



Transformational Development: Part 1

- 1 A NOTE FROM THE EDITOR
YALIN XIN, WCIDJ SENIOR EDITOR
- 5 CURRICULUM FOR ECONOMIC TRANSFORMATION
DAVID S. LIM
- 19 LA PARTICIPATION CITOYENNE DANS LES POLITIQUES
PUBLIQUES LOCALES DES PRINCIPALES VILLES DU NORD-
CAMEROUN: UN IMPÉRATIF EN MATIÈRE DE LUTTE CONTRE
LA PAUVRETÉ
GUSTAVE GAYE
- 29 TRANSFORMATIONAL DEVELOPMENT AMONG WOMEN WITH
DISABILITIES IN SIERRA LEONE, WEST AFRICA
KIM KARGBO
- 33 CONTEXTUAL SCRIPTURE ENGAGEMENT AND
TRANSCULTURAL MINISTRY
C. RENÉ PADILLA
- 39 FAITH AND LIFE: A PAULINE PERSPECTIVE ON THE
INTEGRATION OF FAITH AND EVERYDAY LIFE
CORNELIU CONSTANTINEANU
- 47 INTEGRATION IN PROGRAM MANAGEMENT
KEVIN W. MANNOIA

FALL 2013

William Carey International Development Journal
Published by William Carey International University
www.wciujournal.org • editor@wciujournal.org

A Note from the Editor

Our current issue features “transformational development” — a concept that evolved from the earlier notion of holistic development or cross-cultural ministry in the 1970s, and has been widely used among Christian (development) circles, though it often encompasses somewhat nuanced field of change. We seek to provide a platform for engaged review and discussion based on studies and reflections from the global community, to inform one other, and to broaden our understanding, through which, hopefully, a shared conceptual framework may eventually surface. A heated dialogue is already underway in our blog revolving around “What Is Transformational Development?” Many readers may be aware of Bryant Myers’ book, *Walking with the Poor: Principles and Practices of Transformational Development*, which provides insightful perspectives that help illuminate the concept. He sets some signposts for transformational development as “seeking positive change in the whole of human life materially, socially, psychologically and spiritually” (2011, 3), a journey with God involving all “those who are on it” (16). He articulates the two goals of transformational development as “changed people and just and peace-

ful relationships” (17), and identifies, as essential in transformational development, the rediscovery of “human dignity and identity” and right relationship with God, self, community, those who are “other,” and the creation (180).

On WCIU’s website (www.wciu.edu) we recognize that “the roots of human problems lie deep within socio-cultural, socio-economic and political systems, and science and technology systems.” To address these root problems effectively, one needs to “understand these systems, to identify the roots of pervasive problems associated with human need (economic, political, cultural, mental, emotional, physical, social, and spiritual).” We also affirm development as a dynamic process of change and growth, and is most transformative when generated from within a socio-cultural system. “Development that aims at transforming societies provides not only options and resources for physical and social betterment, but also hope and answers for spiritual questions and needs. Only through such development practices can lasting change be achieved.” The Hebrew concept of Shalom, right relationship with God,

Yalin Xin is Associate Professor of Intercultural Studies at William Carey International University, Research Fellow with the Center for the Study of World Christian Revitalization Movements and Senior Editor for William Carey International Development Journal.

with other humans, and with God's creation, is foundational to transformational development as we explore the various aspects of it surfacing in local contexts across the globe.

This topic has obviously generated a lot of interests from scholars and practitioners. I would like to thank all the authors whose works have (or have not) been selected for publication. Because of the amount of quality submissions for this issue we have received, we have decided to devote two issues, the current Fall 2013 Issue, and Winter 2014 Issue, to the same topic of transformational development. For this issue, Transformational Development, Part 1, we are publishing six articles including our first article in French. These include research done in various domains of human development, case studies, and biblical reflection.

- "Curriculum for Economic Transformation" by David Lim.
- "Integration in Program Development" by Kevin Mannoia.
- "Local Public Policies and Citizen Participation in the Major Cities of North Cameroon: A Concern in the Fight

against Poverty" by Gustave Gaye (article is in French with an English abstract).

- "Transformational Development among Women with Disabilities in Sierra Leone" by Kim Kargbo.
- "Faith and Life: A Pauline Perspective on the Integration of Faith and Everyday Life" by Corneliu Constantineanu (from Beth Snodderly's forthcoming book, *First the Kingdom: Global Voices on Global Missions*).
- "Contextual Scripture Engagement and Transcultural Ministry" by Rene Padilla (from Beth Snodderly's book, *First the Kingdom: Global Voices on Global Missions*).

You can download the full issue here or click one of the links above to read each article individually.

I invite you to join the dialogue, discussion, and debate through commenting on the articles and blog postings, and sharing insights to your own social networks.

WILLIAM CAREY

International Development Journal

**Senior Editor**

Yalin Xin

Managing Editor

Heather Holt

Editorial Committee:

Bill Bjoraker, Ph.D
Moussa Bongoyok, Ph.D
James Butare, Ph.D
Peter Im, Ph.D
Beth Snodderly, Ph.D
Clara Cheng, Ph.D
Greg Parsons, Ph.D
Joel Hamme

Cover Design

Amanda Valloza-Hlavaty

Journal Information:

William Carey International Development
Journal (ISSN # 2162-2817)

Copyright © 2012 WCIU
All rights reserved

*William Carey International Development
Journal* was established in 2011 to pro-
vide a place for scholarly communication
and publishing for its students, faculty
and constituents.

Subscription Information

Published quarterly by
William Carey International University

All articles are available online free of
charge at www.wciujournal.org/journal.

Print copies are available for purchase
www.wciujournal.org/journal.

Opinions expressed in the *WCIDJ* are
those of the authors and not necessarily
those of William Carey International
University.

William Carey International University • 1539 E. Howard Street • Pasadena CA 91104
editor@wciujournal.org • www.wciujournal.org

Curriculum for Economic Transformation¹

DAVID S. LIM

Editor's note: This paper was peer reviewed by an expert in this field. For more information on our peer-review policy, see: www.wciujournal.org/submit.

Economic transformation (ET) is perhaps the most important aspect of societal transformation (ST), given the fact that the market dominates the agenda of our globalized world today. This was popularized by Francis Fukuyama's book *The End of History and the Last Man* (1992) that built on his essay "The End of History?" (1989), which asserted that capitalism in liberal democracies is the "ultimate" global ideal henceforth. Yet poverty has persisted if not increased, and the gap between the rich and the poor regionally and globally has continued to widen. What is the biblical vision and mission for the economic order in local communities, in national plans and among nations?

As those involved in Christian higher education (CHE), we are called to equip leaders who can lead the church in fulfilling the "cultural mandate" of *missio dei*, based on our biblical theology and Christian worldview. This paper seeks to describe the framework and curriculum by which CHE institu-

tions can best equip our students to bring about "economic transformation" (ET).

This paper assumes that we are already convinced that the Bible teaches very clearly that God desires "social and economic justice," especially for the poor and oppressed, who are called "the poor" in the Bible.² The issue addressed here is no longer why we should be concerned, but how we can institutionalize this concern most appropriately in the curriculum so that our students and graduates are best equipped to communicate and implement this concern in our globalized world, especially in contexts characterized by mass poverty and social injustice.

This work also assumes that we affirm the importance and necessity of evangelism and discipleship in the holistic approach to any transformational ministry.³ Yet we have to teach on how to evangelize with utmost care, lest we either produce "rice Christians" (i.e., converts who disappear once our help is stopped) or get accused of using our work of compassion and justice as self-serving (i.e., our aid to the poor serve as "baits" to get them hooked to our religion).

Dr. David S. Lim is the chair of the Preparation Committee and national coordinator of Lausanne Philippines. He is also the Exec. Trustee/CEO of ASDECS (the Asian School of Development and Cross-Cultural Studies).

With these assumptions, this paper proposes a curriculum for effecting ET, specifically its objectives, content and pedagogy, along with its implications for institutional change to maximize its effectivity. How can CHE effectively equip our students to do effective works of compassion and justice in the various contexts today? The problems of the poor are rooted in educational and economic deficits. People who are illiterate and poor are locked out of the global economy, so the challenge for CHE is very basic: Can we really produce more graduates who can lead and manage ET ministries that will truly empower the poor? The writer shares as a reflective practitioner, as the Executive Trustee/CEO of a Philippine-based CHE institution called Asian School for Development and Cross-cultural Studies (ASDECS)⁴ that specializes in training teachers, leaders and managers of ministries that seek to affect ET.

Curricular Objective: Towards Solidarity Economy

In recent years, Christians have come to recognize that the church's *missio dei* to "make disciples of nations" includes "teaching them to obey all that Christ has commanded us" (Mt. 28:18-20). "Transformation" is the favorite term that has surfaced, especially among Evangelicals to denote this goal of proclaiming this "whole gospel" of the kingdom of God. "Societal transformation" (ST) means the restoration of peace/*shalom* in the world through the establishment of Christ-centered communities of love, righteousness, justice and peace (Isa. 65:19-25; Rom. 12:1-15). It brings about harmony and reconciliation, whereby people are invited to repentance and faith in Jesus Christ, and then incorporated into faith-communities that seek to build right relationships with God, their neighbors, creation and their own selves (Mt. 22:37-39; 2 Cor. 10:5), in partnership with those who do not believe. By God's grace, every person and community/people group will have been enabled to their fullest possible potential as God intended each of them to be (Eph. 4:17-24; Col. 3:5-17) — in caring and sharing communities

where no person or group is poor and oppressed (cf. Dt. 15:1-15; Ac. 4:32-35).

The goals of CHE should thus include both personal and ST, esp. ET. Whether the person or the community turns to Christ or not, we hope that each individual in the populace will have been *empowered* to become mature and responsible (not dependent) citizens who can make dignified and wise decisions for their individual and communal life (including to be for or against Christ). They would be active participants (not passive or marginalized spectators) in tackling issues that affect their lives and destinies in the light of God's Word.

Can CHE lead in realizing God's agenda for ST, including ET? Can we lead in breaking the vicious cycles of poverty and injustice so that new opportunities and more access to earth's resources are made available to the lower classes of society? Such lofty ET goals seem impossible, and indeed they are, humanly speaking. Yet the Bible reveals that our God is more than eager to have all peoples and nations redeemed and transformed (1Tim. 2:3-4; 2 Pet. 3:9; Rev.21:24-27), and His Spirit is at work to make the "fields ripe unto harvest" (Jn. 16:7-11; cf. 4:34-38). In fact God will not end world history until this harvest is reaped (Mt. 24:14; Rev. 7). God must have intended his mission (including ET, where "no one is poor" and everyone enjoys "abundant life") to be achieved, though not without cost and sacrifice.

Even the countries represented in the United Nations look quite optimistically on the possibility of halving poverty in the world by 2015 through the eight action points in their Millennial Development Plan. Pope Benedict XVI told the participants to the 34th General Conference of the U.N. Food and Agriculture Organization (FAO), "The time has come to ensure, for the sake of peace, that no man, woman or child will ever be hungry again." He highlighted "the relentless spread of poverty in a world that is also experiencing unprecedented prosperity, not only in the economic sphere but also in the rapidly developing fields of science and technology;" obstacles such as "armed

conflicts, outbreaks of disease, adverse atmospheric and environmental conditions and the massive forced displacement of peoples should serve as a motivation to redouble our efforts to provide each person with his or her daily bread;” and “Today more than ever, the human family needs to find the tools and strategies capable of overcoming conflicts caused by social differences, ethnic rivalries, and the gross disparity in levels of economic development.” (*World Mission*, January 2008:8).

Perhaps CHE can play a leading role in overcoming the causes and effects of social and economic injustice among peoples worldwide. Of course, there are many signs of intensifying social problems that are leading to increasing marginalization of the poor. Due to climate change, rapid urbanization and overcrowded slums, there is increasing poverty, underemployment and lack of basic services. Recent news include water shortages, food crises, poor sanitation, routine corruption and deteriorating public education systems, among many other forces that will lead to worse marginalization and injustice. Yet solutions can surely be found, for no modern society has totally collapsed from social problems (not even Somalia or Mali, but of course, it is by God’s common grace!) The challenge for us is to equip the next generation of leaders to be competent in ET to address the challenges raised by the expected larger poor populations in growing cities and in struggling villages of most nations in the world, esp. in Africa and Asia.

Is there a sustainable alternative system? Is another global economic order possible? Seeds of this alternative anti-injustice “solidarity economy” are already being planted and nurtured in many sectors in the world today. They are trying to evolve a people- and eco-centered way of governance over the production, financing, distribution and consumption of goods and services, in order to generate sustainable conditions for self-managed development of every member of society. Among its objectives are: a democratic decision-making process that implies the necessary participation of consumers and producers; priority is given to people and work over capital in the distribution

of revenue and surplus; and its activities are based on principles of participation, empowerment, and individual and collective responsibility.⁵

Our schools should aim to share leadership in pursuing *shalom* through ET to help build this new economic order with these initiatives and enterprises. Working towards the eradication of social injustice may be achieved through the establishment of caring and sharing communities, where people are freed from fear and want, and are enabled to develop their potential and participate in decision-making. The human dignity deficits in the world today has led to campaigns for fair trade policies internationally and economic sustainability domestically. This is done through the use of locally available resources, production catering to basic community needs and respect for the environment. In Asia, this includes promoting gender equity through recognition of the work of women (who constitute the majority of the poor) and stronger participation of women in decision-making. In the face of the increasingly exclusionary outcomes of economic liberalization in most Asian economies, there is a great need to advocate for fair and balanced participation in development processes as well as equitable distribution of opportunities, resources and benefits. May we educate our students to be leaders in developing this alternative “solidarity economy” clearly in mind.

Curricular Content: Towards Organizing Social Enterprises

With the above objective (which can become a course on the “Biblical Theology of ET” or the like), what courses and skills must be included in this ET curriculum? Each CHE school must strive to develop courses and study programs that will equip its students to effect ET. Addressing the needs of the poor entails at least five skill sets, hence each attempt to curriculize ministry among the poor must include training in the processes and skills that can effectively empower the poor: emergency relief, economic development, political action, community organizing, and social entrepreneurship.

Emergency relief

This is the easiest and the most popular. It is expressed by alms-giving, collecting goods for the disaster victims, donating blood to the Red Cross, providing free feeding and medical services, leading disaster relief and rehabilitation, etc. The objective is to help someone who is threatened by death due to lack of basic necessities in life. This is good and helpful, but for desperate people and bad situations only. If “helping the poor” stays on this level for a longer period of time, alms-giving and relief operation become “dole outs” — unhelpful and detrimental to the person’s and their community’s growth.

Recent works have highlighted the fact that in spite of good and noble intentions, much of “foreign aid” including (and perhaps also mainly) those in Christian ministry have contributed to worse situations, particularly the perpetuation of paternalism (for donors) and dependency (for donees) wherever such relationships occur (Schwartz 2007; Corbett & Fikkert 2009; Greer & Smith 2009; Rajendran 2010; cf. Everist 1989). In political circles, foreign aid has corrupted governments, and enriched and empowered dictators, too (Easterly 2006; Moyo 2009; Wrong 2009). The recipients and their community became fixed in their dependent and mendicant condition, unable to even help themselves; hence another level of intervention must follow as soon as possible.

Economic development

Economic development (ED) aims “to teach the person how to fish,” rather than just “to give him the fish” regularly. The objective is to help the poor get out of poverty through the provision of job and/or business opportunities. This can be accomplished through job placement bureaus, skills training programs, scholarship aids, capital loans, formation of credit unions or cooperatives, and other activities which will enable the poor to help themselves. Although this requires more expertise and investment resources, this is a more effective means of helping the poor.

The ED skill set involves not only approaching communities *holistically*, but also doing so in as *contextual* and *empowering* way as possible, so as not to create dependency but rather to help the whole community grow together to its fullest potential.⁶

By *holistic*, we mean that the point of intervention and eventual development should cover the entire range of cultural and social life of the people group or community. Any field worker can enter through any entry platform (read: area of expertise) that serves the community, either as professionals (like medical personnel, teachers, managers, engineers, etc.), as businessmen (like setting up computer or language schools, travel agencies, beach resorts, etc.) or even as skilled workers (caregivers, drivers, seamen, community helpers, etc., which any college student can do)! The work among the poor can indeed be joined through any role, as long as the worker has CO perspective and skills.

By *contextual*, we mean that the needs or issues to be tackled are derived from the local situation of the target group itself. Every people and community has their own unique sets of problems and aspirations, thus rather than going among them with a pre-conceived message and a pre-packaged strategy, we must be willing to learn from the populace, be appreciative of their culture (except perhaps the 5% that’s sinful,⁷ which has to be transformed!) and be flexible in his/her ways (cf. 1 Cor. 9:19-23).

By *empowering*, we mean that the worker should identify her/himself as a servant-leader and work *with* (not *for*) the people. The key is for one’s intervention to have a clear commitment to encourage the local people themselves to be responsible for the welfare of their own people and community life, so no one will be poor and marginalized any longer. In the end, the people should be able to say, “We did it ourselves.”

Socio-Political Action

Nevertheless, there are more obstacles for the poor to overcome, so a third level of action must be done. *Political action* is to provide the structural

framework by which the poor can be free to use their vocational skills, by taking away oppressive mindsets, traditions and systems that keep the poor poor. Its goal is to put as much resources (like land, fishponds, technology, capital, etc.) as possible in the hands and control of the poor, so that they have direct access to the various means of production themselves. This means working for a new societal order like working for the legislation of effective agrarian reform and urban reform programs, monitoring the implementation of government programs for economic development, reforestation, encouraging rural industrialization, decentralization of the bureaucracy, organizing and empowering grassroots groups, etc.

