

NEW INITIATIVE IN BD CURRICULUM 2010

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PRELIMINARY REMARKS

History of the church and its organizations in India informs us that theological colleges, as missionary centres, built up structures that were to support the concerns of the missionary organizations. For long, theological colleges were considered as centres where pastors, evangelists, missionaries and church professionals were educated in order that they may preserve, and propagate, certain Christian truths and ethical norms that were held by particular denominational sects. There is general agreement now that theological colleges are meant to educate entire people of God so that authentic Christ-centered communities are formed. This dimension of theological education needs to be recognized and strengthened. It is also accepted that the mission of the church has to be praxis oriented and contextual, demanding total commitment with changed life-style of whole people of God. Theological colleges, therefore, need to involve the whole church, and have to become instruments of the church, in equipping the believer to be an active agent of the liberative mission of God through witness, service and teaching.

The objectives of the task of theological education as assigned to Senate of Serampore College states: ‘Set in the midst of people of other faiths and ideologies, as well as situations of life-negating forces, we are called to equip the whole people of God to respond to the contextual challenges, critically and creatively, by being faithful to the gospel of Jesus Christ. In the light of this faith and self-understanding, we seek to equip ministers, leaders, scholars and the whole people of God, to be committed to creative discernment of and active participation in God’s liberative mission in the world at large, and in south Asia in particular, by providing programmes of theological study and ministerial formation at various levels through affiliated colleges and institutions.’ Along this paradigm, the Senate tries to involve itself in helping affiliated institutions to provide relevant curriculum for training ministers, leaders, scholars and the whole people of God engaged in the salvic and liberative mission in the world.

CONTRIBUTION OF SERAMPORE, AND ITS AFFILIATES, TOWARDS THEOLOGICAL EDUCATION

Gradual shift from the understanding of theological education for pastoral ministry to education for the diversified ministry of whole people of God provided an opportunity to Serampore to introduce a few courses for the informed laity of the church and the society as well. Courses meant for the laity are consciously devoid of pastoral component, which we often find in the ministerial programmes and are external in nature; they are also less in numbers of courses required for ministerial formation. Affiliated colleges, as well as the students engaged in external studies, have not yet grasped the import of such a change. Many of our affiliated colleges have been conducting our BCS and Dip CS courses along the seminary pattern, giving a false notion that these programmes are also meant to be church/ordination oriented.

Many issues/areas that have impinged on theological education in recent times after the advent of liberation theology. They have exerted sufficient pressure to ensure that they cannot be ignored in the process of ministerial formation. They have forced the theological curriculum to move far beyond the limits of traditional accepted courses of study. However, theological

education ought to have missiological dimension. There should have to a conscious effort for the addition of courses, relevant to this dimension. The program for theological education should be under a rationalized nomenclature, which would enable the students to make choices in accordance with their interest in ministry. Included in this, there should be a dynamic process of incorporating regional and contextual issues either within the existing syllabi of a course, or by developing new courses.

CONTEXTUAL CONCERNS

Relevant theological education should have to take the contextual concern seriously and should have to include them in its curricula. One may, however, observe and say that our theological institutions are generally divorced from the context- context of religious fundamentalism, cultural nationalism, caste-class-gender divide, communalism, racial conflicts and neo-spiritualism. The present structures, curricula, pedagogy, content and process employed in our institutions, if need be reconceived and reformulated, should be taken up on priority basis, so that ministers-to-be have a pedagogy to respond critically and creatively to the challenges faced by the church and society. The complaints of some that our curriculum and admission procedures are urban-oriented, thus serving the interests of the dominant caste-class groups, should be taken seriously. The rural and subaltern categories should have to be given accessibility in power structures and systems.

The expansion of scientific knowledge, impact of information technology and technology-in-our-backyard phenomena is the characteristics of our era. These are affecting the lives of the people to the core of their being, raising many questions that are supposed to be in the realm of religion and theology. At a time when the Senate is in the process of thorough revision of theological curricula, we need to take this situation very seriously while we are devising new curriculum and courses. We need to focus our attention upon the relation between the natural sciences including physics, cosmology, evolutionary and molecular biology, as well as technology and the environment, and Christian theology and ethics. Moreover, scientific discoveries of last century, and the new outlooks they have produced, bring many scientists and theologians into new, sympathetic, and productive discussions. We should not miss any opportunity in collaborating, and entering into a dialogue, with our fellow seekers for the truth of the Real.

