

AFRICA INTERNATIONAL UNIVERSITY

EFFECTS OF THE TRANSITION OF THEOLOGICAL SEMINARIES IN KENYA
TO UNIVERSITIES ON THEIR EVANGELICAL CHRISTIAN IDENTITY:
AN INQUIRY INTO AFRICA INTERNATIONAL UNIVERSITY

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of the requirements for the degree of Master of
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July, 2017

STUDENT DECLARATION

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AN INQUIRY INTO AFRICA INTERNATIONAL UNIVERSITY**

I declare that this is my original work and has not been submitted to any other College
or University for academic credit

The views presented herein are not necessarily those of Africa International
University or the Examiners

(Signed): _____
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ABSTRACT

Theological education in Africa in the past two decades has experienced numerous changes. A contemporary issue is the transitioning from theological seminaries to Christian universities. This restructuring has created threat to their Christian identity as these institutions have to submit to secular government regulations some of which may be contrary to Christian tenets and thus lead to secularization. History teaches that, a number of institutions in the West that took this trend experienced mission drift. This writer's concern is that, unless institutions in Africa learn from history, there is a possibility that the transition of these seminaries to universities will erode their evangelical Christian identity. This study therefore sought to investigate the effects of the transition of theological seminaries to universities on their evangelical Christian identity. It is hoped that a contribution to Christian higher education in the preservation of the evangelical Christian identity will be made.

This mixed methods study shows the effects of the transition of theological seminaries to universities on their evangelical Christian identity as revealed through faculty and staff, students, campus ethos, academic and non-academic programs. The study draws lessons from existing literature and from a study carried out at Africa International University in Kenya that went through this kind of transition. Findings established that both internal and external factors influenced the transition of the theological seminary to a university. Internal factors included financial challenges and low student enrolment. External factors included the Commission for University Education, the church in Africa and the society. The study also established that there are positive and negative effects of the transition to the Christian evangelical identity of the university. Positive effects include broadening of the Christian mission to include both evangelism and discipleship both on campus and in the society. However, there are major negative effects on the evangelical Christian identity of the institution. The major concern is that the university is having challenges maintaining the evangelical Christian identity even though there are measures put in place to preserve it. This study therefore has attempted to make some recommendations that could be useful not only for this university but also for other Christian universities.

The study highlights the threat to the evangelical Christian identity of the transitioned institutions and the likely loss of their influence in higher education, the church and the society at large. It is thus of practical value for further study and formulation of effective measures to preserve and enhance evangelical Christian identity in Christian universities in Africa.

DEDICATION

To my son, Enoch Kintu Mwesigwa as he joins university education. To my son, Elisha Kintu Muwanguzi as he joins high school. To my son, Ethan Kintu Mwebaza as he maneuvers middle school. May you be known by your Christian Identity.

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“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen” Ephesians 3: 20-21

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LIST OF ABBREVIATIONS

AIU: Africa International University

NEGST: Nairobi Evangelical Graduate School of Theology

ACTEA: Association for Christian Theological Education in Africa

CUE: Commission for University Education

RQ: Research Question

SPSS: Statistical Package for the Social Sciences

CHAPTER ONE

INTRODUCTION

Background of the Problem

In recent years in Africa, there has been an urgency for seminaries to pursue government accreditation. There has also been a transition from theological seminaries to universities. Previously most of these institutions were only accredited by Christian accrediting bodies like Association for Christian Theological Education in Africa (ACTEA). These institutions seemed comfortable with the arrangement as they were mainly focusing on educating for the church ministry. There is now a growing need to educate not only for the church ministry but also for the market place. Educational policies and changing needs in the mission field and internal institutional factors have precipitated the need to pursue government accreditation and transition from traditional theological seminaries to universities.

Evangelical higher educational institutions in the West were affected by educational trends that led to the pursuit of state approval and regional accreditation. For instance, the high cost of higher education forced some schools to seek state and regional accreditation in order to be eligible to receive federal and state grants and loans. Without such funds, they would not be able to keep their doors open.

Lacking the resources to supply financial aid in significant amounts to students, Christian institutions have been unable to compete with state and private universities which receive heavy subsidies from both government and private

agencies. To meet accreditation requirements, certain compromises have been necessary in the areas of curriculum and institutional ethos.¹

The challenge that rose from the acquisition of accreditation was the need to adhere to state and regional regulations and aspiration for academic respectability.

The real challenge was to balance “academic integrity and credibility on the one hand and faithfulness to the Bible and the Great Commission on the other hand.”² Unfortunately, some institutions were not able to find the balance and lost their original Christian vision and mission in the name of academic respectability. For instance,

The Ivy League universities - nearly all of which were founded and sponsored by Protestant denominations - have been sundered from their religious roots and rate only the term ‘secular’ at the present time. And Bible institutes, Bible colleges, Christian liberal arts colleges and seminaries established by conservative evangelicals have never attained either academic or societal status that catholic universities have acquired.³

There seems to be a problem of pleasing two masters: Commissions for University Education (CUE) and God. “The challenge for Christian institutions, or institutions that represent themselves to be Christian, is actually to be guided by Christian vision and values. This challenge is greater than it seems. A school may have a confessional document, yet neither attend to a Christian vision of education nor operate from a perspective of Christian values.”⁴ Can there be a balance between the pursuit of academic credibility and faithfulness to God, the Bible and the Christian mission?

The seminaries in Africa that have pursued government accreditation and transitioned to universities will more likely than not have to walk on the same ‘tight rope.’

¹ 1999, “The Role of Higher Education in the Christian World Mission: Past, Present and Future.” K. Neill Foster, Last Modified 2006, Accessed 15 January 2016, www.kneillfoster.com/aar/1999/AAR-7.php

² Ibid.

³ Ibid.

⁴ Harry L. Poe, *Christianity in the Academy: Teaching at the Intersection of Faith and Learning*. Baker Academic, Grand Rapids, MI, 2004. 69.

As they subject themselves to the authority of the secular CUE, they will have to deal with the challenge of adhering to accreditation regulations while maintaining commitment to the Bible, Christian mission and their original vision. This writer is concerned that these Christian universities might find themselves in the Ivy League schools' pitfalls. Unless these institutions learn from history, there is a possibility that the transition of these seminaries to universities is or will erode their evangelical Christian identity. This research therefore, sought to investigate the effects of the transition of theological seminaries to universities on their identity as evangelical Christian universities, in Kenya. The study focused on Africa International University, in Nairobi, which recently transitioned from a traditional theological seminary to a Christian university. It is hoped that findings of this study will be usable and applicable not only to the institution under study but also to other Christian universities in Kenya and Africa at large.

Christian higher education is engaged in the fight against the contemporary threat to the evangelical Christian identity of Christian universities. When presenting on the topic: "The Threats to the Christian Character of the Christian Institution," Kromminga mentioned what he calls "The Basic threat: A shrinking God-concept."⁵ This he says "is the shrinking concept of God and His relevance to the world, which is so prevalent in modern thinking. This, it is contended, is the one all-pervasive threat to the Christian character of the Christian educational enterprise."⁶ Christian character is crucial and foundational to higher education. This is because, "Higher education in the West came about as an invention of the church, and its purpose was intrinsically

⁵ J. H. Kromminga "The Threats to the Christian Character of the Christian Institution." In *Christian Higher Education: The Contemporary Challenge*. Wedge Publishing Foundation, Ontario, Canada, 1976, 58.

⁶ Ibid.

related to its form and function. The church created higher education to deepen one's faith, knowledge of God and knowledge of God's creation."⁷ Therefore, to compromise the evangelical Christian identity of an institution is to lose the vision and purpose of the institution.

The question is asked and must be asked: how could Christian institutions established by sacrifices of every kind and by faithful, confessing Christians, how could and can they slip and degenerate, more or less rapidly, and come to minimize, dispute, contest if not actually to corrupt or repudiate and reject the basic principles on which they had been founded?⁸

Corthial was referring to institutions like Harvard, Yale, Princeton, the Free University of Amsterdam and Saumur in France all of which were founded on Christian faith but after a time of commitment to their original mission and vision slipped away from their basic principles.

The danger of losing the Christian identity is not only a threat to the institutions, but also to the church and its mission. This is because institutions of higher education are seen to be guardians of knowledge and with the responsibility of passing it on. When they are corrupted, they corrupt not only the institutions, students, faculty and staff involved but also the church and the whole society whom they serve. For this reason, there is need for intervention in the Christian institutions of higher learning in Kenya. There must be patronage of evangelical Christian identity and institutional policies.

A vision for the future of Christian education can only emerge from a clear grasp of an institution's founding purpose to serve Christ in relationship with the churches. Christian colleges and universities that successfully deal with the dramatic challenges of higher education in the United States at the turn of the

⁷ Harry L. Poe, *Christianity in the Academy*, 54.

⁸ Pierre, Corthial, "The Threats to the Christian Character of the Christian Institution." In *Christian Higher Education: The Contemporary Challenge* (Wedge Publishing Foundation, Ontario, Canada 1976), 44.

century will focus on the strategic issue of how to fulfil the mission for which they were founded.⁹

Kenyan Christian institutions will need to be wise and learn from history. If “The leading moral of the demise of Christianity at schools such as Harvard, Yale, Bucknell, and others is this: the same thing can and will happen to Christian colleges if they are not alert and do not learn from the lessons of history.”¹⁰ Christian higher education is under threat as it ventures into the unknown future. There is need for some kind of light to be cast upon the dark path it is treading upon.

This researcher, therefore, investigated the effects of the transition of a theological seminary to a university on its evangelical Christian identity. As Thornbury puts it, “. . . we cannot fool ourselves into thinking that as long as we have a good president and make the right faculty hires, we have met our obligation to future generations in preserving our cherished Christian institutions.”¹¹ There is need for ongoing evaluation and research and action plans to safeguard Christian higher education not only in the West but all over the world and especially here in Africa, where transitions are happening at a rather rapid rate. “Simply, put, the status of many Christian colleges and universities as distinctly evangelical is only tenuous at best unless certain safeguards keep them accountable to their own theological convictions.”¹² This research therefore investigated, described and presented the findings to facilitate the preservation of AIU’s evangelical Christian identity.

⁹ Poe, *Christianity in the Academy*, 61.

¹⁰ David s. Dockery and Gregory A. Thornbury eds., *Shaping a Christian Worldview: The Foundations of Christian Higher Education* (Nashville, TN: Broadman& Holman Publishers, 2002), 45.

¹¹Ibid., 60.

¹² Ibid., 48

Problem Statement

Educational policies, changing needs of the church and society and internal institutional factors have impacted Christian institutions of higher learning in a number of significant ways. For instance, they have precipitated the pursuit of government accreditation and thus the transition from theological seminaries to universities. This has led to restructuring of these institutions. The expected outcome is the overall growth of these institutions in terms of academic credibility, societal status, fulfilment of their Christian mission, to mention but a few. Unfortunately, the outcomes are not necessarily a guaranteed case. History tells us that some Christian institutions in the West that took this trend achieved academic respectability and high societal status at the expense of their Christian heritage. “The threat of becoming more and more secular is real and is growing as pluralistic, postmodern world and life views permeate our society.”¹³ This threat is not limited to the western world but can be felt in different parts of the world.

In Africa today, a growing number of theological institutions is transitioning to universities. There is need for an evaluative research to find out how this transition has affected the evangelical Christian identity of these Christian institutions of higher learning in Africa. This mixed method study therefore, sought to investigate the effects of the transition from a theological seminary to a university on the evangelical Christian identity of the institution under study. This study focused on Africa International University.

¹³ David s. Dockery and Gregory A. Thornbury eds., *Shaping a Christian Worldview: The Foundations of Christian Higher Education*(Broadman& Holman Publishers, Nashville, TN, 2002), 379.

The Purpose of the Research

The purpose of this research was to investigate the effects of the transition of theological seminaries in Kenya to universities on their evangelical Christian identity. This research focused only on Africa International University formerly called Nairobi Evangelical Graduate School of Theology (NEGST). It is hoped that this research will make a contribution to Christian higher education in Kenya. The desired outcome of this work was the creation of a visible balance between achievement of academic respectability and preservation of the institutions' evangelical Christian identity. It is hoped that an internal criterion to measure and control commitment to the Christian faith will be developed thus strengthening Christian higher education to remain firmly rooted in Christian heritage and tradition.

Objectives of the Study

This study sought to:

1. Find out the factors that influenced the transition of the theological seminary to a university.
2. Find out how the theological seminary described its identity before the transition and how it describes its identity at present.
3. Find out the effects of the transition of the theological seminary to a university on its evangelical Christian identity.

Research Questions

Research questions stated below were formulated to guide this study so that the purpose of the study may be accomplished.

1. What factors influenced the transition from a theological seminary to a university?
 - i. How did financial challenges in the institution influence the transition from a theological seminary to a university?

- ii. How did low student enrollment influence the transition from a theological seminary to a university?
 - iii. How did the CUE influence the transition from a theological seminary to university?
2. How did NEGST describe its identity before it became AIU and how does AIU describe its identity at present?
 3. How has the transition from a theological seminary to a university affected the evangelical Christian identity of AIU?
 - i. What is the impact of the transition from a theological seminary to a university on the curriculum of AIU?
 - ii. What is the impact of the transition from a theological seminary to a university on the Christian identity of faculty and staff of AIU?
 - iii. What is the impact of the transition from a theological seminary to a university on the Christian identity of students of AIU?
 - iv. What is the impact of the transition from a theological seminary to a university on the campus ethos of AIU?
 - v. What is the impact of the transition from a theological seminary to a university on the extra-curricular activities of AIU?

Hypotheses

RQ1. What factors influenced the transition from a theological seminary to a university?

Three hypotheses were formulated in relation to each of the three sub questions of Research Question 1.

Hypothesis 1. There is no significant relationship between financial challenges at AIU and the transition from a theological seminary to a Christian university.

Hypothesis 2. There is no significant relationship between low student enrolment at AIU and the transition from a theological seminary to a Christian university.

Hypothesis 3. The Commission of University Education had no significant influence on the transition from NEGST to AIU.

RQ2. What was the identity of NEGST before it became AIU? There was no hypothesis formulated for this question. Descriptive data was gathered from institutional documents to describe the identity of the institution. The question sought to find out the mission, vision, core values, governance policies and practices and theological convictions of Africa International University before its transition from a theological seminary. Data derived from this question helped the researcher to understand the effects of the transition.

RQ3. How has the transition from a theological seminary to a university affected the evangelical Christian identity of AIU? Six hypotheses were formulated in regard to this question and its sub questions.

Hypothesis 4. The transition from a theological seminary to a university has had no significant effect on the evangelical Christian identity of AIU.

Hypothesis 5. The transition from a theological seminary to a Christian university has had no significant impact on the curriculum of AIU.

Hypothesis 6. The transition from a theological seminary to a Christian university has had no significant impact on the Christian identity of faculty and staff of AIU.

Hypothesis 7. The transition of a theological seminary to a university has had no significant impact on the Christian identity of students at AIU.

Hypothesis 8. The transition from a theological seminary to a Christian university has had no significant impact on the campus ethos of AIU.

Hypothesis 9. The transition from a theological seminary to a Christian university has had no significant impact on extra-curricular activities of AIU.

Significance of the Study

This mixed methods research reviewed existing related literature and also collected, analysed and interpreted quantitative and qualitative data from AIU faculty, staff and students. The research sought to describe the effects of the transition of NEGST to AIU on her evangelical Christian identity. Findings of this study will help AIU and other transitioned or transitioning Christian universities in Africa. It will also help their governing bodies, program developers, curriculum policy makers, sponsors, educational and Christian researchers, students, the church in Africa and other interested external agencies. It is hoped that findings of this research will help to guide the creation of the needed harmony between adhering to accreditation regulations and commitment to the institutions' evangelical Christian identity. Henceforth, this research will make a contribution by helping "develop internal criteria by which they can measure their fidelity to the mission that marked them from the start."¹⁴ This research will also make a positive contribution to Christian higher education in Africa in their effort to address the contemporary threat to the evangelical Christian identity of Christian universities. Recommendations derived from the findings of the study have been made on how to remain committed and preserve the institution's evangelical Christian identity.

¹⁴ Dockery and Thornbury eds., *Shaping a Christian Worldview*, 49.

Conceptual Framework

“In research, a conceptual ‘framework’ is a concise description of the phenomenon under study accompanied by a graphic or visual depiction of the major variables of the study. The description of the conceptual framework emphasizes the researcher’s overarching view of how the variables interact or could be made to interact under manipulatable conditions.”¹⁵ A conceptual framework will help this writer to pre-plan her research as it gives the structure of the whole study. Below is a conceptual framework for this study. This study is embarking on finding out the effects of the transition from a traditional seminary to a university on the evangelical Christian identity of the institution. Therefore, the dependent variable is the evangelical Christian identity. Evangelical Christian identity is reflected in variables like the Christian identity of faculty and staff, the Christian identity of students, academic programs extra-curricular activities and campus ethos. It is assumed that these are affected institutional identity (mission, vision, core values, governance policies and theological conditions), curriculum, student recruitment criteria, and employment or hiring policy.

¹⁵ Abel Gitau Mugenda. *Social Science Research: Theory and Principles* (Nairobi: Applied Research and Training), 111-112.

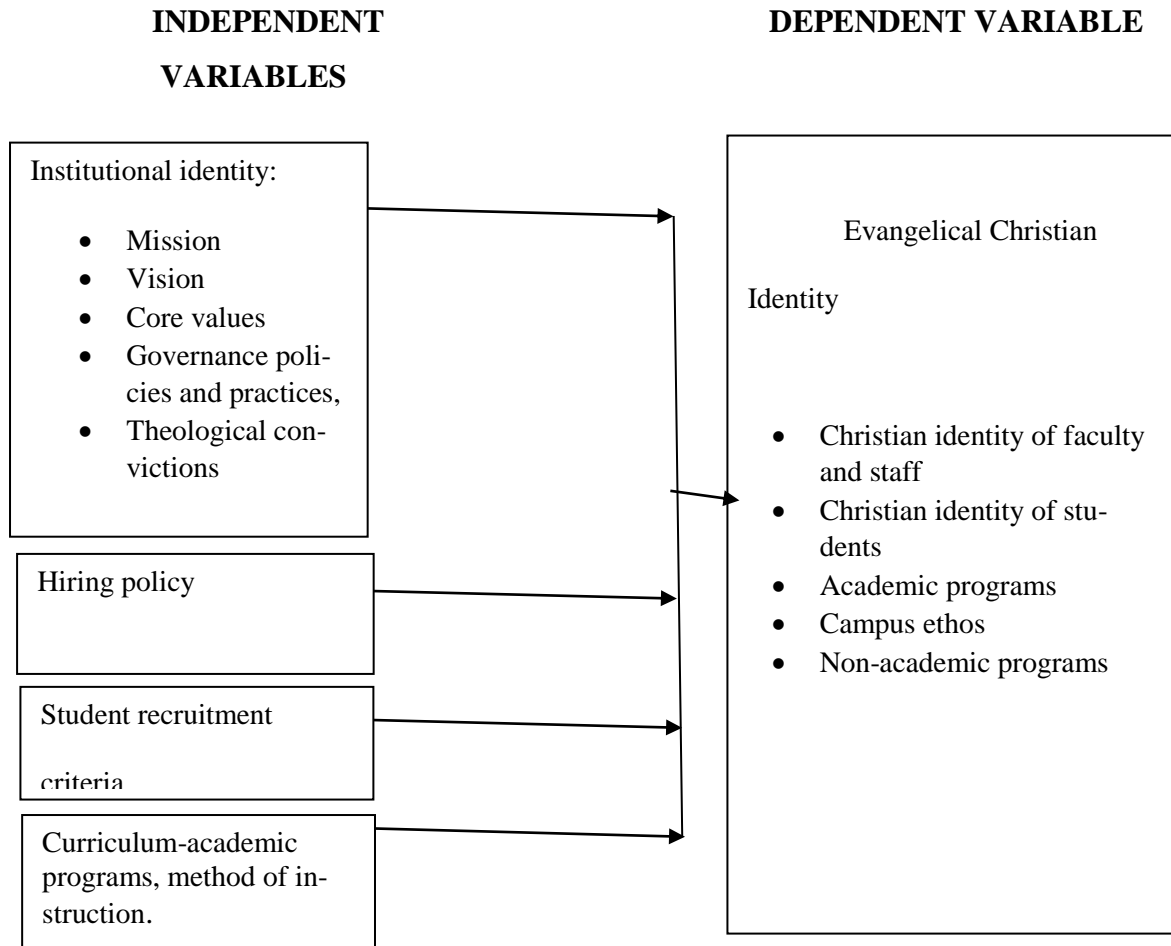


Figure 2. 1: Conceptual Framework
(HACK, 2017)

Delimitations

To fully comprehend the effects of the transition from a theological seminary to a university it would be necessary to study several institutions. However, this study was restricted to only one institution. Furthermore, the researcher was not able to gather data from all valuable potential participants like alumni and members of the founding body. Therefore, all the data was collected from current AIU staff, faculty and students on the Karen campus in Nairobi.

