NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

A STUDY OF THE NAROK BIBLE COLLEGE THEOLOGICAL PROGRAMS: IMPLICATIONS FOR CONTEXTUALIZED PROGRAMS FOR EFFECTIVE CHURCH MINISTRY

BY

STEPHEN LOTINGA LENTOROR

A Thesis Submitted to the Graduate School in Partial Fulfillment of the Requirements for the Degree of Masters of Arts in Christian Education

JULY 2004

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

A STUDY OF THE NAROK BIBLE COLLEGE THEOLOGICAL PROGRAMS:
IMPLICATIONS FOR CONTEXTUALIZED PROGRAMS FOR EFFECTIVE
CHURCH MINISTRY

BY
STEPHEN LOTINGA LENTOROR

A Thesis submitted to the Graduate School in partial fulfillment of the requirements
for the degree of Master of Arts in Christian Education

Approved:

First Reader: _____
DR. SURAJA RAMAN

Second Reader: _____
DR. RICHARD STARCHER

External Reader: _____
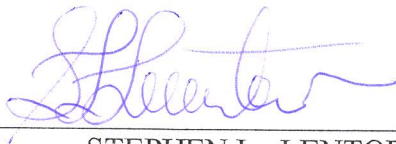DR. MARY GETUI

July, 2004

STUDENT'S DECLARATION

A STUDY OF THE NAROK BIBLE COLLEGE THEOLOGICAL PROGRAMS: IMPLICATIONS FOR CONTEXUALIZED PROGRAMS FOR EFFECTIVE CHURCH MINISTRY

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 Nairobi Evangelical Graduate School of Theology or the examiners.

(signed)_____

STEPHEN L. LENTOROR

JULY, 2004

ABSTRACT

This study explored the Narok Bible College stakeholders' perception of ideal theological programs at the college. Data was collected through face to face semistructured interviews, which were recorded and transcribed.

The findings revealed that, the major concerns of the stakeholders were administrative issues regarding the programs. The stakeholders desire that the programs be designed in such away that they unify, academic, practical, and spiritual training, an idea called holistic curricularizing.

Based on the findings, Narok Bible College needs to review its theological programs in light of the concerns mentioned by the stakeholders in consultation with similar theological colleges.

ACKNOWLEDGEMENTS

TO

My mother and father, Ndendeyon and Leseren Lentoror for their love.

TABLE OF CONTENTS

ILLUSTRATIONS

CHAPTER 1

INTRODUCTION

The year 1909 marked the breaking down of the walls of Maasai land to the proclamation of Christ. This happened through Africa Inland Mission (AIM) missionaries who entered the land and spent a great deal of time walking to villages evangelizing and translating the scriptures. In 1935, a tiny church was erected in Narok town. This site is presently the piece of land on which Narok Bible College stands. It was in 1962 that the central church council (Baraza Kuu) of the Africa Inland Church decided that a church leader training Bible college be established in the heart of Maasailand in addition to the ones already existing in Kijabe, Ogada, Kapsabet and Machakos,in order to meet the growing need for the training of church leaders (College Handbook 1990,1).

Narok town is traversed by the road leading to Maasai - Mara and to the neighboring districts of Transmara, Kisii, Kuria, Bureti and Kericho. The town is growing, with several schools, industries and a teachers' training college. The town is packed with various churches, cults and sects and has a mosque towering in its center. A multiethnic diversity composes the town's large population. The centrality of the town and its good transportation and communication network places Narok Bible College at a strategic position to attract students from all over Narok district and its environs.

The basic purpose of Narok Bible College is,

> To train men and women in the standards and principles of God's
> word so that they may lead effective Christian lives in their
> families, communities and churches (College Handbook 1990,
> 2).

The college runs three theological programs: 1) Vision International, 2)a four year diploma in Theological and Biblical Studies which is offered in English and Kiswahili, and 3) Bible Training for Church Leaders (BTCL), which is a certificate level program taught in Kiswahili. In addition, the college just launched a two year diploma program in Guidance and Counseling from a Christian perspective. This course is offered during breaks (April, August and December). A technical school, which offers certificates in secretarial and computer studies, also forms part of the college.

No study has been done on the stakeholders' perception of the ideal ministry preparation for learners at the college. This prompted the researcher, who taught courses at the college (Principles of Teaching, Adult Ministry, Cultures and Customs of Bible Times, Youth Ministry and Special Ministries), to carry out the study.

Problem Statement

How to root evangelical faith in Africa has been and continues to be a perpetual question pondered by the church throughout the continent. This issue was addressed by René Daidanso, a veteran minister of the word from Chad, in a brief address entitled "The Cry of the Church" during the 2004 BEST-NEGST Consultation. The consultation, which included participants from all over Africa, focused on literature production and curriculum issues.

The first response to the above question of how to root evangelical faith in Africa, was a cry for more theological schools. Spontaneous action was taken and many theological schools were started of which the Nairobi Evangelical Graduate School of Theology, founded through the vision of the late Dr. Byang Kato was one. The proliferation of theological institutions on the continent is phenomenal!

In his challenge Daidanso candidly pointed out that the present cry of the church in Africa is for relevant programs and products from the continent's numerous theological institutions both high and low. In other words, the church is asking for a critical review of education in our theological schools with regard to its relevance to the context of African realities.

Narok Bible College is an example of a school that operates in the theological environment prevalent in Africa as a whole. I am interested in studying the perceived nature of Narok Bible College's theological studies, specifically noting the stakeholders' views. This means allowing them to speak for themselves about how they would want to see the programs run (Sogaard 1996, 16). In this study, the stakeholders are Narok Bible College's board members, teachers and students.

Purpose of the Study

A theological program that is contextually fitting must consider "both local and global" environmental factors. We particularly need to listen to the voice of local stakeholders who can assist in decision making with regard to program design. (Starcher 2003, 8). Therefore, the purpose of this grounded theory research is to discover and describe the Narok Bible College stakeholders' perception of ideal theological programs for the college. The diploma in Theological and Biblical Studies

and Bible Training for church leaders (BTCL) will be the focus and serve as an example of the discovery process in achieving the purpose of this study.

Research Questions

The research will be guided by the following research questions:

1. How do the stakeholders of Narok Bible college describe the ideal programs to be offered at the school? What is the stakeholders' assessment of the present programs?