To effect and learn from this kind of involvement, our schools may have to encourage the creation of departments that offer study programs that aim to equip students to generate faith-based and experience-grounded models and innovative approaches to community transformation, economic development and political governance. These departments in turn will help the entire academic community (including those who major in the humanities, physical and biological sciences, ecological studies, business management, etc., in all fields of study indeed), in working and reflecting on the effectiveness of multi-disciplinary service among the poor.

Even in business education, corporate social responsibility (CSR) should be integrated into the curriculum, especially in core business courses, such as strategy, finance and accounting. Basic CSR topics like socially responsible investment, cause-related marketing, ethical supply chain management, and employee volunteerism could be covered in finance, marketing, operations and human resource courses. The relevance of CSR in these subjects is beyond doubt, considering that these are growing trends in the market today.

Community Organizing

In order to empower the poor to lift themselves out of poverty and oppression, the key skill

set is that of community organizing (CO), so that they will be enabled to work for their own ET. Everyone involved in ET must become an expert in only two very important CO skills: (1) *immersion* or *integration*, which is to spend time with the people to learn about their culture, including their language, social structure, values, beliefs, leaders, etc. It is best to learn basic field research techniques before entry. And (2) *core group formation* — while working *with* the people to discern a local need or issue to tackle, the worker *facilitates* a process by which a leadership core is formed to tackle their problem or attain their aspiration.⁸ Local resources are tapped and maximized before any external help or funds are considered.

Hence, the ideal of an indigenous movement that is self-governing, self-supporting and self-propagating is easily achieved. Even from the beginning, local leadership is developed and empowered to lead a caring and sharing community. CO also gives at least five more advantages: (1) It becomes possible to befriend and reach community leaders (the influencers!) from the start, thereby hastening the process of societal transformation. (2) It shows Christianity's relevance to any local need or issue. (3) It avoids creating dependency, since local leadership and resources are considered first and foremost. (4) The organized communities, usually in the form of cooperatives, serve as the socio-economic safety nets to empower the poor to withstand the forces of globalization. And (5) the programs and activities are contextualized and sustainable; thus the worker can leave as soon as the foundations for organizational development have been laid. Such are the wonders of CO. Wherever possible, we should aim to have long-term sustainability in mind as we get involved with poor communities. The CO approach has already proven to be effective indeed in Cambodia (Sluka & Budiardjo 1995: 47-78) and Sri Lanka (Stephens 1995: 103-115) among many others.

It would be best for our schools to make CO experience (in our field work, practicum or internship “courses”) a graduation requirement for their

students. Perhaps requiring students to volunteer in community service may be established in our study programs and even some course syllabi. A kind of mentoring program by our personnel and senior students in doing CO would be ideal, too. This will ensure that all the young people trained in our schools will have real expertise in doing ET effectively anywhere.

Social Entrepreneurship

Perhaps the best structure by which the poor are organized to empower themselves in the market economy is social entrepreneurship, usually in the form of cooperatives and social enterprises that are built on the savings of the poor, owned and managed by the poor, with profits shared among the poor, who will no longer be poor. This is now being built on the experiences and models of successful stories of ST/ET organizations that have specialized in micro-finance/credit for micro-entrepreneurs. So if our schools are serious about ET, we should require all our students, faculty and staff to learn these two skill sets: CO and SE. In our ET study programs, the final requirement for graduation must be the development of a social enterprise/business, as is now done in many such schools today.

Curricular Pedagogy: Towards Dialogic Learning

Yet to be truly effective, our educational philosophy for implementing this ET curriculum must be “Transformational (or Integral) Education” (TE),⁹ which calls a fully holistic or integrated approach to the educational process. In TE, what is the pedagogical *methodology* that will produce the effective workers for ministry among the poor? What is the best training paradigm (pedagogy and programs) by which we can train our students into servant-leaders who will be able to effect ET? For TE to be truly transformative, just as the curriculum has to be holistic, contextual and empowering, its pedagogy should be emancipatory through dialogic learning that is *simple, relational, practical, contextual* and *participatory*.

***Simple*¹⁰**

In order to attain TE, the classroom dynamics and teaching methods have to be simple, so that even non-literates (which are the majority of the poor) can do and replicate. Our students should learn to help the poor understand and work in their daily struggle to survive and thrive in their contexts of deprivation with their dignity intact towards self-reliance and communal sharing lifestyle.

Even the teaching of ET may be done in simple strategies to train people (if possible, every person, not just our students) to gain the basic skills in interpersonal and cross-cultural relationships, leading small group discussions, transformational biblical hermeneutics and theologies, dynamics of social change,¹¹ learning styles of the poor, etc. all within the context of actual field ministry programs where the mentors are ET workers themselves. The simpler the method, the easier and faster the multiplication potential — to maximize impact. No need of major external funding, for it has often led to the slowing down, if not the death, of ET work.

For ET, *simplicity* in all aspects of ministry and training is also required in order to maximize people empowerment. Even among the poor masses, indigenous leadership for community transformation can be developed from the beginning. Then each community engagement can be a rapid self-organized and self-sustaining movement that hardly needs much external input and support. With simplicity in TE, the school may be able to be involved in as many marginalized communities as their personnel and students choose to engage in. Why? Because once an ET work is effectively done, the organized community will be able to do better (read: more contextualized) replication of ET and TE among their people.

Relational

The second major mark of TE is its people-centeredness and people-orientation. People need to see concepts and principles lived out in reality before they can accept and learn from them. Hence

TE requires this in two ways: the relationship of the teacher to the trainee, as well as the training focus in the approach.

Firstly, following a recognized educational principle, TE requires that each teacher should be a role model of ET: as a practicing Christian, a justice advocate and/or development agent working with a team of co-workers. This may be more popularly called the discipling or mentoring method, and in this paper, TE facilitators are referred to as “servant-leaders.” “Values (and skills) are better caught than taught.” Thus, while committed to the study of facts and truths, TE workers need to learn that their calling involves relating openly with people. In embodying and modeling their teaching, the TE teachers should approach their students with love and respect. Hence the best way to teach and train others is to relate with them as persons, as friends, in as close a personal relationship as possible.

And secondly, people-centeredness must be shown in the views and attitudes that are modeled before the trainees, particularly in relation to our target people. For instance, the issue in TE is our relationship with the poor themselves. “To love them *as they are* in all their complexity and not just to love anthropological, sociological, theological ‘formulations’ of brothers and sisters is the command of God whom we have not seen (1 John 4:20)” (Koyama 1999:151). TE therefore emphasizes “discipling” one’s trainees to focus on developing close relationships with people. Moreover, as we serve in a high-tech world, we have to major in “high touch” work. To remain simple, we need to resist the temptation to focus on high-tech, so as not to deflect from “high touch.” Sadly many training programs have not been able to overcome this kind of temptation.

Practical

A close corollary to the relational nature of TE is its being *field-based* and *action-oriented*, founded on an intimate link between reflection and practice, between classroom and fieldwork. It should be con-

ducted close to real life situations, identifying and organizing learning resources that link the student with the actual milieu through non-formal education and community participation.

Successful ET ministries have been able to develop on-the-job training (OJT) programs, which train local leaders and often with emphasis on non-formal leaders. Such “just-in-time training” and mentoring programs aim to develop *better-equipped* (not necessarily *better-educated*, which may come later) people who have the capacity to mobilize others to form caring and sharing communities. Of course, this entails a redefinition of what is leadership and leadership training: it is not the accumulation of more knowledge (one can be over-trained!), but the upgrading of actual service skills, which require (just enough) knowledge and wisdom (cf. Elliston 1989, esp. chaps. 4, 12-15, 17, 19).

Moreover, this apprenticeship model may work very well in various Asian contexts. It fits the traditional training practice, perhaps of most civilizations except the post-Enlightenment Western academic tradition, though it is changing rapidly into post-modern modes today, too. After all, learning occurs best by doing (or through experiencing).

Contextual

Further, following the incarnational pattern of God’s redemptive action, TE has to use the contextual approach to leadership training. Even modern education has become more and more decentralized through extension centers, correspondence courses, internet modules and various distance learning programs. Those in ET work have been training among the poor contextually, using their local or “folk” communication media, like story-telling, poetry, drama, etc. This equips the poor to become “trainers of trainers” (technically called “development education”) within their culture and communities, without having to “catch up” with “modern education.”

If ET is our goal, then the local context and its needs must be clearly integrated into our educational programs. Why replicate a Stanford MBA

or an academically rigorous Cambridge degree for someone wanting to serve in the villages and slums of Asia? (Many do not even come back!). Why train a person in Western philosophies and theologies to come back and train people who will be serving in their own national cultures? There is a great need for CHE to provide the practical skills to help build the kind of transformational communities that we envision in situ. It automatically trains effective servant-leaders out of every person through its free mixture of activities according to the needs and talents of the participants, as set by the leader-facilitators in close consultation with the members. All participants are naturally trained in dialogic learning and hence empowered for servant-leadership.

Even in leading Bible reflection in group meetings, the TE leader facilitates discussion by choosing an appropriate Biblical text (or the like) and just asking two questions: (a) “Which verse (word or story) in the passage is most meaningful for you? Why?” And (b) “How can we apply what we have learned for the benefit of ourselves, our family, our fellow Christians and/or our community? Once in a while, the group can choose to have guest speakers to help them understand and address family and community issues, or hold joint meeting with other groups. Hence, between opening and closing prayers, each group grows holistically and spiritually together (literally) “as the Spirit leads”. This simple meeting format that emphasizes contextual application is what TE stands for, and may be taught and modeled among the poor and illiterate. It has the other added value of our last TE indicator: it is also participatory.

Participative

Lastly, to be empowering and replicable, the best TE must also be participatory. It is only through discussion types of meetings that all participants are naturally trained to become servant-leaders among the poor. Since Paulo Freire’s *Pedagogy of the Oppressed* (1971), most educators have come to realize that TE must be dialogic and therefore participatory through *democratic* pro-

cesses (cf. Ringma 1996:3-11). Otherwise it will fail to emancipate and empower the people, particularly the poor (yet surely including the rich), to make decisions that truly will benefit them and fit their context.¹² People learn best through a series of question-and-answer experiences so that they can use their creative imagination and take responsibility to find better ways to develop a better future. A dialogic I-thou (personal) relationship as partners and co-learners is prerequisite to developing an *openness* to others and risk changing one’s pre-understandings. This requires TE practitioners and advocates to be open-minded mentors and co-learners in community with their students (cf. *ibid*:7-9; Gnanakan 2007:111-125).

In emphasizing participatory processes, TE becomes “liberative,” which means that students are automatically trained to take a “prophetic critical” stance. This is based on the theology of the reality of sin and the necessity of repentance (Gr: *metanoia*): everything, except God and His word which are absolute, are to be relativized. Nothing on earth (not even any form of Christianity) should be absolutized, given the tendency of humans and their societies to fall into sin. Hence, TE should develop critical awareness which raises new social consciousness (Freire calls it “conscientization”). In a situation of sin, poverty and injustice, the consciousness of people is submerged in a reality simply adjusting itself to natural and/or supernatural forces. Liberation happens only when they become aware that they are active subjects of their history and culture, through an interactive process that seeks to produce a critical mind, especially in light of the gospel.

Even in contexts used to rote learning, critical thinking can be introduced and promoted naturally through collective exercises in “real life” case studies by listening to one another’s views as they reflect on life and its realities together in an atmosphere of mutual respect. In areas where religious intolerance, discrimination and even persecution prevail, ET workers need to model the use of participative strategies that uphold human dignity and

freedom. This may include skills on how to resolve conflicts, how to build communities of love, and how to develop sustainable socio-economic programs that fit the local market and global realities. And working in the contexts of religious pluralism requires humility, esp. since most of us in CHE bear witness from the margins of Asian societies. TE workers need to learn to invite without arrogance, and propose without trying to impose. They must allow the strength of the others' arguments and admit the limits of their own knowledge. All knowledge and truth belong to God, and God has not revealed everything to anyone.

Further, TE must aim at critical discernment which results not just in personal transformation, but also in societal transformation and ET. This also means taking the side of the poor. The rich benefit from the status quo, thus are normally conservative if not reactionary. It is the poor who are pressed by survival needs to seek transformation. Sadly, most of our CHE structures have quite an elitist framework, assuming that our education will "trickle down" to the grassroots. Thereby we fail to think on how our education can be relevant and beneficial (in short, transformational) to the marginalized.¹³ Only when our CHE institutions become truly the "academes of the poor" can we start to truly train TE workers for the Asian majorities who are mostly poor.¹⁴

Institutional Commitment: Towards Modeling ET

Implementing the curriculum with just academic learning in classrooms will be very inadequate to train effective ET practitioners. Thus it is best that each school commits to model ET. It may start by adopting one or two marginalized peoples (like street kids, prostitutes, widows, etc.) or communities (like orphanages, slums, leprosia, etc.) at a time to model what it represents, or even find some ways by which the whole academic community can be involved in engaging various poor communities, including perhaps those in other nations.

TE differentiates between socially-engaged and disengaged educational process. If TE is to be real-

ized, our students, faculty and staff must be in touch with and learn from the margins instead of just the sheltered ivory towers and libraries. Students and faculty will be encouraged if not required to participate in field projects, relating their studies to real life. Classrooms and laboratories will be extended to include health clinics, government offices and community centers. Society, not just our campus, becomes our "classroom." Our schools will thereby be known for excellence in building young people who value God's compassion and justice, which is one of the top agenda of their alma maters.

Our governance Boards must review whether our vision includes ST, particularly ET. Academic studies are not just for analyzing social problems and issues, but also for changing our broken world into a better society where God's love and justice prevails. With compassion and justice as key elements of their Christian commitment, all individuals involved in CHE must be constantly challenged, if not required, to advocate and live out these values in their personal and corporate lives.

To pursue the ET vision, our schools should commit to become a role model of being a transformational community that leads in building an alternative global solidarity economy which minimizes if not eliminates poverty and injustice. Our world has been swallowed by the gargantuan forces of globalization that have invaded our way of thinking and influenced our way of doing things. In this price-driven, market-oriented "consumer society," economic stakeholders are pitted against each other by self-interest. The whole economy is torn by endemic conflicts, so that societies go through constant periods of economic disequilibrium, throwing multitudes into poverty and marginalization.

The world's economy is dominated by state and capitalist monopolies that fuel the advance of market-oriented globalization. Sadly this has perpetuated inequity, injustice and poverty, and the marginalization of millions. In terms of education, most schools uncritically perpetuate the elitist models that enhance subservient attitudes and white-collar skills. The system emphasizes and

encourages individualistic instead of cooperative instincts. It also encourages attitudes of human inequality, thereby forming an unhealthy class structure where the educated marginalize the less educated and thus also deepen the wedge between the haves and the have-nots, further alienating those who are already marginalized. At worse, it suppresses the biblical and primal vision of egalitarian societies of peace and love, with minimal gap between the rich and the poor. Hence our graduates could just uncritically enter the global job market, upwardly mobile usually to the West or to the highest bidder, and often ignorant or negligent of the issues that affect the poor majorities.

Thus a major ET commitment is for the administration of our institutions to prioritize anti-injustice in their mission and ethos. The governing Board should be convinced that it is not enough to prepare students for the present global economy (led mainly by university graduates) that has perpetuated and enhanced poverty and injustice. There needs to be a conscious effort and political will to show the clear Christian distinctive of valuing compassion and justice in our educational system. In adopting ET and its vision of a solidarity economy, we will be able to affirm the integrity of being Christian, and gain the credibility in our witness to the biblical worldview that *shalom* is a just society where those with responsibility attend to the needs of the weaker members, especially those most in need, where those who have more share with those who have less, so that all may live in decency and with dignity as productive members of society.

This is not easy for traditional institutions to adopt. Many have gone to the extent of providing socialized tuition fees, so that children from poor families can have a chance for education. This is good, but there needs a step further: actual involvement in transforming poor peoples and communities. This will ensure that our theological conviction and educational philosophy is not just theoretical, but practical and realistic. Then the academe's commitment to the poor is not just in insignificant

piecemeal efforts by individuals in CHE, but by the entire campus community participating in the actual transformation of and for the poor in and through its corporate life.

Since most of our CHE institutions are marginalized ourselves in the midst of big state and private universities in our cities and nations, community involvement provides a good witness of our faithfulness to our mission and our confidence that the poor need not wait for external aid before they can act to fulfill God's will. Participation in local community activities and events, especially in caring for poor communities, provides opportunities for our constituencies to experience firsthand how a transformational community can ably transform other communities, especially in socio-economic justice.

In generations to come, may our schools take the lead in developing curricula that produce graduates who have the expertise in transforming poor societies into caring and sharing communities where God's love and justice prevail!

Are we ready to adopt this emancipatory philosophy and participatory practice of TE? May we dare to come up with radical answers to both truth and structural questions, resulting in individual and social change. Then the next issue is whether we have the moral courage to live out the implications of the answers that we discover. TE should help liberate us from fear, so we can obey God's call, no matter how radical, in light of our Christian conscience and commitments, particularly for the rapid and effective transformation of poor peoples, so that they can participate in the development of the alternative global solidarity economy.