The issue has often been raised that contextual concerns should be included in the theological curriculum. Context of economic poverty, social injustice, religious and cultural plurality, political oppression etc. should be addressed in theological education and ministerial formation. Certainly each region, perhaps even each state, would have issues peculiar to their contexts which should find space in a theological curriculum offered by institutions in that area. However, it should not be necessary for issues that are clearly confined to a region/state to be a part of our curriculum.

The purpose of theological education, as noted above, is not just to train functionaries for the church; instead, theological education is a missiological exercise. Mission concern is an area, which is highlighted by many churches in our consultations. There is a wish to mobilize people towards their obligation for the mission. One way of doing this to penetrate and spread the subjects dealing with mission over all branches of study in the basic and essential study of ministerial formation at BD level so that it may reach the congregation through the minister. Of

course, courses in specialized branch of Missiology continue to be offered at Master and doctoral level.

Church, from the very beginning of its existence, has been a movement of spirit among the people of God. As such, it is not supposed to be static or just a monument; it must move on. It must respond to the issues that emerge from social, economic, political, cultural and religious forces. Church and its institutions, more often, maintain silence over these issues, vital to the lives of its people. If the church is expected to respond to the prophetic call, its theological education must provide adequate skills to analyse the society and skills to apply hermeneutical principles to the ministers-in-making. The role of theological education is to equip and sensitise the ministerial candidates for a Christian vocation in such a way that they can aptly respond to the challenges of life-situation.

One of the most alarming and widespread problems in the higher structures and hierarchy, as one has pointed out during our consultation, is lack of personal and public morality among those who are entrusted with responsibilities. Personal and spiritual formation needs special attention. With the introduction of multiple of degree programmes and courses, we often miss our priorities. A trained Christian theologian is expected to be professionally competent person in his/her respective field of training. We seem to produce ministers and theologians not competent enough in Christian discourses and spirituality. This may be contributing towards alienation of major segment of our community.

THE PATTERN OF THEOLOGICAL STUDIES:

There is no difficulty in accepting the fact that certain courses are integral, and basic, to a well developed and accepted form of theological education all through the ages: biblical courses, courses on doctrines, history of Christianity, and introduction to religions and course in Pastoralia. Generally all candidates that are sent to theological institution for preparation for ministry are expected to have the basic foundation over these courses in order to exercise ministerial authority. This pattern will continue to stay with us as a few theological institutions will continue to serve the classical and basic purpose of the seminaries in producing, and of providing to churches their traditional priests, and pastoral functionaries of the church. It is highly uncertain that some churches would agree to a curriculum revision which in any way curtails these basic concerns.

This pattern can be left in tact for those - individuals and churches, who would like to limit theological education for strengthening, and preserving 'churchianity' in its sectarian and denominational form. There are many such cases in our constituencies whose interest and need we cater through the services of our degree programme; they need not be disturbed.

This sensitivity, however, should not prevent us not to be helpful, and flexible enough, in incorporating courses dealing with the concerns of present day in their curriculum, such as issues of marginalized (Dalits, for examples in India), women, indigenous groups; socio-cultural, political and religious movements; rise of communalism, fundamentalism, terrorism and globalization; threat to environment, eco-system, global warming, nuclearization etc. Our task is to equip the students with enough critical tools to be able to relate and integrate class-room

theory, practical pastoral situations, and present day socio-religio-economic-political context including sensitivity to the needs and feelings of other people, gender, groups etc.

The curriculum should strive for cultivating academic excellence, practical skills and personal formation. Theological colleges should not be mere degree-oriented institutions but disciple training centres. Personal formation should be extended beyond individual formation to community formation.

It is often pointed out the theological education is primarily urban-oriented where the needs of the rural churches are side lined. The same is true of the ministry of churches. Pastors and ministers needs to be prepared for the rural churches and courses with specialization in rural ministry should be introduced in our theological curricula.

Secularization of theological education, in the sense that theological education can be given to secular students, is another aspect we have to look into. There are a few courses at MTh level, such as MTh in Communication, Social Analysis, Women's Studies, which can easily be offered to secular students.