2. What is the design of the present curriculum of the programs?

3. How does the stakeholders' perception of the ideal educational programs differ from the present curriculum?

Significance of the Study

Several benefits shall accrue from this study. First of all, the research findings will benefit Narok Bible College in the following ways: (1) assist the respective stakeholders in clarifying their own ideas about the purpose of the school's programs, (2) help the stakeholders recognize their role as the final facilitators of the college's programs. This recognition will allow them to make design decisions with greater confidence and (3) act as a resource to the college during times of revising, modifying and expanding their programs. The study will also be a help to other Bible colleges in identifying contextually appropriate designs for Africa in particular as well as other contexts.

Delimitation and Limitations

The study is limited to fifteen key stakeholders of Narok Bible College who were interviewed for the necessary information. The study is also delimited in focus. That is, it examines questions of macro-design: the purpose of program, and the mode and length of study instead of the specifics of program content. Further, the study is limited to two of the four study programs at the school namely; diploma in Theological and Biblical Studies and Bible Training for Church Leaders (BTCL).

CHAPTER 2

RESEARCH DESIGN AND METHODS

There are two types of research: quantitative and qualitative. Since this study

uses qualitative research methods, I will offer some definitions of the term

"qualitative research". Authors offer various definitions of qualitative research, of

which Creswell's is one.

> Qualitative research is an inquiry process of understanding based on
> distinctive methodological traditions of inquiry that explore a social
> or human problem. The researcher builds a holistic picture, analyses
> words, reports detailed views of informants, and conducts the study
> in a natural setting. (Creswell 1998,15)

Creswell himself quoted another definition by Denzin and Lincoln (1994) which

conveyed ideas similar to his,

> Qualitative research is multimethod in focus, involving an
> interpretive, naturalistic approach to its subject matter. This means
> that qualitative researchers study things in their natural settings,
> attempting to make sense of or interpret phenomena in terms of the
> meanings people bring to them. Qualitative research involves the
> studied use and collection of a variety of empirical materials, case
> study, personal experience, introspective life story, interview,
> observational, historical, interactional and visual texts – that
> describe routine and problematic moments and meaning in
> individuals' lives. (Creswell 1998, 2)

Straus and Corbin define qualitative research as, " any type of research that produces

findings not arrived at by any statististical procedures or other means of

quantification" (Strauss and Corbin 1998,10-11). The design of quantitative research

is to test theoretically derived hypotheses. On the other hand, qualitative researchers

"do not bring such hypothesis to their research" (Best and Kahn 1989, 241). We,

however, need to note that both quantitative and qualitative approaches bear a similarity.

> Quantitative and qualitative approaches are similar in sequence and method. In both modes of inquiry, the researcher or evaluator states a problem, formulates research or evaluation questions defines the population and sample, collects and analyses data, and presents the results and conclusions. The key point to note, however, is that the way a researcher or evaluator puts the various components together in each approach makes for differences in both the process and the finished product. (Mugenda and Mugenda 1998, 198)

A major characteristic of qualitative research is that "it focuses on an intensive study of specific instances – cases of a phenomena." (Creswell 1998,15). For this reason, quantitative research is sometimes called "case study research" (Gall, Borg and Gall 1996, 543-544).

A good qualitative research entails rigorous data collection procedures. The study is framed with the assumptions and characteristics of the qualitative approach to research. A traditional qualitative method of inquiry such as grounded theory is used. The project begins with a single focus (idea). "The study includes detailed methods, a rigorous approach to data collection, data analysis, and report writing" (Creswell 1998, 20). The reader needs to experience "being there" so we write persuasively. Multiple levels of abstraction are used to analyze data. "The writing is clear, engaging, and full of unexpected ideas" (Gall, Borg &Gall 1996, 20-21).

Qualitative research is a complex task involving long periods of time in the field. Moreover, researchers examine "how" or "what" kind of queries. They explore a topic, develop a detailed view, take advantage of access information, write in expressive and persuasive language and spend time in the field (Gall, Borg & Gall 1996, 24).

This study seeks to examine what is in the minds of stakeholders of a theological school in a particular context regarding the school's study programs. Hence, the researcher is interested in understanding, in detail, the stakeholders' feedback I chose to carry out my research using a qualitative design in the grounded theory tradition. My rationale for the qualitative research design rests on the following factors:

- The research question requires that access, rapport and an "insider" perspective be gained.

- The researcher is willing to engage in the complex, time-consuming process of analyzing data.

- It is the conviction of the researcher that the topic needs to be explored. The perceptions of various stakeholders of our theological institutions have not been adequately researched, especially within the researcher's context.

- The respective audiences are receptive to qualitative research as Africans are traditionally oral communicators.

- The researcher is interested in literary styles of writing, engaging a story-telling way of narration (Creswell 2002, 17).

Entry

In order to carry out data collection, the researcher obtained a letter of introduction from the academic dean of NEGST to the addressed stakeholders of Narok Bible College. This study was heavily dependent on individual participants' stories, hence, the researcher developed an informed consent form asking their participation (see Appendix 2 and 3). The form gave the participant the opportunity to commit themselves willingly.

Sampling

In a qualitative study, the purposeful choice of participants represents a key decision point (Creswell 1998,118). For a grounded theory study, the researcher deliberately selects "participants based on their ability to contribute to an evolving theory." "In grounded theory the term is theoretical sampling" (1998,118), which means that the researcher involves people who can contribute towards the evolving theory. This starts with selecting and examining a homogenous sample of individuals (Creswell 1998, 58).

Grounded theory, nevertheless, does pose challenges to researchers for the following reasons.

- The researcher needs to put aside theoretical ideas as much as possible. This allows the analytical substantive theory to emerge.

- The researcher must recognize that the theory is a systematic way of doing research and analyzing data.

- "The researcher faces the difficulty of determing when categories are saturated or when the theory is sufficiently detailed" (Creswell 1998, 59).

- The researcher needs to know that the results of this study are primarily a theory with specific components; a central phenomena, strategies, causal/conditions, context and consequences (Creswell 1998, 58). I will use theoretical sampling because it is the best method of gathering data for this study.

