

**Enhancing Quality Training in African Independent Churches**  
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The president, vice president and the executive members World Conference of Associations of Theological Institutions (WOCATI), the Global coordinator World Council of Churches program on Ecumenical Theological Education (ETE), the local hosting committee, esteemed delegates ladies and gentlemen. We bring you greetings from OAIC head office in Nairobi.

**Introduction**

As we all know the theme of this conference is “Challenges and Promises of Quality Assurance in Theological Education: Multi-Contextual and Ecumenical Inquiries,” – the call to write on standards of quality assurance in Africa. A brief history of quality on education in Africa will be given followed by definition of accreditation and quality assurance.

The OAIC continental office is located in Nairobi, Kenya and issues of quality assurance and standards of education must subscribe to the Ministry of Education of the hosting country, as the accrediting agent. Hence, the presentation will briefly discuss the policies of standards of quality assurance by the Ministry of Education in Kenya.

The presentation will then attempt to discuss theological training in African Instituted Churches by the umbrella body Organization of African Instituted Churches. A brief on OAIC and Africa Independent churches will be given to introduce the constituency of the presentation.

It will then delve on historical training in AICs and discuss an individual AIC example trying to show what was perceived as the benchmarks of quality assurance.

A background of OAIC theology training will be given chronologically beginning with TEE, the curriculum model and the recent plan to develop guidelines and the need for reviewing and launching a new curriculum. This in it self is a move towards accreditation and for measuring quality in AICs training programmes. It will discuss ‘founding visions’ a model developed by OAIC for articulating or doing AIC theology.

The presentation will sample standards of quality from one AIC training programme in Kenya affiliated to OAIC and from a full fledged AIC seminary and college in Ghana.

Finally, the presentation will give a conclusion or is it a way forward.

**A brief history of quality assurance in Africa**

Early Tertiary education in Africa was began by the colonial masters. In fact there are some universities in Africa, South of the Sahara, that are over 70 years old. As we will find a little later formal schooling system in Kenya was established by 1927. The universities were affiliated to western universities, thus, ensuring quality education.

Many post-independent African Governments have stressed the need for quality education. This has brought to the fore the establishment of Accreditation institutions that ensure that tertiary institutions delivers quality curricula. In some countries, like Ghana Nigeria and

Kenya to mention but a few, non-accredited tertiary institutions are closed down (where corruption no longer rule, the rulers).

In Ghana, for instance, even accredited institutions are requested to be affiliated to Chartered institutions for a mentorship till they are considered for Charter status. Mentoring may be at the individual or institutional level. At the individual level, the young academic staff or a newly appointed vice-chancellor may opt to be mentored by a senior academic or vice-chancellor, respectively who serves as a role model to the mentored. At the institutional level, a new university may elect to be mentored by an older and more experienced university in the development and operation of its structures.<sup>1</sup>

However, out of fifty-three African countries, only seventeen had set up national quality assurance agencies, by 2008, and many depend on different levels of internal institutional quality assurance practices. Hence, all countries in Africa have a system for quality assurance. Each of these countries has a national quality assurance agency with the responsibility to coordinate quality assurance activities in their respective countries. Nigeria has the National Universities Commission; South Africa, the Higher Education Quality Committee of the Council of Higher Education (CHE); Kenya, the Commission for Higher Education (CHE); Tanzania, the Tanzania Commission for Universities; and Ghana, the National Accreditation Board. Each of these agencies is set up by law and they are fully functional.<sup>2</sup>

Regarding Theological Education, the efforts of ACTEA to set standards and the rush to be accredited are an indication that Theological Educators in Africa cherish high standards of quality assurance.

I believe most of us gathered here from Africa know about Accrediting Council for Theological education in Africa (ACTEA). For ACTEA standards and procedures for accreditation at secondary level, include the following:

1. Administration
2. Teaching staff
3. Facilities
4. Educational programmes
5. And students<sup>3</sup>

Accreditation is a process of self-study and external quality review used in higher education to scrutinize an institution and/or its programmes for quality standards and need for quality improvement. The process is designed to determine whether or not an institution has met or exceeded the published standards (set by an external body such as a government, national quality assurance agency, or a professional association) for accreditation, and whether it is achieving its mission and stated purpose. The process usually includes a self-evaluation, peer review and a site visit. Success results in the accreditation of a programme or an institution.<sup>4</sup>

It is clear here that whenever an institution embarks on accreditation demands for quality start to indicate. Then what is quality assurance?

