentés lors d'une conférence et publiés dans une revue scientifique ou un livre. Dans ce cas, le chercheur continuera d'utiliser des pseudonymes et pourra modifier certains détails susceptibles de donner des indications concernant votre identité, cela en vue de protéger votre anonymat. Sur votre demande, le chercheur vous fournira un résumé des résultats.

A propos du payement et des coûts de votre participation.

Vous ne serez pas payé et votre participation à cette étude ne vous occasionnera aucun coût.

Ce que vous devez savoir et faire d'autre

Pour toute question ou problème supplémentaire, vous pouvez contacter mon promoteur de recherche, Dr Fohle Lygunda li-M, au +243 81 860 0614 ou flygunda50@gmail.com

Avant de signer

En signant ci-dessous, vous déclarez que vous avez lu et compris l'information donnée ci-dessus et que vous donnez votre consentement pour participer à cette étude sur une base volontaire.

Signature du participant _____

Date _____

Noms _____

Signature du chercheur _____

Date _____

Noms _____

ANNEXURE D

INFORMED CONSENT FOR THE QUESTIONNAIRE

TITLE OF THE RESEARCH STUDY: *Marketplace Missiology: An integrated approach to Missiological Education with reference to the DR Congo and the African Agenda 2063*

PRINCIPAL INVESTIGATOR: Fohle Lygunda li-M

POSTGRADUATE STUDENT: Joel Mananga Mananga

EMAIL ADDRESS: jonlemvo2011@gmail.com

CONTACT NUMBER: +243 81 9860222

Dear participant,

You are being invited to take part in a **research study** that forms part of my thesis in the discipline of theology, the field of missiology at the North-West University, South Africa. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied, that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now.

This study has been approved by the **Research Ethics Committee of the Faculty of Theology (REC-FT) of the North-West University** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: principles, processes and structures and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

Information about the research

This study will be conducted by Rev Joel Mananga Mananga, PhD student at North-West University, under the supervision of Dr Fohle Lygunda li-M, in the discipline of theology, department of missiology. The purpose of this research is to critically evaluate the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2063 (AA-2063).

To achieve this purpose, this study involves collecting useful data (information) through a questionnaire. Therefore, selected people are requested to complete the questionnaire in anonymity.

Reason for selecting you

You have been invited to be part of this research project because you are one of the academic leaders of Protestant theological institutions in the DRC, which have awareness of the research topic, and generally shape and handle study programmes.

Expectation about the participant's contribution

You are thereby expected to provide, as completely and honestly as possible, your answers through a questionnaire. Your name will not appear in the questionnaire, and your answers will be kept strictly confidential.

Benefits

If you take part in this study, you need to be aware that there is no guaranteed benefit. However, it is possible that you will enjoy sharing your answers to the questions or that you will find your contribution meaningful.

Risks

There are no known and no anticipated risks associated with your participation in this study.

Confidentiality

Your name will not appear in the reporting or writing related to this study. Pseudonyms (made-up names) will be used for all research participants, except if you specify in writing that you wish to be identified by name. However, your answers (views, perceptions, opinions) will be kept strictly confidential.

Sharing findings

The findings of this research will only be used for this study. They may be presented at a conference and published in an academic journal or a book. In this event, the researcher will continue to use pseudonyms and may alter some identifying details in order to further protect your anonymity. On your request, the researcher will provide you with a summary of the findings.

About payment and costs for your participation

You will not be paid, and there will be no costs involved for you if you take part in this study.

What you should know or do else

For further questions or any problems, you can contact my research supervisor, Dr Fohle Lygunga li-M, at +243 81 8600614 or flygunda50@gmail.com

Before you sign

By signing below, you declare that you have read and understand the information provided above, and so you give your consent to participate in this study on a voluntary basis.