PARADIGM SHIFT

There should have to be a paradigm shift from disciplines to issue-oriented learning. Such a structure would address the contemporary issues, problems and concerns of the church and society from biblical, theological, ethical, sociological and other perspectives would facilitate dynamic relevance. The introduction of inter-disciplinary and integrated was a conscious effort on the part of Senate towards that shift, but it failed to encourage group and team teaching within our system and could not deliver desired result.

This also involves another shift, from class-room to out-of-class learning, from teacher-centered learning to student-centered learning. The courses and teaching method applied needs to be radically changed in order to establish new form of understanding and relationship between the teacher and pupil. Another shift that is required concerns with reducing the load of the students: from unwieldy to the manageable curriculum. Most of the desired aspects and effects from the study of variety of subjects that are now included in our curricula can be tapped by means of offering a few courses. Course that are inter-disciplinary in nature may be more helpful; so also preparing more integrated courses that can be taught by a few teachers from different branches.

Theological education is becoming more and more inclusive in nature and there is a tendency towards dilution of exclusivism in our system. Some complain that there is a strong prejudice against certain segments and strands of Christianity (conservatives, fundamentalists, evangelist, charismatic, Pentecostal etc.) within our family. It reminds us of those who do not belong to our tradition but have now become a part of our family. As staff and students from other traditions, regions and language groups, are now joining our systems, we are called upon to be inclusive and ecumenical enough within us.

PEDAGOGY

Teaching element, pedagogical aspect was never included in our structure of curriculum. Christian education does have content on it but it is not sufficient to help our graduate to be

skillful as a teacher. Whether we have a course in pedagogy in curriculum or not, the college should evolve its own way in preparing its students to be an efficient teacher wherever they are.

Context oriented teaching methodology has to be preferred than the content based. It means that the ministerial needs of the church and society should be given freedom to determine the nature of theological education. It calls upon the seminaries to participate in the ministry of liberation of the oppressed and marginalized, exploited and the weaker section of the society and working towards its transformation into the reign of God.

Theological education and ministerial formation is a life-long process, and it does not end at the conclusion of first-degree programme. We need to work out a programme that supports the process even after student leaves the seminary.

SOME REGIONAL CONCERNS

I can not say how many concerns of churches and institutions from Sri Lanka, Bangladesh or Nepal have been taken into consideration while evolving new curriculum. It is often heard that Serampore is not sensitive enough to the needs and situation of their churches and institutions; it forces Indian specific subjects and courses upon their students; there are not enough and relevant courses for their students. Moreover bureaucratic administration at the Senate is too hard upon their students; its academic and other requirements are too rigid and unsympathetic to their context. These need to be addressed. I am sure, we will take some of them during our discussion and responses.

Serampore, I may say, did try to make some amendments. It has now provided, in its new regulations, sufficient freedom to regional seminary to devise courses most suitable and relevant to their situation and concern. Colleges can now introduce a diploma courses of their own which can be recognized by the Senate once their curriculum and syllabus is approved

In the consultations for the curriculum, it was strongly felt that the courses and degree programme in mission studies, under Senate of Serampore College, should be introduced. The missionary zeal of the nascent churches and theological institutions in certain region are moving towards establishing mission fields. Senate has already taken a decision for the introduction of a degree programme in missions.

Christian education programme has now become every weak everywhere in Indian subcontinent. There is a growing concern for the children and teens' ministry. If a degree or diploma course in Christian education dealing with such concerns is offered through the college, many may be attracted to pursue the course, and our theological colleges will be able to admit student well informed of their faith and theological education. The colleges here can develop suitable courses and curriculum out of the experiences of those involved in this adventure of the church.

Drug addiction and the cases of HIV has become a concern of theological education in many countries of the world. We need to introduce courses in our theological curricula and make our pastors-in-making, and society, aware of the problem. The ethico-theological moral issues involved needs to be dealt with sympathetic understanding and Christian concern, for which our theological colleges and church should take a leading role.

