

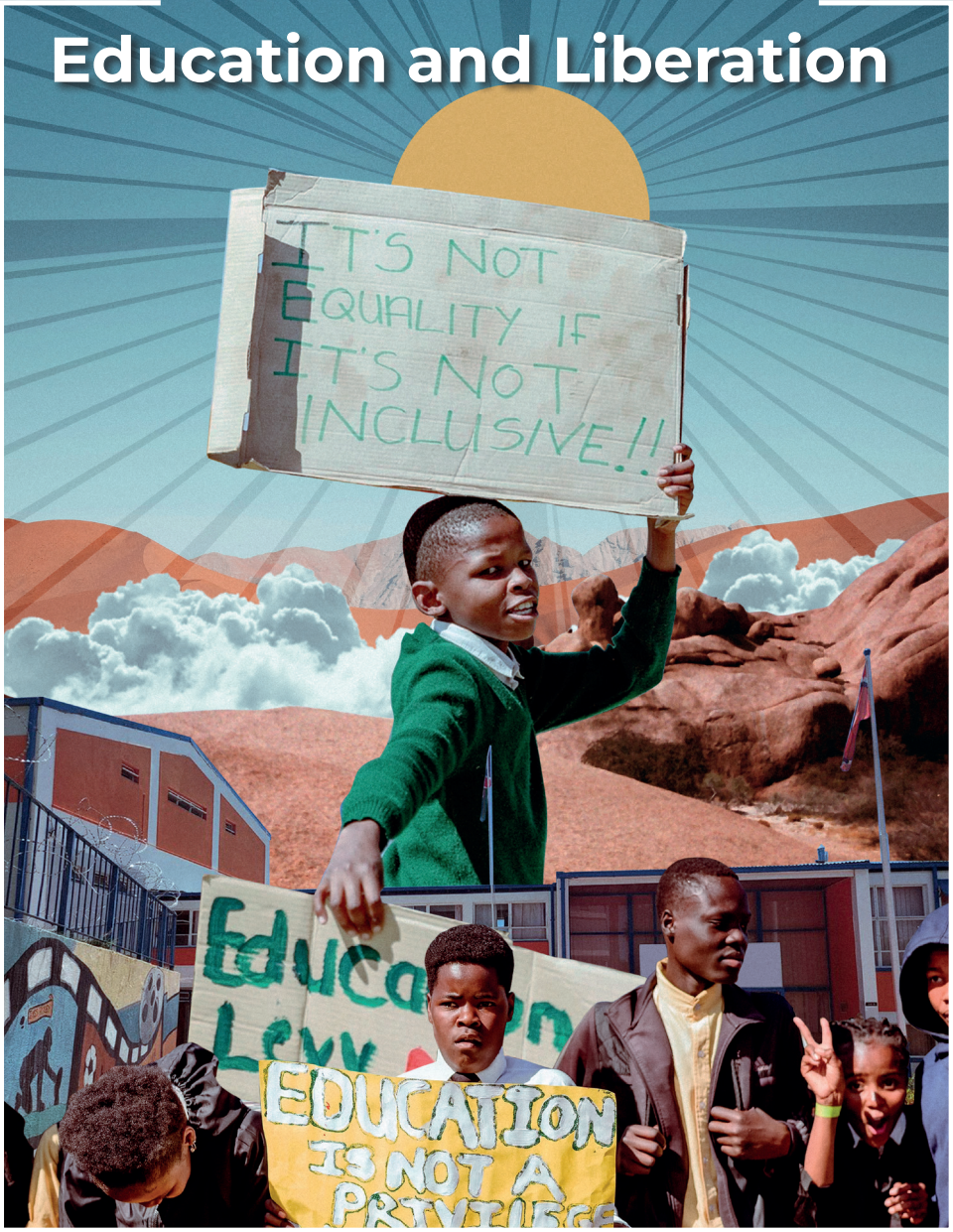
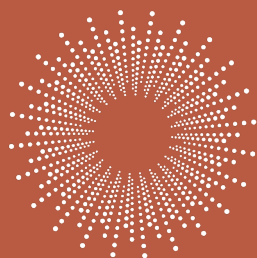


Table of Contents

Acknowledgements	4
Acronyms and Initialisms	5
Editorial: Education and Liberation	7
The Quest for Education for Liberation: The Case of the Namibia National Students Organisation	20
<i>Ndumba J. Kamwanyah</i>	
A Case Study of Radical Pedagogy in Practice: The South African Committee for Higher Education (SACHED) and Regional Liberation Networks (1959–1994)	26
<i>Tammy-Lee Lakay</i>	
Challenges that Outsmart the Transformation Agenda: An Analysis of Why Certain Challenges Persist in the Namibian Education System Despite Several Reforms.....	43
<i>John Nyambe, Marius Kudumo, & Ellison Tjirera</i>	
Social Justice and Education in Namibia: From Theory to Practice	69
<i>Lucy Edwards-Jauch</i>	
Education for All? Unpacking Social Justice and Grassroots Policy Implementation: A Case Study of the Otjituu Settlement	97
<i>Tjipura Tjipura</i>	
Beyond Colonialities: Leveraging Ubuntu for Transformative Higher Education in Namibia.....	105
<i>Bruno Venditto & Adalbertus Kamanzi</i>	
Epistemic Destruction and Indigenous Knowledge Loss During the OvaHerero/Nama Genocide (1904–1908): A Case study of OvaHerero Epistemicide	137
<i>Kahuhu Alphons Koruhama & Joyce Muzengua</i>	

Epistemological Access at the Institutions of Teacher Education.....	148
<i>Fares Amweenye, Sakaria M. Iipinge & Elizabeth Ngololo</i>	
The Relevance of Theological Education in Contemporary Namibia: A Contextual Analysis of the United Lutheran Theological Seminary–Paulinum..	173
<i>Emma N. Nangolo</i>	
Critical Pedagogies in Anti-Colonial Cultural Work: Oudano as Praxis.....	198
<i>Nashilongweshipwe Mushaandja</i>	
Decolonising Early Childhood Development in Informal Settlements: A Case Study of New Elementary Namibia and the Implementation of the Sixth National Development Plan	218
<i>Kevin Wessels</i>	
A Case Study of Parenting a Neurodivergent Child Juxtaposed against the Provisions of the Sector Policy on Inclusive Education in Namibia.....	229
<i>Immaculate Mogotsi & Christel Menette</i>	
Case Study: Bridging the Gender Gap in Education in Zambezi Region, Namibia.....	256
<i>Phiona Nandu</i>	
Political Worker Education in Namibia: The Case of the Labour Diploma Course.....	262
<i>Herbert Jauch</i>	
Dissecting the Subsidised Funding Model in Namibia 2026: Free Registration and the Question of Sustainable Access to Higher Education	269
<i>Benhard Kavau</i>	
Contributing towards Social Justice in Namibia? The Activist School of the Economic and Social Justice Trust.....	274
<i>Herbert Jauch & Nafimane Hamukoshi</i>	
Review of the Namibia State of Skills Demand and Supply Report.....	281
<i>Christophina Ndahambelela Ainima</i>	

The Relevance of Theological Education in Contemporary Namibia: A Contextual Analysis of the United Lutheran Theological Seminary–Paulinum

Emma N. Nangolo

Abstract:

Since 1963, the curriculum at the United Lutheran Theological Seminary (ULTS)–Paulinum has remained largely unchanged, structured around the study fields of biblical studies, church history, systematic theology, and practical theology. This article examines the relevance of ULTS–Paulinum’s theological education within Namibia’s socioeconomic and developmental context. Using a qualitative case study approach, the study examines ULTS–Paulinum’s Bachelor and Diploma programmes through historical, social and theological lenses. Drawing on insider perspectives and documentary analysis, it explores how theological formation is implemented and adapted. The findings indicate that the curriculum is inadequate for addressing key social justice issues such as land reform, gender dynamics, LGBTQ+ inclusion, poverty, and unemployment. Consequently, ULTS–Paulinum’s training falls short in equipping church leaders to engage effectively with present societal challenges. As a contribution

to ongoing discussions on reimagining theological education in Africa, the article recommends regular curriculum reviews to ensure that theological training remains relevant and responsive to evolving societal challenges.