Limitations

The fact that the research was limited to Africa International University current staff, faculty and students on the Karen campus in Nairobi only, limits the universality of the findings.

Definitions of Terms

Theological Seminary

“A theological seminary is a graduate school for ministerial training generally offering a variety of master’s degrees and possibly one or more doctoral programs. The basic degree of a seminary curriculum is a three-year Master of Divinity that is geared toward the graduate preparation of pastors and other professional church staff.”¹⁶ This researcher will adopt this definition for her study.

Evangelical Christian Identity

The new report (2015) identifies four key statements that define evangelical beliefs, creating what may be the first research-driven creed.

Those statements are:

The Bible is the highest authority for what I believe.

It is very important for me personally to encourage non-Christians to trust Jesus Christ as their Savior.

Jesus Christ’s death on the cross is the only sacrifice that could remove the penalty of my sin.

Only those who trust in Jesus Christ alone as their Savior receive God's free gift of eternal salvation.¹⁷

¹⁶ Kenneth O. Gangel and Warren S. Benson, *Christian Education: Its History and Philosophy* (Chicago, IL: Moody Press, 1983), 361-2.

¹⁷Christianity Today. <http://www.christianitytoday.com/gleanings/2015/november/what-is-evangelical-new-definition-nae-lifeway-research.html> and National Association of Evangelicals. <http://nae.net/what-is-an-evangelical/>

Therefore, this study defined evangelical Christian identity as an identity characterised by commitment to the Bible as the highest authority, individual belief in Jesus Christ as saviour and Lord and actively living out the faith, proclaiming the gospel to non-Christians with the belief that only Jesus can save and its only believers in Christ who receive eternal life.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Literature review is the selection of available documents both published and unpublished on the topic which contain information, ideas, data and evidence written from a particular point to fulfil certain aims or express certain views on the nature of the topic and how it is to be investigated and the effective evaluation of the documents in relation to the research being proposed.¹ Literature review will therefore cast light on this study; help justify the need for the study and the researchability of the topic. The researcher carried out literature review in attempt to find out the effects of the transition of theological seminaries to universities on their Evangelical Christian Identity.

Description of a Theological Seminary

This study was more interested in the transition of theological seminaries into universities however lessons were learned not only from theological seminaries but also from Bible colleges, and Christian liberal arts universities and other universities that have experienced mission drift. Gangel defines a Christian College “as a post-secondary institution of learning that takes seriously an evangelical doctrinal statement, classes in Bible and Christian ministry, a distinctively Christian philosophy of

¹ Louis Cohen, Lawrence M. and Keith Morrison, *Research Methods in Education* (London: Routledge, 2000).

education and life, and the quality of spiritual life on campus.”¹ Three different kinds of institutions can fit under the above definition including theological seminaries, Christian liberal arts colleges and Bible colleges.

“A theological seminary is a graduate school for ministerial training generally offering a variety of master’s degrees and possibly one or more doctoral programs. The basic degree of a seminary curriculum is a three-year Master of Divinity that is geared toward the graduate preparation of pastors and other professional church staff.”² This is the definition the researcher adopted for theological seminaries.

The Christian liberal arts college is an undergraduate institution (though it may have a graduate division) offering a variety of majors in the arts and sciences as distinctly career-oriented programs. Some Christian liberal arts colleges have full departments of Bible and offer degrees in biblical and theological studies. Almost all would require of every student some minimal study in the Bible and theology.³

The transitioned seminaries are now more like Christian liberal arts colleges only that most of them have several graduate programs.

The Bible college is also undergraduate and degree granting but differs from the Christian liberal arts college in several ways: its primary objective is vocational or professional, some form of ministry, its curriculum requires a major in the Bible and theology in addition to other studies in vocational and general education; and its emphasis on practical training requires Christian service involvement during the training.⁴

Ozan defined becoming a university as a change in organizational name, symbolizing the transition from a liberal arts mission to a comprehensive university mis-

¹ Kenneth Gangel, “Christian Higher Education and Lifelong Learning,” in Werner Graendorf, ed., *Introduction to Biblical Christian Education* (Chicago: Moody Press, 1981), 333.

² Kenneth O. Gangel and Warren S. Benson, *Christian Education: Its History and Philosophy* (Chicago, IL: Moody Press, 1983), 361-2.

³Ibid, 362.

⁴ Ibid.

sion.⁵ This is mission drift and can be seen in different ways depending on the institution in question. The major concern of this study is the evangelical Christian identity of the institution. It is therefore an assumption of the researcher that lessons learnt about the evangelical Christian identity can be applied to different institutions across time and geographical limitations.

Christian Higher Education in Africa

Christian higher education in Africa started with the establishment of three theological centres at Alexandria, Carthage and Hippo in the second century. It was revived in the 18th century in Freetown, Sierraleone following the abolition of slave trade and the establishment of Fourah Bay College. Since then the number of theological institutions has been on the increase. This is possibly due to the rapid growth of the Christian community in Africa and the corresponding urgent leadership training needs. The African church leadership also seems to value theological education more than before.

The ACTEA directory statistics gives an idea about the growth of theological education in Africa. The statistics show a rapid growth of the number of theological schools in Africa in recent years. With data on the year of founding available from 353 presently existing schools, 79% were begun since 1950, just under 63% since 1960, and nearly 40% since 1970.⁶ While many of them were conservative a major conflict arose between secular authorities and missionary bodies in the 20th century. This conflict was about the social relevance of Christian higher education. Modernity and development were presented as the benefits of science and the conquest of reli-

⁵Ozan, Jaquette. 2013. "Why Do Colleges Become Universities? Mission Drift and the Enrollment Economy." Vol. 54, Issue 5, pp 514-543. link.springer.com (accessed on February 2, 2016).

⁶ <http://www.acteaweb.org/downloads/tools/Tools%20and%20Studies%2009.pdf>.

gion. It then became necessary to ponder contribution of religion to national development. Many African educators have recognized the social relevance of Christian religion and so this has led to many institutions revisiting their objectives in higher education.⁷ Today many theological seminaries have transitioned into universities having the objective of not only training ministers for the church but also a work force of integrity for the market place.

Many institutions that focused on discipleship of students as the goal for education are now more evangelistic. Meaning that they not only recruit born again Christians as before but they have adopted open recruitment where by students of all faiths are admissible. A combination of factors influenced transitions of these seminaries and the major ones as drawn from existing literature are discussed in this study. The main thrust of this study is the effects of the transition on the evangelical identity of the institutions. The fact that, "Submission to the church and a religious understanding grounded in Christian doctrine were exchanged for submission to governmental regulations, accrediting associations, and professional associations that often even subscribe curricular requirements,"⁸ has definite effects on the evangelical Christian identity of those institutions which this study will seek to investigate.

Institutional Identity

To the general public, all Christian institutions are the same but this is not necessarily true. Some are simply Christian in background or name while others are actively Christian at different levels. Even those that are actively Christian are varied in denomination and tradition.

⁷ Christian Education in the African Context: Proceedings of the African Regional Conference of the International Association for the Promotion of Christian Higher Education, Harare 4-9 March 1991, 64-66.

⁸ Harry L. Poe, *Christianity in the Academy: Teaching at the Intersection of Faith and Learning* (Grand Rapids, MI: Baker Academic, 2004), 48.

Of the approximately 4200 degree-granting institutions of higher learning in the United States, about 1600 are private. Of these private institutions, approximately 900 define themselves as 'religiously affiliated.' And of these religiously affiliated institutions, a little over 100 belong to the CCCU. These CCCU schools represent a wide variety of denominations and faith traditions. Some define themselves generally, others more specifically. But all share the criteria for CCCU membership, which include these two standards:

A Christ-centred mission: A public mission based upon the centrality of Jesus Christ and evidence of how faith is integrated with the institution's academic and student life.

An employment policy: A current hiring policy that requires of each full-time faculty member and administrator a personal faith in Jesus Christ.⁹

These institutions would be regarded as actively Christian and evangelical.

Evangelical higher education in the West has been going through developmental phases since World War II which have also had a significant effect in other parts of the world. Before the 1950s church focused institutions were more known by their individuality and denominational allegiance. They were out rightly evangelical Christian publicly displaying their ethnic ties like Calvin, Lutheran and the like. Most were comfortable operating without outside recognition though some sought accreditation. The 1950s and 60s brought about definition, consolidation and credentialization.¹⁰ "Formal accreditation was now more vigorously sought and usually attained."¹¹ This gave these institutions a new identity. Evangelical Christian universities out rightly and publicly identify themselves with the Christian heritage and actively and practically allow it to be relevant to the central and indeed all endeavours of the institution. Benne in his book "Quality with Soul" discusses three components of the Christian tradition that must be explicitly and publically relevant to any institution that identifies itself as evangelical. The researcher wishes to adopt Benne's components as cen-

⁹ Duane Liftin, *Conceiving the Christian College* (Grand Rapids, MI: Eerdmans Publishing Company, 2004), 19.

¹⁰ Christians and Higher Education, 77.

¹¹ Ibid.

tral in defining the evangelical Christian university. These include its vision, ethos and persons.

Vision

“The vision is Christianity’s articulated account of reality. It is a comprehensive account encompassing all of life; it provides the umbrella of meaning under which all facets of life and learning are gathered and interpreted.”¹² The vision for Christian institutions is derived from the Bible and the story of the church. The vision articulates the identity and mission of the university. Faculty, staff and students carry the vision on behalf of the institution. The vision is reflected in the campus ethos, the curriculum and all academic and non-academic programs. Historically, this is the area where most institutions have been weakest.¹³ The waning of the statement and or commitment to the vision is usually an indication of a waning evangelical Christian identity. As Hughes puts it, “. . . if a church-related college or university aspires to serve as a Christian institution, that college or university must ground every aspect of its work in theological frame of reference.”¹⁴ This is or should be reflected in the vision and mission of the institution. However, “The challenge for Christian institutions, or institutions that represent themselves to be Christian, is actually to be guided by Christian vision and values. This challenge is greater than it seems.”¹⁵ Thornbury gives a sharp warning: “To those institutions unwilling either to place or use theological confessions in the governing documents of the school, a warning: your identity as

¹² Robert Benne, *Quality with Soul: How six Premier Colleges and Universities Keep Faith with their Religious Traditions* (Grand Rapids: William B. Eerdmans Publishing Company, 2001), 6.

¹³ *Ibid*, 6-7.

¹⁴ Richard T. Hughes. *The Vocation of a Christian Scholar: How Christian Faith Can Sustain the Life of the Mind* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2005), 107.

¹⁵ Poe, *Christianity in the Academy*, 69.

a Christian organization is as close to theological amnesia as a new president, dean, department chair, or influential faculty member (see Exod. 1: 8).¹⁶ Therefore, continued effort in terms of research, assessment and evaluation is necessary to see to it that a Christian institution is still abiding to its original theological convictions. This study is one small additional venture to that effect.

Ethos

Ethos is the way of life. The vision of a Christian university is “lived, embodied and expressed in an ethos, a way of life.”¹⁷ Evangelical Christians convey a specific ethos which among many others includes public worship, study and obedience of the Bible, prayer, vocation, and sacraments. Ethos also embodies patterns of moral action and particular virtues. In a Christian university,

The moral dimension of an ethos usually encompasses clear guidelines or rules about how we should live together—rules governing issues of truthfulness, marriage and sexual life, dress, demeanour and other matters of morality. Such an ethos is given public meaning and justification by the vision itself, which is articulated and taught by the leaders of the tradition. Conversely, a living and lively ethos stimulates reflection that further elaborates the vision.¹⁸

Faculty and staff are to live by example and to impart ethos on their students and academic and non-academic programs are also to reinforce Christian campus ethos. A distinctive of a Christian university is that “. . . the Christian faith can touch the entire range of life and learning . . .”¹⁹ The core values of the institution should be reflected in all the areas of academic and campus life. The waning of Christian campus ethos is a sign of a waning of evangelical Christian identity.

¹⁶ David S. Dockery and Gregory Allan Thornbury (Eds), *Shaping a Christian Worldview: The Foundations of Christian Higher Education* (Nashville, TN: Broadman and Holman Publishers, 2002), 58.

¹⁷ Benne, *Quality with Soul*, 7.

¹⁸Ibid., 7-8.

¹⁹ Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids, MI: Eerdmans Publishing Company, 1975), 45.

The Persons

Benne describes the persons as those “who understand and articulate the Christian vision and embody the ethos of that particular tradition. Without committed persons, a religious tradition is merely an historical artifact. Persons are the bearers of a living religious tradition as individuals and as participants in churches, church-related institutions, and associations of that tradition.”²⁰ When an institution has a decreasing number of faculty, staff and students from the institution’s sponsor or those who identify themselves as followers of Jesus, then that institution must take caution or it might be on the way to losing its identity. With the need to keep doors open many Christian institutions end up recruiting students from other faiths. Furthermore, with the growing need for more faculty specially to man the new programs of which there may not be qualified candidates with in the sponsoring organizations or within the community of believers, institutions have been compelled to recruit whoever is available. Benne confirms that “Many church related colleges and universities began with requirements that all faculty members be communicants of the sponsoring denomination. But in all the cases surveyed in the books above, such stringent requirements have long been relaxed.”²¹ This is happening at a time when winds of secularization are blowing hard against not just the church but even Christian institutions.

The threat of becoming more and more secular is real and is growing as pluralistic, postmodern world and life views permeate our society. It will take a strong faculty identity with a distinctive purpose that includes a deliberate attempt to combat secularization to seize the opportunity for the distinctiveness that the society yearns for and the kingdom impact to which our calling leads us.²²

The crucial persons in the life and identity of an institution also include the donors because they also affect the direction of the institution. “In order to be true to

²⁰ Benn, *Quality with Soul*, 8.

²¹ *Ibid.*, 9.

²² Dockery and Thornbury (Eds), *Shaping a Christian Worldview*, 379.

its mission, it is crucial that a Christian institution find donors who share the values of the gospel, rather than donors who bring a perspective alien to the gospel and who seek to shape the institution according to their own ideological commitments.”²³ This is all to say that the persons involved in an institution whether faculty, staff, students, donors etc. all define the identity of an institution. As Scripture states in Mathew 7: 16-20: “By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them.” Therefore, by observing the people associated with an institution we can determine what kind of institution that is and what it is likely to be in the future. This then has implications on the kind of people an institution should recruit if it is committed to maintaining its identity. In addition to Benne’s components the researcher will consider curriculum and Christian tradition or background as crucial to the identity of an institution.

Curriculum Distinctive

The curriculum of an institution of higher learning that identifies itself as evangelical has unique distinctive. Christian universities usually refer to their education as Christ centred. What this means as Monsma puts it is that, “a Christian university that is truly, fully Christian does not offer an essentially secular education with some Christianity tacked on in the form of some courses in religion, some chapel services or Bible studies, or faculty who are examples of Christian living. Instead it is marked by courses and curricular which are rooted in and are permeated by a Chris-

²³ Hughes, *The Vocation of a Christian Scholar*, 121.

tian world view, rather than a secular worldview (often disguised as a supposedly neutral worldview).²⁴ Liftin adds that,

It is the thinking that asks and seeks to answer, systematically, through out every dimension of the curriculum, reaching to every corner of every discipline, this searching question: What difference does it make here, for this aspect of our living or learning, to affirm that Jesus Christ is Lord? The pursuit of this question across the curriculum (and for that matter, the co-curriculum) is what makes a uniquely Christ-centred education.²⁵

Therefore, a Christ-centred curriculum is based on biblical foundations. The Bible is believed and applied as God's revelation. There is also a deliberate attempt to integrate faith and learning. There is integration of all truth as all truth is God's truth. Finally, the curriculum is designed to develop in students what might be called a Christian Worldview.²⁶ Therefore, a Christian institution defines its identity by the kind of curriculum it offers. This means that, by studying the curriculum of any institution we might be able to categorize or define the identity of the institution.

Christian Tradition and Background

It is important to understand the religious background and tradition and the sponsoring church or organization of the institution under study. The Christian tradition of an institution defines its identity in many ways. It determines its statement of faith, its vision, mission statement to mention but a few. For instance, Wheaton is an evangelical protestant institution and so it does not hire Catholics for faculty. It may be criticized for that but every organization or institution "must make its own decisions, in the full light of its unique history, constituency, affiliations and purpose,

²⁴ Stephen V. Monsma, "Christian Worldview in Academia," *Faculty Dialogue* 21 (Spring-summer 1994): 146.

²⁵ Duane, *Conceiving the Christian College*, 84.

²⁶ Kenneth O. Gangel and Warren S. Benson. *Christian Education: Its History and Philosophy*. Chicago, IL: Moody Press, 1983,361.

about where its boundaries must lie.”²⁷ This should also guide the restructuring of an institution. If the institution is affiliated to a church or Christian organization which one is it and what is the current relationship between the two? A good relationship between the two is important in helping an institution keep within the boundaries. Some institutions were established by churches or Christian organizations but later the relationships were severed. “Indeed, it is the strength of the religious tradition that makes possible its translation into a robust religious identity and mission for a school. Without a strong religious tradition-usually a church-behind it, a college can have great difficulty maintaining its religious identity and mission.”²⁸ On *Lessons of History*, Thornbury underscores the importance of ecclesiastical accountability in the life of an institution. “History teaches us that as the relationship between Christian college or university and the churches go, so goes the Christian character of the institution.”²⁹ According to Glanzer’s et al online survey about denominational patronage and institutional Policy carried out in seventy-nine of CCCU’s institutions, there is a significant evidence of denominational identity in these institutions as seen in their policies and practices. Overall findings show that American Evangelical protestant institutions still provide significant support of denominational character in their institutions evidenced by their institutional policies and practices especially college governance, employment policies and annual appropriation from ecclesiastical bodies. However, challenges are foreseen in the future since the denominations are currently providing

²⁷ Duane. *Conceiving the Christian College*, 244.

²⁸ Benne, *Quality with Soul*, 67.

²⁹ Dockery and Thornbury. Eds. *Shaping a Christian Worldview*, 53.

smaller input in terms of funds and students.³⁰ There is need for an evaluative study especially of Christian universities in Africa in relation to the status of their identity. A lot has been accomplished in the West and there is a lot we can learn from them. Unfortunately, Benne concludes that “The upshot of the many important studies I have mentioned above is that the Christian tradition as vision, ethos, and persons has gradually lost significance and influence in the majority of colleges related to various specific traditions.”³¹ There will be bad examples to avoid and good examples to emulate.

Factors Affecting the Transition of a Theological Seminary to a University

There are several factors that affect the transition of a theological seminary to a university. The factors may be internal or external. Among many this section discusses market factors in the church and society, the need for contextualization, financial challenges, low student enrolment and educational policies.

Market Factors in the Church and Society

The 19th century brought about the era of expansion under the idea of the perfectibility of human kind and inevitable progress. This started mainly in the West and spread to the whole world. With unparalleled industrial and technological expansion, the demand for practical and scientific training increased.³² Potential students were now more interested in professional curricular rather than liberal arts. “Against the pressure for practical training to meet the demands of technology and industry, the business man, the entrepreneur and the industrial empire builders alleged that the

³⁰ Perry L. Glanzer, et al. 2013. “Assessing the Denominational Identity of American evangelical Colleges and Universities, Part I: Denominational Patronage and Institutional Policy.” 12, Issue 3 pp 181-202 (accesses on February 2, 2016).

³¹ Benne, *Quality with Soul*, 8.

³² Christians and Higher Education 71.

church was not competent.”³³ This challenge was not only confined in the USA but also in other parts of the world. This would indicate that the seminaries which the church controls are not competent to meet the needs of the community. Seminaries were not usually geared to meeting market needs like industrial, technological, governance and leadership expansion. They were more interested in educating for the church ministry. Apparently, the lack of graduates with industry skills is not only in seminaries but also for other universities in Africa. A study conducted by (Inter-University Council for East Africa (IUCEA) and the East African Business Council (EABC) showed employers’ perceptions of graduates that 50% of university graduates lack basic work place competencies. They lack basic and technical skills required for the market job. However, “the demand for such skills is soaring as multi-nationals keen to tap into the East Africa’s growing mining, oil, and gas, trade, tourism sectors and governments to create jobs each year.”³⁴ The 21st century church is also driven by the need to develop and be relevant to the society. Thus, many pastors and Christian leaders are interested in getting training that they can use outside the church. Seminaries had to find a way to meet that growing need or they would suffer loss of their prospective students to secular universities. As Schrottenboer put it, “If the schools were to meet the challenge, the colleges needed to be revamped.”³⁵

Furthermore, the African church is experiencing tremendous growth and thus the need for trained pastors. In the past, it was bearable to have semi or untrained pastors. But with the growth and development of the continent in many sectors, “The Af-

³³ Ibid.

