

## Master of Arts (MA) Diaconic Management

# Studying Globally, Managing Contextually, Acting Responsibly

Institute for Diaconic Science and Diaconic Management (IDM) | United Evangelical Mission (UEM)  
Protestant University Wuppertal/Bethel, Germany

NEW EXPANDED EDITION

Course I: 2011-2013

Course II: 2013-2015



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## Editors' Note

The first documentation of the international MA programme in Diaconic Management appeared in October 2013. It proved to be a comprehensive source of information about the programme, its philosophy, and its context.

The documentation presented the results of the international symposium in May 2013 at the end of the first course, the context of the universities and churches involved, the mandate for the programme, the curriculum, and background information including profiles of the students, master's theses topics, and donating agencies.

Since then, several developments of relevance can be noted that make a new, revised edition advisable: The second course has come to its end, several course I and course II graduates have earned doctorates, an alumni association has been founded, the international programme has developed a higher profile at the IDM and UEM, a third course is about to start, a fact-finding mission has envisaged a second Asian university to be integrated into course IV, and a position for a senior guest lecturer from Africa or Asia for three to six years has been created starting with course III.

We are happy to present a new, revised edition for the comprehensive presentation of this interdisciplinary, intercultural, flourishing programme relating theory and church practice.

9 October 2015



*Prof. Dr Martin Büscher,  
Institute for Diaconic Science  
and Diaconic Management (IDM)  
Protestant University Wuppertal/  
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*Angelika Veddeler,  
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# Editors' Note

We used to call the course an “academic caravan”: The international MA Diaconic Management started in April 2011, and its five modules took place at the Institute for Diaconic Science and Diaconic Management of the Protestant University Wuppertal/Bethel, Germany, Stellenbosch University South Africa, Silliman University Dumaguete-City/Philippines and Sebastian Kolowa Memorial University, Magamba/Tanzania. But not only the locations of the studies provided international perspectives, also the group itself was characterised by diversity: The 12 participants of the first course - eight men and four women - came from Congo/DRC, Tanzania, Ghana, Hongkong, Sri Lanka, Indonesia and the Philippines. All of them were coworkers of their churches, but had different professional backgrounds.

All this diversity served a purpose: The programme was developed to train internationally and inter-culturally competent experts who could conceptualise and manage diaconic work in relation to its specific context in their churches but at the same time with international cooperation. The ownership of the programme, too, was characterized by diversity: The MA course was prepared in a new kind of cooperation between the Institute of Diaconic Science and Diaconic Management (IDM) and the United Evangelical Mission (UEM). Upon demand of church leaders from Africa and Asia our two organisations had jointly adapted an existing MA - curriculum to international needs and designed and organised its modules at the four universities.

Setting the course on its way was a challenging and exiting process, and being personally part of the first “academic caravan” was an inspiring experience for all of us – students, lecturers, organisers. Planning lectures in four academic contexts, teaching with colleagues from different countries and accompanying the students’ group for two years widened our horizons and provided lots of inspiration.

Throughout the two years we felt that things developed well. The course indeed applied international and inter-disciplinary perspectives to the study of diaconia. But we needed a reality - check for our feeling. Therefore, when the first group of students was graduated on April 17th, 2013 in Bethel/Germany, we organised an international symposium and invited experts from different academic disciplines from different continents. Tome was too early for a formal evaluation, but we asked for comments. With the document in hand we now present the assessments, comments and impressions of the symposium. You find here included a description of the MA programme, interviews with students and church leaders (Church President Dr Kakule Molo, Ephorus Rev. Petrus Sugito), experiences and insights of graduates (Deaconess Tioria Sihombing, Rev.

Willbroad Mastai, Church Treasurer Peter Imponge). Assessments were given by cooperating universities (Prof. Karel August PhD, Stellenbosch University, South Africa, Prof. Victor Aguilan PhD, Silliman University, Dumaguete-City, Philippines, Dr Andrew Mollel, Sebastian Kolowa Memorial University, Magamba, Tanzania), international church-organisations (Dr Dong Sung Kim, World Council of Churches, Geneva, and Dr Bright Mawudor, All Africa Conference of Churches, Nairobi). Prof. Dr Claudia von Braunmühl, Free University Berlin, Germany, as an external expert offered evaluating comments on the content and organisation of the course, and Prof. Dr Dr hc Ekkehard Nussl von Rein provided observations as an expert in adult-education.

While we are publishing this document, all graduates have returned to their home countries and are working in diaconic programmes of their churches. A second group has started the MA-course and is presently preparing for the third module in Dumaguete/Philippines. It is our intention to further establish the course and make it sustainable. After the pilot phase completed, we wish to thank the colleagues with whom we worked together during these years: Rev. Katharina Kleine-Vennekate, research assistant at the IDM, who was part of the leading team of the course, Deacon Jörg Oelmann, head of UEM’s international diaconia programme, who took over the leadership of the course from the side of UEM this year, Elke Rabbe, administrative assistant at the IDM, Gunda Steffen-Gaus, administrative assistant at the UEM Centre for Mission and Diaconia in Bethel and organiser all-around, and all other colleagues in IDM and UEM who contributed tremendously and with so many details to the programme.

We also thank our two organisations for the trust and the space provided which allowed us put into practice the idea of an international, inter disciplinary MA course. We thank all colleagues at the four universities with whom to cooperate was and is a real privilege. And we finally thank the students, pioneers of the first course, now Masters of Diaconic Management.

Working with them was – and is – a deeply inspiring and relating experience.

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United Evangelical Mission, Executive Secretary, Department  
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27 October 2013



# 1. The MA Diaconic Management

## The MA Diaconic Management – Interdisciplinary and Contextual

Angelika Veddeler, United Evangelical Mission, Germany

Martin Büscher, Institute for Diaconic Science and Diaconic Management University Wuppertal/Bethel, Germany

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Learning to cope with complex situations by studying in a complex programme - this is the aim of the international Master Course Diaconic Management. The first course started in April 2011 at the Institute of Diaconic Science and Diaconic Management (IDM) of the Protestant University Wuppertal/Bethel, Germany. It has been developed and is organised jointly by the IDM and the United Evangelical Mission (UEM), a communion of 35 churches in Africa, Asia and Germany and the von Bodelschwingh Foundations Bethel.

The two years' course aims at imparting leadership and management competences for church and diaconia. It is held in English and focuses especially on the situation of churches outside Europe. Their leaders repeatedly expressed the need for academically qualified leaders of their diaconic work. They needed professionals who were competent to develop and transform diaconic work from

a predominantly caritative to a comprehensive, public-oriented approach. Their aim was to make their diaconic programmes respond more adequately to political and societal developments and to enable coworkers to analyse the deeper causes of phenomena like marginalisation and exclusion. Church leaders wanted coworkers who are able to communicate publicly in all spheres of society – vice versa governments, non governmental organisations, the media and the business world. Moreover, they wanted experts with high managerial and organisational competence.

Responding to this need, IDM and UEM jointly adapted the existing German MA programme to international contexts. The course takes on a multi-disciplinary approach: It integrates theological, economic, ethical and management-oriented perspectives.



*Students and leaders of the first MA Diaconic Management at the University of Stellenbosch, South Africa*



Themes of the curriculum are:

- Intercultural Theology and Theology of Diaconia
- The History of Diaconia in Different Contexts
- The St. Gallen Management Model
- Principles of Economics and History of Economic Thought
- Management Theory with a special Emphasis on Normative Management
- Public Leadership in African/Asian Contexts
- Normative, Strategic, Operative Management
- Organisational Culture
- Leadership and Theology, Public Theology
- Ethical Questions of Globalisation
- The Ecclesiological Challenge of Poverty
- Inclusion of People with Disabilities

In order to make the course truly international, the curriculum is organised in five consecutive modules which take place at the IDM in Germany, Stellenbosch University/South Africa, Silliman University Dumaguete-City/Philippines and the Sebastian Kolowa University College/Tanzania. For the intended inter-disciplinary approach, there is cooperation between the Divinity Schools and the Schools of Economics or of Public Governance in each place. Lecturers from each university teach in the course. A team composed by IDM and UEM leads and accompanies the

group in all places. Lectures and seminars are completed by group discussions and coaching sessions.

The course furthermore combines practice and theory by included guided field research in each module. The student group itself is diverse: During their studies, students live and study together in an inter-cultural „Learning Community“.

The graduation of the first group took place on 17th April 2013. All students have returned into their home countries and are working in diaconic programmes of their churches. They all have great interest to remain in contact and exchange. An “International Network Diaconic Management” is presently being built up, and a first meeting planned for 2015.

The second MA course started in June 2013.

*Angelika Veddelar,  
United Evangelical Mission,  
Executive Secretary Department Germany*

*Prof. Dr Martin Büscher,  
Programme Director, Institute for Diaconic Science  
and Diaconic Management,  
Protestant University Wuppertal/Bethel, Germany*



*Students and leaders of the first MA Diaconic Management at Sebastian Kolowa Memorial University (SEKOMU), Tanzania, May 2012, together with Dr. Anneth Munga, Vice-Chancellor of SEKOMU, and His Excellency Dr. Benjamin Mkapa, former President of the United Republic of Tanzania*

# The MA Diaconic Management – Churches-University Cooperation

Matthias Benad, Fidon Mwombeki

The MA Diaconic Management is unique in its interdisciplinary, intercultural and contextual profile. The interdisciplinary dimension stands for an innovative modern form of teaching and research. The intercultural dimension is visible on two levels: It is implemented by a cooperation of universities located in three continents: Africa, Asia and Europe. But there is a second component: The link between the academic program and the intercultural constitution of UEM. This special link introduces into the academic program three elements that can hardly be underestimated for enriching churches – university cooperation.

The institutional rootedness of the UEM in Africa, Asia and Europe relates the academic education with the existing needs – with the necessity for churches' empowerment in value-orientated leadership, management and economics. The UEM general assembly has identified this need and given an institutional mandate to pursue its realization. This is the starting point, and the academic education is rooted in this context. It is rooted in the initial period when shaping the curriculum. It is rooted by a continuous evaluation and implementation process after the master's degree is achieved by the students. They return to their workplace. The adequacy and relevance of the studies can be reconsidered, organization development processes can be combined, alumni networks in the workplace can be structured in the UEM. Those can include continuous cooperation between the alumni, further professional education and even PhD-projects related to the demands of the churches. Students are selected for institutional demands. Students can participate in this education not only as a solitary individual, but as a person with a sense of responsibility and challenge by their senders.

The international rootedness of the UEM offers a multinational profile of students. This as such is a treasure of studying. Students from the Philippines, Indonesia, Sri Lanka, Tanzania, Rwanda, Congo DRC, Cameroon, Namibia, South Africa or Ghana provide backgrounds of intercultural learning. This means interpersonal enrichment of studying in a group and travelling through the continents as a proper form of intercultural learning. Even without any academic training this setting of studies provides human encounters of excellence.

The churches – university cooperation contains a precious element of complementary competence that can easily be forgotten. It is related to the way of how institutions are used to work. In short: The academic institution dominantly work on the level of reflection. The churches dominantly work on the levels of action and administration. In this program the competencies are complementarily enriching.



The strengths are combined and find their expression in added value of good organization, sound academic programs and continuous institutional innovation.

We are very satisfied about this fruitful form of churches – university cooperation. We believe it can be an encouragement for invitingly realizing new forms of institutional cooperation. There are many horizons in church leadership and in contextual academic teaching and research where this form can gain even more profile in the years to come.

*Dr Fidon Mwombeki,  
General Secretary, United Evangelical Mission (UEM)*

*Prof. Dr Matthias Benad  
Director, Institute for Diaconic Management (IDM)*



# The MA Diaconic Management – Management in Theory and Practice – Field research in the International MA Program

Katharina Kleine Vennekate, Jörg Oelmann

The concept of the international MA Diaconic Management is orientated on relating theory and practice. The aim is to observe and reflect diaconic management practices. The students dispose of professional experience in the area of diaconia and churches in their home countries. This is manifold: culturally influenced, in different societies, in different professional working fields (hospitals, schools, support of people with a handicap, foundations, programs of congregations, church administration, etc.). The field research program facilitates the contact to partner churches, including UEM-churches, and their diaconic programs, the integration of their experiences into the academic program in the specific perspective of management and leadership. These phases have four purposes: Firstly, they give orientation and serve as an introduction into the actual situation of the country and context the students are in (experience). Secondly, they aim at building the students' competence to interpret and analyse reality and link it with theoretical frames and models of diaconia (analysis). Thirdly, they support the joint intercultural reflection of socio-cultural conditions and forms of diaconic work within the intercultural composed group of students (Compare). And fourthly, they give the students the opportunity to reflect and relate their own professional experience as leaders in the churches' diaconia with what they see in the programs and projects visited (Transfer).

By commonly observing diaconic institutions realistic insights into the challenges of diaconia develop that can be reflected and considered for the conceptual academic teaching. This is innovative for the academic "ivory tower". Leadership and management can especially be observed and analyzed in four different societal, economic, social and cultural settings as in Germany, South Africa, The Philippines and Tanzania. These comparisons make the dependency of management issues on context evident. The St. Gallen Management Model (SGMM) which is the "mantra" of the program can be applied contextually. It is structured to consider the environmental spheres (society, economy, technology, nature), all stakeholders, issues of norms and values and especially the normative element of management. Applying the model realizes the systematic, repeated and comparable way to observe management examples around the world.

The field research program is related to each study section, in the first phase the studies end with the field research program, then it begins with the field research program to gradually get a sensitive for the new country, the church partners and the context in South Africa, The Philippines or Tanzania. If comparable institutions (hospitals, HIV-programs, schools, relief work, etc.) can be visited it is insightful to observe what they have in common and what is different concerning management structures.



Some accents have been organized for the sections

- *Germany (Section I):* Applying the St. Gallen Management Model to the German Welfare System and Diaconic Organizations
- *South Africa (Section II):* Applying the St. Gallen Management Model to Programs of Diaconia, Welfare and Advocacy
- *The Philippines (Section III):* Leadership Structures - How Does a Leader lead?
- *Tanzania (Section IV):* The Origin and Development of Diaconic Organisations

The experiences of the field research phases were intense. Observing programmes and institutions in different socio political and -cultural settings – from a hightech specialised hospital in a mega-city to a soup-kitchen in a rural congregation – confronted the students with a broad variety of forms, structures, organizational cultures and ways of communication in diaconia. This was at times overwhelming and confusing. Different needs, different models of funding, of cooperation with governments, different organizational structures and professions were observed. Students felt and saw, smelt and heard the complexity of diaconic work.

In each visit, students discussed and noted their observations through the provided questionnaire. Later, in the lecture phase following the field research, all the observations of the field research visits were discussed, structured and analysed. This way, the students collected and worked on a variety of observations of diaconic work in different socio-political and -cultural settings. They learned how to transform diverse and often contradictory impressions from praxis into structured compared conditions and structures learned during the course of their studies enables students to understand diaconic work in its different forms as it has developed in response to and on the basis of different local settings and conditions.

There is a lot of potential to deepen and further develop these processes of structured intercultural learning in applied management and relating concept and practice.

*Dr Katharina Kleine Vennekate, Senior Academic Assistant, IDM  
Deacon Jörg Oelmann, Head, International Diaconia Programme, UEM*

## 2. Mandate: Needs and Expectations

### There is a World Outside the Churches: How to Learn Humanitarian Management

An interview with Angelika Veddeler and Prof. Dr Martin Büscher

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*The concept of this course is brand new: interdisciplinary, international, contextual. The international approach of the programme posed a particular challenge. What have your experiences been so far?*

#### **Angelika Veddeler**

In the initial phase, as we tried to structure this programme, we became more and more international in our thinking. First, it was clear that the student groups would be international. We then thought of cooperating with international partner universities, and we visited a few of them, in South Africa and the Philippines. . Next, we found that we had to make the whole curriculum international. Not one context was to determine its content. Rather, the students should learn from the beginning on that diaconia is embedded in certain contexts and can only be understood and structured if these contexts are well observed and taken into consideration. This was really the starting point and the basis of the idea to make the whole course international, its organisation, its students group, its lecturers and its structure. The students get to know diaconia in different international settings and become acquainted with different academic styles and ways of thinking. Our experience in the first course was: It was absolutely broad and enriching, but also sometimes difficult to deal with because of the internationality on all levels.

#### **Martin Büscher**

You start out feeling confusion and alienation: you don't know where you are or where your head and your heart is. You meet so many different people. As an economist, you learn about theology; as a theologian, church staffer, and social worker, you learn about economics; and that's why, in the beginning, confusion had to be part of it, which deeply and substantially confused our students. We have a quote our students say in the introductory round that has become notorious: I hate economics. Because by the end of the programme, they will profess to being economists themselves. They'll say: I am competent using economic language and I know to integrate, and what was an enemy before has become a friend if I can use it adequately. And that integration that you have been talking about is the positive learning



effect that we hoped for in the end, but it's not there from the beginning. Which is why we said that with all the different stages and different cultures we encounter during the programme, there has to be an attentive, and competent commitment by the lecturers at all times. It's why we decided that there had to be at least one UEM person there, and at least one from our institute. So that is the pedagogic challenge in the pluralism of competencies we offer.

*How did this "confusion" look like in practice?*

#### **Angelika Veddeler**

I have an example which was just mentioned at the alumni meeting. During the first section of the course, we visited diaconia programs here in Wuppertal. Here, they employ Muslim staff as "cultural translators and mediators". This was completely confusing for some of our students, who opposed the employment of Muslims by a church. They really thought that it was not responsible for a church to do. The group was really split: some were for, some were against, and this depended strongly on their own church background and how they had dealt with Christian-Muslim cooperation in their professions before. It was one of the experiences that showed the students how deeply they can differ in crucial questions.. They carried this experience through the whole course, even mentioning it now, four years later, at the alumni meeting: how it made them think and rethink and rethink to this day. This is one of the examples that shows how the international exposure makes the students see something completely different from their own thinking and then enables them to discuss it and reflect on it with each other I found this an encouraging example, because in the situation it seemed impossible that the students would reach understanding, but now they even mentioned in the alumni meeting how enlightening the struggle was for them.

*A change of attitudes as well as perspectives?*

#### **Angelika Veddeler:**

Yes, of attitudes as well. These are people who come with a profession. So they already have their attitudes; it's not



easy for them to go beyond that, to go back and reflect on their own attitude.

*Combining theology with economics is exciting but also creates tension. What kind of disputes followed, and what did the students learn?*

**Martin Büscher:**

For the majority of the students, the economic instruction was most alienating in the beginning. We have a special friend. His name is the St. Gallen management model, and when the students started to learn about this, it was very new to them. They argued that new thinking was not necessary in reading a balance sheet or making a master plan, but this model offers more structural thinking than theology does. Human beings not only live as individuals, but also exist in political, economic, organisational and social structures, and this view greatly influences their thinking.

The other moment, of course, is the understanding of theology. Those from the Methodist Church in Sri Lanka see the South African church as very different. Both have experiences of war, but they come from very different societies and have very different influences as churches. They (especially theologians) were able to learn that theology is not universal, it's not the same everywhere. That, I think, had an effect late in the second phase, when students could integrate at different levels and see that management isn't just directing and counting, it's a value-based thing. Our students were able to learn something I would call value-oriented management, or, in more secular terms, humanitarian management. That good refugee work requires not only compassion of the heart, but also a structure in how it is executed. Our bishop says, "I know what stakeholders are, and how to deal with different stakeholders: that, I learned in the programme." So the most intensive insight is seeing management and public advocacy in economic issues, but in an embedded form of management. Not just functional management, but management that considers values.

*What kinds of practical experiences did the students get?*

**Angelika Veddeler**

We organise field exposures to diaconic work and field research at each university around the world. What students see and experience in Germany is very different from the way they work in their home churches, the way diaconic work is funded by the government and done in highly elaborated structures. In the Philippines students saw the fight against poverty on many different levels, they see projects to support young women who are living as sex workers. In South Africa, students experience a post-apartheid situation. They visited congregations affected by gang violence. In Tanzania, they witnessed the churches' role to create awareness about the rights of people with disabilities. All of these are very different approaches. The important thing was not only to see them, but to look at them through a

certain lens. Students use a questionnaire based on the St. Gallen Management Model, so that they reflect on what they see and recognize its dimensions and relevance, instead of just observing it and being impressed, liking or disliking it. This is a very important part of the learning process, which connects the theory and the practice.

*How did students react to being in international study teams at different universities worldwide, what were their experiences?*

**Martin Büscher**

When we call the programme contextual, what we mean is not only taking context into account, but also looking at the competencies you can use in that context. The philosophy is not only that you challenge and demand, and then later can use it. We want our students to know about care and discover public advocacy. We want to educate them in the direction of taking a public responsibility. That's why in South Africa, we had public lectures about theology, for example. And what it means for our students is that the university is an institution that enables systematic thinking about experiences on the one hand, and on the other hand that it is not the ivory tower, but must have a social impact as well.

The picture we like to use is the African pot. The African pot needs three stones not to fall. We have three stones: one is university teaching, the second is research, and the third is social impact, which was developed by Stellenbosch University in South Africa. It means our students come in with an attitude of wanting to make a difference and see the consequences. If I look at the 24 who have graduated so far, this has not been realised for everyone, but we have a significant number of cases where things like this appear. The most prominent is the one who used his management competencies in a refugee work after a volcano eruption. His team organised well, and they were appreciated in Indonesia for their public responsibility and sustainable management. The other graduates are working in areas where they can use their experiences. What we discovered is that it is good to have somebody with a similar mind. We have our third Sri Lankan student coming in, after the two who have already graduated. This one will know where to find a friend. Other people don't know what they want: they don't understand the differentiated forms of management because the others have not studied the programme. That's why it is good to have partners, and that's one of the secrets why we think it is so valuable to have an alumni organisation: they can work together over the long term and encourage each other in their competencies.

**Angelika Veddeler**

In the case of the Sri Lankan member church, the church leader deliberately asked us to take one or even two Sri Lankan students into each course, because he wanted to use their new knowledge. He was aware that these people would come out with a new understanding and new competencies. So he organised it deliberately like this: he sent one student into

each course, and now they support each other and have an impact on their church, more than just individuals could. We have another example where a church leader, the general secretary of one of our students' churches, personally participated in two or three sections of the programme. Now the former student and the general secretary work closely together in shaping the diaconic work of the diocese. When the church leadership knows the competencies of the students the students will be better and more appropriately used after their return. This encourages us to involve church leaders more, possibly in the alumni programme, and to bring them together from time to time with the graduates. This way, the church leadership will really know how to find competencies they can use.

*In a nutshell, what insights did students gain?*

#### **Martin Büscher**

The one our students should be most aware of is that there is a world outside the churches. It is a world with which they have learned to communicate. They have learned to see that good intentions require good execution, which means humanitarian management. Those are the three in practical terms.

#### **Angelika Veddeler**

I remember one person in Namibia who for some years was the head of a large Aids programme. He told us that the church was well linked with the government structures for combating AIDS in Namibia. But then he said, "When I go there as a leader of the churches' AIDS work, I sit together with all these government representatives and I dare not speak. They do invite us, but we do not automatically have a voice." There is a world outside the churches, and it is necessary to be able to communicate in that world. Another example: Often our students are asked why management is necessary for diaconia. Many people just see diaconia as stretching out a helping hand to the needy. But diaconia is much more than individual action. Therefore, so, we call the course diaconic management because we wanted that provocation in the name. The understanding is so widespread that diaconia is just individual help for poor people. We want to convey the knowledge that diaconia and management are not contradicting each other, but need each other.

*Of course, at the bottom of it there's the question of the economisation of diaconic work – is this the direction things are going?*

#### **Martin Büscher**

Certainly it is an approach to economic and management issues, but of course the question is what we understand by management and economics. Is it the terror of economics, the theory of economics, or a competency to use economics and management in a Christian and humanitarian way? We don't simply say "economics is for the egoists and the money-makers", but we do say that there is a dialectic and a certain misunderstanding or a certain intellectual one-sided-

ness in both management sciences and theology. Now if you learn to use it in a good way, then economics is not bad. If you want to fight the economic element in globalisation in its dominant form, you have to be able to speak to the World Bank people and the IMF people and the WTO people in a language that they can understand. You have to be able to dismantle the arguments, the sometimes really stupid or anachronistic economic arguments that they have, and if you only have the black-and-white theological scheme, you don't have any effect. So yes, there is an economisation going on, but it is a considered and reflective economisation.

#### **Angelika Veddeler**

All churches do management, but often they do not call it management for example, when diaconia is done in a purely individualistic way, this is one way to manage diaconia. But often people just call it diaconia. It is very important to look at the structures behind the practical work and see whether what is meant is really implemented; in the work itself, but also in the organisational structure, in the way co-workers are trained or in the way communication is shaped. It is important to have an analytical view of what is happening.