Keywords: theological education, contextual theology, social justice, Namibia

Introduction

Namibia is a predominantly Christian country, with approximately 90% of the population identifying as Christian (September, 2020) and around 65% affiliating with the Lutheran denomination (Nangolo, 2020). As such, Christianity continues to be deeply embedded in the social, cultural and moral fabric of Namibian society. As a result, theology cannot remain sequestered in seminary- or church-related silos; it is entangled with the broader social, political, and economic realities of day-to-day life in society and hence bears a public and transformative

duty. Historically, theology has shaped communal morality, informed political imagination, and guided societal responses to critical sociopolitical challenges (Melber, 2017).

Within the Lutheran tradition, theology has historically been seen as essentially public and socially transformative. Built on Reformation principles, including the centrality of vocation and the priesthood of all believers, Lutheran theology teaches that faith needs to participate in social life. The church is called to proclaim the gospel, stand with the afflicted and vulnerable, and uphold justice. Theological education, being the crucible for shaping clergy and church leaders, becomes an important site to cultivate these commitments. Without seminaries producing clergies equipped to confront social injustices, the church's public witness risks being dulled down and unconnected to the day-to-day realities of Namibian communities.

Although Namibia has enjoyed political freedom since 1990, social and economic disparities remain. Challenges such as land distribution, unemployment, poverty, gender-based violence, and limited access to quality education and healthcare illustrate enduring structural disparities. The legacies of colonialism and apartheid still pervade modern life, while contemporary issues such as corruption and climate change, as well

as debates about gender and sexuality, also complicate the national scene. In essence, although independence was politically transforming for Namibia, many structural inequities remained, highlighting the urgent need for institutions, including the church and those offering theological education, to actively engage these realities.

In this context, while the church's mission may not change, theology must continually engage with changing realities. This is in line with the vision of *ecclesia semper reformanda* ("the church must always be reformed"), which emphasises the church's continual self-examination and renewal. Theological education, accordingly, must continually evolve to prevent becoming stagnant or remaining fixed in the status quo.

This article seeks to examine the structure and relevance of theological education in the Namibian context, with emphasis on the formation (the holistic shaping of a person) offered at ULTS–Paulinum (sometimes referred to as "the Seminary"). It raises a critical question: In contemporary Namibia, characterised by persistent social injustice, does theology still hold transformative relevance? More specifically: Does the Seminary's theological education sufficiently equip the clergy to challenge unjust systems and promote dignity, justice and equity? Does

it speak to life in Namibia as reflected in public discourse and newspaper headlines, day in and day out? Does it relate Scripture to daily life in any substantive way? Addressing these questions is important if theology is to remain relevant in our context, where many people have little or no way of changing their realities. Through examinations of curriculum structures, pedagogical approaches, and the practical formation of the Bachelor and Diploma programmes, the article seeks to determine whether theological education equips the clergy to meaningfully engage in social transformation and public witness.

The paper situates ULTS–Paulinum in the broader context of Namibia’s theological landscape. Within close geographical proximity, there are three theological institutions in Windhoek: ULTS–Paulinum, the Namibian Evangelical Theological Seminary, and St Charles Lwanga Major Seminary. Each institution is different in ethos and theological persuasion. The Namibian Evangelical Theological Seminary is an evangelical, multi-denominational theological seminary which emphasises evangelical theology. St Charles Lwanga Major Seminary focuses on catholic theological formation, and the Seminary is specifically Lutheran, with focus on pastoral formation. Despite the denominational variance, all three institutions have one mission

in common: to produce Christian leaders equipped for pastoral, liturgical, and social ministry. Inter-institutional collaboration, especially in terms of the curricula, is very limited, as each seminary is guided by its own theological emphasis and history. Furthermore, all three only offer a general understanding of theology at undergraduate level, without specialisation in any theological stream.

Methodology

This study adopts a qualitative case study approach to examine the structure, relevance, and transformative potential of theological education at the Seminary. This approach allows for in-depth exploration of bachelor and diploma programmes in their specific historical, social, and theological contexts in Namibia. It is especially suited for studying complex phenomena, such as how curricula, pedagogy, and practical formation interact to prepare clergy for social transformation and public witness. By focusing on the Seminary as a bounded system, the study captures the institutional, pedagogical, and societal dynamics that shape theological formation.

This article focuses on the curriculum of ULTS–Paulinum as the primary instrument through which the relevance of theological education is articulated. As Barnett and Coates (2005) emphasised, curriculum design should be understood

as a continuous, analytical, recurring and introspective process, rather than a static framework. Furthermore, an effective curriculum should integrate the interrelated dimensions of knowing, acting, and being, which together constitute holistic engagement in higher education.

In addition to curriculum analysis, the author taps on insider perspectives. Having studied at ULTS–Paulinum from 2012 to complete a Bachelor of Theology degree and served as a part-time lecturer from 2019 to 2025, the author possesses a deep contextual understanding of the Seminary’s curriculum, pedagogy, and practical formation processes. This combined experience as both a former student and a faculty member enriches the study by providing contextual insight into how theological education is implemented, experienced, and adapted over time, thereby complementing the formal documentary evidence.

ULTS–Paulinum Theological Education

ULTS–Paulinum in its present form is a merger of the former Paulinum Seminary of the Evangelical Lutheran Church in the Republic of Namibia (ELCRN) and the Theological Seminary of the Evangelical Lutheran Church in Namibia (ELCIN). This merger was consolidated in 1963 with the registration of students coming

from both churches at a new campus in Otjimbingwe (Tjibeba, 2013).

ULTS–Paulinum is the oldest institute of higher learning in Namibia and has developed over countless decades (Isaak, 2013). Prior to its founding in Otjimbingwe, the two Lutheran churches serving black congregations in the country, ELCIN and ELCRN, trained their pastors and evangelists separately. ELCIN opened its Theological Seminary at Oniipa in 1922, with the aim of “enrich[ing] the candidates for ministerial services with a sound knowledge of Scripture and the basic elements of the Christian faith” (Shivute & Shivute, 2013). In 1946, the Theological Seminary was moved from Oniipa to Elim. ELCRN established its Theological Seminary, Paulinum, at Karibib in 1938, initially with the purpose of training only evangelists, but later with an expanded programme that included the formation of pastors (Tjibeba, 2013).