³⁴ East African Universities and Higher Education in Partnership with Inter University council of East Africa Directory 2015/2016, 131.

³⁵ Christians and Higher Education, 71

frican in the pew today is so enlightened that the person ministering to him also has to be well-educated lest the church become irrelevant.”³⁶ Moreover, the African society that is rigged with corruption, wars and poverty, to mention but a few, has been crying out for transformational leaders of integrity to combat the social, economic and political evils that are crippling the continent. Christian educators have had to dialogue about ways of integrating faith and learning in an effort combat social crises. One of the crucial questions to be answered is: “How can we combine academic/intellectual training and spiritual development in African Christian education so that the Word of God can be communicated with power and commitment?”³⁷ Research underscores the importance of both integration of faith and learning and competent graduates. “In 2000 CCCU students ranked integration of faith and learning as their top reason for college choice, followed by Christian atmosphere, while in 2009 CCCU students rated preparation for future career and quality of their academic program of interest as the top reasons for college choice (“CCCU 2009 Noel-Levitz market research,” 2010).”³⁸ Therefore, over the years there has been an increase in the number of seminaries and Christian Liberal Arts Universities in Africa. In the more recent past in Africa, in trying to be relevant seminaries have been diversifying. They have been adding more programs to meet the growing need for leaders of integrity in the church and market place. In the end seminaries have or are becoming full blown universities offering a variety of programs and the seminary becoming but one school or department of the university.

³⁶ Christian Education in the African Context, 53.

³⁷ Ibid, 54

³⁸ Phil, Davignon. “Faith-Based Higher Education and the Religiosity of Christian College Students” (PhD diss., Baylor University, 2014), 14.

However, it is very important to note as Wolterstorff puts it, “. . . the task of the Christian college must never be isolated from the mission of the church.”³⁹ So as seminaries revamp there is need for a documented evaluative system that seeks to keep seminaries focused on their mission. ACTEA emphasises the need for such study and documentation as follows:

The phenomenal growth of African Christianity has rightly focused attention on the role of theological education in Africa. As churches multiply, and multiply again, the provision of trained leadership for such study of theological education on the continent remains very much in its infancy. Programmes of theological education in Africa--like African Christianity itself--are lively, diverse, and proliferating. But they have also been very poorly documented.⁴⁰

This study sought to make a contribution towards research and literature related to theological education in Africa.

The Need for Contextualization

The debate for contextualization of the gospel in Africa has been ongoing. Contextualization is seen as a missiological necessity. In theological education, it is considered a creative approach. This means that theological education should be geared to both spiritual development and national, social, economic and political development. Following this new consciousness as Onwu refers to it; he further argues that, “The new theological consciousness has inspired a new understanding of spirituality, of power, politics and issues of social justice. Thus, Christian higher education in Africa must be formulated in a way that the gospel challenges the various contexts of the continent within the understanding of Christian vision.”⁴¹ For instance it is believed that one of Africa’s greatest needs is leaders of integrity. Many organizations

³⁹ Nicholas Wolterstorff. *Educating for Shalom: Essays in Christian Higher Education*. Edited by Clarence W. Joldersma and Gloria Goris Stronks, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), 35.

⁴⁰ <http://www.acteaweb.org/downloads/tools/Tools%20and%20Studies%2009.pdf>

⁴¹ Christian Education in the African Context, 67.

and institutions are trying to meet this need. Christian universities in Africa have re-designed their programs to meet the leadership gap. It will thus be important for this study to investigate how the need for contextualization has played in the institution under study.

Financial Challenges

In discussing the major impediments to Christian higher education in Africa, Onwu states that, “Equally a hindrance is the problem of funding of theological institutions. Poor funding affects personnel recruitment, training and infrastructure.”⁴²

With the withdrawal/change of focus of many external donors and the economic crisis in the West, the church in Africa has been struggling to be independent financially.

Both factors have directly affected funding of theological institutions. One of the ways these institutions have tried to survive has been to cast their net wide to incorporate as many as possible. This has meant the introduction of many marketable programs. But for the graduates of such programs to be employable in the market place, the programs had to be accredited. As such these institutions had to pursue accreditation of their programs which in the process led to transitioning from seminaries to universities.

With many other public and private institutions revamping to meet the demands in the society, more pressure arose for seminaries. The institutions started to struggle to keep up with the trends but most of them were unable to cope financially. The sponsoring churches and para-church organizations could not help much either because, “The churches were all too often unwilling or unable to provide the funds needed for the expansion . . .”⁴³ So seminaries had to begin looking outside their regu-

⁴² Ibid, 68.

⁴³ Christians and Higher Education, 71.

lar sponsors to be able to keep their doors open. “To fill the need for funds, the industrial foundations entered upon the scene with their promises of huge grants, provided that certain changes would be made.”⁴⁴ This however has dangers of causing a drift from the mission and purpose of the institution especially when the donors are not Christian. According to Poe,

Christian colleges and universities that drift away from their purpose will tend to focus on tactical issues that confront every institution in the education industry today. Preoccupation with the unending stream of trend shifts without a governing universal basis for knowledge and integration will leave such schools devoid of identity and powerless to form the character of students. In such cases the only value is the dollar.⁴⁵

Christian universities were started in the name of God, by faith to fulfil a Christian mission and purpose. The purpose of survival should never guide any Christian.

“Likewise, Christians in higher education face the same challenge as Christians who face persecution: How do I remain faithful in my witness to Christ when it may cost me?”⁴⁶ They should therefore be faithful to the mission even though they may risk their own death. Every institution has a vision, mission and purpose and that should be the guiding compass and should be prepared to abide to it at all costs.

Low Student Enrolment

According to Ozan’s research “Why Do Colleges Become Universities? Mission Drift and the Enrolment Economy” findings, colleges become universities due low student enrolment. There was expansion of public universities and thus high competition as a result of increasing enrolment issues as students preferred low-

⁴⁴ Ibid.

⁴⁵ Poe. *Christianity in the Academy*, 61.

⁴⁶ Harry, L Poe. *Christianity in the Academy: Teaching at the Intersection of Faith and Learning*. Grand Rapids, MI: Baker Academic, 2004, 177.

tuition public universities. Ozan's study shows that enrolment of traditional freshmen declined from a peak of 8.7 million in 1972 to a low 6.9 million in 1992 (NCES 2010 Table 15).⁴⁷ So colleges had to figure out how to increase their student enrolment-changing from colleges to universities was one of the major ways employed.

Theological schools in Africa tend to have small numbers but with increased competition from public universities and mushrooming private institutions the challenge is bound to be greater.

With data available from 423 schools, the average enrolment is 44.7 students. Only 22.2% of the schools have an enrolment of 60 or more, contrasting with 31.7% with an enrolment of less than 20. While these low student enrolment figures permit the enviable teacher/student ratio present in theological schools in Africa, they perhaps also suggest excessive proliferation of theological schools on the continent. This in turn may imply that inefficient utilization of facilities and staff, and hence also of finances, is a significant overall pattern in theological education on the continent."⁴⁸

All these factors working together made it inevitable for institutions to seek ways to increase student enrolment thus changing from seminaries to universities. However, according to Davignon study, there are many other factors that affect student enrolment that institutions must consider before making decisions. His findings show that

Financial assistance was the top reason that influenced students to attend their college or university, with 71.9% rating it as "very important" to their college decision. Christian identity was rated nearly as high as financial assistance, with 70.5% of respondents indicating that financial assistance was "very important" to their decision. Academic reputation was also highly important to students' decision, with 63.3% rating it as very important.⁴⁹

Ozan recommends further study as many institutions of higher learning become more tuition reliant, there are expected to be more institutional changes de-

⁴⁷Ozan, Jaquette. 2013. "Why Do Colleges Become Universities? Mission Drift and the Enrolment Economy." Vol. 54, Issue 5, pp 521. link.springer.com (accessed on February 2, 2016).

⁴⁸ <http://www.acteaweb.org/downloads/tools/Tools%20and%20Studies%2009.pdf>

⁴⁹Davignon. "Faith-Based Higher Education and the Religiosity of Christian College Students," 23.

signed to increase enrolment.⁵⁰ Hopefully this current study will make a contribution to institutions' transitional literature.

Educational Policies

Educational policies enforced by accrediting bodies also influenced the transition from seminaries to universities. East African countries are making efforts to ensure quality in higher education. "The sporadic growth in higher education in East Africa has realized high numbers of student enrolments and an increase in the number of universities."⁵¹ This increase brought challenges like moonlighting, degree mills, placement issues, financing issues, and generally the need for quality assurance in the region. Thus, the East African Community (EAC) put in place the Inter University Council of East Africa (IUCEA) to ensure that the sporadic expansion of university education does not compromise the quality of education.⁵² "The challenges of globalization, and the need to promote higher education benchmark internationally prompted the IUCEA Governing Board to decide in 2005 to embark on a process towards introducing a regional quality assurance system for its member universities. This was done in collaboration with the national higher education regulatory agencies of the founding EAC Partner States . . ."⁵³ The Commission of University Education (CUE) regulates, coordinates and assures quality in universities in Kenya. Kenya has 23 public chartered universities, 17 private chartered universities, 10 public university constituent colleges, 5 private university constituent colleges and 14 institutions with letters

⁵⁰Ozan, "Why Do Colleges Become Universities? Mission Drift and the Enrolment Economy," 514.

⁵¹ East African Universities and Higher Education Directory, 130.

⁵² Ibid, 124-133.

⁵³Ibid., 133.

of interim according to the www.cue.or.ke. These institutions had/have to satisfy CUE regulations to be allowed to operate and be chartered. The National Council for Higher Education in Uganda and Tanzania Commission for Education also regulate, coordinate and assure quality in their countries. This rapid growth of urban public and private universities and educational policies dictated significantly the need for a transition of many institutions. This study sought to find out how the institution under study was affected by educational policies. The next section gleans information from literature review on the effects of the transition of a theological seminary to a university.

Effects of the Transition of a Theological Seminary to a University

There are positive and negative effects when a transition occurs in any institution. In evaluating effects on the church-related colleges that modelled themselves after public universities and so changed their identities, De Jong states that “The simple growth in individual size of these colleges gave each of them more faculty members and students and provided a richer intellectual life . . . Better facilities and a better paid faculty helped to boost the academic programs of these colleges.”⁵⁴ It is the understanding of the researcher that the same is happening in the transitioned universities in Africa. As the seminaries become universities, they diversify by offering a variety of programs that attract students. With open enrolment, all students who qualify academically can be admitted as opposed to the previous religious restrictions. Faculty numbers also must increase to meet the demand and generally a richer intellectual life is expected. As CUE demands certain standards the universities have to improve their infrastructure. Thus, this leads to better facilities and better paid faculty help improve academic programs. This study was however interested in effects on the

⁵⁴ Arthur J. De Jong, *Reclaiming a Mission: New Direction for the church-Related College*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990), 59.

evangelical Christian identity of the institution. Longfield in his essay “From Evangelicalism to Liberalism” while referring to the Midwestern in USA in the 19th century points out that the effects on the Christian identity did not occur overnight. Rather the broad evangelical traditions of the institutions succumbed to liberal Christianity and later to disestablishment of religion on campus.⁵⁵ This came in little doses as liberalism and later secularization infiltrated different aspects of the institutions. Previously, “The religious concerns of the schools were manifested in their staff, curriculum and religious activities.”⁵⁶ But as time went on compromises were made as there was laxity on religious requirements in hiring policy of administrators, faculty and staff, student recruitment, chapel requirement to mention but a few. Therefore, more attention will be given to such aspects that are perceived as reflectors of evangelical Christian identity in a university.

Ozan’s argument is that transitioning to a comprehensive university template may be intended to encourage curricular and student enrolment strategies which would increase organizational stability but it is actually also mission drift.

As reliance on tuition revenue grows, the enrolment economy increasingly determines organizational decision-making. The goal of serving a distinct mission is replaced by the goal of maximizing tuition revenue through a diversified portfolio of degree programs (Kraatz et al. 2010). Therefore, the dominance of the enrolment economy is associated with a decline in distinctive organizational missions as more institutions attempt to become all things to all people (Birnbaum 1991; Morphew 2009).⁵⁷

This mission drift is more likely than not to have a negative effect to the evangelical Christian identity of Christian universities. Therefore, this study looked for those ef-

⁵⁵ George M. Marsden, and Bradley J. Longfield (Eds), *The Secularization of the Academy* (New York: Oxford University Press, 1992), 47.

⁵⁶Ibid., 47.

⁵⁷Ozan, “Why Do Colleges Become Universities? Mission Drift and the Enrolment Economy,” 540.

fects thus far with the purpose of finding a means to strengthening, reviving and/or preserving the evangelical Christian identity of the Christian institutions in Africa.

Christian Identity of Faculty and Staff

In most church affiliated institutions, “The teaching staff came largely from the sponsoring institution. Pre-seminary training was often a prominent part of the curriculum.”⁵⁸ But with the revamping of Christian institutions recruitment of faculty from a wide range seems inevitable. Expansion of academic programs and student body meant the need for more professors. Some institutions welcome the idea of searching anywhere but some had no choice but turn to graduates of public universities. “Thus, into these changing, vulnerable colleges came bright young faculty members who brought with them the viewpoint and values of the large, urban, secular, research university.”⁵⁹ This was true for church-related colleges in the USA and can be generalized to other institutions. Faculty additions affect the identity of a Christian university either positively or negatively. Poe emphasizes the role of the faculty as a critical factor in the Christian identity of an institution when he refers to two similar researches. He refers to a research at Baylor and another one by Burtchaell, one quantitative and the other narrative. He concludes that, “More than the formal ties to a denomination, the policies of the board or the initiatives of the president, the extent to which students ever see a relationship between God and what they study depends upon the faculty.”⁶⁰ Faculty pass on to students what they come with whether they like it or not. Where faculty are committed Christians, they influence their students in that regard and the reverse is also true.

Academic Programs

⁵⁸ Christians and Higher Education, 77.

⁵⁹ De Jong, *Reclaiming a Mission: New Direction for the church-Related College*, 61.

⁶⁰ Poe. *Christianity in the Academy*, 49.

After World War II, there was a rapid growth of urban public universities in the West that displaced Christian universities from their leadership role. Instead of the Christian colleges being the influencers, they were now being influenced by the public universities. They started to model themselves after the large universities and in so doing they lost their uniqueness. One of the major areas affected was the structure of the universities. In public universities, there is a distinct separation of the academic disciplines and specializations in those disciplines. Christian colleges adopted this approach.⁶¹ The researcher believes that lessons learnt from the experience of church related colleges in America can be generalized in the African context. In the past two decades or so, there has been a rapid growth of numbers of, size and importance of university education in Africa both in public and private universities. This change in higher education put pressure on seminaries to re-structure and re-invent their programs to be able to compete for students and faculty/staff thus growth for the seminaries. This growth has had a significant effect on seminaries now universities and their Evangelical Christian identity. The Commission of University Education governs all universities. As seminaries gain accreditation they have to model themselves after other universities as approved by CUE. The impact of the original mission of Christian education becomes diminished as there is now a new approach and control over what can be included in the academic programs. Furthermore, the process and acquisition of accreditation comes with demands and emphases. For instance, prominent in the curriculum is the faculty training programs. Institutions have to be uniform or closer in terms of academic life. Academic staff have to upgrade to keep their jobs. For the most part they study while working and this has a negative impact on their

⁶¹ De Jong, *Reclaiming a Mission: New Direction for the Church-Related College*, 49-51.

performance both as teachers and students. Overall there is a direct impact of the revised curriculum on the impact of education, the quality and character of students and campus ethos.

Quality/Character of Students

In addition to the above, as De Jong puts it “Instead of attempting to influence the total lives of their students as they had in the past, the church related colleges adopted from the secular universities the concept of a “value-free” approach to the educational process; as a result, the impact of the church-related colleges on the moral and spiritual dimension of students was greatly diminished.”⁶² Furthermore, “The influx of students on these campuses did not follow old patterns; and the homogeneity of many of the colleges was lost. The heterogeneity, welcomed though it was, came when the colleges were vulnerable. Thus, the changed student body in turn brought changes to these colleges.”⁶³ With the high demand for students there is bound to be laxity in the recruitment criteria. In most cases, it is the academic qualification that matters and character is not seriously scrutinized. It is hoped that a Christian education will bring about good character. Unfortunately, though, sometimes the overall quality of students is lowered.

Non-academic Programs

One of the major non-academic programs in Christian institutions of higher learning is chapel. It is one of the most important programs that reflect the Christian identity, unique ethos and mission of a Christian university to the students and the world at large. This is one of the programs that get undermined as Christian institutions transition. De Jong says that in church related colleges in America chapel was affected mainly by the increased population of students and faculty. As such chapel

⁶²Ibid., x.

⁶³Ibid., 60-61.

lost its effectiveness as a means for shaping transmitting values. Even though this was not deliberate in many of these colleges the Christian faith no longer held its unifying and energizing role and this opened the way to secularization of the institutions.⁶⁴ According to Longfield, in the Midwestern in the USA “The reasons for the abolition of compulsory chapel were many and various, ranging from increasingly diverse and recalcitrant student body, to lack of sufficiently large meeting areas, to scheduling difficulties caused by expanding curricula. In addition to logistical problems and increasing student opposition, however, was the belief among many devout administrators and faculty that compulsory chapel was not beneficial and was in many cases detrimental to the cultivation of Christianity.”⁶⁵ Sometimes chapel was maintained but was characterized by other programs that have nothing to do with spiritual matters. The loss of the role of faith could also be seen in the changing campus ethos.

Campus Ethos

The concern for many Christian educators is related to the mission and purpose of Christian university. “. . . the Christian community is called to be a paradigmatic, exemplary community-giving evidence in its own lifestyle of that new life which God calls his children. An implication of this is that the Christian school must serve as a paradigmatic, exemplary community of teachers and learners.”⁶⁶ Many parents and students prefer a college environment with a strong Christian ethos and a strong Christian identity. “Many emerging adults experience decreases in religiosity during their college years (Petts, 2009; Smith & Snell, 2007), and faith-based colleges and universities have a unique opportunity to foster the spiritual growth and develop-

⁶⁴ De Jong, *Reclaiming a Mission: New Direction for the church-Related College*, 60.

⁶⁵ Marsden, and Longfield Eds. *The Secularization of the Academy*, 47.

⁶⁶ Wolterstorff, *Educating for Life: Reflections on Christian Teaching and Learning*, 2002, 56.

ment of their students.”⁶⁷ Administrators in Christian higher education should thus focus on features such as the integration of faith and learning and providing spiritual mentors in the development faith and character of college students.

Christian Tradition and the Institution

Benne carried out a study in six schools in the USA which he considered to have kept their faith. His study concluded that one of the major reasons why they kept their faith was because of their religious traditions and their continued active identification and connection with them. The schools included Calvin (Christian Reformed Church), Wheaton (Evangelical), St. Olaf and Valparaiso (Lutheran), Notre Dame (Catholic) and Baylor (Baptist). According to Benne two things are apparent about these schools. Firstly, they are academically excellent by both religious and secular rankings. And secondly, “The Christian account of life and reality is made visible and relevant in all facets of each school’s activities-academic, extra-curricular, music and the arts, worship, atmosphere, and self-definition. In other words, the schools have both quality and soul bound together.”⁶⁸ However, it should be noted that Benne’s study was published in 2001 and a more recent study may show different results.

Evangelical Christian Identity and Strategies to Preserve it

Onwu in concluding his topic, “The challenge of the African Context for Higher Education,” at the African Regional Conference stated the commitment of Christian higher education in Africa to maintain an evangelical Christian identity in spite of the challenges involved.

Therefore, being committed to Christ, we endeavour to be meaningfully involved in the world. Christian higher education as our ministry of witness is to be carried out in the context of the struggles and aspirations of the African

⁶⁷Davignon, “Faith-Based Higher Education and the Religiosity of Christian College Students,” 35.