Role of Literature in Grounded Theory

Qualitative research methods are expressed in at least five traditions of inquiry. These five traditions are: grounded theory, biography, ethnography, phenomenology and case study (Creswell 1998, 24). The grounded theory

methodology was the product of two sociologists, Barney Glaser and Anselm

Strauss (Strauss and Corbin 1998, 9). "Grounded theory" means theory derived from

data, systematically gathered and analyzed through the research process (Strauss and

Corbin ,12). The intent of grounded theory study is to generate or discover a theory;

an abstract scheme of phenomena that relates to a particular situation (Creswell 1998,

56).

> This situation is one in which individuals interact, take actions, or
> engage in a process in response to a phenomena. To study how
> people act and react to this phenomena, the researcher collects
> primarily interview data, makes multiple visits to the field,
> develops and interrelates categories of information and writes
> theoretical propositions or hypothesis or presents a visual picture
> of the theory. (Strauss and Corbin 1998, 56)

Literature's role in qualitative research is "less well defined" (Starcher 2003,

15). Interaction with literature in the grounded theory fits best with the conclusion of

the study. The literature then serves "as a basis of comparison and contrasting

discoveries" (Obat 2002, 8).

> In quantitative research, the literature should be used in a manner
> consistent with methodological assumptions; namely, it should be
> used inductively so that it does not direct the questions asked by
> the researcher.(Straus and Corbin 1998, 56)

Strauss and Corbin also concur with Creswell, "There is no need to review all

the literature in the field beforehand, as is frequently done in the other research

approaches" (Strauss and Corbin 1998, 49). In this study, therefore, the researcher

used relevant literature mainly to frame the research problem while proper literature

review awaited data analysis.

The Role of the Researcher and the Researched

The role of the researcher as the primary instrument of data collection involves

being physically present with the participants talking with them face to face. The

purpose and goals of the study were explained and informants "invited to join in the process of creating knowledge and understanding" (Starcher 2003, 58).

Data Collection Procedure

In grounded theory, data analysis is of greater concern than data collection (Starcher 2003,58). Quoted by Starcher, Charmaz (2000) wrote, "Grounded theory methods do not detail data collection techniques; they move each step of the analytic process toward the development, refinement, and interrelation of concepts" (Starcher 2003, 65).

Data for this study were collected through semi-structured interviews with the participants in and around Narok Bible College using the interview guides in Appendix 2 and 3. The participants were the dominant speakers as the interviewer guided the interview into relevant areas of the research, calling for elaboration where necessary.. The following is the rationale for interviewing in this study.

> Interviewing gives us access to the observation of others. Through interviewing we can learn about places we have not been and could not go and about settings which we have not lived. We can learn about the work...., occupations and how people fashion careers, about cultures and the values they sponsor, and about the challenges people confront as they lead their lives. We can learn also, . . . about people's interior experiences. We can learn what people perceived and how they interpreted their perceptions. We can learn about all their experiences from joy through grief, that together constitute the human condition. (Weiss 1994, 1).

Data Analysis Procedure

In grounded theory, data analysis follows three procedures. These are open, axial and selective coding (Creswell 1998, 66).

"In open coding, the researcher forms initial categories of information about the phenomenon being studied by segmenting information" (Creswell 1998,66). The

researcher looks for several properties within each category or subcategories and finds data to show dimensionalize on a continuum of extreme possibilities of the property" (Creswell 1998).

Though not strictly, axial coding follows open coding whereby the researcher assembles data in new ways.

> This is presented using a coding paradigm or logic diagram in which the researcher identifies a central phenomenon (i.e., categories of conditions that influence the phenomenon), specific strategies (i.e., the actions or interactions that result from the central phenomenon), identifies the context and intervening conditions (i.e., the narrow and broad conditions that influence the strategies), and delineates the consequences (i.e. the outcomes of the strategies) for this phenomenon. (Creswell , 57)

Lastly, the researcher applies selective coding by writing a story that integrates the categories in the axial coding stage (Creswell ,57). The researcher applied these three procedures in analyzing the data received from the interviews.

Methods of Verification

"Grounded theorists" employ verification strategies of various kinds. They include transferability, trustworthiness, triangulation, member checks and audit trail (Starcher 2003, 69). The researcher mainly employed the strategy of member checks, also called member validation. In this check, the results of gathered data are shared with the participants to see whether they disconfirm or affirm the researcher's analysis (Creswell 1998 ,58).

CHAPTER 3

RESEARCH FINDINGS

The findings here are the results of analysis and interpretation of data gathered in the study. I conducted semi-structured, face to face interviews because it was the most appropriate researcher strategy due to "the intense and critical nature of the topic under scrutiny and the informants involved" (Fraenkel and Wallen 2000, 519).

Demographics

The participant group interviewed was comprised of two board members, five teachers and eight students totaling fifteen individuals. All the participants gave information regarding their job, family and prior experiences as shown in figure 1.1 below.

Fig. 1.1 Participant Information on job, family and prior experiences

Participants	Residence	Sex	Marital Status	Status in College (NBC)	Present Occupation
1.	Narok	Male	Married	Board Member	Pastor
2.	Narok	Male	Married	Board Member	Pastor
3.	Baringo	Male	Married	Interim Principal	Teacher
4.	Narok	Male	Married	Chaplain	Pastor
5.	Marsabit	Male	Married	Teacher	Pastor
6.	Narok	Male	Married	Teacher	Pastor
8.	Narok	Male	Married	Student	Pastor
9.	Bureti	Male	Married	Student	-
10.	Bomet	Female	Single	Student	-
11.	Transmara	Male	Single	Student	Farmer
12.	Kericho	Male	Single	Student	-
13.	Bureti	Male	Married	Students	-
14.	Narok	Male	Married	Student	-
15.	Baringo	Male	Married	Student	-

Board members and teachers came from a diverse academic background. One teacher had a master's degree while the other four had diplomas, with two of these being candidates of a degree in theology by Vision International. One of the board members also was pursuing a Vision International degree while the other one held a diploma.

Information from student participants also reflected a wide and diverse academic background; those with no formal education on one end and secondary school education on the other end. It also included those with a rich ministry experience and those straight from primary or secondary school education.

Motivation

Six factors motivated student participants' pursuit of theological education. These were: to be a teacher in Bible school, to be a pastor, to help the needy in society, for personal enrichment, leading people to Christ and discipling them, and, finally to train church leaders.

