NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

The Practice of Training Ministers in the Context of their Ministry: Case Study of Tafakari Center for Urban Mission in Kibera Slums

BY
LUGALA JAMES KAGARI

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

JULY, 2007

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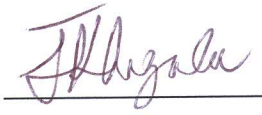
July, 2007

Student's declaration

THE PRACTICE OF TRAINING MINISTERS IN THE CONTEXT OF THEIR MINISTRY: CASE STUDY OF TAFAKARI CENTER FOR URBAN MISSION IN KIBERA SLUMS

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) 

Lugala James Kagari

July, 2007

ABSTRACT

Nairobi, "the city in sun" is the gateway to the east of Africa and a home to many international organizations, which include the United Nations. In fact, Nairobi is the organizations regional center for aid, trade and commerce. The population of Nairobi is over three million people, two thirds of them living in slums. The slum conditions in Nairobi can be described as wretched and unfit for human beings. Such conditions makes it necessary for theological schools to establish models of training that would produce ministry leaders who would bring transformation by appropriately and effectively dealing with issues and needs of the slum communities.

Thus, the broad question this research study has attempted to answer is: "How do theological schools train ministers so that they are relevant for ministry in slums? The study sought to find out what constitutes an effective and appropriate training practice for ministry among people in slum communities.

The study focused on the training practice of Tafakari Center for Urban Missions (TCFUM), located in Kibera slums in the city of Nairobi. Qualitative study methodology was engaged in this study. Data was collected through open-ended interviews, through participant observation as well as information from documents. Having analyzed and interpreted the data, the researcher found out that the training practice at TCFUM constitutes the following:

- Exclusive curriculum is sensitive to the needs and issues of the slum communities.
- Learning takes place in an institution, located within the community.
- Students who study here have a specific calling for slum ministry and connected to a ministry in slums, apart from having sound academic qualifications
- Methodologies that seek to engage the student are preferred in the training process.
- Faculty is academically and professionally qualified and has experience in areas they are asked to teach.
- Education process goes beyond graduation (continuity).

The center has attempted to provide the way forward in training ministers for the slum ministry. This model of training may be a solution to the challenges facing educationists and missiologists in responding to the mandate to reach the poor in Africa and the world at large with the Good News of our Lord and Savior, Jesus Christ.

TO

The almighty God who is the defender of the poor and the marginalized and to my late father, Rev. Ephraim Lugala who labored among the poor throughout his life.

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May the Lord bless his people!

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CHAPTER ONE

INTRODUCTION

The Need for Trained Ministers for Ministry to the Urban Poor

Survey results from evangelical studies in theological education call for attention to the training of ministers. While all agree that it is important to have training institutions for ministers, not all agreed that these institutions should continue training church leadership and laymen as they do (Hill 1974, 4). This paper is specifically concerned with what constitutes appropriate and effective training of ministers who would serve among the urban poor. The need for trained ministers who would work among the ragged, the orphans, the widows, the beggars, and the wretched of all kinds cannot be overemphasized. The harvest is plentiful but the workers are few (Adeyemo 2006, 1130).

Indeed the harvest is abundant among the poor. Grigg affirmed that the harvest is plenteous when he wrote that the migrant poor are the largest, most responsive group on earth today. He told from his own experience how he had found the Muslims in Karachi, Hindus of Calcutta, Buddhists of Thailand, and Catholics in Manila to be hungry for the reality of a relationship with God (Grigg 1992, 10). The poor are indeed vulnerable as sheep without a shepherd. In this condition all sorts of people are taking advantage of them. Just as in the time of Jesus, they politically bear the burden of heavy taxes, servitude and human rights violations. Work among them is spiritual and needs prayer so that God can send those he chooses into the harvest field (Adeyemo 2006, 1130). But those God chooses must get relevant education

and Training in order to meet the needs of this harassed people.

There are two important assumptions about ministry to the poor, which provide a model in the training of ministers who would serve among the poor. First, Christ is our model for mission: "As the father has sent me, even so I send you'' (John 20: 21KJV). Concerning his great commission Christ said, "the Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor, he has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord'' (Luke 4: 18-19 KJV). In these two texts Christ was declaring a holistic ministry. A holistic redemption seeks to enable people to read, write and to enjoy improved health. This holistic approach to ministry can be achieved if ministers are trained with the specific needs of the community in mind.

The second assumption about ministry to the poor is that it is missionary work and strategy is a requisite, which must take place in the educational and training phase of the would-be worker. The alarming and overwhelming population growth among the poor calls for strategies to be put in place in anticipation of the missionary challenge. This challenge is confirmed by Hughes (1998, 262), who quotes figures from the United Nations, which show that by the year 2015, the world population will be somewhere between 7.27 billion and 7.92 billion. Most of this growth has been and will be in the poorest regions of the world. In fact, 70% of the increase is projected to come from the poorest countries of Africa and Latin America (Hughes 1998, 262). A majority of the poor are people coming from the rural areas in search of greener pastures in the cities, hoping to find a better life and better facilities. On the contrary, once they arrive in cities they come to terms with reality that there are no facilities even for the current dwellers. This has led to the slum phenomenon in cities, which

gets worse with the arrival of new people. From an interview with Pastor Makuku (slum pastor) of the Reformed Presbyterian Church, it is predicted that by 2010 there will be two billion people living in slums worldwide. Kibera is one such slum where the poor live in large numbers and in abject poverty. This ministry opportunity calls for strategically educated and trained ministers who are equipped to face this challenge.

Kibera

Kibera is one of the largest and is the oldest slums in Kenya and Africa as a whole. The first people to live in Kibera were the Nubians from the Nuba Mountains in Sudan. They came to Kenya as warriors fighting on the side of the British and after the war they were settled by the British in Kibera where they set up homes and businesses (Mutunga 2006, 4). According to Pastor Makuku, the population growth in Kibera is at 12% per year.

