Decolonizing Epistemic Approaches to Theological Education in The Nigerian Context: A Philosophical Analysis

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ABSTRACT: *Theology is a course or discipline studied in some universities and seminaries in Nigeria. It is a scholarly discipline recognized in Nigeria as a means of transmitting knowledge about God and His relationship with His creation. Various Christian denominations established theological Institutions in Nigeria. These institutions engaged in developing theological education for their various denominational purposes. The findings of this paper reveals that the approaches to theological education in Nigeria appears to be inadequate, abstract, foreign, and unable to address the existential needs of Africans and Nigerians in particular. The paper employed descriptive-analytical methods and argued that the theological epistemic approach, which deals with African existential issues, should be encouraged to help handle the African existential crises. Decolonizing epistemic approaches to theological education in the Nigerian context must be existential. This concerns the holistic development of Africa, such as health, science education, politics and the likes. The paper recommends emphasizing practicalizing theological education to help Africa overcome her peculiar developmental challenges. This means that theological education in Nigeria must pay attention to the types of knowledge and skills needed for self and societal transformation. This requires knowledge that goes beyond cognitive understanding (episteme) to include practical wisdom (phronesis) and skill (techne). Thus, there is a need for a paradigm shift in Nigeria's theological epistemic approach from a theoretical exercise to a practical discipline that can influence people's lives directly.*

KEYWORDS: decolonizing, epistemic, theological education, Nigeria context, philosophical analysis

INTRODUCTION

The Nigerian Context and Its Relevance to the Study

The root of theological education in Nigeria can be traced back to the arrival of Christian missionaries in the 19th century. The missionaries established mission schools, providing primary

education and religious instruction (Oladunjoye 2005:4). These schools were crucial in laying the foundation for theological education in Nigeria. Since the missionary endeavour, theological education in Nigeria has significantly impacted society. Graduates of theological institutions serve as pastors, church leaders, educators, counsellors, and community development agents. They contribute to individuals' moral and spiritual growth, engage in social and humanitarian initiatives, and provide leadership in various sectors of society.

Establishing institutions, accreditation efforts, specialization, collaboration and technology integration have marked the development and growth of theological education in Nigeria. These developments have played a crucial role in equipping individuals with the necessary knowledge and skills for effective Christian ministry and leadership in Nigeria. However, the theological education provided in Nigeria, like other colonized regions, has been influenced by colonial legacies, which have shaped its epistemic approaches in various contexts. These legacies have often centred on Western paradigms and frameworks, marginalizing and suppressing indigenous knowledge systems and ways of knowing. The privileging of Western theological frameworks perpetuated power imbalances, reinforcing the notion that European knowledge is superior and should be adopted uncritically. This created a dependency on external theological authorities, distancing Nigerian theologians and scholars from their cultural and intellectual heritage. As a result, theological education became detached from Nigeria's social, cultural, and political realities, thereby limiting its relevance and impact. This further reveals that colonialism has profoundly affected the Nigerian context, which is home to a vibrant and dynamic theological education landscape, with numerous seminaries, colleges and universities dedicated to training religious leaders. Therefore, Nigeria, as a diverse and culturally rich country, presents a compelling case for exploring decolonizing epistemic approaches in theological education. Hence, with a complex history of colonialism and the interplay of various indigenous knowledge systems, Nigeria offers a fertile ground to examine the intersection of theology, education and colonial thought.

This paper aims to shed light on the necessity of decolonizing epistemic approaches in theological education within the Nigerian context. Engaging in a philosophical analysis seeks to understand the underlying assumptions, paradigms and power dynamics that shape theological education and perpetuate colonial legacies. Furthermore, the paper aims to explore alternative epistemic approaches rooted in indigenous knowledge systems that can contribute to decolonized theological education. Overall, this paper endeavours to contribute to the growing discourse on decolonization by offering a philosophical analysis of decolonizing epistemic approaches in theological education in Nigeria. By embracing diverse knowledge systems, challenging Eurocentric biases, and centering indigenous perspectives, theological education can foster a more inclusive, relevant and transformative learning environment in the Nigerian context. Through this comprehensive exploration, we hope to promote critical engagement and stimulate transformative change in theological practices in Nigerian and beyond.