Participant's signature _____

Date _____

Names _____

Researcher's signature _____

Date _____

Names _____

ANNEXURE E

CONSENTEMENT ECLAIRE POUR LE QUESTIONNAIRE

TITRE DE L'ETUDE DE RECHERCHE : *Missiologie du Monde du Travail : Une approche intégrée de l'Education Missiologique avec référence à la RD Congo et l'Agenda Africain 2063.*

CHERCHEUR PRINCIPAL : Fohle Lygunda li-M

ETUDIANT POST-UNIVERSITAIRE : Joël Mananga Mananga

ADRESSE : jonlemvo2011@gmail.com

NUMERO DE CONTACT : +243 81 9860222

Cher participant,

Vous êtes invité à participer à une **étude de recherche** qui fait partie de ma thèse dans la filière de théologie, en Missiologie, à North-West University, Afrique du Sud. Veuillez prendre le temps de lire les informations présentées ici, qui expliquent les détails de cette étude. Veuillez demander au chercheur toute question concernant une partie quelconque de cette étude que vous ne comprenez pas. Il est très important que vous soyez pleinement satisfait, que vous compreniez clairement en quoi consiste cette recherche et comment vous pourriez être impliqué. De plus, votre participation est **entièrement volontaire** et vous êtes libre de refuser de participer. Si vous refusez, cela ne vous affectera en aucune manière. Vous êtes également libre de vous retirer de l'étude à tout moment, même si vous acceptez de participer maintenant.

Cette étude a été approuvée par **le Comité d'Ethique de Recherche de la Faculté de Théologie de North-West University** et sera conduite conformément aux directives et principes éthiques d'Ethique de Recherche en Santé : principes, processus et structures et autres principes éthiques internationaux applicables à cette étude. Il peut être nécessaire que les membres du comité d'éthique de recherche ou d'autres personnes concernées inspectent les documents de recherche.

Information sur la recherche

Cette étude sera conduite par le révérend Joël Mananga Mananga, étudiant en master à North-West University, sous la supervision du Dr Fohle Lygunda li-M, dans la filière de théologie, département de missiologie. Le but de cette recherche est d'évaluer de manière critique la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063 (AA-2063).

Pour atteindre ce but, cette étude implique la collection des données (informations) utiles à travers un questionnaire. Par conséquent, des personnes sélectionnées sont invitées à compléter le questionnaire dans l'anonymat.

Raison de vous choisir

Vous avez été invité à participer à cette recherche parce que vous êtes l'un des leaders académiques des institutions missiologiques protestantes en RD Congo, qui ont la connaissance du sujet de la recherche et généralement conçoivent et exécutent les programmes d'étude.

Attente concernant la contribution du participant

On s'attend donc que vous donniez vos réponses aussi complètement et honnêtement que possible à travers un questionnaire. Votre nom n'apparaîtra pas sur le questionnaire et vos réponses seront tenues strictement confidentielles.

Avantages

Si vous participez à cette étude, vous devez savoir qu'il n'y a pas de bénéfice garanti. Cependant, il est possible que vous appréciiez partager vos réponses aux questions ou que vous trouviez votre contribution significative.

Des risques

Votre participation à cette étude ne comporte aucun risque connu ou prévu.

Confidentialité

Votre nom n'apparaîtra pas dans le rapport ni dans les écrits relatifs à cette étude. Des pseudonymes (noms inventés) seront utilisés pour tous les participants à la recherche, sauf si vous indiquez par écrit que vous souhaitez être identifié par votre nom. Cependant, vos réponses (opinions, perceptions, opinions) resteront strictement confidentielles.

Partage des résultats

Les résultats de cette recherche ne seront utilisés que pour cette étude. Ils peuvent être présentés lors d'une conférence et publiés dans une revue scientifique ou un livre. Dans ce cas, le chercheur continuera d'utiliser des pseudonymes et pourra modifier certains détails susceptibles de donner des indications concernant votre identité, cela en vue de protéger votre anonymat. Sur votre demande, le chercheur vous fournira un résumé des résultats.

A propos du payement et des coûts de votre participation.

Vous ne serez pas payé et votre participation à cette étude ne vous occasionnera aucun coût.

Ce que vous devez savoir et faire d'autre

Pour toute question ou problème supplémentaire, vous pouvez contacter mon superviseur de la recherche, Dr Fohle Lygunda li-M, au +243 81 860 0614 ou à flygunda50@gmail.com

Avant de signer

En signant ci-dessous, vous déclarez que vous avez lu et compris l'information donnée ci-dessus et que vous donnez votre consentement pour participer à cette étude sur une base volontaire.