Seven factors led to students choosing to study at Narok Bible College(NBC) as shown in Fig. 2.1 below.

Fig. 2.1. Factors leading to choosing NBC

Factor	% of Participants
Strategic communication position	100%
Affordability	90%
Qualified Teachers	30%
Flexible Entry Point	30%
Good Facilities	20%
Church Recommendation	10%
Mode of Study	30%

Emerging Themes

Fifteen themes emerged from the responses to the research question , "How do the stakeholders of Narok Bible College describe the ideal theological education to be offered at the college?" The themes are further classified into five categories. These are: resource factors, organizational factors, competence factors, spiritual formation factors and knowledge and skills factors.

Participant Themes

- Resource Factors

  - ➢ Full time teachers

- ➢   Adequate library

- Organizational Factors

  - ➢ Defined entry and exit points

  - ➢ Need of a college catalogue

  - ➢ Class separation

  - ➢ Reasonable length of time

  - ➢ Suitable mode of study

- Competence Factors

  - ➢ Communication

  - ➢ Wider usefulness

- Knowledge and Skills factors

  - ➢ Practical experiences

  - ➢ Academic rigor

- Spiritual Formation

  - ➢ Relevant chapel messages

  - ➢ Course on prayer

Resource Factors

Full- time Qualified Teachers

All fifteen participants strongly proposed that full-time, qualified teachers were needed. A fourth year student lamented, "The college doesn't have lecturers. The school should have full-time lecturers to meet the needs of the students." A second year student expressed, "We need more permanent teachers. If we had more teachers we could do more in the day." Still another said, "Full- time teachers will help." A pastor participant elaborated the need by expressing that the teacher should

not only have academic credentials, but a measure of experience. Another stated that having a teacher who quotes his experiences while teaching encourages students. He, however, added in a manner tempered with realism, that though a teacher may be young and inexperienced, he can get his experience in school. A pastor stood to express his point saying. "tunataka walimu ambao watatutoa hapa na kutupeleka pale" (*we want teachers who will take us from this point to the next*). Another one said this about the teachers. "wajaribu sana kutusomesha sawasawa tusipoteze wakati….." (*let them try very hard to teach us well*). A participant also complained that some teachers did not always come early enough, leading to delay in finishing course work. The academic dean, who is the interim principal, voiced a specific response. "We need at least three full-time lecturers with the qualification of a masters degree."

Adequate Library Resources

An adequately furnished library emerged as another key concern. While acknowledging the services of the present library, ninety percent of the participants expressed the need to organize and expand the facility. Areas mentioned included more and diverse theological books in English, Swahili and Maasai, books for the technical wing, slide projector and photocopying machine. A teacher in BTCL class said that it is not easy to give students assignments because there are no relevant books relevant in the library for them. The academic dean elaborated on this:

> The library needs to be furnished into two ways. We need more
> modern books on theology and books for the technical department.
> We also need more chairs in the library, twenty type writers and
> ten computers. (Participant # 3,2004)

Organizational Factors

Defined Entry and Exit Points

While appreciating the flexible admission to the study programs, nearly three quarters of the participants also expressed dissatisfaction about it. First of all, the respondents asked that both spiritual and academic qualifications be taken seriously. In his response, a board member admitted "there has been confusion when new students come. We used to interview them." A participant who is familiar with the whole history of the school said that though admission requirements were laid out, they were not consistently applied.

One participant in cautioning about unqualified students, who might bring shame to the school, suggested that the school require that applicants be interviewed in the application regarding their intentions. Other remarks underscored academic qualifications fitting either the diploma or certificate. Ninety percent of the participants suggested that the diploma should be offered to form four level applicants and a certificate be offered for standard eight applicants. One participant in referring to some BTCL graduates who have obtained diplomas said, "They are not worthy of the diploma." He added, "Tusiangalie ile paper lakini kile kilicho ndani." (*Let us not look at the paper, but rather what is inside*). Another echoed a similar view, "Diploma should be taken by form four leavers and standard eight leavers can join BTCL. The diploma should be purely for form four leavers." He, however, commended BTCL learners, "They have eagerness to learn and serve the Lord, Therefore, they deserve the training. They are humble and have leadership qualities." While ninety-nine participants affirmed the strengthening of the BTCL program, one candidly countered by stating:

The BTCL is beneficial but also misleading because at the time they finish(students), they think they have qualified. All have been claiming to have enough training for a pastor. It has contributed to some good in the church., but we need to call them and tell them that they are not qualified to be pastors. I suggest that the BTCL program be removed completely. Instead of helping those who come in, it mocks and deceives them, they go and mislead the congregations (participant # 1,2004)

Nevertheless, the participant said: "This can happen when the school has settled because I don't see a proper settling at the moment."

Knowledge of First to Fourth Year Courses

Nearly one half of the student participants wanted to have a layout of all the courses from first to fourth year as they commence their studies. A first year student responded, "I have not seen the curriculum." She went on to express, "It would be good to know courses ahead of time." Another admitted feeling at a loss. "It is not clear where we have started and where we have ended, "let people know the courses of first, second, third, and fourth years." Still another reported, "Most students do not know the issue of courses."

In line with the student views a teacher commented, "Our curriculum is complicated every time students are given new courses." He was referring to the fact that every set of new students did courses different from those their predecessors did.

Class Separation

The scarcity of teachers has caused the college to combine classes. First and second years are in one class, third and fourth years are in another. Sometimes all the classes are combined when there is a desperate lack of teachers. A third of the stakeholders voiced their suggestions regarding this situation. A teacher expressed that there is a mix-up and that mix-up can create learning problems, inferiority and

superiority complexes. A participant stated, "Let the classes be separated. This enables teachers to teach learners at their level of understanding."

Reasonable Length of Study

Stakeholders voiced differing opinions regarding the length of study, especially for the four-year program. Three quarters of them expressed satisfaction about the four year period. A first year student said, "Four years is enough for me." A young pastor expressed his confidence, "You will come out with a good thing." An elderly student responded comparatively,

> Short courses do not give all the necessary training, when I compare those who have spent long time in college, they are more experienced. The longer one stays the greater the understanding. (Participant # 8, 2004)

In the eyes of the other quarter of participants, however, the four years were not necessary for a diploma. One student suggested a three-year diploma expressing that this would help to lighten the financial load of paying fees. A student pastor explained, "Many people think that we are taking a degree. I recommend that all the AIC colleges change to three years. When many hear four years, they get discouraged" (Participant # 14, 2004).