⁶⁸ Benne, *Quality with Soul*, 95

peoples in the midst of the diversity of faiths and ideologies. With this in mind, we seek to train people to be spiritually committed, biblically competent and professionally qualified. Thus, we attempt to provide a theological education that is thoroughly biblical, genuinely contextual and wholesomely evangelical. It is in this kind of commitment that Christian educators can become agents of change in contemporary Africa.⁶⁹

This commitment to stick to the Christian identity is good and must be pursued at all costs. Unfortunately, many institutions lost the battle. There are a number of precipitating factors to this loss. For instance, when Christian institutions welcomed faculty from public universities with their value free point of view, they did not realize what effect that would have on their core values. But it affected their academic and non-academic programs, the quality and character of students and staff, campus ethos and eventually their purpose and mission. De Jong adds that, “The inroads the value free point of view had made into both the church and affiliated colleges contributed to weakening ties between the two.”⁷⁰ These institutions not only lost their faith which was a unifying and energizing influence but, “These colleges also lost their historic touch stone-the church-so there was little to call them back to their unique identity and mission.”⁷¹ Operating in this vacuum with no accountability coupled with secular winds blowing in America, Christian institutions could hardly hold on to their evangelical Christian identity and so lost their influence not only in the church but also in higher education and the society at large.

Benne in his book *Quality and Soul* gives suggestions on how to keep the faith in other words strategies to preserve the Christian identity. Among many he suggests the importance of the sponsoring religious traditions supplying people with the vision to the school; maintenance of connection with sponsors especially in governance is-

⁶⁹ Christian Education in the African context, 70.

⁷⁰ De Jong, *Reclaiming a Mission: New Direction for the Church-Related College*, 78.

⁷¹ *Ibid*, 79.

sues; the critical mass being intensely committed and educated about the sponsoring tradition, mission, vision and ethos of the school. The selection of the board, administrative staff, faculty and students should be primarily guided by their religious convictions. The religious vision should organize and direct the identity, mission and ethos of the school.⁷² In Rine's study denominational identity was emphasized across many facets of institutional life, including campus ethos, curriculum, corporate worship, institutional governance, and public rhetoric.⁷³ Benne concludes that, "The careful attention given to persons, ethos and vision has made our six schools identifiably Christian in all the major facets of their lives. The strategies they have employed have flowed from the fundamental convictions that the Christian religious account is comprehensive, unsurpassable, and central."⁷⁴ There is a lot that can be learnt from Benne's study and recommendations. Chapter five of this study made suggestions of how to maintain the evangelical Christian identity.

Theoretical Framework of the Study

Theories are used to explain why specific events and patterns of events occur as they do. Theories help make sense or understand things when they happen. "The theory of a practice is usually taken to be an attempt to understand, explain and . . . predict what is happening in the practice: 'theory explains why, when, how and under what circumstances a practice works.'⁷⁵ The institutional and organizational theories will be considered for this study. Organizational theory is the "Study of organizational

⁷²Benne, *Quality with Soul*, 179-206.

⁷³ Jesse P. Rine, et al. 2013. "Assessing the Denominational Identity of American evangelical Colleges and Universities, Part II: Faculty Perspectives and Practices" Vol 12, Issue 4 pp 243-265 (accesses on February 2, 2016).

⁷⁴ Benne, *Quality with Soul*, 206.

⁷⁵ Jeff Astley, *The Philosophy of Christian Religious Education* (Birmingham, Alabama: Religious Education Press, 1994), 25.

designs and organizational structures, relationship of organizations with their external environment, and the behaviour of managers and technocrats within organizations. It suggests ways in which an organization can cope with rapid change.”⁷⁶ Institutions are forms of organizations and so the organizational theory will be useful in guiding this study. Institutional theory studies how schemes, rules, norms and routines determine social behaviour. In the study about institutional theory and institutional change, Diacin et al acknowledge that although institutions serve both to powerfully drive change and to shape the nature of change across levels and contexts, they also themselves change in character and potency over time. Their study provides a new understanding of the manner in which institutions are created, transformed, and extinguished and the way in which institutional processes interact to affect institutional change.⁷⁷ The organizational and institutional theory will help this study in understanding, explaining and predicting events and patterns pertaining to institutional changes and the effects on institutional identity.

Theological Foundations of the Study

The only constants in our world are God and Scripture. Immediate needs in our society are constantly in a flux. Educationists move from one trend to another. The drive to be contemporary is unending. A biblically informed philosophy of education will provide stability in the midst of change. A commitment to the biblical view of reality and the role of the church in history will give direction for the future. The Lord of the church is the Lord of history. It is God who stands in the centre of the universe. Not ourselves.⁷⁸

⁷⁶ <http://www.businessdictionary.com/definition/organization-theory.html>

⁷⁷ M. Tina Dacin, Jerry Goodstein and W. Richard Scott, Institutional Theory and Institutional Change: Introduction to the Special Research Forum in *Academy of Management Journal*, February 1, 2002 vol. 45 no. 1 45-56 <http://amj.aom.org/content/45/1/45.short>

⁷⁸ Gangel and Benson, *Christian Education: Its History and Philosophy*, 369.

Therefore, a Christian university should rely on God and the Bible in all its ventures in order to preserve its evangelical Christian identity. One may question why it is important and necessary for a Christian university to be unapologetically Christian. The Apostle Mathew gives us an answer in the very words of the Lord Jesus in Matt. 5: 13-16. “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.” “Jesus presents these metaphors as parabolic maxims that designate the proper way of life of a disciple . . . the salt saying stressing the negative (a useless disciple) and the light saying stressing the positive (shedding light on every one). Together, they emphasize the fact that true discipleship is distinguished by the number of people who are affected by it.”⁷⁹ If salt loses its saltiness or its effectiveness it cannot be made salty again. Jesus is making an ethical point that it is a fatal thing for Christians to become useless to their mission. When salt loses its saltiness, then it is of no value and must be thrown away. “Jesus is saying that his disciples dare not allow the world to dilute their effectiveness, or they belong to the garbage heap. Such Christians will indeed be ‘trampled’ (implying judgement as in the parables of Matt 25) because they are ineffective and useless.”⁸⁰ This is a stern warning to all Christians and in this case Christian universities to guard against becoming useless to their mission. Losing the evangelical Christian identity is losing saltiness and being of no value and thus not worth

⁷⁹ Grant, R. Osborne. *Exegetical Commentary on the New Testament: Mathew*. Arnold E Clinton Editor, Grand Rapids, MI: Zondervan Publishing House, 2010, 174.

⁸⁰Ibid., 175.

existence. If salt loses its saltiness can it be made salty again? “Can the university be recaptured for Christ? If Christ is going to be utterly effaced, what or who is going to replace him? In this fateful contest, who is going to win: Christ or Antichrist, the revolution or the myriad counterrevolutions since?”⁸¹ It is depressing to imagine the worst. Jesus has given the warning so it is best to work towards not losing the saltiness at all.

“You are the light” Jesus referring to all his followers. God is light (1 John 1: 5) and Jesus himself is the light (Matt 4: 16) and so Christians are to reflect Jesus so that the world may see him. A city on a hill cannot be hidden in the same way disciples must make their light visible. “. . . discipleship is as visible as light in the night, as a mountain in the flatlands. To flee into invisibility is to deny the call. Any community of Jesus which wants to be invisible is no longer a community that follows him.”⁸² Therefore, an institution that identifies itself as a Christ follower must show it off. When people light a lamp, they do not hide it but they put it on a stand so it can give light to everyone. What would be the use of lighting a lamp if you do not want to give light? Osborne states that, “This also lends it a missionary thrust: God’s people must be taking God’s light to the people of the world (v. 14). Discipleship must always be active; if it ceases to be at work, it is useless.”⁸³ Jesus concluded his teaching with an imperative and a reason for it in verse 16 “. . . let your light shine before others so that they might see your good works and give glory to your Father who is in heaven.” The light must not be hidden or covered up. It must shine! That is how Jesus will be seen-when Christians let Jesus light shine through them.

⁸¹ Charles Habib Malik, *A Christian Critique of the University*, (Downers Grove, IL: InterVarsity Press, 1982), 32.

⁸² Osborne, *Exegetical Commentary on the New Testament: Mathew*, 176.

⁸³ *Ibid.*

Therefore, the mission of a Christian university is both evangelism and discipleship and unless the Christian institution maintains its evangelical Christian identity it cannot be effective in this mission. It has lost its saltiness and cannot be made salty again but has to be thrown out. Christian universities cannot afford to be naïve or passive. They have to participate actively to maintain saltiness and keep the light burning. “The coming of God’s kingdom is so much more than just being kind to others and performing good deeds. There is a demand to be different and act differently, that is, to be right with God and to act the way God demands, by following Jesus in countercultural directions. Change is the name of the game, and it must occur as the ontological level (who we are) and at the functional level (how we live and act).”⁸⁴ A Christian institution must be the light and the salt by preserving and living by its Christian identity.

A truly Christian education builds on a biblical foundation in all its endeavours. The process of transition should therefore be guided by biblical principles. A detailed discussion of biblical principles for handling transitions might be insightful to transitioning institutions however it is beyond the scope of this study. Wilkes C. Gene in his book, *Paul on Leadership: Servant Leadership in a Ministry of Transition* discusses basic principles of transitions that institutions going through transition can learn from.

Summary

An institutions evangelical Christian identity is reflected in its vision, ethos, persons, curriculum and tradition/background all of which are centred in God, the Bible and the mission of the church. According to literature review, internal and external factors affect the transition of theological seminaries to universities. Among many this

⁸⁴ Osborne. *Exegetical Commentary on the New Testament: Mathew*, 177.

chapter discussed the major factors including; market factors in the church and society, the need for contextualization, financial challenges, low student enrolment and educational policies. The major thrust of review of literature was in relation to the effects of the transition of theological seminaries to universities on their Christian identity. More attention was given to aspects that are perceived as reflectors of evangelical Christian identity in a university. These included identity of faculty, staff and students, academic programs, non-academic programs, campus ethos and Christian tradition. Literature confirms that there is a real possibility of mission drift, liberalism and secularization for institutions that seek government accreditation and transition to universities and taught by history. Transitioning institutions should therefore make a commitment to stick to their Christian identity and lay down strategies on how to preserve it. Theological foundations of the study are presented as centred in God and His Word which are the only constants in this world and the very reason for a Christian education. The call to preserve an evangelical Christian identity as discussed in this chapter is based on Mathew 5: 13-16. The call is to all professing Christians to be the salt and the light in all endeavours. A Christian educator therefore should seek to reveal God through the education process.

CHAPTER THREE

METHODOLOGY

Introduction

This purpose of this descriptive study was to find out the effects of the transition of theological seminaries to universities on the evangelical Christian identity of Christian institutions of higher learning in East Africa. The focus of the study was on Africa International University a Christian university in Nairobi. This chapter describes the steps that were involved in carrying out this study. “The method section of a research study describes the procedures that have been followed in conducting the study.”¹ Descriptions include the research design, population, samples, research instruments, ethical considerations, data collection and data analysis.

Research Design

This research employed the mixed methods approach to gather descriptive data. The mixed methods approach is a mixture of both quantitative and qualitative methods thus using both statistical trends and stories in researching a problem. “The core assumption is that when an investigator combines both statistical trends and stories that combination provides a better understanding of the problem than either trends or stories alone.”² There are different ways to employ the mixed methods approach. In

¹ Olive M. Mugenda and Abel G. Mugenda, *Research Methods: Quantitative and Qualitative Approaches*. (Nairobi: African Centre for technology Studies, 2003), 41.

² John Creswell. “*What is Mixed Methods?*” You tube Video. <https://www.youtube.com/watch?V=10aNitlpyx8>.

this study, the sequential explanatory design was used. The sequential explanatory strategy “. . . is characterized by the collection and analysis of quantitative data followed by the collection and analysis of qualitative data . . . and the two methods are integrated during the interpretation phase of the study.”¹ The Ex Post Facto research design which seeks to find out the possible cause of something was used to answer research question one. Research question one was designed to search for the factors that triggered the transition of the seminary under study into a university. Some of the possible causes to be studied included financial factors, low student enrolment, commission of higher education/educational policies, and changing needs of the church and community. Questionnaires and interviews were used to gather data from students, faculty and staff of AIU to answer RQ1.

Descriptive data was gathered using the descriptive research design to answer research question three. “Descriptive studies are primarily concerned with determining ‘what is.’”² This design was thus used to find out the current situation. Understanding the current situation might help in examining relationships between variables and to predict future behaviour. Research question three was designed to find out the current evangelical Christian identity as either or not affected by the transition of the seminary to a university. Questionnaires and interview instruments were used to gather data for this research question 3.

Review of documents was carried out to help answer research question two which sought to describe the identity of NEGST before and after the transition to

¹ John. W. Creswell, John 2003. *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 2nd Edition. London: Sage Publications, 215.

² Joyce P. Gall, and Meredith D. Gall and Walter R. Borg. *Educational Research Methods: An Introduction*, 8th ed. Boston: Pearson, 2007, 290.

AIU. Information related to the background, mission, vision, core values and the like was sought for in university documents.

Target Population

Mugenda and Mugenda define a target population as the population to which a researcher wants to generalize his or her research.³ The target population for this study was Africa International University's students, faculty, and staff. According to a reliable source involved in administration at AIU, the university has about 1000 students, forty teaching staff and fifty non-teaching staff. The university as stated by the administrator and indicated on the university website, AIU has four schools. These include the School of Education, Arts and Social Sciences, Nairobi Evangelical Graduate School of Theology (NEGST), School of Business Studies and Economics and Institute of Study of African Realities.

Sample Frame

A sample frame is a unit drawn from a target population; so it represents the population or universe. "The sampling frame is necessary and useful in selecting the samples."⁴ The sample frame for this study was one of the schools in AIU. The school selected as a sample frame is NEGST. A staff member who is involved in administration described the sample frame to this researcher as follows. NEGST School was the biggest school of the three schools at AIU with the student population of about a half of the total population of the university. The number of students in NEGST was about 500 and number of teaching faculty in NEGST School is about seventeen. There was an estimated number of 50 PhD/D. min students, 150 masters' students, 200 bache-

³Mugenda and Mugenda, *Research Methods*, 41.

⁴ Emil Chandran, *Research Methods: A Quantitative Approach with Illustrations from Christian Ministries*. Nairobi: Daystar University, 2004, 89.

lors' students, 70 diploma students and 30 certificate students in the NEGST School. It is this researcher's assumption that this school is or should be a replica of the former seminary even maintaining the same name. Students and faculty members from NEGST and other selected AIU administrators participated in the study.

Sampling Method

“A sample method is a way of selecting a portion of the population such that the selected portion represents the population adequately.”⁵ The researcher cannot include every member of the population in the study. Therefore, in order to carry out an accurate study that represents the whole population, a sampling method must be used to select the participants who will partake in the study. For RQ1 and RQ3, questionnaires were used to gather quantitative data and interviews to gather qualitative data. Students were selected using random sampling from Masters and PhD/D. Min degree level in NEGST. A list of current students was obtained from the school of NEGST. Papers bearing students names were put in the bag and selected randomly. Selected students were requested to fill a questionnaire for quantitative data and be interviewed for qualitative data. However, it was problematic to access some of the students whose names were picked from the bag. The researcher resorted to convenience sampling to get other NEGST students who were readily available.

Faculty members were selected using the purposive sampling method. First priority was given to those known to had stayed longest in the university, preferring those who had served before and after the transition. For a faculty or staff member to qualify to participate in this study, he or she had to have been at the institution for at least five years. Selected faculty and staff were requested to fill in the questionnaire to

⁵Ibid., 88.

gather qualitative data for RQ1 and RQ3. Some of them were also interviewed to gather qualitative data for RQ1 and RQ2.

Sample Size

The sample size is the number of participants or items selected to represent the population. Kothari and Garg emphasize the need for the sample size to be optimum. They suggest that, “An optimum sample is one which fulfils the requirements of efficiency, representativeness, reliability and flexibility.”⁶ The sample size for this research was 60 people which is about 10% of the population of the sample frame and about 5% of the total target population. It is distributed as follows.

Ten faculty and staff members were picked to participate in this study. Faculty and staff were picked purposefully preferring those who have stayed longest or at least for five years at the institution. Fifty students were picked randomly from the two degree levels (masters and PhD/D. Min) in NEGST School. Selection was randomly done by picking names of students from a bag. Some students had to be picked by accessibility to cover the gap of the selected names that could not be accessed. Each level represented by about 25% of its members. Therefore, 12 were selected from the PhD/D. Min program and 38 from the master’s program. They were requested to fill in a questionnaire. Twenty-two of the participants were also interviewed.

Research Instruments

Research instruments are the tools used to collect data. “The purpose of a tool or instrument in research is to measure the variables of the study.”⁷ The three data collection instruments that were used included the questionnaire, interviews, and review

⁶ C. R. Kothari and Gaurav Garg. *Research Methodology: Methods and Techniques*. 3rd ed. (New Delhi: New Age International Publishers, 2014), 53.

⁷Mugenda, *Social Science Research*, 284.

of documents. Researcher-made questionnaires were used to gather quantitative data. Questionnaires were preferable because a lot of information could be gathered in a short time and they are good in concealing participants' identity. Interviews and review of documents were used to gather qualitative information. Interviews were particularly helpful in gathering detailed descriptive data from people's experience, observation and involvement in the transition of the seminary into a university.

The researcher designed closed and open-ended questions for the questionnaire and interviews respectively. The questionnaire and interviews were used to answer both research questions one and three. The Likert scale was used for the questionnaire. Appendix A shows the questionnaire and Appendix B shows the interview questions. Appendix A has two sections. Section A items 1-6 designed to gather demographic information deemed relevant to the study. Items 7-11 are designed to gather quantitative data for RQ 1. Section B items 1-12 cover questions related to research question 3. Appendix B contains open-ended interview questions. Section A items 1-6 are designed to gather qualitative data for RQ 1. Section B items 7-12 are questions developed to gather qualitative data for RQ 3. The purpose of the instruments shown in Appendix A and B is to gather both quantitative and qualitative data that helped the researcher to measure opinions of students, faculty and staff concerning the factors that influenced and the effects of the transition on the evangelical Christian identity of the institution. The questionnaires and interview questions for research questions one and three are shown as appendix A and B.

The researcher reviewed institutional documents and archival records to gather descriptive data to answer RQ 2. RQ 2 was designed to find out how NEGST described its identity before it became AIU and how it describes its identity at present. Therefore, university documents were reviewed to study the background of the insti-

tution, its identity, mission, vision, core values, governance policies and practices and theological convictions both before and after the transition.

Validity and Reliability of Research Instruments

Validity and reliability of the research instrument are crucial in any study. This researcher therefore ensured that the instruments used achieve the validity and reliability standards. A valid instrument is one that can be said to measure what it is meant to measure. A reliable instrument can be trusted to produce consistent response over a period of time. In pursuit of reliability and validity of the instruments the researcher involved peers who are conversant with research methods. A pilot study involving a small sample of six respondents was conducted to help inform the researcher about the validity and reliability of the instrument. Participants in the pilot study were picked purposively from the NEGST school population whom the researcher knows and could easily access.

Pilot Study

To establish the validity, reliability and clarity of the research instrument, a pilot study was carried out involving about 10% (six) of the expected sample size. One faculty member and five students were requested to participate in the pilot study. The participants were purposively selected from NEGST and were excluded in the actual study. This trial study was to help highlight problems that might arise in the actual study especially in regard to the instrument. Feedback from the pilot study respondents was to be used to refine the instruments and plan for data collection accordingly. There were no necessary amendments to the instruments to be made after receiving feedback from evaluators of the instrument and pilot study. The pilot study however, helped to estimate how much time was needed to fill in a questionnaire and to conduct an interview.

Ethical Considerations

This research involved a Christian institution, individual participants including students, faculty, and university documents. As such the research ensured the protection of the rights and interests of the institution and the participants. In the effort to keep within ethical guidelines the researcher adhered to rules and regulations that bolster the research process. Therefore, the researcher obtained a letter from the Graduate School Board allowing her to carry out the research and to introduce her to relevant research participants. Permission sought and gained from the institution under study to gain mandate to carry out the study and accessibility to documents and participants. Appendix D shows the letter of introduction. Informed consent from the participants was gained after explanation of the research and its purpose. Participants were required to sign a letter of consent before participating in the study. A sample of the letter of consent is attached in the appendix C. The researcher committed and communicated commitment to confidentiality and anonymity of participants. Pseudo names were used to conceal participant's identity. (SS00 for faculty and staff, PhD00 for PhD students and MA00 for masters' students-each with corresponding numbers). Finally, in reporting the findings of the research, the researcher ensured faithfulness to the findings of the study and also acknowledged the people who helped in the study.