Conclusion

So what kind of "study programs" should we develop to achieve the above ET and TE paradigm, perhaps with the best use of the least possible resources? May I suggest that it can be done with very low cost, in the form of (non-formal) "servant-leader or mentor training programs." Even if we cannot offer formal degree programs for ET, our CHE schools can organize our stu-

dents and faculty into groups that can set up small “mentor training centers” inside and outside our campuses that develop the effective ET workers that we envision — getting them involved with specific communities and the marketplace, and without the need for much external funding. The challenge is to mobilize our campus community into an expanding core group of leaders, who will work inter- or cross-disciplinarily to organize empowering structures among the poor (cf. Wanak 1994:69-97). Seminaries should become major training centers to develop servant-leaders who can transform their churches into such servant-leader training centers.

These centers shall recruit and develop teams of “faculty” who can mentor others and develop resources for ET, through non-formal short-term seminars which may offer “certificates of participation.” These would best be monitored and nurtured in (decentralized) “fellowship” structures, each being self-governing, self-sustaining and self-expanding, yet inter-linked with other CHE disciplines through some coordinating centers in or outside the campus.

To be consistent with this educational paradigm, we may have to constantly remain a “mustard seed conspiracy”¹⁵ which nurture “soft structures” to use the humblest and simplest possible means in the most loving (read: empowering) and the least domineering (read: powerful) way possible to bring out the best from the bottom up (i.e., democratically) and not from the top down (i.e., autocratically), serving alongside *with* (not *for*) the people. It seems that the Quakers were the most consistent in following this “mustard seed” strategy. They provided the leadership in social movements for slavery’s abolition, women’s rights, temperance, peace and American Indian rights; and presently in some major transnational social movement organizations (Greenpeace, Oxfam, Amnesty International, etc.). And they were able to propagate effectively without major structures except their meeting halls, and just with seminars among ordinary people led by small teams of committed members!

This contrasts with the past *elitist* (read: colonialist) models of Roman Catholic, Anglican, Presbyterian and Methodist missions which set out to transform (read: civilize) societies with Christian colleges and universities (which have fast become secularized, and rightly so!). After pouring so much Christian resources, their impact (esp. among the poor) has been minimal — having won some youth, they “succeeded” in turning off their families, clans and even whole people groups against Christianity. Perhaps they can restore their reputation as centers for quality education when they adopt TE to take the lead in empowering the poor not just to become survivors in the present global market economy, but also to become participants in the new solidarity economy.

We must veer from maintaining or initiating more educational programs that will produce another generation of workers and leaders in a global economy that will produce another generation of more marginalized peoples. Our educational philosophy and pedagogy *must fit our transformational mission* — to truly reduce the number of the poor in our economically divided world today and provide them the ET skills to develop productive yet sharing communities for an alternative economy through our graduates who are ST/ET experts. We can really tap the richest resources that are in our CHE institutions right now: the youth in our campuses today. With good resource development schemes, this simple TE paradigm may be implemented and financed as a social enterprise that may even be made profitable for the school’s long-term sustainability.

Perhaps the ultimate test for seminaries who train leaders for churches is whether our education is ready to critique and transform ecclesiastical structures, too: What kind of churches are we going to set up? Are we going to perpetuate the non-liberative Christendom system which has kept the poor poor and the “laity” disempowered to do transformation in the world? Are we ready to teach our students how to transform our churches into transformational communities and “networks of *small Bible sharing groups*” (Roman Catholic “Basic

Ecclesial Communities” (BEC) and Protestant “house churches”).¹⁶ May each Christian grow spiritually in their respective cells (each serving as a small servant-leader training center), each mature Christian mentor his/her own cell, and each cell discern who are the ET and TE workers worth supporting to serve as *volunteer coordinators* of local networks of people organizations, while others as *peace/shalom ambassadors* to start “solidarity networks” elsewhere in the world.

Now that we have depicted what ET and TE is all about to effect rapid and effective empowerment of the poor, the problem remaining is its implementation. It may seem too radical for most of our CHE schools today. It requires a major paradigm shift: not just in our objective (to evolve an alternative solidarity economy) and content (to train in community organizing for social entrepreneurship), but also in our pedagogy (to empower through dialogic learning) and our institutional commitment (to practice and model ET as a school). Following these four action points will position our schools to effectively lead the world in the ST and ET of entire people groups, so that no one person, community or nation will remain poor!

May our CHE institutions produce tens of thousands of effective mentors and servant-leaders who will serve as influential models of ET among the poor peoples of Asia and beyond, so that there will be “no poor among them” (cf. Ac. 4:34), so that by their good deeds people will give glory to our God (Matt. 5:16) who is the God of love and justice.

Endnotes

1. This is a revised and updated version of the author’s “Transformational Education: Academic Mission to Marginalized Peoples” (Lim 2010).

2. Those who seek to understand the biblical theology for “social justice” or “caring for the poor” may refer to Lim 1992; Hanks 1983; Elliston 1989; Myer 1991; and Wolterstorff, 1983.

3. On the author’s personal preference of evangelistic strategy called “House/simple/organic Church (or Disciple) Multiplication Movements,” see Lim 2004;

Garrison 2004; Boff 1986; Coleman 1964; Simson 2001 and Zdero 2004.

4. ASDECS is an eleven-year-old Manila-based educational consortium composed of 4 seminaries, 8 Christian Development Organizations, 4 mission agencies and 3 denominations. It offers modular courses leading to Masters in Development Management, Community Development, Business Management and Transformational Leadership. It also offers non-formal training modules. Its website is at www.asdecs.com and its email address is academicdean@asdecs.com.

5. They may be contacted at their website: www.charter-human-responsibilities.net. Among similar Christian initiatives are Micah Challenge, Bread for the Hungry, Evangelicals for Social Action, Asian Forum for Solidarity Economy, etc.

6. For secular models, cf. Andres 1988; Schumacher 1984. For Christian models, cf. Bobo 1986; Lim 1992; Linthicum 1991; Myers 1999; Samuel & Sugden 1999; Suderman 1999; Yamamori et al 1995 and 1998.

7. The major sins are idolatry, individualism (pride), (personal) immorality and (social) injustice.

8. For more details, see Andres 1988: 5-23 and 35-43; cf. Alinsky 1969; Bobo 1969; and Linthicum 1991.

9. “Transformational” emphasizes the end result, while “Integral” focuses on the nature.

10. My theological premise is: Since the Scriptures reveal our God to be desirous to redeem the whole world (1 Tim. 2:3-5; 2 Pet. 3:8-9), we may assume that He designed His redemption plan to be spread with a simple (rather than a complicated) strategy and methodology.

11. TE must explore and develop non-violent means (not just a Christian value!) to challenge oppressive structures. The choice is not between the status quo and change; it is between violent change and peaceful change. J.F. Kennedy said, “They who do not make peaceful change possible make violent change inevitable.” We must seek new ways to resolve conflicts, injustice and underdevelopment.

12. On a theology of “people empowerment,” see Ringma 1992: 101-197.

13. Failing to be pro-poor, our schools have produced leaders who are best reformist, becoming bureaucrats or even entrepreneurs who are unable to critique our defective culture (i.e., colonial, paternalistic, patronage-based) so as develop alternative transformative structures that liberate and empower people.

14. On the methodological ingredients for TE, cf. Craig 1996: 37-52. On some social agenda items for empowering TE, see Carr 1994: 45-67.

15. Seminary graduates should be familiar with the writings of Elton Trueblood, Tom Sine, William Stringfellow, Donald Kraybill, Jacques Ellul, H. Yoder, Os Guinness, etc.

16. Note that though the NT churches had their problems, they were able to impact their communities and the Empire within a generation, even if they were truly “churches of the poor and oppressed,” not unlike what’s happening in China, India, and other Third World nations today.

References

- Alinsky, Saul. 1969. *Reveille for Radicals*. New York: Random.
- Andres, Tomas. 1988. *Community Development: A Manual*. Quezon City: New Day Publishers.
- Bobo, Kimberly. 1986. *Lives Matter: A Handbook for Christian Organizing*. Kansas City, MO: Sheed & Ward.
- Boff, Leonardo. 1986. *Ecclesiogenesis*. London: Collins; Maryknoll, NY: Orbis.
- Carr, Neville. 1994. “Evaluating Theological Education: Ten Biblical Criteria,” ed. L. Wanak, *Directions in Theological Education*. Manila: PABATS. Pp. 45-67.
- Coleman, Robert. 1964. *The Master Plan of Evangelism*. Old Tappan, NJ: Revell.
- Corbett, Steve and Brian Fikkert. 2009. *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor... and Yourself*. Chicago: Moody.
- Craig, Jenny. 1996. “The Relevance of a Liberation Theology Hermeneutic for Filipino Theology,” *Phronesis* 3:1 (1996): 37-52.
- Dinakaral, J. 2006. “Christian Higher Education in Asia/Oceania: Moving Towards a New Vision,” in J. Dinakaral (ed.). *Christian Higher Education in Asia-Oceania Moving Towards a New Vision*. Sioux Center, Indiana: IAPCHE.
- Easterly, William. 2006. *The White Man’s Burden: Why the West’s Efforts to Aid the Rest Have Done So Much Ill and So Little Good*. New York: Penguin Press.
- Elliston, Edgar (ed.). 1989. *Christian Relief and Development*. Waco: Word.
- Everist, Norma C. 1989. “Dependency Hinders Development: An Exploration of Receiving Relationships,” *Currents in Theology and Mission* 16 (October 1989): 350-355.
- Fikkert, Brian. 2005. “Fostering Informal Savings and Credit Associations,” *Attacking Poverty in the Developing World: Christian Practitioners and Academics in Collaboration*, ed. Judith Dean, Julie Schaffner and Stephen Smith. Monrovia: World Vision and Authentic Media. Pp. 77-94.
- Freire, Paulo. 1971. *Pedagogy of the Oppressed*. New York: Seabury Press.
- Fukuyama, Francis. 1992. *The End of History and the Last Man*.
- Garrison, David. 2004. *Church Planting Movements*. Midlothian, VA: WIGTake Resources.
- Gauran, Johani. 1991. *The Witnessing Kit*. Makati City: Church Strengthening Ministry.
- Gnanakan, Ken. 2007. *Learning in an Integrated Environment*. Bangalore: Theological Book Trust.
- _____, Sam Daniel, and Jonathan Lembright (eds.). 2007. *Education and Mission*. Bangalore: Theological Book Trust.
- Greer, Peter and Phil Smith. 2009. *The Poor Will be Glad: Joining the Revolution to Lift the World out of Poverty*. Grand Rapids: Zondervan.
- Hanks, Thomas. 1983. *God So Loved the Third World*. Maryknoll, NY: Orbis.
- Jeyaraj, Jesudason B. 2007. “Higher Education, Models and Values Education: An Indian Perspective,” in Ken Gnanakan et al (eds.). *Education and Mission*. Bangalore: Theological Book Trust.
- Koyama, Kosuke. 1999. *Waterbuffalo Theology* (25th Anniv. Ed.). New York: Orbis
- Lim, David. 1992. *Transforming Communities*. Manila: OMF Literature (out of print).
- _____. 1994. “The Unique Christ for Peace and Justice,” in Bruce Nicholls (ed.), *The Unique Christ in Our Pluralist World*. Grand Rapids: Baker. Pp. 214-230.
- _____. 2003. “Towards a Radical Contextualization Paradigm in Evangelizing Buddhists,” *Sharing Jesus in the Buddhist World*, ed. David Lim & Steve Spaulding (Pasadena: William Carey Library): 71-94.

- _____. 2004. "Mobilizing Churches for Evangelism and Missions," Paper presented to Focus Group #10 of Lausanne Congress 2004; *Journal of Asian Mission* 6:1 (March 2004): 43-57.
- _____. 2007. "Transformational Missionary Training for Buddhist Contexts," in *Communicating Christ in the Buddhist World*, ed. Paul de Neui & David Lim. Pasadena: William Carey Library. Pp. 233-254.
- _____. 2010. "Transformational Education: Academic Mission to Marginalized Peoples." In J. Dinakaral (ed.). *Christian Higher Education & Globalization in Asia/Oceania: Realities & Challenges*. Sioux City, Iowa: IAPCHE.
- Linthicum, Robert. 1991. *Empowering the Poor*. Monrovia: MARC.
- Moyo, Dambisa. 2009. *Dead Aid*. New York: Farrar, Straus & Giroux.
- Myers, Bryant. 1999. *Walking With the Poor*. Maryknoll: Orbis.
- Rajendran, K. 2010. "IMA and Its Missiology over the Years," *Indian Missions*, July-September 2010: 8-25.
- Ringma, Charles. 1992. *Catch the Wind*. Manila: OMF Lit.
- _____. 1996. "Adult Christian Education and Theological Hermeneutics," *Phronesis* 3:1 (1996): 3-11.
- Samuel, V. & C. Sugden. 1999. *Mission as Transformation*. Oxford: Regnum.
- Schumacher, E.F. 1984. *Small is Beautiful*. London: Abacus.
- Schwartz, Glenn. 2007. *When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement*. Lancaster: World Mission Associates.
- Simson, Wolfgang. 2001. *Houses That Change the World*. Carlisle: Paternoster.
- Sluka, M. & T. Budiardjo. 1995. "A Church Emerging in Rural Cambodia," in T. Yamamori, B. Myers & D. Conner (eds). *Serving with the Poor in Asia*. Monrovia: MARC.
- Stephens, George. 1995. "Living a New Reality in Kandy, Sri Lanka," in T. Yamamori, B. Myers & D. Conner (eds). *Serving with the Poor in Asia*. Monrovia: MARC.
- Wanak, Lee. 1994. "Church and School in Symbiotic Relationship: Toward a Theology of Specialized Institutions," in *Directions in Theological Education*. Manila: PABATS. Pp. 69-97.
- Wolterstorff, Nicholas. 1983. *Until Justice and Peace Embrace*. Grand Rapids: Eerdmans.
- Yamamori, T., B. Myers & D. Conner (eds). 1995. *Serving with the Poor in Asia*. Monrovia: MARC.
- _____, _____, & K. Luscombe (eds.). 1998. *Serving with the Urban Poor*. Monrovia: MARC.
- Zdero, Rad. 2004. *The Global House Church Movement*. Pasadena: William Carey Library.

La participation citoyenne dans les politiques publiques locales des principales villes du Nord-Cameroun: Un impératif en matière de lutte contre la pauvreté

GUSTAVE GAYE

Editor's note: This paper was peer reviewed by a French-speaking expert in this field. For more information on our peer-review policy, see: www.wciujournal.org/submit.

Depuis près d'un an, les agences du système des Nations Unies et plusieurs autres organisations internationales consultent des experts, les activistes, les organisations et même les citoyens ordinaires pour réorienter les Objectifs du Millénaire pour le Développement (OMD)¹ vers des nouveaux objectifs de développement durable. Il est clair pour tous que les Nations Unies, les organisations internationales et les Gouvernements ont tous échoués de faire sortir près de 2,5 milliard de personnes² de l'extrême pauvreté, de la faim et de plusieurs sortes de discriminations et injustices sociales.

Au Nord-Cameroun comme partout dans les autres pays en développement, les stratégies

sont pensées et montées pour réduire voire même «éliminer» l'Extrême pauvreté des populations les plus défavorisées. Cependant, nous relevons que ces populations elles mêmes ne sont pas du tout mises à contribution dans la réflexion stratégique pour les sortir de cette pauvreté ambiante qui perdure et dissout complètement l'espoir d'un lendemain meilleur en dépit des efforts au niveau national et même de l'aide apportée par la communauté internationale. C'est dans ce contexte que se situe notre contribution qui engage la responsabilité des institutions en charge des services aux populations à la base. Dans cette optique, les gouvernements locaux ou les collectivités locales font essentiellement l'objet de notre analyse.

Nous nous proposons à travers cet article de relever l'importance de la contribution voire de la participation citoyenne dans toute approche de lutte contre la pauvreté. Notre travail vise essenti-

Gustave Gaye is currently studying for a PhD in International Development at FUID, with a focus on poverty in the basin of the Benue in northern Cameroon. Previous to his studies at FUID, Gustave Gaye received a Master II in History with major in Peace, Security and International Studies at the University of Maroua, situated in Northern Cameroon. He has worked with VSO International – Cameroon for the last three years as the Regional Program Manager.

ellement à démontrer la non prise en compte des populations locales dans la conception, la mise en œuvre et l'évaluation des politiques publiques locales dans les principales villes du Cameroun, cause fondamentale de l'extrême pauvreté qui caractérise les villes de Maroua, Garoua et N'Gaoundéré au Nord-Cameroun.

Loin de traiter du degré d'ouverture à la participation des différents magistrats municipaux ou des autorités à la tête des communautés urbaines de chacune des villes citées plus haut pris individuellement, il s'agit plutôt pour nous, d'élucider le fait que le cadre normatif permet une prise en compte effective du potentiel local mais les collectivités locales décentralisées feignent l'existence de la dynamique communautaire qui existe. Pourtant l'orientation de la politique interne du Cameroun depuis 2005 met un accent sur la participation citoyenne à travers les organisations de la société civile en matière du suivi des politiques publiques et les stratégies de coopération.

Ce travail de réflexion se veut également comme un outil de plaidoyer pour attirer l'attention des pouvoirs publics et tout autre acteur de développement afin que la participation citoyenne soit au centre de toute élaboration de politique locale visant à sortir les populations du manque d'un minimum pour vivre encore dans la dignité humaine telle que relevée dans l'esprit de la Déclaration Universelle des Droits de l'Homme et du citoyen dont le Cameroun est l'un des premiers pays à avoir signé et ratifié.

