

THEOLOGICAL EDUCATION IN THE CONTEXT OF VIOLENCE AND TERRORISM

Being a Commissioned paper presented by Rev. Ndu B. Akuchie, M.A., Th.D., President, Nigerian Institute for Christian Education and Leadership, (NICEL), Okigwe, Imo State, Nigeria, at the 16th International Theological Education Conference, held at The Nigerian Baptist Theological Seminary, Ogbomoso, Oyo State, Nigeria, March 5th – 7th, 2019,

The President, The Nigerian Baptist Theological Seminary, (NBTS), Rev. Professor E. Emiola Nihinlola, the Chairman of today's proceedings; distinguished colleagues and theological educators, brothers and sisters in Christ, all protocols observed. I count it a great honour to have the privilege to present this commissioned paper titled: *Theological Education in the Context of Violence and Terrorism*, at the 16th edition of International Theological Education Conference, with the theme: *The Future of Christian Faith in Sub-Saharan Africa*. I believe my journey to Ogbomoso for this conference may have been orchestrated by two papers I put out to Nigerian theological education stakeholders in January and March, 2017 titled: *Doing Theology in Nigeria's Terrorism Situation* and *The Cross at the Crossroad of Christianity in Nigeria in The 21st Century: A Christian Manifesto for Doing Theology in Nigeria's Terrorism Situation*, respectively.¹ I have a sneaky suspicion that Professor John Enyinnaya here present, who was privy to these papers must have told on me to the organizers of this conference.

Now, having been summoned, as it were, to appear before this theological educators' *Sanhedrin*, possibly to explain what I was thinking in those papers, as the apostles were in (Acts 4:7b), I stand here today before you as Apostle Paul did before the *Areopagus* in Acts 17:19. Evidently, Paul's presentation didn't convince his audience and I have no doubt that there are many here today listening to me who may not be convinced by this presentation, (Acts 4:13). In any case, I have conditioned my mind to make do with the *Areopagites'* type of dismissive response to Apostle Paul in Acts 17:32, "*We will hear you again on this matter.*" I will be somehow satisfied if my presentation gets that type of "open minded" response; that will be fair enough for me, but where it doesn't I hope we can still remain in dialogue over our common quest for a better theological education system for our nation.

From my understanding of the topic assigned to me, there are two issues that the topic presents; a), the *context* of our theological education in sub-Saharan Africa; b); the *content* of our theological education in sub-Saharan Africa. My first challenge was to determine between context and content, which should be the horse and which should be the cart in this voyage. In this mild debate with myself, I decided that the context of violence and terrorism should be explored first so that it will help us to discern truly the content that can adequately address the challenges thrown up by our context both for theologizing in general and theological education in particular. Let us now begin our excursion with some examination of our context and finally draw some lessons on the nature and character of content of theological education that the challenges of our context call for. This paper therefore shall be in two main parts and the conclusion.

PART ONE – THE CONTEXT:

My assigned topic has identified the context of theological education in sub-Saharan Africa as that of violence and terrorism. I believe that violence and terrorism are synonyms. They are inseparable in reality. You cannot have one without the presence of the other. So, I will be using them interchangeably in this presentation. In what sounded like a prophetic prediction on the future of the church and theological education in Africa in general and our area of focus in this conference, *Sub-Saharan Africa*, Professor Ogbu U. Kalu declared:

A theme that will be inescapable for African theology in the future, namely the increasingly ugly and violent face of religion in Africa...No serious reflection on God's relationship to the people and the world of nature in Africa can be done without theologizing on violence and the churches' role in securing justice and peace that could lead to reconciliation and celebration of God's shalom....The cocktail of God, distress and growth of Christianity makes violence the hub of theological and pastoral projects....Indeed, the surprising dimension of our contemporary period is the heightened level of violence that is rooted in religion, indicating that the future will be dominated by religious violence in spite of the unabated forces of secularism, scientific development, consumerism and the pursuit of the good life....The churches in the global south must reflect on the character of violence that has decimated the resources, manpower and ecosystems of communities. Millions are displaced and have become migrants, victims of violence, even as they flee from ancestral homelands.²

I have no doubt that the scenarios Ogbu Kalu has played up in the quote above, though at macro level can resonate as present reality to all of us in our local situations. I will still allow Ogbu Kalu to bring the grim reality of the context of violence and terrorism for our labor as theological educators in Nigeria home to our door steps. Continuing, Ogbu Kalu said:

The intention here is to engage the theoretical discourses through a case study of the literature on religious violence from Africa and specifically Nigeria where the Muslim north and "Christian" south are numerically balanced and where religious conflict acquired a violent face from the 1980s. For instance, when someone published a cartoon of the prophet Mohammed in Europe, some Nigerians in the northwest corner, Maiduguri, attacked a Roman Catholic priest, killed him, and burnt many churches in a religious fury. Neither the victims nor the assailants had seen the cartoon and every indication is that the cartoonist is not a Christian. Later, another perplexing incident occurred in a secondary school in Bornu, northern Nigeria. A young, female Christian teacher was invigilating an examination and came upon a male pupil who was reading his Koran instead of writing the examination. She seized the material from him. He stalked out in fury, mobilize a group of Muslim students against the young woman for desecrating the holy book. They killed her, leaving a young daughter and a

*youthful husband. Since the 1980s, the spate of religious violence has increased and grown more brazen and bizarre.*³

We are not forgetting the other character of our context, which is terrorism. Like I have said earlier, I believe that violence and terrorism are synonyms and as such will be used interchangeably in this presentation. However, I want to observe here that the dimension of religious terrorism in Nigeria is a more recent phenomenon, which has taken religious violence to a scale unprecedented in Nigeria's history. Religious terrorism against Nigerian Christians is as a result of what Ogbu Kalu has described as *the dark sides of globalization*.⁴ From Ogbu Kalu's illustrations with the cases of the killing of a Roman Catholic priest and burning of churches in Nigeria on account of a cartoon of prophet Mohammed by a Danish man and the killing of a female school teacher, we can see how violence and terrorism emanating from other shores can have devastating impact on Nigeria's Christian citizens. It is pertinent at this juncture to attempt a definition of terrorism in order to give us a better understanding of it and deepen our appreciation of its place in the context of theologizing and theological education in Nigeria.

Let me observe here that there is no universally acceptable definition of terrorism. The assertion that "one man's terrorist is another man's freedom fighter" puts the difficulty of defining terrorism in perspective. However, for the purpose of this reflection, I have adopted the United Nations definition, which defines terrorism as "*Criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them...*"⁵ Criminal acts intended in this definition are often perpetrated by governmental and nongovernmental actors to achieve "political, philosophical, ideological, racial, ethnic, religious" ends and gain advantage over the targeted audience. Terrorist acts are always planned, premeditated, targeted and are never as a result of spontaneous acts of rage as is evident from the carnage of various communities in this country by Fulani terrorists parading as herdsmen. Even though the church in northern Nigeria has borne the brunt of prolonged acts of terrorism in that part of the nation, terrorism has since made its way into every corner of Nigeria. It has also escalated beyond measure, since the inauguration of the Muhammadu Buhari led APC government in 2015, provoking new theological propositions from *theologically incompetent people*, calling for armed self-defense, driven by fear and insecurity, (but definitely inimical to the true Gospel of Jesus Christ), thereby compounding the terrorism situation against Nigeria's Christian citizens. Government's acquiescence, (both at the federal and state levels), to terrorist attacks on Christian citizens has intensified the acts of religious violence and terrorism in Nigeria and continues to embolden perpetrators and sponsors of terrorism against the church in Nigeria.