People living in Kibera have a tendency to live in ethnic groupings. They occupy areas, which are sometimes called villages even though the boundaries are unclear. As is common with other slums in Nairobi, the level of poverty in Kibera is alarming. Moreover, a majority of the residents work in the informal sector and in low paying jobs. Kibera is indeed an area with widespread unemployment and over-crowdedness. Often more than eight people share a small room in tin-roofed mud huts. Water and electricity are rare commodities. Due to this state of poverty, alcoholism, prostitution, drug abuse and trafficking are common (Mutunga 2006, 4). Consequently, deadly diseases, poor sanitation, insecurity, and house looting characterize life in Kibera. Health and sanitation conditions are pathetic to the extent

that a single pit latrine could serve an entire area of over two thousand people (Obasike 2004, 11).

Kibera booms with religious activities, a witness to the previous assertion by Grigg that the poor are fairly responsive to the gospel or to some religious persuasion. In any five minute walk, one sees a church, which is usually an African initiated church led by a minister who has hardly had any formal training. In view of this religious response, Pastor Makuku sees the slum phenomena as an opportunity for ministry. His church ministry, for example, has so many people, especially children, who have responded but the church can barely afford to manage the growth. This is evidence that there is need for more workers to be trained specifically for slum ministry.

Training Challenge

Considering the impressive response to the gospel, the greatest challenge is raising Christian leaders who would respond appropriately to Kibera's poor, given the magnitude of their number and the extremity of their need. Getting leaders who will get the work done and 'keep the fire burning' is certainly a challenge. There is need for qualified and experienced Christian leaders and thinkers to guide, to serve, and to help educate today's many sprouting informal urban settlement churches. According to Weld, a shortage of pastors is felt in many areas of the world. As early as 1973, Weld wrote that in the United States of America some denominations had difficulty in keeping their pulpits filled (Weld 1973, 9). In the forward to the "Training for a Relevant Ministry," Sapsezian emphasized that theological education and ministerial training is central to the Church's life and witness (Lienemann-Perrin 1980, ix).

In addition to training leaders for the existing churches, training Christian urban ministers for an increasingly ethnic diverse city context must include plans for planting churches and equipping leaders for different immigrant groups (Elliston and Kaufman 1993,124). One strategy for training ministers has been to send them to study in a different context. But sending them to study away from their context is complicated, as they find alternatives in their new context just too tempting (Holland 1992, 50). Holland's vision and ministry strategy echoes Ferris' cry for contextualization (Ferris 1990, 9). In fact, Ferris was bluntly dissatisfied with the present system where ministers go to the West to train for ministry. While quoting Coe, Ferris asked, "What is theological education? What is it for; not in abstraction but in the setting of the contemporary, revolutionary world, and the third world which is undergoing drastic changes and crying out for justice and liberation?" (Ferris 1990, 12) What Ferris is saying is that ministry training must be objective and relevant. For this to happen, training of ministers ought to take place in the context of their ministry where they constantly engage with faith, struggles, and experiences of churches and communities. To effectively contextualize the training programs so that they connect with local realities, locating the college in the heart of the context of ministry may be the solution. If churches and leaders fail to do this, especially for training ministers in the slums, then the church will find itself becoming increasingly irrelevant to the realities of the city slums. So then, how does the church respond to this challenge? The Carlile Tafakari Center for Urban Mission is one such response.

Tafakari Center for Urban Mission (TCFUM)

TCFUM is a teaching resource and research center located in the heart of Kibera, Nairobi's largest slum. The history of TCFUM goes back to 2002 when Carlile College (the mother-college of TCFUM situated on Jogoo Road in Nairobi)

decided to respond to the challenge of mission to the poorest areas of Nairobi. A course was started in urban mission designed specifically for pastors living and working in slums. The development of this program led the college to explore how the course could engage with the very specific challenge of mission in the slums. The result was a radical change in thinking, which led to the emergence of TCFUM. The center offers training programs in urban mission and offers training for pastors in a variety of programs ranging from a basic informal course to a three year higher diploma in Urban Mission. The mission of the center is to equip churches in transformational ministry through training of local pastors, evangelists, and church leaders. Seeing the transformation of the informal settlement through the ministry of the local church is the vision of TCFUM.

Statement Problem

Implementation of this program was a matter of interest for the investigator in this research study. The study sought to ascertain the appropriateness and effectiveness of training ministers at TCFUM. Since they are training ministers to work in a slum environment, the training program has got to be relevant to the slum context for it to be effective.

Purpose and Significance of the Study

The central purpose of this study was to understand how one is trained to serve in an informal urban settlement. The findings of this study will hopefully contribute to understanding how ministers may be trained in the context where they intend to minister or where they are currently ministering. The insights gained from this study

may directly influence policy, practice, and future research concerning ministry to and among the urban poor.

Goals

The research sought to establish the various factors that constitute the training practice at TCFUM that make the program exclusively for ministry in the informal urban settlement (slums).

Delimitations

The research study was carried out at TCFUM in Kibera. The participants in the research were people currently connected to the center, such as the current students, teachers and the administrators. Observations were done in classes as well as in other activities that took place within the premises. Therefore, the data, the findings, interpretations, conclusions, and recommendation are based on this particular context.

Research Questions

The broad question to be answered by this proposed study is: What makes ministry training at TCFUM exclusively for ministers who would serve in slums of Kibera and other slums of Nairobi?

More specific questions are as follows:

1. How is contextualization of content attained at TCFUM to ensure that it is relevant for slum ministry?
2. What is the significance of the location of TCFUM in training of ministers for slum areas?

3. How is contextualization for students achieved at TCFUM to ensure that they are prepared effectively to deal with the challenges of slum ministry?

CHAPTER TWO

LITERATURE REVIEW

Preamble

This chapter is a review of literature related to the topic of research study. The role of a literature review in a qualitative research study such as this one is less well defined than in quantitative research. Straus and Corbin warned against a researcher being "so steeped in literature that he or she is constrained and even stifled by it" (1996, 49). Nevertheless, familiarity with the literature enhanced sensitivity to subtle nuance during data collection and provided a source for comparison. It served to set a stage for the study that was carried out at TCFUM.

Substantive Literature

Since the central purpose of this study is to understand the practice of training ministers in their context of ministry, the literature deals specifically with what others have said or alluded to on the subject of contextualized training.

