



**Course Syllabus**  
**Course Code - Course Title:** Theologies of  
Contemporary African Christianity  
**College Name:** Wycliffe  
**Toronto School of Theology**  
Winter 2025

### *Instructor Information*

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Instructor: Victor I. Ezigbo, Professor  
Office Location: Faculty office, second floor  
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Office Hours: By appointment

### *Course Identification*

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Course Number: Course Code (WYT5521H)  
Course Format: *In-class*  
Course Name: Theologies of Contemporary African Christianity  
Course Location: **TBD**  
Class Times: Thursdays, 2:00 – 4:00 pm  
Prerequisites: None

### *Course Description*

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This course offers an in-depth exploration of key theological ideas, themes, and models in the field of African (Christian) theology. Students will engage African theologians whose seminal theological works are essential for understanding contemporary African Christianity. The course explores theological issues such as the interface between African indigenous religions and Christianity, the relationship between informal grassroots theologies and academic theologies, Christian identity and the public square, christological issues, and gospel-culture relations vis-à-vis women's experience and oppressive societal structures. Students are expected to engage in robust reflections on contextual theologizing and the contribution of African Christian theology to the cross-cultural expansion of the Christian faith.

## Course Resources

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### Required Course Texts (see pages 8-12 for a list supplementary readings)

- Asamoah-Gyadu, Kwabena J. "Born of Water and the Spirit': Pentecostal/Charismatic Christianity in Africa." In *African Christianity: An African Story*, edited by Ogbu U. Kalu, 339-357. Trenton, NJ: Africa World Press, Inc., 2007.
- Bediako, Kwame. *Jesus and the Gospel in Africa: History and Experience*. Maryknoll, NY: Orbis, 2004.
- Bujo, Bénédzet. *African Theology in Its Social Context*. Maryknoll, NY: Orbis, 1992.
- Ezigbo, Victor I. "Jesus as God's Communicative and Hermeneutical Acts: African Christians on the Person and Significance of Jesus." In *Jesus Without Borders: Christology in the Majority World*, edited by Gene L. Green, Stephen T. Pardue, and K. K. Yeo, 37-58. Grand Rapids, MI: William B. Eerdmans, 2014.
- Ezigbo, Victor I. "African Christian or Christian African? Identity Religions in African Christianity." In *Sources of the Christian Self: A Cultural History of Christian Identity*, edited by James M. Houston and Jens Zimmermann, 664-682. Grand Rapids, MI: Eerdmans, 2018.
- "Final Communique: Pan African Conference of Third World Theologians, December 17-23, 1977. In *African Theology En route*, edited by Kofi Appiah-Kubi and Sergio Tores, 189-195. Maryknoll, NY: Orbis, 1979.
- Kalu, Ogbu U. "African Christianity: An Overview." In *African Christianity: An African Story*, edited by Ogbu U. Kalu, 23-38. Trenton, NJ: Africa World Press, Inc., 2007.
- Mbiti, John S. "Some African Concepts of Christology." In *Christ and the Younger Churches*, edited by Georg F. Vicedom, 51-62. London: S.P.C.K, 1972.
- Mushete, Ngindu. "An Overview of African Theology." In *Paths of African Theology*, edited by Rosino Gibellini, 1-26. London: SCM Press, 1994.
- Kanyoro, Musimbi R. A. "Engendered Communal Theology: African Women's Contribution to Theology in the Twenty-first Century." In *Hope Abundant: Third World Indigenous Women's Theology*, edited by Kwok Pui-lan, 19-35. Maryknoll, NY: Orbis, 2010.
- Oduyoye, Mercy Amba. *Introducing African Women's Theology*. Sheffield: Sheffield Academic Press, 2001.

### Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>. Students who have trouble accessing Quercus should contact the registrar's office for further help.

- Personal Website <http://individual.utoronto.ca/name>

## Course Learning Objectives/Outcomes

College: Wycliffe

### Graduate Level

Each graduate program has detailed statements of “degree level expectations” (goals and outcomes) found in the respective program Handbooks. The harmonized course goals and outcomes (below) describe the level of knowledge and skill that will be characteristic of a typical graduate of the program. Instructors are required to develop a statement of learning outcomes for each course. These outcomes will provide benchmarks for course evaluation/grading and program assessment. Doctoral students are typically required to demonstrate higher levels of ability or expertise.