Around the mid-1980s, the location of the Seminary at Otjimbingwe was increasingly seen as geographically isolated from other higher learning institutions in Namibia. There were concerns that the seminary’s isolation would hinder students’ broader academic development, restrict exposure to interdisciplinary perspectives, and reduce opportunities for collaborative learning. As a solution, the Seminary

was relocated to Windhoek in 1997 (Nambala, 2013). The move was also designed to improve experiential learning by providing practical ministry opportunities in diverse cultural settings such as hospitals, prisons, and local congregations. Additionally, the city offers improved access to information technology, research resources, and educational services, all of which are essential for contextual theological training.

It is important to note that right from the start, the Lutheran churches in Namibia did not take theological education lightly. They considered it to be central within the overarching ministry of the Church. As a result, ELCRN and ELCIN established ULTS–Paulinum, while the German Lutheran Church preferred to send their students to Germany for theological formation.¹

In 2007, three academic qualifications offered by the Seminary were accredited by the Namibia Qualifications Authority (NQA): the Certificate in Theology (NQA Level 5), the Diploma in Theology (NQA Level 6) and the Bachelor of Theology (NQA Level 7). Both the Bachelor of

Theology and the Diploma in Theology fulfil the requirements for ordained ministry in both constituent churches of the seminary. Their formal curricula thus play a central role in the process of pastoral formation. The Certificate in Theology is designed to prepare candidates for lay ministry. Consequently, it only equips candidates with basic theological acquaintance and leadership skills which allow them to serve as lay preachers, youth leaders or Sunday school and confirmation class teachers.

According to the 2022 ULTS–Paulinum prospectus, the “main objective of the Seminary is to train men and women for the ordained ministry” (United Lutheran Theological Seminary Paulinum, 2022). As Nambala (2013) also noted, the seminary has always trained students to be faithful proclaimers of the gospel and interpreters of the Christian message in whatever context they are placed to serve. Upon completion of their academic programmes, students are expected to contextualise biblical teachings and to make a transformative impact on the communities they serve. It should be noted that the clergy in Namibia face enormous demands. They are expected to minister to the whole person within society, addressing their spiritual, social, and personal needs. This requires the theological education they receive to be more than just the transfer of theological knowledge, but to build theological depth, spirituality,

1 “Even Paulinum Theological Seminary has been open for the students of all the Lutheran Churches; the ELCIN (GELC) so far has not sent any student there for pastoral training” (Shuuya 1995:22). Up to now, ELCIN (GELC) sends their students to Germany for theological education.

contextual understanding and pastoral competence.

Academic admissions for new students are done on biennial basis, primarily drawing from ELCRN and ELCIN, as well as from the Anglican Diocese of Namibia, and Lutheran churches in neighbouring Botswana and South Africa. According to Tjibeba (2013), the ULTS–Paulinum curriculum, which has remained unchanged for a long time, was first offered in Afrikaans and only later changed to English.²

Through its theological education, the Seminary has played a formative role in shaping Lutheran and Anglican clergy, theologians and faith communities in Namibia. Moreover, through the contributions and leadership of its graduates, it has significantly influenced the development of values, practices, and patterns of life within local communities. Its establishment constituted an important milestone in anchoring Lutheran theology in Namibia and in fostering ecumenical relations in national contexts. Through this development, Christianity in Namibia could expand in contextual depth, and in interdenominational collaboration and participation.

Since its establishment in 1963, Paulinum has produced ministers who are grounded in biblical scholarship and church doctrine. However, despite its long-standing contribution, the seminary's curriculum has remained largely static, raising questions about its responsiveness to contemporary societal challenges. Issues such as poverty, unemployment, climate change, gender inequalities, land reform, and broader social justice concerns increasingly demand clergy who are not only theologically proficient but also socially aware and actively engaged in addressing the lived realities of their communities.

Contextualising Theological Education in Africa

In Africa, theological education did not originate from African philosophical worldviews or contexts. It was introduced by the missionaries and adopted with little respect for local peoples' cultures, social backgrounds, and histories (Gaga, 2021). For decades, much of the theology taught in African theological schools and universities reflected Western philosophical assumptions, scholarly templates, and theological emphases. As a result, such theological education frequently failed to address the pressing spiritual, socioeconomic and political challenges confronting local communities (Maluleke, 2010). It is as Gaga (2021, p. 224) observed, “a theology that fails to engage post-apartheid tensions in

2 While no published source identifies a specific year in which ULTS–Paulinum officially shifted its medium of instruction from Afrikaans to English, the change could reasonably be situated in the 1980s, when many Namibian educational institutions began adopting English.

South Africa, ongoing instability in the Democratic Republic of the Congo, corruption in Nigeria, or contested political leadership in Uganda” (and one might add, social injustice in Namibia) “cannot claim to be relevant.” Theology must speak to lived realities; otherwise, it remains abstract and disconnected.

One of the consistent themes in African theological discourse is that education ought to be truly contextual. Many African theologians who trained in Western institutions returned home with frameworks fashioned by Western ideas, questions, and assumptions, just to be disappointed that they did not know how to apply them in local contexts (Brunsdon, 2021; Higgs, 2015). The call for African theological studies to provide students with contextually appropriate education has a long history. African theologians and scholars such as Mbiti (1976), Maluleke (2010), Moyo (2010), Chitando (2010), Nangolo (2013), and Isaak (2016) have all raised concerns about the quality of theological education and ministerial formation in Africa, and have called for a shift from European theological structures to African contexts.

Mburua (2019) is of the opinion that African hermeneutics is key to authentic theological education, whereas Maimela (2017) calls for mutual respect among students from diverse hermeneutical traditions. For them both, the

art and science of respectful dialogue with other theological traditions are among the main skills required for the clergy of contextualized theology.

Emphasising the need for contextual theological considerations, Stamoolis (2020) compared the questions about God that arise in different cultural and social contexts. He noted that in much Western theology, the dominant question has been: “How can I be made right with God?” Consequently, theological education has emphasised justification by faith and the individual’s relationship with God. In many African contexts, by contrast, the central concern would not be about personal salvation, but wholeness. Africans are concerned with living in harmony with the living, the ancestors, nature, spiritual forces, and the Supreme Being. The quest is for the “good life”: a life of balance, blessing, and common good. In the same vein, Töttemeyer (2017) illustrated that the concept of reconciliation can be understood and experienced differently in Africa than in Europe. In Africa, reconciliation is closely tied to post-conflict and is community centred, aiming for repair and restoration. In the European worldview, reconciliation focuses more on diplomatic normalisation, emphasising structural integrations.

Nevertheless, the main unchanging argument is that Western-influenced models of practising theology have,

in many cases, failed to meaningfully engage African contexts—that they are often unable to respond to local cultural, social, and historical realities. They have tried but have failed to equip graduates to transform their communities.

According to Brunsdon and Knoetze (2021), the idea of contextualisation has a home in the term ‘theology’ itself. Theology derives from the Greek words *theos* (God) and *logos* (word, study), meaning the study of God. It should also be emphasised that *logos* is never abstract. It is always word about something, someone, a particular setting, and is therefore always contextual. Brunsdon & Knoetze (ibid.) argue that first and foremost, theological education entails understanding God’s engagement within a contextual paradigm, taking the local context and all knowledge present seriously. Therefore, the study of God cannot be divorced from the study of God’s work in history and society. If theological education is limited to intellectual reflection without social application, it falls short of its calling. To study God in abstraction, without considering historical and social conditions, limits theology to intellectual reflection and diminishes its transformative potential.