It is pertinent for us to ask at this point; how did our nation evolve into a context of orgy of bloodletting, religious violence and terrorism that it is today? The answer to this question is embedded in the long and tortuous history of Islam's encounter with British colonialism in northern Nigeria, which is beyond the scope of this presentation. However, I want to recommend to those of you who are not fainthearted to study Jan H. Boer's eight volume series; *Studies in Christian-Muslim Relations*.⁶ In volume 2 of this series

titled: *Nigeria's Decades of Blood 1980 -2002*, Dr. Boer pointed to the encounter between Islam and British colonialism in northern Nigeria as the cradle of the context of violence and terrorism, which our nation has become to the church in Nigeria. According to Boer:

*Dan Fodio was a major watershed in Nigerian Muslim history. His reputation is based on the claim that he restored Islam by establishing a political order according to the sharia. And then the British came in 1900 to spoil it all. Though Lord Lugard, the founder and first governor of the new British colony of Northern Nigeria, promised not to interfere in Muslim religion, he in fact interfered massively by setting into motion a process that deeply undermined Islam and led to serious deterioration of the Muslim spirit....The major complaint is that colonialism brought three basic changes to Dan fodio's perfect legacy and thereby ruined it. It reduced the scope of the sharia, introduced the foreign and abhorrent repugnancy concept, and inserted the demonic virus of secularism. The details of these changes belong more properly in Volume 4 of this series and will thus be treated there. However, for this volume it is important to realize the strength of the Muslim sense of humiliation and oppression that underlies much of Nigeria's violence. They have been deprived of the most precious gift of Allah and been forced to submit to a foreign secular system repugnant to them. The process set in motion by Lugard acted like a drug that put the Muslim community off guard and undermined their religion.*⁷

One salient point emerging from this Muslim hostile attitude to colonialism is the linking of colonialism and Christianity, which makes Christians legitimate targets of Islamic violence and terrorism. Continuing, Boer observed that;

*According to Muslim opinion, colonialism not only undermined the legal setup of the sharia, but it "unhinged" or deranged Muslim society as a whole-and not only Muslim society. The entire Nigerian society in all its cultural aspects is said to have degenerated into unprecedented depths of vice and immorality....The former military head of state, **Muhammadu Buhari summed it up: It was from Sokoto "that the colonialists started the encroachment on Islam and our traditions."** This theme forms a common thread through all of Nigerian Muslim social writings ever since the Constituent Assembly of the 70s.⁸ [Emphasis mine].*

The context of religious violence and terrorism Nigeria has become today is deeply ingrained in our history. The bad news is that the factors that made Nigeria a context of religious violence and terrorism are not going away very soon, certainly not in our foreseeable future. A paper titled: *The Imperative of Christian Participation in Governance* presented by the National Christian Elders Forum, at RCCG Mega Political Conference on Friday 15th June, 2018 at Redemption Camp Lagos, provides even more depressing picture of the root cause of Nigeria being a context of religious violence and terrorism. This lengthy quote from this document is intended to lay bare the naked reality

of the context of religious violence and terrorism that Nigeria has become and which has also become our national heritage. The Christian population in Nigeria will ignore this reality at their own detriment. It is amazing how many Nigerian Christian leaders are oblivious of these obvious realities of our context we have been chronicling so far in this presentation. Even more bewildering is the naivety with which many others try to rationalize away the present danger the context of violence and terrorism portends to being Christian in Nigeria and the task of theologizing and ministerial training in such a context.

*It is necessary to point out, especially for Christians that the problem of Nigeria is not North versus South, rich versus poor, military versus civilians, political class versus the electorates or APC versus PDP. **The problem of Nigeria is simply Islam versus Christianity.** This has always been the problem and until it is resolved, Nigeria is not going anywhere.*

THE ROOT OF THE PROBLEM: *During the Constitutional Conference preceding Independence in 1960, one vital issue for discussion was the National Ideology of the emerging country. A country's National Ideology defines the character of the nation and its system of governance. It was felt that due to the multi religious, multi ethic and multi cultural nature of Nigeria, an all inclusive ideology would be required that would guarantee Justice, Equity and Fairness for all citizens. On this basis, Liberal Democracy was adjudged the best National Ideology for Nigeria with Parliamentary System of Governance.*

*The Muslim North expressed preference for a system of governance of which an essential ingredient would be Islamic Law. The Colonial Government subjected Sharia to what Willinks Commission in 1958 described as the “**repugnancy test**”. Sharia failed the test and it was rejected as National Ideology. Unfortunately, the sponsors of Sharia did not stop nursing the ambition of imposing Sharia on Nigeria and transmuting the nation from a democratic nation into an Islamic Theocratic State with Sharia as the National Ideology. From 1st October, 1960, the very day Nigeria obtained Independence, the battle line was drawn between Liberal Democracy and Sharia Ideology. The Sardauna of Sokoto, late Sir Ahmadu Bello was quoted as saying on 1st October, 1960: “**The new nation called Nigeria should be an estate of our great grandfather Othman Dan Fodio. We must ruthlessly prevent a change of power. We use the minorities in the north as willing tools and the south as a conquered territory and never allow them to rule over us and never allow them to have control over their future.**” – Sir Ahmadu Bello, *The Sardauna of Sokoto Parrot Newspaper October 12, 1960.**

While the likes of Chief Obafemi Awolowo, Dr. Nnamdi Azikiwe, Chief Anthony Enahoro, and other non northern Muslims leaders were thinking they were building a nation where “though tribes and tongues differ, in brotherhood we stand”, another section of the nation was busy planting landmines and surreptitiously undermining Liberal Democracy so that Sharia can become the National Ideology. Of course, the ascendancy of

Sharia signals the death of Democracy and by extension, Christianity. Working through the Military Heads of State, most of whom were Muslims from the North, Nigeria was, in a clandestine manner, turned into an Islamic State. It should be pointed out, right at the onset of this paper, that Nigeria is an Islamic state, despite the unrealistic denial of some Christian leaders. There are two factors that confirm any nation to be an Islamic state and both factors have been fulfilled in Nigeria:

1. Membership of the country in OIC

2. Inclusion of Islamic law and jurisprudence in the Constitution of the country.

In 1986, General Babangida, as the self appointed Military President of Nigeria, smuggled Nigeria into the OIC and it was kept out of public awareness until 1996 when Sultan Dasuki confirmed to Pope John Paul that Nigeria is a full member of OIC. In 1999, General Abdulsalaam Abubakar smuggled Sharia ideology into the 1999 Constitution thereby creating a dual conflicting ideology in the Constitution of Nigeria.