Contextualization literature was reviewed from three vantage points (Gerber 1984, 156-159): curriculum, geographical context and student-centered learning.

First is contextualization of curriculum, in which the presence of the student in his or her context demands content directly, related to his social and cultural situation? The central question to be answered here is: For whom and for what do we want to educate ministers? This question deals with their vocation and the needs they

will be fulfilling. This research study delved into this subject.

Second is contextualization of the geographic location, where ministerial education is taken to students in their context, rather than extracting them from their environment. The question to be answered here is: how significant is the training of ministers in their context as opposed to training them elsewhere, away from the place of ministry? This focus relates to the questions that this present study has attempted to answer.

Third is the contextualization for the students, which means that students are the focal point of ministerial education. They learn by inductive situational methodology, which originates with the need rather than with the content the professor wants to teach. The questions to be answered here are: whom do we want to educate for ministry and how do we want to educate them? How do we deal with the challenges they encounter? This focus relates to questions answered in this study

Thus ministerial education will be contextualized not just in terms related to the cultural and religious context in which graduates will minister but also in terms of the content they learn and the kinds of competencies they develop (Youngblood 1989, 26). Detailed elaboration on this question of contextualization is given below.

Contextualization of Curriculum

Social and Cultural Context

Teaching that is sensitive to the local context of students demands content that is directly related to the student's social and cultural situation. Programmed manuals and weekly seminar sessions must draw from the specific religious and cultural situations and social problems encountered by students (Gerber 1984, 159). A program that will be of use must be context-sensitive if it is to bear fruit.

Indeed, non-critical intercultural adoption of any form of curriculum almost invariably contributes to the inappropriateness of the program. Ministerial education programs must be context-sensitive; explicitly, they must be created in response to the unique conditions in given settings. Uncritical employment of a curriculum from a different context is one of the weaknesses in training Christian ministers. In fact, this kind of "importation" is irrelevant because every context has its unique emphasis. Comparison between western ministerial training and training for ministry in third-world countries provide sufficient evidence of inappropriate application of out of context training. While western evangelical ministerial schools emphasize the inerrancy of Scripture and orthodoxy of theology, the prevalent areas of concern for Asia and Africa are poverty, suffering, injustice, and non-Christian religions (Elmer and McKinney 1996, 58-59; 69). Curriculum must, therefore, take into consideration the needs of the specific society and culture. The researcher was keen to see how TCFUM's curriculum engaged the needs of the slum community.

Academic and Actual Practice

A balanced curriculum for training ministers takes into account the practical aspect of the training in addition to the academic one. Ministerial schools ought to strike a balance between academic and actual practice, as without the practical aspect the student will get out of touch with the context in which he or she is being prepared to serve. Cobb and Hough (1985, 1) pointed out the widespread dissatisfaction people have with schools offering ministerial education for ministers in the mainline protestant churches of the United States of America. Criticisms ranged from charges that the curriculum in schools is too academic and has little relevancy for actual ministry ranging to charges that the efforts made to meet this criticism had led the schools to trivialize their curriculum. Hough and Cobb further asserted that this latter

criticism has led to an allegation that many seminaries are little more than factories. What then should be the middle ground for the process of training a minister? How TCFUM has achieved this balance, was one of the researcher's interests of study.

Spiritual and Character Development

Curriculum should reflect both spiritual and character development as it prepares a student to minister in word and life as a true believer. Ministerial schools should, therefore, show practical concern for the spiritual and character development of the student. Spiritual formation cannot be left to chance any more than the pastoral or strictly academic component of ministerial formation. A World Council of Churches publication defined spiritual formation as an "intentional process by which the marks of an authentic Christian spirituality are formed and integrated" (Stuebing1998, 23). Such leadership must always be God-centered and earth-based.

Graduates of ministerial institutions need to be able to do more than passively collect and casually dispense information on command. They must be a living, active, and personal demonstration of the biblical truths they have learnt and are capable of giving insights and proposing initiatives (Youngblood 1989, 28). There is need to have a base against which spiritual and character development is monitored. There should be some kind of evaluation procedure. For example, students who continually show a marked tension in his or her relationship with other students or with staff must be counseled and assessed for signs of progress before they graduate (Stuebing 1998, 66). Despite the difficulty in defining spiritual formation in objective and measurable ways, most writers agree that ignoring it does not make the problem go away. Stuebing quoted Nichols who said:

> There is no question of involvement of a seminary in the process of helping students to grow in faith and grace. This is the very purpose of its existence… since the very being of a Christian implies becoming a better Christian, the

> student is involved in the process of growth; and a clear obligation, the very nature of its stance as theological, falls upon the seminary to assist in this process (Stuebing 1998, 26).

Indeed, how the school is involved in helping the students to develop spiritually is critical to its very existence. It leads to spiritual dynamism. This is not a substitute for diligence but an added factor, which affects the reason for and results of learning. Apart from the spiritual formation aspect of student training, ministry training differs with secular education mainly in subject matter. The aim is to have students who are spiritually developed enough to apply their faith in life and ministry in the realities of their context.

Therefore, ministerial schools must not remain insensitive to the call to have a contextualized and a balanced curriculum. Rather, they should be sensitive to the needs, hopes and aspirations of people in the world, including those of students (Rowen and Conn 1984, 41). How spiritual formation is inculcated in the curriculum at TCFUM was a key aspect of observation.

Contextualization of Location

Cultural Context

In addition to understanding the works and the Word of God from a historical perspective, taking into account social, economic, political, and cultural factors of the ancient world, ministerial education should as well help students to contextualize by training them in the location or the context in which the students are preparing to serve (Padilla 1986, 178). Every cultural setting has a right to evolve its own form or expression of Christianity (Hogarth 1983, 50). The contextualization approach takes ministerial education to the student, instead of extracting him or her from his environment (Gerber 1984, 157). Thus, ministerial educators should not only be

aware of the content but also of the context of teaching (Rowen and Conn 1984, 41). The fact that the student is constantly in touch with the "world" of his context makes contextualization of theology natural. Andrew Wingate wrote, "Theology is essentially contextual." By saying this, Wingate was asserting that theology relates to its context and the context has a part in shaping theology (Wingate 1999, 107).