There is a dire need for the development of authentic, genuine and acceptable theologies in our context. My humble observation is that we are still groping in dark in search of that theology in spite of long orchestrated hype over regional Christian theologies. I may be a part of Brahmanic stream. But others are sprouting forth- womanist, Dalit, Tribal, Eco, subaltern, post-colonist etc. Theological institutions should take up the challenge and encourage every effort towards indigenization/inculturation of different Christian expressions in art, architecture, poetry, prose and theology through its journal. It can be done through a specified department of studies in the college.

There has been a strong criticism of Serampore system at the time of consultations on curriculum revision that we have neglected spiritual formation of the ministers-in-training through our enthusiasm for excellence in academics and demands for better grades and divisions. This may not entirely be true, though it has some truth in it. The Anglican-Catholic spirituality, for example, which was the characteristic of Bishop College, Kolkata is nowhere to be seen now. I am told that the Syrian affiliates in our system are continuing their traditional worship pattern. Some time ago, I suggested to a Charismatic theological college in north India to continue with their Charismatic-Pentecostal spiritual formation of this college, but not as a bitter pill; students who cannot adjust to this form of formation, should be allowed to transfer as per Senate rules. I would like to see that specific Regional/local spirituality is encouraged and developed in our theological institutions.

INTRODUCING NEW BD CURRICULUM-2009

Since last few years, Senate of Serampore College (University) was in the process of revising its Bachelor of Divinity (B.D) curriculum. Most of revisions, that took place in the past, were more in the nature of ‘addition and subtraction’ to the existing ones that they were often termed as ‘cosmetic’ changes. This resulted in the proliferation of subjects, courses and branches of studies in theological curricula at BD level with much burden to the students, a growth that needed to be pruned. Curriculum revision exercise, which we began with a discussion at the Board and Senate meetings in 2006, has been unique in many ways. It was a path breaking event that changed much of the previous thinking and principles of theological education in India. It involved, in its discussions, almost all the cross-section of people who are actively engaged in theological education- church leaders, theological colleges, teaching staff, students, activists and secular educationists. The papers presented at various consultations, and discussions that followed at various levels in decision making, had greatly helped the Senate to plan for the future course of direction for theological education in Indian sub-continent.

The BD degree programme is the basic theological programme offered by the Senate of Serampore College (University) since 1910. It is meant to prepare theological graduates who are competent and articulate in theological discourses, as well as mature in Christian spirituality when it comes to its core expressions like discipleship, transformed life-style, prayer, preaching, sharing the hope that we have in Christ, pastoral care and counseling. It is intended to instill and cultivate good moral values and life-style in the lives of the students. Character building is also an essential part of theological education; an endeavor is made to inculcate a sense of commitment and integrity in the students. The degree programme is a ministerial training programme for social transformation.

Serampore BD, as it is pursued after a basic degree in any faculty from secular university, has been a postgraduate degree programme, though the nomenclature of the degree suggests that it is a graduate degree. It is now almost forgotten that BD degree, when introduced in 1910, was of the same level as that of research degree from London and Oxford universities of the same nomenclature. Introduction of higher theological degrees in Serampore system did break the reputation and hallow that was created around BD degree. Serampore tried to fill in the gap with a proper graduate degree by up-grading its Licentiate in Theology (LTh diploma) to Bachelor of Theology (BTh) degree, but it failed to solve the problem it created, perhaps unconsciously, and there remained a confusion between two bachelor degrees in theology at graduate level. Some did suggest abandoning BD degree in favor of a Master of Divinity (MDiv) or something like that, but old tradition refused to change. The rationale of such a continuance is the argument that BD is the first degree in the faculty of theology, and as such, it should continue to remain a bachelor's degree. This anomaly is now apparently resolved with the initiation of new programme, and the phasing out of BTh in favor of BD degree.

We need to clarify here that 'phasing out' does not mean that BTh is immediately withdrawn. Senate is aware of the fact that a few colleges, mostly church sponsored ones, are not in a position to up-grade themselves to BD colleges; they need more time. For the benefit for these institutions, BTh course will have to be continued for some more time, perhaps through additional provisions. Further, the provision for under-graduate to get admission into BD course is being provided, so that they do not have to wait for another degree. BD programme now is a five years programme with provision for entry at two points: first year for under-graduates, and second year for graduates. BTh graduate will have two entry points as indicated below.