Contextual theological education recognises that theology is never abstract or culturally free. It arises out of true histories, cultures, and struggles.

In the Namibian context, this should encompass the legacies of colonisation, economic inequality, ethnic diversity, interreligious tensions, and thriving indigenous spiritualities. Ignoring these contexts produces a theology that speaks to itself in a foreign language, divorced from the people it is intended to serve. The goal of theological education, understood in the scope of the *missio Dei* (“the mission of God”), is transformational rather than simply informational. As Moon (2017, p. 46) argued, theological education should go beyond the acquisition of beliefs or behaviours; it should transform individuals’ identities and vocations for meaningful participation in the divine mission in their own contexts. Personal conversion, community reconciliation, social justice, and cultural renewal are all encompassed in transformation.

Contextual theological education means engaging African worldviews in “doing theology”—bringing local cultural forms (e.g., storytelling, music, ritual, proverbs, community traditions), in conjunction with Scripture, and allowing these elements to dynamically interact. In this way, theology is transformed into something incarnational, grounded in the local context while still being open to dialogue with wider global theological discourse.

Emphasising the dynamic nature of African societies, Byaruhanga (2013, p.

154) notes that “the Region of yesterday is neither the Region of today nor that of tomorrow”. Rapid urbanisation, digitalisation, secularisation, migration, youth movements, and changing political climates require the clergy of contemporary Africa to be prepared for and adaptable to evolving contexts.

Structure and Methodology of Theological Education (1963–2021)

As we know, the origins of theological education in Namibia relate to its missionary foundations. As a result, its approaches, curricula and epistemological beliefs were essentially constructed on the basis of Western paradigms, often without appropriate adaptation to the Namibian sociocultural context. McCoy (2012), citing the South African missiologist David Bosch, noted that the introduction of theological studies in Africa followed a fourfold structure: biblical studies; church history; systematic theology; and practical theology. This model has also been the standard framework of theological education at the Seminary

since 1963 (Tjibeba, 2013), and was maintained until 2022.

As shown in Table 1 below, if all subjects were taught in strict accordance with the syllabi and prescribed textbooks, then all interpretive frameworks, theological resources and methodologies, as well as doctrinal formulations presented to students, would overwhelmingly have been shaped by Western academic traditions. Simply put, theological knowledge is produced and transmitted at the curriculum level, as mediated most effectively through the scope of European intellectual history and its extensions.

In biblical studies, the exclusive reliance on Western scholarship means that all hermeneutical approaches, including historical, textual, and literary-critical methodologies, were cast as normative and universal. While these approaches may have proven significant for the advancement of scholarship and their exegetical rigour over time, the underlying cultural and philosophical

Table 1 *Western and African authors in ULTS–Paulinum curricula*

Theological stream	Prescribed textbooks (numbers)	
	Western authors (%)	African authors (%)
Biblical Studies	100	0
Church History	75	25
Systematic Theology	100	0
Practical Theology	75	25

assumptions largely emerged from Enlightenment rationalism, post-Reformation theological debates, and specific European historical settings. Students of biblical studies were certainly equipped with deep understanding of the Scripture in its original historical, cultural and literary settings, thereby enhancing exegetical competence. However, the absence of African biblical scholarship and contextual interpretive models, risked marginalising voices and perspectives drawn from oral tradition, communal modes of interpretation, postcolonial critique, and African cosmological approaches. Consequently, students' interpretive imaginations may be formed within a relatively narrow epistemological horizon, to the advantage of Western academic frameworks, but to the detriment of local theological reflection.

Although church history includes some African authors, the imbalance reflects that the overarching narrative of Christianity is still largely a European story. Students were taught to appreciate both a chronological perspective and thematic overview of the origins, expansion, and doctrinal development of the Christian church across the centuries. Through this, students become familiar with major councils, reform movements, missionary expansions, and confessional traditions of the Christian faith. However, the syllabi were deeply Eurocentric and oriented

more closely towards Western church history and missionary confessional traditions, with considerably less emphasis on African church history and its local ecclesial experiences. As a result, students of church history could only have been partially exposed to the distinct historical trajectories, struggles, and contributions of Africans to Christianity. This imbalance may inadvertently have cemented an historiographical bias in which African Christianity has been conceptualised as peripheral, derivative, or purely missionary-dependent, rather than ancient, resilient and dynamic. Such framing is especially problematic in relation to the historical significance of North African Christianity in the early centuries of the Church.

In systematic theology, the implications of curriculum composition are especially profound. Doctrinal formulations about God, Christology, soteriology, ecclesiology, and eschatology derive decisively from a historical course in Europe, from patristic debates to medieval scholasticism, to Reformation confessions and modern European theology. Although the study of systematic theology provided students with a structured and critical approach to understanding core doctrines and the intellectual foundations of the Christian faith, the lack of African theological texts limited the contextual range of this engagement. When African voices are excluded, doctrinal reflection

comes off as culturally neutral, while it reflects specific European historical and philosophical trajectories.

Practical theology shows significantly greater diversity, something which could be attributed to the contextual and applied characteristics of ministerial training. However, continuing dominance of European authors indicates that most pastoral models, counselling frameworks, homiletical paradigms, and ecclesial forms may still be largely imported rather than organically developed from African contexts. This may create friction between theological training and actual congregational lived experiences.

In the spirit of resistance and contextualisation, three specific subjects, Liberation Theology, Black Theology, and African Theology, were introduced in the curriculum in the early 1960s, initially to challenge and oppose apartheid theology. These three subjects later came to be understood as forms of theological reflection that moved beyond classical confessional frameworks of the missionaries, to allow students to critically examine issues of justice, oppression, cultural identity, and inter-religious dialogue (Buys & Nambala, 2003; Tjibeba, 2013). Working under both the heavy pressure of armed struggle and the hope for liberation, the Seminary adopted a consciously contextual and praxis-oriented approach

to theological education. Rather than treating theology as a purely academic discipline, it constructed a teaching that responded directly to the social, political, and economic challenges of the period. By introducing those three contextualised subjects, the Seminary chose to emphasise God's preferential concern for the poor and oppressed, a clear call for the church to assume an active and prophetic role in the struggle for justice and freedom. Consequently, students were equipped to interpret the Bible against the backdrop of suffering, inequality, and systemic injustice, interpreting the Gospel as a call for holistic liberation: spiritual, social, and political liberation. In this, theology was based on God's commitment to liberation and transformation. With this development, theological education at the Seminary played a major role in shaping theological thoughts and reflections, not only in Namibia, but across Southern Africa.

According to Nangula (2013), Liberation Theology was introduced during the years of suffering and humiliation. Its content and structure considered the victims of oppression and injustice as the context or *Sitz-im-leben* ("seat in life") of its theologising (Mujoro & Mujoro, 1989). This was also about the same period when churches in Namibia began to align themselves more openly with SWAPO as a liberation movement. Liberation

Theology was important because before Namibia's independence, Christianity was used by some as a weapon for control and breaking down, as a tool of colonialism, racism and apartheid (Isaak, 2020). For example, acts of violence and wars were committed in the name of religion, which resulted in the genocide of 1904–1908 (Mujoro & Mujoro, 1989).