African Traditional Approaches to Knowledge
African traditional approaches to knowledge are diverse and vary across different regions and cultures of the continent. They reflect the profound wisdom and unique perspectives that have

shaped African societies for generations and continue to be valued alongside modern knowledge and education. African traditional approaches to knowledge are deeply rooted in various African societies' cultural, spiritual, and communal traditions (Mekoa 2019:101). These approaches emphasize communal wisdom, oral tradition, experiential learning, and a holistic understanding of the interconnectedness of all things. Here are some key features of traditional African approaches to knowledge:

*Oral Tradition***:** Oral tradition is a fundamental aspect of African traditional knowledge. Through storytelling, proverbs, songs, myths, folktales and rituals, knowledge is passed down from generation to generation (Mbiti 1981:7). Oral tradition preserves history, cultural practices, moral values and philosophical insights. Elders, griots (oral historians), and community leaders play a crucial role as custodians of knowledge, ensuring its continuity and transmission.

*Communalism and Interconnectedness***:** African traditional knowledge emphasizes the community's collective wisdom. Knowledge is seen as a shared resource that benefits the community as a whole rather than being the property of individuals (Mbiti, 2002:13–14). Decision-making processes often involve consultations and discussions among community members to ensure a holistic and inclusive approach. In other words, knowledge is shared, discussed, and debated within the community. The wisdom of ancestors and the experiences of previous generations are valued, and decision-making often involves communal consensus.

*Ancestral Wisdom and Spirits***:** African traditional knowledge recognizes the presence and influence of ancestors and spirits. Ancestors are revered as sources of guidance, protection and wisdom, and their knowledge is sought through rituals and ceremonies (Mekoa 2019: 99). Spirits are seen as intermediaries between the human and spiritual realms, and their wisdom is believed to be accessible through divination and spiritual practices (Mbiti, 1981:13). Thus, African traditional knowledge views the world and human beings holistically, recognizing the interconnectedness of various aspects of life. It integrates spiritual, social, cultural, and environmental dimensions, emphasizing the harmony and balance between humans, nature, and the divine. The mind, body, and spirit are seen as interconnected and holistic well-being.

*Practical and Experiential Learning***:** In African traditional knowledge, experiential learning often emphasizes practical skills and hands-on engagement. Knowledge is gained through observation, participation in rituals and ceremonies, and applying wisdom in everyday life (Mbiti, 2002:23). This approach values lived experiences and encourage individuals to engage with their environment actively. This approach to knowledge emphasizes practical wisdom and the application of knowledge in daily life. It focuses on problem-solving, ethical conduct, and promoting harmony within society and the natural world. Practical skills and craftsmanship are highly valued, and learning is often experiential and hands-on.

*Nature and Cosmology***:** African traditional knowledge recognizes the inherent wisdom in nature and the environment. The natural environment is seen as a source of knowledge and wisdom (Awolalu and Dopamu 1979:18). Indigenous ecological knowledge, including medicinal plants, weather

patterns, and agricultural practices, is passed down through generations. Cosmology, including beliefs about creation, deities, and spiritual forces, shapes the understanding of the world and influences knowledge systems. It emphasizes the importance of sustainable practices, ecological stewardship, and a harmonious relationship with the natural world. Traditional ecological knowledge is passed down through generations, preserving insights into local ecosystems, medicinal plants, and sustainable agriculture.

Respect for Elders: Elders hold a revered position in African traditional knowledge systems. They are seen as the repositories of wisdom and serve as mentors and advisors to younger generations. Respect for elders includes listening to their stories, seeking guidance, and valuing their experiences and insights (Awolalu and Dopamu 1979:12). African traditional knowledge places great importance on respect for elders and traditional authority figures. They play a central role in knowledge transmission and decision-making processes.

Rituals and Symbolism: African traditional knowledge often employs rituals, ceremonies and symbolism to convey and transmit knowledge. These practices serve as a means of connecting with the spiritual realm, invoking ancestral wisdom, and reinforcing communal bonds (Mekoa 2019: 101). Symbolism carries deep cultural and spiritual meaning, such as colors, patterns, and sacred objects. Rituals and symbolism play a significant role in African traditional knowledge. Ceremonies, rites of passage, and symbolic actions are used to convey and preserve knowledge (Mbiti, 2002:28). Symbols, metaphors, and artistic expressions represent complex ideas and philosophical concepts. The spiritual and physical realms are interconnected through rituals, and knowledge is reinforced and transmitted.