If the context has a part in shaping theology, then ministry training must take place within the cultural setting of the people to be ministered to. Only then will the translation of the unchanging content of the gospel of the kingdom into verbal form be meaningful to people in their separate culture and within their particular existential situation. Moreover, copying of the models results in a dependency that kills initiative and creativity among indigenous efforts (Elmer and McKinney 1996 59). How the location of TCFUM in Kibera is advantageous for training ministers was of interest to the researcher.

Church Context

Related to the question of cultural contextualization is the level of involvement of the ministerial school in the Christian community (church context). Ministerial education programs must be designed with deliberate reference to the context (church) in which students and graduates serve or hope to serve (Youngblood 1989, 82). Thus, at every level of design and operation, ministerial programs must be visibly determined by a close attentiveness to needs and expectations of the Christian community that is served.

Stuebing (1998, 29) pointed to the worrying trend whereby ministerial education is becoming increasingly isolated from the local churches. For this reason, he urged educators to make the local churches the focus of students' training for ministry. In addition, Stuebing asserted that typical schools should include some kind

of field-based training that involves spiritual formation with greater involvement within the church than the traditional several hours per week.

Explicitly, the ministry school and the local church should work together in the preparation of the Christian minister. There has to be a modality for an ongoing contact and interaction between the theological program and the church, both at an official and a grass-roots level. Programs should then be regularly adjusted and developed in the light of these contacts (Youngblood 1989, 82-82). The investigator was keen to learn the relationship that exists between TCFUM and the local churches.

Contextualization for Students

The Methodology

Contextualization for students means that students are the focal points in the ministerial educational program with the teaching manuals relating to the cultural and church context. The student learns by an inductive situational methodology, which originates with the needs of the students rather than the content the professor wants to teach. Questions brought up by the students from their cultural and church contexts become the foundation for writing of programmed manuals that provide relevant answers based on biblical and historical principles and practical experience (Gerber 1984, 157). The success of contextualization for students depends greatly on the quality and experience of the faculty.

The Faculty

The qualification of teaching staff is critical in contextualization for students. The ACTEA standards for teaching staff require lecturers to have an active participation in the life and worship of the institution and a visible personal interest in the students and their welfare. The educational plan must therefore embrace a concern

for the student's spiritual, vocational, as well as his or her academic development (Stuebing 1998, 31). To understand the needs of students, the relationship between them and the faculty should be one of dealing with a friend, a mentor, and a colleague. This means that teachers in a ministerial institution should show deliberate concern for students' ministry or calling.

The teacher should not be the one who just dispenses information. Rather, he or she should be one who has the ability to dispense skills and information from first-hand experience, having known the needs of the student. Furthermore, faculty members should portray a humble picture of a fellow learner in the grace of God, mingling with students freely (Elmer and Mckinney 1996, 219). Modeling trainees in matters of spiritual development and practical experience in ministry must take precedence over anything else (Youngblood 1989, 28). Clearly, the careful selection of faculty or personnel is key to preserving institutional values and achieving training objectives. The researcher paid special attention to how TCFUM recruits its faculty and what qualifications they considered to be vital.

The Students

Contextualization for students can be done meaningfully if students know what their calling is. This implies a specific and selective recruitment. Padilla wrote that in order to develop a specific program for ministerial training, a specific system of recruitment is indispensable. Only those who feel called to ministry should be given preference for entering the program (Padilla 1986, 85). In reality, ministerial training should be only for those who have sensed God's calling for ministry since ministry training does not impart the pastoral vocation or spiritual gifts necessary to exercise that calling.

Sadly, ministry training institutions have continued to receive candidates who have demonstrated no evidence of a ministerial gift or call (Weld 1973, 9). But the biblical pattern is quite distinct. Most of the spiritual gifts are listed in 1 Corinthians 12, Romans 12 and Ephesians 4. The majority of these gifts are not described functions. Nevertheless, they are job descriptions for the pastors in 1Timothy and Titus. Contextualized training can only take place if the trainee is trained in the context of his or her calling. The researcher inquired into the qualifications for recruiting students and was keen to see if calling was one of the qualifications that TCFUM took into consideration.

Conclusion

In conclusion, Wiersbe and Wiersbe's suggestions are relevant in any particular context that ministerial education is taking place. The following are their suggestions (Wiersbe and Wiersbe 1989, 135-143):

1. Encourage the integration of the various disciplines so that the student can more easily see the picture of ministry to the church. This is particularly indispensable considering that trainees are being prepared for ministry, which requires practical experience to be well rounded.
2. Encourage instructors to be vitally involved in the church. Those professors who help students the most are those who believe in the local church. Although it is not easy, considering the amount of work the lecturers have on their desk, their involvement in ministry helps them to remain relevant in their class presentations.
3. Bring in some seasoned pastors to share their experiences. Notwithstanding the financial implications, bringing in successful pastors to share their part of the ministry as well as missionaries, journalists, counselors, administrators, chaplains,

and accomplished lay ministers (to visit the classroom and to give views from their experiences) would keep the student in training constantly in-touch with the ministry, its battles and the blessings.

4. Students should be given practical training. It should never be assumed that classroom notes could adequately prepare students for challenges of the ministry. An hour of experience is worth a year of lectures when it comes to areas of church life. This fact is echoed by Bowers who wrote, "If the local church is seen as the baseline for theological training, then any program of theological education must ensure that a balance is maintained between classroom activity and involvement in the life of one or more local churches" (Bowers 1982, 20).
5. Help graduates after they are in the church. Sponsoring occasional seminars to help update the minister in the area of his or her training would be an example of equipping the pastor after graduation
6. Plan chapel services for spiritual growth. Ministerial students need the worship experience that only chapel can provide. This is a time when students together with professors as well as members of the school community gather for fellowship. Chapel services are also a time to exercise spiritual gifts.

These points are a critical summary for any ministerial institution, which wants to remain relevant. The above summarizes were compared with the training practice at TCFUM.