DUAL CONFLICTING IDEOLOGY: *As of today, Nigeria is a country with two ideologies for the same country and two laws for the same people. The dual conflicting ideology in the 1999 Constitution is at the root of the corruption, mediocrity, insecurity, incompetence and dysfunctional system and infrastructure in the country. Unless the conflict of ideologies in the country is resolved, Nigeria would either completely transmute into a fully fledged Sultanate or it would implode.⁹*

Before leaving this reflection on the context of violence and terrorism, which has become part of Nigeria's national ethos, it is important to stress that it is no longer a virtue for Nigerian Christian leaders to remain cavalier towards Muslims' attitude to Christians. The Muslim perception of Christianity as the perpetual symbol of colonialism and its devastating impact on the Dan Fodio legacy, which colonialism ruined in 1900 through the conquest of the Sokoto Caliphate will never go away. It has become a subject of intense and continuous indoctrination of the Muslim *Ummalh* throughout northern Nigeria. According Matthew Hassan Kukah, though the caliphate accepted Lugard's defeat, it never submitted to its dictates and ever since then has ceaselessly pursued a reversal of this misfortune of the Fulanis in the hands of colonialists, their missionary collaborators and the church they left behind as a repugnant memorial of their humiliation. As Kukah put it:

*Lugard, however, was very clear in his assertion that the defeat of the caliphate meant a 'trading of places', and that whatever the Fulanis had won by conquest, they had now lost to British conquerors, and the only hope of the Emirs lay in cooperation. The Waziri of Sokoto's response on behalf of the defeated caliphate to the power of Lugard was based on the Islamic injunction of **Taqiya**, which enjoined them to do business with the British by "....showing regard to them with the tongue and have intercourse with them in the affairs of the world, but never love them in our hearts or adopt their religion."¹⁰*

It should be unequivocally clear to all Christians in Nigeria, but especially the leadership of the church that though the caliphate “submitted” to British defeat, it never “surrendered” its claim of ownership of the territory of Nigeria and has never ceased to pursue the objective of reasserting its sovereignty and conquest, not only over northern Nigeria but to bring the entire nation under total conquest as the logical conclusion of the Shehu Usman Dan Fodio’s jihad by dipping the Koran into the Atlantic Ocean, which the British truncated in 1900. From the foregoing, we have shown partially the evolution of Nigeria as a context of religious violence and terrorism, in which we have to live and bear witness to the Gospel of Jesus Christ, as the *power of God to salvation for everyone who believes*, (Rom 1:16), irrespective of tribe, tongue and creed.

In addition to these deep rooted historic factors that have made our context a hotbed for religious violence and terrorism, there are myriad of other societal ills bedeviling our context, arising from decades of poor political leadership and gross socioeconomic and political mismanagement in our context. Today, our political and even religious institutions have become synonymous to corruption, depravity and decadence. Greed, avarice, selfishness, youth restiveness, armed and pen robbery, bloodshed, kidnapping, immorality, inordinate ambition, political arrogance, to name but a few, have assumed the status of our national culture. Poverty is wreaking havoc in Nigeria today, presently earning us the unenviable status of the world’s number one nation with the largest population of people living in extreme poverty. This contemporary dimension of socioeconomic and political violence has made our context perennially in a constant state of insecurity and uncertainty. We can now pose the question; what manner of theological educators ought we to be in this context and what kind of theological education content can adequately respond to this context of religious violence and terrorism that is our working environment? To answer this question, we must now turn our attention to the content of our theological education and see how it has responded or otherwise to our context of violence and terrorism.

PART TWO – THE CONTENT:

In this discussion of the content of theological education that is fit, relevant and adequately responsive to our context, I have opted to be descriptive rather than prescriptive because it will be presumptuous and unrealistic to make a blanket prescription for a milieu such as we have explored. The biggest challenge facing us as theological educators in the context of religious violence and terrorism in which we have to operate and ply our calling is making our theological education content adequately responsive and relevant to our context. I honestly believe that generally speaking, our theological education content has largely not been *relevant* and adequately responsive to the challenges our context throws up for being Christians in Nigeria and their implications for theological education. In the words of Monsignor Theophilus Okere on the question of relevance in Nigerian education;

The question of relevance of education is crucial. For us it cannot be a matter of mere prestige and pedantry. Taking its assumption and inspiration from among us, our education must be for us, relevant to us; it must address our concerns and become applicable to our environment. It is clear that, all

*the PhDs and MAs and thousand of graduating students have made little or no impact on us. Hence our stagnation in the midst of much education.*¹¹

In thinking of the relevance of our present Nigerian theological education content or curriculum, I share Monsignor Okere's lamentation that in spite of our "too much theological education", it has not lifted the church out of our present theological stagnation as a faith community in a violent and hostile environment. Professor Osadolor Imasogie has ably argued that;

*Relevant curriculum is not developed in vacuum. Curricula are aimed at equipping students to meet specified needs in a particular cultural environment. To achieve the desired aim it is essential that the curriculum be a product of an adequate knowledge of the self-understanding of a given community within its worldview. This is crucial in as much as one's worldview, as has been argued, affects one's perception of reality and one's relation to that reality. In other words, a theological curriculum developed to meet needs in a specific cultural environment may not be a successful instrument in another cultural setting. This will be the case because the worldview and thought pattern and the consequent perceived needs of the people in the latter culture were not taken into consideration in its original formulation.*¹²

The pertinent question we need to ask at this juncture is: did our present theological education curriculum meet the criteria Imasogie outlined in the above quote? My answer is negative, an emphatic NO! If relevance and responsiveness to both the perceived and real needs of students are the hallmarks of a good curriculum, then it will be playing the ostrich for us to continue with ***business as usual*** with the current content of theological education in Nigeria. Continuing, Imasogie said:

Judged by this yardstick of relevance, we discover that there is a crying need to re-evaluate the existing theological curriculum we inherited from our Western Christian Missionaries. It needs to be stressed, however, that curriculum revision is never a once-and-for-all exercise. Culture, perception and self-understanding are never static but are dynamic hence periodical revisions are imperative if one is to be responsive to the rapid changes in our time and their effects on man's self-understanding.