ADMISSION TO NEW BD DEGREE

In the process of rationalization of our degree programme, the Senate has applied the same rule as that which is universally followed in secular university system. Any one who is eligible for admission to degree course can be admitted to BD programme. As BD degree is a professional degree course, the colleges are supposed to take an entrance test which also includes an aptitude test through interview of perspective candidates. The B.D degree course continues to be an internal (residential) study programme, available only through the colleges affiliated to Serampore College (University). The medium of study and examination for the degree course is English or regional languages as approved by the Senate.

Holders of Bachelor Degree of a recognized Indian University, or its recognized equivalent degree shall be admitted into Second year of degree programme. BTh degree holders of Serampore College (University) in first or second class shall be admitted in the fourth year of degree programme; whereas BTh degree holders in third class shall be admitted in the third year of degree programme. BTh from non-Serampore institution may also be admitted provided they pass an entrance examination conducted by the Senate.

Senate has made a provision for mature people who are more than 24 years of age, have passed HSLC but could not study further. If they can provide some evidence to that effect, and submit a certificate showing that they have been in full time vocation/profession/employment for two

years, they are allowed to sit in an entrance examination. Successful candidates shall be admitted to the second year of the degree programme.

CURRICULUM

The novelty of the new curriculum as evolved is in its recognition of the importance of the context in which we live, and providing skills and tools to the student in understanding the same with a view to be an efficient minister to the people among whom he/she lives and witnesses. This recognition requires that our syllabus should be relevant to the context and it should be able to provide answers to the questions raised, and demands exerted, in such a context. It is for this reason courses in social analysis, disciplinary methodologies, personal and vocational formation, study methods, remedial language course are offered to the students as they commence their theological studies.

There is a conscious effort in freeing the students from the clutches of departmental/branch-wise studies and a new concept of cluster is applied to make use of inter-dependence and inter-relatedness of the courses in theological discipline. The inter-related branches of studies used earlier are clubbed together in one cluster. Some courses are meant to be in Inter-Disciplinary, hence they are suggested to be taught by a team of teachers. Where two or three clusters are clubbed together, they are meant to be integrated courses and to be taught through seminars and panel discussions. In the new curriculum, following clusters are formed;

- Cluster I Old and New Testament studies with languages
- Cluster II Studies in Theology, Social Analysis and Ethics
- Cluster III Historical-Missional Studies
- Cluster IV Religion, culture and Society
- Cluster V Ministerial-communicative studies

The importance of knowledge of biblical languages for the ministers is rightly recognized and they are made compulsory. Alternate courses will be offered for those students who discontinue Biblical language study in the course of their studies. So also thesis/project writing is being made compulsory to encourage student towards research and independent thinking. Thesis/project writers will be exempted from eight/four credit hours courses from the first semesters of fourth and fifth years. Thesis/project writers should preferably submit their thesis/project by the end of the first semester of the fifth year.

As far as possible, it is consciously attempted that the curriculum reduces the risk of proliferation of subjects/courses and branches and departments at the first degree level of the university. The concerns and issues of new branches of studies, as far as possible, have been included into the existing clusters of subjects and courses. Wherever it is felt that few subjects and courses are important, and should be taught at BD level, they are either offered as half courses or incorporated as integrated and inter-disciplinary courses. This is the case in the ministry-communication cluster where the importance of BD programme as basic ministerial programme has not been over-looked. Some courses, such as PLHIV/AIDS, Children at Risk, Disability Perspectives shall be taught as integrated course in three years circle. students are encouraged to audit the course so that they are made aware of the concerns towards forming an Inclusive Community.

It is to be noted that the departmental and branch-wise studies are left for higher theological studies. The revision of post-graduate programme will be taken in due course of time.

STUDY PLAN

All affiliated colleges will uniformly follow semester system during the academic year. A semester shall be of 16-17 weeks, at the end of which examinations are held. Semester system will help colleges to arrange student-staff exchange programmes and accepting credits for the courses completed elsewhere. The study load of a student per week will not be more than is 20 hours. He/she is also expected to spend consideration time of his daily activities in personal studies, practical exposure and spiritual exercise.