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
<p><b>EXPECTATIONS:</b>  <i>In this course students are expected to demonstrate the following:</i></p>		
<p><b>1. Depth and Breadth of Knowledge</b> is defined as a set of increasing levels of understanding within a student’s area of specialization, methodologies, primary &amp; secondary sources, historical developments and inter-disciplinarity.</p>	<p>Students will study primary sources that deal with theological issues in contemporary African Christianity so that they can gain greater awareness of the impact of such writings on the field of African (Christian) theology.</p>	<p>Readings/Discussion Seminar papers</p>
<p><b>2. Research and Scholarship</b> is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research &amp; assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.</p>	<p>To grasp the perennial theological issues and trends in African Christianity, students will interact with the seminal works of theologians that have shaped the discourses on topics such as the relationship between Christianity and African Indigenous religions, womanist/feminist theological insights in the context of African cultures, and ancestor Christology.</p>	<p>Readings/Discussion Seminar papers</p>

GRADUATE “DEGREE LEVEL EXPECTATIONS”	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
<p><b>3. Level of Application of Knowledge</b> is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases, this includes the application of a research language.</p>	<p>Students will examine a theological issue in depth by applying theological interpretative frameworks and scholarly conventions to address the issue. To assess theological responses to the diverse expressions of the Christian faith in Africa, students will learn about the roles that a <i>context</i> plays in theological discourse and imagination.</p>	<p>Research paper</p>
<p><b>4. Professional Capacity or Autonomy</b> is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological Studies is necessary or beneficial.</p>	<p>Students will explore key theological presuppositions and models that have conditioned theological activities in the field of African (Christian) theology. Also, students are expected to demonstrate their mastery of these theological presuppositions and models by interpreting and appropriating them in their scholarly papers.</p>	<p>Readings/Discussion Research paper</p>
<p><b>5. Level of Communication Skills</b> is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.</p>	<p>To develop and sharpen critical skills for engaging theological issues contextually, students are expected to produce a scholarly paper that focuses on the theological works of an African theologian. In addition, students are expected to present and defend their research papers in class.</p>	<p>Research paper Research presentation</p>

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
<p><b>6. Awareness of the Limits of Knowledge</b> is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.</p>	<p>To gain a greater awareness of the complexity of theological conversations in contemporary African Christianity, students will explore historical contexts and questions relating to the cross-cultural transmission of the Christian faith, especially in the sub-Saharan region of Africa.</p>	<p>Readings/Discussion Seminar papers Research papers</p>

## Evaluation

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### Requirements

Graduate Students:

- (1) Participation (10%) – In addition to participating in the regular class activities, of the class, students are expected to read all assigned readings and to share aspects of their reflections on the readings in class.
- (2) Seminar papers (40%) – Students are expected to submit papers for **five of the ten seminar topics** and **to lead one seminar**. (See page 13 for more information).
- (3) Research paper (40%) – A substantial scholarly paper is a component of this course. (See page 13 for more information).
- (4) Research presentation (10%) – Students are expected to present their scholarly papers in class.

### Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g., SDF, INC, etc.)

**Late work (BD).** Basic Degree students are expected to hand in assignments by the date given in the course outline. Under exceptional circumstances a student may request a short extension to be negotiated with the instructor. Instructors are not obliged to accept assignments that are late. If the instructor chooses to accept an assignment, where an extension has not been requested and approved before the due date, then **one percentage point per day will be deducted**. The absolute deadline for the submission of assignments is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

Students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness) who are unable to submit their work by the end of the term are requested to consult with their instructor and request an SDF. The form is available on our website at this link

<https://www.wycliffecollege.ca/sites/default/files/Basic%20Degree%20Request%20For%20Extension.pdf> or can be collected from the registrar's office. An SDF request must be submitted, with instructor approval and with an agreed deadline, to the registrar's office no later than the last day of the exam week or the last day of class in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond one year. If a student has not completed work and has not been granted an SDF, a final mark will be calculated that reckons a grade of zero for that component of work that was not submitted.