*The bane of the present curriculum is that while the texts as we inherited them have been revised a number of times in Europe or America, our inherited versions have not benefited from such revisions. This failure coupled with the intrinsic disadvantage of its not having been specifically designed for our cultural environment and religious perception in the first place complicates the defectiveness of our own.*¹³

....No one can deny the fact that theological formulations result from human attempt to explain human experiences in the light of insight from God's disclosure of himself as recorded in the Bible and mediated by

*the Holy Spirit. Since perception is always affected by one's needs within one's worldview, it becomes obvious that a theological emphasis in one period of history and even within the same cultural environment differs from one another. This explains the difference we notice in theological emphasis in an African milieu where man perceives himself as living at the mercy of hostile spiritual forces has to be different from theology that may be relevant in Europe.*¹⁴

Professor Imasogie is not a lone African voice on this issue of relevant content for our theological education. In a similar vein, Isaac Zokoue also insisted on the imperative for an urgent and comprehensive overhaul of African theological education curriculum. As he put it:

*My second criticism stems from my first. Tienou puts it as follows. "In the training of leaders, the curricula have been taken from elsewhere without making any changes, as far as both content and form are concerned. As will be seen from studying the pedagogical principles in the Bible, a good curriculum... must be personalized, functional and balanced." Today a good curriculum for theological training in Africa must meet the needs of the African churches. Many people think about that need, some are concerned about it, but only a few are working at it.*¹⁵

It is significant to note that at the time of his writing, Zokoue was occupying the position of the Executive Secretary of the Association of Evangelicals of Africa and Madagascar, (AEAM), now Association of Evangelical of Africa, (AEA), and the parent body for Association for Christian Theological Education in Africa, (ACTEA), and eminently qualified to voice out such a representative opinion. Continuing, Zokoue declared:

*Just a short time ago, evangelicals of continents having historic links with Africa were scandalized when they heard of such a thing as "African Theology." They were saying, "There is only one theology," meaning implicitly the one being taught in Europe and North America. The same model had to be reproduced everywhere. Thus the inviolability of the Biblical message was being confused with the form of communication of the message, which necessarily should vary from one country to another. It is time to put an end to this unjustified conservatism. **How is it possible to train servants of God for Africa without taking into consideration African life styles and ways of thinking?** It is not just a question here of filling our libraries with books on Africa, nor even of writing into the curriculum some courses dealing with specifically African subjects. **We need to rethink the entire curriculum, taking into account our cultural and socio-economic realities, in order in the best possible way to gear our theological training to fit our needs.**¹⁶ (Emphasis added).*

Without trying to belabor this point, the need to rethink our entire theological education curriculum for Africa cannot be overemphasized. This was the motivation for our convening the historic National Reform Conference for Theological Education in Nigeria, (NARCTE 2008), which was held in Owerri, Imo State, from August 27-30, 2008, under the distinguished Chairmanship of Professor Yusufu A. Obaje. Professor Imasogie gave the keynote address while late Professor Joseph A. Ilori delivered one of the six plenary papers. I believe that it was providential that all three eminent theological educators I have mentioned above in connection with the NARCTE 2008 conference happened to be past presidents of the NBTS. I shall return to this conference later.

Let me illustrate this point of *relevance* with The Nigerian Baptist Theological Seminary's *Catalogue 2015-2020*. On page five of this catalogue, *The President's Message* read inter alia:

*The Nigerian Baptist Theological Seminary, Ogbomoso functioned as an overseas campus of The Southern Baptist Theological Seminary, Louisville, Kentucky, USA since its inception in 1898 till 2000. During that period, the curriculum of NBTS was patterned after that of the mother American Seminary. The curriculum has however been revised, Africanized, contemporized and printed in past editions of Catalogue. The result is a curriculum of international standard and contextual relevance.*¹⁷ [Emphasis mine].

The curriculum in this catalogue is undoubtedly of *international standard*. It can easily pass for the current curriculum of its mother seminary, The Southern Baptist Theological Seminary, Louisville, Kentucky, or that of Ashland Theological Seminary, Ashland, Ohio, (my alma mater), or Fuller Theological Seminary, Pasadena, California or similar institutions across America and Europe. However, I have very strong reservations on the *contextual relevance* of the curriculum in that catalogue, if we seriously take into consideration the context of religious violence and terrorism in which this curriculum is taught. As we saw from the segment on our context, the history of violence and terrorism against the church in Nigeria is not a recent development. It is almost as old as both the nation and the church in Nigeria. This ought to make it imperative that in formulating this curriculum, those contextual challenges we have observed should have found serious engagement and attention in the NBTS curriculum. Rather, what one sees is a near total silence or absence of what I have described elsewhere as *economic empowerment content* and *sociopolitical engagement content*.¹⁸

Take *sociopolitical engagement content* for example; it ought to be a major yardstick for judging a contextually relevant curriculum that has paid attention to the socio-cultural problems that have emerged from our context of religious violence and terrorism over its long and bloody history. What is true of NBTS curriculum, (presently at the apex of theological education curriculum in Nigeria, in my opinion), cannot unequivocally be said to be true of many other institutions across the nation, especially those who are less endowed or resourced. I think that this present NBTS curriculum lacks what Professor Ogbu Kalu has described as engaging in *theology of life*. In his words:

This is theology of life, the capacity to bring theological tools to grapple

*with life threatening issues, the search for alternative structures, building beloved communities, and interventions that save the church from becoming irrelevant. Theology becomes a tool for the church's engagement with society or for linking faith to justice; or, as Bryant Myers put it, a theological enterprise that asks provoking questions that will enable churches to unite Christian witness and transformational development. **This perspective enables theology to be contextual by paying attention to local realities and living problems of living churches, grappling with the difficulties generated by local terrains.** The original question of theology re-emerges with urgency: where is God in this or that situation? How do we hear Him in His world and in His word? How does theology serve as a handmaid of theological education?*¹⁹

A relevant theological education curriculum in our context must bear, for example, on the problem of tribalism, ethnicity, socioeconomic marginalization of larger segments of our population, a viable political theology, economic and social justice, etc., that daily engage the lives of ordinary Nigerian Christians. Every one of us in this conference has personal experiences of tribal/ethnic tensions and conflicts in Nigeria, and of the way in which Christians and churches have responded, or should we more correctly say, **not responded**. Without being uncharitable to my gracious hosts, I want to recommend strongly that the upcoming review or revision of the 2012-2026 edition of NBTS catalogue will be made to respond robustly to our contextual challenges and be better aligned with the existential realities and aspirations for authentic Christian living as true disciples of Jesus Christ in our context today. To paraphrase Jesus words in Matthew 23:23; *we should pay "curriculum tithe" of mint and anise and cummin, without neglecting the **weightier matters of theology: justice and mercy and faith.*** While it is important for us to maintain our various inherited theological traditions, we should at the same time ensure that we do not ignore or leave undone those needful things our context is desperately yearning and yelling for. As an aside, I deny pronouncing any *woe* on you nor calling you *scribes and Pharisees* or *hypocrites*. I disclaim any reading of such meaning into the point I have made.