African traditional approaches to knowledge reflect indigenous African cultures' richness, diversity, and depth. These approaches continue to shape African societies, fostering a sense of identity, community cohesion, and a deep connection with the environment and ancestral heritage. They reflect the wisdom, values and cultural practices passed down through generations. They continue to play a vital role in African societies, complementing modern educational systems and contributing to the holistic development of individuals and communities.

Epistemic Approaches to Theological Education in Nigeria

In Nigeria, acquiring theological knowledge involves various approaches that cater to individuals' diverse religious landscapes and educational preferences. These approaches reflect the diverse religious landscapes and educational institutions present in the country. However, theological education in Nigeria has been influenced by colonial legacies, which have shaped the approaches to theological education in various ways. Here are some approaches that reflect this influence:

Western Theological Perspectives: The colonial influence is evident in adopting the Western academic model in theological education. This approach emphasizes pursuing knowledge through formal classroom instruction, academic disciplines, and examinations. It often involves using textbooks, lectures, and examinations as primary learning modes (Mignolo 2011:14–15). It often mirrors the structure and methodologies of Western universities and theological seminaries. These

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perspectives provide a foundation for theological understanding but have not fully addressed the unique contexts and concerns of the Church in Nigeria. It has not fully addressed the social, economic, poverty, corruption, injustice, political challenges and the impact of traditional religions faced by Nigerians and Africans. It has often failed to adequately address or incorporate the unique cultural context of Nigeria and Africa as a whole. Overemphasis on the Western theological framework has resulted in alienation or irrelevance, making it difficult for students to apply theological concepts to their cultural and societal contexts effectively. This has perpetuated a skewed understanding of theology, history, and biblical interpretation (Neil 1966:424). It overlooks the richness and diversity of African theological contributions and perpetuates the hierarchical view of knowledge and authority. This approach to theological education has hindered the development of genuinely inclusive theological education.

Denominational Influence: The colonial era brought various Christian denominations to Nigeria, each with theological traditions and educational structures to train clergy and leaders according to their denominations' theological perspectives and practices. These seminaries continue to play a significant role in shaping theological education in Nigeria. However, unchecked denominational influence hindered the development of mutual understanding, cooperation, and shared learning among different Christian traditions. Some faculty members feel pressured to conform to specific denominational teachings or avoid topics deemed controversial or challenging to the denomination's established doctrines. Such has resulted in a fragmented curriculum focusing primarily on a particular denomination's teachings and practices, leading to a lack of exposure to broader theological disciplines, historical perspectives, and interdisciplinary studies. A fragmented curriculum can limit students' intellectual and spiritual growth, as they may not be able to engage with a wide range of theological subjects and approaches. Thus, theological education reinforcing denominational boundaries and exclusivity may perpetuate a sense of competition, mistrust, and a lack of cooperation among Christian groups.

Eurocentric Curriculum: Colonial legacies have contributed to an emphasis on the Eurocentric theological curriculum in Nigeria. The study of Western systematic theology and church history methods has been prioritized. This Eurocentric focus can sometimes limit the exploration of indigenous theological perspectives and contextual issues (Haleta 2016:8). Theological textbooks and resources primarily focus on Western theologians, thinkers, and theological issues. European theological thinkers and theologians are often studied and referenced extensively, shaping the theological perspectives taught in educational institutions (Fanon 1963:67). This can result in limited exposure to African and Nigerian theological voices, hindering the development of indigenous theological perspectives.

English Language Dominance: The colonial period introduced the English language as the medium of instruction in theological education. English became the primary language for theological discourse, instruction, and academic writing. English is used for teaching, research, and communication, which has created a linguistic and cultural shift (Mignolo 2011:xxvi). English enables interaction with global theological discourses and has marginalized indigenous languages and cultural expressions. This marginalization has led to a sense of cultural inferiority or loss of cultural identity among Nigerian students. It has also hindered the contextualization of theological

teachings to the Nigerian context, as specific cultural nuances and linguistic intricacies may be lost in translation. This linguistic dominance has had positive and negative consequences, facilitating communication and access to global theological resources but potentially marginalizing indigenous languages and cultural expressions. Therefore, using English as the primary language of instruction in theological education has created a language barrier and hinders effective communication, comprehension, and critical engagement with theological concepts. Some students struggle to express their ideas fully or to grasp complex theological concepts when studying in a language that is not their native tongue. Individuals who may have valuable insights and contributions are faced with linguistic barriers. This exclusion perpetuates inequalities and hampers the diversity and inclusivity of theological education in Nigeria.