**Late work (Graduate).** The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at <https://governingcouncil.utoronto.ca/secretariat/policies/grading-practices-policy-university-assessment-and-january-26-2012>, policies found in the TST conjoint program handbooks, or college grading policy.

## ***Policies***

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**Accessibility.** Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register

at the University of Toronto's Accessibility Services offices; information is available at <http://www.studentlife.utoronto.ca/as> The sooner a student seeks accommodation, the quicker we can assist.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If minor changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges: <https://www.trinity.utoronto.ca/library/research/theology/avoiding-plagiarism-in-theological-writing/>

**Use of AI.** Students are not to submit work generated by AI chatbots such as ChatGPT. If students are found to have done so, they will receive a mark of 'zero' for the assignment concerned.

**Recording Policy.** Students may not create audio or video recordings of classes with the exception of those students requiring an accommodation for a disability (as identified by the Accessibility Services). These students should speak to the instructor in advance of the class.

If a course is to be recorded (either by a student or the instructor), the following guidelines apply:

- Students must be given notice that lectures or a lecture will be recorded, preferably well before the recorded class. Consent forms are available from the Registrar's office.
- Students must be given the option to opt out of recorded classes without penalty. Students who wish to remain anonymous in a recorded lecture will not be penalized for this choice – if, for example, participation is a required component of the course, students will be given another option to earn participation credit that will not be recorded.

Students creating unauthorized audio and/or video recording of lectures violate an instructor's intellectual property rights and the Canadian Copyright Act. Students violating this agreement will be subject to disciplinary actions under the Code of Student Conduct.

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <https://governingcouncil.utoronto.ca/secretariat/policies/code-behaviour-academic-matters-july-1-2019>.

**Back-up copies.** Please make back-up copies of essays before handing them in.

**Obligation to check email.** At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at [www.utorid.utoronto.ca](http://www.utorid.utoronto.ca). The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. Students should check utoronto email regularly for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

**Email communication with the course instructor.** The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

## **Course Schedule**

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### **Week 1**

### **Course Introduction**

Thurs, 1/9/25

**Topics:** *Strands of Christianity in contemporary Africa*

## **Part I: Framing African (Christian) Theology: History, Culture, & Method**

### **Week 2**

**Topic:** *Historical Context of African Theology*

Thurs, 1/16/25

#### Required reading (seminar paper no. 1)

- \* “Final Communique: Pan African Conference of Third World Theologians, December 17-23, 1977,” in *African Theology En route*, edited by Kofi Appiah-Kubi and Sergio Tores (Maryknoll, NY: Orbis, 1979), pp. 189-195.
- Ogbu U. Kalu, “African Christianity: An Overview,” in *African Christianity: An African Story*, edited by Ogbu U. Kalu (Trenton, NJ: Africa World Press, Inc., 2007), pp. 23-38.
- A. Ngindu Mushete, “An Overview of African Theology,” in *Paths of African Theology*, edited by Rosino Gibellini (London: SCM Press, 1994), pp. 1-26



Supplementary reading (not required)

- Elizabeth Isichei, *A History of Christianity in Africa: From Antiquity to the Present* (Grand Rapids, MI: Eerdmans, 1995).
- H. W. Turner, *History of an African Independent Church: The Church of the Lord – Aladura* (Oxford: Clarendon Press, 1967).
- Victor I. Ezigbo, *Re-imagining African Christologies: Conversing with the Interpretations and Appropriations of Jesus in Contemporary African Christianity* (Eugene, OR: Pickwick, 2010).

**Week 3**

Thurs, 1/23/25

**Topic:** *Indigenous Agency and the Cultural Contexts of African Theology*

Required reading (seminar paper no. 2)

- J. Kwabena Asamoah-Gyadu, “‘Born of Water and the Spirit’: Pentecostal/Charismatic Christianity in Africa,” in *African Christianity: An African Story*, edited by Ogbu U. Kalu (Trenton, NJ: Africa World Press, Inc., 2007), pp. 339-357.
- Musimbi R. A. Kanyoro, “Engendered Communal Theology: African Women’s Contribution to Theology in the Twenty-first Century,” in *Hope Abundant: Third World Indigenous Women’s Theology*, edited by Kwok Pui-lan (Maryknoll, NY: Orbis, 2010), pp. 19-35.