Data Collection

This section describes the procedures that were followed in data gathering. As Mugenda puts it, "Data collection procedures refer to the protocol that must be followed to ensure that data collection tools are applied correctly and efficiently."⁸ In this study, data collection was conducted by the researcher herself. Quantitative data

⁸Ibid., 286.

was collected first using questionnaires to answer both RQ1 and 3. After explanation of the research, and signing the letter of consent, the participants were handed a questionnaire and requested to fill it while the researcher waited. The researcher remained available to give any needed clarifications. This contributed to having 100% response rate.

Qualitative data was collected next using review of documents and interviews. A permission letter was presented to the relevant authorities in order to access institutional documents. Documents were studied to answer RQ2 which helped describe the identity of the institution before the transition and its current status. Finally, interviews were carried out to collect qualitative data for RQ1 and RQ3. This was preceded by explanation of the purpose of the study and signing of the consent form. The researcher asked the questions one at a time, listened, and took notes. A smart phone was used to record interviews for seven participants who consented to its use.

Data Analysis

Data analysis is “. . . the computation of certain indices or measures along with searching for patterns of relationship that exist among the data groups.”⁹ Quantitative data analysis may involve descriptive or inferential statistical analysis. Descriptive data analysis will be carried out in this research. “Descriptive analysis is largely the study of the distributions of one or more variables involved in the study. In this context, we work out various measures that show the size and shape of a distribution(s) along with the study of measuring relationships between two or more variables.”¹⁰ Quantitative data was analysed once it had been gathered through the questionnaires. SPSS was used to analyse quantitative data. Frequencies and percentages

⁹ Kothari and Garg, *Research Methods*, 126.

¹⁰Ibid., 126.

were used to draw useful information. In order to infer the results from samples to population, hypothesis testing was carried out. The techniques used for hypothesis testing are referred to as inferential statistics. It is necessary and important to infer sample results to the population since we used samples we wanted to find out how representative the sample is of the population.¹¹ This helps in making valid conclusions. Kothari and Garg add that, “It is mainly on the basis of inferential analysis that the task of interpretation (i.e., the task of drawing inferences and conclusions) is performed.”¹² Therefore, inferential statistics was used to test hypothesis.

Likert scale findings were fed into SPSS for analysis. Chi-square test was used to test hypothesis. The level of significance was 0.05 which gives a 95% confidence level and thus indicate a 5% risk of making a type 1 error.

For qualitative data, transcribing from tape to script was done. After the data was been put on script then it was coded. “Coding refers to the process of assigning numerals or other symbols to answers so that responses can be put into a limited number of categories or classes.”¹³ NVivo was used to analyze qualitative data. Selective coding to identify themes was carried out for both responses from the interviews for RQ 1 and RQ 2 and also for data gathered from review of documents for RQ 2. According to Kothari and Garg, “Coding is necessary for efficient analysis and through it several replies may be reduced to a small number of classes which contain the critical information required for analysis.”¹⁴ Descriptive responses and frequency tables were used to illustrate the research findings.

¹¹Mugenda, *Research Methods*, 131.

¹² Kothari, *Research Methods*, 127.

¹³ Kothari and Garg. *Research Methodology*, 115.

¹⁴Ibid., 116.

CHAPTER FOUR

DATA FINDINGS, ANALYSIS AND INTERPRETATION

Introduction

This chapter presents the results of the data analysis and interpretation of the findings of the study. This study sought to understand and describe the effects of the transition of a theological seminary to a university on its evangelical Christian identity. Three central questions that guided the study were: (1) What factors influenced the transition of NEGST from a theological seminary to a university? (2) How did NEGST describe its identity before it became AIU and how does it describe its identity at present? (3) How has the transition from a theological seminary to a university affected the evangelical Christian identity of NEGST? The study employed the mixed methods approach. Questionnaires using the Likert scale were used to gather quantitative data for research question 1 and 3. A total of 62 participants filled-in the questionnaires. Information was fed into SPSS which was then used to analyze the data and test the hypotheses. Chi-square was used to test the hypotheses. The level of significance was 0.05 which gives a 95% confidence level and thus indicate a 5% risk of making a type 1 error. To reject or not reject the null hypotheses a significance level of 0.05 indicates a 5% risk of incorrectly rejecting the null hypothesis. The hypotheses were therefore rejected or not rejected with regards to this level of significance.

If $P\text{-value} \leq \alpha$ (significance level = 0.05/5%): The observed data are statistically different from the expected values (Reject H_0)

If $P\text{-value} > \alpha$: You cannot conclude that the observed data are statistically different from the expected values (Fail to reject H_0)

To gather qualitative data, review of documents and interviews were carried out. Review of university documents was done to gather data for research question two. Interviews were used to gather qualitative data for research question 1 and 3. Twenty-two of the 62 participants were interviewed. The qualitative data gathered through interviews was coded and then entered into NVivo for analysis. The analysis of both quantitative and qualitative data helped in understanding the factors and effects of the transition. The following is a report of the research findings.

Response Rate

The researcher targeted reaching a sample size of 60 respondents, which is about 10% of the population of the sample frame and about 5% of the total target population. However, the researcher distributed 62 questionnaires; the two more questionnaires to act as control questionnaires. All the 62 questionnaires distributed were received back. Thus, the response rate was 100%. The questionnaires were “cleaned” and found to be complete and relevant. All the 62 questionnaires were verified, coded and tallied in accordance with the main objectives. They were then analyzed using the Statistical Package for Social Sciences (SPSS) data analysis tool. The researcher adopted the use of graphs, pie charts and tables for easier interpretation of the data. Twenty-two participants were also interviewed to gather qualitative data. Data was coded and analyzed using NVivo. Thus, the researcher was able to gather data from the expected number of people. Research findings are shown hence forth in this chapter. First and foremost, the demographics of the participants are shown below.

Demographic Data of Respondents

The researcher, though maintaining the identity of the respondents, collected data on their bio data. The following are the results.

Table 4. 1: Demographic Data of Respondents

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	35	56.5	56.5	56.5
Female	27	43.5	43.5	100.0
Total	62	100.0	100.0	
Age				
18-27 years	5	8.1	8.1	8.1
28-37 years	20	32.3	32.3	40.3
38-47 years	22	35.5	35.5	75.8
48-57 years	10	16.1	16.1	91.9
58-67 years	5	8.1	8.1	100.0
Total	62	100.0	100.0	
Responsibility at institution				
Student	50	80.6	80.6	80.6
Teaching Staff	5	8.1	8.1	88.7
Non-teaching staff	7	11.3	11.3	100.0
Total	62	100.0	100.0	
Other Responsibilities				
Yes	21	33.9	33.9	33.9
No	41	66.1	66.1	100.0
Total	62	100.0	100.0	

Age of Respondents

The table above shows that 35.5% of the respondents were between 38 and 47 years and 32.3 % were between 28 and 37 and 16.1 between 48 and 57. Respondents between 18 and 27 years were 8.1%, and the equivalent of 8.1 % of those between 58-67 years.

Gender of Respondents

The results indicated that 56.5% of the respondents were “males “while 43.5% were “females”. An indication of fairly balanced representation of both genders.

Respondents' Duration at the Institution

The researcher was interested in knowing the number of years the respondents had studied and/or worked at the institution to show how acquainted they were with the system of the institution. Majority of the respondents that is 66.1% had been at the institution for a period of 0-4 years; 12.9% had been at the institution for a period between 10-14 years, 11.3% had been at the institution for a period between 5-9 years

while 6 respondents, an equivalent of 9.7% were at the institution for 15 years and above.

Responsibility of Respondents

In line with the sample frame, majority of the respondents, an equivalent of 60.6% were students at the institution, 11.3% were non-teaching staff while only 5 respondents, an equivalent of 8.1% were teaching staff.

Other Responsibilities

The researcher also sought to know whether the respondents had other responsibilities at the university other than their primary one. According to the results received, 66.1% did not have any other responsibilities apart from the primary one mentioned above while the remaining 33.9% stated that they held other responsibilities.

Factors that Affected the Transition of the Theological Seminary to a University
 Research question 1: What factors influenced the transition from a theological seminary to a university?

Data was gathered to answer research question 1 using the Likert type of questionnaire (See Appendix A Section A). Some of the factors that had come up in literature review that the researcher wanted to study were reflected in the research instruments and thus studied. Research question 1 sought to find out the factors that influenced the transition of the theological seminary to a university. Reported below are the findings.

Financial Challenges

The following table shows respondents' opinions on whether financial challenges were part of the contributing factors for the transition.

Table 4. 2: Financial Challenges

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	17	27.4	27.4	27.4
	Agree	18	29.0	29.0	56.5

Not sure	21	33.9	33.9	90.3
Disagree	5	8.1	8.1	98.4
Strongly disagree	1	1.6	1.6	100.0
Total	62	100.0	100.0	

The results revealed that, a percentage of 33.9%, were “not sure” whether financial challenges influenced the transition from a theological seminary to a university. Twenty nine percent of the respondents “agreed” that financial challenges were a factor, 27.4% “strongly agreed” while a small percentage of 8.1% and 1.6% “disagreed” and “strongly disagreed” respectively. It can therefore be concluded that financial challenge was a factor since a cumulative percentage of 56.5% strongly agreed and agreed. A hypothesis was formulated and tested for this question. **Hypothesis 1:** There is no significant relationship between financial challenges at AIU and the transition from a theological seminary to a Christian university. To test this hypothesis, a comparison was made on the opinions of staff and students on whether financial challenges were part of the contributing factors for the transition.

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.895 ^a	4	.064
Likelihood Ratio	10.277	4	.036
N of Valid Cases	62		

a. 7 cells (70.0%) have expected count less than 5. The minimum expected count is .19.

From the tests, as seen in the table above $p = .064$ is greater than the 0.05 level of significance. There is statistically no significant difference in the opinions of students and staff on the effect of financial challenges on the transition of the seminary to a university and hence the hypothesis was not rejected. This therefore means that there is statistically no significant relationship between financial challenges and the transition of this seminary to a university.

Results from interviews however, infer that financial challenges were a factor in the transition. Sixteen out of twenty-two participants referred to financial challenges 24 times. A few opinions from the interviewees about the matter will suffice. For instance, a PhD student said, “It is about sustainability. You have to operate as any other business. With low numbers, you can’t break even. That’s why people saw diversifying as the solution. The university wants numbers because of money” (PhD002). A master’s student concurred in saying that “There was need to diversify, introduce secular courses to attract more students who can pay” (MA001). In view of the quantitative and qualitative data above, financial challenges had some influence on the transition of the theological seminary to a university.

Low Student Enrolment

This research study also sought to gather information on whether low student enrolment contributed to the transition of this theological seminary to a university. Information gathered from the respondents indicates that that low student enrolment was a contributing factor. This is because, a larger percentage, 45.2% “Agreed” that low student enrolment influenced the switch of this seminary to a university. 11.3% “strongly agreed” giving a cumulative percentage of 56.5% of those answering in the affirmative. However, 33.9% were “not sure” and only 8.1% “disagreed” while 1.6% “strongly disagreed”. The table below summarizes the responses.

Table 4. 3: Low Student Enrolment

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	7	11.3	11.3	11.3
Agree	28	45.2	45.2	56.5
Not sure	21	33.9	33.9	90.3
Disagree	5	8.1	8.1	98.4
Strongly disagree	1	1.6	1.6	100.0
Total	62	100.0	100.0	

A hypothesis was formulated and tested in regard to whether low student enrolment influence the transition. **Hypothesis 2:** There is no significant relationship between low student enrolment at AIU and the transition from a theological seminary to a Christian university. A comparison was made on the opinions of staff and students on whether low student enrolment contributed to the transition of the NEGST to AIU.

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.789 ^a	4	.215
Likelihood Ratio	6.810	4	.146
N of Valid Cases	62		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .19.

There is a statistically no significant difference in the opinions of students and staff on the effect of low student enrolment on the transition of the seminary to a university and hence the hypothesis was not rejected. This is because, as seen in the table above $p = .215$ is greater than the 0.05 level of significance. This therefore means that there is statistically no significant association between low student enrolment and transition of this seminary to a university. Therefore, low student enrolment did not influence the switch of this seminary to a university.

However, qualitative data gathered through interviews refers to low student enrolment more as a secondary factor. They mostly related it to financial challenges. For instance, respondent MA002 stated that, "With low student enrolment, there is less money. The school needed more students and to get more students they had to diversify." A staff member concurred in saying that, "Yes. Low student enrolment and financial challenges are related. With more programs, you can have more students and more money" (SS001). The argument is that with low student enrolment there is a problem with finances. With more students, you get more finances. To get more stu-

dents the institution had to diversify - thus transition from a seminary to a university. It is also worth noting that other interviewees did not agree with financial challenges being a good reason for the transition. For instance, MA008 expressed strong feelings as seen below.

Students enrolled at NEGST were a certain calibre. We were called to serve them. Those are few. Low student enrolment is not a good reason. This institution was meant to cater for those few those training for Christian ministry. This school was called to train them so they can serve the society. Saying they want more students to serve the society is changing the mission.

This seems to be an opinion beyond low students being a factor in the transition. It seems to be more of a challenge to the rationale or the reasoning that supported the transition.

Commission for University Education

On whether the Commission for University Education influenced the transition, the following results were obtained. The results reveal that 41.9% of the respondents, were “not sure,” 14.5% “strongly agreed”, while 27.4% “agreed” and 9.7% “disagreed” while 6.5% “strongly disagreed”. Hypothesis 3 sheds some more light on the influence of the CUE. Hypothesis 3 states that “The Commission for University Education had no significant influence on the transition from NEGST to AIU.” A comparison was made on the opinions of staff and students on whether CUE influenced the transition of NEGST to AIU.

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.519 ^a	4	.074
Likelihood Ratio	9.362	4	.053
N of Valid Cases	62		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .77.

There is statistically no significant difference in the opinions of students and staff on the influence of CUE on the transition of the seminary to a university and

hence the hypothesis was not rejected. Test results indicate that $p = .074$ which is greater than the 0.05 level of significance. This therefore means that there is statistically no significant association between CUE and the transition of NEGST to AIU. In other words, The CUE did not influence the switch of this seminary to a university. We therefore accept the null hypothesis and state that there is no significant relationship between the CUE and the transition from a theological seminary to a Christian university.

At least 15 of the participants interviewed talked of the influence of CUE on the institution. Respondent MA004 indicates that CUE had a major role to play as follows:

New regulations-no option. To fit regulation act of parliament of Kenya. You can't offer one discipline. The government requires diversification. For a university to be recognized by CUE the requirement is diversification. For your degrees to be recognized you must be chartered-you will not be chartered unless you have diversified.

Staff member SS002 adds that, "Changes had to be made to comply with CUE standards. Our standards have not been affected-we have come down a bit especially for PhD level to standardize the admissions criteria." As seen above, both qualitative and quantitative data suggests that the CUE to some extent was a contributing factor to the need for NEGST to transition into AIU.

Changing Needs of the Society

Changing needs of the society/community could also have influenced the transition of this seminary to a university. The researcher therefore was interested in inquiring about this from the respondents. The results show that the society/community had some influence on the transition from a theological seminary to a university with a cumulative percentage of 58.1 responding in the affirmative. The results revealed that 45.2% of the respondents "agreed" that changing needs of the society/community

influenced the transition of this seminary to a university while 12.9% “strongly agreed”. 9.7% “disagreed”, 4.8% “strongly disagreed” and 27.4% were “not sure”.

Changing Needs of the Church in Africa

On whether changing needs of the church in Africa influenced the transition of the university from a seminary institution, the results revealed that 38.7% “agreed” with this, 25.8% were “not sure” while 9.7% “strongly agreed”. However, 17.7% “disagreed” with this while 8.1% “strongly disagreed”. The table below gives more information on this.

Qualitative data gave some impressions on how the changing needs in the church might have influenced the transition from a theological seminary to a university. The seminary needed to be chartered to remain relevant to the church in Africa and her needs. For instance, PhD003 said on this matter that “Yes. Because-being a university we can’t say that the church does not need our school to be at the level of other universities. University level is relevant to the church.” One long serving staff member SS002 though felt that the needs of the church were already being met by the seminary thus the transition was not a response to the needs of the church.

Description of NEGST’s Identity Before and After Transitioning to AIU

Research question two sought to find out how the institution described its identity before and after the transition. This information was gathered through review of university documents that were made available to the researcher.

Description of NEGST’s Identity before Transitioning to AIU

Historical background of NEGST

NEGST was conceived in the mind of the Nigerian theologian Dr. Byang Kato, the then General Secretary of Association of Evangelicals of Africa and Madagascar (A. E. A. M., now A. E. A) in the 1970s. The vision was sparked off by the trends in the evangelical churches that paid little attention to the training of pastors

beyond the certificate or diploma levels. Unless action was taken, Kato feared there would be a crisis he called ‘Christopaganism.’ He thus recommended training for African Biblical theologians at an advanced level to provide leadership that would rectify this trend. The focus was not only academic but also practical in such a way that the enrichment will go beyond the scholar to ordinary believer in the church. Kato’s overall vision was to strengthen Christian teaching provided in the local church through establishment of an evangelical graduate school of theology. NEGST was established in the early 1980s to offer Masters degrees in Biblical and Theological studies and eventually Doctorates in Theology. The Masters degrees were designed for bachelor’s degree holders in the arts and sciences coming in to do their first theological degrees just as it was historically done in other parts of the world.¹

The Mission of NEGST

The mission of NEGST was stated in the curriculum that was submitted to the Kenya Commission of Higher Education in 2003 as follows:²

N. E. G. S. T. exists as an evangelical post-graduate theological institution to promote excellence in African Christianity. This over-arching mission is promoted through: (1) Training men and women in ministry skills; (2) Developing in students a deeper understanding of biblical and theological foundations; (3) Studying the major issues and challenges facing Christianity in Africa; and (4) Engaging in research and publication to address the concern and need for African Christianity. The above fourfold mission is in turn promoted through: (5) Striving to be a godly international community of scholars; (6) Encouraging personal spiritual formation to produce servant Christian leaders for the churches and ministries and (7) Offering integrated programs.

The evangelical character of the NEGST

¹ The Nairobi Evangelical Graduate School of Theology. Curriculum. Presented to the Kenya Commission for Higher Education, December 2003.

² Ibid, 3

NEGST described itself as evangelical especially referring to her historical evangelical background and is committed to the statement of faith espoused by the Association of Evangelicals in Africa (AEA). It was established as an Inter-African Institution of the Association of Evangelicals in Africa.³

Staff and student recruitment criteria

Recruitment of teaching and administrative staff was guided by committed to the Christian mission of the school. Staff members were required to sign the statement of faith annually and demonstrate qualities in keeping with evangelical tenets. Recruitment of students was guided by relevant educational requirements and evidence of a mature Christian character and divine call to the Christian ministry as testified through references and church endorsement⁴

Description of AIU's identity

This description of AIU as given below has been extracted from a university document dated November 2015.⁵

Vision, Mission and Core Values

AIU states it's vision as follows: Christ-centred leaders in Africa educated to transform God's people and world. The mission of AIU is "To educate Christ-centred leaders for the transformation of God's people and world through innovative programs, research and community engagement." The core values that AIU seeks to cul-

³ Ibid.

⁴ Ibid, 4.

⁵ Africa International University. Curriculum for Bachelor of Science in Information Technology. Submitted to the Commission for University Education, November, 2015.

tivated include excellence, faith with integrity, leadership with servanthood and stewardship and innovation with community.⁶

AIU admission requirements

Academically, all applicants must have a minimum of C+ for undergraduate and a 2.50/4.00 for Masters. AIU adheres to a non-discrimination policy in admissions. Application is open to all interested people. Applicants are notified that AIU is a private Christian University thus all programs and functions of the university are explicitly Christian in worldview and values. Programs in the school of theology are designed to equip people for church-based and church-related vocations.

Thus because of the specific mission of the School of theology, individuals seeking admission to the degree programs in the school must declare that they are adherents of the Christian faith. Other schools within the university do not require such profession of faith, but to require that an applicant acknowledge the Christian values and ethos of the university community and agree to abide by the community covenant printed in the Student Handbook.⁷

Teaching Staff

AIU recruits well qualified teaching staff from various disciplines and nations. (See Appendix D)⁸ The appendix though lists the names their ranks, their academic qualifications, areas of specialization, number of years in university teaching, professional experiences research and publications but does not mention Christian faith requirements

⁶ Ibid, 4.

⁷ Ibid., 8.

⁸ Ibid., 11.