*What further developments are becoming apparent?*

#### **Martin Büscher**

It's about two points. The first is that we teach substantially more than we teach by our standards of 60 credit points. That's why we want to extend the programme 120 credit points. We discovered that we need more time for reflection and understanding. All the academic lectures sometimes come like a shotgun, staccato, too strong. This is the main pedagogic change we're implementing. We have also started to organise some more impetus for cultural understanding and the relationship between theory and practice. We have two sections which concentrate more on that. The structural element of how we organise the programme is changing as well: for the fourth course in 2017, we want to have a second Asian partner university that is likely to be the STT theological seminary in Jakarta, Indonesia.

#### **Angelika Veddeler**

In this programme the UEM has gone a step ahead to make her international structure fruitful for academic studies. They have studied as part of an international student group determines the students' learning, and the way they perceive praxis in their own countries. We saw in the recent alumni meeting that the graduates are internationally and interculturally competent. This is an impact that the UEM can have. To make the internationality of the communion fruitful for the work of the churches.

Thank you for the interview!

*The interview with Angelika Veddeler und Prof. Dr Martin Büscher was conducted by Petra Vennebusch, freelance journalist, Dortmund (Germany).*

## Janine van Wyk, Graduate of the Master's Course 2013-2015: "This Course Changed me and Changed my Thinking"

Petra Vennebusch

As a trained economist and theologian, Janine Van Wyk had the best qualifications when she began the master's course in 2013. She had previously worked for two years in the partnership office of the ELCRN in Namibia as a personal assistant to the bishop and as the head of division for youth ministry within the church.

She had already had to combine her theological and economical background through these positions. There were obstacles in the practical work, however, because the church leaders were not business-minded. The fact that the church was facing financial difficulties at the time made it all the more frustrating for her, says Van Wyk. As she puts it, this meant that her principal motivation for starting the master's course was: "How can I help our church to improve its thinking at a business level but not forget that we are a church? When I saw what the course is about, that it was the integration of these two different fields, I was thinking: 'This is me!'" The bishop and his deputy supported and expedited her application, and the church council ultimately gave the green light.

What this Namibian economist and theologian expected from the course was to learn more about the nature of diaconic service, to experience how theological and economic issues can be combined in practice and learn from one another, and to become sensitive to the different cultural backgrounds of her fellow students. After all, as she emphasises, Namibia also has different ethnic groups within the country, and there are various ethnicities within the church, each with their own patterns of behaviour.

"Within that master's course, you were confronted from the very beginning with the fact that you are in an intercultural setting. So you have to be aware of the existing differences between you and the next person, the student within the group. You need to be sensitive in what you are saying or doing. You get to know one another within this setting." The international setting was helpful in this process, in which the students attended different universities in different countries. Van Wyk cited the issue of poverty and how to deal with it as an example, such as in the Philippines or South Africa. She was exposed to different theological views as well, for example the theology of struggle in the Philippines.

Van Wyk: "I see myself as a transformational leader, so transformation is important to me. This course changed me and changed my thinking. I created an awareness of being sensitive to other cultures, for instance, and I can put this to

use within my organisation: I can put it into practice in my own context." Her own context: Van Wyk grappled

with the subject of child poverty in Namibia in her master's thesis, "Child Poverty in Namibia: Contexts, Structures, Strategies for ELCRN in Expanding Financial Support". "I learned how to develop strategies. I'm always looking at the issues within my country and within the church in terms of poverty."

New doors opened to Van Wyk as soon as she finished the course. Her church offered her three options: heading up social development, taking a leading position in the diaconic ministry of the church, or working as a lecturer.

But she found the opportunity to do a doctorate irresistible, which the UEM has now offered her. This way she can delve further into her chosen subject of combating poverty and earn a higher degree. One thing has already become clear to Van Wyk: "I want to influence decision-making in my country, whether at the church level or the national level. If I return to my church, I don't know which field they will want me to work in, but I will be an expert in diaconia regardless. I can lead, and I would be able to work on strategies in terms of dealing with poverty and social issues."

Namibia and the ELCRN, her church, will have a little while to wait for van Wyk. But her know-how has already sent her on a journey, in the form of her master's thesis. In three years, she is very likely to have earned her doctorate. At that point, the doors will open even wider for this highly educated 41-year-old.

*Petra Vennebusch, freelance journalist*



## Sujithar Sivanayagam, Graduate of the Master's Course 2013-2015: "Now I am quite sure about my goal and vision for my people in my country"



Esteemed rector, Protestant University Wuppertal, guests of honor, professors, mentors, colleagues, my dear friends and families in Germany: it is my utmost privilege to share with you my experiences of this great journey.

When I received the schedule for the first module in Bethel, I was little confused about some of the gigantic titles and themes. I wondered if I had applied for the wrong course. Immediately I rang my friend Arul, who is already a Master of Diaconic Management. He said "No, no, it's simple." Now I can understand the real meaning of simplicity.

MADM is unique. For me it resembles the stirred "Bethesda" pool in St John's Gospel, Chapter 5. People had to get into the water that had been stirred in order to get cured and have a new beginning in life.

I would say that MADM is an ongoing journey rather than a course. It is a journey of learning our own capacities, as well as the capacities of others. It is a journey of understanding the colours and beauties of the different cultures and customs, and accommodating and adjusting ourselves accordingly with sensitivity. It is a journey of learning together always. Every aspect of this journey offers a new lesson in life. And this ongoing journey will mould you to be smart in your knowledge, experience, management, leadership, punctuality, etc.

In the first module in Bethel, we stayed together in the CMD. The first day, it was very difficult for us to adjust ourselves to a cooking routine. Our friend Rein took the initiative and said that he would cook for us. We were anxiously waiting. He started cooking. After some time had passed, he said the food was done and we could have our meal. We sat together at the table. I was so surprised because there was only some rice and some noodles. "Where is the curry?" I asked him, as we are fond of many curries in Sri Lanka. He replied simply that the gravy of the noodles was the curry. And then we started eating.

When I started in ministry, the understanding of diaconia was a very narrow idea. Thirty years of conflict and tsunamis in Sri Lanka have affected the people in various ways. The worst victims of these calamities are the young widows, orphans, and people with disabilities. Whenever anyone asked me the meaning of diaconia before I began this great journey, my quick response was "relief engagement". But this journey has taught me that diaconia is more than relief engagement and has a managerial process as well. Part and parcel of this journey are the challenges of including people

with other abilities, maintaining professionalism in ethical leadership, displaying accountability and responsibility, using strategical approaches in the economic world, and achieving a wider response to globalisation, and I have been able to learn those things.

I am a human rights activist, and I always thank God for this wonderful and unique intervention, because now I am quite sure about my goal and vision for my people in my country.

As I take on the responsibilities of my new office as secretary of the North and East District Synod of the Methodist Church, Sri Lanka in June 2015, I am very much aware that I have to work hard to move my Church in the right direction. I would like to take this wonderful opportunity to thank all my professors, lecturers, mentors, colleagues, and especially Mr and Mrs Ulrich Teufert, my German host parents, and the partnership committee members of the Dortmund Church for their great support and knowledge in making this journey a success.

*Sujithar Sivanayagam, BTheol, BDiv,  
MA Diaconic Management, Sri Lanka*



# Developing the Church Ministry for the Future

An Interview with Augustinus Purba, General Chairperson of the GBKP Synod and former Head of Diaconia (Indonesia)



*What was your motivation for starting the master's course in 2011, and what were your expectations?*

In the beginning, I did not expect that the master's in diaconic management would be such a challenge. My motivation was only to increase my knowledge and insight as the head of diaconia in my church, and I expected the course to help me to develop our diaconia activities. We have been working on charitable and reformatory forms of diaconia, but we are still very lacking in forms of transformative diaconia.

*You just started a new leadership position; the eruption of Mt. Sinabung was a big challenge for you, was it not?*

That's true. In May 2015 I was elected as the general chairperson in our church. One of the biggest challenges, which we are still facing today, is the disaster of Mt. Sinabung; we have been trying to offer services to thousands of refugees since 2010. With my new position, I am not directly managing this challenge any longer; I had to hand it over to the new head of diaconia. Nevertheless, as general chairperson I am now trying to integrate these services together with the other departments in our church internally. I have also attempted to approach the government and other institutions through networking, with the goal of helping the victims of the disaster.

*What changed for you after completing the master's course?*

After attending the master's programme, I certainly found it very helpful when continuing my ministry. I had competencies and capacities that were different from before. My ways of thinking became more constructive and systematic for the diaconia tasks. I may have been more dominated by emotional considerations before, and now I have a more direct way of thinking about sustainability and the long term, through the process of strategic planning. We are trying to revamp the organisation of our church as a whole.

*Was there any kind of key moment for you during your study of diaconic management?*

For me, the toughest challenge was following this programme, because of my limitations in English language. But I struggled to cope, and the important moments that made my spirit were those of togetherness with friends, joint worship, having holy communion together, and studying together. The students in the programme were not only encouraged to follow the whole academic process, but also cooperated in many diaconic campaigns in our day-to-day lives, which de-

veloped our solidarity. Meeting with Bishop Desmond Tutu in Cape Town and visiting the former jail cell of Nelson Mandela in Robben Island inspired me to develop advocacy in my church.

*What was your main interest? Your main topic? Your main insight?*

I am interested in participatory leadership, based on the context of church ministry for the poor and the oppressed. The leadership challenges are self-sufficiency (the temptation to be self-sufficient), celebrity mentality (the temptation to be famous), and self-centred desire (the temptation of leading for one's own reasons). The leadership challenges in the church tend to make you face those temptations, while the community and the congregation need leaders who can work together to increase participation and release the community from the problems of poverty. Certainly the effects of these lessons for me are not easy to impart to the other leaders, but in my leadership as the general chairperson in my church, I applied this approach exactly.

*How did the intercultural, interdisciplinary, and international background of the master's course change your personal views or your actions within your church?*

The experiences of interacting with all of the stakeholders in an international programme of course made me more adept at understanding cultural, economic, political, and other differences. From a cultural standpoint, the challenge is the rampant changes, where in today's world we are facing the global process of cultural change. The church needs to be ready to face these challenges, and one way to do that is by managing diaconia in a way that is up-to-date and relevant. This demands that we change the traditional pattern of diaconia ministry, and that's not easy. For instance, when we try to advocate to defend the rights of refugees, or serve people with HIV/Aids, or minister to commercial sex workers, there are still opposing sides in our church. Seeing these challenges through an interdisciplinary lens helps us greatly to develop the church ministry for the future, because diaconia can't stand alone without the support and knowledge of others. That's why I have great expectations for the continuation of this programme, and I'm inviting more people to participate.

*The interview was conducted by Petra Vennebusch.*

# How Diaconic Managers Address Today's Challenges

Petra Vennebusch



Pieter Grove

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Rev. Pieter Grove heard about the master's degree in diaconic management by coincidence, more or less. This moderator of the Cape Synod of the Uniting Reformed Church in South Africa (URCSA) met Angelika Veddeler and Katharina Kleine-Vennekate of the UEM at Stellenbosch University, along with Prof. Martin Büscher of the Protestant University Wuppertal/Bethel. Veddeler, Kleine-Vennekate and Büscher generate ideas for the master's course and are also instructors in the programme; they had just arrived to supervise and teach the students in the second module of the first master's course.

As Grove recalls it, "When I saw the materials for the course, I said that this is actually what I want to study, because I'm doing my doctorate in economic ethics."

Without further hesitation, Grove joined the twelve students for some of the lessons and was thrilled with the experience: "The way that the UEM has structured the course, to take the students out of their own context and put them on different continents (even if only for a short period) to interact with students from other churches, other traditions, and other cultures, is extremely important. That's real leadership-building. It's the kind of thing that you need. The only way people can grow is if they have the opportunity to try out a different context, away from their comfort zone."

Grove's enthusiasm led him to act swiftly, and he selected four candidates from his church to apply for the second course. Two of them have finally made it: Brian Handel, the young pastor of a very poor congregation, and Louise Barenize Bruiners, who has done a lot of work with young people in social projects. The two of them completed the second course in May 2015. New tasks now await these two South Africans.

"I am interested to see what Brian and Louise will actually end up doing, how they will construct various programmes in different ways and value their understanding of what has happened already. Because they're coming into a structure, they will not necessarily create a complete new staff."

Handel, for example, is very interested in environmental issues. One hotly debated issue right now in South Africa is the use of fracking in the Karoo area, which is classified as very dangerous because it can do lasting harm to the groundwater. For this reason, many church representatives believe it is better to rely on renewable energies such as solar, wind, and hydropower. Grove sees great development

potential here for Handel, the young master's graduate.

Barenize Bruiners' focus is on work with young people: education and self-empowerment as an escape from poverty. According to Grove, this is a big issue in South Africa, especially in the context of apartheid, which undermined education for blacks. He also noted that teaching and encouraging young people in the church and giving them direction is an important task, one that master's graduate Barenize Bruiners could take on.

"The Uniting Reformed Church in South Africa strives to be relevant, to make an impact and play a role in our society. We don't always have the means, and we don't always have enough people, but we can definitely add a crucial part to deal with the challenges South Africa is currently facing", says Grove.

Poverty, very high inequality, gender issues, violence against women, sexuality, environmental changes, issues of secularisation – it is precisely to deal with these matters that a new generation of critical thinkers and leaders is needed within the Church who can develop strategies for solutions. The master's course in diaconic management offers the right tools for the job.

As Grove puts it, "This kind of international training and education is really absolutely necessary, and I am so glad that the churches in Germany invest in these things. When we look back, let's say, ten years from now, a generation of young leaders will have gone through this kind of training. They bring new perspectives, new energy, new commitment. They will enable the churches to address the challenges of the time. That's how it should be."

Petra Vennebusch, freelance journalist, Dortmund

# Diaconia is More than Charity

Petrus Sugito, Christian Church of North Java (GKJTU), Indonesia

In the past we understood diaconia mostly in terms of charity: If people had no food we would give them food, if they didn't have clothes we gave clothes. That was the practice of diaconia since the missionary times but now it is developing. Nowadays we see diaconia not only as charity but as a power of transformation: How to transform people? If we give a fish to poor people they can survive for one day but that's not enough. They should be able to sustain themselves. So we give them a net and train them how to catch the fish and how to sell the fish on the market – that's transformation of living conditions. To manage this new type of diaconia we need more management skills. According to my observation all churches in Indonesia need more of this knowhow, especially in the UEM member churches.

So it is quite clear that the old missionary approach is not sufficient any more. A “transformative diaconia” as we call it, needs new methods and skills to change the paradigm, the whole mind setting and living conditions of people. If we do charity we just give the food and that's it. But to transform the whole live of people it needs more. This new approach does not mean that we don't need charity any more, it's not going to replace it, but it adds to it: We need charity plus “transformative diaconia”.

It's true that it was a long process to understand that. One example is the climate change. When our churches in Indonesia were faced with it we felt the calling to do something – but what? How to help our people not only to understand what is climate change but also to deal with it? One of the reasons for all the bad effects of it is the effects of the bad habits towards nature: The pollution of land with chemicals and pesticides, the exploitation like cutting trees, using monoculture on vast lands. So in our diaconic work we promote organic farming for example. Or in terms of the energy crisis we have engaged someone with a master degree to start a project on biogas. The point is that all these issues are not just Indonesian problems, they have a world-wide context and are connected to the globalisation.

For us the United Nations are very important in terms of climate justice and human rights questions. Therefore we need people to lobby on the international level. Also in questions of religious freedom we have a big problem in Indonesia because of intolerance and fundamentalism. So we also need people to lobby for us in the World Council of Churches (WCC). In terms of globalisation the situation today is that if something happens in Indonesia it is not only our problem it is connected to many other developments outside of us. That's why the churches must become global players much

more. They have to improve their capacities. It is not enough to have good will. In the past may be it was enough but now it needs more. It also needs well educated people to achieve something.

It is old-fashioned to think that theology and economy do not fit together. In my church for example we include economy and business in the teaching of mission to equip our people to deal with everybody and all areas of life. That's the reality of life! Economy is not a sin! It's a necessity for human beings, it's part of God's creation.

From our church there was nobody in the first Master Course in Diaconic Management in Bielefeld but now we send a woman to the second course in 2014. We have very clear plans for her when she will finish in two years time. We will give her a lot of work to think strategically how to manage our diaconic work better, to analyse, to evaluate, to monitor and then to develop it. We also want her to do fundraising and to make the work sustainable. Therefore we need a good strategy and start things new. This lady has been involved already in a foundation which supports community development, she is one of the directors of this programme. After her studies she will also intensify this. I would say a lot of duties and expectations are waiting for her.

*Bettina von Clausewitz, freelance journalist, Essen*



*Rev. Petrus Sugito,  
General Secretary of the Christian Church of North Central  
Java (GKJTU), Indonesia*

# Theology and Economy go Hand in Hand

Kakule Molo, Baptist Church in Central Africa (CBCA), Congo (DRC)



I think that diaconia in the traditional style is not outdated, we still need it, but the world today is much more complex than it used to be in missionary times. With the complexity of so many questions you need more reflection and you need to anticipate certain things. You must think about how things you do today will be sustainable for tomorrow. We live in a globalised society. When you want to respond to a local need you have to have in mind that this local need may be caused by something which is far away from where you are. That's why we need more educated people who can plan for the local level and at the same time bare in mind the broader context, nationally and internationally.

There are several reasons why we began to understand that we need academic methods and skills to address all these needs to do our diaconic work better. Traditionally for example we always had hospitals and schools in Eastern Congo and the Kivu where I come from. We have always been confronted with the needs in the area like providing medical care, taking care of handicapped people and so on. But now we are also taking care of women who are victims of sexual violence with regard to the instability and conflicts we have been experiencing in the Eastern Congo since years.

We also work with many street children now who have come up because their parents were killed during the war or died on Aids. Or young people have been involved in armed groups and were demobilised and sent back to the society and the government is unable to develop programmes to integrate them. So the church feels that we can't continue to wait until the state has done something. Sometimes they seem to be irresponsible. So the churches say: "Let us do something." Of course they have only little means but at least they may challenge the government to see that also with little means something can be done and we ask: "Is there a possibility to cooperate or to receive at least some support?"

All these things need not only people to do the work but also people to manage the situation with a larger horizon and understanding of the global situation. Because all these youngsters who are demobilised, all these women who are raped, they are the victims of the war. The war can't be limited as a local problem. There are also international circles which are involved because they are interested in the natural resources and the mining in the Eastern Congo. They cause ongoing conflicts and trouble in the area in order to profit from the wealth and they leave us with the victims of all these troubles. That means when you want to do something you have to take all these things into account. How do all these factors affect the problems of the people?

Therefore you need well-trained people who have all this in mind when they plan projects and know how to make them sustainable.

They must be able to lobby and to network also on international level with organisations like the UN and with NGOs in Europe like the Evangelisches Werk für Diakonie und Entwicklung (EWDE) which receives funds from the German government. That means when the EWDE is working in a certain area the German government is also aware of the political implications and why that project is necessary.

Therefore it makes sense that the master studies of Diaconic Management combine theology and economy. I am sure that nobody would be able to understand all the areas of life and to master them. But some people who are in strategic leadership positions must be aware of all the implications of a problem and the needs of the people. They must not have all the answers and solutions. But they can look around and find some help and some solutions elsewhere.

So theology and economy should go hand in hand. A pastor must not be an economist but he should be aware of the economic aspects of his work as a pastor. He works in the complexity of society. He helps people spiritually but those people are working within society in different businesses or on the market or as a medical doctor. That's the same with the youth. You must understand their living conditions, their economic background and surroundings to help them.

We have sent a lady from our church into the first Master Course of Diaconic Management and we told her already in the beginning: "You must work on a new concept of diaconic work in our church." She has been very involved in that so that even her theses for the MA is targeting at some of the areas of our work and the problems of street children. So far we have developed a pilot project where handicapped people and street children will be involved together. She will lead that centre and at the same time she will work with deacons on congregational level to identify those among them who are capable to receive at least some kind of the training she herself has received so that they can do their work more professional.

*Bettina von Clausewitz, freelance journalist, Essen*





*Silliman University, Dumaguete City, the Philippines*

*University of Stellenbosch, South Africa*







*Sebastian Kolowa Memorial University (SEKOMU), Lushoto, Tanzania*

*Protestant University Wuppertal/Bethel – IOM, Bielefeld, Germany*





Master of Arts (MA)  
Diaconic Management

Protestant University Wuppertal/ Bethel  
Institute for Diaconic Science and Diaconic Management (IDM), Bethel  
United Evangelical Mission (UEM), Wuppertal, Germany

European Section I

**Protestant University Wuppertal/ Bethel – IDM, Bielefeld**

<b>Morning</b> (8.30- 12.00pm)	<b>Afternoon</b> (1.00-4.30pm)	<b>Afternoon</b> (4.30-6 pm) Reviews
	<b>Arrival of Participants</b>	
<b>Welcome – Introduction</b> Prof. Dr Martin Büscher, Angelika Veddeler, Deacon Jörg Oelmann: Course philosophy, overview, organisation	<b>Guided Tour in modern Bethel</b> Deaconess Regine Buschmann, Head of “Dankort”, Bethel, Moderator UEM	
<b>Course Philosophy and Principles</b> Angelika Veddeler, Prof. Dr Martin Büscher	<b>History of Modern Diaconia</b> Prof. Dr Matthias Benad, IDM/ Bethel	Informal Gathering 6 PM
<b>Basics of Business Administration</b> Prof. Dr Martin Büscher, IDM	<b>Basics of Business Administration</b> Prof. Dr Martin Büscher	
<b>Basics of Intercultural Theology</b> Prof. Dr Henning Wrogemann, Wuppertal	<b>Basics of Intercultural Theology</b> Prof. Dr Henning Wrogemann, Wuppertal	
<b>Integrative Course: Biblical Roots Diaconia</b> Prof. Dr Andreas Lindemann, Bethel	<b>Biblical Roots of Diaconia</b> Prof. Dr Andreas Lindemann, Bethel	Common Service 6 PM
Free	Free	
Excursion to the region	Excursion to the region	
<b>Basics of Economics: Economic Rationality, Economic Theory</b> Prof. Dr Martin Büscher, IDM/ Bethel	<b>Basics of Economics: Globalization, Market Economy, Concepts of Economic Policy</b> Prof. Dr Martin Büscher, IDM	
<b>St. Gallen Management Concept</b> – Normative Management, Stakeholder Approach, Prof. Dr Martin Büscher, IDM/ Bethel	<b>Attitudes of Management</b> Angelika Veddeler, Executive Secretary Department Germany, UEM/Wuppertal	
<b>St. Gallen Management Concept</b> – Normative Management, Stakeholder Approach, Prof. Dr Martin Büscher, IDM/ Bethel	<b>“Evangelisches Johanneswerk”, Corporate Diaconic Policy</b> Dr Ingo Habenicht, Chairman of the Board, Bielefeld	
<b>Principles of Academic Work</b> Text analysis, summarizing arguments, developing grounded positions, use of literature Rev. Katharina Kleine Vennekate, Angelika Veddeler	<b>Principles of Academic Work</b> Text analysis, summarizing arguments, developing grounded positions, use of literature Rev. Katharina Kleine Vennekate, Angelika Veddeler	
<b>Integrative Course: Economics, Basics of Economic Theory</b> Prof. Dr Susanne Vaudt, University of Applied Diaconic Science FHdD, Bielefeld	<b>Basics of Economic Theory</b> Prof. Dr Susanne Vaudt, University of Applied Diaconic Science (FHdD), Bielefeld	Opening Service Zion Church 7PM Reception at IDM
<b>Reflection on Intercultural, Socio-economic Contexts</b> Prof. Dr Martin Büscher, Rev. Katharina Kleine Vennekate, Angelika Veddeler	Free	
Free	Free	
<b>Ecumenical Diaconia – Structures, Forms, Levels</b> Angelika Veddeler	<b>Regional Diaconia – Structures and Activities</b> Angelika Veddeler, Prof. Dr Martin Büscher	
<b>The System of Social Insurance, Social Welfare and Diaconic Organizations in Germany</b> Prof. Silvia Pöld-Krämer, University of Appl. Sciences Bielefeld	<b>Globalisation and the Churches Globalisation and HIV/Aids</b> Dr Ulrich Möller, Member of the Church Board of EKvW, Bielefeld	
<b>Globalisation and the Churches</b> Prof. Dr Martin Büscher	<b>European and German Welfare Systems in their socio-political Context</b> Prof. Silvia Pöld-Krämer, University of Appl. Sciences Bielefeld	
<b>Theology, Ecclesiology, Diaconia</b> Prof. Dr Matthias Benad, Rev. Katharina Kleine Vennekate	<b>Continued; 2 PM Library Excursion IDM, Bielefeld University Library</b> Librarian Andreas Nicke, IDM	