Supplementary reading (not required)

- Mwita Akiri, *Christianity in Central Tanzania: A Story of African Encounters and Initiatives in Ugogo and Ukaguru, 1876–1933* (Cumbria: Langham, 2020).
- Jean-Marc Ela, *African Cry*, translated by Robert R. Barr (Eugene, OR: Wipf and Stock, 2005).
- Philomena Njeri Mwaura, “Gender and Power in African Christianity: African Instituted Churches and Pentecostal Churches,” in *African Christianity: An African Story*, edited by Ogbu U. Kalu (Trenton, NJ: Africa World Press, Inc., 2007), pp. 359-388.
- John Parratt, *Reinventing Christianity: African Theology Today* (Grand Rapids, MI: William B. Eerdmans, 1995).
- John S. Pobee, *Toward an African Theology* (Nashville: Abingdon, 1979).
- Bengt G. M. Sundkler, *Bantu Prophets in South Africa*, 2<sup>nd</sup> (New York: Oxford University Press, 1961).

**Week 4**  
Thurs, 1/30/25

**Topic:** *Being African and Christian: Imaging Christian Identity in Africa*

Required reading (seminar paper no. 3)

- Victor I. Ezigbo, "African Christian or Christian African? Identity Religions in African Christianity," in *Sources of the Christian Self: A Cultural History of Christian Identity*, edited by James M. Houston and Jens Zimmermann (Grand Rapids, MI: Eerdmans, 2018), pp. 664-682.

Supplementary reading (not required)

- Emmanuel Martey, *African Theology: Inculturation and Liberation* (Maryknoll, NY: Orbis, 1993).
- Ikenna U. Okafor, *Toward and African Theology of Fraternal Solidarity* (Eugene, OR: Pickwick, 2014).
- Anne Nasimiyu-Wasike, "Christianity and the African Rituals of Birth and Naming," in *The Will to Arise: Women, Tradition, and the Church in Africa*, edited by Mercy Amba Oduyoye and Musimbi R. A. Kanyoro (Maryknoll, NY: Orbis Books, 1992), pp. 40-53.

**Week 5**  
Thurs, 2/6/25

**Topic:** *Loci Theologici for African Christian Theology*

Required reading (seminar paper no. 4)

- John S. Mbiti, "Some African Concepts of Christology," in *Christ and the Younger Churches*, edited by Georg F. Vicedom (London: S.P.C.K, 1972), pp. 51-62.
- Victor I. Ezigbo, "Jesus as God's Communicative and Hermeneutical Acts: African Christians on the Person and Significance of Jesus," in *Jesus Without Borders: Christology in the Majority World*, edited by Gene L. Green, Stephen T. Pardue, and K. K. Yeo (Grand Rapids, MI: William B. Eerdmans, 2014), pp. 37-58.

Supplementary reading (not required)

- Kwesi A. Dickson, "Continuity and Discontinuity between the Old Testament and African Life and Thought," in *African Theology En route*, edited by Kofi Appiah-Kubi and Sergio Torres, 95-108 (Maryknoll, Orbis Books, 1979).
- Gwinyai H. Muzorewa, *The Origins and Development of African Theology* (Maryknoll, NY: Orbis Books, 1985).

## Part II: Bujo, Bediako, and Oduyoye: Paradigms in African Theology

### Week 6

Thurs, 2/13/25

**Topic:** *Bénézet Bujo: Interface of African indigenous religion & theology*

Required reading (seminar paper no. 5)

- Bénézet Bujo, *African Theology in Its Social Context* (Maryknoll, NY: Orbis, 1992), pp. 15-73 [**part one**]

Supplementary reading (not required)

- Bénézet Bujo and Juvénal Ilunga Muya, eds., *African Theology: The Contribution of the Pioneers* (Nairobi: Paulines, 2003).