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<sup>1</sup> “Quality Assurance Practices in Higher Education in Africa: Selected case studies of African countries with higher education quality assurance agencies”, [http://african.aau.org/userfiles/file/Quality\\_Assurance\\_Practices\\_in\\_Higher\\_Education\\_in\\_Africa.pdf](http://african.aau.org/userfiles/file/Quality_Assurance_Practices_in_Higher_Education_in_Africa.pdf) 29/06/2011

<sup>2</sup> “Quality Assurance Practices in Higher Education in Africa: Selected case studies of African countries with higher education quality assurance agencies”, 29/06/2011

<sup>3</sup> Accrediting Council for Theological Education in Africa: Standards and Procedures for Accreditation at Post-Secondary Level, [http://www.theoledafrica.org/actea/Standards/PostSecondary\\_EN.pdf](http://www.theoledafrica.org/actea/Standards/PostSecondary_EN.pdf) 20/06/2011

<sup>4</sup> “Quality Assurance Practices in Higher Education in Africa”, 29/06/2011

Quality assurance is a planned and systematic review process of an institution or programme to determine whether or not acceptable standards of education, scholarship and infrastructure are being met, maintained and enhanced. A tertiary institution is only as good as the quality of its teaching staff – they are the heart of the institution that produces its graduates, its research products and its service to the institution, community and nation.<sup>5</sup>

### **Categories of quality assurance**

Quality is a multi-dimensional concept, with no commonly accepted definition but generally measuring the level of realization of set standards or targets.<sup>6</sup>

Quality assurance can be either external or internal process.

External quality assurance refers to the review by an agency (e. g. a national quality assurance agency) or body (e.g. a professional body), which evaluates the operations of a university (institutional) or of its programmes to ascertain the level of compliance with set minimum standards. External quality assurance is mainly carried out through the instrumentality of accreditation and involves as mentioned earlier (in accreditation), self-study, peer review and reporting system.

Internal quality assurance, on the other hand, refers to internal policies and mechanisms of a university (institution) or programme for ensuring that it is fulfilling its purposes as well as the standards that apply to higher education in general or to profession or discipline, in particular.<sup>7</sup>

### **Quality Assurance and Standards of Education in Kenya**

The quality assurance and standards in education in Kenya, is a function of the Directorate of Quality Assurance and Standards which is the professional arm of Ministry of Education. Though there existed a supervisory system during the colonial period on the formal schooling system which was established by 1927, the modern Inspectorate in independent Kenya was initiated through the recommendations of the Kenya Education Commission of 1964. The Directorate was set up over 30 years ago.

The Ministry of Education Kenya is mandated to provide quality assurance and standards services to all education and training institutions, with the sole mission to establish, maintain and improve educational standards.

The objectives of the Directorate are as follows:

1. Regular reporting to the Ministry of Education on the general quality of education in Kenya.
2. Monitor the performance of teachers and educational institutions in accordance with all-round standard performance indicators.
3. Ensure the equitable distribution of tutors by working out the curriculum based establishment.
4. Carry out regular and full panel quality assurance and standards assessment of all education institutions.

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<sup>5</sup> “Quality Assurance Practices in Higher Education in Africa”, 29/06/2011

<sup>6</sup> “Quality Assurance Practices in Higher Education in Africa”, 29/06/2011

<sup>7</sup> “Quality Assurance Practices in Higher Education in Africa”, 29/06/2011

5. Advise on the provision of proper and adequate facilities in all educational institutions.
6. Ensure that appropriate curriculum is operational in institutions.
7. Organize and administer co-curricular activities with a view to developing an all-round person.<sup>8</sup>

### **Organization of African Instituted Churches**

The Organization of African Instituted Churches (OAIC) is an association of AICs that was founded in Cairo in 1978.<sup>9</sup> The International Headquarters of the OAIC is located in Nairobi, Kenya. It works in seven African Regions: East Africa, Southern Africa, Madagascar, the Democratic Republic of Congo, West Africa Francophone, West Africa Anglophone and Nigeria. These Regions are represented on the governing body, the General Assembly, and on the Executive Committee, which meets annually. At country level, OAIC works through Chapters.