By offering Black Theology, the Seminary upheld the dignity, identity and agency of black people in the face of racial oppression. This subject offered an adequate theological basis for resisting apartheid by insisting that God stands in solidarity with the oppressed, and clearly declaring that racism is incompatible with the Christian teaching of salvation.

African Theology was also a significant component of the curriculum, introduced in response to the intense pressures and dominance of European theological perspectives. It was, as Ndaikwila (2017) observed, that when European missionaries arrived in Africa, they saw Africans mostly as needy people. They then constructed an understanding that Christians are called to do good works for the poor, the marginalised, and the helpless. In this framework, the poor were seen as recipients of European charity, and Europeans as active agents who must “roll up their sleeves” and

practice their faith by helping those in need. Underlying this perspective was a problematic divide between “good Christians” and “needy Africans”, reflecting a deeper separation between actors and beneficiaries, agents and clients, and ultimately between subjects and objects. Such a model ignores the dignity and agency of the poor, as well as their rights. It failed to realise that the poor are not passive recipients of aid but are always enacting strategies to survive, adapt, resist, and pursue freedom.

African Theology therefore sought to challenge these assumptions by defending active participation, a voice and theological resonance of African people in their historical and social context, and in the principle of African Ubuntu (“I am because we are”). A major factor of African Theology is the acknowledgement that African spirituality, anthropology, politics, and culture is rich in values which can enhance people's understanding, application, and contextualisation of their faiths, and betterment of their living conditions/praxis (Isaak, 2016; Ndaikwila, 2017). In this sense, African Theology sought to interpret the Christian faith from within African cultures, worldviews, symbols, histories, and everyday experiences, rather than accepting a limited view that European theologies are the sole or normative categories for practising theology. By aligning itself with this view, the

Seminary participated in the broader project of decolonising theology and fostered an authentic African Christian identity rooted in local realities.

Unfortunately, due to intense political hostility and constant surveillance during the liberation struggle (Tjibeba, 2013), the teachings of Liberation Theology and Black Theology alongside African Theology were highly secretive. As a result, no books on these subjects were openly published, displayed or made readily accessible (Ngodji, 2017). Nevertheless, such contextualising of theology resulted in major paradigm shifts, enabling the two black Lutheran churches in the country to adopt a strong stand against South African rule and its racist apartheid ideology, which subjected much of Namibia's black population to systemic social injustice.

An outstanding example was their celebrated Open Letter directed to South African Prime Minister John Vorster in 1971. The Open Letter marked the beginning of an open protest culture in Namibia (Tötemeyer, 2017). It was issued at an imperative historical juncture, boldly declaring that Namibia's independence was imminent and morally justified. It expressed fundamental theological and moral beliefs about fighting for liberation, justice, peace, and forgiveness and the reconciled and restored nation it envisaged (Isaak, 2020). The 1971

Open Letter was also the catalyst for the process of conscientisation among the Namibian people. It contributed significantly to an increase in awareness, and space was opened for both religious and political institutions to play more active roles in the liberation struggle. As a result of this action, faith communities played an important part in the collective struggle that eventually culminated in the 1989 elections supervised by the United Nations, leading up to Namibia's independence on 21 March 1990 (ibid.). The enduring relevance of the Open Letter is that it publicly reconnected orthodoxy (right belief) and orthopraxis (right action). Religious and political players alike confirmed that theology and ethics could not be disconnected from social and political duties. In connecting faith, morality, politics and human rights, they testified to an important fact: religion, fundamentally, is social ethics (Nangula, 2013).

After independence, Liberation Theology and Black Theology were no longer seen as relevant subjects for Namibia, and so they were discontinued, while African Theology remained in the curriculum.

It is noteworthy that ULTS–Paulinum was amongst the institutions of theological education in Southern Africa that were at the forefront of contextual theological education

during the apartheid years (Tötemeyer, 2017). Even if contextualisation was not always formally included in the written curriculum and syllabi, it was deeply streamlined in the ethos of the teaching. Students were encouraged to extrapolate Scriptures and Christian doctrine through the lens of injustice, inequality, and racial discrimination. In this way, contextual theology became a lived approach to students. Ideologies such as black consciousness and other liberation views added value to the theological education of the Seminary (Buys & Nambala, 2003). By integrating such views, both formally and informally, the Seminary produced students with awareness of social realities and a strong prophetic consciousness able to reflect their socio-political context.

In Practical Theology, a discipline that prepares students for applied ministry, some subjects have continued to be Eurocentric. For example, Healing and Counselling continued to be taught according to European models, using European textbooks, with little incorporation of African cultural practices, communal healing approaches, or local understandings of wellbeing.

Some pressing social issues, like poverty, gender-based violence and the HIV/AIDS pandemic, were occasionally mentioned in classes or assignments,

but were not formally integrated as specific subjects or components of the syllabi. As such, students had few opportunities to engage systematically with these critical challenges. Because the curriculum did not have an explicit focus on these topics, despite students being theoretically aware of them, there was minimal practical training or provision of context to equip them to address these realities which were, and are so widespread in Namibian communities.

It is noted that, despite its long-standing curriculum, theological education at the Seminary has not been without challenges. As Nambala (2013) and Nangolo (2013) observed, the reliance on an unchanged curriculum framework for so long contributed to structural and pedagogical limitations, thereby restricting contextual adaptation and innovation in response to emerging theological, social and ecclesial developments. Consequently, part of the curriculum no longer sufficiently engaged contemporary theological discourses, local cultural realities, or the practical demands of ministerial formation.

The ULTS- Paulinum Curriculum since 2022

The revised ULTS–Paulinum curriculum was implemented in 2022 (ULTS Paulinum, 2022). Interestingly, it is still structured to provide a solid grounding

in the fourfold stream: Biblical Studies, Church History, Systematic Theology, and Practical Theology, while introducing an additional stream, namely Context. At face value, this development signals a conscious effort aimed at integrating awareness of context in theological education alongside academic rigor, spiritual formation, and pastoral preparation. However, the critical question remains: How is the revised curriculum perceived when viewed against the backdrop of contemporary Namibian society? Is the inclusion of Context a bona fide pedagogical change, or merely a cosmetic reorganisation? Does it meaningfully reshape how theology is taught and practiced, or does it simply function as an appended category without transforming the underlying epistemological assumptions of the curriculum? Considering contemporary Namibian society, with its continuing inequalities, socioeconomic dilemmas, and dynamic culture, the stakes are high. The adequacy of the revised curriculum, therefore, lies not simply in its expanded framework but in its capacity to cultivate critical reflection, prophetic imagination, and contextually responsive leadership. Without such depth, the addition of Context risks becoming symbolic, rather than transformative.

