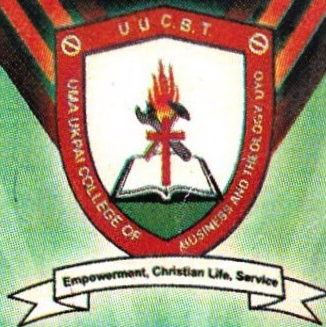


UMA UKPAI COLLEGE OF
BUSINESS & THEOLOGY
Uyo Akwa Ibom State

1st CONVOCAATION LECTURE



**THE RELEVANCE OF
THEOLOGICAL EDUCATION TO A
DEMOCRATIC SOCIETY**

by

Prof. Felicia Edu-Uwem Etim CLN, FNLA, FCAI
PROFESSOR OF LIBRARY AND INFORMATION SCIENCE
UNIVERSITY LIBRARIAN, UNIVERSITY OF UYO, UYO.

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UMA UKPAI COLLEGE OF BUSINESS & THEOLOGY
DELIVERED ON FRIDAY
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DEDICATION

Dedicated to
the Holy Spirit the great Teacher

Uma Ukpai College of Business
and Theology, Uyo

The Relevance of Theological Education to a Democratic Society

By

EVANG. (PROF.) FELICIA E. ETIM CLN, FNLA, FCAI

- University Librarian, University of Uyo
- Fellow, Nigerian Library Association (FNLA)
- Member, West African Library Association (WALA)
- Member, International Federation of Library Associations and Institutions (IFLA)
- Member, American Library Association (ALA)
- Member, Chartered Institute of Library And Information Professionals (CILIP), United Kingdom

THE 1ST CONVOCATION LECTURE
DELIVERED IN UMA UKPAI COLLEGE OF
BUSINESS & THEOLOGY

JUNE, 2011

BRIEF PROFILE OF

EVANG. (PROF.) FELICIA E. ETIM CLN, FNLA, FCAI B.Sc. (Biochem), MLS, Ph.D.

CAREER:

- Professor (Mrs.) Felicia Edu-Uwem Etim is a professor of Library and Information Science and the current University Librarian, University of Uyo, Nigeria.
- Evang. (Prof.) Felicia Edu-Uwem Etim is a widow of late Chief Ernest E. J. Etim and a mother of four - two ladies and two gentlemen.
- She has practiced librarianship for twenty-five years and has been involved in the education and training of librarians for the same period of her professional experience. Professor Felicia Etim is certified by the Librarians' Registration Council (LRCN).
- Prof. Felicia Etim was the Chairman, Family Support Trust Fund, Akwa Ibom State (1995 - 1999).
- She was the immediate past Chairman of the Akwa Ibom State library Board (2003 - 2007).
- She has been the Chairman, Akwa Ibom State Library Association from 2005 - 2010.
- She is President and Founder, Association of Educationists and Information Managers (ASSEIMA) 1997 to date

- Professor Felicia Etim is a Council Member, Nigerian Library Association (NLA), member, West African Library Association (WALA), member International Federation of Library Associations and Institutions (IFLA) and fellow, Institute of Cooperate Administration of Nigeria (FCAI).
- Member, American Library Association (ALA) and member, Chartered Institute of Library and Information Professionals (CILIP), United Kingdom.
- Professor Felicia Etim is Editor-in-Chief of two professional journals, author of six books and widely published (52 articles) in national and international journals. Her areas of interest are Information user Studies, *Information Literacy and Information Technologies*.
- Prof. Felicia Etim was the 26th Inaugural lecturer of the university of Uyo in March, 2010.
- She was awarded fellow of the Nigerian Library Association (FNLA) in July, 2010.

MINISTRY:

- Professor Felicia Etim is an ordained Evangelist. She served as Cathedral coordinator of Sunday School and bible study in the African Church, Uruk Uso, Ikot Ekpene between 1992 and 2001 and Mother-General of the Cathedral between 1995 and 2003.
- She has been the General co-ordinator of the Diocesan Women League from 2005 to date.