Signature du participant _____

Date _____

Noms _____

Signature du chercheur _____

Date _____

Noms _____

ANNEXURE F

INTERVIEW PROTOCOL

(For academic leaders of missiological/theological institutions)

Date: _____ Place: _____ Interviewee (pseudonym): _____

A. Introduction and formalities

Greetings.

You are expected to take part in a one-hour interview that takes place in this setting (*name the place*). Theinterview is designed for research on the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2063. Thereby, you are encouraged to answer questions as completely and honestly as possible. The interview will be recorded and transcribed. You will be given the opportunity to validate the transcriptions.

Moreover, your identity will be confidential. That is, it will not appear in the interview protocol or in the reporting or any writings related to this study; except if, on your intentional written request, you want your name to appear in the text due to the relevance of your contribution. While taking field notes, your pseudonym (a made-up name) will be used. Besides, data will be deleted from the recorders as soon as they have been transcribed and validated. The findings of this research will only be used for this study.

B. Stage-setting questions that build rapport ("grand tour" questions)

1. *Ask the respondent* (if he bears many titles) what he would like to be called during the interview.

2. *Ask the respondent* about his or her current or former role in his or her missiological/theological institution.

C. Topics to be addressed about the research problem

1. Missiological/theological institution's purpose and mission.

2. Missiological study programmes organised within the missiological/theological institution and their objectives.

3. Requirements for admission of candidates to the institution and its missiological study programmes.

- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)

4. Job opportunities the missiological study programmes were designed for.

- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)

5. Revision of the missiological training curriculum

- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)

6. African Agenda 2063

- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)

7. The challenge of integral development challenge of the DRC and Culture transformation

- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)

8. Protestant missiological education in the DRC and the transformation of national culture

- Proceed by *follow-up questions* to delve into the topic (prompts, probes, checks)

D. Concluding questions

- Non addressed questions during the interview (in the interviewee's opinion)
- Last word (by the interviewee).

E. Final thank you note (by the interviewer)

ANNEXURE G

PROTOCOLE D'INTERVIEW

(Pour les leaders académiques des institutions missiologiques/théologiques)

Date : _____ Place : _____ Interviewé (pseudonyme) : _____

A. Introduction and formalités

Salutations.

Vous allez participer à une interview d'une heure qui a lieu dans ce cadre (nommez le cadre). L'interview est conçue pour la recherche portant sur la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063. Ainsi, vous êtes encouragé à répondre aux questions de façon aussi complète et honnête que possible. L'interview sera enregistrée et ensuite transcrite. Il vous sera donné l'opportunité de valider les transcriptions.

D'autre part, votre identité sera gardée confidentielle. En d'autres termes, votre identité n'apparaîtra pas dans le protocole d'interview ou dans le rapport ou les écrits relatifs à cette étude ; sauf si, sur votre demande expresse écrite, vous désirez que votre nom apparaisse dans le rapport de recherche à cause de la pertinence de votre contribution. En prenant les notes du terrain, votre pseudonyme (un nom inventé) sera utilisé. En outre, les données collectées seront supprimées de l'enregistreur aussitôt qu'elles sont transcrites et validées par vous. Les résultats de cette recherche seront seulement utilisés pour cette étude.

B. Questions pour établir les rapports

1. *Demandez à l'interviewé*, s'il porte plusieurs titres à la fois, comment il aimerait être appelé durant l'interview.

2. *Demandez à l'interviewé* de parler de son actuel ou ancien rôle au sein de son institution missiologique/théologique.

C. Sujets à aborder en relation avec la problématique

1. *But* et mission de l'institution missiologique/théologique.

2. Cycles de formation missiologique organisées au sein de l'institution missiologique/théologique et leurs objectifs respectifs.

*3. Co*nditions d'admission des étudiants à l'institution missiologique/théologique et spécifiquement à ses cycles de formation missiologique.

- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).

4**.** Opportunités d'emploi pour lesquels ces cycles de formation missiologique ont été conçus.

- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).

5. La révision du curriculum de formation missiologique

- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).

6. Agenda Africain 2063.

- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).

7. Le défi du développement intégral de la RD Congo et la transformation de la culture

- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).