Effects of the Transition of a Theological Seminary to a University on Its Evangelical Christian Identity

Data collection for this section was geared to finding out the effects of the transition of the theological seminary to a university on its evangelical Christian identity. This was to answer research question 3 which stated that: “How has the transition from a theological seminary to a university affected the evangelical Christian identity of AIU?” On a Likert scale type of questionnaire participants were asked to give their opinions about the effects of the transition on the Christian identity. See Appendix A Section B for questions used.

Effects of the Transition on AIU’s Evangelical Christian Identity

The major thrust for this research was to find out the effect of the transition of the seminary to the university on its evangelical Christian identity. The results to this question are as tabulated below.

Table 4. 4: Effect on the university’s Evangelical Christian identity

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	14	22.6	22.6	22.6
Agree	29	46.8	46.8	69.4
Not sure	11	17.7	17.7	87.1
Disagree	7	11.3	11.3	98.4
Strongly disagree	1	1.6	1.6	100.0
Total	62	100.0	100.0	

As shown in the table above 46.8% “agreed” that the transition of this seminary to a university has or is affecting its Evangelical Christian identity while 22.6% “strongly agreed” with the same. Thus, a cumulative percentage of 69.4%. A total of 11.3% “disagreed” while only 1.6% “strongly disagreed”. The remaining 17.75 were “not sure”. A comparison was made on the opinions of staff and students concerning the effects of the transition of NEGST to AIU on its evangelical Christian Identity to

test hypothesis 4. **Hypothesis 4:** The transition from a theological seminary to a university has had no significant effect on the evangelical Christian identity of AIU.

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.000 ^a	4	.092
Likelihood Ratio	6.845	4	.144
N of Valid Cases		6	
		2	

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .19.

From the tests, as seen in the table above $p = .092$ which is greater than the 0.05 level of significance. There is a statistically no significant difference in the opinions of students and staff on the issue of the effect of the transition of the seminary to a university on its evangelical Christian identity hence the hypothesis was not rejected. This therefore suggests that there is statistically no significant association between the evangelical Christian identity of AIU and transition of this seminary. We thus accept the hypothesis that there is no significant effect of the transition from a seminary to a university on its evangelical Christian identity.

However, during interviews 34 references were made in relation to the effect of the transition on the evangelical identity. In summary, the effects were said to be mostly negative but there are also positive effects mentioned. Participants indicated a drift from the evangelical Christian identity evidenced by a shift from the original mission, moral deterioration, Luke warmth, secularism, and clash of faiths. On the positive note, the transition is seen as having created an opportunity for evangelism, discipleship and mentoring- opportunities that would enhance the evangelical Christian identity.

Effects of the Transition on Student Enrolment Criteria

The results revealed that a cumulative percentage of 72.6% “strongly agreed” and “agreed” that the transition of this seminary to a university affected student en-

rolment criteria. Only a small percentage of respondents, 6.5% “disagreed” with this while 19.4% were “not sure”. Quantitative data affirms that the transition from a theological seminary to a university affected the student enrolment criteria. Twenty-one references were made to this effect during interviews. Participants’ responses indicated that changes had to be made to accommodate all those who qualified academically. For instance, respondent SS003 stated that, “Before it was a graduate theological school. We admitted only those from churches-people with a testimony and a call. Now we have many levels and many programs. You don’t have to be a pastor you don’t have to have a Christian testimony or a call. All you need is academic qualifications to get into a course.” Another staff member SS001 confirmed that, “We used to take only those who are born again and have a testimony-now that is not a requirement. There is no discrimination.” In other words, Christian faith is no longer a requirement like before. The institution is now open to admitting students of other faiths. In fact, staff member SS003 added that, “They don’t really require the statement of faith anymore. They accept Muslims. Faith is not a criterion anymore.”

Furthermore, review of university documents presented concrete information about the change in the admission criteria. The curriculum written in 2015 after the transition clearly states that AIU adheres to a non-discrimination policy in admissions. In other words, application is open to all interested people. This is different from the one written in 2003 which puts both the academic and Christian faith requirement. The current admission criteria puts the Christian faith requirement only for those applying for theological courses. This confirms participants’ opinions that the transition has led to some changes on the admission criteria.

Effects of the Transition on Academic Programs

A cross tabulation was performed between the respondents' opinions on the impact of the transition on academic programs and the type of respondents, whether they were Master's students, PhD or staff. This is as shown below.

Table 4. 5: Effect of transition on academic programs

		The transition of this seminary to a university has or is affecting the academic programs					Total
		Strongly agree	Agree	Not sure	Disagree	Strongly disagree	
Which course?	Masters	7	20	6	5	1	39
	PhD	2	5	2	2	2	13
	Staff	3	3	3	1	0	10
	Total	12	28	11	8	3	62

The transition from a theological seminary to a university affected the academic programs at the institution. This is because a total of 64.5% answered the question in the affirmative. The results show that a frequency of 28 respondents, which is the greatest number, "Agreed" that the transition affected the academic programs. Out of this number, 20 of them were masters' students, 5 from PhD while 3 were staff. Those who strongly agreed were 12, out of which 7 of them were masters' students. 11 respondents were "not sure" while 8 and 3 respondents "Disagreed" and "Strongly disagreed" respectively. A comparison was made between the opinions of staff and students on whether the transition has had an impact on academic programs to test hypothesis 5 formulated for this question. **Hypothesis 5:** The transition from a theological seminary to a Christian university has had no significant impact on academic programs at AIU.

Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.900 ^a	4	.420
Likelihood Ratio	3.842	4	.428
N of Valid Cases	62		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .58.

From the tests, as seen in the table above $p = .420$ which is greater than the 0.05 level of significance. There is a statistically no significant difference in the opinions of students and staff on the effect of the transition on the academic programs and hence the hypothesis was not rejected. This therefore means that there is statistically no significant association between the academic programs at AIU and transition of this seminary. We therefore accept the null hypothesis and state that the transition from a theological seminary to a university has had no significant effect on the on academic programs at AIU.

Qualitative data however, describes the nature of the change in academic programs. For instance, respondent PHD001 stated there was “Introduction of liberal non-theological programs (new). Like counseling, ICT, business. There is change of curriculum some new courses are required in theology like ICT, business.” A faculty member also made a significant comment concerning the effect of the transition on academic programs that; “We used to have three terms but now we have two semesters. We have other modes of delivery including modules and school based. Everything is mixed up. School based classes go on during exam time - the programs are affected, even student grades” (SS003). This is a clear indication that the transition has affected the academic programs.

Effects of the Transition on the Hiring Policy of Faculty and Staff

The researcher also sought to find out whether the transition of the seminary to the university affected the hiring policy of staff and faculty. The findings were as follows:

Table 4. 6: Effect on hiring policy of faculty and staff

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	11	17.7	17.7	17.7
Agree	16	25.8	25.8	43.5
Not sure	23	37.1	37.1	80.6
Disagree	11	17.7	17.7	98.4
Strongly disagree	1	1.6	1.6	100.0
Total	62	100.0	100.0	

From the table above, it is clear that a percentage of 37.1% were “not sure” whether the hiring policy of the faculty and staff was affected. 25.8% “agreed” while 17.7% “disagreed” with this. It therefore means that majority of the stakeholders in the university are not conversant with the hiring policy and therefore are not able to tell whether it has changed or not. A comparison of the curriculum written in 2003 and the one written in 2015 gives us insight into this matter. The first one written before the transition emphasizes the requirements in regard to commitment to the Christian faith and says nothing about the academic qualifications as seen below.

Those recruited as teaching and administrative staff are those committed to the stated mission of the school. To that end each staff member is required to demonstrate in his/her personal life and conduct the behavioral qualities in keeping with evangelical tenets upon which the school is founded. In keeping with the tenets each member of the teaching staff is required annually to make written commitment to the statement of faith.⁹

⁹ The Nairobi Evangelical Graduate School of Theology. Curriculum. Presented to the Kenya Commission for Higher Education, December 2003.

However, the one written after the transition is the opposite of the previous one. Emphasis is put on academic qualifications and nothing is said about the Christian faith requirements. The curriculum written in 2015 states that all faculty members have earned the required credentials in their fields to allow them to teach at appropriate levels of instruction in the university. The appendix lists the names of the teaching staff, their ranks, their academic qualifications, and areas of specialization, number of years in university teaching, professional experiences and research and publications.¹⁰ There is nothing mentioned about their Christian faith nor does it indicate that this is required. This shows the change of emphasis on faculty and staff recruitment criteria.

Effects of the Transition on the Christian identity of faculty and staff

On whether the transition has affected the Christian identity of faculty and staff of AIU, the responses were as shown below.

Table 4. 7: The impact of the transition on the Christian identity of faculty and staff

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	13	21.0	21.0	21.0
Agree	18	29.0	29.0	50.0
Not sure	16	25.8	25.8	75.8
Disagree	11	17.7	17.7	93.5
Strongly disagree	4	6.5	6.5	100.0
Total	62	100.0	100.0	

Findings as seen in the table above indicate that the transition of this seminary to a university affected the quality of faculty and staff. This is evident in the fact that 29% of the respondents “Agreed” with this while 21% “Strongly agreed”, accumulating to 50% cumulative percentage. Only a small percentage of 17.7% disagreed while 6.5% strongly disagreed. A comparison was made on the opinions of staff and students on whether transition has had an impact on the Christian Identity of faculty and

¹⁰ Africa International University. Curriculum for Bachelor of Science in Information Technology. Submitted to the Commission for University Education, November, 2015.

staff to test hypothesis 6. **Hypothesis 6:** The transition from a theological seminary to a Christian university has had no significant impact on the Christian Identity of faculty and staff of AIU.

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.909 ^a	4	.042
Likelihood Ratio	8.161	4	.086
N of Valid Cases	62		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .77.

From the tests, as seen in the table above $p = .042$ which is less than the 0.05 level of significance. There is a statistically significant difference in the opinions of students and staff on the effect of the transition on the Christian identity of faculty and staff and hence the hypothesis was rejected. This therefore means that there is statistically a significant association between the transition of this seminary to a university and the Christian identity of faculty and staff. We therefore reject the null hypothesis and state that the transition from a theological seminary to a Christian university has had significant impact on the Christian Identity of faculty and staff of AIU.

Effects of the Transition on the Christian Identity of Students

The respondents gave their views on the impact of the transition from a theological seminary to a university on the Christian identity of the students of AIU. The results are presented in the table below.

Table 4. 8: The impact of the transition Christian identity of students of AIU

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18	29.0	29.0	29.0
Agree	30	48.4	48.4	77.4
Not sure	10	16.1	16.1	93.5
Disagree	3	4.8	4.8	98.4
Strongly disagree	1	1.6	1.6	100.0
Total	62	100.0	100.0	

The findings indicate that that the transition has had a significant effect on the quality of the students in terms of character. This is because a cumulative percentage of 77.4% “strongly agreed” and “agreed” with this statement. Only a small percentage, 4.8% “disagreed” while 1.6% “strongly disagreed”. A comparison was made on the opinions of staff and students on whether the transition has had an impact on the quality of students of AIU to test hypothesis 7. **Hypothesis 7:** The transition from a theological seminary to a Christian university has had no significant impact on the quality of students at AIU.

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.191 ^a	4	.185
Likelihood Ratio	5.297	4	.258
N of Valid Cases	62		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .19.

From the tests, as seen in the table above $p = .185$ which is greater than the 0.05 level of significance. There is statistically no significant difference in the opinions of students and staff on the impact of the transition on Christian identity of students and hence the hypothesis was not rejected. This therefore means that there is statistically no significant association between the transition of this seminary to a university and the quality and character of students of AIU. We therefore accept the null hypothesis and state that the transition from a theological seminary to a Christian university has had no significant impact on the quality of students at AIU.

However, twenty-four references are made by interviewees describing the changes observed in terms of students' character. The main theme in regard to student character is moral deterioration. This is evidenced by twenty-four other references made in regard to moral deterioration. See table 4.13 in appendix section. This description of change in character highlights new issues the university is experiencing

like theft, immorality, bad dress code, and drunkenness. Two respondents captured what the institution has to grapple with in relation to students' character as a result of the transition as follows: "We started experiencing new things like girls and boys being found in the dark after library hours. We now have new laws prohibiting members of opposite sex in opposite sex dorms - this was not in the handbook but it will now have to be included. Students protesting against lecturers for example about a hard exam." (MA0012). Another respondent referred to the effect of recruiting non-Christian students that,

Receiving non-Christian students has affected at some point because some students are not coping with the rules of the school effectively. The school is forced to think beyond so they can help those students. The challenge is on how these students can be controlled or managed to live up to the Christian Character. Not all students are Christians. (PHD003).

The point is made clear that the transition has had an effect on the evangelical Christian identity of the institution as seen through the character of its students.

Effects of the Transition on the Campus Ethos of AIU

Table 4. 9: The impact of the transition on the campus ethos of AIU?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	15	24.2	24.2	24.2
Agree	31	50.0	50.0	74.2
Not sure	9	14.5	14.5	88.7
Disagree	5	8.1	8.1	96.8
Strongly disagree	2	3.2	3.2	100.0
Total	62	100.0	100.0	

From the table above, it is clear that the transition of this seminary to a university affected the campus ethos. This is because, half of the respondents, 50%, "agreed" with this while another 24.2% "strongly agreed" with the same giving us a cumulative percentage of 74.2 who answered the question in the affirmative. Only 8.1% and 3.2% of the respondents "disagreed" and "strongly disagreed" respectively.

Hypothesis 8 was formulated and tested by making a comparison between the opinions of staff and students on whether the transition had an impact on the campus ethos of AIU. **Hypothesis 8.** The transition from a theological seminary to a Christian university has had no significant impact on the campus ethos of AIU.

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.075 ^a	4	.059
Likelihood Ratio	7.399	4	.116
N of Valid Cases	62		

a. 6 cells (60.0%) have expected count less than 5. The minimum expected count is .39.

From the tests, as seen in the table above $p = .059$ which is slightly greater than the 0.05 level of significance. There is statistically no significant difference in the opinions of students and staff on the effect of the transition on campus ethos and hence the hypothesis was not rejected. Therefore, there is statistically a slightly low significant association between the transition of this seminary to a university and its campus ethos. We therefore accept the null hypothesis and state that the transition from a theological seminary to a Christian university has no significant impact on the campus ethos of AIU.

Fifty-five references were made in regard to the effect of the transition on campus ethos by 19 interviewees. The most prevalent themes from interviewees had to do with age, behaviour and presence of non-Christian students. The student population is now much younger than the one before the transition. The behaviour is immature probably due to younger (even under-age) students and/or the fact that there are non-believers on campus. A respondent MA012, a student, expressed frustration as a result of tensions and conflicts arising from having to share dorms with young students. "Can you imagine the difficulty of mixing grownups with young people in the dorm?" he asked. Additionally, a faculty member (SS002) expressed that "People are

adjusting to relating with young people. There is need to be sensitive.” The effect on the Christian campus ethos is seen to be as a result of changes in the admissions criteria as expressed by respondent MA005 that, “We have a good number of non-believers because of diversifying. We assume they will get saved. But they are stealing from us and influencing others to steal and drink alcohol. The ethos is compromised.

Effects of the Transition on Extra-curricular Activities

The research study also sought to know whether the transition of the institution had an impact on the extra-curricular activities of AIU. Almost half of the population, an equivalent of 43.5% “agreed” with this, 11.3% “strongly agreed”. Therefore, there was a cumulative percentage of 54.8% agreeing to the statement. A small percentage of 16.1% “disagreed” while 1.6% “strongly disagreed”. To test hypothesis 9, a comparison was made of the opinions of staff and students on whether the transition has had an effect on extra-curricular activities of AIU. **Hypothesis 9.** The transition from a theological seminary to a Christian university has had no significant impact on the extra-curricular activities of AIU.

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.393 ^a	4	.845
Likelihood Ratio	1.621	4	.805
N of Valid Cases	62		

a. 5 cells (50.0%) have expected count less than 5. The minimum expected count is .19.

From the table above, $p = .845$ which is much greater than the significant level of 0.05. There is statistically no significant difference in the opinions of students and staff on the effect of the transition on extra-curricular activities of AIU and hence the hypothesis was not rejected. Therefore, the transition from a theological seminary to a

Christian university has had no significant impact on the extra-curricular activities of AIU.

Qualitative data observed a change in non-academic programs. There are more activities especially designed to meet the needs of young people. For instance, a PhD student explained that, “Non-academic programs are affected. Chapel is affected positively. It is liberalized, has high population, and more youths. It is focused to meet the needs of young people. Chapel is more vibrant. There are more programs which were not there before like Christian Union, missions to schools, sports, drama, music.” (PhD001). It seems the activities are also designed to help maintain the Christian identity. A staff member explained that: “After sometime it will be more evident - we have tried to keep up Christian foundation. We have more Christian programs like Christian Union and many other activities - now Sunday Christian Union. Mature students had less programs, they had more responsibilities. We are still riding on the strong foundation of NEGST. We just have more programs.” (SS001).

Benefits of the Transition to the Christian Identity of the Institution

Table 4. 10: Benefits of transition in relation to its Christian identity

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	8	12.9	12.9	12.9
Agree	15	24.2	24.2	37.1
Not sure	8	29.0	29.0	66.1
Disagree	8	29.0	29.0	95.2
Strongly disagree	3	4.8	4.8	100.0
Total	62	100.0	100.0	

From the table above, it is clear that the university maybe or may not be enjoying the benefits of the transition process. This is because, 29.0% were “Not sure” whether university was enjoying benefits of transitioning from a seminary to a univer-

sity in relation to its Christian identity while 29.0% “Disagreed” with the statement. Only 12.9% “strongly agreed” while 24.2% “Agreed” with the statement of the question.

Qualitative data however, gave us more insight into the benefits of the transition of the institution to its Christian identity. The benefits are seen in terms of opportunities for evangelism and missions, Christian influence on non-Christian students, and having a Christian impact on the society through the graduates. Some references made in relation to the benefits are highlighted below. “The major opportunity is to strengthen the Christian identity especially for government sponsored students. We have a great Christian formation opportunity.” (SS003). In regard to impact on the society it was stated that,

CUE has come several times and were impressed and commended us to continue what we are doing. “The country needs this kind of training as a Christian institution because of the rottenness of the society.” Keep the Christian ethos CUE said. President Kibaki when giving the charter said he was thankful that we have an institution training people to impact the society because of the corruption. There is need for training people of integrity. “Don’t give up what you are doing.” he said. (SS002)

Disadvantages of the Transition to the Christian Mission of AIU

On whether there were disadvantages of transitioning from a seminary to a university in relation to the Christian mission of this institution, the responses received were as follows. The results revealed that a high cumulative percentage of 71.0% “strongly agreed” and “agreed” that there were disadvantages of transitioning from a seminary to a university in relation to the Christian mission of this institution. Only 9.75 “disagreed” while 4.8% “strongly disagreed” with this. In view of these findings it seems conclusive that the transition of the seminary to a university negatively affected the Christian mission of this institution.

Qualitative data described the nature of the disadvantages. In summary examples of issues raised include mission drift, compromise of Christian mission, moral

deterioration and a threat to possible future loss of Christian identity. See Appendix F for detailed respondents' references.

Challenges of Maintaining the Evangelical Christian Identity

On whether the university was experiencing challenges in maintaining its evangelical Christian identity, the results indicate that 46.8% respondents "agreed" that the university was experiencing challenges in relation to maintaining its evangelical Christian identity. 21.0% "strongly agreed" with this while only 12.9% "disagreed".

Table 4. 11: Challenges to maintain evangelical Christian identity

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly agree	13	21.0	21.0	21.0
Agree	29	46.8	46.8	67.7
Not sure	10	16.1	16.1	83.9
Disagree	8	12.9	12.9	96.8
Strongly disagree	2	3.2	3.2	100.0
Total	62	100.0	100.0	

Interviewees stated a number of challenges including: the loss of control over the kind of students recruited thus accepting students of different faiths like Muslims and the corresponding challenge of enforcing Christian values; unethical and unchristian behavior; increasing number of secular programs and thus increasing number of non-Christian students; adherence to a non-Christian accrediting body (CUE) and the corresponding preoccupation with the image of the university in order to please CUE; and ensuring the institution stays focused on the Christian mission. Below is an expression of the challenges felt in an effort to maintain the evangelical Christian identity. "Bringing people from different fields impacts the environment of university. We are struggling to remain evangelical Christians. Now chapel is diverse. You will find when they are talking about other things like road projects, debates or presenting different departments."

Measures for Preserving the Evangelical Christian Identity

The researcher also sought to know whether the university had put measures in place to ensure preservation of the Evangelical Christian identity of the institution.