Compared to other diploma colleges of its kind, a student expressed that Narok Bible College is the only one he knows that takes four years. The others take three years. A teacher participant also said that, as an educator, he did not see the need for four years but rather three.

The block or module system presently utilized by the college appeared to be okay for most participants. One participant remarked, "It helps to give concentration and enables fresh application." Another said, "The block system is good since most of us are lay leaders." This is true because half of the students are also busy pastors

attending to their congregations amidst their studies at the school. Two participants wanted the system where several courses ran simultaneously throughout the term like other similar schools. They said that would give students enough time to digest what they have been taught.

Competence Factors

Communication

All the participants desired an education that would make one competent in contemporary Kenya. Two aspects were brought up. Language proficiency and wider usefulness. A senior student expressed the need for a good command of the English language. "When it comes to the issue of language, it is the key factor when it comes to ministry." Another remarked, "Ni aibu kwa pastor kwenda mbele ya watu na hajui kitu." (*it is shameful for a pastor to go before people yet he does not know anything*). A third student said, "Let the school provide English lessons to help us improve our understanding of the language." A participant put across his opinion in strong terms, "we need to pressurize people to learn English." A student was called upon in his local church to translate a Sunday message from English to kiswahili and he did it so well, to his amazement, Talking about the experience he said, "This made me to think deeply about language." English language was not the only concern. The need to learn Kiswahili was also expressed. Both student and teacher participants strongly voiced that English and Swahili be taught to enhance learning in college and students' future ministry. These languages used to be taught but were dropped due to a lack of teachers as explained by one participant.

Wider Ministerial Usefulness

Narok Bible College was established essentially to meet the need of pastors and other Christian leaders for the Maasai community. It was to prepare learners for new horizons of ministry among the rest of the Kenyan society in Africa and the world. This desire was clearly voiced by three stakeholders. A student finalist remarked, "We are trained here not only for the Maasai but also for the whole world." Elaborating on the purpose of the institution, a board member echoed this point. He said that the purpose is, "To train competent and qualified pastors who will be able to spread the gospel of Jesus Christ all over. Not only for the Maasai, this is a national school with no restrictions" (Participant # 2, 2004).

Knowledge and Skills Factors

Practical Ministerial Experience

Research participants' voices came clear expressing that Narok Bible College should equip students with necessary knowledge and skills for ministry in the church and in the wider society. First of all, learners need opportunities for practical experiences to hone students' witnessing, discipling, teaching and preaching skills. The practical experiences could include outreach ministries, church attachments and leading and preaching in chapel. A fourth year student recalled, "I remember going for a practical ministry only once." A teacher proposed a term out during third term of a student's third year as a way to enhance students to participate in practical experiences. A student suggested that fourth year students could also lead the Tuesday college Bible study groups.

According to the participants out- of- college, practical experiences would not only sharpen students' skills and expose them to the world of ministry, but also

would expose the college to society, which seemed to hardly know of it. A student said rather surprisingly, "The college has no impact in the community. It is not known by the locals very much, Let leaders from the college visit places, churches outside Narok and talk about the college."

Academic Rigor

Three-quarters of the student and teacher participants viewed the present workload as insufficient, leading to idleness and boredom in the afternoons and weekends. A second year student pointed out, "A lot of time is left unused." A fourth year observed, "In the afternoon, you will find people loitering ..." A senior suggested that the wasted time could be salvaged by teachers giving enough assignments to students. He also added that the library be opened on Saturday for students to go and study. A BTCL pastor, referring to colleagues in his program, said, "Watakapoenda nyumbani wapewe vitabu kwenda kusoma." (When they go home, let them be given books to go and read.) One teacher proposed that, another way to enhance academic excellence would be to have academic fellowships with other colleges. For example, start a degree program that can be given by ACTEA accredited colleges.

Relevant Courses

Another participant expressed concern for the technical school students, who do not take any theological or Biblical course, and suggested that they be offered a basic Bible knowledge course to help them in their lives. A course on prayer was also proposed by another participant, as a way to enhance students' prayer lives.

Spiritual Formation

Relevant Chapel Messages

A quarter of the participants pointed out that spiritual formation needed consideration. Spiritual formation is a term used to express concepts of intimacy with God by means of disciplines of prayer meditation, worship and reading scripture. A participant said, "The chapel doesn't really meet the needs of students." He suggested that chapel be planned so that messages offered were relevant to student needs.

Research question two asked, "What is the design of the present curriculum of the programs?" The answer to this question was found in the College Handbook. The four-year diploma is as follows:

1. Bible Introductory

2. New Testament

3. Systematic Theology

4. Homiletics

5. Practical Religion

6. Pastoral Theology

7. Old Testament

8. Philosophy/Religions

9. Church History

10. Christian Education

11. Miscellaneous

12. Language

13. Domestic Science (for women)

14. Practical Courses (for men)

Regarding the curriculum, the handbook says, "The above departments are the same

or similar to the curriculums taught in the Africa Inland Church Bible Institutes

and Colleges"(College Handbook 1990,5)

What the college's handbook does not show are the specific courses to be

taught under the above macro-curricular categories and in which year of study they

are offered. The BTCL curriculum content is also not shown.

Research Question three asked, "How does the present curriculum design compare

with the ideal curriculum design?" The answer to this question is presented in Fig.3.1

below. Comparisons are in the Key areas of the curriculum that featured in the

research findings and analysis.