8. L'éducation missiologique protestante en RD Congo et la transformation de la culture nationale

- Procédez par des questions d'approfondissement pour fouiller davantage dans le sujet (répliques, questions d'investigation, de vérification).

D. Questions de conclusion

- Questions non couvertes durant l'interview selon l'interviewé.
- Propos à ajouter (par l'interviewé).

E. Mot final de remerciement (par l'interviewer)

ANNEXURE H

RESEARCH QUESTIONNAIRE

(For academic leaders of missiological/theological institutions)

This questionnaire is designed for my doctoral research, whose purpose is to *evaluate the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2063*. Your identity will be confidential; except if, on your intentional written request, you want your name to appear in the thesis due to the relevance of your contribution.

1. What are the purpose and mission of your missiological/theological institution?

2. What are the study programmes in missiology your missiological/theological institution provides and what are their respective objectives?

3. What are the requirements for admission of applicants to your missiological/theological institution and specifically its missiological study programmes?

4. What are the job opportunities these study programmes were designed for?

5. Did your missiological/theological institution revise its missiological training curriculum these last ten years? If yes, please explain when and why.

6. What does the “African Agenda 2063” mean?

7. According to you, what are Congolese people’s behaviour, values, beliefs and worldviews that should be transformed?

   a) Behaviour (what we do):

   b) Values (choices we make about what is good, beneficial and better):

   c) Beliefs (what we consider true and shapes our choices and behaviour):

   d) Worldviews (what is considered real in the face of the ultimate questions of reality to which culture gives answers):

8. Do you think Protestant missiological institutions in the DRC should participate in transforming these behaviour, values, beliefs and worldviews? If yes, please explain how.

ANNEXURE I

QUESTIONNAIRE DE RECHERCHE

(Pour les leaders académiques d'institutions missiologiques/théologiques)

Ce questionnaire est conçu pour une recherche doctorale dont le but est *d'évaluer la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063*. Votre identité sera gardée confidentielle ; sauf si, sur votre demande expresse, vous voulez que votre nom apparaisse dans le texte (la thèse) à cause de la pertinence de votre contribution.

1. Quelle sont le but et la mission de votre institution missiologique/théologique ?

2. Quels cycles de formation missiologique votre institution missiologique/théologique organise-t-elle et quels en sont les objectifs respectifs ?

3. Quelles sont les conditions d'admission de candidats à votre institution et spécifiquement à ses cycles de formation missiologique ?

4. Pour quelles opportunités d'emploi ces cycles de formation missiologique ont-ils été conçus ?

5. Votre institution missiologique/théologique a-t-elle révisé ces dix dernières années son curriculum de formation missiologique ? Si oui, veuillez s'il vous plaît expliquer quand et pourquoi.

6. Que signifie l'Agenda Africain 2063 ?

7. Selon vous, quelles sont les comportement, valeurs, croyances et vision du monde des Congolais qui devraient être transformés ?

    a) Comportement (ce que nous faisons):

    b) Valeurs (choix que nous faisons au sujet de ce qui est bon, bénéfique et meilleur):

    Croyances (ce que nous considérons vrai et qui modèle nos choix et comportement):

    c) Vision du monde (ce qui est considéré comme réel en face des questions ultimes de la réalité a laquelle la culture donne des réponses) :

8. Pensez-vous que les institutions missiologiques protestantes en RD Congo devraient prendre part au processus de transformation de ces comportement, valeurs, croyances et visions du monde ? Si oui, veuillez s'il vous plaît expliquer comment ?

ANNEXURE J

RESEARCH QUESTIONNAIRE

(For students of missiological/theological institutions)

This questionnaire is designed for my doctoral research, whose purpose is to *evaluate the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2063*. Your identity will be confidential; except if, on your intentional written request, you want your name to appear in the thesis due to the relevance of your contribution.

1. Why do you study missiology rather than computer science, economics, politics, agriculture, physics, medicine and so forth?