### **OAIC Vision and Mission**

The OAIC vision is:

The people of God who are:

- ◆ building on their African cultures and values
- ◆ transformed by the Good News of Jesus Christ
- ◆ blessed by the Spirit of God

so they can create an abundant life in community for their children and the world.

From a theological perspective, this vision highlights:

- ◆ a positive valuation and critique of African culture as the inescapable, God-given, historical context for the reception and interpretation of the Gospel, and the creation of the original AIC theologies (known in OAIC as ‘the Founding Visions’)
- ◆ the power of the gospel to continuously transform people, theologies, and churches so that the challenge of the gospel remains fresh and focused on contemporary realities
- ◆ an understanding of church as *movement* – of the people of God called by Him and empowered by His Spirit to undertake new initiatives in mission, and especially to:
  - the building of *ubuntu* (i.e., *shalom*), a humane society without poverty, exploitation, or disease
  - the articulation and communication both within Africa and globally of this AIC vision of the human community under God.

### **OAIC Mission**

The OAIC works to bring Africa Instituted Churches together in fellowship, and to equip and enable them to preach the Good News of Jesus Christ in word and deed.

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<sup>8</sup>Ministry of Education, ‘Quality Education for Development’ “Quality Assurance and Standards”  
<http://www.education.go.ke/ShowPage.aspx?department=5&id=260> 20/06/2011

<sup>9</sup> The terms African Independent Churches and African Instituted Churches are used interchangeably within this article. Other common terms are African Initiated Churches, and African Indigenous Churches.

## African Independent Churches

The terms African Independent or African Instituted Churches (AICs) are used for a large number of heterogeneous faith communities across Sub-Saharan Africa. The OAIC understands an AIC as a church that acknowledges Jesus Christ as Lord, and which has either separated by secession from a mission church or an existing African independent church, or has been founded as an independent entity under African initiative and leadership. The first AICs were formed as popular Christian movements to preach the Gospel and to protect African values and forms of society against the impact of colonialism, and negative and overly restrictive aspects of the missionary-founded churches. They saw their churches as forerunners of a new, reformed, and more humane form of society that was both African and Christian, and would replace the colonialism that had deprived African people of their initiative, freedom, and sense of self-worth. Recent estimates put the total number of members of these churches at 55 – 60 million across the continent.<sup>10</sup>

The categories of AICs are as follows:

- ‘African’, ‘Ethiopian’, ‘Independent’ – churches that sought as a divine mandate the removal of colonial government or missionary control of the churches – (hence they are regarded frequently by historians as being part of the African nationalist movement.).
- ‘Spiritual’, ‘Aladura’, ‘Zionist’, ‘Apostolic’, ‘Roho’, ‘Akurinu’ – churches close to African culture and inspired by the gifts and power of the Holy Spirit, often also following strict laws of ritual purity.
- African Pentecostal – indigenous Pentecostal churches placing a high value on African culture.
- Prayer and prophetic – great emphasis on prayer and predictive prophecy.

## Historical Methods of Training in African Independent Churches

In discussions and interactions with leaders and elders of African Independent Churches it is clear that there is a great deal of similarity between the spirituality so evident among them and what is taught about Christian faith.

In the African Independent Churches the act of worship and faith required of most to be seen and perceived within the context. Leaders therefore needed to be trained, through learning how to use traditional stories, proverbs and rituals.

There was no formal (in the perception of outsiders as for AICs there was no distinction between **formal and non-formal) method of training.**

The first method through which training was done in AICs and even in some up to the present is **apprenticeship/mentorship.**

In this method the leader of the church automatically becomes the tutor or trainer of the personnel. Although, there was no understanding how such a leader got trained it is obvious that it was through oral tradition method which at its best required listening and doing. In this method knowledge is handed down by word and not by documents or reference books.

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<sup>10</sup> Slightly modified from D. B. Barrett's definition, in *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements*, Nairobi: Oxford University Press, 1968, p. 50.

The other method of training was by **occasional meetings-cum-seminars** which were arranged for any person, who demonstrated mastery in mass communication and acceptance by the congregation. In this understanding charisma was preferred more as a qualification for training. For example someone who was well versed in mastery of traditional stories and proverbs was qualified for leadership and preaching. Such a person could use the many stories and proverbs to illustrate the Bible text which one had chosen to preach about in order to bring the point home.