<b>Morning</b> (8.30- 12.00pm)	<b>Afternoon</b> (1.00-4.30pm)	<b>Afternoon</b> (4.30-6 pm) Reviews
<b>Master Thesis - Ideas and Concepts</b> Prof. Dr Martin Büscher, Rev. Katharina Kleine Vennekate	<b>Academic Review Bethel I</b> Prof. Dr Martin Büscher, Rev. Katharina Kleine Vennekate	Common Service 6 PM
Reviews and Reading	Reviews and Reading	
Free	Free	
<b>Field Research Section I: Applying the St. Gallen Management Model to the German Welfare System</b>  <b>Group 1</b> <b>Von Bodelschwingh Foundations Bethel "Neue Schmiede"</b> Integration of people with disabilities in the sector of the first labour market by assisted working places	<b>Group 2</b> <b>Von Bodelschwingh Foundations Bethel Friedrich von Bodelschwingh Schule</b> Inclusive learning concept in a regular school	Responsibility: Deacon Jörg Oelmann, UEM Rev. Katharina Kleine Vennekate, IDM
<b>Group 1</b> <b>Von Bodelschwingh Foundations Bethel Haus Emmaus</b> – Sheltered home for people with disabilities. Assisted living and care for people with disabilities, especially for elderly people	<b>Group 2</b> <b>Protestant Hospital Bielefeld</b> Normative management in a hospital Getting to know the implementation of a concept of diaconic guidelines for the hospital work and about the clinical ethic-and-counseling-programme	
<b>Group 1:</b> <b>Lebenshilfe Detmold</b> – Sheltered workshop and residential home for people with disabilities Assistance for people with disabilities organised by a self-help organisation of parents with disabled children	<b>Group 2:</b> <b>Von Bodelschwingh Foundations Bethel Epilepsy Centre Mara</b> –Getting to know the treatment orientated on the special needs of patients with epilepsy and/ or severe disabilities	
<b>Diakonie Wuppertal</b> Working with a community based diaconia concept with different social services in different parts of the city	General introduction by the Director Dr Hamburger Visiting different diaconic services of "Diakonie Wuppertal"	
<b>From exclusion to inclusion</b> 9.00 – 12.00: conversation with Mr. Roos-Pfeiffer, deacon and leader of the Corporate Development in Bethel: "From exclusion to inclusion – developments in the work of the Von Bodelschwingh Foundations Bethel"		Common Service 6 PM
Reviews and Reading	Reviews and Reading	
<b>Reports about Field Research</b> Deacon Jörg Oelmann, Rev. Katharina Kleine Vennekate, Prof. Dr Martin Büscher, Angelika Veddelar	<b>Study Afternoon</b>	
<b>Written Exam Modul I</b> (Final Admissions)	<b>Study Afternoon</b>	
<b>Study Morning</b>	<b>Study Afternoon</b>	
<b>Oral Exam Modul I</b> Final Admissions Prof. Dr Udo Krolzik, Prof. Dr Martin Büscher, Angelika Veddelar	Notification of Exam results	
<b>Further Programme Steps and Dates, Review and Summary</b>	Free afternoon	Service Farewell Evening
Departures		



## Master of Arts (MA) Diaconic Management

Protestant University Wuppertal / Bethel  
Institute for Diaconic Science and Diaconic Management (IDM), Bethel  
United Evangelical Mission (UEM), Wuppertal, Germany

### Africa Section I

#### University of Stellenbosch, South Africa

(Faculty of Theology, School of Public Leadership (SPL),  
Business School (UBS), Economics Department)

<b>Morning</b> (8.30- 12.00pm)	<b>Afternoon</b> (01.00-4.30pm) Daily Review	<b>Notes</b>
	<b>Arrival of Participants</b>	
<b>Field Research Section 2:</b> <b>Applying the St. Gallen Management Model to Programmes of Diaconia, Welfare and Advocacy</b>  <b>Visits to community- oriented social work:</b> Joint diaconic work of the Uniting Reformed Church and the Dutch Reformed Church Badisa in Elsie's Rivier, partly funded by the government	<b>Field research</b>  a) Social Service centre b) Soup Kitchen of Badisa c) After School care for youth in a congregation Church-based social work in the community – Empowerment	Organiser: Rev. Katharina Kleine Vennekate, IDM
continued	continued	
<b>Kairos South Africa</b> – the political role of the church	<b>Western Cape Province Council of Churches</b> – Public Responsibility of the Church	
<b>Parliamentary Office of the South African Council of Churches</b>		
<b>Field Research</b> <b>Project in Themba Labantu</b> a community based project with different social services in Philippi, Cape town	a) Vocational training b) Medical care centre for HIV patients c) Day care for children d) Soup kitchen e) Cultural programme of youngsters	
Reports and Reflection		
Free	Free	
<b>Introduction</b> Prof. Dr Martin Büscher, Prof. Dr Karel August, Angelika Veddel, Rev. Katharina Kleine Vennekate	<b>Intercultural and African Theology</b> Prof. Dr Xolile Simon	
<b>Socio-Economic Conditions of Sub-Saharan Africa</b> Prof. Dr Sophia Du Plessis, Economics Department	<b>Socio-Economic Conditions of Sub-Saharan Africa</b> Prof. Dr Sophia Du Plessis, Economics Department	
<b>Public Theology</b> Prof. Dr Nico Koopman, Faculty of Theology <b>Intercultural Dimensions of Leadership</b> Prof. Dr Karel August, Faculty of Theology	<b>Leadership and Mission</b> Prof. Dr Karel August	
<b>Corporate Governance</b> Daniel Malan, Business School	<b>Corporate Governance</b> Daniel Malan, Business School	
<b>Public Leadership in African Contexts</b> Prof. Dr Erwin Schwella, School of Public Leadership	<b>Public Leadership in African Contexts</b> Prof. Dr Erwin Schwella, School of Public Leadership	
<b>Week Review in Plenum and Working Groups, Library</b>	<b>Week Review in Plenum and Working Groups</b>	
Free	Free	
<b>Leadership and Theology, Broken Leadership</b> Prof. Dr Karel August	<b>Old Testament and Diaconia – Human rights, Gender</b> Prof. Dr Juliana Claassens, Faculty of Theology	
<b>Theology, Ecclesiology and Society</b> Prof. Dr Arnold Smit, Business School	<b>Business and Society</b> Prof. Dr Arnold Smit, Business School	
<b>Intercultural and African Theology</b> Prof. Dr Xolile Simon, Faculty of Theology	<b>Leadership, Diversity, Cultural Sensitivity</b> Prof. Dr Babita Mathur-Helm, Business School	

<b>Morning</b> (8.30- 12.00pm)	<b>Afternoon</b> (01.00-4.30pm) Daily Review	<b>Notes</b>
<b>Ethics and Economics</b> Prof. Dr Martin Büscher	<b>Business and Society</b> Prof. Dr Arnold Smit, Business School	
<b>Master Thesis</b> Prof. Dr Martin Büscher, Rev. Katharina Kleine Vennekate, Angelika Veddelar	<b>Integrative Management Ethics</b> Prof. Dr Martin Büscher	
<b>Week Review in Plenum and Working Groups, Library</b>	<b>Week Review in Plenum and Working Groups</b>	
Free		
<b>Globalisation and Economics</b> Prof. Dr Martin Büscher	<b>Master Thesis – Literature</b> Rev. Katharina Kleine Vennekate, Angelika Veddelar, Prof. Dr Martin Büscher	
<b>Globalisation and Economics</b> Prof. Dr Martin Büscher	<b>Exam Preparation</b>	
<b>Exam/ Coaching of Modul 2</b> Prof. Dr Martin Büscher, Prof. Dr Karel August, Angelika Veddelar	Library Research	
<b>Comprehensive Reflection of Field Research</b>	Library Research	
<b>Intercultural, socio-economic conditions and regional frame</b> Rev. Katharina Kleine Vennekate		
Free time	Free time, Departures	
Departures		





## Master of Arts (MA) Diaconic Management

### Diaconic Management Normative Management in Context Section 3

**Silliman University**  
Dumaguete City, The Philippines

January 6th – January 31st, 2014		
<b>Field Research Section III: Leadership Structures</b>		Responsible: Deacon Jörg Oelmann, UEM, Rev. Katharina Kleine Vennekate, IDM
<b>Visiting the partner church UCCP</b> Sharing about the UCCP Life and Works, Vision, Mission Goals, Quadrennial Thrusts	<b>Meet the General Secretary and the other National Secretariat at the UCCP Headquarters</b> <b>Visit National Council of Churches in the Philippines (NCCP)</b>	
<b>Visit some programmes and projects of UCCP</b> Community Ministry – UCCP Tondo: <b>Smokey Mountain II Day Care Programme</b>	Stewardship Programme: <b>UCCP Shalom Centre</b> <b>Visit Peace for Life ( WCC)</b> <b>SINAG-KABABAIHAN</b>	
Union Theological Seminary: <b>Women's Studies or St. Scholastica Gender Studies</b>	<b>Christian School International (CSI)</b> <b>NESTCON Rehabilitation Programme</b> (Funded by UEM)	
Evaluation and Reports	free	
<b>Travel to Dumaguete,</b> 15 hrs arrival at Dumaguete	<b>Fellowship Dinner</b> with the officials of the University to meet the students, facilitators, the Deans of the Divinity School and the School of Public Affairs and Governance	
<b>Welcome Orientation</b> Prof. Dr Victor Aguilan, Prof. Dr Martin Büscher, Deacon Jörg Oelmann) <b>Theology of Struggle I: Biblical Foundation</b> Dr Noriel Capulong	<b>Theology of Struggle 2: Theological Foundation</b> Prof. Dr Muriel Orevillo-Montenegro	
<b>Diaconic Management and Church Leadership</b> Prof Dr Victor Aguilan, Divinity School	<b>Reflection internships</b> (Germany, South Africa, The Philippines) Deacon Jörg Oelmann, Rev. Katharina Kleine Vennekate, Angelika Veddeler, Prof. Dr Martin Büscher Presentation of Students	
<b>How Does a Leader Lead?</b> Angelika Veddeler	Political Economy of Globalisation: <b>Impact on Asian Ecology, Technology and Society</b> Dr Rey Rivera	
<b>Governance &amp; Management: Basic Introduction</b> Dr Rey Rivera Interaction with Dr Rivera	<b>Review of Papers from Management Perspectives</b> (Working Groups)  Angelika Veddeler	
<b>Corporate governance through Strategic and Implementation Planning</b> Jenny L. Chiu, CPA, MBA, CIA , Ph.D. Silliman University Administration Continuation	Continuation	
<b>Management Lecture</b> Monitory & Evaluation-Jenny L. Chiu, CPA, MBA, CIA , Ph.D. Silliman University Administration Continuation	<b>Leadership Styles: Summary</b>  Angelika Veddeler	
Free	Free	

**January 6th – January 31st, 2014**

<b>Reflection of first lectures week</b> Prof. Dr Udo Krolzik, Prof. Dr Martin Büscher, Rev. Katharina Kleine Vennekate, Angelika Veddeler	<b>Compulsory Readings</b> (Leadership, Theology), Prof. Dr Martin Büscher, Rev. Katharina Kleine Vennekate, Angelika Veddeler	
<b>Corporate Culture and Diaconic Management: Culturally Sensitive Management</b> Dr Evangeline P. Aguilan Silliman University Personnel Development	continuation	
<b>Master Thesis update</b> <b>Compulsory Readings &amp; to do requirements.</b> Prof. Dr Udo Krolzik, Rev. Katharina Kleine Vennekate	<b>Compulsory Readings &amp; to do requirements.</b> Prof. Dr Udo Krolzik, Rev. Katharina Kleine Vennekate	
<b>Ethical Issues arising from Diaconic Management: A Challenge to Christian Ethics</b> Prof. Dr Victor Aguilan, Divinity School	<b>Ethical Issues arising from Diaconic Management: A Challenge to Christian Leadership</b> Prof. Dr Victor Aguilan, Divinity School	
<b>Reviews</b> <b>Compulsory Readings &amp; to do requirements</b> Prof. Dr Udo Krolzik, Rev. Katharina Kleine Vennekate	<b>Aspirations/ Values and Management Structure of an NGO</b> Rev. Mike Camba, Administrator, Visayas Community Medical Centre, Inc.	
Reading, Preparing Exams	Reading, Preparing Exams	
Free	Free	
<b>Oral Exams</b> Prof. Dr Udo Krolzik, Prof. Dr Victor Aguilan	<b>Results, Feedback, Coaching</b> Prof. Dr Udo Krolzik, Prof. Dr Victor Aguilan	
Internship	Silliman University Medical Centre c/o Mr. Roberto Montebon, Administrator	
Internship	Marina Mission Clinic c/o Dr Fe Sycip-Wale, Director Silliman University Credit Cooperative c/o Mr. Roberto Estoconing, Chairman Exposure	
Internship	Visayas Community Medical Center, Inc., Cebu, Rev. Mike Camba	
<b>Review Silliman Section and Internships (Krolzik)</b>	Continued or free	
Departures	Departures	



## Master of Arts (MA) Diaconic Management

### Diaconic Management II Strategic and Operative Management Section 4

**Sebastian Kolowa Memorial University (SEKOMU)**  
Lushoto, Tanzania

<b>Morning</b> (8.30- 12.00am)	<b>Afternoon</b> (01.00-04 .30pm)
Arrival of Participants in Dar es Salaam	Transport to Lushoto
<b>Field Research Section 4:</b> <b>The Origin and Development of Organisations</b> (Deacon Jörg Oelmann, Rev. Katharina Kleine Vennekate) <b>Irente Diaconic Institutions, Rainbow School for mentally handicapped children</b>	Continued
<b>Irente Orphanage</b>	<b>Irente School for the Blind</b>
<b>SEKOMU as Social Enterprise</b>	Continued
<b>Bumbuli Hospital</b>	<b>Bumbuli Hospital</b>
<b>Lutindi Mental Hospital</b>	<b>Lutindi Mental Hospital</b>
Free	Free
<b>Overview: Readings</b> Preparatory and intensified reviews	<b>Standards of Academic Work, Presentations</b> Introduction: globethics.net
<b>Readings</b> Preparatory and intensified reviews	<b>Readings</b> Preparatory and intensified reviews
<b>Readings</b> Preparatory and intensified reviews	<b>Review on Philippino Field Research</b>
<b>Methods of Conflict Resolution</b> Dr Andrew Mollel, Deputy Vice Chancellor, SEKOMU	<b>Community based Diaconia</b> N.N., SEKOMU
<b>Christian-Muslim Cooperation in Social Work</b> Programme for Christian-Muslim Relations in Africa (PROCURA) Nairobi/ Kenya and Nigeria	<b>Christian-Muslim Cooperation in Social Work</b> Dr Owe Boersma, Africa-Secretary Evangelisches Missionswerk Germany, Hamburg
Free	Free
<b>Introduction</b> Section 4 Overview Prof. Dr Beate Hofmann, Dr. Aneth Munga, Dr. Andrew Mollel, Angelika Veddel, Rev. Katharina Kleine Vennekate, Dean Jörg Oelmann	<b>Socio-Economic Conditions and Challenges in Tanzania:</b> Business and Business Development Clement Kwayu, Business Consultant, Head of Council, Moshi
<b>Socio-Economic Conditions and Challenges in Tanzania:</b> Business and Business Development Clement Kwayu, Moshi	<b>Theology and Diaconia in Africa</b> History and contemporary Challenges Dr Anneth Munga, Vice-Chancellor SEKOMU
<b>Diaconic Corporate Culture – Theory and institutional examples</b> Prof. Dr Beate Hofmann, IDM	<b>Diaconic Corporate Culture – Theory and institutional examples</b> Prof. Dr Beate Hofmann, IDM
<b>Economic Policy Analysis, Entrepreneurship</b> Prof. Dr Faustine F. Kamuzora Deputy Vice Chancellor – Administration and Finance, Mzumbe University	<b>Corporate Leadership and Business Development</b> Prof. Dr Faustine F. Kamuzora Deputy Vice Chancellor – Administration and Finance, Mzumbe University
<b>Project Planning and Management</b> Prof. Dr Joseph Kuzilwa, Vice Chancellor, Mzumbe University, Morogoro	<b>Strategic Planning and Performance -Management</b> Prof. Dr Joseph Kuzilwa, Vice Chancellor, Mzumbe University, Morogoro
<b>Review and Summary of the week</b> Prof. Dr Beate Hofmann, Rev. Katharina Kleine Vennekate	Free
Free	Free
<b>Principles of International Development Cooperation in the Context of Globalization</b> NGO-Perspectives: From Idea to organisational Structure Dr. Victoria Kisyombe, CEO and Founder, SERAFINA, NGO, Dar Es Salaam	<b>Principles of International Development Cooperation in the Context of Globalization</b> Ecclesiological Basis and Challenges Dr. Stephen Munga, Bishop, ELCT North-Eastern Diocese
<b>Principles of International Development Cooperation in the Context of Globalization</b> Advocacy- and Lobbywork, Rights based Approach Dr. Stephen Munga, Bishop, ELCT North-Eastern Diocese	<b>Summary: Integrating Strategic and operative Management</b> Prof. Dr Beate Hofmann, Angelika Veddel

<b>Morning</b> (8.30- 12.00am)	<b>Afternoon</b> (01.00-04 .30pm)
<b>Operative Management: Practising Management</b> Angelika Veddeler, Board Member UEM, Lecturer IDM	<b>Operative Management: Practising Management</b> Angelika Veddeler, Board Member UEM, Lecturer IDM
<b>Leadership and Personality</b> Dr. Bright Mawudor, Deputy General Secretary, All Africa Conference of Churches (AACC), Nairobi	<b>Normative Management: Pious and/or Political?</b> Dr Aneth Munga, Vice-Chancellor SEKOMU Dr. Stephen Munga, Bishop ELCT
<b>Administration and Financial Management in Practice, Financial Administration in African Contexts</b> Dr. Bright Mawudor, Deputy General Secretary, All Africa Conference of Churches (AACC), Nairobi	<b>Summary of the Week, Integrating Knowledge acquired</b> Diaconia, Management, Common Good Prof. Dr Beate Hofmann
<b>Intercultural, Socio-economic Conditions of the Curriculum and the Regional Settings</b> Rev. Katharina Kleine Vennekate, Angelika Veddeler, Prof. Dr Beate Hofmann	Free
Free	Free
<b>Masters Thesis – Presentation and Discussion of Concepts</b> Prof. Dr Beate Hofmann, Rev. Katharina Kleine Vennekate	<b>Course Integration, Assignments, Workload Announcement</b> Prof. Dr Beate Hofmann, Rev. Katharina Kleine Vennekate,
<b>Masters Thesis</b> – Presentation of Concepts, Defining Titles	<b>Reading, Exam Preparation</b>
<b>Exams/Coaching</b> Prof. Dr Beate Hofmann, Dr Andrew Mollel, Deputy Vice-Chancellor, SEKOMU Angelika Veddeler	<b>Exams/Coaching</b> Prof. Dr Beate Hofmann, Dr Andrew Mollel, Deputy Vice-Chancellor, SEKOMU Angelika Veddeler
<b>Visionary Leadership and Efficient Management</b> <b>The Role of Churches in Social Advocacy</b> The Right Hon. Benjamin Mkapa, President of the United Republic of Tanzania (ret.)	Moving to Dar es Salam
Meeting Muslim-Christian Council, Dar es Salaam	
Departures	



## Master of Arts (MA) Diaconic Management

**Protestant University (IDM), Bielefeld, Germany**

European Section II

<b>Morning</b> (8.30- 01.00pm)	<b>Afternoon</b> (02.00-06.30pm)	<b>Notes</b>
	Arrival of Participants	
<b>Welcome, Overview of Module 5, Report Internships Tanzania</b> Prof. Dr Martin Büscher, Angelika Veddeler, Rev. Katharina Kleine Vennekate	<b>Integration of Economics and Theology/Ethics</b> Prof. Dr Martin Büscher, Rev. Katharina Kleine Vennekate	
<b>Normative, Strategic and Operative Management, St. Gallen Management Model revised</b> Prof. Dr Martin Büscher	<b>Normative, Strategic and Operative Management, St. Gallen Management Model revised</b> Prof. Dr Martin Büscher	
<b>Master Thesis Presentation</b>	<b>Master Thesis Presentation</b>	
<b>Master Thesis Presentation</b>	<b>Master Thesis Presentation</b>	
<b>Normative, Strategic, Operative Management in Practice</b> – Wittekindshof Foundation, Bad Oeynhausen Prof. Dr Dierk Starnitzke, Executive Director	<b>Normative, Strategic, Operative Management in Practice</b> – Wittekindshof Foundation, Bad Oeynhausen Prof. Dr Dierk Starnitzke, Executive Director	7 PM Opening Service
Free	Free	
	Excursion to the region	
<b>Finance Management</b> Dr Ekkehard Thiesler, Chairman of the Board, Bank for Church and Diaconia, Dortmund	<b>Finance Management</b> Dr Ekkehard Thiesler, Chairman of the Board, Bank for Church and Diaconia, Dortmund	
<b>Communication</b> Ulrike Posch, MA, IDM	<b>Risk Management</b> Marcel Butzke, Head Risk Management SIGNAL IDUNA Insurances, Dortmund	Political and Pious – Attitudes of Christian Leadership Präses Annette Kurschus
<b>Communication</b> Ulrike Posch, MA, IDM	<b>Fund Raising</b> Dr Th. Röhr, Head of Fundraising German Red Cross (DRK), Berlin	
<b>Intercultural and interreligious Conflict Management</b> N. N.	<b>Intercultural and interreligious Conflict Management</b> N. N.	
<b>Value Management,</b> Prof. Leif Stapnes, Diakonhjemmet, Oslo	<b>Value Management,</b> Prof. Leif Stapnes, Diakonhjemmet, Oslo	
<b>Value Management in Practise</b> Dr Frank Simon, Institut für Nachhaltigkeitsmanagement (IfNM), Prag	<b>Value Management in Practise</b> Dr Frank Simon, Institut für Nachhaltigkeitsmanagement (IfNM), Prag	
<b>Theology in Context: Intercultural and Interreligious</b> Prof. Dr Henning Wrogemann, KiHo Wuppertal	<b>Theology in Context: Intercultural and Interreligious</b> Prof. Dr. Henning Wrogemann, KiHo Wuppertal	
<b>Master Thesis, Revised</b>	<b>Master Thesis, Revised</b>	
<b>Theology and Leadership in Diaconic Corporations</b> Prof. Dr Udo Krolzik, IDM	<b>Theology and Leadership in Diaconic Corporations</b> Prof. Dr Udo Krolzik, IDM	
<b>Theology in Context: Intercultural Hermeneutics, Gender Advocacy</b> Prof. Dr Heike Walz, KiHo Wuppertal	<b>Theology in Context: Intercultural Hermeneutics, Gender Advocacy</b> Prof. Dr Heike Walz, KiHo Wuppertal	



<b>Morning</b> (8.30- 01.00pm)	<b>Afternoon</b> (02.00-06.30pm)	<b>Notes</b>
<b>Quality Management</b> Prof. Dr Tim Hagemann, FhdD, Bielefeld	<b>Diaconic Mangement/ Normative Governance in Context</b> – Panel Review, including MADM student Jana Adameová, Prague	
<b>Quality Management</b> Prof. Dr Tim Hagemann, FhdD, Bielefeld	Master Thesis, individually	
Master Thesis, individually	<b>Final Panel</b> Angelika Veddeler (UEM), Prof. Dr Henning Wrogemann, Rev. Katharina Kleine Vennekate, Prof. Dr Udo Krolzik, Prof. Dr Martin Büscher	
Master Thesis, individually	Master Thesis, individually	
Master Thesis, individually	Master Thesis, individually	
Free		
Free		
Master Thesis, individually	Master Thesis, individually, exam preparations	
Master Thesis, individually	Master Thesis, individually, exam preparations	
Master Thesis, individually	Master Thesis, individually, exam preparations	
Master Thesis, individually	Master Thesis, individually, exam preparations	
Master Thesis, individually	Master Thesis, individually, exam preparations	
Departures		

# 4. Assessments

## 4.1 Reflections by Graduates

Debora Suparni

**Praise the Lord! There are no other words but “Praise the Lord”.** It is indeed a blessing for me to be one of the students in International Diaconic Management. I would like to express my gratitude to all of you who have contributed to this powerful course, individually or institutionally. The number of students is not huge compared to a regular master’s course, since each course only had about twelve students, but you made a good decision in choosing us. Behind us are thousands of people in need and institutions that are waiting for us to work hand in hand, to multiply the knowledge and skills we have learned and to put them into practice. We will go back to our home countries to develop, to empower, and to share a vision that change is possible.



My favorite song during the past two years was “We Shall Overcome”. This song also represents how I was challenged during my study, because I am a full-time church worker, a full-time student, and a full-time wife and mother. Each of these elements of my life comes with its own expectations, so it was difficult for me to tackle it all proportionally. When I felt discouraged, I would sing this song to cope with my feelings.