Figure 3.1 Comparison of present and ideal program

Present Program	Ideal Program
Teachers: There are two full-time teachers, the rest are visiting lecturers.	Teachers: Suggest more full-time lecturers/teachers.
Mode of study: College operates on partial module system.	Mode of study: Module system is ok but simultaneous running of courses through the term has also been voiced.
Length of time: 4 year diploma program	Length of time: 4 years is ok for 70% of participants. 30% called for a three year program.
Language of study: 　1. Diploma program - English 　2. BTCL　　　　　 - Kiswahili	Language of Study: 　1. Diploma program - English 　2. BTCL　　　　　　　 - Kiswahili
Course layout: Courses are laid out only at the departmental level in the college handbook for the diploma program. BTCL curriculum is not indicated.	Course layout: Calls for a clear stating of first to fourth year courses.
Practical Experiences: • A measure of student participation in chapel. • Weekend ministry mostly for those with local churches as pastors. The rest mainly attend college chapel on Sunday. • Outreach ministries are minimal.	Practical Experiences: • Student weekend ministry attachment to a church has been voiced. • College organized outreach ministries like: evangelism, crusades and a term out have been called for.
Library: Has a fair measure of necessary books.	Library: • The need for more important books both for the theological and technical departments has been mentioned. • More chairs, type writers, photocopying machine and slide projector. • More time to access the library.

CHAPTER 4

LITERATURE REVIEW

This section involves interaction of relevant literature with research findings. The focus of the review is on three areas which were featured in the data analysis. These areas are: the purpose of theological schools, renewal in theological education, the content of theological education (curriculum) and educational administration.

The Purpose of Theological Education

Educators offer various explanations of the purposes of our theological schools. For some the primary purpose is "the education of professional leadership for the church" (Hough and Cobb 1985, 19). Others propose a broader perception. Mackie asked,

> What is theological education? Should it be mainly concerned with the preparation of full-time ministers or priests serving a local congregation? Or has the time come to conceive theological education in a much broader way as the education of leaders who may express their Christian vocation in many different ways and not necessarily as full-time church ministers? (1969, 70).

Here, Mackie is saying that theological education in respective institutions should not be confined to people preparing for professional ministry. He would prefer seeing the entire body of believers (both professional and laity) carrying out God's purposes in different ways but on equal basis (Mackie 1969, 70).

Mackie is right. However, it needs to be pointed out that the purpose of any theological school needs to be sharpened in focus "especially as it related to recognizing the vocational goals of its graduates" (Youngblood 1989, 22).

A proper comprehension of theological education is essential if our schools can do their job correctly. Bowers quotes Pluedderman who said,

> If theological education is understood in terms of growth and maturation, then, it cannot be satisfied by a mere ability to write papers or to pass exams. Neither can theological education be understood merely as a training in skills and competencies. Ability to pass exams or evidence of practical skills are not in themselves indications of inner maturity. By seeing theological education in the light of the larger biblical task of fostering maturation in the bride of Christ, we realize that theological education is meant to perform a very necessary and central role in the mission of God but we also recognize how often it falls short of this primary purpose.(Bowers 1982, 57)

Pluedderman's encapsulation of the purpose of theological education helps us to see a theological school not as a place for quick fix formulas to produced ministers, but rather as places to challenge, strengthen, and catalyze the spiritual growth of students who, in turn, will do the same for others resulting in exponential Christianity (2 Timothy 2:2). This section was to state the purpose of theological schools. We will encapsulate the answer with reference to Ephesians 4:11-12 which is a divine framework around which church theological institutions can model ministerial preparation. The passage offers instructions concerning individuals called of God and gifted by Him to "complete" his people. In the context, completion refers to leading Christians from sin to obedience. The text points out that all Christians (saints) should be equipped for "the work of the ministry, the spiritual service required of every Christian, not just a church leaders" (MacArthur 1997, 1,808). It can, therefore be proposed that the purpose of our theological schools is to train Christians called and gifted of God for edification, nurturing and development of the church and society.

Neibuhr saw two functions of a theological school as a special resource contributing towards church life in a special way. First of all, through a theological

school, the church learns to love God and its neighbor intellectually. Secondly, it enriches church life "by bringing reflection and criticism to bear on worship, preaching, teaching, and the care of souls" (Neibuhr 1956, 108).

The Idea of Curriculum

Research question two in this study asked, "What is contained in the present curriculum of Narok Bible College?" The following is a discussion of the term "curriculum" as perceived in the realm of education. Even in the field of education alone, the search for a common definition of curriculum is hard. In addition, the term is fairly recent in educational literature dating back to early 20th century (Okech and Asiachi 1992, 3). Educationalists define the term depending on their interests and disciplines (Jusu 1996, 14). Consider these examples,

> The curriculum is the plans made for guiding learning in schools, usually represented in retrievable documents of several levels of generality, and the implementation of those plans in the classroom: those experiences take place in a learning environment that also influences what is learnt. (Glatthorn 1987, 1)

According to Ondieki, a school curriculum, "May be defined as a means by which a school enables the learner to change their behavior in the desired direction" (Ondiek, 1986, 3).

Writing in the Kenyan context, Oluoch renounces a wide sense of curriculum conception common with a growing number of educators and defines the term rather narrowly, ". . . we confine the term curriculum to refer to only the deliberately planned activities" (Oluoch 1982, 7).

Saylor, Alexander and Lewis presented Tanner and Tanners' condensed history of curriculum definitions which states,

Curriculum has been variously defined as: 1) The cumulative tradition of organized knowledge, 2) Modes of thought, 3) race experience; 4) guided experience; 5) a planned learning environment; 6) cognitive/affective content and process; 7) an institutional plan; 8) instructional and or outcomes; and 9) a technological system of production. (Saylor, Alexander and Lewis 1966, 3)

The afore mentioned definitions reflect interrelatedness and help us gain some understanding of the meaning of curriculum The following example was found more revealing by the researcher. Curriculum is, all that is planned to enable the student acquire and develop the desired knowledge, skills and attitudes." (Oluoch 1982,7).

Taking into account all these definitions, an appropriate curriculum conception for our theological schools ought to take into account all formal and informal factors both in the school context and the learners' ministry context.

Theological Renewal

Hulbert defines renewal as, "the process of restoring to freshness, vigor or perfection."(Glatthorn 1987, 2) When we refer to renewal in theological education, we do not mean a refusal of that which we have at the present. Rather, the word renewal suggests building on whatever good thing we are doing, so as to grow and adjust to new situations. Renewal starts with review, that is, viewing again our work in a critical manner.

As we consider renewal of theological education in our schools, we need to bear in mind its distinctiveness compared to secular education.

> Secular education prepares people to understand, relate and contribute to, and be rewarded by, their societies. Although ideally secular education should produce knowledgeable, competent, effective people among them many Christians - the effectiveness of secular education is increasingly being measured by the marketability of the skills of the graduate and the financial reward these are presumed to guarantee. (Youngblood 1989, 17)

On the other hand, theological education involves a unique set of characteristics that serve as a standard of all we do. In theological education,

1) We have responsibility to God and are mandated by Him.