Cette réflexion est battue sous une approche interdisciplinaire en sciences sociales pour une compréhension intégrale du phénomène de la pauvreté dans un pays où le minimum requis peut être offert à tout individu afin de développer son potentiel pour se frayer un chemin sous fond des aléas et de la conjonctures économiques difficiles qui échappent à tout entendement de la logique du modèle de production dominant dans le monde entier. De ce fait, nous situons ce travail dans le contexte des sciences du développement en empruntant aux disciplines connexes et annexes

nécessaires pour produire un travail scientifique. Ainsi, nous avons fait recours à des approches économiques, socio-anthropologiques, au droit vue sous le prisme des droits humains ainsi qu'à la science politique pour faire des analyses pertinentes et compréhensibles.

Notre approche méthodologie de collecte a concilié à la fois la recherche documentaire et l'observation participante en tant que observateur et même acteur du fait de notre implication dans le renforcement des capacités que nous apportons aux organisations de la société civile. Nous avons mené une analyse purement qualitative pour décrire les faits sociaux que nous avons trouvés pertinent à relever dans cet article.

Les principales villes du Nord-Cameroun qui nous intéressent sont les métropoles régionales, centres névralgiques des affaires et chefs lieux des institutions de chacune des trois régions septentrionales du Cameroun. Ainsi, notre analyse sera focalisée sur les villes de Maroua, Garoua et N'Gaoundéré qui, connaissent depuis près de cinq ans un accroissement exponentiel de la population du fait des nouvelles reformes qui ont créée des nouveaux services et entretenu l'exode rural et l'immigration des populations venant des pays voisins pour essayer de se frayer une activité économique afin d'entretenir la famille restée dans la localité de départ.

Nous avons structuré cet article en trois parties. La première partie aborde la question du fondement de la participation citoyenne en faisant recours à son caractère légal et légitime tant sur le plan national que sur le plan international. Cette partie insiste aussi sur les exigences démocratiques dont les fondements se trouvent dans les instruments légaux de manière générale et particulièrement au Cameroun dans le discours politique depuis la première génération du (Document de Stratégie pour la Réduction de la Pauvreté) DSRP. Dans la deuxième partie, nous analysons l'échec des politiques publiques locales dans les villes du Nord-Cameroun tout en puisant dans la dynamique nationale et mondiale sur la question de

la pauvreté, principale source de frustrations qui a inspiré les grands bouleversements sociaux récents en Afrique du Nord et au Proche/Moyen Orient en faisant montré l'utilité d'une telle réflexion pour contribuer à la réponse dans le contexte de la zone sahélienne du Cameroun. La troisième et la dernière partie de notre réflexion se propose de faire un état de lieu des acteurs de lutte contre la pauvreté sur le terrain au Nord-Cameroun³ sur une perspective diachronique à partir des années 1990. Cette dernière partie met en évidence l'apport des ONG internationales, principales agences qui véhiculent l'aide publique des pays du Nord en s'appuyant sur la structuration des communautés en groupements où se créent la dynamique sociale communautaire et se développent l'esprit citoyen pour une forte participation à la vie publique.

1. Les fondements de la participation citoyenne au Cameroun

La participation citoyenne devient de plus en plus un élément essentiel de la vie politique des pays qui se veulent démocratique. Elle prend source dans le souci des États à assurer le bien-être des citoyens mais aussi et surtout de créer une atmosphère favorable à la contribution de tout le potentiel national vers le progrès permanent auquel aspirent tous les peuples. Par ce fait, au-delà du fonctionnement habituel de la vie politique institutionnelle, aux choix engageant la vie en société, à leur discussion dans de multiples cadres civiques et à leur réalisation par la mise en œuvre des politiques publiques, les autorités nationales et locales sont appelées à contribuer à l'effectivité de la démocratie participative et à une orientation politique impulsée et soutenue par les citoyens bénéficiaires de l'action publique.

Pour définir ce que c'est la participation citoyenne en lien avec la pauvreté, nous faisons recours aux expériences mais aussi à la littérature sur la participation citoyenne dans un contexte de démocratie. Le sociologue français Jean-Pierre Worms a donné une définition⁴ des deux types de participation citoyenne, qu'il nous semble utile de

rappeler. D'après Worms, il existe une participation citoyenne de type descendante, où les pouvoirs ouvrent des espaces de dialogue et d'explication, dans une logique de l'offre sociale. Cette participation descendante doit s'améliorer dans ses modalités, mais quoiqu'il en soit elle présente une limite très forte car elle recrée de la représentation. Selon Worms, certaines personnes parlent au nom des autres, elles sont reconnues de par leur capacité à participer, qui ne fonde pourtant pas leur légitimité.

La deuxième forme de la participation citoyenne chez Worms est ascendante et fondée sur la demande. Il s'agit d'une conquête de pouvoir par des gens qui habituellement n'en ont pas, à l'image des expériences de *community organizing* dans le contexte anglo-saxon. Il est alors possible de faire émerger une capacité autonome et propre en fonction de la demande des citoyens, à partir de l'expérience. Il reste néanmoins un risque de captation par les responsables de l'organisation communautaire. Worms relève les limites de cette forme de participation qui lorsqu'il s'agit de passer du constat aux solutions, en articulant l'action avec les moyens existants ne produit aucun résultat. Cette conception est en même tant proche et antagonique à celle de Thierry Mailet qui apporte une analyse historique du modèle dominant actuel et de ses limites. Pour lui, la société de consommation depuis 1950 a établi une continuité dans la perception populaire des choix politiques. Ces choix ont véhiculé sur la durée une conscience nationale et communautaire pouvant permettre aux populations d'évaluer et même d'apprécier la participation citoyenne dont le goût est ascendant et se légitime davantage. Il analyse ensuite les caractéristiques de la nouvelle génération des citoyens actifs pour apprendre à traiter différemment cette génération naissante de consommateurs-citoyens.

De même, Aydalot (Aydalot 1985,146)⁵ en analysant les principes de John Friedman en matière de développement endogène relève l'importance de la participation citoyenne pour que le développement soit effectif. Selon les principes de Friedmann, le développement endogène

est territorial, communautaire et démocratique. Ainsi, le territoire est à la base du développement et c'est dans un espace particulier que le développement s'incarne et prend sa source. Il est le fruit de chacune des composantes territoriales d'un espace, c'est à dire les composantes (naturelle, culturelle, économique et sociale). Il est communautaire puis qu'il fait appel à la participation de la population, et démocratique puis qu'il suppose des structures démocratiques pour sa mise en œuvre. En se situant dans le cadre des Communes au Nord-Cameroun, les compétences transférées du pouvoir central vers les collectivités locales décentralisées par Décret N° 2011/0002/PM du 13 janvier 2011 dans dix sectorielles, donne largement la possibilité aux populations à travers les organisations de la société civile à s'investir dans le suivi et la mise en œuvre des politiques publiques à partir du journal des investissements. Les populations sont aussi censées être celles qui doivent donner la priorité de l'orientation de la politique publique locale afin que leurs aspirations trouvent satisfaction.

Au Cameroun, les conceptions dynamiques de la démocratie participative ne s'annoncent qu'avec la Loi constitutionnelle du 18 janvier 1996⁶, soit quatre ans après les réformes démocratiques impulsées par le discours de la Baule qui conditionne l'Aide au développement au degré de démocratisation de chaque pays africain. Si les lois sur la liberté d'association et le multipartisme ont été promulguées en 1990 et son application s'en est suivie la même année, une réelle participation des citoyens aux affaires publiques a commencé à se ressentir seulement dans les années 2000 avec la mise sur pied du Document de Stratégie pour la Réduction de la Pauvreté (DSRP) adopté pour la première génération en 2002 et ouvert aux acteurs sociaux tant pour une contribution éventuelle, qu'à la mise en œuvre mais aussi au suivi et à son évaluation.

En effet, un premier groupe de travail thématique restreint s'est créé en janvier 2005 afin de structurer la participation et d'enrichir la contribution de la société civile au processus d'élaboration, de mise en œuvre et de suivi/évaluation du DSRP.

La réflexion au sein de ce groupe a porté sur la nécessité de mettre en place un mécanisme de suivi indépendant du DSRP et de mobiliser la société civile, au-delà de ce groupe restreint, sur le suivi des politiques publiques en général. Ces objectifs ont été atteints au cours de l'atelier d'Ombé II qui s'est déroulé les 6, 7 et 8 juillet 2005 dans la province du Sud ouest du Cameroun, sous le thème *"contribution de la société civile camerounaise à la mise en œuvre, à l'analyse et au suivi — évaluation du DSRP"*. A l'issue de cet atelier, les Organisations de la Société Civiles Camerounaises (OSCC) participantes se sont constituées en un réseau national qui sera baptisé plus tard *"Dynamique Citoyenne"*.

Dans le Nord-Cameroun, la mouvance citoyenne est un phénomène très récent et ne se vit pas encore de manière active c'est-à-dire à revendiquer l'effectivité des droits sociaux et économiques mais simplement dans une approche où les organisations nationales et communautaires pensent avoir une certaine légitimité à agir au nom des populations qu'elles représentent dans le sens d'améliorer leur vie. Cette approche qui vise à assurer le minimum vital est très loin d'impulser un changement social radical du fait que se soit une approche basée sur les besoins qui a été pendant longtemps la référence en matière de développement. Cependant, le changement du discours politique au Cameroun depuis son acceptation à l'initiative Pays Pauvre Très Endettés (PPTE) souligne la question de la gouvernance publique. A ceci s'ajoute l'activisme des ONG internationales et l'observation des missions diplomatiques qui se sont engagées sur les chantiers de la décentralisation et de la gouvernance locale pour améliorer les capacités des communautés locales à s'impliquer, suivre et évaluer tous les projets de développement financés en même temps par le trésor public que par des interventions extérieures. M. Bruno GAIN, Ambassadeur de France au Cameroun a eu à le souligner récemment à l'ouverture d'un colloque à l'Institut Français de Yaoundé en ces termes : «Ces valeurs se reflètent également, me semble-t-il, dans les orientations tracées par le Chef de l'Etat camerounais, Son Excellence Paul Biya, qui a fait du

renforcement de la gouvernance un objectif majeur de sa politique nationale. J'ajoute que le Document de Stratégie pour la Croissance et l'Emploi, qui est la feuille de route de tous les acteurs qui souhaitent contribuer au développement du pays, incite le gouvernement à 'améliorer la participation des citoyens et de la société civile à la gestion des affaires publiques'.

Depuis lors, les bailleurs de Fonds ont sans doute été surpris de se retrouver dans le champ du politique au Cameroun par la question de la lutte contre la pauvreté et la mise en œuvre du DSRP en s'appuyant sur les OSC comme une force alternative aux pouvoirs publics. Cette force alternative est l'élément essentiel pour entretenir l'opposition et le pluralisme démocratique pas dans une perspective de renversement du pouvoir mais beaucoup plus pour engager la rédevabilité et l'imputabilité des pouvoirs publics. Quoiqu'il en soit, cela est d'autant plus délicat qu'on observe peu de réussite en matière de recul de la pauvreté, et des inégalités au Cameroun. Le mieux est que cela suscite des dynamiques sociales qui incluent les populations à la base dans le dialogue politique et une contribution très limitée à la définition des politiques publiques tant au niveau national que local.

Eu égard de tout ceci, l'assentiment que les pouvoirs publics laissent paraître est celui d'une inquiétude face aux tendances à l'instrumentalisation des ONG internationales et des OSC par les bailleurs de fonds. Pour les pouvoirs publics, les bailleurs de fond essaient de faire avancer leurs thèses ou leurs « missions voilées », via certaines organisations de la société civile qu'ils soutiennent, dans un débat qui se veut pourtant national. Il se pose donc un besoin de diversification des interlocuteurs et des ressources des ONG pour garantir leur indépendance, afin qu'elles dégagent le temps et les moyens nécessaires à une participation conséquente aux débats publics. Ce qui appelle à dépasser les oppositions binaires (Etat contre société civile, endogène et exogène, individu et société) et être moins dichotomique lorsqu'on aborde cette analyse. La reven-

dication de l'implication de la décentralisation et du développement social et local, par exemple, est également vécue comme un projet profondément camerounais, porté par des organisations nationales avec un projet propre sur des bases régionales encrées tout de même dans les consciences communautaires.

Cependant, depuis la récession économique du début des années 90, suivi des réformes qui ont impulsées la dévaluation du Franc CFA à partir de 1992, le Cameroun fait face à une grave crise de gouvernance publique. Cette crise de gouvernance est à la base de la corruption généralisée et du népotisme qui fait pignon sur rue dans tous les services publics. Cet état de chose endommage profondément la gouvernance démocratique nationale et locale. Les élites politiques sont devenues toutes puissantes et empiètent au fonctionnement des institutions démocratiques. C'est ce qui a amené les bailleurs de fonds à exiger une réforme profonde de la gouvernance publique avec l'appui du Programme des Nations Unies pour le Développement (PNUD). Depuis 2004, le Gouvernement a formulé le Programme National de Gouvernance (PNG)⁷ qui a été approuvé en novembre 2005 dont la première phase s'est exécutée entre 2006-2010 et dont l'un des principaux résultats a été le renforcement de mécanismes de contrôle de la gestion des affaires publiques⁸ à travers des institutions comme la Commission Nationale Anti-Corruption (CONAC), l'Agence Nationale d'Investigation Financière (ANIF) et le Conseil budgétaire et financier du ministère du contrôle supérieur de l'Etat. Dans le cadre de ce programme, l'assistance du PNUD pour la période 2008-2012 a contribué à l'atteinte de 4 des 5 effets de développement référencés dans les missions principales de l'UNDAF au Cameroun. En dépit de tous ces mécanismes, la pauvreté est ambiante au Cameroun. Elle continue à gagner tant les villes que les zones rurales et pose de nouveaux problèmes avec la reconfiguration sociologique et démographique dans les principales villes.

2. La pauvreté au Nord Cameroun comme une conséquence des échecs des politiques publiques locales et principale source de frustrations sociales

Les auteurs, les acteurs et les institutions sont fortement influencés par les inspirations ou les missions qui animent leurs interventions en matière de pauvreté pour essayer de cadrer une définition conceptuelle et factuelle de la pauvreté. Cependant, il y'a une définition en occurrence celle des Nations Unies qui fait l'unanimité ou du moins qui couvre la totalité des aspirations des intervenants en matière de pauvreté dans les pays du Sud. Ainsi, pour les Nations Unies, la pauvreté est

“Fondamentalement un déni de choix et de possibilités, une violation de la dignité humaine. Cela signifie un manque de capacité de base de participer effectivement à la société. Cela signifie ne pas avoir assez pour nourrir et vêtir une famille, de ne pas avoir une école ou une clinique où aller, n'ayant pas le terrain sur lequel cultiver son aliment ou un travail pour gagner sa vie, ne pas avoir accès au crédit. Cela signifie une situation d'insécurité, d'impuissance et d'exclusion des individus, des ménages et des communautés entières. Cela signifie plus la sensibilité à la violence, et elle implique souvent la vie dans des environnements marginaux ou fragiles, sans accès à l'eau potable ou à l'assainissement”⁹.

Selon le lexique des Sciences politiques, le pauvre est une personne en situation de pauvreté ne disposant pas des ressources matérielles suffisantes (manque d'argent) et vit dans des conditions qui ne lui permettent pas d'exister dignement selon les droits légitimes et vitaux de la personne humaine et qui le condamnent à survivre péniblement au jour le jour. Tandis que les économistes définissent le pauvre comme une personne vivant dans une situation dont-il ne dispose pas de la qualité et de la quantité minimale de biens et des services permettant une vie normale. Et

l'organisation des Nations Unies (ONU) d'ajouter selon une approche économique, qu'un individu est dit en état de pauvreté absolue quand il n'a pas les moyens de se procurer un “panier” de biens considérés comme indispensables à sa survie.

En France, en 2002, l'estimation du seuil de pauvreté était d'environ 10€ par jour et par individu. Tandis qu'au Cameroun le seuil de la pauvreté est atteint quand l'individu vit avec moins d'un Dollar U.S par jour¹⁰. Bien que les Etats-Unis et le Canada utilisent cette méthode, celle-ci est davantage appropriée aux pays en développement. Dans le rapport Vaincre la pauvreté humaine (2000) du PNUD, un encadré définit spécifiquement l'“extrême pauvreté”, la “pauvreté générale” et la “pauvreté humaine”. Ainsi, “une personne vit dans la pauvreté extrême si elle ne dispose pas des revenus nécessaires pour satisfaire ses besoins alimentaires essentiels habituellement définis sur la base de besoins caloriques minimaux. Une personne vit dans la pauvreté générale si elle ne dispose pas des revenus suffisants pour satisfaire ses besoins essentiels non alimentaires tels l'habillement, l'énergie, et le logement”. La “pauvreté humaine”, quant à elle, est présentée comme l'“absence des capacités humaines de base : analphabétisme, malnutrition, longévité réduite, mauvaise santé maternelle, maladies pouvant être évitées”.

Selon l'Agence des Nations Unies en charge de la lutte contre la pauvreté (PNUD), il y'a plusieurs façons de mesurer la pauvreté mais l'approche la plus préconisée par cette Agence est l'approche basée sur le *Degré de Satisfaction des Besoins Essentiels* (DSBE). Cette approche est utilisée exclusivement pour les Pays les Moins Avancés (PMA) et quelques Pays en Voie de Développement (PVD).