- She started the Women choir of that Cathedral and composed the Women's League anthem and pledge as the pioneer women coordinator for the Ikot Ekpene Diocese, which is used in the entire diocese up till to day.
- Evang. (Prof.) Felicia Etim is the Founder and president of Jewels of God's Glory Outreach (JEGGLO) and evangelistic outreach that is commissioned to rescue, repair and restore the desolate, a ministry called to reconstruct lives and destinies through the instrument of the word of God. JEGGLO also plants Library Resource Centres for a READ JESUS project in Churches, and fellowship.
- she is a regular guest speaker at fellowships and Christian gatherings in and outside Akwa Ibom State, Nigeria.

The Relevance of Theological Education to a Democratic Society

Protocol

- The President and Visitor, Uma Ukpai College of Business and Theology Rev. Dr. Uma Ukpai
- The Council of Elders of Uma Ukpai Evangelistic Association (UUEA)
- The Chairman and members of the College Committee
- The College Provost, Rev. Joan Prasa
- Heads of Departments and Lecturers
- Pioneer Students of UUCBT
- Distinguished Invited Guests
- Ladies and Gentlemen

Introduction

When I was approached with the request to deliver this lecture, I accepted on the spur of the moment! But when the letter came with the title of the lecture my first reaction was to search for the meaning of theology the title being far from my discipline. I found theology defined as:

- ✍ The study of religion and religious doctrine (New International Websters Dictionary 2002).
- ✍ That thought and said concerning God (Wycliffe Dictionary of Theology 2004).
- ✍ Learning, organizing and communicating the truth about God as revealed in His word (Evans, 2008).

I discovered the lecture title was going to address how to study God and his attributes in relation to society. It is hard to know where to begin when the title of a discourse relates to God Himself, a subject more important than anything else we could ever study. My initial excitement changed to a feeling of inadequacy! Who am I and what qualification do I have to lecture an audience of recognized men and women of God on how to teach people who God is and what He stands for in society?

After solemn meditation, I began to see the invitation as a platform to ***“do the work of an evangelist, fulfilling my ministry”*** as St. Paul directed Timothy (II Timothy 4:5). I am therefore giving this lecture with a sense of inadequacy, depending on the great teacher, the Holy Spirit to communicate the essence of this lecture to this great audience. An internet search revealed 624 entries of who God is -

- **I AM THAT I AM**
- **I am a great King**
- **I am alive for evermore (Jesus)**
- **I am Alpha and Omega (Jesus)**
- **I am he that comforteth you**

For many people theological education suggests seminary educated scholars who sit in ivory towers, isolated from the real world, studying the Bible. Such study is often viewed as esoteric and unrelated to the world where men and women live, work, play, raise families, and struggle with the realities of day-to-day life. This brings to focus the title of this convocation lecture:- ***“The Relevance of Theological Education to a Democratic Society.”***

The Bible is written to real people living in a real world, facing real problems, interrelating in changing political environments and in need of practical words from God. Theological education therefore, when properly understood, ought to be challenging, inspiring, transforming in a democratic society where true democracy stands for the principle of the equality of rights and opportunities for all people and political control shared by the populace.

The goal of learning sound doctrine (2Timothy 4:3; Titus 1:9) is to lead people into holy living (Philippians 1:9-11; Colossians 1:9-10) and prepare for virtuous citizenship in a religiously, ethnically pluralistic democratic society. This lecture will therefore explore the distinctive mission of theological institutions; attempt to assess how the institutions understand and elaborate their mission in the light of religious interaction with culture and democracy. It will propose why theological institutions should contribute to the success of democracy.

Theological Education As Practiced by Jesus

There can be no simple correspondence between the methodology of Jesus and that of contemporary theological education in every culture and time. Our task therefore is to allow the principles on which Jesus worked to cross the contextual divide.