A close examination of the prescribed textbooks still reveals that, apart from being relatively old, the

selection still relies heavily on Western theological writing (see Table 2 below). It is thus not surprising that many of the materials found in the Seminary's library still come from European and American scholars whose contexts, assumptions, and theological concerns differ significantly from those of the local community the Seminary serves. The absence, or only minimal inclusion, of substantial works authored by African theologians indicates that African theological scholarship is either insufficiently integrated into the new curriculum or regarded as secondary rather than central to theological formation. As a result, students may complete their studies without meaningfully engaging African theological perspectives, methodologies and context that directly address their own social and cultural contexts. Due to the lack of contextual grounding, much of the theological education offered risks being conducted at an abstract level, detached from the concrete historical, cultural, and pastoral realities in which students will eventually minister. This abstraction can create a gap between classroom learning and lived faith experience, limiting theology's capacity to speak meaningfully and transformatively within the local context. Surely, although classical theological works remain indispensable for understanding Christian tradition, an overdependence on dated Western sources can limit engagement with

contemporary theological developments? While such works are often academically rigorous and globally respected, their dominance may inadvertently marginalise local theological voices and contextual concerns.

It was noted above that, except for the added Context stream, which is largely local and regional, the revised curriculum framework still reflects strong continuity with the theological legacy of European missionaries who founded and shaped much of its early identity. Can a curriculum developed from a historical and political context that is profoundly different from the present one still adequately prepare pastors and theologians for addressing the complex challenges of modern Namibia? For example, to what extent does it prepare students to address pressing issues like land reform, gender justice, social and economic inequality, LGBTQ+ inclusion, environmental degradation, corruption, and youth unemployment, while simultaneously nurturing leaders who can dialogue with the *missio*

Dei? Contemporary Namibia faces numerous social, economic, political, and even theological challenges and struggles, and these affect individuals, families, and communities in ways that were largely unknown in the past. Consequently, the traditional theological frameworks that dominated the missionary and apartheid eras must be critically examined and challenged to engage effectively with the realities of today. This calls for the development of new contextualised theologies.

Theological seminars

The revised curriculum for both the diploma and the bachelor programmes has significantly elevated the Theological Seminars module, which provides a platform for critical discussion, reflection and engagement with social, economic and theological ideas. This module encourages students to interact not only with established theological concepts but also with contemporary issues relevant to Namibia and the broader African context.

Table 2 *Comparative Analysis of Western and African Authors in ULTS–Paulinum’s Revised Curricula*

Theological stream	Prescribed textbooks	
	Western authors (%)	African authors (%)
Biblical Studies	100	0
Church History	70	30
Systematic Theology	100	0
Practical Theology	67	33

In the old curriculum, the Theological Seminars module was not credit-bearing (ULTS Paulinum, 2000). It was also not consistently organised or attended, which reduced its effectiveness. By designating it now as a credit-bearing requirement, the revised curriculum aims to strengthen students' engagement with the local context, with guest presenters addressing key societal challenges (ULTS Paulinum, 2022). Theological Seminars creates active forums for faculty, students and resource persons from local academia, churches, non-governmental organizations, government bodies and the private sector to critically interrogate pressing social issues affecting Namibian communities. In addition to contributing to classroom debates, they provide a context in which theological reflection can cross paths with life, helping students to recognise the relationships between faith, ethics and social responsibility. In this sense, Theological Seminars represents praxis orientation in that it connects orthodoxy (correct understanding of theology), *orthokardia* (right-heartedness, or spiritual sense toward God and neighbours) and orthopraxis (transformative action) in such a manner as to render theological education congruent with Namibia's modern-day social reality. Considering the growing inequality, deep cultural diversity, and polarisation of worldviews of our time, the approach of Theological Seminars

is consistent with the conviction that theology should commit itself anew to social justice, equity, and faithful engagement in the public sphere.

Vicariate service

Students enrolled in both Diploma and Bachelor programmes spend four full academic years engaged in the formal study of theology, with comparatively limited time allocated to practical ministerial formation in congregation settings. Although vicariate service is part of the revised curriculum, it is not credit-bearing (ULTS Paulinum, 2022). This demonstrates how the curriculum places emphasis on classroom teaching, theoretical reflection, and academic testing, with limited time for supervised vicariate service in the lived realities of congregation life. This imbalance outlines a significant gap between theological knowledge and its practical application in pastoral training in local ministry settings. In ELCRN, students are allocated one year of vicariate service in a congregation prior to ordination, whereas in ELCIN, the vicariate period is only six months. The vicariate service is intended to guide the transition from academic study to ecclesial practice by exposing candidates to the practical demands of congregational ministry. But given its relatively short duration, particularly in the ELCIN framework, it may not allow sufficient time for the development of the pastoral, adminis-

trative, and sociocultural competencies required for effective ministry. It should also be borne in mind that in African settings, education has historically been a communal, participatory enterprise that functions in tandem with everyday life. It happens in narratives, apprenticeship, rituals, and actions in the community. When theological education fails to reckon with this heritage, it estranges itself from the very people it seeks to serve. Interestingly, the length of the vicariate does not depend on the Seminary, but rather on the member churches themselves, which can be construed as an inadequacy in the formation process. The Seminary does not have the authority to direct the churches to adequately prepare for practice.

Paulinum's curriculum and gendering

The victimisation of women and children is a serious facet of social injustice in Namibia. As Nangolo (2020) noted, women and children bear the brunt of numerous forms of social injustice due to their vulnerability. How does ULTS–Paulinum's revised curriculum address gender issues, promote gender awareness, and prepare students to minister in ways that are sensitive to gender dynamics in Namibia? Women's entry into theological education at the Seminary dates back to its inception. However, equality of access is not

synonymous with equal presence in theological content. As Nangolo (2013) observed in her earlier assessment, women's voices, experiences, and theological concerns were not reflected in the curriculum, or not adequately so. The lived realities of women and their gender-specific needs were largely marginal within the formal educational programme of the Seminary. Women's theology and gender studies did not feature in core subjects, nor was literature by African women theologians made available via prescribed reading lists. The curriculum and syllabi reflected predominantly male perspectives and interpretations, often grounded in a Western patriarchal model. That disparity compromised critical thinking on topics such as gender justice, power dynamics, embodiment and sexuality, gender-based violence, and women's leadership within the church and wider society. It also meant that the clergy and theologians were not adequately prepared to confront the gendered injustices that would erupt in their congregations and communities.

The revised curriculum formally introduced a dedicated subject, Feminist and Womanist Theologies. This is a key indicator of institutional recognition that gender studies and analysis are not auxiliary aspects of theological education, but inherent features of the very formation of theological praxis. Although it is presently only one

subject, it has the potential to equip students to engage critically with issues of gender within both church and society. It can also advance students' engagement with African feminist theological traditions, and strengthen their capacity to critically interrogate patriarchal interpretations of Scripture.

On the other hand, much as the revised curriculum signifies progress, the larger issue is the continuing injustice perpetrated in Namibian society against women. Dedicated modules such as Feminist and Womanist Theologies are a corrective, but responding to gender injustice demands more than a module. It must infuse all theological pursuits and interpretation of the Bible, bear witness to the historical record of the church, and shape institutional practice. If such an approach is not taken forward, theological education could unintentionally reinforce the very patriarchal assumptions and power relations that perpetuate gender discrimination, the exclusion of women, and violence against women. Substantive transformation demands that students actively question theological language, ecclesial tradition, and cultural norms that are designed to, or have the effect of suppressing women and other susceptible groups. Only when gender justice emerges as a cross-cutting theological commitment instead of merely an additional module can equal access to theological education mature

into authentic parity in curriculum, in institutional culture, and in ministerial practice (Nangolo, 2013).