A critical question we must ask at this point is; what type of content do we need or are we proposing for Nigerian theological education in our context of religious violence and terrorism? Before answering this question, I want to strongly advocate that our theological education content must be thoroughly **indigenized** and adequately **contextualized**. A major disability of our present content, (curriculum), as can be seen from Imasogie's and Zokoue's assertions above and Professor Nihinlola's affirmation of that fact in his introduction to the current NBTS catalogue, is that our present content had been borrowed from elsewhere and was not originally formulated to meet the holistic needs of Christians in our context. This disability of our current content makes it look like a case of Jacob's voice and Esau's hand. It is high time we made our curriculum to possess both Esau's hand and voice or Jacob's hand and voice. For as long as we allow the voice to be Jacob's and the hand to be Esau's, we shall continue to answer the questions our context of ministry is not asking, consequently making our theological training ineffective and unresponsive to our context as is presently the case.

We must not only contextualize our curriculum urgently but also to *contemporize*

our methodologies. The changeless essence of the Biblical message must not be compromised in our contextualizing efforts, but must be effectively communicated to our constantly changing contemporary Nigerian audience. In principle, the Association for Christian Theological Education in Africa, (ACTEA), has recommended that:

*The curriculum as a whole and the syllabus for each individual course subject should not appear merely to have been borrowed directly from elsewhere, or to have developed on an ad hoc basis. They should rather show signs of deliberate attentiveness to the specific Christian community being served, the specific vocations for which the students are being prepared, and the specific cultural context in which the student will minister. Selection of textbooks should also show sensitivity to contextual relevance.*²⁰

In practice however, our theological education curriculum has not benefited from this *deliberate attentiveness to the specific Christian community being served, the specific vocations for which the students are being prepared, and the specific cultural context in which the student will minister*, [emphasis mine]. On page six of the current NBTS catalogue, Professor Nihinlola said: *The programmes at various levels have been carefully reviewed and revised to balance the **three critical areas of formation: spiritual, academic and ministerial** in line with the evangelical heritage and aspiration to train, to equip, to help God-called persons to fulfill their ministries and to contribute to the transformation of society.*²¹ Professor John Enyinnaya has also affirmed this concept of *three critical areas* of formation that Nihinlola mentioned in his well argued paper titled: *Theological Institutions and Ministerial Formation: The Development of God's Servant Today.*²² While affirming the concept of *three critical areas* of formation, namely; spiritual, academic and ministerial, it must not be seen as our last bus stop on the matter of a contextually relevant content. Our praxis must be dynamic and progressive and always striving to be constantly in consonance with the dictates and exigencies of our context.

It is my deep conviction that whatever content that can serve Nigerian theological education better in our context of violence and terrorism must be a product of our collective endeavors as Nigerian theological education stakeholders and practitioners, irrespective of our different denominational and theological camps. One of the obstacles standing in our way for collaboration in the development of Nigeria's theological education system is the severe fragmentation of the enterprise along missions, denominational and individual vested interests. Consequently, theological education in Nigeria has never had a truly united *Nigerian Voice* to speak for it. Although the management of our theological educational institutions is almost entirely in the hands of Nigerians now, it is yet to break loose from the webs of missionary imperialism and emotional attachment to our inherited past. This ugly and unfortunate situation has left Nigerian theological education enterprise in a very pathetic condition. This situation is more disheartening when we consider the fact that theological education in this country began almost at the same time with the secular education system in Nigeria. In spite of its perennial crisis, our secular education system still stands as a colossus in comparison to our theological education system.

This is why I have remained unrepentant, persistent and tenacious in my campaign to get all stakeholders in the theological education enterprise in Nigeria to come together to enable us chart a new course and set a new agenda for innovation, re-energization and renewal of ministerial training and formation for the 21st century church in Nigeria. The magnitude of the problem which has been identified in this paper is beyond the ability, capacity and resources of any one organization, institution or few individual theological educators to tackle. This awareness on our part was what chiefly informed our convocation of the historic National Reform Conference on Theological Education in Nigeria, (NARCTE 2008), at Owerri, Imo State, from August 27-30, 2008, which I have mentioned earlier; with the theme: *Rethinking Theological Education in Nigeria*. A major aftermath of NARCTE 2008 conference is the formation of **Nigeria Association for Theological Education, (NATE)**, which was incorporated with the Corporate Affairs Commission, (CAC), in July of 2011.

The formation of a professional body like NATE is intended to usher in a new era in the development of a virile indigenous theological education system in Nigeria. NATE came into being to provide the much needed umbrella and platform for all stakeholders in Nigerian protestant theological education, (regardless of denominational affiliations and theological camps), to foster our coming together in a spirit of dialogue, unity and Christian brotherhood to address such crucial questions that equally affect all of us in fulfilling our calling to train spiritual leaders and statesmen and stateswomen for the church in this country and beyond.

It is my earnest opinion that whatever progress theological education has made so far in this country is as a result of **happenstances** rather than being a purposeful, deliberate and intentional process. The haphazard way theological education has developed in Nigeria reveals a great lack of cohesion, purposefulness and intentionality both in planning and implementation. Again, let me reiterate that irrespective of the various theological camps we may belong to as Nigerian Christians, there are national questions that transcend the ability, capacity and resources of any one denominational group or few institutions and individuals to grapple with. Developing a viable and contextually relevant content for Nigerian theological education system is one of such problems. I have no doubt that many individuals and institutions are trying to address the challenges of religious violence and terrorism against Christianity and Christian witness in Nigeria. However, these solo or “ghettoized” efforts won’t amount to much as they can easily be drowned or even be unnoticed. It will be theologically presumptuous of us to ignore the counsel of The Qohelet in Eccl 4:9-12 in fostering cooperation: *Two are better than one, because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up. Again, if two lie down together, they will keep warm; but how can one be warm alone? Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken.*

What the challenge of religious violence and terrorism in our context has made abundantly clear is the urgent need for a united front and voice to navigate the church in Nigeria through the waves and turbulence of our time. The church’s response to the present situation of violence and terrorism in Nigeria must be measured, unequivocal, courageous, intellectually, biblically and theologically balanced. We must leave our safe and comfort zones and take active stand to confront these evil forces striving to

intimidate the church with fear and terror with bold and biblical answers that will not impair our fidelity to the true Gospel of our Lord Jesus Christ as His witnesses. In the words of William H. Lazareth: “*Confrontations are central to Christianity: both at the cross, for the content of Christian faith, and at the crossroads, for the context of Christian love. To enable responsible men to confront both life in Christ and Christ in life is the dialectical hallmark of authentic Christian theology.*”²³ We must not shy away from this obligation our calling has laid upon our shoulders for such a time as this.

When our secular education system was seeking to break loose from the foreign domination of both the content and the form of our educational system, the late Dr. S.E. Imoke, then minister of education for Eastern Nigeria in the 1950s, incisively delineated the problem when he said:

*In the quest for the right solution, we have commissioned many experts to study and advise. Generally, such commissions have been manned by non-Nigerians. The findings and recommendations of those commissions have been extremely helpful to us.... **But no foreigner, no matter how sincere, knowledgeable and objective can see or feel our problems in exactly the same way as ourselves; for they are bound to be influenced by circumstances and conditions, which while relevant in their own countries, may not be quite applicable to our set of circumstances and conditions.***²⁴ (Emphasis mine).