In some AICs, training is done through **weekly sessions** on a given course/subject and the candidates are given certificates of participation after successful completion. For example stewardship is picked as a course to be done for a week of candidate's facilitator/tutor learning contact and at the end of the contact period they receive certificates for that course. Recently, some AICs have adopted distance learning where a tailor-made curriculum is developed and used to train personnel.

The AICs did not have institutions of theological training to train their personnel and even those that were willing to train in institutions sponsored by mission churches were not allowed by those churches owing to rivalry of secession.

Secondly, the clergy of these churches were involved in other employment as a way of support for the ministry, which denied them to train formally even if a chance for such arose. To the AIC personnel engaging in business as mission was the order of the ministry, and they objected to the notion of being referred to as part-time clergy.

### **Quality in AIC Training**

Let us consider quality in AIC historical training.

According to a bishop of African Independent Pentecostal Church of Africa (AIPCA), which was founded in 1920s during the Gikuyu nationalist movements in central Kenya, quality was attuned to the experience of the leader responsible in offering tutelage.<sup>11</sup> The bishop would talk big about the fact that he was trained by one of the most experienced archbishop of the church and such translates that he received quality tutelage. Interestingly, when you prod further to know how the setting of training was done, he is quick to say such things like, you know I was carrying the leaders (tutors) bag or I was serving him in this or the other way.

Consequently, an individual leader becomes the reference point for quality. As Paul would say, "I am a Jew, born in Tarsus of Cilicia, but brought up in this city. Under **Gamaliel** I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today" (Acts 22: 3). Just what is in the name as emphasized **Gamaliel**?

Bishop Kigunda however, recalls that the founders of the church were seeing quality training in the then existing theological institutions sponsored by mission churches. Hence, around 1932 the elders sought for training of the church ministers in an Anglican theological college in Mombasa. The request was not granted by the church probably as a result of mass exodus of people from the church to form the AIPCA.

When in 1932 this request was not successful, the elders approached Bishop Daniel Alexander William, a South African of Mauritian origin, and asked him through James Beuttah to come and train their ministers. Daniel Alexander William had been consecrated

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<sup>11</sup> Rt. Rev. Francis Kigunda date of birth 1950 Kirinyaga (Bishop of AIPCA Kirinyaga Diocese 1982 – )

bishop on 11<sup>th</sup> September 1927 by Bishop George Alexander Mcguire, from Antigua, who was Primate in America and Patriarch in the world of the African Orthodox Church.<sup>12</sup>

### **Background to OAIC Theology Training**

The OAIC has been running a **Theological Education by Extension (TEE)** programme since 1980, on an **informal and Freirean model**. This was done by developing a method of lower-level contextual TEE, which lacked a formal curriculum and was learner-led<sup>13</sup> From the mid 1990s attempts were made to renew the programme by introducing a curriculum that could be accredited by a local university, but the process was never completed. The curriculum that was designed takes twelve weeks spread in a period of twelve months. The major modules are: Biblical theology, historical theology, dogmatics and pastoral/practical theology.

While, the above was taking place there was a concern that what had been proposed as theological content of the new programme was not AIC theology, but rather a somewhat contextualized form of Western ecumenical (predominantly evangelical) theology. In an attempt to finding an appropriate method and material to train theology in AIC's, a concept paper was developed in 2004/5 for the then OAIC Theological Education by Extension Department which changed to OAIC Department of Theology and lately to Programme for Theology and Ministerial Formation.

The concept paper heralded OAIC to discover and pursue the great need to develop an **appropriate theological education for AICs**, to enable them serve the masses effectively.

The AICs are practicing ministry in an environment that is saturated with multiple theologies disseminated through the media and any available means of communication. In such setting AICs are faced by the challenge of external influence on one hand, and on the other hand the opportunity of harnessing their potential of technological advancement. The AICs may not succeed well in the ministry without an appropriate process of theological education training. They have to be ready to deal with issues of disease, HIV/AIDS, violence, generational, gender relations, hunger, environment, unemployment, youth, youth militia, drugs and young population.<sup>14</sup>

In such environment the AICs need to practice theology that meets with the needs of people in this life and life hereafter. Theology as practice and not intellectual structure, "Now that you know these things, you will be blessed if you do them" John 13: 17.

### **Articulating African Independent Church theologies**

As training continued in several churches (in East Africa) through TEE methodology and by using the curriculum developed in 1990s, questions arose on whether articulation of AIC theologies was feasible.