ULTS–Paulinum curriculum and contextual needs

Namibian society in the post-independence era faces a complex array of socioeconomic challenges that have significant implications for contextual theological education and pastoral formation. The times now demand that the clergy proactively engage with pressing social, economic, and cultural issues. To be adequately equipped to meet these demands, the curriculum of theological education must deliberately integrate themes such as social justice, gender studies, land reform, LGBTQ+ inclusion, poverty, and unemployment. This will ensure that graduates are both spiritually grounded and socially responsive, and able to bridge the gap between faith and the lived realities of their communities. This section is an attempt to examine how the Seminary's curriculum addresses some key social justice issues.

Land inequality: The question of land inequality is one of Namibia's most contentious and sensitive social issues. Despite government-led reforms, historical dispossession remains a trigger of social tension (von Wietersheim, 2021). For example, a small minority of large-scale

white farmers continue to control a disproportionate share of commercial farmland, reinforcing inequalities in wealth, access to resources, and food security (von Wietersheim & Shivute, 2017; Werner & Odendaal, 2010). The clergy often play a mediating role, advocating for justice, reconciliation, and ethical stewardship in their communities (Tötemeyer, 2017). Theological education must therefore provide frameworks, ethical guidance, and practical tools to engage meaningfully with land justice issues. Unfortunately, the Seminary has largely failed to integrate such content into its curriculum, leaving graduates underprepared to confront one of the nation's most pressing socio-economic challenges.

Gender inequality and LGBTQ+ inclusion: Patriarchal structures and conservative readings of Scripture may limit clergy responsiveness to women and LGBTQ+ communities (Nangolo, 2013). These structural and theological barriers manifest in both congregational practices and church leadership, where women and LGBTQ+ individuals may have limited opportunities for recognition, participation and leadership roles (Ndamanomhata, 2017). Inclusive theological education is important for fostering justice, equity, and pastoral sensitivity within communities. The introduction of Feminist and Womanist

Theologies into the curriculum, as we saw above, offers a promising step toward addressing these gaps and equipping the clergy with critical tools to engage more thoughtfully and compassionately with diverse populations. However, the impact of this inclusion remains limited, since gender justice and LGBTQ+ awareness are still treated as peripheral topics that are not worthy of streamlining across theological courses (United Lutheran Theological Seminary Paulinum, 2022). This can still leave students unprepared to address systemic inequalities or challenge discriminatory norms within their communities.

Poverty and unemployment: High levels of poverty, especially among youth and rural populations, contribute to social and economic inequality. According to the Namibia Statistics Agency (2025), the youth unemployment rate was about 44.4% in 2023. The figures are especially acute in rural areas, where youth unemployment exceeds 50% (ibid.). In this context, the clergy are often called upon to serve not only as spiritual guides, but also as community leaders, moral voices, and advocates for social and economic justice (Nangolo, 2020) as well as catalysts for local development. Faith-based initiatives such as ELCIN's Missions, Diakonia and Social Services programme, which provide women and youth with livelihood

skills, entrepreneurship support and vocational training, demonstrate how religious engagement may contribute to poverty alleviation and community empowerment. Clergy are expected to facilitate these processes through conflict mediation, resource mobilisation, community development and advocacy (ibid.). Unfortunately, these skills are not adequately represented in ULTS–Paulinum’s curriculum, leaving the clergy underprepared to address pressing socioeconomic realities in the communities they serve.

Conclusion

This article has examined the theological education of ULTS–Paulinum in the broader socioeconomic and ecclesial landscape of Namibia. In a country where Christianity still shapes public morality and social imagination, theology should not be relegated to the academic or ecclesiastical enclave. From 1963 to 2021, ULTS–Paulinum curriculum had a solid fourfold theological framework that supported doctrinal consistency and academic intensity.

Unfortunately, while the structure of the curriculum offered a consistent and systematic framework, it was greatly lacking with respect to meaningful contextualisation and local relevancy. As a result, theological knowledge was transmitted primarily through European intellectual traditions, with

limited engagement with Namibian sociocultural realities, indigenous knowledge systems, or the lived experiences of local congregations. Out of resistance of the apartheid regime, contextual theological subjects, namely Liberation Theology, Black Theology and African Theology, were introduced to challenge and oppose apartheid theology. Although these theologies played a pivotal role in challenging apartheid and advocating for social justice, their prominence declined after the country gained independence in 1990. The main reason for this regression was the perception that the primary struggle against racial oppression had been resolved.

The ULTS–Paulinum curriculum was revised in 2022, a move seen as a significant moment of institutional self-examination. The addition of the Context stream, the strengthening of Theological Seminars, and the introduction of Feminist and Womanist Theologies reflect an awareness that theological education must respond to contemporary realities of inequality, gender injustice, unemployment and shifting cultural dynamics. These developments suggest a determination to reaffirm orthodoxy along with *orthokardia* and orthopraxis, and train leaders capable of meaningful public witness. But structural adjustment by itself does not constitute epistemological transformation. The continued

dominance of Western theological sources which limit the mainstreaming of African scholarship, insufficient integration of gender justice across disciplines, and the imbalance between academic instruction and practical ministerial formation indicate that deeper renewal is still required.

References

- Barnett, R., & Coate, K. (2005). *Engaging the curriculum in higher education*. Open University Press.
- Brunsdon, A. R. (2021). Current perspectives on theological education in Southern Africa: Achievements and challenges with reference to Africa. In J. J. Knoetze & A. R. Brunsdon (Eds.), *A critical engagement with theological education in Africa: A South African perspective* (Reformed Theology in Africa Series, Vol. 7, pp. 17–36). AOSIS. <https://doi.org/10.4102/aosis.2021.BK273.02>
- Brunsdon, A. R., & Knoetze, J. J. (2021). Reflective perspectives on theological education in Africa. In J. J. Knoetze, & A. R. Brunsdon (Eds.), *A critical engagement with theological education in Africa: A South African perspective* (pp. 275–284). AOSIS.
- Buys, G. L., & Nambala, S. V. (2003). *History of the church in Namibia, 1805–1990: An introduction*. Gamsberg Macmillan.
- Byaruhanga, C. (2013). Theological education in East Africa. In I. A. Phiri & D. Werner (Eds.), *Handbook of theological education in Africa* (pp. 154–163). Regnum Books International.
- Chitando, E. (2010). Equipped and ready to serve? Transforming theology and religious studies in Africa. *Missionalia*, 38(2), 197–210.
- Gaga, A. H. (2021). Transformational impact of facilitation over lecturing. In J. J. Knoetze & A. R. Brunsdon (Eds.), *A critical engagement with theological education in Africa: A South African perspective* (pp. 223–234). AOSIS.
- Higgs, P. (2015). The African renaissance and the decolonisation of theological education. In M. Naidoo (Ed.), *Contested issues in training ministers in South Africa* (pp. 43–56). SUN Press.
- Isaak, P. J. (2013). The Lutheran churches' open letter of 1971: The prophetic voice of church. In P. J. Isaak (Ed.), *The story of the Paulinum Seminary in Namibia* (pp. 69–77). Namibia Publishing House.
- Isaak, P. J. (2016). *Studying and doing Lutheran theologies and theological education in Africa*. The Lutheran World Federation.
- Isaak, P. J. (2020). The birth of Namibian theology: The open letter of 1971. *The Brightening Light: Journal*

of the United Lutheran Theological Seminary-Paulinum, 1(1), 6–38.