Today, more than any other time in the history of Christianity in Nigeria, the church can boast of men and women with profound spiritual and intellectual capacity to address the problem of evolving a new and relevant theological education curriculum for Nigeria in the 21st century that will reposition the church to adequately and responsively engage in the stride to build a new Nigeria and bring about a rapid and effective evangelization of every nook and cranny of this great nation. I dare to number every Nigerian participant in this conference among such Nigerians. Together, we can make a difference and put to an end the prevailing culture of chaos, impunity and mediocrity that has afflicted Nigerian theological education enterprise in recent times. **Now is the time to act and we must act decisively with a sense of urgency and a sense of history.**

CONCLUSION:

I want to say that the general theme of this conference, *The Future of Christian Faith in Sub-Saharan Africa*, couldn't have been more apt for reflection in a forum like this and at such a time as this. In this concluding segment of this presentation, I would like to address myself to the question of *The Future of Christian Faith in Sub-Saharan Africa*, in the light of what we have said so far on the *context* and *content* of theological education in Nigeria, which by the way is largely true in other *contexts* in Sub-Saharan Africa. When phrased as a question, our theme will read; *what is the Future of Christian Faith in Sub-Saharan Africa?* No doubt, many of us will answer this question variously, ranging from hope, fear, despair, pessimism, even outright despondency. For example, Austen Ukachi quotes Philip Jenkins as saying:

*At least 45 percent of Nigerians are currently Christians, some 72 million people, but how will that number change in future decades? No church or religion has a guaranteed market share in any country. It is quite possible to imagine a scenario in which the population of Nigerian Christians could fall as low as 10 percent, in the event of persecution, or a successful jihad by the nation's Muslims. This figure could rise far higher, if a sweeping Christian revival were to occur.*²⁵ [Emphasis added].

The possibility of a scenario such as Jenkins has postulated above should be seen as a worst case scenario, which can only happen without any supernatural intervention on the side of the church in Nigeria. However, a biblically informed answer to the question of *the Future of Christian Faith in Sub-Saharan Africa* can only be that of hope and triumph of the church over all the ***gates of hell*** in Sub-Saharan Africa, mobilized or still mobilizing against her. Those who point to the history of the church in North Africa being overrun by Islam are terrified that there is a possibility for that scenario to repeat itself in our time. From human point of view, that fear is legitimate, but from God's point of view, such fear is unfounded and is more apparent than real. I have more fully articulated the basis of my conviction on the future of the church and Christian faith in Sub-Saharan Africa in my 2017 paper titled: *The Cross at the Crossroad of Christianity in Nigeria in The 21st Century: A Christian Manifesto for Doing Theology in Nigeria's Terrorism Situation.*²⁶ Since I have offered the paper *gratis* on request, I will only mention some points for my conviction in that paper. Below is an excerpt from the sub section of the paper titled: **"The Church and Persecution."**

For the church in Nigeria, Sub-Saharan Africa and indeed the world at large to deal effectively and biblically with the present trend of religious violence and terrorism against her, it is pertinent to properly designate this crisis as **PERSECUTIONS AGAINST THE CHURCH**. Properly understood for what it is - PERSECUTION, Christians in Nigeria and in Sub-Saharan Africa will be in a better frame of mind to grapple with it. With a clear biblical understanding of what we are faced with, these religious violence and terrorist attacks will no longer come to us as surprises, no matter their intensity or ferocity. Throughout the history of the church of Jesus Christ, one thing that has remained a constant experience in all ages is **persecution**. Therefore, it is important for us to acknowledge that persecution is **INTRINSIC** to the nature of the church and is an inexorable part of her DNA. It is not theologically possible to imagine the true church of Jesus Christ in any age and in any location existing without persecutions. Every true church of Jesus Christ and His followers in any location and in all ages of history **MUST** of necessity be persecuted. The bible makes this fact abundantly clear and a look at some biblical passages readily affirms this proposition. *Yes, and all who desire to live godly in Christ Jesus will suffer persecution.* (2 Tim 3:12).

Matthew chapter 10 is a good beginning point for a detailed examination of the fact that **persecution** is an inevitable experience for all Christ's disciples of all ages. After inaugurating His twelve Apostles, Jesus commissioned them to go and proclaim the Good News of the Kingdom of Heaven. He enjoined them to move out in **FAITH** and absolute **dependence** on God's **FAITHFULNESS** to protect them and to provide for their every need. Apparently still exuding with excitement about their fresh anointing and commission, Jesus declared to them: **"Behold, I send you out as sheep in the midst of**

wolves. Therefore be wise as serpents and harmless as doves. "But beware of men, for they will deliver you up to councils and scourge you in their synagogues. "You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles..."And you will be hated by all for My name's sake. But he who endures to the end will be saved. (Matt 10:16-18, 22-23). A sheep in the midst of wolves faces a certain future of death because wolves are not naturally concerned about the safety and security of sheep. A wolf looking at a sheep sees only food, not a playmate. We can see that our context of existence as the church of Jesus Christ predisposes us to susceptibility to violence, not because of where we are - **context** but because of whom we are - **Christians**.

The next admonition Jesus gave them was, **DO NOT TO FEAR**. He urged them to preach the Kingdom good news with boldness, without minding what fate they will suffer in the hands of violent and unreasonable people. Their persecutors can only kill their bodies but cannot kill their souls. Christ's disciples were forbidden from fearing physical death but rather to fear **SPIRITUAL DEATH**, which only God has the power to bring about. Jesus further assured His disciples that their Heavenly Father cares for and watches over them and in God's sovereignty, not a sparrow falls to the ground in death without His permission. God's care for Christ's disciples is so thorough, including minute details that it is inconceivable that God will care for sparrows more than His children. In God's care for them, Jesus continued, the hairs on their heads are numbered and not a strand falls to the ground without His knowledge or consent. **"Do not fear therefore; you are of more value than many sparrows.** (Matt 10:31). In this atmosphere of assurance of divine provision and protection, Christ's disciples are to proclaim His Good News publically, without fear, shame, or intimidation; being mindful that those who **deny Him before men, He also will deny before His Father in Heaven.** (10:32).

Finally, Jesus dropped the "bomb" on His first Apostles and many generations of Christians since them, including ours, by declaring the ceaseless fountain of violence and terrorism against His disciples. As He put it; **"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. "For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; 'and 'a man's enemies will be those of his own household.'** "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. "And he who does not take his cross and follow after Me is not worthy of Me. "He who finds his life will lose it, and he who loses his life for My sake will find it. (Matt 10:34-39). Jesus declared that His Gospel is a **DIVIDING SWORD** rather than a **UNITING FORCE**. This singular characteristic of the Gospel of Jesus Christ will **ALWAYS** divide the world into two groups – those who believe in Him and those who do not believe in Him and there is no **RECONCILABLE GROUND** for peace or unity between these two groups. This is because believers have been translated from **darkness to light, from the power of Satan to God, from the kingdom of darkness to the Kingdom of Light and have received forgiveness of their sins and an inheritance among those who are sanctified by faith in Christ** (Acts 26:18, 1 Peter 2:7-10; 2 Cor. 6:14-18). The total separation, which the Gospel of Christ engenders among peoples, (regardless of the bond of relationships between them), will always be a permanent root and source of violence and terrorism, (**persecution**), against Christians.