AIC theology is essentially oral. It is found 'embedded in songs, stories, forms of worship, dance, church uniforms, flags and names; in laws of purity, concepts of evil, and the practice of exorcism; in uniforms, traditions, and narratives of preaching and prayer; in dream

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<sup>12</sup> Carl G. Rosberg Jnr & John Nottingham, *The Myth of Mau Mau Nationalism in Kenya*, East African Publishing House, Nairobi 1966; p. 142.

<sup>13</sup> Agustin & Rosario Batlle, *Theological Education by Extension: A Guide for Workers in Developing Countries*, Nairobi: Uzima Press, 1983, p.18.

<sup>14</sup> Concept paper on Appropriate Training Process on Theological Education for African Independent Churches.

interpretations and prophecies and in understandings of healing and salvation.<sup>15</sup> The message carried by these means and practices forms what OAIC call the ‘founding visions’ – that is, the AIC original founding visions, created during long process of reflection on the biblical texts, and on their concrete historical experiences, in order to make sense of God’s work in the world at a time of often intense conflict with the realities of colonial oppression. However, these visions have rarely been fully articulated so that they are accessible to academic analysis. For this reason the original and deeply Christian faith of the AICs remains unappreciated by the world at large.

Though the original TEE model had the articulation of AIC theology as one of its goals this rarely happened. Moreover, it recognized that if AICs are awakened from an oral unconscious memory of their being, then surely, the product would figure their theology. ‘Unconscious’ here refers to the AICs’ tendency of doing theology orally and in praxis, but lacking the ability of theorizing the same and putting it in print. Furthermore, the Battles are not said to have been experts in AIC theology, but their approach allowed the grassroots people to state their own needs which determined what course needed to be taught.<sup>16</sup>

The reasons for this were various. First, in the 1970s and 80s AICs expressed a strong and understandable need for acceptance by other churches. This meant that many AICs and AIC students experienced a powerful underlying pressure from non-AIC to acquire a ‘correct’ theology, either ecumenical or evangelical, but at all events a theology with strong western presuppositions, epistemology and biases. Some funding of OAIC/TEE was actually tied to the promotion of particular western theological stances. In this way, OAIC/TEE students sometimes internalized a split theological position; partly western, partly African, with no proper engagement between the western tradition (that of the ‘uppers’ North) and the African (that of the ‘lowers’ South).<sup>17</sup> At times this mental and psychological split had led to a form of deceit and dishonesty, in which AICs and individuals actually and consciously mould themselves on external models, usually from Europe or North America, and lose the ability to engage effectively with their Christian tradition and the grassroots members of their congregations. Moreover, AIC members enter non-AIC colleges as members of what are essentially Christian *movements* and have come out as leaders of Christian *institutions*.

Secondly, the TOTs selected for training by OAIC had already undergone a theological formation in non-AIC bible and theological colleges that was fundamentally unsympathetic to the project of ‘doing’ theology from within an African world-view. They could not adjust easily to articulating such a theology without special training and OAIC did not offer such training. Because AIC theologies are essentially oral, the process of articulation first requires documentation.

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<sup>15</sup> Timothy John Padwick, “Spirit, Desire and the World: Roho Churches of Western Kenya in the Era of Globalization”, PhD Thesis, University of Birmingham, 2003, p. 36.

<sup>16</sup> Rev. John Gichimu, *An Analysis of Theological Education by Extension of Organization of African Instituted Churches in Kenya*, not published 2003; p.37.

<sup>17</sup> Robert Chambers, “Norths, and Souths, uppers and lowers, teachers and learners”, <http://www.norrag.org/issues/article/642/en/norths-and-souths-uppers-and-lowers-teachers-and-learners.html> 13/06/2011

## Pursuing the Vision

In 2006 workshops were held in Nairobi Kenya and Iganga Uganda respectively with an agenda to enable AIC leaders and workers to learn how to articulate, and to own, the founding visions of their own churches.

Participants were drawn from three groups: church leaders, trained theologians and in development projects.

The objectives of the workshop were to give participants tools to recover, understand and write down the visions. The second process (re-envisioning) was to look at recent changes in African society which challenge the values of AIC visions. In this way we hoped that AIC leaders would become conscious of some of the theological and ideological forces around them, and would be able to reflect on whether the founding visions needed to be adapted in order to communicate the gospel to contemporary society.