Maimela, S. S. (2017). Influence of hermeneutics on theological education: A case study at North-West University. *HTS Teologiese Studies / Theological Studies*, 73(3), a4568. <https://doi.org/10.4102/hts.v73i3.4568>

Maluleke, T. S. (2010). Of Africanised bees and Africanised churches: Ten theses on African Christianity. *Missionalia: Southern African Journal of Mission Studies*, 38(3), 369–379. https://www.researchgate.net/publication/292571251_Of_Africanised_bees_and_Africanised_churches_Ten_theses_on_African_Christianity

Mbiti, J. S. (1976). *African religions and philosophy*. Heinemann.

Mburua, E. (2019). The importance of African hermeneutics in African theological education. *HTS Teologiese Studies / Theological Studies*, 75(4), a5320. <https://doi.org/10.4102/hts.v75i4.5320>

McCoy, M. (2012). *Restoring mission to the heart of theological education: A South African perspective*. World Council of Churches. <https://www.oikoumene.org/sites/default/files/Document/Michael%20McCoy%20-%20Restoring%20Mission%20to%20the%20heart%20of%20Theological%20Education%20-%20A%20South%20African%20Perspective.pdf>

Melber, H. (2017). The Economic Situation in Namibia — A contemporary Lutheran view. In N. Nakamhela, E. N. Nangolo, P. Ndamanomhata, M. Nelumbu, R. Schmid, T. Shivute, & E. von Wietersheim (Eds.), *Here we stand: Reflecting on 500 years of reformation in Namibia* (pp. 100 – 106). United Church Council, Namibia Evangelical Lutheran Churches.

Moon, W. J. (2017). *Intercultural discipleship: Learning from global approaches to spiritual formation*. Baker Academic.

Moyo, F. (2010). African theology and the challenges of the 21st century. In I. Phiri & D. Werner (Eds.), *Handbook of theological education in Africa* (pp. 37–46). Regnum Books International.

Mujoro, Z., & Mujoro, E. (1989). Namibian liberation theology and the future. In P. Katjavivi, P. Frostin, & K. Mbuende (Eds.), *Church and liberation in Namibia* (pp. 93–108). Pluto Press.

Namibia Statistics Agency. (2025). *2023 Population and housing census: Labour force report*.

Nambala, S. V. V. (2013). Theological education at Paulinum from 1962 to 1966. In P. J. Isaak (Ed.), *The story of the Paulinum Seminary in Namibia* (pp. 23–31). Namibia Publishing House.

Nangolo, E. N. (2013). Lutheran theological education from the perspective of the younger Namibian women theologians. In P. Isaak (Ed.), *The story of the Paulinum Seminary in Namibia* (pp. 93–101). Namibia Publishing House.

Nangolo, E. N. (2020). Prophetic perspective on power and justice in the exegesis of Micah. *The Brightening Light: Journal of the United Lutheran Theological Seminary-Paulinum*, 1(1), 136–150. John Meinert.

Nangula, E. M. (2013). *The role of the Evangelical Lutheran Church in Namibia (ELCIN) as a pioneer of social development through education in Ovamboland (1870–1970): A church historical study* [Master's thesis, Stellenbosch University, Stellenbosch University]. <http://hdl.handle.net/10019.1/85747>

Ndaikwila, S. (2017). 500 Years of reformation – What lessons have Namibian Lutherans learned? In N. Nakamhela, E. N. Nangolo, P. Ndamanomhata, M. Nelumbu, R. Schmid, T. Shivute, & E. von Wietersheim (Eds.), *Here we stand: Reflecting on 500 years of reformation in Namibia* (pp. 78 – 85). United Church Council, Namibia Evangelical Lutheran Churches.

Ndamanomhata, P. (2017). The agenda for Women Theology in the three Lutheran churches in Namibia. In N. Nakamhela, E. N. Nangolo, P.

Ndamanomhata, M. Nelumbu, R. Schmid, T. Shivute, & E. von Wietersheim (Eds.), *Here we stand: Reflecting on 500 years of reformation in Namibia* (pp. 78 – 85). United Church Council, Namibia Evangelical Lutheran Churches.

Ngodji, M. (2017). Lutheran Education in Namibia. In N. Nakamhela, E. N. Nangolo, P. Ndamanomhata, M. Nelumbu, R. Schmid, T. Shivute, & E. von Wietersheim (Eds.), *Here we stand: Reflecting on 500 years of reformation in Namibia* (pp. 117–123). United Church Council, Namibia Evangelical Lutheran Churches.

Shivute, T., & Shivute, S. S. (2013). Theological education of the ELCIN from 1922 to 1962. In P. J. Isaak (Ed.), *The story of the Paulinum Seminary in Namibia* (pp. 16–22). Namibia Publishing House.

September, A. (2020). The political economy of hunger through the eyes of the prophet Amos. *The Brightening Light: Journal of the United Lutheran Theological Seminary-Paulinum*, 1(1), 151–165.

Stamoolis, J. J. (1985). Theological frameworks. *Themelios*, 11(3). <https://www.thegospelcoalition.org/themelios/article/theological-frameworks/>

Stamoolis, J. J. (Ed.). (2020). *Theological education and mission in the 21st century*. Regnum Books International.

Tjibeba, H. R. (2013). Theological education of the ELCRN from 1938 to 1962. In P. J. Isaak (Ed.), *The story of the Paulinum Seminary in Namibia* (pp. 69–77). Namibia Publishing House.

Tötemeyer, G. (2017). Church and reconciliation from the Namibian Lutheran churches perspective. In N. Nakamhela, E. N. Nangolo, P. Ndamanomhata, M. Nelumbu, R. Schmid, T. Shivute, & E. von Wietersheim (Eds.), *Here we stand: Reflecting on 500 years of reformation in Namibia* (pp. 117–123). United Church Council, Namibia Evangelical Lutheran Churches.

United Lutheran Theological Seminary Paulinum. (2000). *Student General Information and Curriculum*.

United Lutheran Theological Seminary Paulinum. (2022). *Student General Information and Curriculum*.

von Wietersheim, E. (2021). *This is my land! Motions and emotions around land reform in Namibia* (2nd extended ed.). FriedrichEbertStiftung, Namibia Office.

von Wietersheim, E., & Shivute, K. N. (2017). The church must be where the law cannot restore: Land reform and the involvement of the Namibian churches. In N. Nakamhela, E. N. Nangolo, P. Ndamanomhata, M. Nelumbu, R. Schmid, T. Shivute, & E. von Wietersheim (Eds.), *Here*

we stand: Reflecting on 500 years of reformation in Namibia (pp. 117–123). United Church Council, Namibia Evangelical Lutheran Churches.

Werner, W., & Odendaal, W. (2010). *Livelihoods after land reform: Policy Brief No. 1 – Resettlement: How viable is the smallscale farming model?* Legal Assistance Centre / Institute for Poverty, Land and Agrarian Studies, University of the Western Cape.