2. If it was possible to review things today, which course of study would you choose? Please, explain why.

3. What job opportunities do you think a missiology degree provides access to?

4. What does the “African Agenda 2063” mean?

ANNEXURE K

QUESTIONNAIRE DE RECHERCHE

(Pour les étudiants des institutions missiologiques/théologiques)

Ce questionnaire est conçu pour une recherche doctorale dont le but est *d'évaluer la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063*. Votre identité sera gardée confidentielle ; sauf si, sur votre demande expresse, vous voulez que votre nom apparaisse dans le texte (la thèse) à cause de la pertinence de votre contribution.

1. Pour quelles raisons étudiez-vous la missiologie plutôt que l'informatique, l'économie, la science politique, agriculture, la physique, la médecine, etc. ?

2. Si c'était possible de revoir les choses aujourd'hui, quelle filière d'étude choisiriez-vous ? Veuillez s'il vous plaît expliquer pourquoi.

3. Selon vous, à quelles opportunités d'emploi un diplôme en missiologie peut-il donner l'accès ?

4. Que signifie « l'Agenda Africain 2063 » ?

ANNEXURE L

QUESTIONNAIRE FIELD TEST (FOR RESPONDENT OUT OF THE SAMPLE)

Your name (optional): _____ Email (optional): _____

INSTRUCTIONS

Please take a moment to read the following instructions before starting to answer questions as part of the questionnaire field test. Please write down in the indicated place at the end of the questions, how long it took you to complete the questionnaire. Thank you.

If there is no inconvenience, please write your name in the placeholder above; it will be confidential.

1) *Please answer the following nine questions based on your position and perspective and give answers as clearly as possible.*
2) *Please focus your answers on the research goal of* evaluating the contribution of Protestant missiological education to the materialisation of the African Agenda 2063*.*
3) *Please complete the feedback form "Instrument and Process" (at the end of the document).*
4) *Please return to me before 10 June 2024, the questionnaire and form fully completed.*

Thank you for your valuable contribution to this study.

RESEARCH QUESTIONNAIRE

(For academic leaders of missiological/theological institutions)

This questionnaire is designed for my doctoral research, whose purpose is to *evaluate the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2063*. Your identity will be confidential; except if, on your intentional written request, you want your name to appear in the thesis due to the relevance of your contribution.

1. What are the mission and goal of your missiological/theological institution?

2. What study programmes in missiology does your missiological/theological institution provide and what are their respective objectives?

3. What are the admission prerequisites of candidates to your missiological/theological institution and specifically to its missiological study programmes?

4. What job opportunities are these study programmes designed for?

5. What are the reasons for which your missiological/theological institution decided to revise the missiological training curriculum?

6. What does the "African Agenda 2063" mean?

7. According to you, what are Congolese people's behaviour, values, beliefs and worldviews that should be transformed?

e) Behaviour (what we do):

f) Values (the choices we make about what is good, beneficial and better):

g) Beliefs (what we consider true, and which shapes our choices and behaviour):

h) Worldviews (what is considered real in the face of the ultimate questions of reality to which culture gives its answers):

8. Do you think Protestant missiological institutions in the DRC should participate in transforming such behaviour, values, beliefs and worldview? If yes, please explain why and how.

9. What would be the clues asserting that Protestant missiological institutions in the DRC are participating in that transformation process?

Questionnaire completed from ___ h ___ to ___ h ___

INSTRUMENT ET PROCESS FEEDBACK FORM

(Please complete your response at the back if the space is not sufficient)

1. Were research questionnaire instructions clear and easy to understand? If not, how could they be made clear and understandable?

2. Did you find typing and syntax mistakes? If yes, which one?

3. Which sections of this research questionnaire were tough? Why?

4. Please share any comments and suggestions to improve the questionnaire's effectiveness.

ANNEXURE M

PRE-TEST DU QUESTIONNAIRE (POUR L'INFORMATEUR HORS DE L'ECHANTILLON)

Votre nom (facultatif) : _____ Email (facultatif) : _____

INSTRUCTIONS

Veuillez prendre un temps de lire les instructions suivantes avant de commencer de répondre aux questions dans le cadre du pré-test du questionnaire. Veuillez aussi noter le temps consacré au questionnaire au lieu indiqué sur celui-ci (à la fin de toutes les questions). Merci d'avance.