### Week 7

Thurs, 2/27/25

**Topic:** *Bénézet Bujo: Ancestor Christology*

Required reading (seminar paper no. 6)

- Bénézet Bujo, *African Theology in Its Social Context* (Maryknoll, NY: Orbis, 1992), pp. 75-114 [**part two**]

Supplementary reading (not required)

- Bénézet Bujo, Bénézet and Muya, Juvénal Ilunga, eds., *African Theology: Contribution of the Pioneers* (Nairobi: Paulines, 2002).

### Week 8

Thurs, 3/6/25

**Topic:** *Kwame Bediako: Vernacular Theologizing and Christian Identity*

Required reading (seminar paper no. 7)

- Kwame Bediako, *Jesus and the Gospel in Africa: History and Experience* (Maryknoll, NY: Orbis Books, 2004), **chapters 1-4**.

Supplementary reading (not required)

- Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and Modern Africa* (Oxford: Regnum, 1992).

### Week 9

Thurs, 3/13/25

**Topic:** *Kwame Bediako: Vernacular Theology and Theological Identity*

Required reading (seminar paper no. 8)

- Kwame Bediako, *Jesus and the Gospel in Africa: History and Experience* (Maryknoll, NY: Orbis Books, 2004), **chapters 5-9**.

Supplementary reading (not required)

- Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and Modern Africa* (Oxford: Regnum, 1992).
- Kwame Bediako, *Jesus and the Gospel in Africa: History and Experience* (Maryknoll, NY: Orbis Books, 2004), **chapter 10**.

**Week 10**

Thurs, 3/20/25

**Topic:** Mercy A. Oduyoye: *African Theology & African Women*

Required reading (seminar paper no. 9)

- Mercy Amba Oduyoye, *Introducing African Women's Theology* (Sheffield: Sheffield Academic Press, 2001), **chapters 1-4**.

Supplementary reading (not required)

- Mercy A. Oduyoye, "Feminist Theology in an African Perspective," in *Paths of African Theology*, edited by Rosino Gibellini (Maryknoll, NY: Orbis Books, 1994), pp. 166-181.
- Mercy A. Oduyoye, *Daughters of Anowa: African omen and Patriarchy* (Maryknoll, NY: Orbis Books, 1995).

**Week 11**

Thurs, 3/27/25

**Topic:** Mercy A. Oduyoye, *African Theology & African Women*

Required reading (seminar paper no. 10)

- Mercy Amba Oduyoye, *Introducing African Women's Theology* (Sheffield: Sheffield Academic Press, 2001), **chapters 5-9**.

Supplementary reading (not required)

- Mercy A. Oduyoye, *Hearing and Knowing: Theological Reflections on Christianity in Africa* (Maryknoll, NY: Orbis Books, 1986).
- Njoroge, Nyambura J. and Dube, Musa W., eds., *Talitha Cum! Theologies of African Women*. (Pietermaritzburg: Cluster, 2001).

**Week 12**

Thurs, 4/3/25

Paper Conference/research week

**Exam Week**

Thurs/4/10/25

Paper presentations

## Seminar and Research papers: Instructions

### Seminar papers

Write a 500-word reflection on assigned readings.

*Complete all readings*

- Students are expected to read *all* assigned texts for each week and to contribute to class discussions on each text.

*Write 5 seminar papers*

- There are ten seminar topics in the course. However, only five seminar papers are required in the course. Students may write their seminar papers on five topics of their choice.
- **Each seminar paper should focus on one of the assigned readings for each week.** However, if any reading is marked with an asterisk (\*), students are to interact with the text in addition to another assigned reading for the week.

### Research paper

Write a 5000-word research paper on a *theological work* in African Christian theology. The research should focus primarily on the theological insights, argument, ideas, or models of an African Christian theologian. The research paper should contain (although not limited to) the following:

*Contextual undercurrent*

- Discuss explicit or implicit cultural, theological, religious, and socio-economic issues that informed or shaped the theologian's work/ideas.
- Discuss the theological method and presuppositions that the theologian utilized.

*Central thesis/argument*

- Describe the central theses and arguments of the theologian.
- Discuss the structure and development of the theses and arguments.

*Theological Analysis*

- Examine the theses, highlighting their theological strengths, pitfalls, weaknesses, and new insights.