I am also very grateful that my fellow students were willing to help each other, that we all strengthened one another. All of the lecturers encouraged us to reach the goal of our studies and guided us patiently. Not only did they teach us knowledge, but they also equipped us with the values behind it. Their support was so helpful in overcoming the challenges we faced.

For me, this course was not only powerful but also very challenging. Powerful because we were given a truly interdisciplinary approach to learn management, economics, theology, leadership, and either theory or practice from different contexts in Europe, Asia, and Africa. This knowledge was enhanced when we saw the reality of social problems around the Church and community, and how the Church gets involved with churches and society to solve their problems. It really broadened my horizons to work and serve in diaconic institutions.

When I studied in Bethel for the first time, however, I felt struck by lightning. My mind was on fire. Why?

Everything was new to me – theology, economics, and management – even though I have been working in diaconic institutions for more than twenty years. When we had our exposure programme to visit diaconic institutions in Germany, I noticed that every organisation was well organised and had qualified staff with the relevant expertise: advanced technology was used to run the organisations. Like a child visiting the luxurious house of a wealthy family, I admired and touched everything. My mind was engaged with smelling good things; I can’t even remember the essence of my research purpose at the time. All I could say was “wow...wow...and wow”. It was really beyond my imagination when I compared it to the context of Indonesia. Yet I was also enriched to see other diaconic institutions from the various contexts of three continents; it made me have better understanding, particularly of the role of the Church in coping with social problems in different ways and contexts.

I remember that I was confused the first time Prof. Martin Büsscher said that this course was not only equipping us academically, but also shaping our personality. How could this be? This statement has stayed with me during the past two years. All of the lectures convinced me that everything was important, everything was useful, and everything would be valuable for our work. My mind was crowded with it. My initial understanding was that to work in diaconia, one needed only a heart, compassion, goodwill, strong commitment, and experience. I thought these things were enough to manage a diaconic institution. But as I went step by step, module by module, my understanding was gradually changed and improved. It was not totally wrong in the beginning, because heart, compassion, experiences, goodwill, and strong commitment are still important and necessary; however, I also have to be strengthened and equipped with multidisciplinary knowledge and skills because major changes have taken place in our world in recent decades. The progress made in science and technology has shaped a new reality. As a result, new and unique development opportunities, as well as new challenges, are now appearing rapidly. We need knowledge and skills to manage and lead organisations professionally if we are to assess global trends and offer alternatives for change.

I would like to share my experiences. This week, I visited some churches here; I shared my presentation by combining theology and economy. I also convinced them that in reality churches not only face spiritual poverty in their congregations, but also physical poverty. This is why I tried to emphasise the importance that the churches think globally and act locally to face the challenges around the Church and community. I also applied my knowledge of the stake-

holder analysis approach, and as a result there are now some new sponsors who are interested in cooperating with my organisation.

My vision is clear now, in line with the improvement in my capacity, competency, and self-confidence. I wrote my master's thesis about corporate governance for organisational stability. I was inspired by the case of Indonesia, when we suffered the impact of the financial crisis in 1997 and mid-1998. The significant factors were a lack of good governance practices by companies and a high dependence on external funding. It also happened that many social organisations and diaconic institutions closed down because of the unethical values of their practitioners, which drove away sponsors and donors. Recent experience indicates that it is not sufficient for management in organisations to rely only on how efficient the process of managing is; management needs a new instrument, Good Corporate Governance, to prove that the leadership is doing well by doing good. This is why I would like to dedicate my life to working in diaconic institutions to promote the importance of good governance in stabilising organisations and as Christian witness to the world.

Not only have our studies strengthened us academically, but they have also shaped our personalities to work in diaconic institutions. The knowledge and skills we have gained will be reflected in our work managing and leading diaconic institutions wisely and professionally.

I take my closing remarks from Proverbs 2:10–11: “You will become wise, and your knowledge will give you pleasure. Your insight and understanding will protect you.”

Now is a time for working hard, working hand in hand, to put what we have learned into practice: to empower and to develop our organisations, our communities, our nations, our countries, and our world. Amen.

*Debora Suparni, BTheol, BDiv,  
MA Diaconic Management, Indonesia*

### Janine van Wyk

Good afternoon, ladies and gentlemen. The International Master's Course in Diaconic Management is necessary, challenging, and life-changing. It has been two years of hard work, of learning new concepts and experiencing different places and people. I consider myself blessed and privileged to have been part of it. My identity was affirmed, shaped, developed and is basically more defined now than before, because I know who I am now and where I can make a difference in my Church and in my country.

Through learning about the St. Gallen Management Model, I was exposed to different and expanded views of various themes, such as the word “stakeholders”. I've learned that environmental spheres need to be considered: that it is not just about making a profit and keeping your employees happy, but is so much more than that. Norms and values become important, and different processes need to be focused on. The history and biblical roots of diaconia, together with the exposure to different diaconic institutions, cultivated a deeper understanding of what we are doing in our churches and has given new meaning to our care and love in practice. Thus I see it as an important part of the contents of this course.

Another important part is ethical decision-making. We all know, especially as pastors and Christians, what is right and wrong – we know about ethics – but I believe in this course it was imperative to go into depth and discussions about decision-making; how it is done currently in our churches as well as on a personal level. I come from a country and Church that is not free from instances of corruption, division, poverty, or political interference. Amidst all these, I am a leader who needs to act, think, and respond ethically, stand firm in decisions, know the Church's stand, and put it into practice.

One very delicate but also very important issue that was addressed in this course was cultural sensitivity. Not only was it part of the course content, but we could practice it within our group. I think all of us realise today that this was not an easy task. However, I believe it has shaped me and created an awareness to be sensitive in this regard. I had been familiar with economic theories, project management and human resource management, yet conflict resolution



and more importantly conflict transformation has triggered my curiosity and I have gained a number of competencies: I am now more confident as a leader; I know who am and how I should behave as a leader. I have learned how to write a master's thesis – in difficult circumstances – and through that I have gained increased professionalism. I am able to handle conflict situations better, rather than avoiding them. I now have more certainty in developing strategies and plans that give my Church proper direction in terms of diaconia.

Personal and organisational values have become important to me. By participating in this course, I have learned and have been convinced, especially during the Bethel II section, that integration is possible and necessary for our diaconic institutions and churches. I want to help my Church in finding more relevant ways of responding to the situation of poverty in my country, and this can be done through combining economics/management and theology/ethics. A shift in mindset is needed within our churches' traditional way of reacting to poverty if we are to take parishioners from a state of poverty to a state of self-reliance.

Exposure to such topics as the "theology of struggle" and people's response to it in the Philippines, the nature of the importance of "inclusion" within Tanzania, and the "joining of hands and services" of the State and the Church in Germany has led me to understand what it means to not only work "for people" but "with people". I am a transformed individual and therefore I see myself as a transformed leader ready, willing and able to lead others, help others and serve others.

I would like to take this opportunity to thank the IDM and the UEM for enabling me to be a part of this course. I appreciate it very much. I would also like to thank everyone present here for coming to celebrate this day with us. I thank you.

*Janine van Wyk, BTheol, BA Econ,  
MA Diaconic Management, Namibia*

### Tioria Sihombing

I am so nervous, but thank God, I understand economics now. I think my colleagues and professors understand what I mean, because at the beginning of this course, we were asked how we feel about the course. Then I said, "I do not know what to do with this course because I hate economics. For me economics is like an evil and an enemy of the church, and now you are bringing them together, theology and economics, what is this?" Later on I will give you an example to ensure you that now I no longer hate economics.



Like my fellow students I live in a society, where you can easily see the challenges of life everyday. We are convinced that the church is very much needed to respond to social problems, especially when our governments seem to be busy dealing with other issues. So we students all started this course by asking how diaconic institutions could survive and do good work in these kinds of societies. We thought, probably it is much easier in Europe to tackle social problems, but not in our contexts, so how? These questions have been accompanying us throughout the past two years, and I think we did get some clues how to manage diaconic institutions. These two years were not an easy time. I fully worked at the church, at the school and also I also fully studied. I was supposed to be focused and totally concentrated and meet the expectations of the study program. At the same time, I should be focused and concentrated and fulfil the needs of my work and my family. I am really thankful, that in this course our professors did not only teach us academic values, but also had personal motivation and encouragement for us. Through this we survived and succeeded.

Let me now tell you one example to ensure you that I don't hate economics anymore now. I was on my way back to Indonesia coming from Germany last October, and I talked with a man next to me on the flight, and we discussed about the economy, and during the discussion I found out that he was actually a lecturer for this field. He was truly surprised when he asked me, "What kind of job do you have?" and I answered "I am a church worker". He said he never knew that there are church workers who could discuss about economics and management. This study program has changed my way of thinking and my way of finding out what to do. I am convinced that it has helped me to find some alternatives, some answers to the questions we asked at the beginning. Thank you!

*Tioria Sihombing, MDiv, MA Diaconic Management,  
Deaconess and Theologian, Indonesia*

## Willbroad Mastai

Thank you very much. Angelica was talking about me organising accommodation for 15 of us in Dar Es Salaam, but what is this compared to arranging accommodation for over 5000 parishioners in heaven? That is my profession.



To me, the course started in a phase of confusion in my life. When I came, I was so much mixed up with feelings of confusion and did not know what the course was really going to be all about. Then we went to the Philippines. There we studied contextual theology and encountered the so called "Theology of Struggle". I had heard of contextual theology before, I studied theology for eight and a half years, so in theology, I mean theology in context, I thought there was nothing new for me to learn. But this time in particular, I had to see it, feel it, taste it and hear about it, so that I could comprehend. Only now I am able to explain what the matter of context in theology really is, because for the first time in my life, we partook the Lord's Supper from the products of coconuts. To me the substances we use for the Lord's Supper really constitute my whole inner faith-life and its outer form. I did not believe that the Lord's Supper would be in coconut products. So when it was brought to me, I took it and I was looking at it and then inside I asked myself: So, this coconut, can I take it for the body of Christ? Then I struggled – because it was the theology of struggle. And later the blood of Jesus, it was again the product of a coconut. Thinking, I struggled, and after some time I asked myself, "So this is what it means to do things in context?" I think I have learnt it and I am so thankful for this.

Another episode that happened to me: The content of our studies at times became some sort of bewitchment to me, I became obsessed and I think my family was somehow affected as well. My wife and I believe in the power of the Holy Spirit, so we are aware that sometimes some spiritual interference may happen. My wife knows that sometimes I just disconnect from people and fall into some kind of quietness. So this one day we were at the table eating and then I started memorizing the St. Gallen Management Model – I mean it: the St. Gallen Management Model. This St. Gallen thing became just some piece of wake to me, it came in the night, in the afternoon, in the car; it was all about St. Gallen. So here we were at the table eating, and then I just felt like I was missing some points that before I had memorised.

Then I had to just keep quiet, concentrate and start tracking it down, tracking the whole model down in my memory. Then my wife said, "The Lord is speaking to you?" I said "St. Gallen!"

So dear honours, people speak of globalisation or westernisation, I think we speak of St-Galleronisation!

The last point, as I stand and flash back my memories, is the examination. This kind of thing was completely new to me. In my previous academic orientation, I never encountered this kind of examination. During the examinations, everything changed, the professors changed all together, the class became so big to me, I found myself like facing death sentence, and I started feeling thirsty, tried to swallow some saliva and it did not just get down. It was like this the first time and the second time, and then I thought I would get used to it the third time. But I never managed to get used to it till that day of the final exam, I mean yesterday. Today I look back and say "Thanks to the Lord, he is the one who makes the beginning and the end". I am so thankful.

*Willbroad Mastai, BTheol, MA (Sociology),  
MA Diaconic Management, Tanzania*



## Peter Imponge

Thank you for the applause! As you know, I think my friends have already said a lot of things. I agree to what they said. For me, too, it was a struggle. Some of us come from a French-speaking country and English is not our first language. It is something like the fourth or the fifth language, so I needed a lot of efforts to overcome language problems. And then, in this course, as an economist, I didn't expect that I would do so much theology. For me theology was like a spiritual matter, discussions about God and the like. And I believed that as an economist, I could not touch theology. You know homo oeconomicus, we economists are responsible for the profit in an organisation. I am the treasurer of my church, I deal with financial matters, and I had a lot of difficulties to encounter this theological science. But, after all the reading, our discussions, after studying theology, I saw that the two are in the centre of all sciences. I now understand that all sciences can come to pick something from theology. I have understood that theology is the context, like the lubricant of all sciences in the world.



In my thesis, I have developed a code of conduct for the financial management of our church. Now I can convince the pastors, the theologians how they can be good stewards, how they can be good financial managers of their clients. Now I have acquired a lot of experience from all the different ways of diaconia we saw in the world. Concerning management, the tools we learnt in the St. Gallen Management Model like stakeholder analysis or environmental scanning, have become the, I can say, the fuel for my life, or the fuel for my job. Now, if a theologian comes to me, we can discuss and fight with different settings of theology. Not all, but some. I can argue now.

In managing time, I have met a lot of difficulties. Because as you know, to combine a job as a treasurer of the whole church, the studies and my family also, it was not easy for me. But today I have overcome this difficulty. Now we have become Masters of Arts. We are Masters of Arts in Diaconic Management with these international studies and I thank God for all these things. Thank you!

*Peter Imponge, BA (Economics),  
MA Diaconic Management, Economist, Congo DRC*

## 4.2 Assessment by Academic Partners

Karel August, University of Stellenbosch, South Africa

Allow me to first of all express my appreciation to Prof. Büscher and Ms Veddeler for involving me in this explorative and exciting academic program from the first operationalized planning stages of it after its conceptualization and structuring. Secondly for inviting me to be part of this historical conclusion of the first course.

I was asked to express what from my academic and university background I consider to be the profile, the strengths, the weaknesses and the next steps to further shape the program.

Allow me to focus on the aspect of coherence and synergy built between the mission partnering institute and the academy. I want to recommend the successful integration of these two entities, especially between UEM and IDM in this exciting enterprise of the International Diaconic Masters program. UEM with its long experience in relation with member churches and assisting them over the years with managing their needs in ministering in and to their contexts. These relationships ensured a student body and intake based on the basis of the expressed need of the member churches. As the churches want managerial training for their diaconic institutions, but with the expressed wish that the training should be academic, the synergy developed between UEM and IDM to effect this outcome is of high social and academic cohesion.

### The Profile

Personally, I think that the Theological/Ethical and Managerial components of the program were strongly enhanced throughout the course given the course outlay and the personnel utilized. In Stellenbosch on request of the program coordinator and course design, lecturers of the highest academic qualifications from our university from both our Public and Business management schools as well as the Faculty of Theology were assigned to the program, who I trust succeeded in ensuring the outcomes of that part of the course.

The design of the course in the form of course and or module outline was preceded by careful planning under the leadership of Prof Buscher. A very prominent component of the profile of the course is the staff or rather the coordinators of the course in the persons of Prof Martin Buscher, Ms Angelika Veddeler and Rev Katharina Kleine Vennekate. In my opinion they were very dedicated in ensuring a positive outcome as they were well-equipped for the task with a good mixture of academics, administrators, pedagogues, theologians and managerial scientists. A proforma module design accompanied by a precise list of academic requirements were provided well ahead of time, to which every lec-

turer had to adhere, and which had to be submitted together with a list of prescribed literature for scrutiny to the IDM responsible for the academic program.

### The Students

The student body was drawn from a variety of all the member churches of the UEM with a variety of qualifications.

This diversity of occupational background and cultures provided a rich and challenging student body to manage academically and pedagogically in the classroom. The language competency was also very challenging for the course as English was the medium of tuition.

The strength of the course lay in the offer of the course outlay, the accommodation, the teaching staff, the academic setting and the technology. The spiritual formation was of great importance. Having to give attention also to the weaknesses, I would say that the level of education and the competency in English were somehow a big educational challenge.

The full program left not enough room for freedom on the part of the students for their own activities. The absence of German students in the program could create the impression that this program is designed only for the global south. It could also have impoverished the process of culturally integrated learning regarding North and South.

### Future Steps

I believe in the course and its value especially but not only for the member churches but also because of the synergy built between mission institution/member churches and academia during the course for academic purposes – new data/knowledge has been created.

In the planning allow for more free time during the day and week-ends. The inclusion of students from German or partner churches from other continents or geographical regions is necessary. In conclusion may I appeal to the donors and the IDM, on the basis of the success of this maiden course, to continue supporting the course for the enablement and equipment of the member churches as part of God's mission and the churches' calling in the ministry of diaconia.

**May God bless us on this noble journey together!**

*Prof. Karel Theodor August PhD,  
Faculty of Theology, Stellenbosch University/South Africa*





### Victor Aguilan, Silliman University, Philippines

Silliman University is the oldest Protestant University in the Philippines which was founded in 1901 by the American Presbyterian Mission. Today Silliman maintains its Protestant heritage and continues to be related to the United Church Christ in the Philippines (UCCP). One of the leading theological centers of the UCCP is a vital unit of the University where I belong – the Silliman University Divinity School.

The partnership started when Rev. Angelika Veddeler, Dr Martin Buscher, Dr Karel August and I met in Namibia during the BIG conference in February 2010. The proposal to offer a degree programme in diaconic management with an innovative approach of conducting classes (modules) in different countries got my interest. Another thing that challenged me was the integration of diverse courses – theology, economics, and management. After that meeting preparation began, emails and documents exchanges until a formal meeting with the University leadership, lecturers and the signing of the Memorandum of Understanding took place in Dumaguete in September 2011. It was agreed that Silliman would take lead on module 3 – Diaconic Management, Normative Management. The University has designated two (2) academic units to be responsible for the program. These are the School of Public Affairs and Governance and the Divinity School. January 2012, the first batch of students came to our campus by the sea.

### Reflections

#### On the Curriculum

The emphasis on multidisciplinary approach has provided a rich context in learning. Students were exposed to economics, development theories, globalization, theology of struggle, culturally sensitive management, leadership theories and normative management.

Another important component of the programme was the exposure (internship) to various diaconic programs (hospital, cooperative, prison chaplaincy, and HIV-AIDS advocacy). The general feedback from the students was positive and enriching. The exposure has helped to ensure that learning would not be limited to class room lectures.

However, the schedule had less flexibility and adaptability according to the lecturers. Since the lecturers could only meet the students once (during the lecture session), they had to rely on the student information sheet provided. There lecturers were concerned about the academ-

ic preparation of the students. The lecturers did not want to prepare a lecture that was below the expectations of the students or beyond their comprehension because it was too specialized or technical.

It is suggested that interactions with the lecturers (informal and formal) should be included in the schedule of the program. Some students have requested meeting the lecturer(s) but arranging the schedule became problematic (no common time).



#### Students

Diversity of the students and lecturers provided a rich experience in learning and discovering. However it was observed that the students' composition was limited to Asian and African. To be truly global German students (in the future extend invitations to North Americans, and South Americans) should be encouraged to participate in the program.

#### Fellowship

Another important component of the program was the arrangement of living together. This helped to build the community and strengthen relationships among the students and mentors. Inviting the lecturers to the fellowship gave students an opportunity to interact with them if only briefly.

#### Electronic Resources and Library

We were not able to provide internet access to students in the dorm. There were some technical problems which were not anticipated. In the future, electronic resources should be maximized. Internet as a teaching tools and online learning (board discussion, online conference, etc) could be integrated in the module. This would require several sessions on using the computer and accessing the internet.

#### Challenges

The cost of the program is a challenge to all those involved. How can the partner institution share in the cost of the program? Should the cost be measured in terms of cash (dollars/euro), or human resources (A lecturer with a doctoral degree earns an average of Php 25,000.00 or 500.00 Euro per month)? What about the community-life

of the hosting institution which contributes to the general learning of the students (koinonia)?

Visa requirements and other government regulations may affect the viability of the program. Angelika had to ask for assistance how we can facilitate students to get a visa when our country doesn't have an embassy. I had to call a member of our board of trustees who was an Ambassador to Saudi Arabia. He referred me to someone in the Department of Foreign Affairs.

With the diversity of context and lecturers, the evaluation and grading of students became a challenge how to guarantee objectivity, fairness and quality in the marking of students. Involving the coordinators in the examinations and thesis defense of the students, I could say, is a vital mechanism to address this issue.

### Opportunities

It serves as a model for multi- and interdisciplinary learning in Higher Education. It opens collaboration between the Seminary and other Colleges in the University hosting the module. It stimulates the use of inspiring innovative methods and pedagogical approaches by the lecturers to address the global situation, the challenge of globalization, diverse cultural context and the particularities of Philippine and Asian realities.

### Conclusion

The programme has addressed a pressing challenge to Christians today, that there is a need to include courses on economics, management and finance as well as other social sciences and examine these from a theological perspective. The theological battles today take place not only in seminaries and churches; they occur in the market, industries, hospitals, banks and parliaments. Mammon and Moloch are not gods from the past, they are at work here and now. It is therefore important to know the modern forms of these ancient and terrible gods so that they can be recognized for what they are.

Churches have to train and prepare men and women, lay and clergy, to be equipped both in theology and economics, ethics and management, to face the challenge of the 21st century. I believe the various partners and stakeholders have responded to this challenge because of a common commitment to develop and nurture students in the art and science of diaconic management that is global, but contextual and responding to the need of Churches to meet the challenges of the larger society. It is the passion to serve (diaconia) the churches and people, I believe, that

led the various partners – UEM, IDM, and various Universities to come together under this innovative program. I would like to thank my friends and colleagues – Martin, Angelika and Katharina – for this opportunity to participate in this programme.

*Prof. Victor Aguilan PhD,  
Divinity School, Silliman University, Dumaguete-City/Philippines*

Andrew Mollel,  
Sebastian Kolowa Memorial University (SEKOMU),  
Tanzania

First and foremost, let me take this opportunity to express my sincere gratitude for inviting me to represent Sebastian Kolowa Memorial University. The Vice Chancellor, Rev. Dr Anneth Munga who was to come for this occasion appointed me to represent her, and I would like to convey her warm greetings to you all.

I feel honored to give brief comments during this very important occasion when we conclude the graduation of the MA Diaconic Management programme on behalf Sebastian Kolowa Memorial University (SEKOMU) which is one of the implementing Partner Universities.

This MA Diaconic Management is an important and unique programme in a number of ways. The nature of the programme, which involves in training in different continents, Europe (here in the Institute for Diaconic Science and Diaconic Management (IDM), Bielefeld), Asia (Silliman University, the Philippines), Africa (where we have Stellenbosch University, South Africa and Sebastian Kolowa Memorial University in Tanzania) makes this programme exceptionally special and enriching. The very fact that students receive training in these three different continents is in itself an effective learning method. The programme is designed so strategically that learning involves students visiting important areas in each of the participating Universities, to have first hand information and field experiences.

Ladies and Gentlemen, as we conclude this first batch of the course, I would like to congratulate the students for their high quality work they have been doing. When I participated in the examination, I thought we are demanding too much from our students. Students have had to appear in several rounds, before different examination panels, and with different examination questions in each round. Perhaps we should think of reducing this workload, as long as we devise mechanisms for ensuring ourselves that students are ripe and ready for the subjects they have been going through.

But this also explains something in relation to the uniqueness of this programme. That is, by the time students graduate from the programme, they are, indeed ready to work in various situations. The courses that students take in this programme are very practical and highly needed especially in the developing world. Socio-economic challenges facing societies in developing countries, especially in Africa, issues relating to lack of good governance, both within government

sectors but also within the church, the prevalence of HIV/Aids, existence of internal armed conflicts, and a number of other challenges, call for this kind of programme. My recommendation is, now that we clearly see that graduates from the programme will be working in societies with a diversity of social demands, it might be important to add some missing courses in the programme. One very important course I would recommend to be added is a course on Conflict Resolution Mechanisms. This will enrich the programme, to produce graduates who will be instrumental in resolving conflicts in their working places, but who will also have skills on how to handle those who have been affected by conflicts.

Ladies and Gentlemen, besides congratulating the graduates for completing the course requirements, I would also like to challenge you to be ready and effective in using the knowledge and skills you acquired during this course, to assist those you will meet and be working with. I understand the challenges that may face you when you report back to work after this programme. It may happen that you may be placed in an area where you will not be able to effectively utilize your knowledge and skills. However, it is still your duty to know that the kind of training you acquired here has to be a blessing to a wider society and therefore your ability to show this is what will convince your leaders to place you where you fit.

### Conclusion

Ladies and Gentlemen, let me once again on behalf of the Sebastian Kolowa Memorial University (SEKOMU) in Lushoto, Tanzania, take this opportunity to thank the UEM and the organisers for the good work they have done to make this symposium possible. I wish this programme continue to bring fruitful training that will lead into successful implementable outcome that will further strengthen diaconic work, peace, stability and development in our societies.

On our part as SEKOMU, we feel very privileged to be part of the partner Universities for the implementation of this important programme. In this matter, I would like to promise a continued close and active cooperation for the implementation of future cohorts of this programme.