A total of forty courses will be required of students of the completion of BD degree, excluding courses for the first year meant for under-graduate students. The under-graduates have one year of extensive study in foundation courses necessary for, and foundational to, theological studies, such as English, Philosophy, Psychology and Sociology.

Each course has a credit of 50 class hours. Some papers however are divided into half courses, and will be taught for 30 hours. This was necessitated as we wish to offer more courses in the ministerial and pastoral fields. Thesis/project writing is being compulsory. Faculty, however, may grant exemption to certain candidates from writing a thesis/project. Such persons would have to write a stipulated number of papers in lieu of thesis/project.

IMPORTANCE OF FIELD EDUCATION

Field education (practical work) has now been made an integral part of ministerial training in which faculty and students will be actively involved. Two kinds of field education are envisaged: concurrent and intensive. As far as the concurrent field education is concerned, besides the regular weekly practical ministry programme, candidates may be required to have meaningful practical exposure and reflection in relation to some of the subjects they study during the academic year. The Boards of Study/College Faculty shall recommend appropriate field education and exposure programmes in their respective disciplines. The intensive field education shall be meaningfully worked out by different colleges.

Field education shall be given credit, not merely in terms of number of hours, but in terms of the different kinds of practical work done: rural, urban, church-related, inter-faith, social action/reform movements, etc. As far as intensive field education is concerned, it should be of the length of 20 days for each year. Such intensive practical work could be conducted between the semester break, or during the winter (Christmas) vacation, or during the summer vacation (after the annual examination). Out of the 20 days set aside for intensive field work, about 25% to 33% of the days would be given to orientation (introductory theoretical inputs etc.), and concluding reflection segments.

As far evaluation of the entire field education work for the year is concerned, 25% of the marks should be set aside concurrent practical work and 75% for intensive practical work. Out of 75% for the intensive practical work, 25% should be given for the reflective report written by the student and 50% for the actual practical work done. The mode of evaluation of the field education would be decided by each college.

From the second year onwards field education will be credited. It is suggested that the Dean of field education and faculty member-in-charge of each team spend a reasonable time with the students in their field placements. The manner of reporting on the intensive field education programme (whether it would be an inter-disciplinary colloquium, or group reporting, or individual reflective and critical reports etc.) is left to the discretion of the college.

TEACHING METHODOLOGY

There are so many new ideas that have been introduced through new curriculum. It is expected that a new kind of pedagogy, some innovative and refreshing methodology in learning process will be used by the teachers. Some stimulating and inspiring departure from the old pattern of examination and evaluation is anticipated to take place. It is expected that inter-disciplinary and integrated approach will be extensively used as a teaching method in our seminaries.

Practical work though, has been an integral part of ministerial formation; it was not, so far, given any credit. It has been given four credits under new curriculum. New ways of involvement in the ministerial training and evaluation through reflection has to be worked out.

We are arranging to provide a copy containing the reports of the consultations and the Boards of Studies, together with the reports of the Core Groups and the decisions of the Senate and its Committees, to all the teaching staff of our affiliated colleges. It will help them to understand all the processes that have gone through in preparing new curriculum. It will prepare them for the task of implementation of the new curriculum. We are planning to conduct a few pedagogical institutes every year for the benefit of our staff. It is expected that all the staff in affiliated colleges will have an opportunity to attend pedagogical institutes conducted by the Senate in order to equip them with new insights in teaching methodology. These institutes will also provide an opportunity to take an overview of the revision exercise.

FREEDOM TO INITIATE NEW COURSES

The Serampore system is unique in many ways; it is ecumenical in true sense of the word. The new programme provides enough scope for colleges to offer a few extra courses in fields they would like to specialize and have special concern. Denominational colleges can now develop, and offer courses, which deal with their theology, liturgy, history and other concerns. There are some colleges who are interested in developing courses for the specified ministry of the church and society, they will have freedom to do so and established themselves as professional centres in their own right. These courses, if requested, can be recognized by the Senate, and can run concurrently as certificate or diploma courses.

AUTONOMY TO INSTITUTIONS

Serampore is an affiliating university, and has to be distinguished from accrediting institutions. As such, it has to take necessary steps in maintaining control over syllabus and examination. It has granted semi-autonomy to its affiliated colleges where-by they can conduct examination and evaluation for half of the total courses offered for the degree programme. It is one of the first universities in India that granted autonomy to one of its affiliated colleges and is planning to extend the same privilege to many more in future.