From the foregoing, we can unequivocally and incontrovertibly conclude that it is not possible for the true church of Jesus Christ to exist side by side in peace and harmony with the unbelieving world around it. **Persecution and the church are two sides of the same coin**, they are inseparable. The only place of PEACE for the church of Jesus Christ is IN HIM, Jesus Christ because all that the world will offer to the church and Christians is TRIBULATION AND PERSECUTION. *"Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. "These things I have spoken to you, that in Me you may have peace. **IN THE WORLD YOU WILL HAVE TRIBULATION; but be of good cheer, I have overcome the world.**" (John 16:32-33). **Because I live, you will live also** (John 14:19b).*

A great failure of today's preachers and their preaching, (most of whom are products of the present content of our theological education curriculum), is that it has very little to say to Christians about **persecution** and DEATH as a necessary consequence of FAITH in the Gospel of Jesus Christ. There are so many "other gospels" in our context today, (mostly anthropocentric), that are pervasive in many pulpits in this nation that are desensitizing the Christians from their PILGRIM status in this world and seducing them into a SETTLER status in the world. Jesus unequivocally told His followers that they do not belong to this world. *"If you were of the world, the world would love its own. **Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.**" (John 15:19; see also John 17:14-16). Because of numerous heresies being paraded as the gospel in many pulpits in Nigeria and beyond, (and largely **unchallenged** in our theological engagements), many Christians today having adjusted themselves to a *settler status* and *mentality* in the world are now **willing**, if not ready to **kill** in order to preserve their lives and possessions. Christians who understand their pilgrim status know that this world is not their home. I don't think that our present curriculum is living up to the billing in inculcating this mindset to our graduates who in turn should commit them *to faithful men who will be able to teach others also*. (2 Tim 2:2).*

As teachers and trainers, we must make a deliberate choice to combat the twin evil of biblical illiteracy among members of our numerous congregations across the nation and theological shallowness of our pulpits. The combined effect of biblical illiteracy in the pew and theological shallowness in the pulpit is a church populated by spiritual babes and carnal believers who are scandalized and surprised when they encounter persecutions. Christians who are SURPRISED by persecution, (irrespective of its nature or source), have never been prepared for the realities arising from their Christian faith or the impact of the Gospel of Christ in their lives. To paraphrase Job 5:7, ***the church is born to PERSECUTION as the sparks fly upward.***

When Christians miss this perception of Christianity, then Christianity becomes a worldly affair that begins and ends in this world. **It becomes a matter of convenience rather than of conviction, a matter of compromise rather than of commitment.** Consequently, Christians become **unwilling** to die for their FAITH. We should therefore not fear persecution or resent it when it comes because Jesus made the survival and security of His church in the world His absolute prerogative, which he anchored on this immutable promise: ***...I will build My church, and the gates of Hades shall not prevail against it.*** (Matt 16:18); HALLELUIAH! In His letter to the angel of the church in

Pergamos, Jesus said: *"I know your works, and where you dwell, where Satan's throne is. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells.* (Rev 2:12-13). If the Church of Jesus Christ thrived in Pergamos **where Satan's throne was/is and where Satan dwelt/dwells**, then the future of the church and Christian Faith in Sub-Saharan Africa is bright and secured. I am sure none of you have received a new revelation that **Satan has relocated his throne and where he dwells** from Pergamos to Nigeria or Sub-Saharan Africa. Even if that is the case, the church will still remain invincible and triumphant against all the gates of hell in our context because Jesus the Lord of the church is alive; and *because He lives, His church will live also* (John 14:19b).

I want to say that it is embarrassing that Nigerian theologians and theological educators have shown abysmal lack of theological leadership and initiative in the face of unprecedented waves of violence and terrorism unleashed on the church in Nigeria in recent times. I passionately share Henry J. M. Nouwen's prophetic insight that the future of Christian leadership lies in theological leadership. No group of people in our context are better qualified and equipped to lead this charge in providing theological leadership for the church in Nigeria than theologians in and out of our theological institutions. As Nouwen put it:

Thinking about the future of Christian leadership, I am convinced that it needs to be a THEOLOGICAL LEADERSHIP. For this to come about, much - very much - has to happen in seminaries and divinity schools. They have to become centres where people are trained in true discernment of the signs of the time. This cannot be just an intellectual training. It requires a deep spiritual formation involving the whole person - body, mind, and heart. I think we are only half aware of how secular even theological schools have become. Formation in the mind of Christ, who did not cling to power but emptied himself, taking the form of a slave, is not what most seminaries are about. Everything in our competitive and ambitious world militates against it. But to the degree that such formation is being sought for and realised, there is hope for the church of the next century.²⁷ (Emphasis mine).

Due to this theological leadership lacuna in addressing these perplexing and vexing national challenges confronting the church and Nigerian Christians today, "lay people" and other clergy who are not adequately and theologically trained and equipped to proffer theological answers to nagging theological questions occasioned by religious violence and terrorism are now leading the charge with "questionable" theological responses, to our chagrin. How long can we maintain our ominous silence without losing our relevance and integrity in a time of national crisis? The war terrorism has unleashed on the Christian population in Nigeria has no "demilitarized zones." All of us are legitimate targets of these terrorists, whose greatest ambition still remains to deep the Koran into the Atlantic Ocean in a jihadist conquest. I hope we have not forgotten in a hurry the harrowing experiences of the management, faculty and students of Baptist Theological Seminary, Kaduna, following the waves of religious violence and terrorism

in Kaduna in 2000. Recounting this Kaduna incident of religious violence and terrorism in 2000 and Dr. Bennett Uche Enyioha's leadership role in this time of crisis at the BTSK in a Festschrift in Dr. Enyioha's honour, John Enyinnaya said:

Just a few months after his assumption of office as president of the Seminary in Kaduna, the institution went through a very traumatic experience during the Kaduna religious riots of February, 2000: most buildings in the seminary including library, classrooms, and records were burnt down, three students and two staff members were killed, and the school had to be closed for a whole year as a result of the crisis. Many would have acquiesced had he decided to throw in the towel at this time but he did not. I heard him say recently that part of what kept him going was the tenacity, courage and faith of the ordinary believers who, on the Sunday following the riots went to their churches to worship the Lord in buildings without roofs and walls, sitting on stones and on whatever they could find because pews and chairs have all been burnt by irate religious bigots. Leading the Seminary through this difficult time and through the tortuous rebuilding process that followed will go down as one of his greatest contributions to the development of theological education in Nigeria.²⁸