CHAPTER THREE

RESEARCH DESIGN AND PROCEDURE

Methodology

This chapter describes the means and conditions under which the data for this study was collected and analyzed. This research was an ethnographic case study in nature, which is a primary method of anthropology that seeks to interpret and apply findings from a cultural perspective (Michael 2002, 84). In this approach the researcher had a direct contact with people, thus he got closer to the situation under study. The researcher's experiences and insights were an important part of the inquiry and critical to understanding the phenomenon in question (Kahn and Best1998, 240).

This study employed a qualitative approach as it sought to understand the practice of training ministers at TCFUM. A qualitative approach was appropriate for this research because it was fundamentally emergent rather than tightly prefigured. It took place in a natural setting, used multiple methods that are interactive and humanistic, and made use of multiple strategies of inquiry (Creswell 2003, 183-185). This qualitative research included designs, techniques, and measures that do not produce disconnected numerical data. The research study was designed to inductively build rather than to test the concepts, hypotheses or theories (Merriam 1998, 45). This qualitative design was specifically a descriptive case study. Case studies are differentiated from other types of qualitative research designs in that they are intensive descriptions and analyses. A case study design is employed to gain in depth understanding of the situation and meaning for those involved.

The case study's interest is the process rather than the outcome, in the context rather than a specific variable, in discovery rather than in confirmation (Merriam 1998, 19). In view of the research problem and purpose, this approach was appropriate for this investigation.

Three methods were employed to collect qualitative data. The first method was direct observation where the behavior was observed in the setting, TCFUM. The observation also took the form of participant observation where an observer who was a regular and full-time participant in the activity being observed collected data. The researcher compiled data through long-term interaction with the subjects in the context of their everyday lives. The second method was the interview method, which employed open-ended questions. This was face-to-face interaction between the researcher and the subjects. The third method was gathering data from documents.

Qualitative research is advantageous in that it permits the research to go beyond the statistical results usually reported in quantitative research. Human phenomena that cannot be investigated by direct observations (such as attitudes and other emotions) are best studied using the qualitative methods (Mugenda and Mugenda 1999, 155-156). This approach was appropriate for the purpose of this inquiry as an attempt was made to understand the practice of training ministers at TCFUM.

Entry

The researcher made a request to the director to carryout research at TCFUM and was granted. The director's permission allowed the researcher to mingle with the research participants (including participating in class) and to observe and interview the relevant people. In addition, the researcher was granted access to relevant

documents. The researcher began gathering data as soon as he got his proposal approved on 9th January 2007. The study went through April 2007.

Ethical Considerations

In qualitative research the researcher is the primary instrument of data collection and analysis. In discussing qualitative research design, Creswell dealt with the importance of ethical considerations (Creswell 2003, 201). In view of this, the researcher was aware of the temptation to align with the administrators, faculty or students. Therefore, he was not only determined to keep to a position of neutrality but also maintained a trustworthy and confidential relationship with his subjects (Kahn and Best 1998, 252). The researcher was aware that he was under obligation to respect the rights, needs, values, and desires of the informants (Creswell 2003, 201). To ensure the participants' confidentiality, the researcher explained what he intended to do at the site and how he was going to report the results.

Setting

In this proposed study, data collection took place on the campus at TCFUM. This Center is located in Gatwikira, in the middle of Kibera slums. Kibera is 15 minutes drive from Nairobi city center. Kibera is one of the largest slums in Africa. A detailed description of Kibera and TCFUM is included in the introduction. The center is made up of the director, twenty faculty members, and sixty-one students (made up of first, second and third years).

Sampling

Sampling was done soon after the data gathering process began. The researcher began by observation as well as participation and in the process developed a rapport with students as well as the faculty. He randomly selected the people he interviewed but he was also sensitive to gender. He interviewed three members of faculty, the director and five students. Data gathering took place at the center.

Data Collection

According to Merriam, data are nothing more than ordinary pieces and bits of information found in the environment. "They could be concrete and measurable or invisible and difficult to measure" (Merriam 1998, 69). Data in this research was mostly conveyed through words as opposed to number forms. Using case study design research methodology, the focus was the everyday experiences and events in the training process at the Center (Creswell 2003, 201). Data was gathered through taped interviews, observation, and documents (Merriam 1998, 69). When the research began in January 2007, continuous participant observation, interviews and documents were used to gather data simultaneously as described below.

Observation

Observation of the school's physical environment included social interactions seen, physical activities, non-verbal communications and planned and unplanned activities. Particular attention was paid to the teaching process and social interactions in the school, including detailed notations of behavior and events, which taking place in classroom. Besides noting things that occurred, the researcher was alert to note the absence of expected occurrences-things that should have happened but did not (Kahn

and Best 1998, 254). Merriam (1998, 97-98) gives a checklist, which this researcher adopted and used. The following checklist contains elements that were observed:

1. The physical setting at TCFUM: What is the physical environment like? What is the context? What kind of behavior is the setting designed for? What objects, resources and technologies are in the setting?
2. The participants: The researcher described the people on the scene, their number, and their roles.
3. Activities and interactions: What went on was of great interest to the observer. The researcher looked for any definable sequence of activities and also observed how the director, the teachers, and the students interacted with each other. How much time students spent in class with teachers was observed as well.
4. Conversation: Content of conversation in TCFUM setting was noted: who listened to whom? Who spoke to whom?
5. Subtle factors: Less obvious but important happenings, such as the informal and unplanned activities, and what happened that ought to have happened was observed.
6. The observer's behavior: What the researcher said and did? What thoughts occurred concerning what went on?

Every observation made was recorded (raw data) from which study findings eventually emerged (Merriam 1998, 104). Since this written account of the observation constituted field notes, the researcher recorded the observations as soon as possible following each interaction.

Interviews

The observation data was complemented by interviews, which were mainly open-ended and unstructured. The collecting of data through interviews involved, first of all, determining whom to interview (Merriam 1998, 83). The initial on-site observation of activities assisted the researcher to determine whom to interview. Since the purpose of this research study was to understand the training practice at the TCFUM, the categories of people the researcher interviewed were the director and three lecturers based mainly on availability and six students who were picked randomly but came from both genders.