S'il n'y a pas d'inconvénient, veuillez écrire votre nom à l'endroit réservé ci-dessus ; et il sera gardé confidentiel. Cette précaution d'écrire le nom aiderait à rassembler facilement les pages dans l'ordre voulu si jamais l'ordre de celles-ci était perturbé.

1) *Veuillez répondre aux neuf questions suivantes en fonction de votre position et perspective. Veuillez donner des réponses aussi clairement que possible.*
2) *Veuillez focaliser vos réponses sur le but de la recherche, celle d'évaluer la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063.*
3) *Veuillez compléter le formulaire de réaction « Instrument et Processus » à la fin des questions.*
4) *Veuillez me retourner avant le 10 juin 2024 le questionnaire et le formulaire de réaction « Instrument et Processus » dûment remplis.*

Merci pour votre contribution à cette étude.

QUESTIONNAIRE DE RECHERCHE

(Pour les leaders académiques des institutions missiologiques/théologiques)

Ce questionnaire est conçu pour ma recherche doctorale dont le but est *d'évaluer la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063*. Votre identité sera gardée confidentielle ; sauf si, sur votre demande expresse, vous voulez que votre nom apparaisse dans le texte (la thèse) à cause de la pertinence de votre contribution.

1) Quelle sont la mission et les objectifs de votre institution missiologique /théologique ?

2) Quels cycles de formation missiologique votre institution missiologique/théologique organise-t-elle et quels en sont les objectifs respectifs ?

3) Quelles sont les conditions d'admission des candidats à votre institution missiologique/théologique et spécifiquement à ses cycles de formation missiologique ?

4) Pour quelles opportunités d'emploi ces cycles de formation missiologique ont-ils été conçus ?

5) Quelles sont les raisons pour lesquelles votre institution missiologique/théologique a-t-elle décidé de réviser son curriculum de formation missiologique ?

6) Que signifie l'Agenda Africain 2063 ?

7) Selon vous, quelles sont les comportement, valeurs, croyances et visions du monde des Congolais qui devraient être transformés ?

   i) Comportement (ce qu'on fait) :

   j) Valeurs (les choix que l'on fait au sujet de ce qui est bon, bénéfique et meilleur) :

   k) Croyances (ce que l'on considère vrai et qui modèle nos choix et comportement) :

   l) Visions du monde (ce que l'on considère réel en face des questions ultimes de la réalité auxquelles la culture donne ses réponses) :

8) Pensez-vous que les institutions missiologiques protestantes en RD Congo devraient prendre part à la transformation de ces comportement, valeurs, croyances et visions du monde ? Si oui, pourquoi et comment ?

9) Quels seraient les indices attestant que les institutions missiologiques protestantes en RD Congo sont en train de prendre part active à ce processus de transformation ?

Questionnaire rempli de ___h___ à ___h___

FORMULAIRE DE REACTION « INSTRUMENT ET PROCESSUS »

(Veuillez compléter votre réponse au verso si l'espace s'avérait insuffisant)

1. Les directives pour le questionnaire de recherche ci-dessus sont-elles claires et faciles à comprendre ? Sinon, comment peuvent-elles être améliorées ?

2. Y avait-il des erreurs de saisie et de syntaxe que vous avez découvertes ? Si oui, lesquelles ?

3. Quelles ont été des sections difficiles dans ce questionnaire de recherche ? Pourquoi pensez-vous qu'elles ont été difficiles ?

4. Veuillez partager commentaires et suggestions susceptibles d'améliorer l'efficacité de ce questionnaire.

ANNEXURE N

QUESTIONNAIRE FIELD TEST (FOR RESPONDENT OUT OF THE SAMPLE)

Your name (optional): _____ Email (optional): _____

INSTRUCTIONS

Please take a moment to read the following instructions before starting to answer questions as part of the questionnaire field test. Please write down in the indicated place at the end of the questions, how long it took to complete the whole questionnaire. Thank you.

If there is no inconvenience, please write your name in the placeholder above; it will be confidential.

1) *Please answer the following nine questions based on your position and perspective and give answers as clearly as possible.*
2) *Please focus your answers on the research goal of* evaluating the contribution of Protestant missiological education to the realisation of the African Agenda 2063*.*
3) *Please complete the feedback form "Instrument and Process" (at the end of the document).*
4) *Please return to me before 10 June 2024, the questionnaire and form fully completed.*

Thank you for your valuable contribution to this study.