Dr Andrew Mollel,  
Sebastian Kolowa Memorial University (SEKOMU), Tanzania



Bright Mawudor  
All African Conference of Churches, Kenya

It is indeed a privilege for me to be invited to share with you my humble thoughts and insights on this occasion. The theme: “Studying Globally, Managing Contextually and Acting Responsibly” is very relevant to the need for Capacity building and sustainability of church institutions in Africa. We need for more quality theological education that integrates managerial science and stewardship of scarce economic resources especially at the parish level in the continent. There is a strong correlation between education and economic development. No country has succeeded if it has not educated its people.

The concept of diaconia which I believe means service in Greek refers to the church’s ministry of sharing, healing and reconciliation. It demands from individuals and churches a giving which comes not out of what they have but what they are. The responsibility for diaconia applies to every Christian and every congregation and church as well as to those who support and facilitate them on different levels up to the global level. It is a shared and joined responsibility with focus on concrete people.

The institutional Church is a means to an end. It exists to enable the mission and ministry of Jesus Christ to take place through its diaconical work. It stands as a training and testing ground for disciples in formation. Through its diaconical work, the Church gives meaning to the fact that theology is not just an abstract academic exercise divorced from the real life of the church but a fulfilment of the Church’s response in faithful obedience to the Great Commission that Christ came and promised life and its fullness. So any effort to manage diaconical work professionally is welcomed.

Prof. Max Stackhouse, first director of Princeton University Theological Seminary said “real progress towards economic and social justice in the 21st century depends upon constructive religious engagements with capitalism, its institutions, their histories and the transformative praxis of business management”.

Oliver warned in 1950 “that Christianity in Africa risks expanding at the circumference while disintegrating at centre”. Oliver was referring to the rapid numerical growth which was not matched by a corresponding growth in theological, human and institutional management in a liberal capitalistic and globalized world.

I commend the UEM and the Academic Board of this esteemed University for their foresight and innovation for the introduction of this academic programme. Having worked in the church for over 25 years at local, national and continental levels, I am with one conviction: The church of the future needs a blend of knowledgeable, faithful, caring leadership for its growth and sustainability. The International Diaconic Management programme will help promising students and potential leaders from your overseas partner churches to gain knowledge and skills to guide the growth, witness and life of the church in the global community as:

Since 2009 under the leadership of our current General Secretary, Rev. Dr Andre Karamaga we have a Department for Empowerment and Capacity Building which, among other things, focuses on training newly elected Church leaders in:

- Leadership Development
- Strategic Planning
- Financial Management and Sustainability of the Church in the 21st century

To date over 300 newly elected Church leaders had undertaken a week’s training programme and we are seeing results in the management of our Churches in the continent.

Besides, I have also traversed the continent to organize seminars for Church leaders on Church Leadership and Financial Sustainability. At the AACC, we believe the time has come to take a serious look not only at what we are doing as Churches, but also – more importantly – at how and why we do what we do especially our Diaconic work. The Church stands in a unique position to be where God can transform lives. It can be a vehicle through which God can make our world a better place.

### Management of Resources and Sustainability

There is absence and therefore evident yearning for coherent and clear Theology buttressed by sound economic theory and management science to manage economic resources bequeathed to us by God for the sustainability and growth of the Church in the continent. Churches in Africa claim rightly theology to be institutions of abundance yet there is suffering and starvation in the midst of plenty. Some Churches do not even know how much potential wealth they are endowed with yet they still depend on do-





nor funding. Meanwhile, the aid architecture has changed in Europe and North America necessitating the need for a changed mindset.

At a meeting of REOs in December, 2002, Cornelia Füllkrug-Weitzel, Executive Director of “Brot für die Welt” (Bread for the World) said, “We are not agencies, but specialized ministries of Churches. We were established by Churches to carry out diaconical work, but Churches are providing fewer funds for diaconia. Increasingly we rely on government funding and public fund-raising which means that we are using and passing on standards to our partners which do not come from churches. Whether we like it or not, whether it is ideologically right or wrong, no aid organization in future can avoid this public demands for accountability, efficiency, effectiveness and the mandatory requirements for reporting, evaluation, auditing etc”.

The message from Cornelia Füllkrug-Weitzel is clear: change, adapt or perish. To me, for the institutional Church to be the Church and to do the work it needs to do, it requires some form of organization as in Module 2 and 3 of the MA Course: Theology and Ethics of Diaconia and Diaconic Management and Normative Management. In the world of globalisation where change is forever constant, Church leaders need to work to design a continually evolving, continually improving system. Church systems that cannot adapt to change will be obsolete by their nature. Hence the need for management skills and leadership development programmes using the Diaconic scientific model that will lead to progressive change. Change may be difficult today, but we are encouraged by history that adventurous and faithful pioneers have sailed the uncharted waters and have lived to tell their tales of success. From our perspective at the AACC, the MA course can propel the Church leadership to greater heights, create efficient administrative systems which will enable them to discover and unlock their potentials for growth and reduce their over dependency on foreign grants. We have got to get off the ground and begin to rethink the future.

Africa needs constructive thinkers with high level creativity and strategic ideas that can contribute in uplifting the already stagnant resources.

The point I am making is that Diaconic management is not possible without strategic, visionary and effective leadership that is well grounded in other disciplines of knowledge. Diaconic management requires not only spiritual maturity but also cultures and systems that foster good governance, public leadership, team work and inclusive relationships that support the services provided by the church.

The graduates from here can provide Diaconic management coaching sessions for future Church leaders in order to inspire individuals and organizations to examine the values that permeate their decision – making and leadership processes. It is noteworthy that you apply the notion of “praxis” (experience) in the MA Course – meaning the course is not just on generation of inter-disciplinary, theoretical knowledge but rather “reflective action” from the grassroots.

The programme is very relevant to the churches in Africa given its inter-disciplinary structures and exposure to cross cultural experience. The programme resonates with my own MBA studies at the University of Manchester Business School some six years ago where I had to travel to the UK every six months for lectures and return with very strict course work.

The other significant aspect of the Diaconic management programme here at Bethel is that students come from all corners of the world to create a diverse learning community so that at the end of the course work the graduates can take home the exposure to a variety of global experiences with regard to sustainable Diaconic management. The two year programme is a skill-based approach to management focussed on empowering and sustaining the churches in their service especially to the citizens and communities in Africa.

### Conclusion

In the book of Isaiah, the prophet points towards a new future, a future of city where the yoke of oppression will be over and the needs of the oppressed will be satisfied. The International Diaconic Management Course is pointing towards a new beginning of future crop of church leaders well equipped to lead. The investment is worth it. There is a Chinese proverb in leadership development which says: “If you are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for lifetime, educate people”.

We believe strongly in Africa’s renaissance but we believe that it will be the product of a combination of forces: the vigour of African society, an increasingly democratic African Policy and the goodwill and urgently needed financial support of African supporters in the world community. Anton Roodt (African Competitive Summit in Corporate Africa Page 133).

May this be a humble beginning of a new milestone of hope for Africa, Asia, and Latin America and may we embrace this moment as a unique opportunity to be custodians of God’s kingdom as stewards of church resources through Diaconic management.

*Dr Bright Gabriel Mawudor,  
All Africa Conference of Churches (AACC), Nairobi, Kenya*

## 4.3 Assessment by External Expertise

Prof. Dr Claudia Warning, Member of the executive board of Bread for the World, Berlin, Germany

### Awakening the "Sleeping Giant" of the Church

"Global challenges for Diaconia and Development: Needs and Competence-Building to Empower Churches", was the theme of the main lecture at the symposium held to celebrate the graduation ceremony of the second master's programme in Diaconic Management in Wuppertal on 8 May 2015. The lecturer was Prof. Dr Claudia Warning, a member of the executive board of Bread for the World in Berlin with many years of expertise in church development cooperation. She outlined the main ideas of her talk in an interview with Bettina von Clausewitz.

*How do you define diaconia? Is it primarily active love for one's neighbour, bandaging wounds like the good Samaritan in the story from the Bible, or do we need more than that today?*

This active love is certainly one trait, one important part of the church. But in my opinion, it's about more than "just" active neighbourliness in terms of bandaging wounds, but also – to stay with the image of the Samaritan – to examine "the structures of the robbery". I believe that churches must stand directly on the side of the poor and the needy, and I would base that on a broad definition of poverty. You also need to look at the reasons why someone is poor and needy. This is why it's not enough to just bandage the wounds; people also need to look at the causes and take action on those. That's how Jesus did things too.

*What does this expanded definition of poverty mean in the global context?*

Poverty is not only in the narrow sense of income poverty,, although this is usually the factor used for measurement. For me, especially in the ecclesiastical context, it also means that people can live in peace and without violence and conflict. But it also pertains to intellectual and spiritual poverty, or the question of whether you can develop in all your facets as a human being. These frequently go together. A person will often founder if they are caught in a daily struggle for survival; they lack the strength and energy, and ultimately even the calories – someone going hungry has no energy to do anything else. So it's that the churches should take a holistic view of people.

*Are there certain global hot-spots and issues where you would say there are dramatic developments going on that need particularly urgent action?*

Of course. This is clear even if you look only at the evolution in conflicts in recent years: we increasingly have conflicts with various armed groups, hybrid conflicts that are not one country making war on another, but where the situation is much more complicated. The Congo is one place where we have a lot of these long-running conflicts flaring up. So are Sudan, Somalia, Chad, Mali, Afghanistan and northeast India, East Timor, West Papua, the southern Philippines, and so on. Central America is descending into a drug economy and drug violence that is really frightening. Other conflicts, however, such as in Ukraine, are already almost classically shaped.

*How much has globalisation increased the challenges?*

The point is that the problems can no longer be decoupled from each other. This has become very clear with climate change. Or with the question of international trade and the economy: if a small home builder in the US goes bankrupt because they invested in an inflated market, this ultimately has effects on the entire global economy. That's how the financial crisis started in 2008. Take Greece: here is a country whose economy is actually quite small, and all of Europe goes crazy about it for years, because everything is so closely enmeshed.

Another example is the refugee problem: in Eritrea there is a dictator oppressing the people so severely that they see no prospects for themselves and flee the country. They take it upon themselves to escape through the desert, crossing the Mediterranean with smugglers, only to end up in a refugee centre in Europe somewhere. Their high mobility means that this dictatorship has an impact around the world, and that's just one example.

*You have said that churches should also take on a stronger role politically and socially; is that what they're doing, given all these global problems?*

In many places it is, but they could be doing more. The governor of Port Moresby in Papua New Guinea, Puwes Parkap, told us once during a visit as representatives of a



church agency that the churches are like a sleeping giant that needs to be awakened. Much of the population is deeply rooted in faith. The churches can do much more, like working with the people to tackle the conflicts in the villages: they could get engaged in the processes that cause poverty. They could take action in the development of Papua New Guinea from a very tribal, fragmented society into a society of the twenty-first century that has an increasing role in the global economy. There are many valuable raw materials there that everyone wants to have, and these have catapulted the society into the twenty-first century with incredible speed, without properly involving the people. The Church has an important role to play in this process in giving stability and direction and standing up for the people.

*How do we awaken the sleeping giant of the Church? This would mean becoming more political, and there are a lot of people who shun that.*

Yes, many do. But the question is also what role we have as churches in the North, in the Western hemisphere, and as international organisations (NGOs), which we often fancy ourselves to be, that we're doing everything already. I believe our primary role is one of dialogue. There are churches in the South that demand my great respect because they already get an enormous amount done under much more difficult conditions than we're familiar with. Of course, there are also churches that have a different identity. They consider themselves to be stronger in preaching and ministering to the people's spiritual needs, which is important and right, but they are less sensitive to the diaconic tasks.

Dialogue about this is needed everywhere. It's not appropriate for them to say that they know how this works and expect the others to please just catch up. We should all learn from one another instead.

*Where have you noticed that the sleeping giant is already awake?*

There's Nigeria, for instance, which is also a hotspot. It makes me happy to look at how the churches there are responding very constructively to the increasing conflicts, by trying to defuse them through many different measures. A group of church representatives from there visited diaconic facilities in Germany some time ago. They were impressed by the courage with which the diaconic work here simultaneously embraces socio-political responsibility, and they wanted to consider how they could do more themselves. Of course one must also relate such experiences to their own context, but a dialogue of this kind has a lot to do with mutual learning experiences.

*What does it mean in this context when churches professionalise and send some of their best people to Germany, such as here with the master's course in Diaconic Management?*

We hope that these "professionals" are then drivers of positive changes. This is also a reason why we at Bread for the World are funding about a third of the master's degree programme. We see the need for churches to become more professionalised in the non-theological area. We often experience churches with good intentions that want to become active in development policy and diaconia, but for example have difficulties providing us with a sensible plan to submit reasonable reports or the necessary bills when they want to get funding from us. That's a problem.

In addition, the programme development is an issue for churches: How do I, as a church, develop a systematic programme for a specific objective that has already been precisely formulated? What strategy do I have and how do I implement it operationally? Sometimes a lot of good is being done, but there is little professional management behind it, no viable working structure.

**On the other hand, there is certainly also a risk that these so-called professionals will be perceived as know-it-alls and that others will pull back from them with the feeling that their contribution is not good enough or that there is no longer a need for it.**

Obviously this ought not to happen, but such cases exist. I experienced this in Brazil, for example. There were misunderstandings between church leaders and the professional staff who supervised the diaconic work. As I see it, the Church must hold the programmatic and spiritual reins, but a trained manager can safely oversee the everyday management – the degree programme is also there to serve this purpose. The churches know that they have to professionalise in order to meet management requirements, but I think it is wrong when the churches basically outsource this task. What is essential for the Church, why it does a particular job, should continue to be central and recognisable. Following the words of Jesus and organising good work processes is not a contradiction in terms.

*What advice for life would you give to the graduates of the master's course based on your own experience? We know that everyone is called to serve, but at the same time more and more specialised knowledge is needed in this globalised world.*

I think that this became clear at the graduation ceremony in the speeches of the graduates themselves: they obviously much better equipped for their work than before. But all action must be rooted in faith and the ecclesiastical communion, and one needs to know exactly why one

does it – this is the impression I got from colleagues. This is empowerment in the best sense of the word. I also believe that they can contribute to implementing this approach in their churches.

*Do you also see possible stumbling blocks or obstacles ahead?*

Well, right now the graduates are going back to their churches with many new ideas, with renewed energy and fresh courage. They're going to want to make a difference; you could really hear it in the closing speeches from the graduates. But this can also be perceived in any framework as a disruptive factor. It's often that way in institutions, not only in churches of the South. Someone comes along and pulls you out of your rut: it can be uncomfortable. This is why it's important for the churches, the bishops, and the church leaders to stand behind their graduates and say, "We sent them to the training course; now we want to benefit from it, too."

*What can help with bringing others along and not getting maxed out after a short time?*

The question is how open the others are to new ideas and information and how prudently and sensitively the returnees conduct themselves. In any event, all the graduates will need a lot of energy and stamina. But we always need those things in our work; otherwise nothing happens. In addition, you also need a good bit of trust in God, because if not you can burn out very quickly. One great advantage of church development cooperation is that many people who work in this field have a power source from which they can draw: they know they are in God's hands. They know where they stand and why they do the work they do. If the question of meaning is resolved, then you can endure quite a lot.

*You've said that social and political commitment is also a spiritual issue for you, and that faith brings strength. But there are a lot of people in the development policy field who, even when they work for a Christian organisation, will say that they can't go to the global South and missionise to the people there. Can you understand that?*

I think it's a misunderstanding. Through service, you set aside material testimony in any case. And I believe we should also say why we do that. This is very well understood in the South in particular, if you make your religious identity clear. This is obviously easier for the other person to avoid than when someone's motivation is unclear. They are more likely to marvel when someone sweeps his religious identity under the rug instead of saying, "I do this because I feel called to it as a Christian."

In many countries of the South, dealings with religion in everyday life are much less fraught than they are here,

much more relaxed, even when it comes to dealing with different religions. You may come upon a Hindu in a kitchen in India, and there is a portrait of Jesus Christ hanging on the wall. Only, the government there is not relaxed about this at present, unfortunately, but many people are.

*Is there a Bible passage for you personally that you would say has particularly influenced you and your international work?*

It is difficult to name a favourite Bible passage, because there are many. But one passage that has played a role in my professional life is the question of service. The Gospel of Mark says, "For even the Son of Man did not come to be served, but to serve," (Chapter 10, Verse 45). Jesus does not come as a ruler. He comes as a servant. And that befits us as well.

*What does your vision of the Church and diaconia look like – the two hands of Christ, as some call them, but with very different characteristics?*

These are two sides of the same coin, and both belong together. But diaconia should always be clear about its roots and its motives for doing what it does. Because this is the only thing that qualitatively sets it apart from other services that also provide care for the poor or the sick. Diaconia has a conception of humanity and an identity that is very much its own; this is what makes the difference.

The Church will only be the Church if it embodies its various traits.

*Claudia Warning was interviewed by Bettina von Clausewitz, a freelance journalist in Essen, shortly after the symposium as a contribution to the documentation.*



Dr Wolfgang Gern, Chairperson of the Board of "Diakonie Hessen", Frankfurt a. M., Germany

### The Future Belongs to the Diaconic Church: Diaconic Management within the Horizon of an Ecumenical-Diaconic Movement

I am very grateful for your invitation to join you on this special and pleasant occasion. First of all, I want to wholeheartedly congratulate the twelve graduates of the International Master's Programme in Diaconic Management. The mission statement of Diakonie in Germany reads: "To experience diaconia is to recognise that the church is alive." It is therefore entirely appropriate that many people attach such great importance to the diaconic commitment of the church. This is the basis of the great significance of the church for society – now and in the future, and not just in Germany.

Today is May 8th. It is exactly 70 years since the Second World War came to an end in Europe. Given this date, I would like to start by emphasising the specific task and contribution of diaconia in the field of internal and external peacemaking. At the first assembly of the World Council of Churches in Amsterdam in 1948, the delegates formulated a message that might well be understood as the Magna Carta of diaconia: "We have to ask God to teach us together to say No ... to all that flouts the love of Christ....Yes to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who ... look for new heavens and a new earth wherein dwelleth righteousness." Diaconic management that is worthy of the name will not strive for lower aspirations. So how can I contribute to your discussion today from the specifically German point of view?

#### Faith and active love belong together.

Martin Luther writes in his "Treatise on Christian Liberty" of 1520: "A Christian does not live in himself, but in Christ and in his neighbour: in Christ by faith; in his neighbour by love." Faith is not a private oasis, not an exclusive "Graceland" – to borrow a phrase from Elvis Presley –, nor is it faith for its own sake. Faith is trust in God, and God is love. Faith means trusting in love. Whoever trusts firmly in this love cannot at the same time live a life of hatred or indifference. If someone really sets his faith in love, then something of that love will be displayed in his life. Faith and the fruits of love belong together. That is why church and diaconia belong together. In Germany, where the two institutions are independent of one another and differently organised, we have to be reminded of this repeatedly. Diaconia is to be found wherever people are a blessing to each other, and that is where the church is formed and lived. When we stand by one another and give counsel in times of crisis and upheaval, so that life can succeed again, then charity and diaconia flourish. It is tempting to distinguish between the church and the world. Even Jesus' disciples wanted to keep their own company, and they wanted to get to Heaven, too, preferably with reserved seats. Not much has changed since then. But Jesus

draws his disciples down to earth, and he does so with us, too. We cannot escape from the tensions of this world, because Jesus suffered from them and passed through them.

Let me illustrate this point with a short anecdote. Years ago, I was travelling by train in India, going south from Madras to visit a Christian school. It was a slow train, very hot, open windows and wooden benches. Opposite me was an elderly gentleman with a mark of ash on his forehead. He got into conversation with me and also asked me about my work. Suddenly he surprised me by saying, although he was obviously a Hindu: "Yes, Christianity – very interesting. I read the Bible once. I found the Gospel of John particularly impressive. Where Jesus speaks of himself as the Light, the Truth, and the Good Shepherd – those are really good words from the guru Jesus". But then he went on to say, "It just doesn't fit, that your guru went to the cross. Yes, a guru cannot lose. That is like an occupational accident, a mistake that should not have happened. That's why he's not a real guru."

This is the paradigm shift which is difficult to understand, whether for Christian disciples or for Hindus. God comes into the world as a weakling in order to be alongside us in our weakness. That is how Dietrich Bonhoeffer once summed it up – and he went on to say: "This is the opposite of what the religious world expects from a God." Once again, this is a kind of criticism of the church which is not obvious at first glance – criticism of the sort of church which looks first to itself and its own success, and then starts to grumble about all the difficulties and discomforts: "How should we know, Lord, that Your love would hurt so much?" It sounds like the disciples complaining about their commission. Finally, they accept: "The fellowship of disciples is not afraid of suffering, but goes into it head-on."

#### Diaconia is a major player in the German welfare state.

Germany enjoys a modern welfare state that began in the late nineteenth century and now includes unemployment benefits, health insurance, and so on. The basic idea of state social reform originated in Protestantism. The welfare state does not just consist of handouts for the very poor, but of active social policies by the state in order to provide for social equality. Germany makes use of the strength of its economy in order to finance the welfare state, with the declared goal of establishing a comprehensive welfare system to cover the risks of life, whether poverty, disease, unemployment or old age, in solidarity. The former president of the Federal Constitutional Court, Hans-Jürgen Papier, recently called the welfare state "a gift of the German people to the world. It is necessary to take care of such a gift, and that goes for the giver as well." The welfare state is not a mere appendage of the



market economy, but a cultural achievement. This cultural property is lost if it is not nurtured.

Our democracy will only be viable in the long term if social justice is practised and permanently anchored in our legal system. The tried and tested fundamental principle of the German welfare state is subsidiarity. This principle means that the state is not supposed to deal with all the social requirements from above and on its own, but that it should enable different players to solve the social tasks at a lower level, for example families, churches, and diaconic organisations. The welfare state therefore needs diakonia and other participants in civil society in order to do its job well. This is why Diakonie in Germany is closely linked to the welfare state today.

### **Diaconia must constantly struggle to find a balance between humanity, professionalism, and efficiency.**

The close links between diakonia and the state are not without risk. Economically, diakonia is heavily dependent on the state. We must operate within a political and economic framework we have little influence on. The welfare state in Germany is currently being reorganised, but our experience has shown that the welfare state is being dismantled rather than restructured. The process of globalisation has been accompanied by deregulation. Public funding is being reduced. As financing goes down, so the cost pressures are growing. Moreover, there is also increased competition, rivalry, and privatisation. More than before, diaconic institutions are thus being forced to take decisions according to economic criteria.

As a consequence of the necessary professionalisation of social work and the greater value being placed on efficiency, diakonia looks different nowadays than it used to. We are often confronted with the criticism – not just from outside, but above all within our own ranks – as to where the roots of our work, our distinctive profile, are to be found. Where is our devotion to those entrusted to our care, where do we take the necessary time for it? What are our priorities in offering counselling and care? And how high are the salaries we pay, which are supposedly an indication of our appreciation? We are talking about the balance between diaconic conviction, attention towards our fellow humans, high-quality professional skills, and economic efficiency.

Our profile includes the following: attractiveness as a charity, interaction of worship and pastoral care, focus on medical ethics, poverty prevention, and mutual consideration between employees and management. Our profile also demands that we address the tension between policy objectives, economic constraints, and diaconal persuasion. And finally, our profile includes the challenge of acting as lobbyists for our clients: from migration policy to the fight against poverty, from the funding of care to the equal treatment of people with disabilities.

### **The need for diaconic services in Germany is growing – a chance for the diaconic church.**

This is our dilemma: diakonia has fewer and fewer resources available, while at the same time the need for diaconic services and assistance in society is growing. Private wealth in Germany has never been as high as it is right now, but most of this wealth is owned by about 10 per cent of the population. At the same time, many millions of people in Germany have seen their living standards decline significantly in recent years. Financial support for the unemployed was greatly reduced, and many people got into debt. The number of homeless people is increasing; 1.5 million people every week collect free groceries from food banks. It is my hope that more and more local churches in Germany will wake up to this situation. They need to recognise and take responsibility for their diaconic commitment. Church without diakonia is unloving, but diakonia is powerless without the church. Witness, service, and congregational life should not be played off one against the other, but are interrelated. Both sides – churches and diaconic institutions – are dependent on each other, especially in difficult times like these.

The time of crisis is the “hour of the diaconic church.” We cannot delegate questions of mercy and justice to others. We cannot require others to do what we ourselves are not capable of doing. Many parishes have been aware of this for a long time, because a new spirit is growing in the midst of social and economic crises – a new spirit which accepts responsibility, so that no one is lost. It's what makes many people stick to diakonia – this freedom to practice mercy and justice in spite of crises and changes, and to recognise new opportunities for fellowship in these troubles. This freedom to feel God's love when we help each other to carry our burdens is characteristic of our work in diakonia, even in difficult times. “You were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love” (Galatians 5:13). God with his measure of humanity stands by us; the incarnate Christ, who sees through the eyes of a man, will not leave us – here there are no ifs or buts. In this spirit: Let us be more human!