There are three methods of recording data, that is, tape recording, taking notes and writing after the interview. The researcher used all these methods, but mostly tape recording. The researcher asked questions that helped him to gather a detailed description of certain events that appeared to be happening in the school. The qualitative face-to-face interviews were used because of their ability to achieve a fuller development of information. Different questions were used for different participants as shown in appendix B and C. Questions changed during the process of research to reflect the increased understanding of the practice of training at TCFUM.

Documents

Documents are printed materials and other written materials relevant to the study. This includes published records, personal documents and physical artifacts (Merriam 1998, 70). Thus, the researcher looked at school curriculum, faculty profiles, and brochures.

Data Analysis Procedure

The first in data analysis process was to organize the data. The data derived from observation and interviews (field notes) was voluminous and overwhelming. Thus, the researcher analyzed the data to bring order, structure and meaning to this massive amount of information collected. To make sense of the data, the volume of information was reduced, significant patterns identified, and a framework constructed for communicating the essence of what the data revealed (Kahn and Best 1998, 258). The researcher thoroughly read the data to be familiar with it. During the reading process, the researcher used note cards to record the relevant data. Field notes from interviews were edited and "cleaned up" as data being organized. To avoid ambiguity and to save time in data analysis, the researcher made general statements on how categories or themes of data were related as he gathered data. He classified the data in categories of text, which described the experiences. Data collection and analysis went hand in hand and was done simultaneously (Mugenda and Mugenda 1999, 203).

The data collected was subjected to continual analysis and eventually to an overall analysis. This was a complex process, which required the researcher to be very familiar with the data. The researcher identified various categories in the data, which were distinct from each other and consequently established the relationship of the categories to one another.

Verifications

All research is concerned with producing valid and reliable knowledge in an ethical manner. Being able to trust research results is especially important for professionals in applied fields, such as education where researchers inquire into people's lives (Merriam 1998, 198). In this research, the investigator was particularly

cautious about internal validity. Internal validity has to do with how congruent the findings are with reality. In view of this, the following strategies were employed to ensure internal validity (Creswell 2003, 204; Merriam 1998, 204).

1. Member checking: the informants served as a check throughout the analysis process. An ongoing dialogue regarding the researcher's interpretation of the informant's reality and meaning ensured the truth-value of the data. In this check, data and tentative interpretations was taken to the people from whom they were derived to ask them if the result was plausible.
2. Long term and repeated observations at the research site: regular and repeated observations of similar phenomena and setting occurred on site over the period of the study, which was considered to constitute the culture at the college and verified as trustworthy. The gathering of data took a period of three months.
3. Triangulation of data: data was collected through multiple sources to include interviews, observations and records from documents. This data was subjected to comparison.
4. Peer examination: the researcher asked his colleagues to comment on the findings as they emerged.

CHAPTER FOUR:

REPORT

Reporting Findings

Preamble

Data collection and analysis strategies are similar across qualitative methods, but the way the findings are reported is diverse. Since narrative text is the most frequent form of displaying qualitative data, the result for this study is presented in a descriptive and narrative form (Creswell 2003, 205).

The researcher made several observations both in class and outside of class and gathered information that forms part of the research findings. The researcher interviewed a total of seven people. He put himself under obligation not to use the real names of the informants. Therefore, the names that appear in this report are not true names of the interviewees. Three documents were used, namely, the brochure, curriculum, and an unpublished paper prepared by the director of the program, Rev. Collins Smith. The information gathered from interviews, observation and document responds to the research questions. The broad research question in chapter one was: What makes ministry training at TCFUM exclusively for ministers who would serve in slums of Kibera and others slums of Nairobi? And more specific questions were as follows:

1. How is contextualization of content attained at TCFUM to ensure that it is relevant for slum ministry?

2. What is the significance of the location of TCFUM in training of ministers for slum areas?
3. How is contextualization for students achieved at TCFUM to ensure that they are prepared effectively to deal with the challenges of slum ministry?

The report is a product of the analysis of the researcher having gone through all the relevant data, and organizing them in some logical outline. In the data analysis, several themes emerged which were helpful in answering the research questions above. The key themes that emerged from the analysis of the data is that the training at TCFUM is exclusively for training in slum ministry for three major reasons: first, its curriculum was prepared and continues to be rewritten with slum issues in mind; second, its location in the slums; and third, its training is biased toward the students with a calling for slum ministry. A brief historical background as told by the informants provides an entry point to the narrative description of the emerging themes.

Tafakari Center for Urban Mission

Historical Background

The history of TCFUM is a story of relationships of the founder, Mr. Collins Smith. He came to work with the Anglican Church of Kenya (ACK) where he was involved in capacity building for the pastors in Nairobi dioceses. While he was doing that it became clear to him that most of the pastors working in slums were hardly trained. So he began to look at the Anglican ministry in the slums. Consequently, he developed a mission's strategy through the ACK, where theological education of pastors became the focus. He began to work with Carlile Bible College to see how he could give provide theological education to Nairobi pastors (Akili, 2007).

Rev. Smith got a group of pastors who joined a parallel program and began to meet at lunchtime. As they reflected on the training, they saw it to be very good but it was necessary to connect it to the administrator. So then he went to Carlile College to develop this program and he became the administrator for one year. But it was not connecting the way he and others wanted it to. So with other leaders, they decided to move the program out of Carlile College to Kibera. And that is how the TCFUM began. He left Nairobi diocese having been seconded by the Bishop to set up the TCFUM (Akili, 2007).

Carlile College Connection

What then is Carlile College? And what relationship does it have with TCFUM? In addition to the information about Carlile College in the chapter one, informants said that Carlile College is an Anglican mission training institution situated on the east side of Nairobi adjacent to the industrial area of the city. The Church Army UK established Carlile College in 1950. TCFUM is an arm of Carlile College and the three-year higher diploma in urban mission that is offered at this center is in partnership with Carlile College.