We will concentrate on the training Jesus gave of the 12 disciples. It would be fair to say that there were various circles of disciples around Jesus apart from the 12. Some disciples remained in their normal situations such as Joseph Arimathea or the Gadarene demoniac. Others traveled with Jesus in certain regional areas such as the woman in Galilee in Mark 15 and a number were sent out on a specific task for a short period such as the mission of the 70. Inside the 12 who were specially called and named, there was also a second division: Peter, James and John, the inner circle, to whom Jesus gave more experiences than others. For the purpose of this lecture, we shall look at the 12 who accompanied Jesus wherever he went. We shall assess the theological education of the 12 disciples of Jesus under four main areas:- mission/objective; structure; teaching methodology and practical experience in society.

(i) Mission/Objectives

The training of the 12 disciples had to do with the development of their faith. The miracles of Jesus were so that people may BELIEVE. The teachings were all to bring them to the Caesarea Philippi declaration of faith in Jesus as the son of God and Messiah. The Upper Room illustration where Jesus took the bowl and the towel and washed the

disciples' feet was a clear demonstration of the fact that the imitation of Christ was as important as the final intention and objective. The disciples were to look at Christ as he acted and then model themselves upon him. We also see this pattern reflected in St. Paul's attitude to teaching where he was concerned that those he was writing to should be imitators of him and that all of the theology he gave was ultimately so that they may know God and live godly lives.

(ii) Structure of Jesus' Training

The key issue of the structure that was maintained by Jesus in training the 12 disciples was that he formed a community of the teacher and the taught that related all the way through from ordinary life to the mission. The structure involved teaching, following, often involving leaving home, and imitation of the life of the teacher. The 12 disciples were required to form part of a community of living; they were engaged in Jesus' mission and were required to break from old ties and create new ones of commitment to Christ personally.

Recruitment Procedure of Jesus

Jesus recruited two sets of trainees, either stay and go home or come and follow me. This has interesting implications for our choice of institutional or extension theological education. Note that the 12 disciples were chosen by Jesus the teacher after much prayer to the father. It therefore seems that it was regarded as a very significant requirement by Jesus in the recruitment of his students.

We should note a significant variety in the groups chosen. There were fishermen like Andrew, Simon, James and John as well as the educated such as Mathew and Luke. There were those who seemed to have genuine contacts with the authorities such as John and others such as Peter who did not. It is quite clear that there were great differences in personalities. In fact, it is hard to find a common denominator that could be seen as the basis of the choice at all. This leaves us with no guidance as to the selection of students except to be bold and to ensure that we do not confine our choice to one type but to be open to the possibility of all types of people serving God.

(iii) Teaching Methodology Jesus Adopted

Jesus sat down to teach (the position of authority) Mansan (1935) identified three fundamental forms of teaching rhetoric, parable and prophecy. Perkins (1990) adds legal sayings where Jesus quotes the law and then gives the interpretation. It is important to note that there was a significant difference between how Jesus taught the crowd and how he taught the 12 disciples. The crowd was taught in parables without explanation. Later he gave the explanation to his disciples.

(iv) Practical Experience of Ministry

Students of Jesus were to be committed to the teacher. They were to learn that task through first of all seeing Jesus do it and secondly by doing it themselves and then being debriefed. The big mission is recorded in Mathew 10, Mark 4 and Luke 9. It is interesting that the disciples were asked to do this as home mission to the lost sheep of the house of Israel as trainees. The purpose of this mission was clearly as much for the disciples as for the recipients. Later in the great commission after graduation they were sent to the whole world to heal and to proclaim the kingdom. This becomes apparent in a study of the instructions that were given as to what they were to take and not take. Clearly they would have to rely on God. It is also clear as a result of the reports that came back that Jesus intended them to see God at work through them and to practice the exercise of their faith.