In this re-envisioning process we hoped that the AIC leaders would learn to draw on the strengths of the founding visions while correcting and revising whatever in the original vision hinders our communication of the gospel today. We hoped that this re-envisioning process would provide the foundation for the future writing of theologies of our churches.<sup>18</sup>

The strategic framework for OAIC, *Visions for a Better World: 2009-2013*, identifies the following broad objectives for the OAIC Programme for Theology among others:

1. Strengthen the OAIC Programme for Theology to become an effective tool for policy development and implementation.
2. Facilitate the articulation, communication, and renewal of AIC founding visions and the development of AIC theologies.
4. Sharpen and re-focus OAIC distance education methodology and practice.
5. Facilitate the strategic growth of AIC theological institutions.<sup>19</sup>

It is in this context that the OAIC in 2009 called together a consultation to deliberate on appropriate training process on theological education for African Independent Churches. The goal of the consultation being to advise the OAIC International Secretariat on the key directions that the OAIC Programme for Theology should be taking over the next five years. To do this, the consultation's objectives were:

1. Clarification of approaches and methodologies to be used in articulating / doing AIC theology (the Founding Visions).
2. Identification of preferred methodologies for theological education for AICs:
  - Development of an OAIC Theological Training Institute at Postgraduate level
  - Distance Education
  - Lower level Theological Education by Extension
  - Support of AIC residential and non-residential Theological institutions
  - Facilitation of staff and AIC students at non-AIC residential theological institutions.
3. Develop guidelines & plan of action for reviewing and launching a new curriculum.

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<sup>18</sup> OAIC Report on, Pursuing the Vision: Articulating AIC Beliefs and Values in the 21<sup>st</sup> Century, 2007.

<sup>19</sup> OAIC Strategic Framework 2009 – 2013, p.29

4. Develop guidelines and criteria for building country / regional / international resource teams which will be responsible for
  - Overseeing the training Programme at country levels.
  - Representing OAIC in theological fora including ecumenical dialogues
5. Plan for the future development of modules in distance education (TEE) with accompanying training manuals.<sup>20</sup>

To bolster the first objective of the 2009 consultation, OAIC West Africa (Nigeria and Ghana) held a theological writers workshop on documenting AIC theologies in Ghana in 2010. The South Africa region workshop will be held this year (2011).

Moreover, (on the third objective of the consultation) OAIC has planned to hold a Workshop on curriculum review to enhance quality training in African Independent Churches.

The objectives for the workshop will be as follows:

- a. To strategize on how to offer quality training to AIC leaders.
- b. To review & develop a curriculum for theology training in AIC's.
- c. Put mechanism in place for accreditation of the developed curriculum.

## **Experiences of OAIC and AICs Training Initiatives**

### **Theological Education by Extension**

The OAIC/TEE marks of quality were established in the three months training that was done at the headquarters of OAIC in Nairobi.

Some AIC members from other African regions who had already received theological or biblical training were invited to Nairobi for periods of three months to study the Kenyan model, learn its educational philosophy and methodology, write a TEE text and translate it in their mother tongue, and to plan for the introduction of the programme back in their respective countries. They became TOTs – Trainers of Trainers. In this way – and on minimal budget – OAIC/TEE was introduced into Uganda, Tanzania, Ghana, Nigeria, Cameroon, Madagascar, DRC, South Africa and Botswana.

The content of the course included the following:

- TEE, what it is and how it works. This gives the history of TEE, the context and work methods.
- Writing to be understood. Gives introduction, understands audience, simplified expressions, conciseness and objectives of writing.
- Seminar leader or enabler. It gives the seminar leaders' profile and role.
- Communication and group dynamics. This discusses various ways of communication in relation to group.
- And TEE and self evaluation.<sup>21</sup> Methods and objectives of self-evaluation, advantages and consultancy.

OAIC theology programme supported centres of learning with mini libraries and kerosene lamps for usage to study at night.

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<sup>20</sup> Slightly modified from Report on OAIC International Theological Consultation

<sup>21</sup> Ibid, Augustine and Rosario pgs v – viii.

Thorough observation of the above sustains the assumption that those that went through the training as Trainers of Trainers (TOTs) would give quality training at that level.