Dans les principales villes du Nord-Cameroun, la pauvreté présente plusieurs visages et se dissimule dans la diversité sociologique que présentent tant les populations, les secteurs d'activité ainsi que l'urbanisation. Pour comprendre les particularités démographiques et essayer de comprendre les habitudes culturels et même culturels, certains auteurs se sont intéressés à une approche

basée sur l'identité sociale¹¹ au Nord-Cameroun et pensent que l'appartenance à un groupe socio-culturel¹² induit un comportement spécifique vis à vis de la conception et de l'adaptation à une situation de paupérisation qui est très souvent perçue de l'extérieur aux groupements sociaux concernés. C'est le cas de la communauté islamo-peule du Nord-Cameroun qui "regorge" une grande communauté des populations animistes converties à la religion musulmane par volonté de conformisme et d'adaptation à une ascension sociale inspirée par la philosophie peule¹³ qui érige les règles de vie et fascine les populations exilées et qui trouvent refuge auprès des familles musulmanes des centres-villes du Nord-Cameroun.

Les principales villes du Nord-Cameroun ont toute en commun une large diversité des caractéristiques de la pauvreté tant en milieu urbain qu'en

milieu rural. Dans le cadre de cette réflexion, il ne s'agit pas pour nous de faire un profil de pauvreté dans les villes qui nous intéressent mais le tableau ci-dessous présente les caractéristiques principales les plus visibles et qui sont communes aux trois grandes villes qui sont Maroua, Garoua et N'Gaoundéré. Nous analysons ces caractéristiques principales dans le tableau ci-dessous tout en donnant une interprétation factuelle sous une base de connaissances empiriques que nous avons du milieu et de sa population.

Tableau N° 1 : Analyse sectorielle des caractéristiques de la pauvreté dans les villes du Nord-Cameroun

Source : Etude menée par Gustave GAYE en 2012 sur la pauvreté et la vulnérabilité sociale

Niveau d'analyse	Description factuelle de la pauvreté au Nord-Cameroun	Interprétation factuelle
Accès aux services sociaux de base	<ul style="list-style-type: none"> - Disponibilité des écoles - Disponibilité des services de santé - Existence des marchés - Existence des routes bitumées - Existence des points d'eau - Assainissement et hygiène 	Des écoles aux services de santé en passant par les routes bitumées, les points d'eau ou les marchés locaux les populations du Nord-Cameroun souffrent énormément du quasi absence de ces services basiques. Ce qui limite la capacité de production locale, l'écoulement des produits et maintient les populations dans une paupérisation continue
Conditions d'existences	<ul style="list-style-type: none"> - Statut socio-professionnel - Logement et habitat - Cadre de vie 	Une étude menée dans un cadre académique en Décembre 2012 à montrer que près de 95% de la population en zone urbaine vit des revenus des activités informelles. Les logements sociaux sont presque inexistant et le cadre de vie des populations est très déplorable.
Capital humain	<ul style="list-style-type: none"> - Instruction et alphabétisation - Mortalité et morbidité - Offre de formation professionnelle 	-Le niveau d'instruction des populations est élémentaire et les activités d'alphabétisation se comptent au bout de doigts. Par conséquent les populations n'ont pas d'aptitudes et de capacités pour produire et engager la responsabilité des pouvoirs publics.
Vulnérabilité	<ul style="list-style-type: none"> - Possessions de certains biens durables - Capacité d'intégration 	Les enfants, les femmes et les jeunes sont les couches les plus vulnérables et n'ont pas d'accès aux services spécifiques de protection sociale. Ce qui accroît la morbidité maternelle et infantile, l'exclusion des femmes et des enfants et les jeunes sont sans avenir.

Ce tableau fait une peinture de la pauvreté dans les grandes villes du Nord-Cameroun. En se basant sur la définition que nous avons retenue de la pauvreté, il est aisé d'affirmer que les populations souffrent de l'absence des services de qualité pour assurer leurs besoins élémentaires. De plus, l'offre est très insignifiante en relation avec la taille des populations dans les villes profondément bouleversées par les mutations sociales qui accroissent la démographie de ces villes. C'est le cas de Maroua et de N'Gaoundéré où de nouvelles activités économiques sont en plein développement et attirent la main d'œuvre. Le contexte de la création de l'Université de Maroua et les facultés qui seront opérationnelles dans les tous prochains jours va davantage accroître la pression démographique. Globalement, il faut dire que les principales villes du Nord-Cameroun souffrent aussi des facteurs comme :

- La dépendance des flux commerciaux avec le Nigeria pour les régions du (Nord et Extrême-Nord)
- Une économie agricole et essentiellement rudimentaire dominée par des femmes dont la visée en terme de production ne s'arrête qu'à la satisfaction du ménage.
- Une industrialisation embryonnaire et fondamentalement concentrée sur Garoua. Aucune politique ou programme ne vise de manière sérieuse une création des richesses en faisant appel à l'entrepreneuriat privé pour stimuler les investissements tant nationaux qu'étrangers.

3. L'action des ONG et la mobilisation des communautés pour vaincre la pauvreté au Nord-Cameroun.

Engagées sur des thématiques diverses en vue de réduire la pauvreté et les inégalités sociales, la promotion de la démocratie et des droits de l'Homme dans son universalité, les Organisations Non-Gouvernementales internationales et nationales, les missions religieuses à travers les œuvres religieuses sont pour la plus part des champions en matière de lutte contre la pauvreté dans les régions du Nord-Cameroun. Les ONG internationales

sont les principales vecteurs de l'aide au développement des pays riches. Cette aide vise plusieurs objectifs dans les pays du Sud en général mais aussi et surtout le reflet de la puissance des pays donateurs et les valeurs qui incarnent ces pays à l'instar des droits de l'Homme, de la démocratie...Au Cameroun, si la présence des missions religieuses date de très longtemps avant l'ère démocratique, il faut reconnaître que la présence des ONG internationales et le foisonnement des OSC nationales sont plus récents avec l'ouverture démocratique amorcée en début des années 1990.

Bien qu'on en compte très peu d'ONG au Nord-Cameroun aujourd'hui, il faut dire que depuis 1990 elles ont été nombreuses à avoir mené des actions de solidarité internationale auprès des populations des régions septentrionales du Cameroun. Parmi ces ONG qui sont passées ou qui continuent d'opérer dans le Nord-Cameroun on peut citer entre autres Oxfam Canada, TECSULT International, Care International, Plan International, VSO International, ActionAid International, SNV, ACRA, ACORD et bien d'autres organisations. Il n'est point question pour nous dans cette réflexion de souligner les actions de chacune de ces organisations mais plutôt de nous focaliser sur l'action de quelques unes de ces ONG qui ont travaillé sur la mobilisation communautaire et le renforcement de l'action citoyenne auprès des bénéficiaires pour faire avancer les causes justes et lutter contre l'extrême pauvreté des populations.

Ainsi, nous avons trouvé pertinent de nous appesantir sur l'action de quelques unes qui ont dédiées beaucoup de ressources sur l'inclusion des femmes pour améliorer les rapports de genre dans un contexte où les pratiques traditionnelles excluent les femmes dans les sphères de prise de décision et les a mises en état de vulnérabilité avancé. Si Plan International à travers Plan Cameroun et la SNV¹⁴ se sont beaucoup plus investis dans le développement économique et les infrastructures sociales pour combattre la pauvreté, d'autres organisations à l'instar de VSO et ActionAid se sont beaucoup plus intéressés à la mobilisation citoy-

enne, au renforcement des capacités humaines et au développement institutionnel et organisationnel pour améliorer l'espace démocratique et l'inclusion des communautés au développement et à la définition des politiques locales de développement.

Depuis la crise économique des années 90, la coopération canadienne par le biais des ONG

l'action des ONG canadiennes présente un récapitulatif de leurs interventions selon le tableau ci-dessous.

Tableau n°2 : Récapitulatif des Projets et Programmes de l'aide canadienne véhiculée par les ONG canadiennes.

Désignation du Projet et Programme	Allocation budgétaire en \$ CAN	Volets d'intervention	Durée du projet
Le projet d'Appui aux Initiatives Programme (ACIP)	450 000	Intégration de la femme, Environnement, démocratie et droits de l'homme	3 ans
Le Projet de Diversification de l'Exportation Agricole (PDEA)	12 800 000	Appui à l'organisation de la profession (filère agricole), appui à la production et aux infrastructures	5 ans
Le Programme d'appui au développement démocratique et aux droits de la personne (PADDP)	4 500 000	Démocratie, Droits de l'Homme et Société Civile	3 + 2ans
Le Projet Fonds d'Appui aux Populations à la Base (FAPB)	1 551 111	Appui aux initiatives économiques à la base	2 ans
Le Micro-Projet productifs en Faveur des Femmes du Cameroun (MPFF)	3 800 000	Appui aux Initiatives Economiques des Femmes	3 ans
Le Projet d'Eau Potable et Santé Communautaire dans l'Adamaoua (PEPCA)	4 000 000	Eau potable et Santé communautaire	3 ans
Le Projet Bureau d'Appui à la Coopération Canadienne (BACC)	4 500 000	Fourniture des services techniques	5 ans
Total	31 601 111		

canadienne au Cameroun vise surtout la réduction de la pauvreté à travers l'augmentation des revenus des populations pauvres, la conservation de l'environnement et des projets pilotes dans le développement social. Les questions de l'avancement de la démocratie et des droits de l'homme sont également prises en compte¹⁵. Depuis les années 2000, de nouveaux paramètres orientent la coopération entre les deux pays. La politique canadienne de l'aide au Cameroun est désormais orientée vers l'accompagnement de la société civile, élément qui est au cœur de cette politique de coopération et qui se traduit à la fois par des appuis techniques et financiers. Jusqu'en 2009, date à laquelle le Canada décide de retirer son aide bilatérale au Cameroun,

Source : Synthèse élaborée par Gustave Gaye

Le tableau ci-dessus présente la contribution canadienne au renforcement de la dynamique socio-communautaire au Cameroun entre 1990 et 2009. Il ressort de ce tableau que les programmes et les projets dans le cadre de la coopération canado-camerounaise ont donné une attention particulière au développement de la démocratie et des droits de l'Homme. Cette option a profondément influencée les dynamiques locales et renforcée l'esprit citoyen et entrepreneurial. La question de la participation de la femme et de la transformation des rapports de genre a contribué à mettre la femme au centre de l'économie sociale et solidaire. De là, les femmes ont

appris à s'organiser et à faire comprendre leurs voix dans les sphères de prise de décision. Cependant, beaucoup reste encore à faire afin que la participation citoyenne affiche complète et que la démocratie impliquant la base soit réelle au Nord-Cameroun.

Références Bibliographiques

1. Aydalot, P.; *Economie régionale et urbaine*, Paris, Economica, 1985
2. Dili Palai et Kolyang Dina Taiwé, *Culture et identité au Nord-Cameroun*, L'Harmattan, 2008.
3. Gaye Gustave, Thèse de Master II en Histoire, "L'Aide Canadienne au Cameroun de 1990 à 2009" Université de Maroua, Sciences de l'Homme et de la Société, 2012.
4. Moussa Bongoyok, *Le Nord-Cameroun à l'épreuve des pluralismes: Quand les sciences sociales interrogent...* Harmattan, 2012.
5. Oumarou Ndoudji, *Moi, un Mbororo: autobiographie d'Oumarou Ndoudi, Peul nomade du Cameroun*, Karthala 1986.
6. PNG, "Cameroun : Le chantier de la Gouvernance", Yaoundé, 2004.
7. PNG, "L'Etat de Gouvernance au Cameroun, Yaoundé", 2006-2007
8. PNUD, "La Gouvernance démocratique au service du développement humain" *Rapport Mondial sur le Développement humain*, 2002.
9. Revue du MAUSS, in "La Participation politique, crise ou mutation", *La Documentation française*, ... n° 26, (juillet-décembre) 2005
10. SAIBOU Issa 'Les mutations des modes d'intervention des organismes d'appui au développement au Cameroun : Le cas de l'aide néerlandaise (1963-2005)', in KALLIO, *Revue pluridisciplinaire de l'Ecole Normale Supérieure de Maroua (Cameroun)* Vol2, N°3, 2010
11. Sindjoun, L., Melone, A., and Minkoa She, A, *La réforme constitutionnelle du 18 janvier 1996 en question*, Sindjoun, L. (Dir) 1996

Endnotes

1. Les huit Objectifs du Millénaire pour le Développement (OMD) forment un plan approuvé par tous

les pays du monde et par toutes les grandes institutions mondiales de développement en 2000 à New York. Ils ont galvanisé des efforts sans précédent pour répondre aux besoins des plus pauvres dans le monde.

2. Selon l'observatoire des inégalités (individus vivant avec moins de 2\$ par jour) en 2008.

3. Ce terme dans tout cet article désigne les trois régions septentrionales du Cameroun situées dans la zone sahélienne

4. Revue du MAUSS, in "La Participation politique, crise ou mutation", *La Documentation française*, ... n° 26, (juillet-décembre) 2005.

5. Aydalot, P.; *Economie régionale et urbaine*, Paris, Economica, 1985

6. Sindjoun, L., Melone, A., and Minkoa She, A, *La réforme constitutionnelle du 18 janvier 1996 en question*, Sindjoun, L. (Dir) 1996.

7. PNG, "Cameroun : Le chantier de la Gouvernance", Yaoundé, 2004.

8. PNG, "L'Etat de Gouvernance au Cameroun, Yaoundé", 2006-2007.

9. En Juin 1998, les représentants de toutes les Agences du Système des Nations Unies se sont accordés sur cette définition de la pauvreté

10. PNUD, "La Gouvernance démocratique au service du développement humain" *Rapport Mondial sur le Développement humain*, 2002.

11. Dili Palai et Kolyang Dina Taiwé, *Culture et identité au Nord-Cameroun*, L'Harmattan, 2008.

12. Moussa Bongoyok, *Le Nord-Cameroun à l'épreuve des pluralismes: Quand les sciences sociales interrogent...* Harmattan, 2012.

13. Nous faisons allusion au poulakou. Pour comprendre d'avantage le poulakou, il faut lire Oumarou Ndoudji, *Moi, un Mbororo: autobiographie d'Oumarou Ndoudi, Peul nomade du Cameroun*, Karthala 1986.

14. SAIBOU Issa 'Les mutations des modes d'intervention des organismes d'appui au développement au Cameroun : Le cas de l'aide néerlandaise (1963-2005)', in KALLIO, *Revue pluridisciplinaire de l'Ecole Normale Supérieure de Maroua (Cameroun)* Vol2, N°3, 2010

15. Gustave GAYE, Thèse de Master II en Histoire, "L'Aide Canadienne au Cameroun de 1990 à 2009" Université de Maroua, Sciences de l'Homme et de la Société, 2012.

Transformational Development among Women with Disabilities in Sierra Leone, West Africa

KIM KARGBO

Editor's Note: This paper is part of WCIDJ's scholarly forum. For more information, see our About Us page at: www.wciujournal.org/about.

Evaluating the need for transformational development begins with a firm understanding of the pervasiveness of broken relationships in all areas of life — between man and God, man and himself, man and others and man and the rest of creation.¹ All of these relationships were broken by the Fall; sin corrupting everything from the mind of man to the grass of the fields. Ultimately, the goal of transformational development is the reconciliation of all of these relationships from an integral standpoint. No one relationship stands alone without being affected by the others. Thus, bringing restoration to one aspect of a person's life is sorely inadequate in true transformation. It's much like saying that a broken chair has been repaired when it is still missing one or two legs!

The good news is that the Gospel is the message of reconciliation for ALL of these relationships! Colossians 1:19-20 states, "For in him (Christ) all the fullness of God was pleased to dwell, and through him to reconcile to himself *all things*, whether on earth or in heaven, making peace by the blood of his cross." (ESV — parenthetical comments mine) We sell Christ's work on the cross short when we make it about salvation alone. His blood brings *shalom*, true peace, the reconciliation of all things to Himself.

But how does this reconciliation play out? Broken relationships stem from broken people who have broken thought patterns resulting in broken behaviors. While Christ's death on the cross sealed the ultimate reconciliation of all things once and for all, there is no quick fix! The journey to transformation is a process fraught with backward steps, stumbles, pitfalls and U-turns.

Kim has lived nearly half of her life in Sierra Leone, being raised there and then serving in ministry there in various capacities during her adult life. From 1990–1993, Kim initiated an NGO, which continues to this day, called Community Health Evangelism promoting health education and disease prevention strategies in the rural northern province of Sierra Leone. From 1998–2002, Kim worked with World Hope International developing and managing a rehabilitation program for amputees following the decade-long civil war. She had an additional 4 years of experience in the US in public health program development and management.

Kim, her husband Tim, and their 3 children currently live in northern Mississippi (outside of Memphis, TN) where she works in the headquarters office for Women of Hope International in Memphis and commutes to Sierra Leone throughout the year.

Perhaps there are two ways that we can make this more tangible and easy to comprehend. One is through a familiar analogy, and one is through an example. Let's think of the process of transformational development as the growth of a tree. The tree, however, is diseased. It isn't producing any fruit. It's scraggly and looks unhealthy. Why? The roots are bad. In the parable of the fig tree in Luke 19, Jesus tells a story of a man who planted a fig tree in his garden, hoping for a plethora of figs. However, three years in, the tree still isn't producing fruit. He tells his gardener that the tree is wasting space and soil in the garden and needs to be cut down. The gardener replies with mercy, "Sir, let it alone this year also, until I dig around it and put on manure. Then if it should bear fruit next year, well and good; but if not, you can cut it down." The gardener wisely doesn't request to prune it, or graft fruit on from another healthier tree. He says he will dig around it and put on manure — addressing the problem of the roots.