We can sum up the theological education of Christ in relation to the 12 disciples in six basic positions: It was done in a living community of teacher and student; the class was chosen by the teacher and was deeply varied; teaching was done in a variety of forms and relied greatly on verbal instruction and special knowledge; it involved practical ministry experience; all of it was designed to deepen and stretch the faith of the students and make them more like the teacher; it was a genuinely contextual approach, following indigenous patterns and being willing to be different where necessary; Theological Education as practiced by Jesus has been analyzed to serve as both theoretical and conceptual framework of reference for this lecture.

Jesus' legacy remains to this day because He carefully laid a foundation. He trained twelve men to reproduce His ministry. He passed on transferable concepts that anyone could learn after He had gone. If He had failed to multiply Himself in others, Christianity would have died long ago. If we step back and look at Jesus' three-and-a-half-years ministry outlined in Mark, we can

According to the world Council of Churches Report 2010, Nigeria has 64 recognized institutions granting certificates, diplomas and degrees in Religious Studies and theology. About 60% of these institutions are faith-related with an expression of the free exercise of religion. 40% of these institutions are funded with taxpayers' money.

The affiliation of most faith based theological institutions is typically one of close doctrinal relationship. In such cases the clear purpose of the college can be expressed in such phrases as:

“to advance the cause of Christ - centred higher education and to transform lives by faithfully relating scholarship and service to biblical truth.”

Typically in such colleges, students, faculty and staff are expected to pledge and often to sign statements of faith and morals. Given the

freedoms of religion, speech, information, association and redress of grievances, it is important that the theological institutions address the question/problem of ***“How can an institution founded on the precepts and principles of one specific religion, educate young people for citizenship in a diverse, secular society that recognizes the supremacy of no religion?”***

This question grows in importance as religious demographics continue to shift. The number of Americans who identified themselves as Christians declined from 86% in 1990 to 67% in 2009. In the same time period, the number of American adults who do not subscribe to any religious identification grew from 8% to 24% of the population.

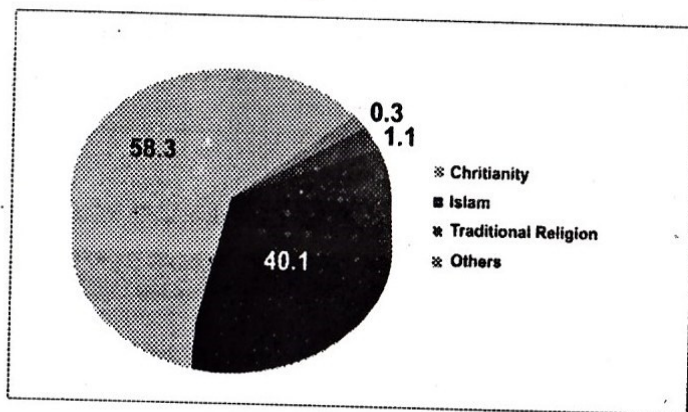
Table 2 shows Data on religious affiliations in Nigeria as at 2010.

Table 2: Percentage Distribution of Nigerians by Religion and Age

Age Group	Christianity	Islam	Traditional Rel.	Others	Percentage
15-19	60.6	38.3	0.9	0.2	100.0
20-24	60.6	38.3	0.8	0.3	100.0
25-29	56.7	42.2	0.8	0.3	100.0
30-34	56.1	42.6	1.1	0.2	100.0
35-39	57.9	40.4	1.5	0.3	100.0
40-44	56.5	41.4	1.8	0.2	100.0
45-49	57.1	40.8	1.8	0.2	100.0
	58.3	40.3	1.1	0.3	100.0

Source: *Sentinel Survey of the National Population Programme Baseline Report, 2007.*

Figure 1



Christianity is obviously the dominant religion in Nigeria. It imposes a great responsibility to Christian theological institutions.

Another fact of importance for theological institutions is that many world events today seem driven by religious biases. How do these institutions based on Christianity, Buddhism, Islam, Hinduism, Traditional Religion and so on, manage these delicate interrelationships between faith and reason, church and state, doctrine and academic freedom, individual aspiration and the common good?