The results received were as tabulated below.

Table 4. 12: Measures to ensure that the Evangelical Christian identity is preserved.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
Strongly agree	12	19.4	19.4	19.4
Agree	25	40.3	40.3	59.7
Not sure	19	30.6	30.6	90.3
Disagree	2	3.2	3.2	93.5
Strongly disagree	4	6.5	6.5	100.0
Total	62	100.0	100.0	

The results show that the university had put in place measures to ensure that the Evangelical Christian identity of the institution was preserved. This is because 40.3% of the respondents “Agreed” with this while 19.4% “Strongly agreed”. However, 30.6% were “Not sure” about this while only 3.2% “Disagreed”.

Qualitative data listed examples of measures perceived to have been put in place to help preserve the Christian identity. Examples of measures identified include: integration of faith and learning, theological university core courses (UCCs), making chapel and grace group meetings a requirement, on-campus evangelistic missions, Christian union meetings, mentoring programs, ensuring the curriculum and the faculty are Christ-centered, focusing on the core values, and ongoing communication of the vision and mission of the institution. Participant PH002 gave an explanation on how the mandatory UCCs could help the institution achieve its purpose as seen below.

Before focus was on discipleship-formation but now it is evangelistic. Negatively there is compromise-who people are, what they believe in. In a seminary students should be born again. But now the university is open to non-believers because we are required to enroll everyone who qualifies. This gives us hope for evangelism thus a positive impact on lives that would not have been possi-

ble in seminary. The UCCs are mandatory and they help transform worldviews from a job to a calling. The circle of influence grows.

Discussion of Research Findings

Factors that Influenced the Transition from a Theological Seminary to a University

Quantitative and qualitative data revealed that there were both internal and external factors that contributed to the need for the transition from a theological seminary to a university. Internal factors included financial challenges and low student enrolment. External factors included the CUE, changing needs in the society and changing needs of the church. The transition from a theological seminary to a university seems to have been inevitable in view of the trends at the time.

Description of NEGST before and after Transitioning to AIU

NEGST described itself as an evangelical theological seminary and especially refers to her historical evangelical background. The school was founded upon historical evangelical beliefs as enshrined in the statement of faith espoused by the Association of Evangelicals in Africa. NEGST was established as an evangelical post-graduate theological institution to promote excellence in African Christianity. This is clearly stated in the curriculum written in 2003. AIU describes itself as a private Christian University that exists to educate Christ-centered leaders in Africa to transform God's people and world. This is clearly stated in the curriculum written in 2015. The university documents show that the institution before and after the transition was and still is a professing evangelical Christian institution. A careful analysis of the recruitment of the persons who bear the identity of the institution indicates a subtle change. There is a much less emphasis on recruiting evangelical Christians today as compared to the time before the seminary became a university.

Effects of the Transition from a Theological Seminary to a University on the Christian Identity of the Institution

The major focus of this research was on the effects of the transition of the theological seminary to a university on its evangelical Christian identity. According to quantitative data a cumulative percentage of 69.4% affirmed that the transition was having an effect on the evangelical Christian identity of the university. Both quantitative and qualitative data revealed that there are positive and negative effects of the transition to the evangelical Christian identity of the university. The effects identified were in regard to academic programs, student admission criteria, hiring policy of faculty and staff, quality and character of students, faculty and staff, extra-curricular programs, campus ethos and Christian mission of the university. Some benefits and disadvantages of the transition were also identified. The research findings also revealed the challenges the university was facing in the effort to maintain the evangelical Christian identity. Finally, participants also expressed their opinions concerning what they considered to be the measures put in place to help preserve the evangelical Christian identity.

As seen from literature review, people are the bearers of an institution's identity. This research therefore sought to find out about the Christian identity of faculty and staff before and after the transition. 50% of the respondents to the questionnaires believe that the transition of this seminary to a university affected the quality of faculty and staff. When asked whether the hiring policy had changed, 37.1% of the respondents were non-committal as they were not conversant with the hiring policy. A comparison of the curriculum written in 2003 and the one written in 2015 gives us insight into this matter. The first one written before the transition emphasizes the requirements in regard to commitment to the Christian faith and says nothing about the academic qualifications. However, the one written after the transition is the opposite

of the previous one. Emphasis is put on academic qualifications and nothing is said about the Christian faith requirements. The document's silence on this issue speaks volumes. Poe emphasizes the role of the faculty as a critical factor in preserving the Christian identity of an institution when he refers to two similar researches. He refers to a research at Baylor and another one by Burtchaell, one quantitative and the other narrative. He concludes that, "More than the formal ties to a denomination, the policies of the board or the initiatives of the president, the extent to which students ever see a relationship between God and what they study depends upon the faculty."¹¹ Faculty and staff members pass on to students what they come with whether they like it or not. Where faculty are committed Christians, they influence their students in that regard and the reverse is also true.

Forty out of sixty-two (64.5%) respondents affirmed that the transition from a theological seminary to a university had a significant effect on the academic programs at the institution. This was in terms of the introduction of non-theological courses. This led to changes in student enrolment criteria. According to the curriculum written in 2003, the institution admitted only those who had evidence of a mature Christian character and a divine call to the Christian ministry. The curriculum written in 2015 after getting government charter does not make this a requirement for all applicants except those applying for theological courses. This was confirmed by a cumulative percentage of 72.6% that affirmed that there was a change in the admission criteria. Interview respondents gave details on the nature of the change by all of them indicating that the admission criterion was now open to all. The conclusion therefore is that the transition from a theological seminary to a Christian university has an effect on

¹¹ Harry, L. Poe. *Christianity in the Academy: Teaching at the Intersection of Faith and Learning* (Grand Rapids, MI: Baker Academic, 2004), 49.

academic programs and thus student enrolment criteria which in turn affected the quality and character of the students. The advantage seen in this is the opportunity to influence students of other faiths with the gospel and Christian values. The concern however, is the fear of increasing numbers of non-believers on campus who might compromise the evangelical Christian identity of the institution.

Regarding quality and character of students, a cumulative percentage of 77.4 affirmative responses lead to a conclusion that the transition has had a major impact on quality and character of students. A prevalent theme in interviews was moral deterioration. Twenty-two out of 22 people interviewed all had a statement about moral deterioration evidenced by reports on cases like “theft”, “drunkenness”, “bad dressing code”, “immorality”, “expulsion of students on character grounds” and “lack of interest in and or some resistance to spiritual things like chapel and theological university core courses.” This is seen as a negative effect of the transition which allowed the admission of non-believers. This is expected to continue especially as the government is expected to send more students every year of whom the university has no opportunity to select but willingly receive.¹²

In relation to the above there were similar sentiments on how the transition from a theological seminary to a university has affected campus ethos. 74.2 % indicated that the transition had a significant impact on the campus ethos. The most prevalent themes from interviewees had to do with age, behavior and presence of non-Christian students. There is friction as different generations and different faiths mingle. In this we see a challenge and an opportunity. While ongoing unresolved conflicts between mature Christian students and young students may cast a negative effect on

¹² Kenya Universities and Colleges Central Placement Services. <http://kuccps.net/?q=content/admission-10000-government-sponsored-students-degree-courses-private-universities>. Accessed on May 7 2017.

the Christian identity of the institution, there is also a great opportunity for the mature Christians to let their light shine as they mentor and influence these young people for the sake of Christ.

Another effect of the transition from a theological seminary to a university is said to be in relation to the non-academic programs. There was a cumulative percentage of 54.8% affirming that they have noticed changes. Interview respondents explained the changes observed in non-academic programs as follows: “a lot of young people related activities like sports,” “intervarsity sports,” “drama,” “internal and external outreaches or missions” “Christian Union,” “more dynamic and lively chapels to suit young people,” and “maintained programs like chapel and small group meetings that were there before.” This is a positive effect as a good number of programs have been put in place not only to meet the felt needs of the young students but also to meet their spiritual needs—a mission pursued by all those who identify themselves as evangelical Christians.

Quantitative data showed a 33.8 % disagreement to the existence of benefits of the transition to the Christian identity, 37.1% agreement and 29.0% unsure. A benefit that was mentioned by all the 22 interview participants was the opportunity for Christian ministry-evangelism on campus and Christian impact to the society. This is a sign that the Christian mission is broadened. The focus is not only to train pastors and church ministers but also to train laymen who will go out into the marketplace and impact the world.

However, on whether there were disadvantages of transitioning from a seminary to a university in relation to the Christian mission of this institution, the responses received revealed a high cumulative percentage of 71.0% affirming that there were disadvantages of transitioning from a seminary to a university in relation to the Chris-

tian mission of the institution. Interview respondents described the effect to the mission in both negative and positive terms. Negatively, there were themes of moral deterioration, compromise of the Christian mission, mission drift, clash of faiths, and lack of focus. In view of all this it can be deduced that there are negative effects of the transition from a theological seminary to a university on the Christian identity of the university.

However, positively, it was thought not to be a loss of mission but as broadening of the mission. Respondent MA0011 stated that, "We now have an opportunity for ministry right here on campus, besides Christians who will change the world will not remain in a box." Both views have a similar underlying concern-to maintain the Christian mission. The disadvantages seem to outweigh the advantages. Being aware of the threat will help combat it. As the institution transitions, there is need to safeguard the Christian mission of the institution.

Furthermore, 67.7 % of the respondents were of the view that the university was experiencing challenges in relation to maintaining its evangelical Christian identity. Among the challenges stated included: the loss of control over the kind of students recruited thus accepting students of different faiths like Muslims and the corresponding challenge of enforcing Christian values; unethical and unchristian behavior; increasing number of secular programs and thus increasing number of non-Christian students; adherence to a non-Christian accrediting body (CUE) and the corresponding preoccupation with the image of the university in order to please CUE; and ensuring the institution stays focused on the Christian mission.

However, the research also showed that the university had put in place measures to ensure that the evangelical Christian identity of the institution was preserved as indicated by 59.7% of the respondents who attested to this. Some measures

already existed but are now more emphasized while more measures were introduced. Interview respondents listed measures in place that they conceived to be helpful in maintaining the evangelical Christian identity and these included the following: integration of faith and learning, theological university core courses, making chapel and small group meetings a requirement, on-campus evangelistic missions, Christian union meetings, mentoring programs, ensuring the curriculum and the faculty are Christ-centered, focusing on the core values, and ongoing communication of the vision and mission of the institution.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Introduction

This research set out to study the effects of the transition of theological seminaries to universities in Kenya on their evangelical Christian identity. The study focused Africa International University in Nairobi, Kenya. The study also sought to identify and describe the factors that contributed to the transition from a seminary to a university. This was a mixed methods study which employed review of documents, questionnaires and interviews for data collection. The questionnaire was a Likert scale type that participants filled in while the interviews had open-ended questions that the researcher used to interview participants.

The major concern of this study was articulated in chapter one as the problem statement. In Africa today, a growing number of theological institutions is transitioning to universities. A descriptive research was deemed necessary to find out how this transition has affected the evangelical Christian identity of these Christian institutions. Therefore, this study was motivated by the purpose of investigating the effects of the transition of theological seminaries to universities on the evangelical Christian identity of Christian institutions of higher learning in Kenya. It is hoped that this research will make a contribution to Christian higher education in East Africa especially in terms of supporting Christian universities to remain committed and preserve their evangelical Christian identity.

It is hoped that the findings of this study will help the university under study and other transitioned or transitioning Christian universities in East Africa. It will also help their governing bodies, program developers, curriculum policy makers, sponsors, educational and Christian researchers, students, the church in Africa and other interested external agencies.

Summary of Findings

There were three major guiding research questions and so the findings of the study were analysed and summarized under those three categories. The research questions were as follows: RQ 1. What factors influenced the transition from a theological seminary to a university? RQ 2. How did NEGST describe its identity before it became AIU and how it describes its identity at present? RQ 3. How has the transition from a theological seminary to a university affected the evangelical Christian identity of AIU? Below is a brief summary of the research findings.

Factors that Influenced the Transition from a Theological Seminary to a University

Quantitative and qualitative data revealed that there were both internal and external factors that contributed to the need for the transition from a theological seminary to a university. Internal factors included financial challenges and low student enrolment. External factors included the Commission of University Education, changing needs in the society and changing needs of the church. The transition from a theological seminary to a university seems to have been inevitable in view of the trends at the time.

Description of the Institution before and after the Transition

NEGST described itself as an evangelical theological seminary that exists to promote excellence in African Christianity. AIU describes itself as a private Christian

University that exists to educate Christ-centered leaders in Africa to transform God's people and world. Before and after the transition the institution was and still is a professing evangelical Christian institution. A major change noticed is that there is a much less emphasis on recruiting evangelical Christian students today as compared to the time before the seminary became a university.

Effects of the Transition from a Theological Seminary to a University on its Evangelical Christian Identity

The study established that there are positive and negative effects of the transition to the Christian evangelical identity of the university. The effects identified were in regard to academic programs, student admission criteria, hiring policy of faculty and staff, quality and character of students, faculty and staff, extra-curricular programs, campus ethos and Christian mission of the university. Positive effects include broadening of the Christian mission to include both evangelism and discipleship both on campus and in the society. The transition from a theological seminary to a university led to diversification of both academic and non-academic programs. There was introduction of non-theological programs which attracted a diversity of students. The enrolment criteria was opened up to all students who qualify academically. This led to admission of students from varied faiths. Thus, opening up opportunities for evangelism on campus and impacting students with Christian values. It is hoped that graduates of AIU will be leaders of integrity not only in the church but also in the market place.

However, there are also negative effects on the evangelical Christian identity of the institution. The transition led to changes in student enrolment criteria and hiring policy of faculty and staff. Previously, there was non-negotiable emphasis on Christian faith as a major determinant on those who come on board. There is now less em-

phasis on Christian faith especially for students coming into non-theological courses. The study further established that there is a negative impact on the Christian identity of students and faculty. The character of faculty and staff has a direct impact on the character of students. The Christian mission and Christian campus ethos of the institution is compromised. There is moral deterioration evidenced by reports on cases like “theft”, “drunkenness”, “bad dressing code”, “immorality”, “expulsion of students on character grounds” and “lack of interest in and or some resistance to spiritual things like chapel and theological university core courses.” There are attempts to preserve the evangelical Christian identity of the institution. These include: integration of faith and learning, theological university core courses, making chapel and small group meetings a requirement, on-campus evangelistic missions, Christian union meetings, mentoring programs, ensuring the curriculum and the faculty are Christ-centered, focusing on the core values, and ongoing communication of the vision and mission of the institution. The major concern is that the university is having challenges maintaining the evangelical Christian identity even though there are measures put in place to preserve it. Thus, a threat to the evangelical Christian identity of the institution.

Conclusions

Several conclusions can be derived from the findings of this study.

1. The internal and external environment of the institution AIU has had a major impact on the policies and practices of the university leading to its restructuring, goal change and mission shift.
2. The Commission for University Education in Kenya has much control on private Christian universities that are accredited by the government.

3. The transition from a theological seminary to a university has had both positive and negative effects on the evangelical Christian identity of the institution.
4. The transition from a theological seminary to a university has broadened the mission of the institution to include both evangelism and discipleship.
5. The transition from a theological seminary to a Christian university has led to diversification of the curriculum of the institution.
6. The transition from a theological seminary to a Christian university has a significant impact on the Christian identity of faculty and staff.
7. The transition of a theological seminary to a university has affected the Christian identity of students and the Christian campus ethos of the institution.
8. The transition of a theological seminary to a university is more likely to lead to a threat to the evangelical Christian identity of the university.
9. It is possible to put measures in place and to preserve the Christian identity of the university.

Recommendations/Implications of the Study

This study was motivated by the purpose of investigating the effects of the transition of theological seminaries to universities on the evangelical Christian identity of Christian institutions of higher learning in East Africa. It was hoped that this research will make a contribution to Christian higher education in East Africa especially in terms of supporting Christian universities to remain committed and preserve their evangelical Christian identity. Onwu in concluding his topic, “The challenge of the African Context for Higher Education,” at the African Regional Conference stated the commitment of Christian higher education in Africa to maintain an evangelical Christian identity in spite of the challenges involved.

Therefore, being committed to Christ, we endeavor to be meaningfully involved in the world. Christian higher education as our ministry of witness is to be carried out in the context of the struggles and aspirations of the African peoples in the midst of the diversity of faiths and ideologies. With this in mind, we seek to train people to be spiritually committed, biblically competent and professionally qualified. Thus, we attempt to provide a theological education that is thoroughly biblical, genuinely contextual and wholesomely evangelical. It is in this kind of commitment that Christian educators can become agents of change in contemporary Africa.¹

This commitment to preserve the Christian identity should be pursued at all costs. Unfortunately, many institutions lost the battle. There are a number of precipitating factors to this loss. For instance, when Christian institutions welcomed faculty from public universities with their “value-free point of view”, they did not realize what effect that would have on their core values. But it affected their academic and non-academic programs, the quality and character of students and staff, campus ethos and eventually their purpose and mission. De Jong adds that, “The inroads the value free point of view had made into both the church and affiliated colleges contributed to weakening ties between the two.”² These institutions not only lost their faith which was a unifying and energizing influence but “These colleges also lost their historic touch stone-the church-so there was little to call them back to their unique identity and mission.”³ Operating in this vacuum with no accountability coupled with secular winds blowing in America, Christian institutions could hardly hold on to their evangelical Christian identity and so lost their influence not only in the church but also in higher education and the society at large. This research showed a potential loophole in the hiring policy of faculty and staff. Current policy documents need to emphasize above all else the Christian faith and commitment of faculty and staff. There should

¹ Christian Education in the African context, 70.

² De Jong, *Reclaiming a Mission: New Direction for the Church-Related College*, 78.

³Ibid, 79.

be no compromise in this matter as this will determine the future of the institution in every way.

Benne in his book *Quality and Soul* gives important suggestions on how to keep the faith in other words strategies to preserve the Christian identity. Among many he suggests the importance of the sponsoring religious traditions supplying people with the vision to the school, maintenance of connection with sponsors especially in governance issues, the critical mass being intensely committed and educated about the sponsoring tradition, mission, vision and ethos of the school. The selection of the board, administrative staff, faculty and students should be primarily guided by their religious convictions. The religious vision should organize and direct the identity, mission and ethos of the school. In Rine's study denominational identity was emphasized across many facets of institutional life, including campus ethos, curriculum, corporate worship, institutional governance, and public rhetoric.⁴ "The careful attention given to persons, ethos and vision has made our six schools identifiably Christian in all the major facets of their lives. The strategies they have employed have flowed from the fundamental convictions that the Christian religious account is comprehensive, unsurpassable, and central."⁵ There is a lot that can be learnt from these studies and recommendations. Further recommendations guided by this research's findings are discussed below to support the university under study and other transitioned or transitioning Christian universities in East Africa and beyond. It will also help their governing bodies, program developers, curriculum policy makers, sponsors, educational and Christian researchers, students, the church in Africa and other interested

⁴ Jesse P. Rine, et al. 2013. "Assessing the Denominational Identity of American evangelical Colleges and Universities, Part II: Faculty Perspectives and Practices" Vol 12, Issue 4 pp 243-265 (accesses on February 2, 2016).

⁵ Benne, *Quality with Soul*, 177-206.

external agencies.

Christian universities need to be aware of the possible threat on their Christian identity and make an unwavering commitment to guard it. This should not just be in policy documents, a Bible course here and there or weekly chapels but it should also be in the willingness to stand against and challenge powers that threaten their identity. That means all persons related to the university should be sensitized to live for Christ, advocate for him and even be willing to suffer loss for the sake of Christ. Like Peter said, “Judge for yourselves whether it is right to obey you rather than God. For we cannot help speaking about what we have seen and heard” (Acts 4: 19).

Persons are the major bearers of an institutions’ identity all programs should be geared to making Christ-like followers. The gospel should be the driving force and not the needs of the society. This study showed that the society and even the church influenced the transition. As much as a Christian university should be sensitive to the needs of the society it should be more careful to lead and not to be led. A Christian university should be the salt of the earth and the light of the world. The world should see the light and follow. Unless people’s hearts are changed, all efforts to produce leaders of integrity are futile. A Christian education therefore must aim for the heart and it is the gospel of Jesus Christ that changes the heart. Christian educators must believe the Bible and make the gospel central to all education.