Institutional Structures: The colonial legacy is also reflected in the institutional structures of theological education in Nigeria. Many theological institutions were established during the colonial era, and their designs often mirror Western models (Smith 2012:14). This includes governance structures, accreditation processes, and administrative practices that align with Western educational systems. Colonial influences have also contributed to establishing hierarchical structures in theological education institutions. There is often a separation between academic theology and practical ministry, with a tendency to prioritize theoretical knowledge over practical skills. This hierarchical structure has created a gap between theological education and the needs of the local church.

Financial constraints and limited resources in theological education have hindered their ability to provide quality education, access to up-to-date theological literature and resources, and appropriate infrastructure for effective teaching and learning (Mbembe 2001:22). Inadequate finances have also limited their ability to attract and retain qualified faculty members, impacting the overall quality of theological education. Rigid administrative structures have impeded innovation, adaptability, and responsiveness to changing educational needs. It has also hindered the ability to address shared challenges and engage in collective theological reflection and development.

Influenced by colonial legacies, these approaches to theological education in Nigeria highlight the opportunities and challenges faced in nurturing an indigenous and contextually relevant theological framework. While these colonial legacies have significantly impacted theological education in Nigeria, there is also a growing recognition of the need to decolonize theological education and promote contextual and indigenous theological perspectives. Efforts are being made to incorporate African and Nigerian theological voices, contextualized curricula, and indigenous languages into theological education, allowing for a more inclusive and diverse approach that reflects the richness of Nigeria's cultural and religious heritage.

African Existential Crises and Theological Knowledge

African existential crises encompass various challenges and issues that impact the lives of individuals and communities across the continent. These crises often arise from socio-cultural, economic, political, and environmental factors and often raise questions of meaning, identity, justice, and hope. Theological knowledge in Africa should offer perspectives and responses to these

existential crises, providing spiritual, moral, and ethical guidance. Here are some examples of African existential crises:

Colonial Legacy and Cultural Identity: The colonial era introduced new social hierarchies and divisions based on race, ethnicity, and class. This has created a complex web of identities and conflicting loyalties among Nigerians (Iwe 1985:207). The struggle to navigate between traditional cultural identities and the influences of Western culture has led to a sense of identity confusion and ambivalence about one's cultural heritage. It has contributed to socioeconomic inequalities in Nigeria. This socioeconomic inequality further exacerbates Nigerians' existential crises as they grapple with economic insecurity, social injustice, and inequality. Therefore, African societies continue to grapple with the legacy of colonialism, which has often disrupted traditional cultural and religious practices, leading to a loss of identity and a sense of disconnection, inferiority, self-doubt, and internalized oppression. The pressure to conform to Western cultural norms and ideals has created tension between maintaining cultural authenticity and embracing modernity.

Poverty, Inequality, and Political Instability: Africa faces persistent poverty and social injustice challenges. High levels of poverty create a cycle of deprivation, limiting access to necessities such as food, clean water, healthcare, and education. The persistence of poverty hampers individual and societal development, perpetuating the existential crises of struggling to meet fundamental needs and achieve a dignified life. Thus, Africa faces significant economic inequalities, with a small portion of the population controlling a disproportionate share of wealth and resources. This economic disparity exacerbates social divisions and prevents equitable distribution of opportunities and benefits. The widening wealth gap generates a sense of injustice, exclusion, and frustration among those marginalized by poverty and limited access to economic opportunities.

Political instability, weak governance and corruption in some African countries hinder development efforts and exacerbate poverty and inequality (Smith 2012:20–23). Unstable political environments undermine social justice, as resources intended for public welfare are misused or diverted for personal gain. The lack of accountability and transparency in governance systems contributes to the existential crises of citizens feeling powerless and disillusioned. Conflicts resulting from inequality and injustice disrupt social cohesion; exacerbate poverty and hampers efforts for sustainable development. This displacement of people from their homes and communities creates a sense of insecurity, loss of identity and uprootedness, further deepening the existential crises.