The impact of globalization on missions and by extension theological education is enormous. (Tiplady 2003).

1. It is no longer possible to create a simple contextualization programme for theological education in any one situation. Each local church situation also takes categories and attitudes and so it is not even the case of balancing the needs of the local church against the global situation because the church itself has become increasingly global.

Pentecostals especially have become extremely homogenous across the world and, with global conferences and the spread and availability of teaching tools across the world we are increasingly living in an evangelical ecclesiastical culture. We even sing the same choruses?

The global academic enterprise has a strong bearing on the way theological education is done all over the world. First of all, this means we are influenced by the globalization of university/accrediting standards and best practice. Increasingly across the world these things are running in parallel and influencing each other. Accrediting agencies are increasing transnational as nowadays what is best practice in a university in England is also best practice in a university in Nigeria or India. Secondly, this means that we partake of the global community of scholarship. The study of a subject is never done nowadays on a national level

but is done by participation of scholars from many countries linked together by e-mails, electronic journals and international conferences.

3. There is the growth of multi-cultural classrooms, where approximately 30 different nationalities can be in a student body of only 160 students.
4. Leading on from this we know that globalization affects the contents and curriculum of theological education. We have long understood from the contextualization debate that our contents and curriculum must have local significance and usefulness. We must now say that they must also have worldwide significance and perspective as well. Even students from our own countries now, because of globalization, need a global perspective on their theology, biblical studies and mission teaching.
5. Globalization opens up the possibilities and usefulness of collaboration between seminaries around the world.

This has begun to produce (and should produce increasingly) both student and faculty movements between comparable colleges. The opportunity for staff in particular and occasionally students, to travel to international conferences is increasing where they meet theological educators from other parts of the world and develop friendships and study clusters in this way.

6. Globalization encourages theological education at a distance. The new technology e-mails, virtual classrooms, dedicated chat-rooms and file transfers all make it much easier to teach at a distance. The challenge of worldwide teaching programmes in theological education is, while accepting the global technology, to remain faithful to context in the places where the teaching is received.
7. Globalization changes concepts of mission and therefore mission training. The old idea of mission sending countries and mission receiving countries died long ago. We need new concepts of mission and new vehicles

For mission and must examine again such basic issues as the role of the missionary society etc.

RE-DEFINING VISION AND MISSION STATEMENTS OF THEOLOGICAL INSTITUTIONS

With this backdrop, theological institutions must necessarily redefine their missions and objectives. Using the Jesus theological education as benchmark we analyze contemporary theological education in the context of the four areas:

(i) Mission/Objectives Need to be Contextualized

To what extent does the seminary or theological education programmes relate to the society? Do they speak to the specific needs of the society? That is human development, economic recession, religious intolerance, political crises/violence, unemployment, nuclear weapon issues and technology.

Table 3: Vision and Mission Statements of Faith Based Theological Institutions/Bible Colleges in Akwa Ibom State

S/N	NAME	VISION	MISSION
1	Beauty of Christ International	Changing lives through the word of Christ and building Christians to the fullness of Christ.	
2	The Divine Will of God Ministries Nig. Inc.	To turn people to Christ	
3	New Birth Bible Church	To open and run institutions for the training of ministers and send them out to spread the gospel of Jesus Christ in the whole world.	To bring believers together to worship God in truth. To spread the gospel of Jesus Christ, to prepare souls for the kingdom of God through Divine teachings in the bible.
4	First Baptist Church	To reach every village in Akwa Ibom State with the gospel through church planting	Winning and building lives after Christ.
5	Pillar of Eternal Life Ministries Inc.	To equip the body of Christ, restore the original destinies of the sons of God and lead men to discover their place in God.	
6	New Apostolic Church Nigeria		To proclaim God's word and order unto all men and to administer unto them the necessary sacraments and act of blessing.