Since the Commission for University Education (CUE) in Kenya has much control not only over public universities but also over private Christian universities that are accredited by the government, some of its requirements may not be supportive of the Evangelical Christian identity. Therefore, Christian universities should work together so they can have a voice to advocate for their rights. For instance, it is understood that the student enrolment criteria should remain open and non-

discriminative as per CUE regulations. However, if at any point, it turns out that there are more non-Christian students than Christian students that will be a clear indicator of a fading Christian identity. Therefore, universities should work together with churches and intensify recruitment efforts among Christians so the population of Christians shall remain dominant in all Christian universities. Furthermore, a maximum percentage of non-Christian students should be agreed on and adhered to in spite of the need to increase student enrolment.

In relation to the above, the Christian university should maintain close contact and relationship with its founding body, sponsors and the Church of Christ at large. This is important for accountability and support purposes. Since the quality of faculty and staff members has an impact on the quality of students and together they reflect the identity of the university, there should not be laxity in the hiring policy. The hiring policy should be thorough and restrictive so that only committed evangelical Christians can be hired and held accountable. The sponsoring organization and the church at large should be involved in supplying faithful workers in the field of education.

Christian campus ethos should be guarded by putting measures in place to support it. Leaders, administrators, faculty and all staff should show enthusiasm and set the example for one another and more especially for the students. These programs should not just be geared to the students but to the whole community. Chapel time should be used only for spiritual purposes and not other agendas like fundraising functions, academic debates and the like. Small groups should be well planned with goals and objectives so that they are not perceived merely as social events. Mentoring programs and other such activities should be put in place in such a way that every individual in the community will feel loved, cared for and supported. Persons are the major bearers of an institutions' identity. A Christian education therefore must aim for

the human heart and rely on the Bible in its attempt to expand, contextualize and integrate faith and learning.

Recommendations for Further study

This study was limited by the fact that it focused on only one institution. Another study including several universities is recommended. There is also need to further investigate the threat on the evangelical Christian identity and come up with solutions. This could include formulation of an assessment tool that would help Christian universities to gauge or evaluate their commitment and faithfulness to the evangelical Christian identity. An internal criterion to measure faithfulness to the evangelical Christian identity would serve as a tool in preserving the identity. Since the desire is that the evangelical Christian identity will be preserved in all Christian institutions, it is paramount that further study be done that will lead to formulation of effective measures to preserve and enhance the evangelical Christian identity in Christian universities applicable in the African context.

Conclusion

The transition of the theological seminary to a university seems to have been inevitable. Both internal and external factors precipitated the change. The transition has negative effects to the evangelical Christian identity in terms of academic programs, campus ethos, Christian identity of faculty and students. The transition positively broadens the Christian mission of the institution in terms of both evangelism and discipleship.

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APPENDICES

Appendix A: Questionnaire

Dear participant, my name is Harriet A. C. Kintu. I am a student at Africa International University. As part of my study program, I am carrying out a research on “The effects of the transition of theological Seminaries to Universities on their Evangelical Christian University: an Inquiry into Africa International University.” I am requesting for your honest participation in this research. The information given will be solely used for academic purposes and will be treated with utmost confidentiality. Your name will not be disclosed in any report. Please follow instructions as you fill in the questionnaire. Thank you for your cooperation. Please respond with either an **X** or a tick.

Section A: RQ1 Questionnaire

1. How old are you?
 18-27 years 28-37 years 38-47 years 48-57 years 58-67 years 68 and above years
2. Please indicate your gender.
 Male Female
3. How long have you been at this institution?
 0-4 years 5-9 years 10-14 years 15 and above years
4. What is your responsibility in this institution?
 Student Teaching staff Non-teaching staff
5. Do you hold any other responsibilities apart from what you stated above? If yes please specify.
6. Which department are you in?
7. Financial challenges influenced the transition of this seminary to a university.
 Strongly agree Agree Not sure Disagree Strongly disagree
8. Low student enrollment influenced the switch of this seminary to a university.
 Strongly agree Agree Not sure Disagree Strongly disagree
9. The Commission of Higher Education influenced the transition of this seminary to a university.
 Strongly agree Agree Not sure Disagree Strongly disagree
10. Changing needs of the society/community influenced the transition of this seminary to a university.
 Strongly agree Agree Not sure Disagree Strongly disagree

Strongly agree Agree Not sure Disagree Strongly disagree

Changing needs of the church in Africa influenced the transition of this seminary to a university.

Strongly agree Agree Not sure Disagree Strongly disagree

Section B: RQ 3 Questionnaire

1. The transition of this seminary to a university has or is affecting its Evangelical Christian identity.
 Strongly agree Agree Not sure Disagree Strongly disagree
2. The transition of this seminary to a university has or is affecting the academic programs.
 Strongly agree Agree Not sure Disagree Strongly disagree
3. The transition of this seminary to a university affected student enrollment criteria.
 Strongly agree Agree Not sure Disagree Strongly disagree
4. The transition of this seminary to a university has affected the quality of the students in terms of character.
 Strongly agree Agree Not sure Disagree Strongly disagree
5. The transition of this seminary to a university has affected the hiring policy of faculty and staff.
 Strongly agree Agree Not sure Disagree Strongly disagree
6. The transition of this seminary to a university has affected the quality of faculty and staff.
 Strongly agree Agree Not sure Disagree Strongly disagree
7. The transition of this seminary to a university affected non-academic programs.
 Strongly agree Agree Not sure Disagree Strongly disagree
8. The transition of this seminary to a university affected campus ethos.
 Strongly agree Agree Not sure Disagree Strongly disagree
9. The university is enjoying benefits of transitioning from a seminary to a university in relation to its Christian identity.
 Strongly agree Agree Not sure Disagree Strongly disagree
10. There are disadvantages of transitioning from a seminary to a university in relation to the Christian mission of this institution.
 Strongly agree Agree Not sure Disagree Strongly disagree
11. The university is experiencing challenges in relation to maintaining its evangelical Christian identity.
 Strongly agree Agree Not sure Disagree Strongly disagree
12. The university has put measures in place to ensure that the evangelical Christian identity of the institution is preserved.
 Strongly agree Agree Not sure Disagree Strongly disagree

Appendix B: Interview Questions

Dear participant, my name is Harriet A. C. Kintu. I am a student at Africa International University. As part of my study program, I am carrying out a research on “The Effects of the Transition of Theological Seminaries in Kenya to Universities on their Evangelical Christian Identity: An Inquiry into Africa International University.” I am requesting for your honest participation in this research. The information given will be solely used for academic purposes and will be treated with utmost confidentiality. Your name will not be disclosed in any report. Thank you for your cooperation.

Section A: RQ1 Interview Questions

1. How in your opinion did financial challenges influence the transition of this seminary to a university?
2. Could you tell us how the low student enrollment influenced the switch of this seminary to a university?
3. How did the Commission of Higher Education influence the transition of this seminary to a university?
4. What needs in the community influenced the transition of this seminary to a university?
5. How did the needs of the church in Africa influence the transition of this seminary to a university?
6. Can you think of any other factors that influenced the transition of this seminary to a university?

Section B: RQ 3 Interview Questions

1. How has the transition of this seminary to a university affected its Evangelical Christian identity?
2. How has the transition of this seminary to a university affected its academic programs?

3. How has the transition of this seminary to a university affected student enrollment criteria?
4. Have you noticed any differences in the quality of the students enrolled before and after the seminary transitioned into a university? If yes, what are the differences?
5. How has the transition of this seminary to a university affected on the hiring policy of new faculty and staff?
6. How has the transition of this seminary to a university affected the quality of faculty and staff?
7. How has the transition of this seminary to a university affected non-academic programs?
8. How has the transition from a seminary to a university affected campus ethos?
9. What would you consider to be the benefits of transitioning from a seminary to a university in relation to the Christian identity of this institution?
10. What would you consider to be the disadvantages of transitioning from a seminary to a university in relation to the Christian mission of this institution?
11. What challenges is this university experiencing in relation to maintaining its evangelical Christian identity?
12. What measures has this university put in place to ensure that the evangelical Christian identity of the institution is preserved?

Appendix C: Participant's Consent Form

Informed Consent Form

Study Title: Effects of the Transition of Theological Seminaries in Kenya to Universities on their Evangelical Christian Identity: An Inquiry into Africa International University

Researcher: Harriet A. C. Kintu

The purpose of this research is to investigate the effects of the transition of theological seminaries in Kenya to universities on their evangelical Christian identity. This research will focus only on Africa International University formerly called Nairobi Evangelical Graduate School of Theology. It is hoped that this research will make a contribution to Christian higher education in Kenya. The desired outcome of this work is the creation of a visible balance between achievement of academic respectability and preservation of the institutions' evangelical Christian identity. It is hoped that an internal criterion to measure and control commitment to the Christian faith will be developed thus strengthening Christian higher education to remain firmly rooted in Christian heritage and tradition.

You will be requested to participate in this study by giving your honest response to the questionnaire and interview questions. Please note that your participation is voluntary. The information given will be solely used for academic purposes and will be treated with utmost confidentiality. Your name will not be disclosed in any report. Thank you for your cooperation.

I understand the nature of this study and voluntarily agree to participate. I received a copy of this form.

Name

Signature

date

print your email

Appendix D: Letter of Introduction



*Committed to His mission
Connected to His world*

LETTER OF INTRODUCTION

Date: January 23, 2017

To Whom it May Concern

RE: HARRIET A. C. KINTU MASTER OF EDUCATION (CURRICULUM AND INSTRUCTION) STUDENT

Dear Sir/Madam,

This is to certify that Harriet A. C. Kintu student Identification number 160011MED is a student at Africa International University in the Department of Education. In partial fulfillment of the requirements of a Master of Education, Harriet is required to conduct a field research. Her thesis topic is **"Effects of the Transition of Theological Seminaries in Kenya to Universities on Their Evangelical Christian Identity: A Close Look at Africa International University."**

As the graduate school board of AIU we would be grateful if you will grant Harriet an opportunity to carry out this very important research both for the completion of her studies and for the future contribution of the project to Christian higher education in Kenya.

Your favourable consideration is highly appreciated. You may contact us using the telephone or email below if there is any question.

Yours faithfully,

Prof. Samuel Ngewa

Dean of Graduate Studies

0724442070

Samuel.Ngewa@africainternational.edu

CONSTITUENT SCHOOLS: SCHOOL OF BUSINESS AND ECONOMICS (SBE) INSTITUTE FOR THE STUDY OF AFRICAN REALITIES (ISAR)
SCHOOL OF EDUCATION, ARTS, AND SOCIAL SCIENCES (SEASS) NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY (NEGST)

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Appendix E: Effects on Evangelical Christian Identity

<Internals\Interviews\Theses Interviews MA001> - § 8 references coded [24.73% Coverage]
References 1-2 - 4.71% Coverage

1. We are going off a bit from our mission. For example they changes the name of our chapel from the founder Byang Kato to Multipurpose.

References 3-4 - 3.93% Coverage

2. They are trying to please the government so they can get students and now have to work by government standards.

References 5-6 - 10.01% Coverage

3. There is moral deterioration especially caused by non-believers on campus. You know now we have both believers and non believers. There is drunkenness, loud secular music, sexual immorality and bad dressing code. Can you believe there are non-believers singing in the chapel choir?

References 7-8 - 6.09% Coverage

4. Lukewarmness-we are now doing things with the purpose of maintaining existence. I don't think there is still fire. You don't see passion in people to seek God and find him.

<Internals\Interviews\Thesis Interviews MA0012> - § 2 references coded [7.78% Coverage]

Reference 1 - 4.12% Coverage

Focus was on theological things. Equipping pastors but now even the way we do things is different. Even the faculty members are different. There are different faiths now and that affects everything.

Reference 2 - 3.66% Coverage

Really affected-to have many students in other departments you may have to lower standards because if you are very strict you may not get the students you so desperately need.

<Internals\Interviews\Thesis Interviews MA0013> - § 2 references coded [16.17% Coverage]

Reference 1 - 8.70% Coverage

5. Character-comes with different levels of Christianity-The system shapes them to be better-to be responsible. Academically AIU is more scholarly or academic. There is now limited mentoring and thus a disconnection. Undergraduates have no advisors-no mentors as big numbers can't be met by the few faculty.

Reference 2 - 7.47% Coverage

Chapel –many people miss chapel these days even though it is a requirement. There is need for revival.

6. This is wanting. There is increased theft, lack of trust. Even security guys suspect everybody. Students can even steal term papers and make them their own.

<Internals\Interviews\Thesis Interviews MA004> - § 2 references coded [7.12% Coverage]

Reference 1 - 2.36% Coverage

Students admitted do not need to be active Christians any more. No testimony is required, no ministry orientation is required.

Reference 2 - 4.76% Coverage

Courses offered (non-theological) is attracting many students exceeding the number of students in theological courses. This will make the university appear more secular. There is an element of secularization. Many students are not interested in ministry.

<Internals\Interviews\Thesis Interviews MA005> - § 6 references coded [28.67% Coverage]

Reference 1 - 3.80% Coverage

7. So far that has not changed. NEGST is still intact. Propagates the evangelical faith. All programs focus on evangelical faith. Still a Christian university.

Reference 2 - 3.24% Coverage

8. Chapel is good. We have different personalities involved. It is for all staff, faculty and students. There is change of style though.

Reference 3 - 4.77% Coverage

We are however struggling people to chapel and Cu-there is low interest. People have to be forced to attend. The paradox is that sports and clubs have big numbers. Students are excited about them.

Reference 4 - 4.53% Coverage

9. Affected-it should be a Christian university-we enrolled muslims. Some were sent away because of discipline issues. They wanted time and a place for worship. We want Christ centeredness.

Reference 5 - 2.70% Coverage

Evangelism-opportunity for school to test who we say we are. If so we will influence them not them defiling us.

Reference 6 - 9.62% Coverage

10. Clash of faiths, forced to compromise-on basic tenets and foundational principles of how we wanted to run. We want Christ centered people-faith integrated with learning. If we have 50 students half following Christ we may have changed heads not

hearts. Changed heads and hearts may not be possible because of input of students. Besides we are running programs based on felt needs not real needs.

<Internals\\Interviews\\Thesis Interviews MA006> - § 3 references coded [17.75% Coverage]

Reference 1 - 4.44% Coverage

11. May be in the long run. They are still maintaining the Christian identity.

References 2-3 - 13.31% Coverage

12. Tool for evangelism-reaching the unreached.

13. No control over who comes and that will compromise Christian values, activities. There is also the human rights problem- if we try to force students to behave like Christians.

<Internals\\Interviews\\Thesis Interviews MA007> - § 2 references coded [26.58% Coverage]

Reference 1 - 6.81% Coverage

14. I don't think the church needs were a factor. I don't think it is right to mix a seminary with secular courses.

Reference 2 - 19.77% Coverage

15. Even though you select Christians at enrollment-it is not rigorous. There are non-believers recruited and that changes the nature of the institution. There is no longer much emphasis on devotion, bible study. No longer rigorous in training ministers because we have other people. And we do not have enough people to equip all.

<Internals\\Interviews\\Thesis Interviews PHD001> - § 1 reference coded [7.55% Coverage]

Reference 1 - 7.55% Coverage

16. Nominal Christian students. Christians are not strong or have no personal relationship with Christ. Evangelical Christian faith is weak. A shift from original requirement that all students are strong evangelical Christians.

<Internals\\Interviews\\Thesis Interviews PhD005> - § 1 reference coded [2.76% Coverage]

Reference 1 - 2.76% Coverage

17. There is now an open door for ministry. AIU now is evangelistic.

It is also a call for us Christians to live up to our faith.

<Internals\\Interviews\\Thesis Interviews SS001> - § 2 references coded [8.83% Coverage]

Reference 1 - 3.56% Coverage

18. Positively there is holistic training. We have minors interacting with students in other programs.

Reference 2 - 5.27% Coverage

19. The challenge is to keep a float. Ensuring we don't compromise. Sustaining the commitment to evangelical Christian faith will remain a challenge.

<Internals\\Interviews\\Thesis Interviews SS002> - § 2 references coded [4.92% Coverage]

Reference 1 - 4.24% Coverage

20. The goal was to meet societal needs but the focus was on the church before. We influence the society through the church. But the university would give or expand our work in the church and market place so they can bring about transformation in the society.

Reference 2 - 0.68% Coverage

The main force was to broaden our impact.

<Internals\\Interviews\\Thesis Interviews SS003> - § 3 references coded [9.07% Coverage]

Reference 1 - 1.42% Coverage

This institution is not where it used to be. Before the evangelical part outstood all else.

Reference 2 - 5.29% Coverage

21. The name alone can tell you that we have moved on. It changed from NEGST to AIU. Theology or Christianity is out of the name. The public identity changed. I think it is moving away from being an evangelical Christian institution because it wants to be known as a general international university. It does not want to be seen as a seminary.

Reference 3 - 2.36% Coverage

22. Greater witness/impact in the community if done well. We have many young people and an opportunity to mentor and influence them with Christian values.

Appendix F: Disadvantages to Christian Mission

<Internals\\Interviews\\Theses Interviews MA001> - § 4 references coded [17.16% Coverage]

Reference 1 - 1.38% Coverage

1. We are going off a bit from our mission

Reference 2 - 4.92% Coverage

2. So there are some bad things that young people. E.g young girls were dancing to secular music and they posted the video to AIU face book.

Reference 3 - 4.71% Coverage

3. The Christian mission is compromised. What was the goal or the mission of this institution initially? They have not remained focused.

Reference 4 - 6.16% Coverage

4. Lukewarmness-we are now doing things with the purpose of maintaining existence. I don't think there is still fire. You don't see passion in people to seek God and find him.

<Internals\\Interviews\\Thesis Interviews MA0012> - § 2 references coded [9.81% Coverage]

Reference 1 - 1.90% Coverage

The chapel committee has to work hard to bring students in because they do not want to come.

Reference 2 - 7.91% Coverage

Yes. We are really many. We were just discussing with friends that now we have Muslims-what if they ask for a place for worship and CUE puts pressure on us to do so, what shall we do? We are losing it!

Students asked for removal of UCCs-that is still hanging. They don't see the value of theological UCCs in their professional programs. They don't want them on their transcripts.

<Internals\\Interviews\\Thesis Interviews MA0013> - § 2 references coded [8.19% Coverage]

Reference 1 - 3.69% Coverage

5. However, some lecturers now may be Christians but they still just give content and nothing more because it is not part of them.

Reference 2 - 4.49% Coverage

6. This is wanting. There is increased theft, lack of trust. Even security guys suspect everybody. Students can even steal term papers and make them their own.

<Internals\Interviews\Thesis Interviews MA002> - § 2 references coded [8.38% Coverage]

Reference 1 - 7.14% Coverage

7. The problem is in admitting people who are not committed Christians. We may not know but this affects the Christian identity of the university.

Reference 2 - 1.25% Coverage

8. Adjusting is a challenge.

<Internals\Interviews\Thesis Interviews MA007> - § 1 reference coded [6.69% Coverage]

Reference 1 - 6.69% Coverage

9. Do not see any benefit-It should have remained a seminary. I think diversifying its mission is not a benefit.

<Internals\Interviews\Thesis Interviews MA009> - § 2 references coded [13.82% Coverage]

Reference 1 - 9.18% Coverage

10. I have not seen the impact much but am positive that it is coming. These students of other faiths will soon demand for their own places of worship and their own activities.

Reference 2 - 4.64% Coverage

11. Both at individual and institutional level people have to adjust and be accommodative.

<Internals\Interviews\Thesis Interviews SS003> - § 1 reference coded [4.67% Coverage]

Reference 1 - 4.67% Coverage

12. Overtime the Christian mission could get lost in concerns of running the school-as Christians become more wealth-the more the gain from the world they have to humble themselves. Growth could lead to loss of identity may have the name may have a name-but people may not may not show Christian values.

Table 4. 13: Summary of Qualitative Data Themes/Codes

Table 4.13 Summary of Themes/Codes		
Themes/Codes	Sources	Refer-ences
Academic programs	8	11
Advantages of Christian Mission	3	4
Benefits to Christian identity	12	25
Campus Ethos	19	55
Challenges to maintain identity	9	14
Christianity at stake	5	8
Church in Africa	2	2
Commission of Higher Education	15	25
Community	14	17
Dependence on Donors	7	10
Disadvantages to Christian mission	7	14
Diversification of courses	19	43
Diversified Accommodation	5	9
Evangelical Christian identity	12	34
External pressures	5	7
Financial challenges	16	24
Financially Fit	2	2
Hiring of faculty and staff	15	27
Internal Clash	2	2
Low Student enrolment	7	9
Measures to Preserve Identity	18	41
Misguided priorities	3	3
Moral Deterioration	13	24
More Activities brought by change	7	8
Needs were being met	2	2
Non-theological programs	1	2
Professional Market	8	11
Quality of faculty and staff	10	12
Quality or Character of students	14	24
Student enrolment criteria	15	21