What this means in real terms: Something that is valuable to us must also have its price. We stick to the principles of social justice in our country: “Whoever has less in life must be given a great deal of rights and attention” (Helmut Simon). This the intention behind having subsidiarity as the foundation of our welfare state: giving people support and assistance so that they can literally “stand up” to a life in which they take responsibility for themselves.

I would also like to recall the pastor who was standing at the church door after the service and was asked by one of the congregation: “Will I see my loved ones again in Heaven?” His answer was: “Yes, but you'll see the others as well.” The others as well. This is the *cantus firmus* underlying the diaconic church: The others as well!

### Preliminary remarks on limitations

There are four limitations to my comments which I don't want to fail to mention:

- A thorough evaluation would base its assessments on empirical observation and evidence regarding course proceedings, communication and interaction. I do not hold any such knowledge. I looked into written material and documentation on the aims and objectives of the entire Master course, on course calendars, specific description of units, and the like.
- A thorough evaluation would also seek to interview as many stakeholders as possible, covering every type of stakeholder: organizers, sending churches, administrative staff, teaching staff, people in places of internships, and so forth, and certainly the participants. I did no such thing. I merely had two or three telephone conversations with Martin Büscher. He invited me to this workshop – thank you! – and he also provided me with a fair amount of material.
- Finally, a thorough evaluation would enquire into impact and assess relevance. I understand an evaluation to that effect will be conducted after the third run of the course.
- There is one further limitation which lies in my competencies. Management is not my academic field, neither am I very familiar with the St. Gallen Management model, its merits and modes of application. But I do hold a fair amount of experience in development, including church-based actors in development and, of course, in development theory in particular and social theory in general. This includes heterodox approaches.

### Theory-practice linkage

A course in Diaconic Management would, of course, be expected to respond to the needs and challenges of diaconic work. But as we all know from curriculum construction in various fields, whether a curriculum is actually consistently shaped and structured to meet the designated needs is quite another matter. With this course I found the blend and the interlinkages very convincing. From the start and all throughout the course took great care to ascertain pertinence and relevance to the professional position of the participants and to their future tasks and areas of responsibility.

- The Professional potential and the envisaged future positions were key criteria for the selection of participants
- Access and participation requirements made for practice remain the linchpin. The proposal for the master theses

the participants had to present themselves with, as well as the three course papers on management, contexts of theology and personal leadership style, each have well reflected and reasoned practice at the centre of concern.

- Each module contained a well balanced mix of theory-based academic teaching and of inputs from various fields of church and/or NGO activities. Also, the subject areas as such were broached under the auspices of reflected value-guided practice or, such as fundraising, advocacy, management issues are of immediate practical relevance.
- Each module sequence was preceded by visits of church- or NGO-run or affiliated social institutions. At the beginning of each course stood the reflection of the previous module as well as the period at home. Also, the short internships conducted at the end of each course module - reported upon with the structuring aid of a checklist at the beginning of the next module - struck me as a very useful device to keep the flow of reflection going at the same time as sticking to the reference point of diaconic practice in different settings.

By all appearances the course has already attracted great interest not only on the level of churches considering to present candidates for the next course, but also on the level of funding agencies who have expressed willingness to invest in the undertaking or are seriously considering to do so.

As to the pertinence of the course for the professional life of the participants and the agencies they work in, this will have to form part of the envisaged evaluation.

### Course organization and modes of learning

If I understand the aims and objectives of the course correctly, they are all about enhancing socially responsible management and leadership in the context of diaconic institutional life.

- The course structure with its five modules taught in four different geographic, cultural and institutional locations and intervals of home stays can easily be attributed major significance in and of itself. It allowed for the participants to get to know different settings of religious life and ways of responding to social needs and to reflect on them. By the same token the exposure is most likely to have contributed to new visions, perceptions and topics of communication back home.
- The very well structured eCampus provides information, documentation and easy access to course outlines,



content, lectures, reading material and the like. Along with this, I understand the course participants were given hard copies with reading material for each module. Thus, the tools and instruments for well-guided learning in line with the flexibilities required for adult learning with potential for interactive teaching / learning processes were all assembled.

- A variety of teaching and learning methods with the usual mix of lecture, PPT, group work, discussion was complemented by exercises such as group experience of worship attuned to the religious context. Also, designing outlines of strategic and operative three-year-plans for the institution of professional origin and writing short reflection papers served to create systematic links between academic work and relevance for the area of responsibility specific to each participant.
- The different country experiences and the different perspectives provided by the staff of cooperating universities and agencies must at times have been bewildering and challenging. All the more valuable, it would seem, was the continuity secured by the staff members Institute of the Diaconic Management (IDM) and the United Evangelical Mission (UEM) allowing for the participants to be coached, monitored and assisted throughout.
- Finally, I was impressed by the scrupulous care geared to the preparation and maturing of the MA thesis. And, I must admit, I find the theses were marked with surprising rigour. Only one out of twelve theses is given a nearly straight 1, two participants have not passed and are invited to rewrite their thesis, half of the dissertations have to content with mark three and less. I do find that remarkable. Or let me put it this way, I would not have been surprised if an attachment had formed in that somewhat unusual learning community likely to thwart academic judgement.

### Interdisciplinarity, diversity, and heterodox theories

- Interdisciplinarity and off-mainstream approaches and perspectives with an explicitly ethical and normative angle were, I understand, key aspects of selecting the cooperation partners abroad. The clear statistical predominance of theology and its sub-disciplines, followed by variations of economy and management may not entirely reflect the diversity of epistemic approaches and 'schools' offered. In part, specific features suggested themselves such as the context of the legacy of Apartheid in South Africa. In part, such as with the Philippines, the distinctiveness of approach there appears to be the result of choice of partner. Here one feature deserves mention: The consistency with which the Philippine module is framed by theology of struggle and apparently shared by the entire teaching staff. Accidental or not, this module also stands out on the level of systematic preparation of the teaching units.

- As to diversity on the level of gender, the picture is rather mixed. The gender ratio of the participants was 8 men and 4 women. Lecturers, whether academic staff, church or NGO representatives, by all accounts, with the exception of the Philippines, were predominantly male. This may well reflect the traditional imbalances in the gender structure of the participating agencies. And, I understand, in the next course the group of exclusively male lecturers in South Africa will be complemented in key areas by 3-4 female professionals. This goes to show that awareness and recognition of gender imbalances can find ways to redress them.

- As to the representation of heterodox gender theory, a rich and thought provoking presentation on "Gender Advocacy and Intercultural Hermeneutics" was rendered by a professor for feminist theology and Gender Studies based at the Protestant University Wuppertal itself - at the very end of the very last module. Now that is a very familiar place for feminist inputs, an addendum when all is said and done and everybody ready to close the book and go home. By all appearances little more than a tribute to political correctness. I understand so far even that cannot be ascertained for the next course. That is unacceptable.

### International and intercultural dimensions

- The very fact that the course participants come from 7 different countries of 2 continents (Africa and Asia) and travelled to 4 different sites of learning already makes for an international and intercultural experience. Sharing accommodation, travelling together to project sites in addition to the course proceedings themselves make for close intercultural interaction and learning. Furthermore, the intercultural dimension was not merely a by-product, but careful design and repeatedly an object of academic teaching and socio-religious reflection.
- Moreover, the concept of culture applied is not a homogenous one based on national origin, but blends in with notions of diversity and heterogeneity. For instance, the selection of the 12 participants out of 26 applications (51 for the next one course) was guided by criteria relating to educational training, profession, institutional setting, the selection of partner organisations was informed by aspects of institutional identity and profile, the selection of countries amongst others by socio-economic variety. Thus, numerous dimensions of culture are addressed – institutional, professional, socio-economic – and not the least the specificities of religious and church life. Regular end-of-the-week sessions invited to reflect on these dimensions of cultural variety.

### Confusing language?

For lack of a better expression I talk about confusing or even irritating language. By this I am referring to some elements of the language the course presents itself with. Maybe it's a question of the uninitiated eye, maybe coming from critical social science some words transport different



meanings to me, but I did not expect to find corporate language anywhere in the course and certainly not in the flagging out of its goals and objectives. To my reading wording such as *diaconic corporate policy*, *corporate identity of diaconic enterprises*, *strategic corporate goals* or to quote from the German version *der unternehmerisch denkende Manager* und *das unternehmerische Paradigma der Diakoniewissenschaften* place the course in a setting where I assumed and still do, normative management does not belong and which it wishes to transcend.

The quotes originate from the course manual as laid down in a 33 pages paper and the homepage of the Institute for Diaconic Science and Diaconic Management. The English flyer on the course contains no reference to the corporate world. Its presentation of the course concept focuses entirely on the ethical and normative intent of the MA. So, maybe it is possible to avoid what comes across - to me - as a misleading proximity to the corporate world.

### Recommendations

With such a well designed and conducted course I have very few recommendations, four to be precise.

A key objective of the course is, I understand, to qualify the participants for leading positions in diaconic institutions. In order to prepare the ground for the evaluation envisaged after the third run of the course, it would be useful for the organizers to set a process in motion for the formulation of evaluation criteria with specifically the requirements of collecting comparative data in mind (benchmarks, indicator / markers for career tracing, criteria regarding changes relevant to the diaconic mandate etc.)

The sex ratio of 8 men 4 women leaves room for improvement. Possibly the institutions recommending candidates could be encouraged to engage in the career development of women.

Worldwide women and men do live in distinct gender orders. Therefore, a gender perspective on diaconic life and diaconic management is central- and belongs into the introductory phase of the course. There are numerous chairs on Theology and Gender Studies in Germany and Europe, oftentimes in combination with intercultural and post-colonial theory (e.g. Prof. Ulrike Auga at the Humboldt University, Berlin). Efforts should be made to secure the collaboration of any of those.

Review the need for reference to corporate language.

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Dong Sung Kim  
World Council of Churches, Switzerland

The globalized world of today is one in which nearly all parts of the oikoumene, the whole inhabited earth, are interconnected. The many challenges we face in our separate contexts in different parts of the world are made much more complicated by the fact that these challenges are compounded by elements that go beyond the local level, and often are beyond our means to manage on our own. Because of such trends it has become more and more important for the non-governmental sectors of civil society to develop strong networks of collaboration with like minded groups in different parts of the world. The advances in communication certainly do allow for such interaction to take place far more easily than in the past. However, this has also meant that local actors have needed to strengthen their capacity and equip themselves with the skills that are necessary for engaging issues at the regional and international levels.

The World Council of Churches and its project on Solidarity and Diaconia exist to facilitate such networking among its 360 member churches around the world. In addition, the WCC Diaconia Scholarships for Capacity Building serves as an instrument of ecumenical resource sharing that provides the member churches and their related diaconal institutions with the resources to empower and equip the local actors to function as agents of change in their local contexts. The WCC is the only ecumenical institution in the world that serves a broad constituency in a multilateral manner that transcends confessional and regional boundaries. It is also the only ecumenical institution that promotes the inter-regional ecumenical sharing of resources among networks of partners that extend beyond its own constituencies in pursuit of common interests. It is in this capacity that the WCC, and particularly the Solidarity and Diaconia project has developed its present relationship with the Institute for Diaconic Science and Diaconic Management in Bielefeld and the United Evangelical Mission in supporting the training of leaders from around the world in this programme, Masters in Diaconic Management.

I believe that this particular programme embraces many of the values that we as WCC hold. It is a training program that is multilateral and draws on the resources of different institutions situated in Europe, Africa and Asia. It fosters partnership and common ownership of the programme among the various participating institutions. As such, although it is an initiative that has its roots in Germany, it is a tree that has blossomed and draws its nutrients from the different regions of the world to bear its fruits.

In addition, it has an international profile which goes beyond simply having students who are "international". Because the training modules are located in the different institutions in Africa and Asia the international nature of the exchange and experience that the participants benefit from is enhanced and strengthened. The different perspectives that the faculty of the different institutions bring to the training is also important as

they provide distinct paradigms of interpretation that can inform the students in different ways and help to form their framework of interpretation on different issues.

Another advantage of this program is that it challenges the students to aggressively pursue their studies from an academic perspective utilizing scientific tools. For many who have worked for long periods in the church this presents a profound challenge. The churches, especially those in the global South, have inherited many diaconic institutions and practices from the missionaries. They have sought to continue these ministries of service in the community and regard this as something that the Christian church is called to do. However, these diaconic institutions and the churches now face many complex challenges which they find are often beyond their ability to respond to or adequately interpret. Sometimes they are overwhelmed by the needs of communities without being able to comprehend why such needs have occurred or why they have grown so exponentially.

In this regard, the application of a firm academic profile and the equipping of students with the scientific approaches to the study of diaconia is an element of training that the churches most definitely need. In addition, the interdisciplinary approach that is incorporated into the programme helps to further strengthen the critical analytical and reflection skills that are necessary in order to assess the current trends and also to offer alternatives for change.

For the work of the Solidarity and Diaconia project of the WCC this training programme offers us a model to study. In this respect I look forward to the continued partnership between our institutions in assessing further the impact that the training has not only on the work of the individuals who have benefited from the courses but also their churches and institutions back home. I think a close study of the various lessons learned through this training programme can be beneficial for other institutions that are currently running similar programmes or are in the process of planning them. And so, it is with much expectation that the WCC journeys with the Institute and the UEM as a partner and we look forward to further developing our relationship in the future.

*Dr Dong Sung Kim,  
Head of Department Solidarity and Diaconia,  
World Council of Churches (WCC), Geneva, Switzerland*



## Ekkehard Nuissl von Rein, Universities Kaiserslautern and Florence



Just an info about my own working context: till some months ago I was in charge as director of DIE (Deutsches Institut für Erwachsenenbildung – German Institute for Adult Education). This is the central institute for adult education in Germany and has hardly any foreign equivalent. About ten years ago I set up the 'European Master in Adult Education' (EMAE) with eight universities from seven countries as an innovative and transnational study programme. Currently I am the coordinator of the 'Professionalization' network in ASEM (Asian-Europe Meeting), where about 20 experts from different states in Europe and Asia are collaborating.

I would like to give some comments on the following Key words: innovation, interdisciplinarity, interculturality and theory/practice. And in addition I'd like to mention two technical aspects.

**Innovation:** Linking of diaconia to management and economic aspects is innovative. It is necessary as capitalism and its principles cover all areas of life with ever greater intensity, hence meaningful innovation with high aspirations. For at least twenty years there has been a debate in adult education over the compatibility of economy and education, surfacing increasingly often in the area of lower schools and colleges as well. Are learners participants in courses, or are they 'clients' and consumers? We developed the Concept of 'prosumer' (producer and consumer) in education discussion because 'education' product first originates with learners. Modern debate about education as a service is taking place. Like all innovations, this one (diaconia and economics) naturally has its opponents in the diaconia field and the scientific community. This is normal and should not be an obstacle to the innovative approach. But in one point the "traditionalists" are right: the profile, the core of the discipline, must be protected. All of the knowledge about economics should not influence the goals of the diaconal work, but rather serve to better implement these goals. You can fight better when you understand the enemy! So keep going, but keep your identity.

**Interdisciplinarity:** This is a modern keyword, or, better said, a catchword – for twenty years now. In adult education, a matter of course: Sociology, psychology, economics, neurosciences, etc. Good to aim to neutralize disciplinary fragmentation here and recover an integrated view of reality and the world. The aim must be a holistic approach, back to an integrative understanding of science. But there are also problems and limitations; many theoretical approaches and research methods are far removed from one

another, concepts are not conveyed as being part of a whole. Confusion is possible. Shouldn't the whole university then get involved and participate in an interdisciplinary programme? It is difficult to harmonize this approach with the wide spread interests inside the university. No inherent value, but necessary. My advice: Go ahead with interdisciplinary approach, but hold fiercely to your disciplinary background and basis.

**Intercultural:** Your approach here is brilliant and extremely necessary for the whole concept. Learning with and from one another is always fascinating. But in order to make a better use of it, this intercultural learning should then also become a systematic part of the study programme and not take place only during 'free time'. Teaching methods must pick up on interculturality and make it explicitly productive; learners' views and backgrounds should be an object of the teaching programme. This means f.e., that topics of evening discussions should be transferred in the 'official' lessons, different cultural understandings should be ongoingly part of teaching-learning-setting. Transnational scientific communication must also be set up, e.g. in the literature that is cited and debated. This is another area of the study programme where there is great potential for further innovation.

**Theory and practice:** The Debate on this is extraordinarily fierce in all scientific disciplines that have a 'field'. Usually students want more practice (to prepare for work in the field), and teachers insist on more theory. The link to practice is necessary for study programmes, but how? There are four tried and tested ways: a) integration of study and work (in the study programme), so that study does not take place alongside the work, but rather can be integrated into the work process (thematically as well); b) the content must have practical dimensions, illustrate prospects for implementation, and include the practical experiences of students. c) practical experiences and work activities should be recognized as appropriate to study and included; d) in the UEM course of study the master's thesis focuses on the practical dimension, but obviously still has a few interdisciplinary and intercultural dimensions. There is more potential for development here.

**Practical aspects:** Two practical aspects seem to me to be important: the recognition of professional experience as a prerequisite for admission, perhaps also as a possibility for reducing the period of study. This is even more likely if professional employment and practice play a systematic role in the course of study. Participation of German students in the programme as well; otherwise, this itself could be regarded as 'mission'. Finally, the quality of the certificate: I would like to issue a warning about aspiring to a joint degree, because this is much too expensive – a diploma supplement (as is done now) is better.

*Prof. Dr Dr hc Ekkehard Nuissl von Rein,  
Universities Kaiserslautern, Germany, Florence, Italy*





# 5. Institutional Setting and Student's Profile

## Participating Universities and International Praxis Partners

### Responsible University:

**Protestant University Wuppertal-Bethel**

Missionsstrasse 5, 42285 Wuppertal, Germany,  
[www.kiho.de](http://www.kiho.de)



Rector: **Prof. Dr Matthias Benad**

### University

The *Protestant University Wuppertal-Bethel* is a university that is jointly owned by the *Evangelical Church in the Rhineland*, the *Evangelical Church of Westphalia*, the *Evangelical Church in Germany*, and the *v. Bodelschwingh Foundation Bethel*. It emerged from the fusion of the *Protestant University Bethel* and the *Protestant University Wuppertal* on 1 July 2007. Lectures take place in two locations – Wuppertal and Bielefeld (see below) – with a focus on theology and diaconia, respectively.

The university has seven chairs of theology in Wuppertal and four chairs of theology in Bielefeld-Bethel. Both predecessor universities achieved government recognition on 1 November 1979. This recognition and the right to award doctorates and habilitation qualifications were passed on to the *Protestant University Wuppertal-Bethel*.

There are currently 200 students at the Wuppertal campus, where the following programmes are offered:

- Study Programme for the Ministry / Master's in Evangelical Theology
- Doctoral Studies in Evangelical Theology
- Teacher Training in Evangelical Theology in cooperation with the *Bergish University Wuppertal*

### History

The *Protestant University Wuppertal* traces its roots back to the *Confessing Church* during the Third Reich in Germany. The Wuppertal facility was founded on 14 August 1935 at the same time as the *Protestant University Berlin-Dahlem*, after the theology departments at public universities were eliminated by the National Socialists. The *Protestant University Wuppertal* was banned by the Gestapo on the day it opened, but the institution carried on with its work underground until it was finally closed down on 14 December 1936. Lectures resumed in the winter semester 1945/46, after the end of the Second World War.

### Responsible Institute:

**Institute for Diaconic Science and Diaconic Management**  
**(Institut für Diakoniewissenschaft und DiaconieManagement IDM),**  
**Protestant University Wuppertal/Bethel**

Remterweg 45, 33617 Bielefeld, Germany  
[www.diaconiewissenschaft-idm.de](http://www.diaconiewissenschaft-idm.de)



Director of the Institute: **Prof. Dr Matthias Benad**

**Director** of MA Programme in International **Diaconic Management**: **Prof. Dr Martin Büscher**  
Chair for Economic Science, Economic and Business Ethics, Deputy Head of the Institute

### Institute

The *IDM* was officially inaugurated on 1 April 2009, after the merger of the two church universities in Wuppertal and Bethel and the shifting of the theological training to the Wuppertal campus. The *IDM* offers interdisciplinary postgraduate programmes for people in leadership positions in the church and in diaconia. The students come from different professions and have at least three years of leadership experience. The *IDM* has three chairs for professors, which reflects the interdisciplinary concept of the institute. Two chairs represent theology, diaconic science, and business administration within diaconic institutions. One chair additionally represents economic science, economics, and business ethics.

The following programmes are offered:

- MA Diaconic Management
- Doctoral Studies in Diaconic Science
- MA Diaconic Management (international)

There are currently 60 students enrolled at the IDM.

### History

The *Protestant University Bethel* was founded in 1905 by Friedrich von Bodelschwingh (1831-1910) as the first church university in Germany. The aim was to combine diaconic practice with critical reflection and academically responsible theological guidance between the poles of society and the church.

In 1939, the *Protestant University Bethel* was closed down by the National Socialist regime. Lectures resumed after the end of the Second World War in October 1945.

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### United Evangelical Mission (UEM)

Rudolfstrasse 137, 42285 Wuppertal, Germany  
[www.ve mission.org](http://www.ve mission.org)



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General Secretary: **Dr Fidon Mwombeki**

Executive Secretary Region Germany/Education,

Lecturer at the IDM: **Angelika Veddele**

Head of Programme, International Diaconia: **Jörg Oelmann**

### Organization

The *UEM* emerged from the historical *Rhenish Mission* (founded in 1828), the *Bethel Mission* (founded in 1886) and the *Zaire Mission* (founded in 1965). In 1996, there was a fundamental change within the *UEM* when it transformed from a German mission organization into an international communion of 35 churches in Africa, Asia, and Germany and the *v. Bodelschwingh Foundations/Bethel*. Today, the *UEM* is an international organization, in which all decisions and leadership structures, as well as work structures and processes, are organized in an international way. The staff is international. The work areas of the *UEM* are Advocacy, Diaconia, Theology and Dialogue, Partnership, and Development. Its headquarters are located in Wuppertal, Germany, and there are regional offices in Dar es Salaam, Tanzania and Medan, Indonesia.

The international *UEM* General Assembly takes place every other year. Its task is to discuss new topics as a focus for the work and projects of the *UEM*.

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### Partner University:

**Stellenbosch University, South Africa, Faculty of Theology**  
**Department of Economics, School of Public Leadership (SPL)**

Stellenbosch Central, Stellenbosch 7600, South Africa  
[www.sun.ac.za](http://www.sun.ac.za)



Rector: **Prof. Wim de Villiers**

### Contact person for the international MA in Diaconic Management

Head of the Department of Practical Theology and Systematic Theology

**Prof. Karel August**

### Interdisciplinary Partner for the MA in Diaconic Management

School of Public Leadership, Stellenbosch University

Director: **Dr Erwin Schwella**

### University

*Stellenbosch University* is among the most renowned universities in Africa. The university has about 28,000 enrolled students, including more than 3,000 students from other countries. There are 2,800 staff in total. The 150 departments are divided into 10 faculties. The university runs several programmes that are intended to provide social support and empowerment to the surrounding communities and are coupled with research and teaching. Examples are the *Legal Aid Clinic*, the *Community Interaction Division*, and the *Centre for HIV and AIDS Management*.

The university is recognized by the state and has full rights to award doctorates. It has its own system of awarding scholarships, through which students from other African countries and southeast Asia are supported. *Stellenbosch University* has many international cooperation partners, including several universities in Germany.

### History

The university has its roots in the *Stellenbosch Gymnasium*, which was founded in 1886. It became a university on 2 April 1918.

During apartheid, Stellenbosch University was accessible only to the white population; lectures were given in Afrikaans. After the end of apartheid in 1994, the university actively pursued the transition to diversity and pushed to open itself to all groups in society. Russel Botman became the first vice chancellor after the end of apartheid; Prof. Karel August became the first Colored professor at the Faculty of Theology. Lectures are now given in English.

In 2011, a cooperation agreement was signed between the *IDM/UEM* and *Stellenbosch University*.