2) Our ministry is of eternal significance.

3) We begin with God's divine revelation. God himself has revealed himself to all people through the scriptures. We are to listen to him.

4) We have the Holy Spirit to help us.

5) We are prepared to serve the church and society under the headship of Christ.

Writing on renewal, Ferris suggested twelve values for evangelical theological education renewal (Ferris 1990, 34-35).

1. Cultural appropriateness.

2. Attentiveness to the church.

3. Flexible strategizing

4. Theological grounding

5. Outcomes assessment

6. Spiritual formation

7. Holistic curricularizing

8. Service orientation

9. Creativity in teaching

10. A Christian world view

11. A development focus

12. A cooperative spirit

According to Youngblood with reference to Hulbert, at least four conditions pose a challenge to seriously undertake renewal: our changing world, our weak churches, impediment of our task, and challenge and assault of Christianity (Youngblood 1989, 33).

Renewal or revival is the work of the Holy Spirit by which he restores the Church to the way God intended it to be. As we seek theological renewal, we need to consider how we measure its effectiveness.

> The effectiveness of theological education therefore, must be measured by how well it enhances the graduates' ability to contribute to the achievement of the building of Christ's church. This does not imply that the Christian who receives secular education (or, for that matter, no education at all) cannot make such a contribution. It does mean that the effectiveness of theological education must not be measured in terms of individual academic achievement, but rather in terms of preparation for ministry through and for the church. (Youngblood 1989, 19).

Educational Administration

The study revealed mainly administrative concerns that require attention from the school leadership. Following therefore is a discussion of some important aspects in educational administration. Administration is defined as, the intended control, supervision, planning and making of decisions to run an organization by means of established authority. "In short administration is the authoritative art of getting things done" (Mbiti, 1974, 2).

Administration is an important part of any organization.

> The survival for instance, of all our organizations like schools and colleges is dependent largely on the quality of administrative services available. Administration therefore influences the result to be achieved, the direction to be pursued, and the priorities to be recognized within the organization. (Musaazi, 1982, 24)

The coordination of people's efforts towards the realization of an organization's goals is the central purpose of administration. In education, these goals relate to teaching, learning and growth of children and youth (Musaazi 1982, 165).

Proper educational administration requires capable leadership to direct and guide others towards the achievement of organizational goals (Okeje, Akabogu and Ndu 1992, 331). Educationalists have proposed some principles that should guide an educational leader (Okeje, Akabogu and Ndu 1992, 336).

1. Personal competence and adequacy

2. Understanding people

3. Planning and systematic execution of work

4. Research and analysis

5. Courage to risk

The school curriculum is an important area in educational administration because it affects the school community and the entire society (Okeje, akabogu and Ndu 1992, 336). This is especially true of theological education, which carries with it eternal consequences. As a school's administration deals with curriculum velopment, certain crucial questions need to be answered. For instance,

1. What educational purposes should the school seek?

2. What educational experiences can be provided that are likely to attain these purposes?

3. How can these educational experiences be effectively organized?

4. How can we determine whether the purposes are being attained? (Okeje, Akabogu and Ndu, 341).

When the need for curriculum changes arise, the respective stakeholders

concerned must cooperate for the changes to take place effectively. The leadership,

> Should be one that gives the participants the feeling of real
> involvement and, so commitment. It should be characterized by
> free communication so that relevant information can flow freely
> and help in monitoring the progress being made. (Okeje, Akabogu
> and Ndu 1992, 342).

CHAPTER 5

CONCLUSIONS

This study was to find out how key Narok Bible College stakeholders describe the ideal theological programs at the college. The stakeholders were defined as board members, teachers and students of the college. Fifteen of them were interviewed.

Five themes emerged from the study reflecting the stakeholders' perceptions. They desire a theological program that 1) has adequate resources, 2) is well organized, 3) fosters competence, 4) enhances knowledge and skills, and 5) enhances spiritual formation. The most revealing findings came under the themes of adequate resources, proper organization, and knowledge and skills.

The theory that best explains the stakeholder's understanding of the ideal Narok Bible College theological program is holistic curricularizing. This term, used by Robert Ferris, means academic, practical and spiritual training integrated into a unified program (Ferris 1990, 35). As we look at the five themes that emerged from the study we see they feature the academic, practical and spiritual aspects of theological education.

The findings of the study reveal that the Narok Bible College needs to review its theological programs in light of the factors raised in the stakeholders' perceptions of the ideal program in consultation with similar colleges in the country. The study demonstrated there are areas of concern that need attention in a review that would be conducted by the college. They are, expansion and strengthening of library resources, employment of more competent and godly teachers and determination of admission

requirements and procedures appropriate to the students who come from diverse academic backgrounds.

I also suggest that the validity of BTCL program should be reviewed by discussing how to effectively train the respective BTCL learners involved who minister to majority of the uneducated in churches across Maasai land. Though it does not follow from the results of this study, BTCL, is one of the significant issues with which Narok Bible College will have to deal.

Recommendations

The following are some recommendations for further study.

1. A study on the possibility of extension programs with colleges such as NEGST.

2. A study on the contribution of Narok Bible College to the growth of the Africa inland Church in Maasailand.

REFERENCE LIST

Best, John W. and James V. Kahn. 1989. *Research in education*. New Jersey: Prentice Hall.

Bowers, Paul. 1982. *Evangelical theological education today: Agenda for Renewal*. Nairobi: Evangel Publishing House.

Connelly, Michael F. Dukacz, S. Albert and Quinlon Frank. 1980. *Curriculum planning for the classroom*. Ontario: OISE Press.

Creswell, J. W. 2002.*Educational research:.Planning, conducting and evaluating quantitative and qualitative research*. Upper saddle river, NJ: Merill Prentice Hall.

Creswell, J. W.1998. *Qualitative inquiry and research design: Choosing among five traditions*.Thousand Oak, CA: Sage Publication.

Ferris, Robert. W.1990. *Renewal in theological education*. Wheaton,IL:Billy Graham Center.