RESEARCH QUESTIONNAIRE

(For students of missiological/theological institutions)

This questionnaire is designed for my doctoral research, whose purpose is to *evaluate the contribution of Protestant missiological education in the DRC to the realisation of the African Agenda 2063*. Your identity will be kept confidential; except if, on your intentional written request, you want your name to appear in the thesis due to the relevance of your contribution.

1. Why do you study missiology rather than computer science, economics, politics, agriculture, physics, medicine and so forth?

2. If it was possible to review things today, which course of study would you choose? Please, explain why.

3. What job opportunities do you think a missiology degree provides access to?

4. What does the "African Agenda 2063" mean?

Questionnaire completed from ___ h ___ to ___ h ___

INSTRUMENT ET PROCESS FEEDBACK FORM

(Please complete your response at the back if the space is not sufficient)

1. Were research questionnaire instructions clear and easy to understand? If not, how could they be made clear and understandable?

2. Did you find typing and syntax mistakes? If yes, which one?

3. Which sections of this research questionnaire were tough? Why?

4. Please share any comments and suggestions to improve the questionnaire's effectiveness.

ANNEXURE O

PRE-TEST DU QUESTIONNAIRE (POUR L'INFORMATEUR HORS DE L'ECHANTILLON)

Votre nom (facultatif) : _____ *Email (facultatif) :* _____

INSTRUCTIONS

Veuillez prendre un temps de lire les instructions suivantes avant de commencer de répondre aux questions dans le cadre du pré-test du questionnaire. Veuillez aussi noter le temps consacré au questionnaire au lieu indiqué sur celui-ci (à la fin de toutes les questions). Merci d'avance.

S'il n'y a pas d'inconvénient, veuillez écrire votre nom à l'endroit réservé ci-dessus ; et il sera gardé confidentiel. Cette précaution d'écrire le nom aiderait à rassembler facilement les pages dans l'ordre voulu si jamais l'ordre de celles-ci était perturbé.

1) Veuillez répondre aux questions suivantes, numérotées de 1 à 9, en fonction de votre position et perspective. Veuillez donner des réponses aussi clairement que possible.
2) Veuillez focaliser vos réponses sur le but de la recherche, celle d'évaluer la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063.
3) Veuillez compléter le formulaire de réaction « Instrument et Processus » à la fin des questions.
4) Veuillez me retourner avant le 10 juin 2024 le questionnaire et le formulaire de réaction « Instrument et Processus » dûment remplis.

Merci pour votre contribution à cette étude.

QUESTIONNAIRE DE RECHERCHE

(Pour les étudiants des institutions missiologiques/théologiques)

Ce questionnaire est conçu pour une recherche doctorale dont le but est d'évaluer la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063. Votre identité sera gardée confidentielle ; sauf si, sur votre demande expresse, vous voulez que votre nom apparaisse dans le texte (la thèse) à cause de la pertinence de votre contribution.

1. Pour quelles raisons étudiez-vous la missiologie plutôt que l'informatique, l'économie, la science politique, agriculture, la physique, la médecine, etc. ?

2. Si c'était possible de revoir les choses aujourd'hui, quelle filière d'étude choisiriez-vous ? Veuillez s'il vous plaît expliquer pourquoi.

3. Selon vous, à quelles opportunités d'emploi un diplôme en missiologie peut-il donner l'accès ?

4. Que signifie « l'Agenda Africain 2063 » ?

Questionnaire rempli de ___h___ à ___h___

FORMULAIRE DE REACTION « INSTRUMENT ET PROCESSUS »

(Veuillez compléter votre réponse au verso si l'espace s'avérait insuffisant)

1. Les directives pour le questionnaire de recherche ci-dessus sont-elles claires et faciles à comprendre ? Sinon, comment peuvent-elles être améliorées ?

2. Y avait-il des erreurs de saisie et de syntaxe que vous avez découvertes ? Si oui, lesquelles ?

3. Quelles ont été des sections difficiles dans ce questionnaire de recherche ? Pourquoi pensez-vous qu'elles ont été difficiles ?