Environmental Degradation and Climate Change: Africa faces ecological challenges such as deforestation, desertification, and climate change. The diminishing biodiversity affects ecosystem health, disrupts ecological balance, and compromises the availability of natural resources, including food and medicine (Mbembe 2001:68). Ecological degradation in Nigeria contributes to air, water, and soil pollution. Industrial emissions, improper waste management, and harmful chemicals contaminate the environment, impacting human health (Iwe 1985:78). Like many other countries, Nigeria faces the adverse impacts of climate change. Rising temperatures, changing rainfall patterns, increased frequency of extreme weather events, and sea-level rise pose significant challenges. These impacts result in agricultural disruptions, water scarcity, increased vulnerability to natural disasters,

and adverse health effects. Thus, climate change threatens livelihoods, exacerbates poverty, and undermines the well-being of individuals and communities. Unsustainable exploitation of natural resources, such as oil, gas, minerals, and forests, has serious consequences. The depletion of resources compromises future generations' ability to meet their needs and undermines the long-term sustainability of the country's economy.

Existential Questions and the Search for Meaning: Africans, like people everywhere, grapple with existential questions regarding the meaning and purpose of life, suffering, and the afterlife. Nigeria is a diverse country with various ethnic, cultural, and religious groups. The search for personal and collective identity is fundamental existential question individuals and communities face. Balancing cultural heritage with modern influences, navigating multiple identities and finding a sense of belonging is challenging and lead to existential crises (Turaki 2010:35). Thus, questions about the meaning and purpose of life are universal, and Nigerians are not exempt from this search for significance. Pursuing personal and collective goals, fulfilment, and a sense of purpose is challenging amidst societal pressures, economic hardships, and limited opportunities. The existential crises of grappling with the aim of one's existence and finding meaning in life are a profound struggle for many Nigerians. The search for spiritual truth in the means of diverse religious practices, understanding one's relationship with the divine, and grappling with questions of faith are existential crises that many Nigerians encounter. The existential problems arising from economic hardship, limited opportunities, and social injustices can lead individuals to question their worth, purpose, and the fairness of their society. The search for a better life, economic security, and social mobility can be an ongoing struggle for many Nigerians.

In summary, African theological knowledge should serve as a guiding force in navigating and addressing existential crises. It should offer cultural affirmation, moral guidance, social; justice principles, reconciliation frameworks, environmental stewardship, and answers to existential questions. By integrating theological knowledge with African cultural heritage, individuals and communities are empowered to confront and overcome these crises while embracing their identity, pursuing justice, and seeking meaning and fulfilment.

Decolonizing Approaches to theological knowledge in Nigeria
Decolonizing approaches to theological education in Nigeria aim to challenge and dismantle the colonial legacies that have influenced and shaped theological knowledge, curriculum, and pedagogy. These approaches seek to foster a more inclusive, culturally relevant, and contextualized theological education that reflects the African experience. Here are some key decolonizing approaches to theological education in Nigeria:

Reclaiming Indigenous Knowledge and Spirituality: Theological education in Nigeria should involve recognizing and valuing indigenous knowledge systems, spirituality, and cultural practices. It must include incorporating African traditional religions, ancestral wisdom and indigenous theological perspectives into the curriculum. This will help to counter the historical marginalization of African religious traditions and fosters a more inclusive and holistic theological understanding.

Contextualizing Theological Education: Approaches to theological education in Nigeria must emphasize the importance of contextualizing theological education within the Nigerian and African context. This involves examining the social, political, economic, and cultural realities of Nigeria and Africa and integrating them into theological curriculum and pedagogy. It encourages students to explore how theology intersects with issues such as poverty, justice, gender, ethnicity, and environment. It values indigenous knowledge and perspectives, ensuring that theological education resonate with the lived experiences of Nigerian communities.

Africanization of Curriculum: Theological education in Nigeria should involve Africanizing the curriculum by incorporating African theologians, scholars, and literature. This includes studying African theological writings, African liberation theologies, and engaging with African philosophical traditions. It also entails critically examining the dominance of Western theological texts and perspectives and diversifying the curriculum to reflect the African context.