CONCLUDING REMARKS

New BD programme is first initiative Senate has taken in revitalizing its programmes for strengthening the diversified ministries of Church of Christ in the service of people of God. There is a need to move faster to revise other programmes as well, and introduce new ones as per the need and demands of the church and society. Senate is planning to introduce a new graduate programme for those who wish to serve and witness in the world through their involvement in missionary activities. The cooperation and help of the churches and institutions will be highly appreciated.

Appendix: Curriculum With Schedule
CURRICULUM

Cluster	Course	Credits
Gen/Found	Sociology	4
	Psychology	4
	Philosophical Foundations	4
	English	4
	English (regular or remedial format)	NC
I. Bib	Biblical Language- Hebrew	NC
	Biblical Language- Greek	NC
	General Introduction to the Bible and its contents	4
	Life and Faith of People of God in the HEBREW BIBLE (OT)	4
	Jesus Movement in the Gospel traditions (study of sel texts in GK / Eng)	4
	Biblical Hermeneutics	2
	Rereading the Bible from Feminist, Dalit, Tribal and Adivasi Perspectives	2
	Jesus Tradition in Paul and the Pauline Circle (Gk/Eng)	4
	Prophetic Response to the Struggles of the People of God (Heb/Eng)	4
	Hope in Suffering and Joy in Liberation (texts from Job or Psalms) Heb/Eng	4
	Reading of Apocalyptic Books (sel. Texts of Daniel and Revelation)	4
BC/ TSAE	Violence, Justice, Peace & Human Rights: Biblical and Ethical Perspectives	2
BC/TSAE Inte.	Ekklesia	2
II. TSAE	Discerning the Signs of the Time	2
	Understanding Indian Society	4
	Disciplinary Methodologies II: Theological Methodologies from the Margin	2
	Intro to Christian Doctrines	4
	Intro to Christian Social Ethics	4
	Person and Work of Jesus Christ	4
	History of Christian Thought in India	4
	Green Theology	4
	Dalit/ Tribal Theologies	2
	Feminist Theologies	2
III. HM	Introduction to Mission Studies: Contextual and Methodological issues	2
	History of Christianity from first to the eighteenth centuries	4
	Contemporary Issues in Christian Mission and Evangelism	4
	History of Christianity in India	4
	Development of Contemporary Global Missiological Perspectives	4
	History of the Ecumenical Movement	2
	History of Christianity of Tribals, Adivasis and Dalits in India	2

IV. RCS	Histories and Cultures of India/ South Asian Region	4
	Intro to the Indian Religious traditions <i>Languages may be taught for interested candidates going for advanced studies</i>	4
	Detailed Study of any one Religious Tradition	4
	Modern Religio-Socio-Political Movements in India	4
V. MC	Introduction to Transformative Christian Ministry: Ministerial and Methodological issues	2
	Personal and Vocational Formation for Christian ministry	2
	Intro to Communication Studies	4
	Intro to Christian Education	2
	Introduction to Worship and Preaching	4
	Information and Communication Technology: Implications for Christian Ministry	2
	Introduction to Pastoral Care and Counseling	4
	Liturgy and Music in Worship	2
	Marriage and Family Counseling	2
	Homiletics	2
	Women in the History of the Christianity	2
	Christian education for social change	2
	Church Organization and Pastoral Administration	4
	Crises Counseling	2
ID	Study methods	2
	Disciplinary Methodologies: Biblical, Religious, Historiographic etc.	4
	Christian Faith and Witness in Pluralistic Societies	4
	Inclusive community: HIV/AIDS, Children at Risk, Disability Perspectives	4
	Science and Religion	4
Pract	Field Education	4
Th/Pro	Thesis/Project (in lieu of two/one paper)	

Scheme of courses

I Year:

	I Semester	II Semester
Gen	Sociology I (college examined) 4	Sociology: II (Senate examined) 4
Gen	Psychology I (college examined) 4	Psychology II (Senate examined) 4
Gen	Philosophical Foundations I (college examined) 4	Philosophical Foundations II (senate exam) 4
Gen	English I (college examined) grammar 4	English II (senate examined) 4
	+ 2 college courses	+2 courses