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### Partner University

**Silliman University, Philippines**

**Divinity School and School for Public Administration and Governance (SPAG)**



Real St, Lungsong, Dumaguete,  
Negros Oriental, Philippines  
[www.su.edu.ph](http://www.su.edu.ph)

President: **Dr Ben Malayang III**

Dean of Academic Affairs: **Dr Betsy Joy Tan**

Dean of Divinity School: **Dr Lope Robin**

### Contact person for the international MA in Diaconic Management

Professor, Systematic Theology and Ethics, Divinity School:

**Dr Victor Aguilan**

### Interdisciplinary partners for the MA in Diaconic Management

School for Public Administration and Governance (SPAG),

Silliman University Dean: **Atty. Tabitha Tinagan**

Institute for Graduate Programmes Silliman University Dean: **Dr Reynaldo Rivera**

### University

*Silliman University* is among the Philippines' premier universities. It is one of the few granted the highest regulatory distinction of Full Autonomous Status by the Commission on Higher Education (CHED). The university is also a CHED Center of Excellence in Nursing Education and Teacher Education, and a CHED Center of Development in Accountancy, Anthropology, Biology, and Information Technology Education. Its 62-hectare campus is home to over 9,000 students from different parts of the country and the world; close to 300 are foreign students, who hail from 32 countries. Its 19 academic units (colleges) offer over a hundred undergraduate, graduate, and postgraduate degree programmes. The university has an extensive international network with academic institutions, international development organizations, and civil society organizations located across Asia, Africa, Europe, and the United States. English is its primary medium of instruction.

Silliman is an International Center for Mission Studies in Asia under its partnership with the *United Evangelical Mission (UEM)*. Its formal partnership with the *UEM* started in 2011. Currently, the College of Business Administration and the *University of Ingolstadt* are in the process of developing a cooperation programme.

### History

The university was established as *Silliman Institute* in 1901 from an initial grant of US\$10,000 from American philanthropist Dr Horace Silliman. In 1938, Silliman was granted university status. The campus had to be evacuated during the Second World War, but lectures continued at four different temporary locations within the region. In 1972, when martial law was in force in the Philippines, Silliman University was one of the first two schools to be closed down by the government. After the end of the martial law period, it was also one of the last two institutions to be reopened. During this time of closure, lectures continued at secret locations. A new concept of teaching was developed that was rooted in the local communities and included these in research and teaching. This community-based tertiary education is still practiced today through several study programmes, e.g., the programme of Coastal Resource Management.

**Partner University:**  
**Sebastian Kolowa Memorial University, Magamba, Tanzania**

Magamba, Tanga Region, Tanzania  
www.sekomu.ac.tz



Vice Chancellor: **Dr Anneth Munga**  
Deputy Vice Chancellor for Students' Affairs: **Dr Eberhard Ngugi**

**Contact person for the international MA in Diaconic Management**  
Deputy Vice Chancellor Academic Research and Consultancy: **Dr Andrew Mollel**

**Interdisciplinary Partner for the MA in Diaconic Management**  
Mzumbe University, Morogoro, Tanzania  
Vice Chancellor: **Prof. Dr Joseph Kuzilwa**

## University

The *Sebastian Kolowa Memorial University* is owned by the *Northeastern Diocese of the Evangelical Lutheran Church in Tanzania*. The university has four faculties: Special Needs Education, Sustainable Tourism, Law, and Business Administration. All faculties run bachelor's degree programmes (undergraduate programmes); a first master's programme (postgraduate programme), the Master of Special Needs Education, was started in 2013. Currently, 1,400 students are enrolled at the university.

The campus is divided into two areas; the former *Usambara Trade School*, and the former *Magamba Secondary School*, both of which were renovated and extended and now accommodate the university. There is an additional campus in Tanga; another location for lectures is being planned for Dar es Salaam.

*Sebastian Kolowa Memorial University* has a partnership for research and programmes in special needs education and speech language pedagogy with the *Leibniz University* in Hanover (Prof. Dr Ulrike Lüdtke), which is supported by the DAAD.

The general concept of the university is inclusion. The campus and all buildings are accessible to the disabled. The university also offers special services for students and lecturers with disabilities, including personal assistance and Braille equipment. The leadership, staff, and student body include persons with physical disabilities.

Diaconia, as the social task of the church, is the foundation of the teaching at this university. Social responsibility and inclusion underlie all individual faculties and departments and are not limited to the programmes with a particular social focus, such as special needs education. This extraordinary concept reflects the desire of the university and its parent church to make a special contribution to the tertiary education sector in the Tanzanian society and beyond. There are specialized institutes that cooperate with the local communities and offer community-based counselling and support:

- The *Institute for Diaconic Studies* deals mainly with questions related to how people perceive and deal with disability. It cooperates with church parishes and local communities in organizing programmes for raising awareness and training volunteers.

- The *Institute for Justice and Peace* offers educational programmes in the field of civil education on issues regarding human rights and land justice for communities in the regions.

## History

The *Sebastian Kolowa University College* was registered in 2006. Shortly before that, the Tanzanian government opened the tertiary education sector to non-governmental organizations. The college was established in the extensively renovated buildings of former education institutions of the Lutheran Church in the Usambara Mountains (see above). The *Magamba Secondary School* had been nationalized in 1969 under the Nyerere government and was returned to the church in 2005.

In 2007, the college was recognized as a part of the Lutheran *Tumaini University*. In 2012, it was transformed into an independent university and renamed *Sebastian Kolowa Memorial University*.

**Consultant for the educational, pedagogic, and methodological concept:**  
**Prof. Dr Ekkehard Nuissl von Rein**  
University of Kaiserslautern



## Donating Agencies

### Churches and International Organisations

World Council of Churches (WCC), Geneva / Switzerland

Evangelisches Werk für Diakonie und Entwicklung (EWDE), Berlin / Germany

United Evangelical Mission (UEM)

Kirchen Helfen Kirchen, Berlin / Germany

Evangelisches Missionswerk (EMW), Hamburg /Germany

Norddeutsche Mission (NM), Bremen / Germany

Evangelische Kirche von Westfalen (EKvW), Germany

Evangelisch Reformierte Kirche (ERK), Germany

Evangelische Kirche von Hessen und Nassau (EKHN), Germany

United Methodist Church Global Office, New York

### Communities

Diakonische Gemeinschaft Sarepta-Nazareth, Bethel /Germany

Kaiserswerther Schwesternschaft, Kaiserswerth/Germany

UEM Sisterhood

### Congregations and Church Districts

Synodalverband Grafschaft Bentheim (ERK), Germany

Kirchenkreis Herford (EKvW), Germany

Kirchenkreis Lübbecke (EKvW), Germany

## Profile of Student Group

### Gender - Countries of Origin - Educational Backgrounds - Professions

#### Course I

12 students - 4 women and 8 men  
coming from Indonesia, Philippines, Sri Lanka, Hongkong  
Ghana, Democratic Republic of Congo, Tanzania

#### Course II

13 students - 8 women and 5 men,  
coming from Indonesia, Sri Lanka,  
South Africa, Namibia, Cameroon, Democratic Republic of  
Congo, Rwanda, Tanzania

#### Course III

15 students - 4 women and 11 men,  
coming from Cameroon, Democratic Republic of Congo,  
Ghana, Hong Kong, Indonesia, Philippines, Rwanda,  
South Africa, Sri Lanka, Tanzania

#### Educational Background of Students

Economics, Political Science, Theology, Education, Social  
Work, Anthropology, Public Health, Sociology, Diaconic  
Science, Business Administration

#### Professional Background of Students

Treasurer, Pastor, Health Worker, Deaconness, Social  
Worker, Lecturer, Teacher, Head of Diaconia Department,  
Administrator, Lawyer

## List of Lecturers

<b>Bethel I, Protestant University Wuppertal/Bethel – IDM, Bielefeld</b>	
Theology/Ethics	
<b>Prof. Dr theol. Matthias Benad</b>	IDM, Bethel
<b>Prof. Dr theol. Beate Hofmann</b>	IDM, Bethel
<b>Dr theol. Ingo Habenicht</b>	Evangelisches Johanneswerk, Bielefeld
<b>Dr theol. Katharina Kleine Vennekate</b>	IDM, Bethel
<b>Prof. Dr theol. Udo Krolzik</b>	IDM, Bethel
<b>Prof. Dr theol. Andreas Lindemann</b>	Kirchliche Hochschule, Bethel
<b>Prof. Dr Henning Wrogemann</b>	KiHo, Wuppertal
<b>Dr theol. Ulrich Möller</b>	EKvW, Bielefeld
Economics/Management	
<b>Prof. Dr rer. pol. Martin Büscher</b>	IDM, Bethel
<b>Prof. Dr iur. Silvia Pöldt-Krämer</b>	FH, Bielefeld
<b>Prof. Dr rer. pol. Susanne Vaudt</b>	FHdD, Bielefeld
<b>Angelika Veddelar, Dipl. Diaconic Science, Executive Secretary</b>	UEM, Wuppertal

<b>University of Stellenbosch, South Africa</b> <i>(Faculty of Theology, School of Public Leadership (SPL), Business School (UBS), Economics Department)</i>	
Theology/Ethics	
<b>Prof. Karel August, D.th., MPA</b>	Faculty of Theology
<b>Dr Nadine Bowers du Toit</b>	Faculty of Theology
<b>Prof. Juliana Claassens, PhD</b>	Faculty of Theology
<b>Prof. Nico Koopman, Dean</b>	Faculty of Theology
<b>Prof. Xolile Simon, PhD</b>	Faculty of Theology
Economics/Management	
<b>Dr Sophia Du Plessis, PhD</b>	Economics Department
<b>Daniel Malan, MBA, MA</b>	Business School
<b>Dr Babita Mathur-Helm, PhD</b>	Business School
<b>Prof. Erwin Schwella, Director</b>	School of Public Leadership (SPL)
<b>Dr Arnold Smit, D.th.</b>	Business School
<b>Prof. Dr rer. pol. Martin Büscher</b>	IDM, Bethel

### Organisation, Coordination, Field Research

Matthias Börner, M theol. (Course III)	UEM
Gunda Steffen-Gaus, MA (Course I,II, III)	UEM
Dr theol. Dipl. Soz.-Päd. Katharina Kleine Vennekate (Course I, II)	IDM
Deacon Jörg Oelmann (Course II)	UEM
Deaconess Tioria Sihombing, MDiv, MA (Course III)	UEM, IDM
Anja Stein, MA (Course II)	IDM
Elke Rabbe, Administration (Course I, II, III)	
Ralf Pahmeier, Magtheol (Course I, II, III)	

<b>Silliman University, Dumagete City, The Philippines</b> (Divinity School, School of Public Affairs and Governance)	
Theology/Ethics	
<b>Prof. Victor Aguilan, ThD</b>	Divinity School,
<b>Prof. Muriel Orevillo-Montenegro, ThD</b>	Divinity School
<b>Prof. Noriel Capulong, ThD</b>	Silliman University
<b>Prof. Dr theol. Udo Krolzik</b>	IDM, Bethel
Economics/Management	
<b>Dr Evangeline P. Aguilan, PhD</b>	Silliman University, Personnel Development
<b>Dr Jenny L. Chiu, CPA, MBA, CIA, PhD</b>	Silliman University, Administration
<b>Angelika Veddeker, Dipl. Diaconic Science, Executive Secretary</b>	UEM, Wuppertal
<b>Mike Camba, MBA</b>	Visayas Community Medical Centre, Cebu City
<b>Prof. Dr rer. pol. Martin Büscher</b>	IDM, Bethel

<b>Sebastian Kolowa Memorial University (SEKOMU), Lushoto, Tanzania</b>	
Theology/Ethics	
<b>Dr theol. Anneth Munga , Vice-Chancellor</b>	SEKOMU, Lushoto
<b>Bishop Dr. theol. Stephen Munga</b>	ELCT North-Eastern Diocese, Lushoto
<b>Dr theol. Katharina Kleine Vennekate</b>	IDM, Bethel
<b>Prof. Dr theol. Beate Hofmann</b>	IDM, Bethel
Economics/Management	
<b>Prof. Faustin R. Kamuzora, PhD</b>	Mzumbe University, Morogoro
<b>Dr Victoria Kisyombe</b>	SELFINA, Dar Es Salaam
<b>Prof. Joseph Kuzilwa, PhD</b>	Mzumbe University, Morogoro
<b>Clement Kwayu, MBA</b>	BUMACO, Moshi
<b>Dr Bright Mawudor, MBA, PhD</b>	All Africa Conference of Churches (AACC), Nairobi
<b>Angelika Veddeker, Dipl. Diaconic Science, Executive Secretary</b>	UEM, Wuppertal

<b>Bethel II, Protestant University (IDM)</b>	
Theology/Ethics	
<b>Prof. Dr theol. Heike Walz</b>	KiHo, Wuppertal
<b>Prof. Dr theol. Dierk Starnitzke</b>	Wittekindshof Foundation, Bad Oeynhausen, IDM
<b>Prof. Dr theol. Henning Wrogemann</b>	KiHo, Wuppertal
<b>Prof. Dr theol. Udo Krolzik</b>	IDM, Bethel
<b>Dr theol. Katharina Kleine Vennekate</b>	IDM, Bethel
Economics/Management	
<b>Prof. Dr diac. Ulrike Posch, M.A.</b>	Fachhochschule des Mittelstandes, Bamberg/Bielefeld
<b>Prof. Dr phil. Tim Hagemann</b>	FHdD, Bielefeld
<b>Dr rer. pol. Frank Simon</b>	Institut für Nachhaltigkeitsmanagement (IfNM), Prag
<b>Dr rer. pol. Ekkehard Thiesler</b>	Bank for Church and Diaconia (KD-Bank), Dortmund
<b>Dr theol. Ipyana Mwamugobole</b>	UEM, Wuppertal
<b>Prof. Dr rer. pol. Martin Büscher</b>	IDM, Bethel

## Motivations and Aspirations of Students

Lydia Mulokozi (48)  
Social Worker

*"I am not in this world solely for myself. I want to help others that are in need."*



As a child the 48-year old experienced poverty and tremendous deprivation herself. Without the support of her church, the young Sunday school teacher would have had to drop out of school like so many others who are denied access to education, or a profession. Lydia has, however, in the meantime not only trained as an evangelist and social worker, but has also benefited from a UEM-scholarship and studied in the Philippines for four years. Since 2008 she has been part of the leadership of the Huyawa church project in the Bukoba region which supports thousands of AIDS-orphans and disadvantaged children. "But the children don't only need a school uniform and their school fees paid, they are often all alone and need encouragement", Mulokozi reports. Her studies in Bielefeld have strengthened her conviction that diaconia is more than mere emergency aid. "Psychosocial support for children and young people" is thus the topic of her Master's thesis.

*"I realize now that people need to help and encourage each other in order to be able to come to terms with their fate."*

In Tanzania the Christian and Muslim shares of the population are about equal in size. The Evangelical Lutheran Church in Tanzania (ELCT) however is the largest Lutheran church in Africa (5.6 mil. members). The North-Western diocese includes larger hospitals with numerous smaller health centres in Ndolage and Izimbya, it runs an extensive training programme for pastors, evangelists, church musicians and artisans at Ruhija Theological College.

Jenny Purba  
Pastor

*"I started to see the church as one of the important stakeholders in the global agenda."*



People need to see the big picture; they need a map that allows them to locate themselves and the church. This should help them to understand the extent to which the mission has been completed and what the impact of diaconia is, how it affects the people and the earth. If the church sees itself as one important part in this world, then no matter how small its voice is, if it sees the big picture, it will understand that doing diaconic service only in charity will never be enough.

I live in Indonesia: I have always felt that all the richness and the beauty of my country would never end, but I was wrong. The greediness of the world has caused many injustices. There is no longer any concept of economic sustainability. The gap between the rich and poor is widening.

Diaconia in philanthropy is not enough. The church must engage in advocacy to save people and the environment. The church has to integrate with communities, corporations, and governments, which requires interdisciplinary approaches. Management will be the tool to help keep things in order, to keep the people working in a holistic fashion, with their hearts, heads, and hands: good at analysis, mature in their spirituality, professional in organising the community, taking action and making a difference.

At beginning I thought that diaconia was a topic for one specific community, and that the causes of problems were local. After I did my research into palm oil smallholders in Jambi, I started to see the church as one of the important stakeholders in the global agenda. Diaconia is not exclusively focused internally, but must be brave enough to go out to raise its prophetic voices against injustices and unethical actions beyond community borders, to save the people and the earth.

Jenny Purba is a pastor of the Simalungun Protestant Christian Church (GKPS) in Pematang Siantar, Indonesia. In the future she plans to become a socioeconomic analyst and interdisciplinary lecturer.



Peter Imponge (37)  
Financial Expert

*"Money makes the world go round, this is also true for diaconia in church."*



The economist, who works as a financial expert for the church, sees diaconia as one of the essential pillars of the church which is determined by the five big 'M's: Mission, Money, Management, Marketing and Membership. What may sound cool and calculating at first instance, is, at a closer glance, a matter truly dear to the heart of the 37-year old. *"I come from a poor family myself, therefore I want to help others. Deep in my heart I want to live by the Christian values"*, Imponge says. To him and the CADELU-church diaconia means, in the first instance, to advocate for the poor, and for people with disabilities; for instance by providing micro-credit to women who will also learn how to grow cassava, rice and beans, or how to run a small chicken farm in a way that will allow them to feed their families. In practical terms, diaconia also means to better protect the forests against the backdrop of climate change, but also to advocate for human rights. *"Good management is like fuel for an engine, without it everything collapses."* This is Imponge's conclusion of his course in Bethel.

CADELU-church in the Democratic Republic of Congo is the fruit of the work of the "Region Beyond Missionary Union". The church is based in the equatorial region of the Congo at the Lulonga river. The church has 20 church circuits and more than 70,000 members. It maintains a school system and a health system without state funding and work particularly hard for the peace process with the neighbouring countries. Wars and diseases devastated the country still in the recent past.

Hazel Corro-Navarra (40)  
Political Scientist

*"We run a lot of activities in our church, but it is important to manage all the organisations, and processes well."*



Hazel comes from a family that has always been active in church as well as politically involved, and in which asking critical questions was the order of the day: *"Why is there so much poverty in our society, when we are a country rich in resources?"* Asking questions such as this one, however, can be extremely dangerous in the Philippines. Hazel's brother was killed under the Marcos regime. *"My family is one of the many victims of human rights violations that continue to take place to this day"*, says the 40-year old political scientist. She works in the Human Rights Department of the UCCP. Hazel describes the political situation in her country as chaotic: members of the clergy, critical journalists and other activists are being shot dead in the streets. At the same time religious conflicts exist between Christians and Muslims – climate as well as natural disasters such as earthquakes and landslides occur regularly. And all of this in a country where 60 percent of the population is poor. *"We must not let ourselves be intimidated."*

The area of activity of today's Protestant churches in the Philippines comprises healthcare and education. They also fight for human rights. The influence of the Protestant church is smaller than then the Catholic one, which is due to the unequal shares of the population. Ecumenical Christianity plays an important role in the "United Church of Christ in the Philippines" (UCCP) and the "National Council of Churches (NCCP) in the Philippines". Christians have been trying to establish a Christian-Muslim dialogue for some years.

Arulnathan Nadarajah (38)  
Pastor

*"We have a lot of practical experience in diaconia, but now we have had to work analytically and develop strategies."*



The decade-long civil war and the tsunami of 2004 are the disasters that have marked the life of Arulnathan Nadarajah unto this day, even though the war ended in 2009 with the bloody suppression of the Tamil minority. *"These events that occurred in the North and the East have compelled us not only to do diaconical work but also to commit ourselves to fighting for social justice"*, says the Tamil theologian. Whilst he was attempting to mediate between Hindus and Muslims, two groups that cannot see eye-to-eye, an actual arson attack was committed on his vicarage. *"We took all of this to be a calling for us to support, and stand at the side of those in need"*, says Arulnathan. The members of Arulnathan's church run right across the divided society representing Tamils and Sinhalese in equal numbers – an opportunity for peace and reconciliation against the backdrop of trauma and continuing violence. To the 38-year old pastor diaconia has, for quite some time now, meant more than merely dressing wounds, namely also to fight the causes of injustice.

Sri Lanka is a country with religious diversity and a clear Buddhist majority. The Methodist Church in Sri Lanka (MC-SL) for example is engaged in helping the poor and weak, especially children, it runs preschools, day-nurseries, children's homes and food banks, also a welfare program with homes for senior citizens and several clinics. Protestants have no influence on politics. However, they are engaged in peace activities, but the conflict between Sinhalese and Tamils still remains unsolved.

Frederick Wong Lap Kay (30)  
Social Worker

*"People are rich in terms of worldly and material things, but they are often not well mentally and spiritually."*



In order to be able to join the course on diaconia in Bethel, the trained social worker quit his job and was officially sent by his church. *"As a child I always wanted my parents to help when I saw beggars in the street."* Today he follows his desire to help professionally. The 30-year old has been active in his church since he was a child. The social welfare systems in Hong Kong and Germany are comparable, Lap Kay remarked: *"Most people are taken care of by the social safety net."* And yet, there is a growing number of mental health problems because many people have difficulties in coming to terms with the pressure, the fast pace and the fierce competition in the densely populated metropolis. The consequences are widespread domestic violence, the abuse of children or elderly people, juvenile delinquency and a high suicide rate. With its work in diaconia the CRC tries to provide alternatives, and to prevent or offer help for people with mental health concerns. *"When it comes to organising and structuring the work there, I can give back to my church with what I have learnt."*

The history of the Chinese Rhenish Church Hong Kong Synod (CRC) goes back to 1847 when three missionaries from the Rhenish Mission began to work in Hong Kong. The CRC aims at spreading the gospel, but is also active in a number of social projects. Christians in Hong Kong are a small minority, but are very influential in society nevertheless due to their work in health-care and education.

Francis Yao Amaglo (46)  
Pastor/Sociologist



*"We are good both at preaching and at pastoral work, but we still lack a fair share of knowhow in diaconia."*

*"I have come to learn about management, and the roles and responsibilities of leaders." Many projects are said to have taken off on a good start only to collapse a few years later. He feels reassured and encouraged by the course: "I have gained in confidence and faith, and have acquired many new skills, and in particular strategies. That is very inspiring."*

The 46-year old works as a student pastor in Volta, his home region, near the capital Ho, as well as in the diaconical department of his church. This involves teaching and preaching as well as pastoral work, but also HIV-prevention work, the reintegration of unemployed people, and organising micro-finance projects. It is intended to transform the current work of our church in diaconia into a professional department that has the ability to entertain and develop relationships with organisations overseas, such as with the 'Norddeutsche Mission' in Bremen, which has ties with the EPC.

*"Evangelism and diaconia are the two mainstays of mission. They belong together like two children of the same mother."*

Besides the Protestant and Catholic Church in Ghana there is also independent African Christianity. It stands for a revival of own traditional culture and pragmatic religiousness. The independence movement had an ambivalent attitude towards missionary Christianity. The spread of Christianity especially in the second half of the 20th century is the result of missionary endeavour by the independent African churches. Still today the churches' tasks are education and healthcare above all. Religion is thoroughly connected to Ghana's society. This makes the church one of the most influential institutions in the country.

Mathilda Umuraza,  
Social Worker and Public  
Health Scientist



Rwanda is recovering from the aftermath of genocide and the war that destroyed the human, social and infrastructure capital. That context left behind a great need of diaconia: a number of orphans, widows, prisoners, separated family and above all, millions of the wounded hearts. The Church itself was weakened yet it emerged above its own wounds to support the whole range of the needs and vulnerability. Having suffered from the injustice and ethnic division, my first degree explored the role of the church in healing and reconciliation in Rwanda. The church has got a word of comfort to all who suffer and brings hope for a brighter future.

Twenty one years after the genocide, the diaconic work in the Presbyterian Church remains precarious without a proper strategy to address the root causes of vulnerability and injustice. Despite the changing environment and emerging challenges, the diaconia has remained so punctual, spontaneous and unplanned. The course brought new insight in the management of the social work of the church. As any business our diaconia should be informed by the global trends and contextualized to respond effectively to the local needs.

Mathilda Umuraza, social worker and a public health scientist combined a fruitful career in disability and her work in the church. Her aspirations is to contribute to the church standing by and with poor in the continuous globalised world by creating alternatives to its devastating effects in Rwanda.