So it is with transformational development. If we merely address the issue of fruit, what is or isn't being done, we will never see transformation. We must address the roots. And the roots of most problems start in our thinking and belief systems. How we think determines what we believe, which determines our attitudes that affect our behaviors. Facilitating true transformation must begin with addressing the lies that are being believed and fertilizing those dying tree roots with Truth. From there, the tree will become healthier and the process of growth and transformation will begin to germinate.

Applying this process to women with disabilities in West Africa has been a process requiring perseverance, tenacity and creativity. There is no more vivid example of the quadrilateral pattern of broken relationships than in this population. For years, since birth for some, they have been fed lies that they are not human, that they are demonic, that they are worthless and have no value. They have been told that God has cursed them for some unknown "evil" in their own lives or their very being. In the end, following years of those messages in both word and deed, they believe it. In believing that God has

cursed them, they live with a skewed understanding of God and who He is. In believing that they have no value, they neglect even their own bodies and forge a living in the streets begging and selling their bodies for daily food. This usually results in giving birth to many children from various, often unknown fathers, which makes for more mouths to feed and perpetuates the cycle of begging and dependency. Family members have rejected these individuals, often when they were children, creating breeches in the social support systems that should have nurtured and supported them, helping them reach their fullest potential. Having never had healthy relationships, they have no understanding of how to raise children or be in stable, healthy relationships with other adults. Their woundedness makes them volatile, further widening the breach between them and the rest of society. Society's view of disability as a curse and defect of humanity dehumanizes these individuals so that exploitation and abuse is commonplace. This further complicates their lives by denying them adequate housing and sanitation services, basic human rights and compassionate companionship.

These are complex situations, requiring a multifaceted manner of approach. Women in such circumstances must first have their dignity restored through education on the actual causes of disability, coupled with the reality of who God actually is. Once they realize they are made in the image of God — a God who loves them and looks on them with compassion — they can begin to see themselves differently. When they see themselves differently, and begin to act in a manner that supports that new viewpoint, others will begin to see them differently as well. Not only must their minds be enlightened by Truth, but the corporate "mind" of society must be enlightened as well, beginning to see these women as not only humans, but valued sisters, able to contribute meaningfully to community.

Having found their true worth as image-bearers, women with disability can begin to find their purpose in life — purpose that goes beyond hand-to-mouth existence and truly begins to live out the reasons for which God has created them — AND

the reasons for which He has sanctioned their disability. Women begin to mine the unrecognized treasures that have been locked up within them for decades — skills, gifts and talents with which God has inherently blessed them. They can begin to utilize these gifts for the good of themselves, their families and their community, bringing development from the bottom up.

Once this process begins, true transformational development becomes evident — not only in the woman's own life, but also in the lives of her children and family, her neighborhood and her nation.

One of these women is Marion, a former homeless beggar, crippled by polio as a child who was then no longer counted among the children her parents had. No support system, no income, no mobility aids and a heart filled with anger toward God and everyone around her, Marion found hope through a development program geared specifically for women with disabilities. Through acceptance, friendship, discipleship and skills training, Marion found new life and a sustainable income.

Here is what Marion says about the changes in her life. "The training I received taught me much about God. I thought I was not a human being, because I didn't understand that God is a good Creator and made me this way for a purpose. Now I understand that the sickness that crippled me is just a sickness; it wasn't God cursing me and telling me that I am worthless." ***Reconciliation with God.***

"I never used to wash or take care of myself. I neglected my body because I didn't believe I was worth anything. I smelled and I was dirty. I learned that I should think better of myself and of other people. I used to cause a lot of trouble and curse people because I didn't care. Nothing mattered because I wasn't worth anything anyway." ***Reconciliation with self.***

"Now I respect others and they show respect back to me. People look up to me now. The children in my neighborhood call me 'auntie.' I make enough money to pay for a house for myself, my husband and my daughter, and even to be able to

help my neighbors and the family that rejected me. My family had told me that they never wanted to hear my voice again. But recently my step-parents actually called me to ask for my help in settling a conflict in the family. God has truly changed me."

Reconciliation with others.

"My neighborhood was dirty. The latrine used for our area was so filthy that people wouldn't use it and began to just relieve themselves in the bushes. There were so many flies, and sickness began to increase in our area. I told my neighbors that we had to clean up the place, and that we needed a cleaning schedule for the latrine. They said, 'Marion, that is a good idea, but if we are all going to clean the latrine, you have to be part of that too.' I knew then that I was part of the community. We have cleaned up the area and sickness in our neighborhood has decreased." ***Reconciliation with the rest of creation.***

Marion has been walking this journey of transformation for about two years, and she still has further to go. Transformational development is a slow process at best. Development may take place in various sectors of a life or a community at various times, and have a limited impact. Webster defined transformation as "a change of heart in man, by which his disposition and temper are conformed to the divine image; a change from enmity to holiness and love."² True transformation can only be achieved through a wholistic reconciliation to the Creator through the Reconciler of all things.

Endnotes

1. Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor ... and Yourself* (Chicago, IL: Moody Publishers, 2012) 54-55.
2. Webster's 1828 Dictionary, accessed September 21, 2013, <http://1828.mshaffer.com>.

Contextual Scripture Engagement and Transcultural Ministry

C. RENÉ PADILLA

Andrew Walls, an incisive observer of the massive southward shift of the center of gravity of Christianity that has taken place within the last century, has called our attention to the fact that in the past only a few Western Christians “wrote significantly in biblical studies, in dogmatics, or even in the field of philosophy of religion; and few of those who did show any radical influence from their service and knowledge. Theology was a datum to be explained and demonstrated in the new cultural setting, not something which would develop in it.”¹

The main reason behind this phenomenon was that Western theology was commonly regarded as having universal validity. Consequently, all that needed to be done was to translate it and to export it to the “ministry fields” of the world for the benefit of the younger churches. This view of theology fails to take into account that faith is, by its very nature, conditioned by historical factors and that consequently all theology, including the one framed in the West, is contextual.

Once the contextual character of theology is recognized, the door is open for a Scripture engagement leading to contextualization—the incarnation of the gospel in a specific historical context—and to the construction of a variety of contextual theologies that spell out the meaning of the gospel and Christian discipleship in different local situations around the world.

Scripture Engagement and Contextualization

In one of the most challenging books I have ever read, *Reading the Bible With the Damned*,² Bob Ekblad describes his theological pilgrimage. He shows how a Christian spiritually blindfolded by wealth and socially domesticated by an evangelical subculture is transformed into a facilitator of Scripture engagement among people on the margins. His experience is a living illustration of contextualization of the biblical message for the sake of Christian obedience—a contextualization that gives birth to a theology that seeks to be faithful to the gospel and relevant to a specific life and context.

This article is from the forthcoming WCIU Press book First the Kingdom: Global Voices edited by Daniel Darko and Beth Snodderly.

René Padillia has a PhD in New Testament from the University of Manchester. He is currently the Honorary President of the Kairos Foundation in Buenos Aires.

Justo L. González, in a masterpiece that only a church historian of his caliber could write, has explained and compared three types of Western theology throughout the history of Christian thought.³ Without denying that the three types share certain common elements, he claims that each one has emphases and perspectives that make it distinct.

Type A, centered in Carthage, is represented by Tertullian (born ca. 193 C.E.). He was probably a lawyer and has been regarded as the father of Latin theology. Strongly influenced by Stoicism, he conceived Christianity as “superior to any human philosophy, since in it one receives the revelation of the ultimate law of the universe, the law of God.”⁴

Type B, developed in Alexandria, had Origen (born ca. 185 C.E.) as its main exponent. Living in an environment permeated by Platonism, he dedicated himself to the search for “immutable truths, realities that would not be dependent upon sensory perception, and scriptural interpretations to show that the Bible sets forth a series of unalterable metaphysical and moral principles.”⁵

Type C had as its center the geographical area roughly comprising Asia Minor and Syria, with Antioch as the main city. The most outstanding exponent of it was Irenaeus (born ca. 130 C.E.). In contrast with Tertullian and Origen, he was not a prolific writer, but he was a pastor and had closer links with the sub-apostolic tradition. His interest was not in immutable truths but in the New Testament historical events that had taken place in Palestine, Antioch and Asia Minor. Taking salvation history as his starting point, he sought to equip the believers with an ethical basis for a life worthy of the gospel. In *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money*,⁶ Justo González gives plenty of evidence to demonstrate that in this type of theology the issues of economics and social justice were a central concern.

González’s typology shows how the most prominent feature of each type of theology—Law in type A, Truth in type B and History in type

C—colors the understanding of every theological theme, from creation to consummation, in patristic and medieval theology, in the Reformation and beyond. He claims that, although type A and type B are better known to Western Christians, type C is the oldest of the three. Originally, the three types were regarded as orthodox. After the conversion of Constantine in the fourth century, however, type A, revised with elements of type B, became the standard theology, especially in the West, while type C was generally set aside and ignored in theological creeds.

The relevance of this historical analysis to our subject lies in the fact that today, with the demise of modernity, there is, especially in the Majority World, a rediscovery of type C theology, and with it a return of social concerns as an essential aspect of Scripture engagement and theological reflection. The “new way of doing theology” which is being explored by most theologians in the Majority World is not, after all, so *new*! It is rather the unearthing of a pre-Constantine approach to Scripture as well as to theology—an approach that gives proper weight to the historical nature of biblical revelation, including the incarnation, and understands the church and its mission in light of God’s action in history to manifest his Kingdom, his power, and his glory in the midst of the kingdoms of this world.

From this point of view, a genuine concern for the present-day cultural, socioeconomic and political issues in the context in which people live is neither an optional concern nor a mere appendix to theology. What is theology good for, if it is not an effort to discern, in light of Scripture and under the guidance of the Spirit, the signs of the times and concrete ways in which the church can incarnate the values of the Kingdom of God in the cultural, socioeconomic and political realm?

Using González’s typology, we would say that in his theological pilgrimage Ekblad moves from the kind of concern for orthodoxy *per se*, which oftentimes characterizes adherents to Type A and Type B theologies, to the kind of concern for or-

thopraxis inherent to Type C theology.⁷ The move that takes place in Ekblad, however, is not merely on an intellectual level; it is rather a process of transformation of an American assailed by “social and national guilt” into a Christian who is learning to accept himself as Jesus did and is thus freed to help “the damned” to believe Jesus loves them in all their entrapments.”

Quite clearly, in that process of transformation, which is both theological and spiritual, contextualization has a prominent place. In fact, Ekblad’s experience illustrates the role that contextual Scripture engagement plays in the fulfillment of Jesus’ purpose “to purify for himself a people that are his own, eager to do what is good” (Titus 2:14). Let me explain.

Among the many international conferences I have attended throughout many years, one of the most important ones was the Consultation on Gospel and Culture held in Willowbank, Bermuda Islands, in January of 1978. It was sponsored by the Theology and Education Group and the Work Group on Strategy of the Lausanne Committee, led by John Stott, with the participation of 33 theologians, anthropologists, linguists, and pastors from the six continents. As far as I know, no other conference has ever been held since then, at least in evangelical circles, surpassing the range and depth that the treatment of the proposed subject attained at that conference.

In the first of the nine sections that are included in the “Willowbank Report on Gospel and Culture,”⁸ the following statement from paragraph 10 of the Lausanne Covenant is quoted: “Culture must always be tested and judged by Scripture. Because man is God’s creature, some of his culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin and some of it is demonic.” This statement points to the ambiguity of all cultures—an ambiguity derived from the nature of the author of culture: humankind created in the image of God, yet at the same time affected by sin. As the Willowbank Report affirms, because we are fallen creatures, “All our work is accompa-

nied by sweat and struggle (Gen. 3:17–19), and it is disfigured by selfishness. So none of our cultures is perfect in truth, beauty or goodness. At the heart of every culture—whether we identify this heart as religion or worldview—is an element of self-centeredness, of man’s worship of himself.”⁹

The conclusion to which the Willowbank Report’s acknowledgment of the ambiguity of culture leads is that we Christians are called to submit every aspect of our cultural life to the lordship of Jesus Christ, which presupposes a radical change of loyalty. Further on the Willowbank Report explains the meaning of this change in terms of conversion to Jesus involving a process of transformation that affects the whole of life and has social and public consequences. On the basis of the New Testament, it views conversion as “the outward expression of a regeneration or new birth by God’s Spirit, a recreation, a resurrection from spiritual death.” It states that “the resurrection of Jesus Christ from the dead was the beginning of the new creation of God” and that we participate in it “by God’s grace through union with Christ.”¹⁰ It adds that from this perspective we have already entered the new age and tasted its powers and joys. “This is the eschatological dimension of Christian conversion. Conversion is an integral part of the Great Renewal which God has begun, and which will be brought to a triumphant climax when Christ comes in his glory.”¹¹

According to Ekblad’s description of his theological pilgrimage, his starting point was as a member of a faith community that had very little or no meaningful interaction with “outsiders.” It is not surprising that in that context the values of the surrounding culture were taken for granted and Scripture was not allowed to fulfill its prophetic role. For Ekblad, when Scripture is read too long in limited circles or a faith community marked by sameness and low expectations of God, the outcome is the *domestication* of Scripture. Christian religious groups like the one he describes tend to view the Bible as essentially a book of doctrines regarding the individual’s relationship to God, with no bearing on cultural, socioeconomic or politi-

cal issues. The individualistic reading of Scripture, common in such groups, precludes contextual Scripture engagement. As a result, conversion is understood in terms of an intellectual assent to doctrines rather than in terms of a commitment to Jesus involving a process of transformation that affects the whole of life and has social and public consequences.

What made the difference in Ekblad's case? Quite clearly, it was his living interaction and Scripture engagement with people outside his cocoon, including atheists. His eyes were opened up to the world in new ways through relationships with people whose upbringings and experiences were quite different from his. Through interaction with those "outside" he came to a conviction that in time would color his ministry—that reading Scripture with the not-yet believing and also with believers from many different denominations and nations, will free us from the sterility of domestication. Other factors, such as the reading of Latin American liberation theologians, opened his eyes to see reality from another perspective and led him to examine his theological assumptions. He saw that if his "good news" didn't appear "good" to oppressed people, then a serious overhaul was necessary. The way was thus open for a Scripture engagement far more faithful to the gospel and far more relevant to transcultural ministry.

Contextualization and Transcultural Ministry

The Willowbank Report points out that "the biblical writers made critical use of whatever cultural material was available to them for the expression of their message," and adds that "the process by which the biblical authors borrowed words and images from their cultural milieu and used them creatively was controlled by the Holy Spirit so that they purged them of false or evil implications and thus transformed them into vehicles of truth and goodness."¹²

This biblical precedent provides the basis for transcultural ministry, with the contextualization

of the gospel in the multiple cultures of the world as a basic premise. The same good news that was originally communicated in a Jewish and Greco-Roman context in the first century C.E. must be communicated today. If its communication is, under God, going to make the same kind of impact that it made in that context, however, the communicators need to be fully aware that, as Lamin Sanneh has rightly emphasized, because Christianity is a translated religion, all cultures are "equal bearers in their status as historical bearers of Scripture."¹³

Unfortunately, not always have Christians properly taken into account the critical role that culture plays in the communication of the gospel. As a result, much of the transcultural work done in the Majority World by Western Christians has been marked by a serious lack of cultural sensitivity. The Willowbank Report makes reference to this problem when it states that sometimes "messengers of the gospel are guilty of a cultural imperialism which both undermines the local culture unnecessarily and seeks to impose an alien culture instead."¹⁴ An inadequate appreciation of the positive values of the local culture, or a deficient view of the distortions of the alien culture, or these two factors combined, prevent an effective communication of the gospel.

In the absence of a contextualized gospel, the only kind of churches that transcultural ministry can originate are Western-looking churches, unable to portray the practical meaning of the Incarnation in their own context, conditioned by a Christianity that, as Lamin Sanneh has put it, "in terms of intercultural engagement ... has remained in a state of splendid isolation."¹⁵ Sad to say, many churches in the Majority world, as the Willowbank Report states, "are still almost completely inhibited from developing their own identity and programmes by policies laid down from afar, by the introduction and continuation of foreign traditions, by the use of expatriate leadership, by alien decision-making processes, and especially by the manipulative use of money."¹⁶

Without a contextualized gospel there cannot be a contextualized church. In a number of cases

the reason for this problem may be the assumption that Western Christians, because of their (supposedly) superior culture and education, must always be not on the receiving end as learners but on the giving end as teachers. There is a place for this acknowledgment included in the Willowbank Report: “We repent of the ignorance which assumes that we have all the answers and that our only role is to teach.”¹⁷

One of the most useful lessons my wife and I learned working among the poor is the importance of empowering them to read Scripture together, not by adopting the role of teachers but merely as facilitators. We have found that when simple people are given the opportunity to interact with the text, to relate it to their own situation and to dialogue among themselves about their findings, they can come out with amazing insights that are quite relevant to their own lives. It is my considered opinion that this is the sort of Scripture engagement that Christians should be fostering everywhere for the making of disciples who learn to obey everything that the Lord Jesus Christ commanded his disciples, according to the Great Commission (Matt. 28:18–20). Lamin Sanneh has shown the connection between interest in the laity and the effort to make Scripture accessible to common people. The same connection should lead Bible teachers and agencies to give priority to the training of grassroots Bible-study facilitators who are able to ask the right questions, to encourage people to dialogue and to relate text and context in search for faithfulness to the Word of God and relevance to practical life.