I admire and commend Dr. Enyioha's theological leadership in a moment of existential crisis for the Baptist church and theological education community in Kaduna. Let me paraphrase Nehemiah's assessment of his people's plight for you and extend his call to ACTION to them to you: *You see the distress that the Nigerian church and theological education is in today, how Nigeria lies in ruins, and its institutions, (religious, social, economic and political), lie in waste and in disgrace. Come now and let us **rebuild our nation through our calling as theological educators, that we may no longer be a reproach.** (Neh. 2; 17). Nehemiah's appeal did not fall on deaf ears. As he put it, *So they said, "Let us rise up and BUILD." Then they set their hands to this GOOD work. (Neh.2: 18).* Nehemiah's assessment of Israel's national problem changed his people's perception of their problem and their change of perception translated into changed attitude, from inaction and indifference to action and commitment, a change for the betterment of their people and their nation. My prayer is that God will inspire a new attitude in all of you and a passionate desire for a new theological education system for our nation and continent, in Jesus name, Amen. I thank you for your attention. Shalom!*

NOTES:

1. Soft copies of *Doing Theology in Nigeria's Terrorism Situation* and *The Cross at the Crossroad of Christianity in Nigeria in The 21st Century: A Christian Manifesto for Doing Theology in Nigeria's Terrorism Situation* are available gratis, upon request by sending request to nduakuchie@yahoo.com.

2. Ogbu U. Kalu, "Global Theology and the Violent Face of Religion" in *Pedagogy: The Church, Leadership and Theological Education in Africa*, Ademola Ishola, Deji Ayegboyan & Sayo Oladejo, Eds, (Ibadan, Nigeria: Baptist Press (Nig.) Limited, 2009), PP 32, 33, 35.

3. Ibid. 36.

4. Ibid. 34

5. The United Nations: Declaration on Measures to Eliminate International Terrorism Annex to UN General Assembly Resolution 49/60 of December 9, 1994, <http://www.un.org/documents/ga/res/49/a49r060.htm> Additional definitions are available at www.researchgate.net/publication/227655199, cited in Ndu Akuchie's Working paper: *Doing Theology in Nigeria's Terrorism Situation* (Okigwe, Imo State, January 2017).

6. The e-Version of this eight volume *Studies in Christian – Muslim Relations Series* is available for FREE from www.SocialTheology.com.

7. Jan H. Boer, *Nigeria's Decades of Blood 1980 – 2002*. (Belleville, Ontario: Essence Publishing, 2004), Pp 19, 20.

8. Ibid. 23, 24.

9. "The Imperative of Christian Participation in Governance", presented by National Christian Elders Forum at RCCG Mega Political Conference on Friday 15th June, 2018 at Redemption Camp Lagos, accessed at <https://csmnigeria.org/blog/381-the-imperative-of-christian-participation-in-governance>, Pp 1-3.

10. Matthew Hassan Kukah, *Religion, Politics and Power in Northern Nigeria*, (Ibadan Nigeria: Spectrum Books Limited, 1993, 1994, 2003, 2004, 2016), P 2-3.

11. Theophilus Okere, in a "Welcome Address" at the International Symposium on *Towards Indigenization of Education in Africa*, (Owerri, Nigeria: Whelan Research Academy for Religion, Culture and Society, 2006), P 11.

12. Osadolor Imasogie, "Church and Theological Ferment," *Evangelical Review of Theology Vol. 9, No. 4, (October 1985)*, 369-370.

13. Osadolor Imasogie, "An Examination of the Need for a more Relevant Theological Education and Adequately Trained Ministers in Nigeria," (A Working Paper Prepared for the Christian Council of Nigeria, 1988), 12.

14. Ibid. 14.

15. Isaac Zokoue, "Education for Servant Leadership in Africa" *Africa Journal of Evangelical Theology Vol. 9, No. 1, 1990*, PP 10-11.

16. Ibid., 11.

17. Professor E. Emiola Nihinlola, The Nigerian Baptist Theological Seminary, Ogbomoso, *Catalogue 2015-2020*, P 5.

18. "Towards a Relevant Theological Education Curriculum for Nigeria in the 21st Century" in Samuel P. Ango and J. D. Adewale, Eds., *WAATI Nigeria Zone 2006 and 2007 Papers*, (Ilorin, Nigeria: Modern Impressions, 2008), pp 112-117.

19. Ogbu Kalu, in *Pedagogy*, P 32.

20. *ACTEA Standards and Procedures*, n.d., P 8, 4b.

21. *NBTS Catalogue 2015-2020*, P 6.

22. John Enyinnaya, "Theological Institutions and Ministerial Formation: The Development of God's Servant Today", in *Theological Education, Ministerial Formation and the Ministry of the Church in the 21st Century*, John Enyinnaya, Emiola Nihinlola and Reuben Chuga, Eds., (Ibadan, Nigeria: Baptist Press (Nig.) Limited, 2016), PP 68-87. See also John Enyinnaya's "Theological Education Fit for Purpose: The Contours of Relevance in the Training of Ministers for Today's Church," in *Journal of Philosophy, Culture and Religion*, Vol.21, 2016, at www.iiste.org

23. William H. Lazareth, in the Forward to Jose Miguez Bonino's *Doing Theology in a Revolutionary Situation*. (Philadelphia: Fortress Press, 1975), vii.

24. S.E. Imoke, cited by A. E. Afigbo in "The Missions, the State and Education in South-Eastern Nigeria, 1956-1971", in Edward Fashole-Luke et al Eds. *Christianity In Independent Africa* (London: Rex Collings Ltd., 1978), 187.

25. Philip Jenkins, cited by Austen Ukachi in *The Best is Yet to Come: Pentecostal and Charismatic Revivals in Nigeria 1914 – 1990s*, (U.S.A.: Xulon Press, 2013), p. xxii

26. Ndu B. Akuchie, *The Cross at the Crossroad of Christianity in Nigeria in The 21st Century: A Christian Manifesto for Doing Theology in Nigeria's Terrorism Situation*, Unpublished Manuscript, March 2017.

27. Henri J. M. Nouwen, *In The Name of Jesus: Reflections on Christian Leadership*. (New York: Crossroads Publishing Company, 1989), 69 - 70.

28. John Enyinnaya, "Profile of Dr. Bennett Uche Enyioha: Christian, Teacher, Leader", in *Theological Education, Ministerial Formation and the Ministry of the Church in the 21st Century*, John Enyinnaya, Emiola Nihinlola and Reuben Chuga, Eds., (Ibadan, Nigeria: Baptist Press (Nig.) Limited, 2016), P 4.

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❖ President, Excellent Way Ministry, Inc.

❖ President, Nigerian Institute for Christian Education & Leadership, (NICEL).

❖ Executive Secretary, Nigeria Association for Theological Education, Inc.,
(NATE).

❖ Contact information:

Nigerian Institute for Christian Education & Leadership, (NICEL),
20 Imo Hotels Lane, P. O. Box 797, Okigwe, Imo State, Nigeria
Ph: 0803-677-0305; 0708-211-8221; E-Mail: nduakuchie@yahoo.com