Indigenous Language and Oral Tradition: Language plays a vital role in decolonizing theological education. Emphasizing the use of local languages and vernacular theology will enable students to engage with theological concepts and ideas in their mother tongues. It will help to preserve and validate indigenous languages and encourages critical reflection within the African linguistic cultural contexts. It will also recognize the importance of language in shaping worldviews and facilitating cultural transmission and encourage the inclusion of indigenous languages in theological discourse, worship, and theological writing. Oral tradition, storytelling, and orature also play a significant role in transmitting theological knowledge.

Community Engagement and Service-Learning: Theological education in Nigeria should involve a shift towards community engagement and service-learning. This approach will encourage students to actively engage with local communities, learn from their experiences, and apply theological knowledge to address community needs. It will emphasize the integration of theory and praxis, enabling students to develop a contextualized theology that responds to the realities of the Nigerian society. This approach fosters a sense of responsibility, activism, and a commitment to social transformation among students.

Decentralization and Collaborative Learning: Approaches to theological education in Nigeria must challenge the hierarchical and centralized structures of theological education. They must promote decentralized and collaborative learning models that foster dialogue, participation, and mutual learning. This can involve partnerships between theological institutions, community organizations, and local churches, where knowledge is co-created and shared in diverse settings.

Critical Pedagogy and Epistemological Pluralism: Approaches to theological education in Nigeria should encourage critical pedagogy that challenges power imbalances and fosters a dialogue between different knowledge systems. This includes recognizing and valuing multiple ways of knowing, incorporating diverse epistemologies, and engaging in critical analysis of theological concepts and practices. It will enable students to critically reflect on theological ideas and their social implications. This will create spaces for dialogue, debate, and respectful engagement with diverse perspectives,

both within the classroom and within the broader community. Critical reflection and analysis will enable students to develop a deeper understanding of the complexities of theological issues (Haleta 2016:16). This will broaden the epistemological foundations beyond Eurocentric perspectives. It will help students to embrace diverse ways of knowing including traditions, communal wisdom and non-text-based forms of knowledge transmission. This will foster a more inclusive and comprehensive understanding of theology and encourages students to engage in critical reflection, ethical discernment, and social activism. By implication, theological education will become a catalyst for social transformation, addressing issues of inequality, injustice, and oppression in Nigerian society.

*Collaborative and Participatory Learning***:** Theological education in Nigeria should emphasize collaborative and participatory learning methods. This method encourages student engagement, shared decision-making, and active involvement in the learning process. This approach values the knowledge and experiences that students bring to the classroom, fostering a more inclusive and empowering educational environment.

These decolonizing approaches to theological education in Nigeria will challenge the Eurocentric biases, colonial structures, and epistemic injustices that have shaped theological perspectives to flourish, fostering a more inclusive, relevant and empowering theological education that reflects the African context and contributes to societal transformation. This approach requires educators and institutions to continuously evaluate and adapt their practices, curriculum, and institutional structures to challenge and dismantle colonial biases. It involves a commitment to self-reflection, openness to feedback, and willingness to evolve in response to emerging knowledge and societal needs.

CONCLUSION AND IMPLICATION OF DECOLONIZATION

This paper has examined the colonial legacy in theological education, explored epistemic approaches, conducted a philosophical analysis of decolonization and presented the best practices. It is evident that the dominant epistemic approaches in Nigerian theological education, rooted in Eurocentrism and theological conservatism, have marginalized indigenous knowledge systems, disconnected from local contexts, and hindered critical engagement with social challenges. This perspective has hindered the development of a truly inclusive and contextually relevant theological education system. Therefore, decolonizing epistemic approaches in theological education is crucial to challenge these legacies, and promote intellectual autonomy, and foster a theological education that is rooted in the cultural, intellectual, and spiritual heritage of Nigeria.

Decolonizing epistemic approaches in theological education requires embracing alternative frameworks, such as indigenous epistemologies, contextual theologies and interdisciplinary engagement. The philosophical analysis highlighted the importance of epistemic justice, critical consciousness, and dialogical engagement in the decolonization process. Thus, African philosophy emerged as a valuable resource, providing conceptual frameworks rooted in African cultural epistemic contexts. These initiatives showcase best practices that can inform future efforts towards decolonization. The implications of decolonizing epistemic approaches in Nigerian theological education are profound, including empowerment, relevance, and reshaping of theological discourse.

By embracing these implications and considering future directions such as continued research, institutional support, technology integration, interfaith dialogue, and impact assessment, Nigerian theological education can make significant strides towards decolonization.

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