The contextualization of the gospel is inseparable from the contextualization of the church. As a matter of fact, the contextualization of the gospel in a specific culture can only take place in the extent to which the church embodies the gospel as “good news to the poor” and the values of the Kingdom of God such as love, justice and the stewardship of creation as expressions of the will of God for human life. From this perspective, the truly indigenous church is the one that through

death and resurrection with Christ embodies the gospel within its own culture. It adopts a way of thinking and acting in which its own cultural patterns are transformed and fulfilled by the gospel. In a sense, it is the cultural embodiment of Christ, the means through which Christ is formed within a given culture.¹⁸

Endnotes

1. Andrew Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis, 2000), 197.
2. Bob Ekblad, *Reading the Bible With the Damned* (Louisville, KY: Westminster John Knox, 2005).
3. Justo L. González, *Christian Thought Revisited: Three Types of Theology* (rev. edn.; Maryknoll, NY: Orbis, 1999). González’s focus is on theology, but the three types of theology that he analyzes are closely related to three types of approaches to Scripture.
4. González, *Christian Thought Revisited*, 6–7.
5. González, *Christian Thought Revisited*, 11.
6. Justo L. González, *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money* (San Francisco: Harper & Row, 1990).
7. This statement should not be interpreted as minimizing the importance of orthodoxy. As Anthony Thiselton has argued in *The Hermeneutics of Doctrine* (Grand Rapids: Eerdmans, 2007), properly understood, doctrine includes the disposition of belief, which always involves formation and leads on to transformation. From this perspective, true orthodoxy is inseparable from orthopraxis.
8. “The Willowbank Report” is included in John Stott, ed., *Making Christ Known: Historic Mission Documents from the Lausanne Movement 1974–1989* (Carlisle: Paternoster, 1996), 73–113. The nine sections of this Report are the following: 1) The Biblical Basis of Culture. 2) A Definition of Culture. 3) Culture in the Biblical Revelation. 4) Understanding God’s Word Today. 5) The Content and Communication of the Gospel. 6) Wanted: Humble Messengers of the Gospel. 7) Conversion and Culture. 8) Church and Culture. 9) Culture, Christian Ethics and Lifestyle.
9. Stott, ed., “Willowbank Report,” 78.
10. Stott, ed., “Willowbank Report,” 93.
11. Stott, ed., “Willowbank Report,” 93–94.

12. Stott, ed., "Willowbank Report," 80.
 13. Unpublished paper, "Mission, Translation, and the Incarnate Word," 8.
 14. Stott, ed., "Willowbank Report," 87.
 15. Stott, ed., "Willowbank Report," 15.
 16. Stott, ed., "Willowbank Report," 101.
 17. Stott, ed., "Willowbank Report," 90.
 18. C. René Padilla, *Mission Between the Times: Essays on the Kingdom* (Grand Rapids: Eerdmans, 1985), 108.
- A second edition of this book is forthcoming this year as a Langham monograph.

Faith and Life: A Pauline Perspective on the Integration of Faith and Everyday Life

CORNELIU CONSTANTINEANU

Taking Every Thought Captive to Obey Christ: A Vision for Theological Education

There is nowadays a great cry for integration, for a meaningful way which makes sense and integrates faith within everyday realities of life in society. Young people especially, but not only they, raise serious and urgent questions: is faith just for private or has it also to do with the public domain? Is there a place for Christian witness in a secular environment, and if so, how is that witness to be displayed with integrity in such a context? What does it mean to be an authentic Christian in a secular and pluralist context? Fundamental for any attempt to answer these crucial questions is the double truth of the lordship of Christ over all of reality and, consequently, the gospel being a public truth.

The continuous drive for integration of many Christians today has its starting point in a perception of reality in which the lordship of Christ over all creation, in all matters private and public, is a

given. This is excellently illustrated in the life and writings of Abraham Kuyper (1837–1920), a Dutch theologian, journalist, university founder and statesman, one of the most remarkable Reformed Christians. In his inaugural speech (“Sphere Sovereignty”) at the opening of Free University, which he founded in 1880, Kuyper expresses this in remarkable and unforgettable words: “Oh, no single piece of our mental world is to be hermetically sealed off from the rest, and there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: ‘Mine!’”¹

Such a holistic perspective is vital also for theological education, and we have to emphasize the complex dynamic and intrinsic relationship between mind and heart, between the academic/intellectual and spiritual dimension of life. For too long evangelicals in this part of the world have worked with a false dichotomy between the academic and spiritual aspects of theology. This is the old but ever present misunderstanding of the place of scholarship in Christian life and the confusion about the so-called

This article is excerpted from the chapter “Faith and Life: A Pauline Perspective on the Integration of Faith and Everyday Life” in the forthcoming WCIU Press book First the Kingdom: Global Voices edited by Daniel Darko and Beth Snodderly.

Corneliu Constantineanu is the Rector/President at Institutul Teologic Pentecostal, București-Romani.

“pretense” of those seriously engaged in academic pursuits. In that old misunderstanding and confusion, it is often pointed out that “advance” in scholarship leads inevitably to “pride” and self-confidence. This observation is not to be ruled out immediately as false or untrue because it is validated by many who pretend that they are “scholars” of sorts, and who display just such kinds of attitudes described above. The perception of the common people is thus many times justified and is then attributed invariably to all scholarship. Having said this, however, I should immediately point out that the so-called “scholars” are not true scholars at all, because they have not yet come to understand the inescapable and immutable law that governs every truthful academic inquiry: the more one learns, the more one discovers how much there is yet to learn, and how tentative all the “assured” results must remain. The realization/ understanding of this truth represents the only possible “pretence” of advanced scholarship! True scholarship is, inevitably, a very humbling enterprise! I believe it is mandatory that in our efforts to emphasize the importance of the spiritual dimension in the life of students of theology, we should always be careful to do it in a way that will enhance, not undermine, the intellectual, academic aspect. In fact, the rejection of any such false dichotomies is, ironically, the sign of a true, biblical spirituality!

The Lordship of Christ and Theological Education

Not only is a healthy and true spirituality not in contradiction with the highest academic pursuits but, in fact, it is required by it! “To take every thought captive to Christ” (2 Cor. 10:5) is, for Paul, both the strongest statement of true spirituality and lifelong academic pursuit—because what else is Paul advocating here if not his constant preoccupation to make the lordship of Christ bear on every single aspect of life. However, discerning and being able to answer the question “what does the lordship of Christ mean in this and that situation?” takes years and years of prayerful and extremely hard work. Our effort in theological

education is nothing more than an effort to equip and discipline young men and women to be able to “make every thought captive to Christ,” that is, to bring the lordship of Christ to bear on every aspect of reality: their own personal life, the surrounding environment, culture, society, politics, economics, religion (!). But we will only be able to succeed in our efforts if we preserve the same balance as Paul on both, spirituality and academic work. It is our task in theological education to inspire students to pursue with all the intellectual seriousness the love of God and God’s dealing with the world. Our efforts in theological education should always be directed to finding new ways in which we can transmit to the students “habits that sustain a lifelong intellectual exploration of love of God and knowledge of God in service of God’s world” (as remarkably put by Professor Miroslav Volf).² Our passion for God cannot be separated from God’s reality and his passion for the world, but must encompass it.

A Radical Shift in Christian Leadership

One of the fundamental strengths of a theological school should be the fact that it communicates and shapes such a profound understanding of the lordship of Christ over every single aspect of reality. This is the only and true basis for a holistic, integrative understanding of the Kingdom of God in which the gospel is not only a private and spiritual thing but a public truth, concerned with and addressing the whole of reality. It is only such a holistic vision that can represent the solid foundation for a much needed radical shift in our understanding of Christian leadership. In our complex, pluralistic, global world, the churches around the world need leaders who are trained to cope with living among the existing deep differences in all levels of our societies. Unfortunately, we have to admit with profound sadness, that many evangelical schools around the world do not provide even this minimum minimorum. In addition, and more significantly, we need leaders who have a holistic understanding of reality, who are trained to engage deeply with God’s world, with all aspects

of cultures and societies; leaders who are able to offer Christian, biblically based alternatives to the many puzzles of this world; leaders who instead of denying the painful realities of this world with an escapist mentality, agonize over these realities and struggle to contribute and give appropriate solutions both in the light of the fallen state of creation and subsequent social evil, and in the light of the present reality of the presence and power of the Kingdom of God among the kingdoms of this world. The churches around the world need leaders who are caught by an irresistible vision of “making every thought captive to Christ.”

Believing and Practicing Scholars!

Such leaders, however, cannot be formed or modeled just anywhere. We need schools with the ability, resources and the environment to shape what I call “Believing and Practicing Scholars.” The future belongs to those leaders who maintain a strong faith in God as the only one who can ultimately bring the Kingdom of God; leaders who will have a passion for God, for the world and for people, and who will embody the gospel in concrete manifestations of love, truth, justice and reconciliation; and leaders who are able to articulate the gospel in contemporary relevant language and categories. It will only be such leaders who are able to integrate their beliefs, their praxis and their scholarship into a holistic vision of the Kingdom of God, leaders capable of proclaiming the gospel for what it was, is and shall ever remain: a public statement. The gospel was never a matter of private interest; it is not and should never be reduced to a means of getting souls to heaven, or restricted to the individual inner soul! The gospel was always, and it should remain, a public statement about the whole of reality, about God, about the world, about truth, about meaning, about life.

As Bible teachers, educators and Christian leaders, we take it as our task to inspire a new generation of believers and Christian professionals, to pursue with all intellectual seriousness a holistic vision of the Kingdom of God, a vision in which faith determines a particular way of being in and for the world. It the contemporary context in which the

Christian heritage is disappearing and the place and significance of the Bible is fading away, it is crucially important to attempt to bring back the centrality of the Bible and of biblical thinking as a solid and significant basis, not simply for living as Christians in the world, but also for the life of contemporary culture and society. There is, thus, a great need to rediscover, to reinterpret, to read afresh the Bible in such a way that it speaks to all aspects of life, as, in fact, it does! We now turn to the apostle Paul for a closer look at the way in which he maintained this fine balance between theology and ethics, between faith and life. I believe that a new understanding and explication of the social meaning of beliefs in Paul will represent an important resource for churches in their efforts to find a solid biblical basis and a model for their social engagement and responsibility in the world and ultimately to enable churches to act as reconciling agents in carrying out their transformational mission in the world.

The Integration of Faith and Life in Paul

It was often believed that Paul was not concerned with the social, political realities of the world, but rather with solely preaching the gospel of salvation. Further, the claim goes, Paul expected the imminent end of the world and so he did not care much about what happened with the wider world. Research in this area has shown, however, that this is not an accurate view of Paul, as the following remarks will indicate.³

Paul’s writings have not been generally used as a resource for dealing with contemporary social and political issues. It is often assumed that although the earthly life and ministry of Jesus was dominated by his concern for the poor and the oppressed, Paul, on the contrary, transformed Jesus’ original message and intention into a purely spiritual religion—a message of eternal salvation for sinners. Paul, it is argued, had little, if any, interest for the affairs of “this world.” There are many reasons for this individualistic, narrowly religious and spiritual reading of Paul. But certainly one important reason for this (mis)reading of Paul is due rather to his interpreters

than to his own writings. Interpreters were unable to see any concern for the “secular” matters in the letters of Paul because they operated with a modern presupposition of a dichotomy between “sacred” and “profane” aspects of reality. However, for Paul and for all first-century Christians there was one realm of reality in which body and soul, religion and politics, private and public, individual and social aspects of reality were intermingled in a complex, unified vision of life. It was primarily because of our own presuppositional “assignment” of Paul to the “sacred” or “spiritual/religious” realm that we were unable to perceive him as being interested in social and political issues as well. Once we become aware of the unified worldview of Paul and attempt to read him on his own terms, we may discover a new facet of Paul.

Conventional interpretations of Paul have generally either evaded political and social issues in Paul’s theology, or understood him as simply endorsing the existing political powers in a conservative attitude of maintaining the social and political status quo. Several recent trends in Pauline studies, however, seem to challenge this view and to argue instead that Paul was more profoundly political than is usually perceived and that the gospel he preached had significant social and political dimensions.⁴ It is true, the extent of such concerns and the basic orientation of Paul’s political thought is a matter of debate in recent scholarship, and there is a wide spectrum of views among scholars regarding Paul’s attitude to and reflection on social and political issues.⁵ What is becoming clearer, however, is the fact that the gospel Paul proclaimed was not in any way detached from everyday reality and that it had also a political message at its heart. Further still, some studies show that the political dimension of the gospel was not secondary or accidental to Paul’s writings but rather an integral and fundamental element of it. The gospel of the crucified and resurrected Christ, it is claimed, not only has a few “social and political implications,” but rather is political at its core.⁶

Far from having an escapist mentality, Paul’s creational theology, i.e., his understanding of God’s

relation to and sovereignty over creation, over nations and over history, and the way this reality was irreversibly affected by God’s intervention in Christ, gave him a positive view of the world and of the place and role of the larger structures of society. Furthermore, the way he formulated his gospel shows that Paul was well acquainted with the religious, cultural, social and political matrix of the Greco-Roman world with which he thoroughly engaged. So within this larger framework of reference it is plausible, indeed necessary, to enquire about the social meaning of his theological statements, since his theology, like much of the theological discourse of the NT, was meant not simply to offer salvation in a narrow spiritual sense, but also to affect moral dispositions, to shape particular communities, to determine specific behavior and a particular way of being in the world.

Paul’s Jewish matrix provided him with a worldview which shaped fundamentally his thought and praxis. Particularly, his strong belief in a creational monotheism gave him an understanding of the world as God’s good creation in which God is present and active and in which God’s people should be actively engaged towards its eschatological transformation. Based on insights from the various social-scientific approaches to Paul, interpreters have concluded that the message of the NT is intrinsically related to the complex social realities of everyday life, and that the social dimension is an integral part of the meaning of the text. Therefore we need to resist the temptation of understanding the NT and Christianity as limited to an “inner-spiritual dimension” or to “an objective-cognitive system,” and see it within the complex of social, cultural, political, economic and religious contexts in which it initially developed. Equally significant, regarding the relation to the outside world Paul encourages a positive engagement. While Christians should maintain their different and specific identity, this should not cause them to separate or be indifferent towards the outside world, but rather to be engaged in its renewal and transformation.

Theology and Ethics in Paul

One reason why many Pauline doctrines have been treated exclusively in their vertical, theological and spiritual dimension is that theology and ethics in Paul have been studied separately, as two distinct bodies of teaching. As such, as long as one paid exclusive attention to theology, the ethical dimension of that particular doctrine and its social significance were neglected. Therefore, for a proper treatment of Paul's understanding of any doctrine, especially in its social dimension, one has to pay considerable attention to the close relationship between theology and ethics in Paul's thought.

In his significant study, *Theology and Ethics in Paul*,⁷ Victor Paul Furnish puts forward the thesis that "ethical concerns are not secondary but radically integral to his [Paul's] basic theological convictions."⁸ He argues persuasively that for Paul, theology and ethics are intrinsically related, and that we cannot understand properly one without the other:

...the relationship between proclamation and exhortation is not just formal, or only accidental, but thoroughly integral and vital to the apostle's whole understanding of the gospel. Just as his ethical teaching has significant theological dimensions, so do the major themes of his preaching have significant ethical dimensions.⁹

Thus, according to Furnish, in order to understand Paul's ethics one must see its theological presuppositions; and vice versa, for an understanding of his theology one must see its ethical implications. In his words, "the relation of indicative and imperative, the relation of 'theological' proclamation and 'moral' exhortation, is the crucial problem in interpreting the Pauline ethic."¹⁰ This implies that for an adequate treatment of any concept in Paul, one should pay considerable attention not only to the explicit theological statements but also to their ethical implications within the teaching of Paul. And yet, these two aspects should not be considered separately, as one resulting from the

other. If the indicative and imperative are indeed in such a close connection, we should keep them somehow together. Again Furnish is to the point:

Paul understands these two dimensions of the gospel in such a way that, though they are not absolutely identified, they are closely and necessarily associated. God's claim is regarded by the apostle as a constitutive part of God's gift. The Pauline concept of grace is inclusive of the Pauline concept of obedience. For this reason it is not quite right to say that, for Paul, the imperative is "based upon" or "proceeds out of" the indicative. This suggests that the imperative is designed somehow to "realize" or "actualize" what God has given only as a "possibility." ... The Pauline imperative is not just the result of the indicative but fully integral to it.¹¹

Paul's ultimate concern in his writing was not simply with "doctrine" or theology for its own sake, but with the life of people in concrete historical situations. To be sure, for Paul theology is essential, but it is never detached from life, from a specific way of life appropriate to its theological foundation. Theology and ethics belong together, faith and conduct are inseparable. We found this complex dynamic in Paul whereby one's beliefs determine a specific way of life and one's practices in the world have a strong theological basis. Paul is not simply telling Christians that they should behave in a reconciling way towards the other but he also tells them why, thus offering the strongest possible ground for their practice of reconciliation—God's reconciling his enemies through Christ. Furthermore, and equally significant, Paul also shows Christians how to live in a reconciling way towards the other, thus offering them the model for their practice of reconciliation—Jesus Christ's self-giving love in his obedient life, death on a cross, and resurrection.