Name	Church/ Nationality	Title	Supervisor
Amaglo, Francis Yao	EPC / Ghana	<b>Business Activities, Corporate Social Responsibility and African Ethics</b> Socio-economic Contexts, Moral Attitudes and Advocacy Diaconia of the Evangelical Presbyterian Church (EPC) in Ghana	Büscher / Möller
Hudaya, Nofia	GKPI / Indonesia	<b>Interreligious Dimensions of Diaconia</b> Theological Fundaments and Forms of Muslim-Christian Cooperation in Indonesia	Büscher / Wrogemann
Imponge, Peter	CADELU / DR Congo	<b>Financial Management of Congregations</b> Financial Behaviour, Control Mechanisms and Transparency Criteria in the CADELU Church / D.R.C.	Büscher / Mawudor
Wong Lap Kay, Fred	CRC / Hong Kong	<b>Diaconia for the Elderly in the Chinese Rhenish Church Hong Kong Synod</b> Context of Diaconia, Theological Challenges and Strategic Response of the Church	Büscher / Veddeler
Mastai, Wilbroad	ELCT-ECD / Tanzania	<b>Diaconia in Metropolitan Areas</b> Public Theology and Management of Community Services in the Eastern Coastal Diocese (ECD-ELCT), Dar es Salaam/Tanzania	Büscher / Wrogemann
Mulokozi, Lydia	ELCT-NWD / Tanzania	<b>Psychosocial Support for Youth in Mourning and Grieving</b> Normative Fundaments, Forms of Support and Strategic Support Development in the North Western Diocese of Evangelical Lutheran Church (NWD-ELCT) / Tanzania	Büscher / A. Munga
Musongya, Christine	CBCA / DR Congo	<b>Youth Victims of War – From Exclusion to Inclusion.</b> Spiritual and Socio-economic Support, Stakeholder Management and SWOT-Analysis in the Baptist Community Goma/D.R.C.	Büscher / Aguilan (Kleine Vennekate)
Mweta, Issay Amasia	ELCT-NED / Tanzania	<b>Diaconia as 'Learning Organisation' in the North Eastern Diocese of the Evangelical Lutheran Church (NED-ELCT)</b> Historical Roots, Context Analysis and Organisation Development	Büscher / Benad (Kleine Vennekate)
Nadarajah, Arulnathan	UMCSL / Sri Lanka	<b>Prophetic Diaconia for Reconciliation in Contemporary Sri Lanka</b> A Study of Diaconic Theology, Normative and Strategic Management within the Methodist Church	Büscher / St. Munga
Corro-Navarra, Hazel Lilian	UCCP / Philippines	<b>Economic Performance and Social Mission</b> An Evaluation on the Relation of Economic Performance and Educational Ministry of Brokenshire College, Philippines as Social Enterprise	Büscher / Aguilan
Purba, Agustinus	GBKP / Indonesia	<b>Poverty Eradication and Community Empowerment</b> Diaconia, Leadership and Participation in the Context of GBKP/ Indonesia	Büscher / August
Sihombing, Tioria	HKBP / Indonesia	<b>Corporate Social Responsibility and Batak Values</b> Good Governance, Business Ethics and Advocacy of the Huria Kristen Batak Protestant Church (HKBP)/ Indonesia	Büscher / Möller

CADELU	Association of Evangelical Churches of the Lulonga River, Democratic Republic of the Congo	ELCT-NED	North-Eastern Diocese of the Evangelical Lutheran Church in Tanzania
CBCA	Baptist Church in Central Africa, Democratic Republic of the Congo	ELCT-NWD	North-Western Diocese of the Evangelical Lutheran Church in Tanzania
CRC	Chinese Rhenish Church Hong Kong Synod	EPR	Presbyterian Church of Rwanda
EEC	Evangelical Church of Cameroon	GBKP	Karo Batak Protestant Church, Indonesia
EPC	Evangelical Presbyterian Church, Ghana	GKJTU	Christian Church of Northern Central Java
ELCRN	Evangelical Lutheran Church in the Republic of Namibia	GKPI	Christian Protestant Church in Indonesia
ELCT-ECD	Eastern and Coastal Diocese of the Evangelical Lutheran Church in Tanzania	HKI	Indonesian Christian Church
ELCT-KAD	Karagwe Diocese of the Evangelical Lutheran Church in Tanzania	HKBP	Batak Protestant Christian Church, Indonesia
		UCCP	United Church of Christ in the Philippines
		UMCSL	United Methodist Church Sri Lanka
		URCSA	Uniting Reformed Church of Southern Africa



Name	Church/ Nationality	Title	Supervisor
Bruiners, Louise Barenize	URCSA / South Africa	<b>Youth Office Lobbies for Change of Socio-economic Conditions</b> Context Analysis and Empowerment Strategies for URCSA in the Western Cape, South Africa	Hofmann / N. Bowers
Gultom, Rein Justin	HKBP / Indonesia	<b>Response to Growing Socio Economic Inequality within the Congregation</b> Strategic Plan for Expanding the Cooperative Credit Program of HKBP, Indonesia	Büscher / Aguilan
Handel, Brian	URCSA / South Africa	<b>Gang violence in Bishop Lavis community</b> A Stakeholder approach to the Missional Ministries of the Uniting Reformed Church Cape Synod in Southern Africa	K. August / Büscher
Kibanga, Joyce Sosthenes	ELCT-NED / Tanzania	<b>From Charity to Empowerment</b> Transforming Congregational-Based Diaconia for Addressing the Needs of Poor People in NED-ELCT, Tanzania	A. Munga / Hofmann
Ngnintedem, Félicité	EEC / Cameroon	<b>Transformative Diaconia: Consciousness Awareness, Empowerment and Advocacy in response to growing economic inequalities in the Evangelical Church of Cameroon</b>	N. Bowers / Hofmann
Purba, Jenny Rossy	GKPS / Indonesia	<b>Social Effects of Proliferation of Palm Oil Trees in Indonesia</b> Context Analysis and Advocacy Strategies for GKPS/ Indonesia	Büscher / Aguilan
Rugimbana, Jeremiah Mukurasi	ELCT-KAD / Tanzania	<b>Micro- Entrepreneurship and Vocational Training Schools in the Karagwe Diocese of ELCT/Tanzania</b> Responsibilities and concept development for Employabilities	Büscher / A.Mollel
Simorangkir, Ramayanti	HKI / Indonesia	<b>Church-based Trauma Healing Centers in North Sumatera, Indonesia</b> Context Analysis and and Diaconic Development Strategies	Aguilan / Büscher
Sivanayagam, Sujithar	UMCSL / Sri Lanka	<b>Human Rights Promotion in Trincomalee Methodist Church/Sri Lanka</b> Context Analysis and Advocacy Development Strategies	Hofmann / St. Munga
Suparni Soebroto, Debora	GKJW / Indonesia	<b>Corporate Governance for Organisational Stability</b> A Case Study for SION FOUNDATION /Indonesia	Krolzik / B. Mawudor
Umuraza, Mathilde	EPR / Rwanda	<b>The Presbyterian Church of Rwanda (EPR) and Persons with Disabilities</b> Context Analysis , Structures and Strategies to Develop an Inclusive Church	Krolzik / Veddeler G. Tharcisse*
van Wyk, Janine	ELCRN / Namibia	<b>Child Poverty in Namibia: Contexts, Structures and Strategy for ELCRN in Expanding Financial Support</b>	Büscher / August

## 6. Reports

### Interdisciplinary, Intercultural, International: The First International Meeting of Alumni in Diaconic Management

Corinna Lee

The first international meeting of alumni in the master's course in diaconic management took place in Colombo, Sri Lanka from 9 to 16 August 2015. The United Evangelical Mission (VEM) in Wuppertal and the Institute for Diaconic Science and Diaconic Management (IDM) in Bethel initiated this extraordinary intercultural event, a meeting of 24 representatives from 11 nations. "World Citizens – Weltbürger!" is how the international alumni were welcomed by Prof. Martin Büscher, the programme director of the IDM. "This programme is unique and interdisciplinary. You represent diaconia in its vibrant, cross-cultural diversity. The course is a treasure, and at the same time a paradigm for how globalisation may develop in the future." The gathering was held with the support of the German Academic Exchange Service (DAAD) and at the invitation of the Methodist Church of Sri Lanka (MCSL). Two alumni from Sri Lanka had planned and organised the encounter in cooperation with their church. They greeted the guests with traditional drumbeats and wreaths of flowers as they arrived. The remaining diaconia managers came from Cameroon, DR Congo, Ghana, Hong Kong, Namibia, the Philippines, Rwanda, South Africa, and Tanzania, as well as from Germany. The German alumni were represented by Pastor Heike Park, from the church congregation of St. Victor Herzingen in Hamm, and graduate theologian Corinna Lee, from the Diakoniewerk Gelsenkirchen and Wattenscheid.

Park described her expectations for the meeting: "I consider it great enrichment and a heartfelt joy to get to know these colleagues from the most varied of contexts and to learn from their work on the ground." Fred Wong, from Hong Kong, added: "I am very excited to reconnect with friends from my studies, meet new people, exchange experiences, and join each other's networks."

The conference programme was eclectic, with lectures on diaconia's socio-political changes in the regional contexts of Sri Lanka and Africa. Participants visited diaconic institutions of the Methodist Church, and interfaith talks took place. Prof. Martin Büscher explained the latest version of the St Gallen Management Model (SGMM) and the idea of multirational management, which seeks to account for the different ways of thinking in the respective professions and skills.

One focus of the meeting was the reports about how the students' professional development had changed within each of

their respective contexts after graduation. It became globally clear that diaconia managers are helped or hindered in their institutions according to each organisation's willingness to make use of the newly acquired skills for diaconic church work. Also noticeable throughout the world was that male alumni were more likely to have their newly acquired diaconic knowledge utilised by their employers than were females. The variety of reports offered the best opportunity to learn from the very diverse diaconic and ecclesiastical contexts, get to know the other alumni better, and have engaged discussions.

"We are proud of you, alumni!" declared Büscher, "You were students, and now we meet you again as leaders." The diaconia managers now hold various positions, such as bishop, general secretary, teacher, treasurer, and director of a diaconic division. Five of the graduates will earn their doctorates. "What earlier seemed a distant and hard-to-reach dream will now come true!" stated Büscher.

Another focus of the meeting was to create an organised representative body of these international alumni who had gathered together for the first time. The Union International of Diaconic Managers (UIDM) was founded and a board chosen, which is supported by regional representatives, a treasurer, and a communications specialist.

Angelika Veddel, UEM Executive Secretary, Department Germany, described the significance and purpose of the conference this way: "It is a heartfelt joy for the UEM to see these diverse professions, capacities, and competencies come together. We hope we have created a platform to learn from each other, share experiences, and create an international network of diaconic managers."

The meeting was marked by lively exchange and a peaceful atmosphere. Each day of the conference began with a devotion arranged by the various nations. Participants joined in singing songs between the presentations, and by the end of the meeting they were all agreed: "We've grown into one international diaconic family!"

*Corinna Lee, head of the Diaconia and Communication Department Diakoniewerk Gelsenkirchen und Wattenscheid*



### Successful Conclusion of the Second Master's Course in Diaconic Management

Bettina von Clausewitz

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The second cohort of students on the international master's course in Diaconic Management celebrated their graduation with a symposium in Wuppertal on 8 May. The two-year English-language study programme, begun in 2011, is a joint effort of the United Evangelical Mission (UEM) and the Institute for Diaconic Science and Diaconic Management (IDM) at the Protestant University Wuppertal/Bethel. The graduates become professionals in their home churches in diakonia, a field that is growing in the face of global problems such as HIV/AIDS, climate change, and human trafficking. A third course will be starting in the spring of 2016.

"We shall overcome" was Deborah Suparni's favourite song during her master's course in Diaconic Management. This student, mother, wife, and church employee from Indonesia put her all into the two-year international study course, as she proudly recounted at the graduation ceremony in Wuppertal in early May. She perceived the demanding work-study programme as a "privilege and a blessing" all the same: "It broadened my horizons", she says, even if the main study site, Bethel, sometimes reminded her of the meaning of the word "battle".

It was a struggle, yes: the other eleven graduates of the second master's course in Diaconic Management confirmed this with nods of agreement and smiles of mutual understanding. But all of them accomplished it, learning two years of theology and ethics as well as business administration and management, a unique interdisciplinary course of study with study sites on three continents: in addition to the Institute of Diaconic Studies and Diaconic Management (IDM) at the Protestant University Wuppertal/Bethel, the curriculum included multi-week modules at Stellenbosch University in South Africa, Silliman University in the Philippines, and Sebastian Kolowa Memorial University in Tanzania. "It was a learning journey, where I learned to understand the beauty of other countries and cultures," says Pastor Sujithar Sivanayagam from Sri Lanka. Janine van Wyk from Namibia reported that the course had transformed her. Not only has she become more culturally sensitive, but she is also less averse to conflict: "In the future I will manage conflict situations rather than avoiding them, such as in cases of corruption,"

she says confidently. She cannot wait to implement what she has learned in her homeland.

In the main auditorium at the Protestant University, on the "Holy Mountain" in Wuppertal, the graduates sit together. They're a tight-knit community, even if ultimately they each come forward individually to receive their certificates and a large, colourful bouquet of flowers from pro-rector Martin Karrer. Eight women and four men from seven countries are here: Sri Lanka, Indonesia, Cameroon, Tanzania, Rwanda, Namibia, and South Africa. Unlike the first course two years ago, however, these twelve are wearing ceremonial black gowns, caps, and turquoise sashes – at their own request. They wanted visible academic accolades, although they appeared at the subsequent reception back in their civilian clothes. Two women received special honours for their marks of 1.3: Jenny Rossy Purba, for her master's thesis on the social impact of large-scale palm oil production in Indonesia, and Deborah Suparni, with a case study of the Catholic Sion Foundation, also in Indonesia.

"It is a day of colours and joy", as UEM head of department Angelika Veddeler described it. Veddeler helped to launch the programme. Jörg Oelmann, head of the International Diaconia division, recalled that his programme field only arose in the first place at the initiative of the UEM member churches in Africa and Asia, in 2008: "We need highly trained staff in order to further develop diakonia internationally", said Oelmann, who is also involved with an alumni network of former students to ensure continued exchange with the UEM and the participating departments.

But this exchange is important for the universities themselves as well: "We have put our best people on this in order to make this program successful", said Professor Karol August of Stellenbosch University. His colleague Victor Aguilan, from Silliman University, described the cross-cultural, collaborative learning as "creative innovation" and "holistic education" that contributes to the prestige of the entire university. (The fun factor does not get short shrift either: in the Philippines, participants had a chance to recharge their batteries and exchange views through beach walks, barbecues, music, and dancing.)



Prof. Claudia Warning, from the executive board of the Protestant Agency for Diakonia and Development (EWDE) in Berlin, was a guest speaker at the Wuppertal symposium. She stressed the importance of the professionalisation of diaconic involvement worldwide. "The problems are becoming ever more complex. Christian love and a good heart alone are no longer enough; the Churches need to be more professional," Warning urged in her compelling speech. In view of growing refugee numbers, wars and conflicts, financial crises, and the global warming that threatens lives, the Church and the diaconic community should increase their political engagement. The "sleeping giant of the Church" should finally be awakened, so as to develop its full power.

This is precisely the aim of the master's programme, whose curriculum gives equal weight to theology and business administration. IDM Deputy Director Prof. Martin Buescher expressed his pride about the international, interdisciplinary and intercultural dimension of the programme. "The students have learned to see diakonia as not only a welfare organisation, but also as a way of ac-

tively advocating for economic justice and a specifically public theology." With this in mind, Claudia Warning quoted the biblical parable of the Good Samaritan: "We must not only bind up the wounds; we should also ask why this man fell among the robbers, and what we can do about it. Such sentences were an exercise and an encouragement for the new graduates at the same time. "We shall overcome", is the song that Deborah Suparni and the other eleven still often call to mind. Perhaps they will look back on occasion with a hankering for the comparatively straightforward requirements of their studies...and miss the community they found there.

*Bettina von Clausewitz,  
freelance journalist, Essen, Germany*



*Graduation in Wuppertal, Germany, May 2015: Students and leaders of the second MA Diaconic Management*



### Students Successfully Complete Master's Course in International Diaconic Management

Petra Vennebusch

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"It was a struggle, but I now feel empowered and well-equipped. I wouldn't have believed that theology and economics were so compatible", is how Peter Imponge from the Democratic Republic of Congo sums things up. For two years, the economist and treasurer of the Member Churches of Association of Evangelical Churches of the Lulonga River has tackled the theological issues involved in his work in the international Master's course "Diaconic Management (MA)". On 18th April, along with eleven other women and men, he was awarded his Master of Arts degree at the graduation ceremony of the Institute of Diaconic Science and Diaconic Management (IDM) at the Theological Seminary Bethel.

The first graduates of the degree course include theologians, business managers, social workers and political scientists. They come from Ghana, the Democratic Republic of Congo, Tanzania, Indonesia, Sri Lanka, Hong Kong and the Philippines – women and men with many years of professional experience in the field of diaconia or management within their churches. "I hated economics", says the 30-year-old Indonesian Tioria Sihombing, but she soon realised how important it was to be a good manager in her work as a teacher and trainer of deaconesses. On a recent flight she discussed the state of their country's economy with the man sitting beside her. "He was quite surprised that I worked for the church", she says with a smile.

For two years, the twelve women and men formed a learning community studying part-time alongside their work in five four-week modules. "That was perhaps the most enjoyable challenge: bringing people together from different cultural, social and professional backgrounds so that they can learn from one another", declared programme director Professor Dr Martin Büscher from the IDM at the symposium. "A caravan that has gone out into the world." All this has been made possible by international partners, which, alongside the IDM and the United Evangelical Mission (UEM), included the University of Stellenbosch in South Africa, the Silliman University in the Philippines and Sebastian Kolowa University College in Tanzania.

In Africa and Asia, especially, the students have bridged the gap between theory and practice. As examples of this, Pro-

fessor Victor Aguilan from Silliman University in the Philippines referred to the consultations in clinical psychology as well as visits to HIV patients and interviewing sex workers. Dr Andrew Mollel from the partner university in Tanzania underlined how valuable the course graduates would be as leaders within their churches. "They are now in a position to pass on their knowledge and experience", he said. "Something that is invaluable for the sustainability and development of diaconia and the Church in the 21st Century."

The ensuing discussion focused on how these first twelve graduates could put their experience and newly acquired knowledge into practice. "The 'how' is the key question", said one of the graduates, Pastor Wilbrod Mastai. Back home in their own countries and workplaces the new diaconia managers would have the difficult challenge of overcoming church hierarchies and persuading people working at lower levels within the church to join them on the path of change, stressed one of the graduates, Tioria Sihombing. "People back home are not so concerned with what certificates you have, but judge you on the basis of your work, argumentation and actions", pointed out programme participant Francis Yao Amaglo. That is why the diaconia managers should be given new responsibilities by their churches, which would offer them the opportunity to provide evidence of their abilities.

The church must not stand still; it has to change and find answers to changes in society. This was the tenor of many contributions to the symposium. The "Diaconic Management" course offers many opportunities to achieve this, stressed Dr Dong Sung Kim from the World Council of Churches in Geneva. He said it was wide-ranging and based on human resources and partnership, and, moreover, provides an advanced academic education. "The Church needs critical diaconia managers", he added, "that provide new impulses and answers".

Further proposals during the discussion included the call for the churches within participating countries to demonstrate their appreciation of, and support for, the international Master's course, for example by covering ten percent of the financing and lightening the workload of programme

participants for the duration of their studies. Programme participants had already expressed their difficulties in balancing work and family responsibilities in addition to studying across three continents. "The English language was an additional challenge for me", Peter Imponge explained.

There was generous praise for the initiators of the programme from academics, who have accompanied and monitored the programme. Professor Dr Claudia Braunmühl from the Free University of Berlin specifically highlighted the international, intercultural and interdisciplinary nature of the Master's course. She recommended that, in future, the potential of E-learning should be given more consideration. She also wanted the programme to include more women. The most generous praise, however, was reserved for the graduates who, through two years of hard work, had successfully completed a demanding course alongside working in their churches. Francis Yao Amaglo from Ghana not only achieved the best grade, his dissertation was praised as outstanding by Prof. Martin Büscher from the IDM. He encouraged Amaglo to go on to do his doctorate (PhD).

"The very richness of the diverse cultures and different universities contribute to the advanced level of this Master's course", said Angelika Veddelar from the UEM. All twelve graduates will continue what they were doing before, but with a different approach. Tioria Sihombing says, "In the past, we prayed and then went to work. The course has changed my thinking". In terms of sustainability, several speakers wanted the IDM and the UEM to follow the progress of the first diaconia managers in Asia and Africa. Professor Victor Aguilan proposed that the programme should be opened up to students from Germany, as well as from South and North America.

The General Secretary of the UEM, Dr Fidon Mwombeki, sent off the graduates at the graduation ceremony in Bielefeld with the words, "You are all leaders. Now, you have the qualification to do it even better." The second "Master's Course in International Diaconic Management" begins with a batch of new students at the end of May.

*Petra Vennebusch,  
freelance journalist, Dortmund, Germany*

# 7. Appendix

## Program International Symposium, May 2015

### Graduation Symposium MA Diaconic Management – Course II 2013 – 2015

Friday, May 8th, 2015

International Conference Centre „Auf dem Heiligen Berg“, Wuppertal

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15.00h	<b>Welcome</b> Prof. Dr Martin Karrer Prorektor; Protestant University Wuppertal/Bethel
15.05h	<b>Introduction: The MA Diaconic Management</b> Prof. Dr Martin Büscher, Deputy Director Institute for Diaconic Management (IDM) Deacon Jörg Oelmann, Head, International Diaconia Program United Evangelical Mission (UEM)
15.15h	<b>Experiences in the Program: Three Student Participants</b> Janine Genevieve van Wyk, BTheol, BA Econ, Namibia Sujithar Sivanayagam, BTheol, BDiv, Sri Lanka Debora Suparni, BTheol, BDiv, Indonesia
16.00h	<b>Music</b> Jens Peter Enk, Piano, and Ulrike Reuter, Clarinet Evangelical Church in the Rhineland <b>Key Note Speech</b> Worldwide Challenges for Diaconia and Development. Needs and Competence-Building for Churches' Empowerment Prof. Dr Claudia Warning, Member of the Board Evangelisches Werk für Diakonie und Entwicklung (EWDE), Berlin
16.30h	Break
16.45h	<b>Relevance of the MA Diaconic Management in Africa</b> Prof. Karel August, PhD, Stellenbosch University, South Africa <b>Relevance of the MA Diaconic Management in Asia</b> Prof. Victor Aguilan, PhD, Silliman University, Dumaguete/Philippines <b>Relevance of the MA Diaconic Management in Germany</b> Dr Wolfgang Gern, Chairman of the Board, Diakonisches Werk Hessen, Frankfurt <b>Music</b> Jens Peter Enk, Piano, and Ulrike Reuter, Clarinet Evangelical Church in the Rhineland
18.00h	<b>Graduation Ceremony</b> Prof. Dr. Martin Karrer, Prorektor, Protestant University Wuppertal/Bethel ..... <b>Outstanding Master Thesis Reward</b> Prof. Dr Martin Büscher <b>Concluding Remarks</b> Dr Fidon Mwombeki, General Secretary United Evangelical Mission <b>Moderation</b> Angelika Veddeler, xecutive Secretary, Department Germany United Evangelical Mission
18.30h	<b>Reception</b>

## Program International Symposium, April 2013

### Symposium MA Diaconic Management – Course I 2011-2013

#### Studying Globally, Managing Contextually, Acting Responsibly

##### MA Diaconic Management – Interdisciplinary Capacity Building

Thursday, April 18th, 2013

Institute for Diaconic Science and Diaconic Management (IDM), Bielefeld

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9.30h	Arrival, Coffee
10.00h	<b>Welcome and Introduction</b>
10.10h	<b>Programme, Philosophy, Profile: The MA Diaconic Management</b> Angelika Veddeker, Executive Secretary, Dep. Germany / UEM Prof. Dr Martin Büscher, IDM
10.30h	<b>Comments from Participants – Experiences of Students</b> Tioria Sihombing, Indonesien Willbroad Mastai, Tanzania Peter Imponge, Congo DRC
11.15h	<b>Comments from Participants - Partner Universities Perspectives</b> Prof. Karel August, PhD, Stellenbosch University, South Africa Prof. Victor Aguilan, PhD, Silliman University, The Philippines Dr Andrew Mollel, Sebastian Kolowa Memorial University (SEKOMU), Tanzania
12.00h	Coffee break
12.15h	<b>External Comments - Evaluation</b> Prof. Dr Claudia von Braunmühl, Free University Berlin Dr Dong Sung Kim, Department of Diaconia and Scholarships, World Council of Churches, Geneva
13.00h	Lunch Buffet
14.00h	<b>External Comments and Discussion</b> Bright Mawudor, Deputy General Secretary for Finance and Administration, All Africa Council of Churches (AACC), Nairobi Prof. em. Dr Dr h.c. Ekkehard Nuissl von Rein, Deutsches Institut für Erwachsenenbildung (DIE), Bonn
15.30h	<b>Music</b> Christof Pülsch, Bielefeld, Piano
	<b>Graduation, Celebration - Handing over Master Documents</b> Prof. Dr Johannes von Lüpke, Rector
16.00h	<b>Closing</b> Dr Fidon Mwombeki, General Secretary UEM, Wuppertal
	<b>Music</b>
	<b>Reception, Get together, Encounters, Talks, Course Anecdotes</b>



**Prof. Victor Aguilan PhD**

Divinity School, Silliman University, Dumaguete-City/  
Philippines

**Prof. Karel Theodor August PhD**

Faculty of Theology, Stellenbosch University/South Africa

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**Dr Fidon Mwombeki**

General Secretary, United Evangelical Mission

**Jörg Oelmann**

Deacon, Head of the International Diaconia Programme,  
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Church president of the GBKP, MA Diaconic Management,  
2014 Augustinus P. Purba STh., received the Humanitarian  
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