4. Veuillez partager commentaires et suggestions susceptibles d'améliorer l'efficacité de ce questionnaire.

ANNEXURE P

QUESTIONNAIRE FIELD TEST – LETTER TO THE EXPERT

Kinshasa, June 21, 2024

Dear Sir,

Thank you for agreeing willingly to serve as an independent expert for the field test of the questionnaire to be used in the empirical study I need to conduct as part of my doctoral thesis in theology (missiology). The study bears on Marketplace Missiology. The purpose of the study is to critically evaluate the contribution of Protestant missiological education in the DRC to the materialisation of the African Agenda 2063.

The research questions are the following:

1) How do Protestant missiological training programmes in the DRC corelate to the marketplace?
2) How does the prevailing Protestant missiological education in the DRC contribute to the change of national culture?

Enclosed is the questionnaire intended to be administered to research participants. I accordingly request you to review it and convey to me any of your remarks and comments on the following issues, and suggest any necessary adjustments:

1) The relevance of questions, that is, the likelihood that the questions in the questionnaire will
   provide valuable information/answers on the themes as they flow from the research questions, vital information/answers relating to the area of research and accurate information/answers, that is, honest and free from errors arising from ambiguous questions.
2) The wording of the directions in the questionnaire (are they understandable and clear?).
3) The relevance of details (are they sufficient?).
4) The length of the questionnaire.
5) The clarity in the wording of the questionnaire.
6) Any syntactic and typographic errors you will have discovered, and other details.

If you are available, please return any of your remarks and suggestions by 10 June 2024, to my email address (jonlemvo2011@gmail.com) or WhatsApp/contact number (+2438198222). Should you have any questions, please contact me at the same address e-mail or WhatsApp/contact number.

Thank you for your critical contribution to this study.

Rév. Joël MANANGA MANANGA

Doctoral student/North-West University

ANNEXURE Q

PRE-TEST DU QUESTIONNAIRE – LETTRE A L'EXPERT

Kinshasa, le 21/06/2024

Cher Monsieur,

Merci d'accepter de servir volontiers comme expert indépendant pour le pré-test du questionnaire à utiliser dans l'étude empirique que je voudrais conduire dans le cadre de ma thèse de doctorat en théologie (missiologie). Cette étude porte sur la Missiologie du Monde de Travail. Le but de l'étude est d'évaluer la contribution de l'éducation missiologique protestante en RD Congo à la matérialisation de l'Agenda Africain 2063.

Les questions de recherche sont les suivantes :

1) Comment les programmes de formation missiologique protestante en RD Congo sont-ils connectés avec le monde de travail ?
2) Comment l'éducation missiologique protestante prévalant en RD Congo contribue-t-elle au changement de la culture nationale ?

Je joins en annexe de la présente le questionnaire de recherche prêt à être administré aux participants à ladite recherche. Je vous demande de le critiquer et de me transmettre vos observations et commentaires utiles sur les points suivants et de proposer les ajustements nécessaires :

1) La pertinence des questions, c'est-à-dire la probabilité que les questions dans le questionnaire produiront des informations (réponses) valables concernant les thèmes particuliers de la recherche (tels qu'ils apparaissent dans les questions de recherche), des informations (réponses) vitales concernant le domaine de recherche, et des informations (réponses) exactes, c'est-à-dire honnêtes ou exemptes d'erreurs dues aux questions ambiguës.
2) La formulation des instructions dans le questionnaire (sont-elles compréhensibles ?).
3) La pertinence de détails (sont-ils suffisants ?).
4) La longueur du questionnaire.
5) La clarté dans la formulation de tout le questionnaire en général.
6) Les erreurs éventuelles de syntaxe et de saisie que vous aurez découvertes, et autres détails.

Si vous êtes disponible, veuillez me retourner vos observations et suggestions avant le 1er juillet 2024 à mon adresse e-mail ou mon numéro WhatsApp ci-après : jonlemvo2011@gmail.com ou +243819860222. Si vous avez des questions, veuillez me contacter aux mêmes adresse e-mail et numéro WhatsApp.

Merci pour votre contribution importante à cette étude qualitative.

Rév. Joël MANANGA MANANGA

Doctorant/North-West University

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