### **A Case Study of African Independent Pentecostal Churches of Africa (AIPCA)**

The origins and development of the AIPCA are closely linked up with the nationalist movements that flourished among the Gikuyu especially from 1921. These developments were part of the wider political reaction among the people of Kenya which was in response to the intensification of various colonialist vexations especially between 1915 and 1921. Similar manifestations were taking place in Western Kenya, as is evidenced by the formation of the Kavirondo Tax Payers' Welfare Association, and later, in the 1940s, that of the Young Buu Association in the Tana River district.<sup>22</sup>

A.I.P.C.A Theological College was started in 2008 to provide world class training for clergy and church leaders in African Independent Pentecostal Church of Africa and other like-minded organizations. Since its inception, it has attracted a group of 50 clergy with 17 of these graduating with a diploma in Bible and Theology. Our mode of training is run in Modules. Each module has four core courses. For one to graduate, they have to cover 7 modules spread over two years.

How are we ensuring that we maintain standards of quality assurance in A.I.P.C.A Theological College? We do this at four levels:

#### a. Students' recruitment process

For one to qualify to join our institution, first priority is given to those already in a leadership role. We specifically ask for a minimum of 3-year ministry experience. In addition, individuals are accepted upon recommendation of their local parish or diocese. As a result, only tested candidates find their way to our institution.

#### b. Content and teaching methodologies

Our curriculum compares favorably with that of other institutions offering similar credentials. We did engage a consultant to write our curriculum to ensure that we are consistent with all the necessary requirements. We do also conduct classroom lecturers, sit-in examinations and field projects for each course taught. This ensures that a student relates knowledge with ministry needs found on the ground. Lastly, every student is required to write a project before they graduate.

#### c. Lecturers

Lecturers form a central part of our program. For this reason, we intentional recruit from different denominations, and institutions of learning. We do insist that only those from institutions recognized by the Commission for Higher Education (CHE) are eligible to render their services with us. We also assign mentors to walk with our students.

#### d. Environment

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<sup>22</sup> Okaro – Kojwang, K.M “Origins and Establishment of the Kavirondo Tax Payers’ Welfare Association” Chapter 6, Ngano. McIntosh B.G, East Africa Publishing House, Nairobi, 1969, P.P 163-164.

Our learning environment is a big priority. We expose our students to a relaxed and serene environment. This provides an opportunity for the students to interact with others but have time for personal reflection.

## Conclusion

Theological training is more than transmission of information. It is a creation of a new worldview. We hope that as the spiritual leaders engage in such a process, the impact would be felt in the wider society.

## **Good News Theological College & Seminary, Accra, Ghana**

The Good News Theological College and Seminary is an institution that was founded in 1971 to provide theological and ministerial training primarily for leaders and members of African Independent Churches. Missionaries from the Mennonite Mission Network, leaders of AICs in Ghana, and some scholars and pastors of mainline western founded churches collaborated to establish the seminary, which was previously known as Good News Training Institute.

The Good News Theological College and Seminary began by offering certificates in Pastoral leadership but today it offers a two-year Diploma in Pastoral Ministry and a four-year Bachelor of Theology programmes. These two programmes have been accredited by the National Accreditation Board of the Ministry of Education of the Republic of Ghana. Majority of the lectures are either leaders or members of AICs. In fact the minimum academic requirement for lecturers of the College and Seminary is a Master of Arts degree or its equivalence in a researchable subject. The seminary publishes a periodic academic journal, called, *Journal of African Instituted Church Theology*.

The accreditation of the College and Seminary and her programmes are indications of the high standard of education among AICs. In this regard Good News Theological College and Seminary is affiliated to the Akrofi-Christaller Institute of Theology, Mission and Culture, a reputable educational institution that places high premium on educational standards. AICs are proud of the Good News Theological College and Seminary for being able to go through the rigorous academic and quality assurance requirements of a national accreditation board and be accredited.

## **Conclusion**

The African Instituted Churches process of training has moved from non-formal training though observed as formal internally. There may not have been awards in print in the former but now it is a requirement to a candidate who has undergone training (for the individual and for the church). The requirements of governments from church institutions seeking for accreditation (as in many countries in Africa accreditation is done by government) commensurate with meeting standards of quality assurance.

Consequently, the direction taken by OAIC to enhance quality training in AICs demands that policies to safeguard quality are developed and observed. It is for this noble purpose that the OAIC has endeavoured to accompany the AICs to realise appropriate and quality training.

A journey of hope though bumpy will never tire one determined to reach the destination. Those that have travelled ahead on the journey are worthy to give support and advice in the space as this one created by WOCATI in this conference (sharing).

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