II year

	I Semester	II Semester
MC	Personal and Vocational Formation for Christian ministry 2	Introduction to Transformative Christian Ministry: Ministerial and Methodological issues 2 (Senate exam)
RCS	Histories and Cultures of India/ South Asian Region 4	
ID	Study methods 2	
MC		Intro to Communication Studies 4 (senate examined)
TSAE	Discerning the Signs of the Time 2	Understanding Indian Society 4 (senate examined)
BC	Biblical Language- Hebrew 2+1 hr	Biblical Language- Hebrew 2+1
BC	Biblical Language- Greek 2+1 hr	Biblical Language- Greek 2+1
BC	General Introduction to the Bible and its contents 4	
ID		Methodological Approaches: Religious, History and Biblical Studies 4
TSAE		Disciplinary Methodologies II: Theological Methodologies from the Margin 2
HM	Introduction to Mission Studies: Contextual and Methodological issues 2	
MC		Intro to Christian Education (senate exam) 2
	English (regular or remedial format)	

III Year:

	I Semester	II Semester
BC	Life and Faith of People of God in the Hebrew Bible (OT) 4 hr	Jesus Movement in the Gospel traditions (study of sel texts in GK / Eng) 4 hr (Senate Examined)
BC	Biblical Hermeneutics 2	
TSAE		Intro to Christian Doctrines 4 (Senate examined)
HM	History of Christianity from first to the eighteenth centuries 4	Contemporary Issues in Christian Mission and Evangelism 4 (Senate examined)
RCS	Intro to the Indian Religious traditions 2 <i>Languages may be taught for interested candidates going for advanced studies 2</i>	Introduction to Indian Religious Traditions 2 (senate examined) <i>Languages may be taught for interested candidates going for advanced studies 2</i>
MC		Introduction to Worship and Preaching 4 (senate)

		examined)
TSAE	Intro to Christian Social Ethics 4	
MC	Information and Communication Technology: Implications for Christian Ministry 2	Introduction to Pastoral Care and Counseling 4 (senate examined)

IV Year:

	I Semester	II Semester
BC	Rereading the Bible from Feminist, Dalit, Tribal and Adivasi Perspectives 2 hrs	Jesus Tradition in Paul and the Pauline Circle (Gk/Eng) 4 hr (Senate examined)
BC/ TSAE	Violence, Justice, Peace & Human Rights: Biblical and Ethical Perspectives 2 hr	[BC] Prophetic Response to the Struggles of the People of God (Heb/Eng) 4 hr. (Senate examined)
BC/TSAE Inte.	Ekklesia 2	[TSAE] Person and Work of Jesus Christ 4 (Senate examined)
HM	History of Christianity in India 4 (Senate examined) 2	Development of Contemporary Global Missiological Perspectives 4 (Senate examined)
RCS	Detailed Study of any one Religious Tradition 4	History of Christianity in India (Senate examined) 2
MC	Liturgy and Music in Worship 2	
MC	Marriage and Family Counseling 2	
MC	Homiletics 2	
MC	Women in the History of the Christianity 2	[ID] Christian Faith and Witness in Pluralistic Societies 4 (senate examined)
TSAE		History of Christian Thought in India 4 (Senate examined)

V Year:

	I Semester	II Semester
BC		Hope in Suffering and Joy in Liberation (texts from Job or Psalms) Heb/Eng 4 (Senate examined)
BC	Reading of Apocalyptic Books (sel. Texts of Daniel and Revelation) 2 hrs	
HM		History of the Ecumenical Movement 2
HM	History of Christianity of Tribals, Adivasis and Dalits in India 2 hrs	
RCS	Modern Religio-Socio-Political Movements in India 2 (senate examined)	Modern Religio-Socio-Political Movements in India 4 (senate examined)
MC MC	Christian education for social change 2 Church Organization and Pastoral Administration 4	
MC	Crises Counseling 2	
ID	Towards Inclusive Community: PLHIV/AIDS, Children at Risk, Disability Perspectives 4	Science and Religion 4 (senate examined)
TSAE	Green Theology 4	Dalit/ Tribal Theologies 2 (senate examined) Feminist Theologies 2 (senate examined)