The Goal

The ultimate goal of this TCFUM is to see the community transformed. The course is aimed at pastors, evangelists and elders who are living and working in slums and who are called to work in urban church planting ministries throughout Africa. This education is for the community in the sense that theological education would bring about change and transformation in the Nairobi's slums such as Korogocho, Kibera, Kawangware, etc. The informants were emphatic that the focus is the communities where pastors in training come from: communities that have been

marginalized by theological education. Many pastors in these communities do not have access to theological education. According to informants, their goals have not been fully achieved. When asked to comment on the achievement of the goal so far, one informant responded, "I think that we are on a journey to learn. We have made mistakes; we will make more. We are learning as we make these mistakes, yet there are many ways that this program can be improved" (Akili, 2007). More specific report in regard to the research study is given below.

Curriculum

Curriculum Development

The curriculum has been developed around the context of Nairobi's informal urban settlement and offers unique opportunity to learn about ministry in the context of urban poverty. The training is unique and exclusively for slums because it is connected to its needs and issues. To engage the needs of the community in curriculum, the director worked in collaboration with other experts to analyze the issues affecting the community and incorporate them in the theological process and in those subjects the college is willing to teach. They tried to develop curriculum as a collaborative process. For example, at the beginning of the training program they got a group of people with an interest in this kind of community to be engaged in helping to develop the curriculum. The informants gave examples of children that are loitering in the streets in the city, alcohol abuse, HIV/AIDS, and issues of economic empowerment, etc. as realities that come to the curriculum (Akili, 2007).

Curriculum Review

The center does not consider the process of making the curriculum complete; rather, they see it as a continuous process. They keep rewriting it as they go along. A

teacher (Katso, 2005) at this school concurred with other informants that the curriculum would never be a concluded chapter. While she appreciated the current curriculum, she saw curriculum development as an ongoing process. She said, "we are at the pioneering stage, trying to do what is best but we have not arrived to say that this is what we want. We are still at the pioneering, pilot testing stage." Student informants observed that the curriculum continues to be adjusted as they continue to make it "more relevant by incorporating issues that are related to the background where students come from" (Dok 2007).

One way in which they gather ideas for rewriting the curriculum is through student input. Part of the process is engaging students to raises questions or issues that force them to begin to rewrite (Akili, 2007). Thus, the issues that students bring up as they interact in the class force the school to re-look at the curriculum. According to Akili and other informants, however, these issues may not have immediate reaction but what is done is to be sensitive to issues that pastors themselves have identified (Akili, 2007).

In addition to student input from class interaction, information from students' research findings is used as input in rewriting curriculum. Most informants interviewed were in accord that the information from their research eventually becomes vital in curriculum review and development. Dok, a student in third year, concurred with others that as students, they contribute to the learning process and its contents through the research work that they do. Some of their research is compiled in the library as resource material for studies in the future. This research is edited by the center for TCFUM and published and incorporated in curriculum. The teachers also learn from students' experiences shared in class.

Majority of those interviewed said that they (the students) occasionally made suggestions that would make training more relevant and useful to other students. They came up with courses and issues that they thought were relevant and the school take everything they said with great sensitivity (Mkiza, 2007).

The informants said that church's input was also sought in the rewriting of the curriculum. The school gave some kinds of questionnaires to the student to be taken to their (students') churches to be filled by church members who gave responses to the specific questions (Dok, 2007). These responses helped in reviewing and improving the curriculum. Since all students are still attached to ministry this kind of process is quite practical. This brings us to the question of balance between academic and practice.

Curriculum Implementation

The curriculum intends to produce both a thoroughly academic and practical individual. Informants said that the two are never viewed to be competing with each other. Thus, students do not have a choice of being practical or academic. Asked to respond on how their curriculum for training ministers took into account the practical aspect of the training as well as the academic one, informants said that that dichotomy does not exist. One informant said: "What I see is that you do not have a choice of being practical or academic" (Akili, 2007). In fact, some students chose to come to this school because of the balance in the implementation of this curriculum. Mkiza, who is a second year student said, "The curriculum here is more practical as opposed to that of my former school, which was more theoretical, where one was trained how to interpret scripture. But here it is about applying the knowledge to society" (Mkiza, 2007).

To achieve this holistic approach to training, they make use of a key tool referred to as "the praxis cycle", prominent in their curriculum. From their viewpoint, theological reflection and theological response take into serious consideration the context of the student's origin.

The other thing they do to ensure that there is balance between academic work and practice is the center's requirement that students be attached to a local church in the community. Those who are pastors are under no obligation to resign, as one of the admission requirements is that one ought to be working as a pastor in the slums. A majority of students are indeed pastors who commute to school on a daily basis, coming in the morning and leaving in the afternoon. In addition, they are free on Sundays and Saturdays to do ministry. The program is designed so they are able to find time for ministry. In this way they have an opportunity to apply what they learned in class (Katso, 2007).

However, caution is taken to ensure that the church ministry does not take away time from academic work. The right balance has to be established to ensure that neither aspect in the learning process is robbed. In affirming this balance between academic and practical involvement in ministry, one student informant said, "I am not fully involved as before since I have to concentrate on my studies but I have programs I run with the youth in my church. Besides I take part in weekly service in the church. I am attached to one of the church cells where we work together with leaders in Bible studies, visitation, fellowships, etc" (Dok, 2007). Informants affirmed that students have opportunity to reflect on their practice of ministry, implement training and begin to evaluate outcomes within the course of the training. Students are encouraged both to apply their learning within their ministry and bring their experience of ministry to the program (Akili, 2007)

Co-Curriculum Activities

The school pays great attention to the area of spiritual development and character formation. Spiritual formation and character development are treated as co-curriculum activities as well as having specific modules in the curriculum, which specifically deal with Christian and related spiritual aspects of the individual. The informants concurred that the school attaches particular importance to spiritual development and formation. In same breath, one informant said, "Here we believe that unless our character is formed, our ministry is in vain" (Mwene, 2007). Students here enjoy this process of spiritual enrichment and it is something they look forward to every time. Spiritual formation and character development is emphasized in different ways, which include bible study groups, story telling, and chapel programs" (Mkiza, 2007).