S/N	NAME	VISION	MISSION
7	Refuge Foundation Ministries (God's House of Refuge)	Raising change agents	Reach, restore, reposition for destiny actualization.
8	Goodnews Community International Inc.	Reconciling, establishing and developing a total man Body, Soul and Spirit.	Building a united indivisible and harmonious community under God.
9	Destiny People International Ministries (a.k.a Destiny People Assembly)	To reach the unreached and the downcast with gospel of Christ	To preach the whole gospel to the world.
10	Victory Way Gospel Church Inc.	To restore back the lost glory of harmony	To edify, exhort and comfort the body of Christ with the word
11	Solid Rock Kingdom Church	To preach and spread the goodnews to all	Till we all come to the unity of the faith and of the knowledge of the son of God to a perfect man (Eph. 4:13)
12	The Redeemed Evangelical Mission (TREM) Power in the word.	To make disciples raise leaders and empower people for the work of the kingdom	
13	The Wilderness Voice Ministries (a. k. a. God Mouth Piece)		To reconcile the lost to God
14	Great Care Ministries International		To preach the word of His power to all generation

S/N	NAME	VISION	MISSION
15	Cloud of Glory Assembly International (Kingdom of God)	Total deliverance for the whole world	Glorifying destinies through the word of redemption
16	Restoration for Christ Ministry		Our strength comes from the lord.
17	Royal Crown Ministries		Encouraging the saints to reach their crown.
18	Redeemed International Calvary Mission Inc.	Commissioned to raising and nurturing God's people for heaven	
19	Christ Assurance Chapel	Reaching the unreached with the salvation message	Teach to teach others in order to impact the world for Christ.
20	Discovery Chapel International Ministries Inc. (a. k. a. Christ Empire)	Restoring the image of God in man	Leading men into the kingdom of God through the knowledge of His word.
21	Arise Fellowship International Churches (a. k. a. Arise Chapel)	Spreading the gospel of the kingdom, raising kings and rapturable church	Spreading the gospel of the kingdom
22	Harvest International Church	Raising a holy healthy and highly successful families	Achieving a cutting edge church through evangelism, discipleship and prosperity.
23	Image of God Ministries International	To preach the gospel of Jesus Christ to the world and have people conform to the image and likeness of Christ (Gen. 1:26-31)	Established a church at suitable location, preach the gospel, reach out to the communities, orphans, widows and less privileged members within and outside the church.

S/N	NAME	VISION	MISSION
24	All nations for Christ Church	To share in the proclamation of the gospel of Jesus Christ at home and the entire world	Maintenance of the scriptural worship, study and practice of godliness as revealed in the sacred scriptures.
25	Uma Ukpai College of Business and Theology, Uyo	To produce citizen with Christian life which will spiritually manifest in all aspect of their economic life and service to God and humanity	To mould the characters and personality of people who are God fearing, equipped with professional skills for both labour in society and service to God.

Table 3 shows a variety of vision and mission statements of faith based theological institution/bible colleges. Most of the statements do not relate to contemporary societal problems.

(ii) Structure of Theological Education must be made Flexible and Adaptable to both Students and Environment

Social and economic patterns of the context need to determine the way in which theological education is done. Part of this is the issue of viability and often the impossibility of sustaining a model designed for a nation with large disposable incomes and significant government subventions in education. It is also a matter of social patterns of teaching and preparing people for life's work

and just as Jesus adopted patterns from his day with the disciples, we need to be as flexible and indigenous.

(iii) Pedagogy/Teaching Methods Needs to be Re-designed

In the context of technology and learning styles, new pedagogical methods must be defined by significant work styles in different cultures which are often based upon the educational patterns in those countries. Inductive or deductive thinking needs to be an issue that is examined.

