

Review of: "Learning Corpus Christianum as a Theological Education Curriculum towards a Global Community"

Lokesh Ramnath Maharajh¹

¹ University of KwaZulu-Natal

Potential competing interests: No potential competing interests to declare.

Thank you to Qeios and the author for this opportunity to review the paper Learning Corpus Christianum as a Theological Education Curriculum Towards a Global Community. I found the paper very interesting.

Introduction

It is not clear to me who the audience is for this article. Is it the Christian educator? Or is the audience secular or non-Christian educators? If the audience is the global Christian educator who will teach in schools with a Christian ethos, then one may accept the views expressed in the paper. However, if the audience is the global secular educator, counterarguments must be presented. How would the author convince the secular or non-Christian educator to accept using the Corpus Christianum as a theological curriculum towards a global community? Once we understand the target audience, the paper may be contextualised accordingly.

The author should note that all religious and cultural traditions have some source that they consider useful for developing spirituality, values, curriculum, etc. One can replace Bible with any other book, and a similar argument could be made in favour of that book, e.g., the Quran, the Buddhist Canon, etc. So, the argument is not unique to the Bible. Perhaps the author did not intend to make an exclusive claim, but it does come across as one and could be contested by other religious practitioners.

None of the claims in the paper are contested. Other religious traditions could make similar claims. So, in a multicultural and multireligious society, the claims made lead to parochialism rather than universalism and unity of all races and ethnicities. While individual religious groups should be encouraged to develop their respective strategies within their groups to address the curriculum, when they deal with a national and global context, they should come up with their offerings to work with others rather than make claims that sound exclusive and thereby undermine others.

Abstract of the article

I suggest that the Abstract is re-written to include the following:

- the purpose of the study (the research questions that guided the study)
- the methods used to generate data (research strategy, design, sampling, participants, data analysis)
- the results (a succinct description of the results obtained)

- the implications of the study (describe what the results mean for research)
- a concluding statement (a short sentence that makes a concluding comment on the study)

Introduction of the article

The introduction should be re-organised around the following questions:

- Why is the research problem worth researching?
- What is the relationship between this paper and previous work in this area?
- How does the paper differ from and/or build on earlier articles on the topic?
- What are the objectives/research questions of the study?
- What are the links to theory?
- What theoretical and practical implications does the paper have?

Method of the article

It seems this is a literature study, similar to desktop research. In other words, there is no empirical research involved. However, this section should explain how a literature study serves as a "methodology". Data describes a collection of facts. This collection of knowledge can be drawn from various sources, including text, numbers, pictures, hyperlinks, audio, and video. It follows that the literature review procedure can be seen as a data collection tool—that is, as a way to gather a body of information important to a topic of interest. The literature review serves as a method for gathering data and requires the identification, logging, comprehension, creation of meaning and transmission of information. Data collection serves as the actualisation of the literature review process. The literature review is a formal data collection method in its ideal form. I think these points should be included in the method section.

Conclusion of the article

The conclusion should include an explicit discussion of the implications of the paper for both theory and practice. It should be pointed out that while the study can contribute to resolving the issues raised in the paper, it has not necessarily proved anything. It should be stated that the issues raised are open to further scrutiny, that the findings and recommendations may not be new in themselves and that they do not constitute the 'only' or complete answer.

Specific comments

"The values of "Corpus Christianum" can be the basis for the development of an Academic, Humanist, Social Reconstruction, and Technologically based curriculum"

Does this refer to a Christian Education Curriculum and/or Spiritual education and/or Secular education? If it is a suggestion for Christian Education, what would the counter arguments be in the global scenario?

"The Academic curriculum with an emphasis on Corpus Christianum values must be based on the Bible (biblical) where the center of the curriculum is the God-centre, not the human-center"

Again, I am assuming that this is in respect of Christian Education. What would the situation be in a secular education? What about those that do not subscribe to the God-centred philosophy?

"About the above, Woodruff in *Education on Purpose: Models for Education in World Areas* said that God-centered curriculum teaching materials could be focused on the integration between spiritual, academic (knowledge) dimensions, and ministry mission. "Spiritual formation (to be like Jesus), mastering a body of knowledge (to know of high academics) and developing professional skills in ministerial practice (to proclaim the Gospel)" (Woodruff, 2001). So, the curriculum formulation can be developed as follows: God-centered --- humanity --- other disciplines (education, pastoral, misology, or others)"

This section is not clear to me. What is the message here?

"The Humanistic Curriculum provides solutions to educate students to find their own identity"

Does that mean that Corpus Christianum may be used to assist even non-Christians in finding their identity? How will that happen?

"This curriculum is based on the concept of the personal education stream developed by John Dewey and J.J. Rousseau"

Scholarly references should support this statement.

"build society"

Any society? Or Christian society?

"While Sukamadinata said that the characteristics of the technological curriculum: (1) Objectives, directed at mastering academic abilities, vocational abilities, or personal abilities which are formulated in the form of competence. (2) Method, learning activities are seen as a process of reacting to the stimulus given, if there is a response as expected, then the response is strengthened. (3) The organisation of teaching materials is taken from various scientific disciplines but has been formulated in such a way as to support the mastery of a competency. (4) Evaluation is carried out at the end of the lesson unit or semester (Sukmadinata, 2005)"

Are these the characteristics provided by Sukmadinata? If so, where is the author's voice? So, what...? How do these add to the thesis of the paper?

"The advantages of the technological curriculum: (1) The use of various technologies to assist the learning process will help facilitate the work of educational staff. (2) Making work faster, more effective, and more efficient. (3) Helping the development of students' understanding so that they can more quickly and easily absorb the material presented. (4) The use of technology in the learning process will save on education costs if education staff really know how to manage these technologies (Subandiah, 1996)"

Why should we agree with Subandiah? Especially since Subandiah wrote in 1996. So much has changed in the area of technology. This paragraph should have a critical discussion of the advantages and how they apply to the thesis of the

paper.

"*Second*, every education departs from God-centred"

This statement is problematic unless the audience of this paper is the Christian teacher. What about Muslim, Jewish and other teachers? Which God would be at the centre? What about teachers who do not subscribe to the God-centred approach?

"Biblically that being a specialist or an expert is biblical"

Not clear what the point is here.

Rajashekar said that theology and theology education in a global context, at least, requires Theological Education to dialogue and collaborate with theologians and scholars who emerge from various contexts and contextual experiences (Rajashekar, 2015). Because of this, Q'Rourke suggests that scholars re-examine both Christian theology and its ways of teaching given the increasing recognition of the wider global context in which they are located (Q'Rourke, 2021).

Theological education must change to conquer the global context. Corpus Christianum as values. Theological education must be able to conquer globalisation because God created humans to rule and conquer the world.

Refer to my comments under the conclusion of the article.

Final recommendation.

The paper requires major revision before it is published. It cannot be published in its present form.

The paper needs to be edited by an English language expert.