Fraenkel, Jack. and Wallen, Norman.2000. *How to design & evaluate research in education*. San francisco: McGraw-Hill Company.

Gall, Meredith D., Walter R. Borg and Joyce P. Gall. 1989. *Educational research*. Newyork: Pitman Publishing Inc.,

Glatthorn ,Allan A.1987. *Curriculum renewal*. Virginia: Association for Supervision and Curriculum Development.

Habermas, R. and Issler, K. 1992. *Teaching for reconciliation*. Grand Rapids, MI: Baker Book House.

Hough, Jr. C. Joseph and Cobb, Jr. B. John. 1985. *Christian Identity and Theological Education*. Chico, California: Scholars Press.

Jusu, John Kpaleh. 1996. an examination of some of the factors that influence students' perception of relevance of the CMP of NEGST. M. A. thesis, Nairobi Evangelical Graduate School of Theology.

MacArthur, John.. 1997. *The MacArthur Study Bible*. Nashville, TN: Word Publishing.

Mackie, Steven. 1969. *Patterns of ministry*. London: C Tinling & Co. Ltd.

Mbiti, David M. 1974. *Foundation of school administration.* Nairobi: Oxford University Press.

Mugenda, Olive M and Mugenda, Abel C. 1998. *Research methods. Quantitative & qualitative approaches.* Nairobi: Acts Press.

Musaazi, J C. 1982. *The theory and practice of educational administration.* London: Macmillan Publishers Ltd.

Narok Bible College Handbook. 1990.

Neibuhr, Richard H. 1956. *The purpose of the church and its ministry.* New York: Harper & Row, Publishers, Inc.

Obat, Elizabeth A. 2002. an exploration of the experiences of female seminary graduates as they seek to integrate into local Church ministries. M.A. thesis, Nairobi Evangelical Graduate School of Theology.

Oluoch, G. P. 1982. *Essentials of curriculum development.* Nairobi: Elimu Bookshop Ltd.

Okech, Green Jack and Asiachi Adams J. 1992. *Curriculum development for schools.* Nairobi:Educational Research and Publications Ltd.,

Okeje, B. O, Akabogu G. and Ndu. A.N. 1992. *Educational Administration.* Enugu: Fourth, Dimension Publishing Co, Ltd.

Ondiek, Patroba E. 1986. *Curriculum development. Alternatives in educational theory & practice.* Kisumu: United General Stores (printers) Ltd.

Saylor, Galend J., Alexander William M. and Lewis Arthur J. 1981. *Curriculum planning for better teaching and learning.* Tokyo: Holt Saunders International.

Sogaard, Viggo. 1996. *Research in church and mission.* Pasadena, CA: William Carey Library.

Starcher, Richard..L. 2003. Africans in pursuit of a theological doctorate: a grounded theory study of theological doctoral program design in a non western Context. Ph.D. diss., University of Nebraska.

Strauss, Anselm and Corbin, Juliet. 1998. *Basics of qualitative research.* Thousand Oak, CA: Sage Publications Ltd.

Stuebing, Richard W. 1998. *Training for godliness in african theological education. Zambia.* Accrediting council for Theological Education in Africa.

Weiss, R. S. 1994. *Learning from strangers: The art and method of qualitative studies.* New York: The Free Press.

Wiersbe, Warren W. Wiersbe, David W. 1989. *Making sense of the ministry: How to apply your education to the pastorate*. Michigan: Baker Book House.

Youngblood Robert L. 1989. *Excellence and renewal. Goals for the accreditation of theological education*. Devon: Paternoster Press.

APPENDIX

LETTER OF INFORMED CONSENT

To: _____

    I have read the description of the research that is to be undertaken by Stephen Lentoror as part of the requirements for the Master of Arts Degree (Christian Education) at Nairobi Evangelical Graduate School of Theology, and I agree to be a participant in the interviews he is required to conduct, knowing that I can withdraw my consent at any time.

Date: _____

Signature: _____

Description of the Research for Potential Participants

    My research is on the theological programs of Narok Bible College. I intend to interview a number of stakeholders (board, administration, faculty and students) of the college. I am interested in studying the role of Narok Bible College and the contribution of its theological programs to its context in Kenya.

    I believe that several benefits shall accrue from this research. First of all the research findings will benefit Narok Bible College in the following ways (1) To assist the respective stakeholders in clarifying their own ideas about the purpose of the school's study programs. (2) To help the stakeholders to recognize their role as the final facilitators of the college's programs design. This recognition will give them an impetus to make design decisions with greater confidence (3) The research will be reference for the college during times of revising, modifying and expanding their programs. The study will also be a help to other Bible Colleges in identifying contextually appropriate designs for particular Kenyan and African contexts and elsewhere in the world. Finally, the researcher will himself benefit by acquiring a deeper understanding of program and curriculum design issues.

    I hope you will be able to give me helpful information and any other assistance in the process of this research.

Thank you in advance for your treasured assistance.

Sincerely,

Stephen Lentoror

INTERVIEW GUIDE FOR STUDENTS

1. Could you tell me about yourself?

   a. Country of origin

   b. Primary educational language

   c. Prior studies completed.

   d. Vocational experience

   e. Family situation

2. Why did you decide to persue theological education?

3. What are the factors leading to your present study at Narok Bible College?

4. How would you design the ideal study program you are persuing now if you had the opportunity?

   a. Location

   b. Length of Study

   c. Mode of study

   d. Language (English or Swahili)

   e. Content

5. What difficulties/challenges do you see in this program?

INTERVIEW GUIDE FOR THE BOARD, ADMINISTRATION, AND FACULTY

1. Please state your name?

2. Please could you tell me your present residence?

3. Please tell me about your educational background?

4. What is your responsibility in this institution?

5. How long have you served in your present capacity?

6. Please tell me about the present programs of the college(what they are and why they exist)?

7. What would be your idea of a student joining this program (qualifications)?

8. What would be your idea of a student graduating from this program (what qualities would you want to see in this graduate)?

9. What is your idea of a faculty member teaching this program (qualifications)?

10. How are you contributing towards the admission process?

11. How would you redesign this program of study if you were to do it all over again?

    a. Location

    b. Length of study

    c. Mode of delivery

    d. Language (English or Swahili)

    e. Context

    f. Others

12. Do you see any shortcomings/difficulties in this program?