Paul's life, mission and writings, indeed his theology, were informed and supported by a narrative framework, a unifying worldview and redemptive vision of reality which determined a particular

way of being and living in the world. His gospel was fundamentally related to his vision of final cosmic reconciliation and peace. The precise and complex nature of the relationship between indicative and imperative in Paul's theology¹² needs thus to be carefully considered. A narrative reading of Paul's letters offers an excellent way to understand this dynamic and intrinsic relationship between indicative and imperative, between theology and ethics in Paul. This is, indeed, one of the most relevant features that emerges from a survey of the literature on narrative approaches to Pauline studies. For the proponents of a narrative reading of Paul, the major consequence of such a reading is an enhanced account of Pauline ethics.¹³ After Wayne Meeks, who has stressed this issue very much, more recently David Horrell concludes his essay "Paul's Narrative or Narrative Substructure?" with this statement: "in a world conscious of the power of stories to form identity, values, and practice, the rediscovery of Paul's gospel as story is of critical value."¹⁴ And indeed, it seems that the importance of narrative for moral formation is not a recent invention. Paul's contemporary, the Jewish theologian Philo of Alexandria, considered Moses to have been a superior legislator exactly because he established the laws in a narrative framework.¹⁵ It is thus very plausible to consider that Paul shared Philo's view not simply with regard to Moses but also of the importance of narrative. In his latest study on Pauline ethics, Horrell pursues the issues further and offers a more nuanced and complex dynamic between narrative, theology and ethics as a conceptual framework for reading Paul's texts. He writes:

Paul's letters are to be seen as reflecting, and contributing to, a narrative myth which constructs a particular symbolic universe, giving meaning and order to the lives of those who inhabit it. This myth, enacted in ritual, is an identity- and community-forming narrative which shapes both the world-view (the "is") and the ethos (the "ought") of its adherents. ... This broad framework of interpretation suggests that, at least at a general level, everything in Paul's letters is potentially rel-

evant to a consideration of his "ethics." If the myth itself—the central story and its symbols and ideas—shapes the ethos and social practice of the community, then our inquiry cannot be limited only to certain explicitly paraenetic sections of the texts.¹⁶

As Paul himself made clear, the ultimate goal of the gospel, was "to bring about the obedience of faith" (Rom. 1:5; 16:26). This thesis has been well established by James Miller in his study *The Obedience of Faith*. There the author shows that the theme of "obedience" plays a significant role in Paul's argument in Romans, as he uses it in connection with other key themes in the letter, and that by "the obedience of faith" Paul meant "specifically the obedience of welcoming one another after the model of Christ to the glory of God (15:7)."¹⁷ He also finds that the term "obedience" indicated the proper response to the hearing of the gospel of Christ and that the obedience Christ showed plays a crucial role within the argument of Romans as ground and model for the believers' obedient life as they embody their true identity "in Christ."¹⁸ This is indeed significant. It shows the intrinsic relationship between theology and ethics in Paul and that we simply cannot study one without the other without the risk of misreading Paul. Theology and ethics are so intertwined in Paul's argumentations that we have to keep them together. In what follows, based on the theoretical/methodological framework for a narrative reading of Paul's letters, I will offer a brief analysis of Romans 5–6 with special reference to the function of the story of Jesus Christ and reconciliation for community formation, for the shaping of identity, values and practices of the community.

Endnotes

1. Abraham Kuyper, *A Centennial Reader* (Grand Rapids: Eerdmans, 1998), 461.
2. "The Lordship of Christ Over Entire Reality," <http://www.evtos.hr/~tecee/index.html> (accessed September 17, 2013).
3. For a fuller and more comprehensive discussion of what follows, see my chapter, "From Creation to New

Creation: The Underlying Framework of Paul's Understanding of Reconciliation," in *The Social Significance of Reconciliation in Paul's Theology. Narrative Readings in Romans*, ed. Corneliu Constantineanu (London/New York: T&T Clark, 2010), 43-61.

4. The most recent and significant studies include two excellent books edited by Richard Horsley, *Paul and Politics: Ekklesia, Israel, Imperium, Interpretation* (Harrisburg, PA: Trinity Press International, 2000), and *Paul and Empire: Religion and Power in Roman Imperial Society* (Harrisburg, PA: Trinity Press International, 1997). There are also a few very significant monographs: Bruno Blumenfeld, *The Political Paul: Justice, Democracy and Kingship in a Hellenistic Framework* (London: Sheffield Academic, 2001); Neil Elliott, *Liberating Paul: The Justice of God and the Politics of the Apostle* (Sheffield: Sheffield Academic, 1995); Mark Strom, *Reframing Paul: Conversation in Grace and Community* (Downers Grove: IVP Press, 2000); R.A. Horsley and M.A. Silberman, *The Message and the Kingdom: How Jesus and Paul Ignited a Revolution and Transformed the Ancient World* (Minneapolis: Fortress, 1997); Elsa Tamez, *The Amnesty of Grace: Justification by Faith from a Latin American Perspective* (Nashville: Abingdon, 1993); Robert Grant, *Paul in the Roman World: the Conflict at Corinth* (Louisville, KY: Westminster John Knox, 2001).

5. On the one hand, there are those who interpret Paul as having a basic conservative attitude (among which R. Grant, E. E. Ellis, D. Tidball, B. Blumenfeld). On the other hand, there are those who argue that Paul had a more profound political thought reflected in his letters (T. Goringe, W. Wink, D. Georgi, N. Elliott, M. Strom, R. Horsley, N. T. Wright, and others).

6. These are the initial findings of two research groups, one in the USA, "Paul and Political Group" led by Richard Horsley (published in the two volumes *Paul and Politics* and *Paul and Empire*), and the other in the UK, "Scripture and Hermeneutics Group" led by Craig Bartholomew, particularly the third volume, *A Royal Priesthood? The Use of the Bible Ethically and Politically*.

7. Victor P. Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1968).

8. Furnish, *Theology*, 13.

9. Furnish, *Theology*, 112.

10. Furnish, *Theology*, 9. This was also the conclusion he reached after his survey of the 19th- and 20th-century interpretation of Paul's ethics.

11. Furnish, *Theology*, 224-25. In a subsequent book,

The Love Command in the New Testament (London: SCM, 1973), Furnish summarizes the issue in this way: "No better title for Paul's 'theology' can be devised than his own formulation in Gal. 5.6: 'faith active in love.' Love is both the context and the content of faith; God's love makes faith possible and man's love gives it visibility and effect in the world." (94)

12. Beginning with Bultmann's "The Problem of Ethics in Paul," many other New Testament scholars came to understand the relationship between indicative and imperative as being essential not only for Paul's ethic but for the understanding of his thought in general. We mention only a few here: W. Schrage, *The Ethics of the New Testament*; A. Verhey, *The Great Reversal*; W. Denison, "Indicative and Imperative: The Basic Structure of Pauline Ethics"; and Michael Parsons, "Being Precedes Act: Indicative and Imperative in Paul's Writings."

13. See Alexandra Brown, "Response to Sylvia Keesmaat and Richard Hays," *Horizons in Biblical Theology* 26/2 (December 2004): 115. Among theologians and ethicists, Stanley Hauerwas and Alistair MacIntyre have emphasized the formative place of narrative in the shaping of moral identity, and even more, the indispensable role of narrative in moral instruction and developments. For them, it is narrative that shapes identity and community, forms character and informs conduct. Especially relevant are Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic* (Notre Dame: University of Notre Dame Press, 1981), *Vision and Virtue* (Notre Dame: Fides, 1974), and *Character and Christian Life* (San Antonio: Trinity University Press, 1975); MacIntyre, *After Virtue* (Notre Dame: University of Notre Name Press, 1984).

14. David Horrell, "Paul's Narrative or Narrative Substructure? The Significance of 'Paul's Story,'" 170 (italics in original).

15. Philo of Alexandria, *On the Creation of the World*, 3 and *Life of Moses*, 2.47-51. See Wayne A. Meeks, *The Origin of Christian Morality* (New Haven: Yale University Press, 1993), 189.

16. David G. Horrell, *Solidarity and Difference: A Contemporary Reading of Paul's Ethics* (London: T&T Clark, 2005), 97-98.

17. James C. Miller, *The Obedience of Faith, the Eschatological People of God, and the Purpose of Romans* (Society of Biblical Literature Dissertation Series 177; Atlanta: SBL, 2000), 21.

18. Miller, *Obedience*, 51-54.

Integration in Program Development

KEVIN W. MANNOIA

Editor's Note: This paper is part of WCIDJ's scholarly forum. For more information, see our About Us page at: www.wciujournal.org/about.

Introduction

Developing new programs that are relevant and effective is one of the most challenging issues confronting institutions of higher education today. This is especially true of those attempting to flourish under restrictions that are counter to the mission for which they exist and limited in resources and leadership. Having a basic knowledge of the principles of integration, then, may serve to enhance the overall effect these schools may have in the long run. So we ask:

What are the components which require integration in effective program development?

Defining Integration

The word integration means more than inter-facing; more than mixing; more than cooperation.

Integration implies multiples which then are merged at an essential level to create something new. Before integration may occur clarity must exist regarding the diversity of the parts coming together.

In higher education there are individual elements of the learning process that each contribute to the whole. Before these are integrated one with another, they must be well understood and clearly present. Only then will it be possible to truly bring them together in complete integration for effective mission. Components, then, are the various parts that are submitted to one another in effective integration.

This introduces the key principle of mutuality into the strategic thinking process of effective higher education. Mutuality is the voluntary submission of one element or person to another such that the outcome is greater than any of the individual parts. This principle is fundamental to healthy interworking within the Kingdom of God and is equally fundamental to the concept of integration.

This article was originally presented at the Annual Assembly of the International Council for Higher Education, Manila, Philippines, May 2013.

Kevin W. Mannoia is Professor of Ministry and serves as Chaplain at Azusa Pacific University. He is also the President of the International Council for Higher Education. Prior to this, he served as Dean of Haggard School of Theology at APU, coming from his role as President of the National Association of Evangelicals. As Founder and Chair of the Wesleyan Holiness Consortium, he brings expression of his call to leadership within the Church to the priority on transformation, unity, and leadership. For more information on the author, see www.kevinmannoia.com

In mutuality, each of the elements or persons voluntarily submits to the influence of the other so that what is brought together creates something completely new. It is not the same as combining; or interfacing; or mixing. In integration truly the elements become different because of the influence of the others.

Categories of educational components

A variety of components in higher education must be integrated in order for programs to work well, especially within the Christian context. This principle of mutuality is not only applicable to human relationships but also to the careful construction of effective programs. In this case the integrative process is driven by the question, “How must each component be informed and influenced by the other in order to result in overall effective and relevant success in programs?” Let’s examine briefly some of those components which are both influenced by and which also influence the others:

Faith

In Christian higher education, this is perhaps the most important. In examining how faith informs the program development it seems two key areas are subject to exploration:

- a. What is our spiritual and theological heritage and stream within the larger Church?
- b. How does that heritage inform and shape our institutional identity?

Addressing these questions will always help to keep any new program development anchored in history and also focused more clearly on the future mission. If we forget our past, we will have a hard time shaping our future.

Program

The factors which shape any program will also be important influences in the integrative process. Guiding questions to help understand the program itself may include:

- a. What is the educational philosophy that drives this program?
- b. How does this fuel the overall academic program of our institution?
- c. Is there sufficient academic support to ensure high quality?
- d. Have we made provision for appropriate student support in fulfilling the program?

Culture

Another component which must be considered in the development of programs of learning are the cultural forces at work. There may be unique cultural patterns to be observed that are regional, national, ethnic, and certainly faith oriented. The danger in a shrinking global environment and in a Christian context is that we will place higher value on the impact of culture than is appropriate. Out of deference to culture, we may actually allow for ineffective patterns of programming by rationalizing that they are simply “cultural” distinctives. In the process, though, we may undermine the very effectiveness and Christian distinctive we seek to create.

Thus, it is imperative that we have a well-developed understanding as to what is truly cultural and what is Kingdom oriented so that when the two conflict, we override our culture for the sake of healthy Kingdom patterns of operation. Living as citizens of the Kingdom always trumps our earthly culture when serving the higher calling of God.

This is not to say that we ignore our cultural context. To do so would be ignorant and create obstacles to success in programs. Understanding the cultural forces becomes a means to contextualize the more important principles of the Kingdom and mission in our institutional operations.

Structure

Knowing the basic structure in which our institution is operating will save a great deal of grief should conflict arise with stakeholders in the development process.

- a. Is our school affiliated in some way with other schools? A denomination?
- b. Are we truly independent? If so, do we have appropriate points of reference to guide our Christian witness?
- c. Do we have a responsibility for representation of any other significant stakeholders?

Examining these issues carefully may uncover both potential land-mines which could mitigate effectiveness and potential resources on which we may rely for guidance, support, and stability.

Mission

Perhaps one of the most important components that should impact program expansion is the very mission of the institution. This, perhaps second only to the faith foundation, may be most important. After all, if we are not developing new initiatives to fulfill the mission then we are creating a distraction that will waste good resources and effort.

- a. What is the educational mission we are working toward?
- b. Is there any Christian mission that we wish to fulfill in our program?

Funding

How a school is funded will have a huge impact on the program development aspects. If it is tuition based only, then the student is the ultimate client both in terms of outcome and also sustainability. If contributions are significantly involved, then the agendas and priorities of those donors become vital in shaping the programs we initiate.

Operations

Although we may have great desires and abilities for programming, if we do not have appropriate operational systems that are simple but efficient, we will fail.

- a. What are the facilities we have to work with and are they adequate for our program?
- b. Do we have the human resources in terms of numbers and qualifications?

- c. Are there in place systems of operations that will facilitate our programs – such as financial systems, information systems, assessment systems, reporting systems?

Clearly these do not represent a comprehensive list. Nor are we able to explore the nature of each of these at deep levels of understanding. But for purposes of understanding the basic nature of integrating components in program development, we see that we must take much more into consideration than just the program itself. A healthy, well-planned program will consider all of these things and then allow them to become integrated into the very fiber of the program. In some cases it will require adjustment and compromise as the mutuality of these components begins to create synergy among them.

Examples to learn from

So how might we proceed with an integrative process in developing a program? Perhaps a few examples will help to guide us.

Faith and Disciplines

Take for example the integration of faith with our various disciplines of study. There may be two key questions to guide our reflection in this integrative process:

- a. How does God inform my understanding of my discipline? (field of expertise)
- b. How does my discipline inform my understanding of God?

We have become quite proficient at answering the first question in Christian higher education. But only engaging the first question may lead us to an imposition of our faith on the disciplines rather than true integration. If we truly believe that all truth is God's truth – wherever it is found, then we must believe that we may examine our world and our various fields of study with complete freedom and no presuppositions. And that we may allow our examination to actually inform our understanding of God. Although God's word is a primary source of knowing about Him, He has

also made Himself known through other means as well. Exploring those with freedom helps us to be better informed in our faith in God.

Culture and Operations

Integrating our culture with operational systems may be one of the most obvious yet complicated points in program development. Again, it is imperative that we not allow our culture to become our primary anchor in shaping programs. Some operational systems within any earthly culture are completely incompatible with our mission as Christ-centered institutions.

- a. How are my operational systems most effective within my culture?
- b. When does my operational accommodation undermine my culture?
- c. When does my operational accommodations to culture undermine my principal referent?

Finance and Mission

- a. To what extent does my financial capacity fulfill/inhibit my mission?
- b. How does my mission determine how I appropriate my finances?

These only serve to start the reflection in the developmental process. There may be no easy answer. And there will be no formula that is applicable to every case. It requires healthy and well balanced leaders to navigate these issues in a productive way.

Establishing Non-Negotiables

As you can see, the path of integration in program development is not always clear. It may easily become a wandering process that loses its focus in relativity and expediency. Within Christian schools it is very important, then, to establish very clearly key points that are not negotiable. This way, any time the planning process begins to encroach upon a core value or principle, the secure identity rooted deeply within you will halt and redirect the energy to productive effectiveness that is relevant

to the goal you seek.

In some places the analogy of “setting the spear” is helpful in understanding this. We set the spear in the ground and dance around it. Everything we do is centered on the “spear” of those non-negotiables.

Anchoring a boat is another analogy. Although the currents and tides may try to carry the boat away to places that were not planned, an anchor holds it fast against those miscellaneous influences.

Perhaps you have seen the tetherball game — a ball on a rope tied to a pole. You may hit the ball hard. If the rope is not tied to the pole, the ball will fly far away to someplace you did not intend. But tied securely to the tether, the ball will circle the pole providing a successful game as planned.

The key in establishing non-negotiables is choosing the primary reference point. Some people assume that in higher education, that reference point would naturally be education. But that is not necessarily so. In fact, if it is, the power of Christian higher education is being lost. Inherently institutions of higher learning are spiritual in nature. To retain their identity they must first be anchored to Kingdom principles that forge their spiritual identity. This informs their commitment to education as more than the dispensing of knowledge but as the transformation of scholars into whole and fulfilled persons as God intended them.

As you consider the process of program development, be burdened with the realization that it is much more than simply constructing a program that will function in isolation. It is a tool by which the institution will be extended in fulfilling its mission as an expression its very identity. Every part of will affect the other. And it becomes another opportunity to truly show the nature of the institution for what God has called it to be.