(iv) Practical Experience with Society as Laboratory

There should be affirmations that theological institutions immersed in human society are instruments of cultural progress. By teaching and research, they should promote:

- (a) the dignity of human life
- (b) justice for all
- (c) the quality of personal and family life
- (d) the search for peace and political stability
- (e) A more just sharing of world's resources

A better economic and political order that will better serve the immediate and international community.

The Uma Ukpai College of Business and Theology

The Uma Ukpai College of Business and Theology is a humble contribution from Uma Ukpai Evangelistic Association to the development of education and human resources in Nigeria. Over the past thirty-five years of the ministry's existence, God has used the Ministry to touch the lives of thousands of people. However the global economic recession, particularly in Nigeria in the last decade prompted the establishment of an institution aimed at producing graduates who will live out sound christian doctrine as well as acquire entrepreneurial skills for economic empowerment. This is an intervention aimed at the reduction of unemployment among youths thus curbing anti-social engagement inimical to free and fair democratic society.

The vision of the Uma Ukpai College of Business and Theology is

“to produce citizens with Christian life which will spiritually manifest in all aspects of their economic life and service to God and humanity”.

The mission is

“to mould the characters and personality of people who are God fearing, equipped with professional skills for both labour in society and service to God.”

Specific Objectives of the College Include:

- a) To be a centre of professional and academic excellence which will provide resources and facilities for the study of the word of God and training for efficient pastoral administration.
- b) To develop strong facilities and capacities for skills acquisition for productive life and sustenance in society irrespective of sex, religion and political persuasion.
- c) To promote theological education to equip pastors to preach the word and win souls for Christ.

It is commendable that the vision and mission statement of Uma Ukpai College of Business and Theology are target at curbing anti-social vices in youth and vocation empowerment.

Uma Ukpai College of Business and Theology has collaboration with International Victory Bible Institute in Tulsa and affiliation with Joseph Business School, Chicago, Illinois both in the United States of America. Uma Ukpai College of Business and Theology must clearly evaluate the philosophy and curriculum based on the parameters of Jesus Christ and the perspective of the global environment.

A Glimpse of the Future

The theological college of the future will need to re-balance teaching of doctrine and the development of the person. It is no longer enough to make sure that students believe the right things and allow everything else to follow. Colleges must follow up on practical manifestations of beliefs and sound doctrine. A new idea of community is emerging where rules and regulations are small, and self-discipline more important than structured discipline in an institution. In this new community, lecturers and students are learning together in Christ.

Against the backdrop of this future I make the following recommendations as I challenge theological institutions.

1. To be the critically constructive voice of society, and employ critical engagement and interaction on all levels of life and reveal

specific solidarity with the poor, marginalized, outcast, abused and oppressed.

2. To bring the critical views of the gospel into dialogue with an intelligent appraisal of reality
3. To detect such attitudes as racism, oppression and abusive practices against women and children.
4. To shape the nature of church leadership and ministries
5. To take up moral leadership in a context of social transformation in order to contribute to the reconstruction of their countries with integrity, courage, vision and competence.

Conclusion

This lecture has tried to use the theological education as practiced by Jesus as a framework for analysis of contemporary theological education. It has brought to the fore, the perspective of theological education in the context of technology and globalization. The lecture has emphasized that the theological education of the twenty first century must as a matter of exigency redefine their missions and objectives.

They must be seen to address issues in their immediate communities such as economic development, political participation, religious intolerance and ethical values of integrity and dignity of human life.

At the first convocation ceremony of Uma Ukpai College of Business and Theology, the College has been showcased as a theological institution established out of the strong desire of an evangelistic outreach to make a contribution to society. It is the proposition of this lecture that the College would lay a foundation that will balance teaching of doctrine and the development of the student body to be virtuous citizens of our ethnically pluralistic democratic society.

I see Uma Ukpai College of Business and Theology of the future as a fundamental, universal institution where I would not study in the college as a woman, or as an African or Christian or middle-class lady but as an individual being groomed to be a citizen of the world!

I thank you for your attention!
God bless you!

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