The chapel fellowships are done in each morning of school days and they attract many students. Most students interviewed said that they benefit a lot from the chapel services. One informant said, "no one wishes to miss as they help us to grow spiritually (Mkiza, 2007)." Students mostly lead the chapel services but from time to time tutors are involved. Wednesday is particularly reserved for guest speakers who are invited to preach to them (Dok, 2007).

The school has a program in which every student gets an opportunity to share personal testimonies and experiences and it is a time of encouraging one another. At the individual level they are encouraged to have a devotional personal life. The college has a day they call "prayer day" where the entire college spends the whole day in prayers. This is an official day in the college calendar (Dok, 2007).

Location

Location and Education Process

TCFUM is unique in its practice of training in the sense that students are trained in the community in which they serve or intend to serve. This is done with the understanding that the context plays a great role in the training process of the student. Informants were emphatic that one cannot ignore the way the context shapes the nature of theological education. They believe that the process of education is more than just the content or lectures. The process includes the whole environment in which education takes place. Informants observed that to the very basic level, the reality of being in certain context shapes the education process in particular ways that values that kind of community. The community becomes the resource in the education process as well as shaping the curriculum (Akili, 2007).

Furthermore, informants indicated that locating the school in this community means working and interacting with people and getting to know them more. Having known people's needs, students are able to interpret scripture and find the relevant missiological message for them (Dok, 2007). For example, one informant said, "we were covering the book of Nehemiah…the way we did it, is quite different because here we are studying in relation to the context of the slum… we dealt with the question of how we can apply the book of Nehemiah in the slum context" (Mkiza, 2007). They said that their desire is not merely to deliver training in Kibera but to find ways in which the good news of Jesus Christ could be expressed through the realities of this context (Akili, 2007).

Location, Incarnation and Contextualization

Informants concurred that training in this location helped them to incarnate. When asked to explain what incarnation meant, one informant answered that

incarnation is whereby one comes to live and literally feels with the people. He gave an example of Jesus incarnate, who came and lived as a man amongst the people. They understand incarnation as the process by which the gospel enters into the time and situation of a particular people.

They said that by both studying and living there, they get to know much about the people they ministers to as opposed if they lived away. To them, getting physical interaction, spending time together, and living among the people gave them an opportunity to feel with people in times of joy and in times of sadness. While contrasting themselves with people who came there to do research, one informant said, "they do not get much because they only pick what they want but if one lives here, right inside here, there are things he or she will see with his eyes, and he or she will feel because he or she is directly involved" (Dok, 2007).

The informants further said contextualization is made possible with the school in this location. They understood contextualization to mean when one uses what is found in the community to provide a solution to their needs. They said contextualization is only possible when they are constantly in touch with the community and learning to use resources that are available in the community. They further said that by studying there they have been able to interact directly with people during research and during practical work, being directly connected to the people in the community. Through this, they were able to know the right kind of things that are needed. For them, training in this location offered them skills of coping with slum ministry (Mkiza, 2007).

Location and Community

Informants said that the presence of TCFUM in Kibera put the students and teachers in direct relation with the local community, which becomes a constant

reminder to the students, as well as teacher, of their primary focus for training. What they do is to try and develop relationships within Kibera in such a way as to as to get the local community to own TCFUM. This arrangement is facilitated by the presence of TCFUM in Kibera with the local community leaders visiting as well as students involved in visits to numerous churches in the neighborhood (Akili 2007). The presence of TCFUM in this community enhances relationships between the local churches for which the school is training pastors and the faculty. This relationship results in mutual benefits. While the churches and community support the center morally by sending students, TCFUM from time to time is involved in capacity building for churches by helping them set programs (Akili, 2007).

The informants further said that their presence in this community made it possible for the school to work with existing urban networks to: facilitate the development of new networks of informal urban settlement pastors and churches, provide capacity to mobilize resources for informal settlement churches, provide informal training activities among church leaders and members living in informal urban settlements, and provide base for research in the urban mission in African context.

Methodology

According to the informants, the conviction of the center is that a truly contextualized model of theological education in slums must ultimately be the product of methodology. From their viewpoint, they discourage a methodology that involves an act of depositing information in students but instead encourage a dynamic process of learning that connects the gospel to the needs of the community. The methodology must be student-centered, answering to the needs of the local context of the students

and teaching content that is directly related to the student's social and cultural situation. For them, methods of teaching that involves a great engagement are recommended for teaching instead of just lectures. Informants who teach there concurred that they try to answer the question, "what is the goal of training?" They said that TCFUM tries to capture the three levels that education aims at achieving, which are, first is information level which deals with the question: what is it that pastors need to know? Second is the formation level, which deals with the question: what is it that pastors ought to be or to become? The third is transformation level: what is it that pastors should do make a difference in their communities? (Akili, 2007). In view of this understanding, different teaching methods are employed.

According to informant teachers and students, purely lecture methods are passionately discouraged and this was clearly captured in words of the informant who said, "I think that if you have got to stand up and read your lecture notes you can as well do it elsewhere" (Akili, 2007). The researcher's observation revealed that most teachers used the lecture method in a very limited degree. Mostly used methods are: interactions, a lot of group work where students work together through discussion and research, where student are asked to go out and gather information from the community.

From interview responses, teachers were reminded to keep the goal of theological education as well as remaining relevant to context by asking what they consider as the key question: "how does this apply to students' ministry context?" An informant (Katso, 2007) who teaches at the school agreed with other informants that methods that help students to be interactive and engaging are employed as many of the courses she teaches calls for practical answers.

The researcher's observations and informant responses concur that classes are quite interactive, engaging students to brainstorm, express their problems and challenges, providing solutions, or express their reservations. They looked at the problem in groups and tried to find solutions for them. Teachers helped students wrestle with issues while encouraging them to implement what they saw as solutions as they interacted in groups. When asked to comment on the teaching methods one student informant responded, "Teachers here act as facilitators--they encourage interaction. They use seminar-text methods where they give a text to read and ask us to discuss…we are put in groups where we discuss case studies" (Mwami, 2007). In some classes students contribute up to 90% with the students sharing about what they are encountering and how they are going about it and how they can face such issues (Mkiza, 2007).

Course Outline

According to the document information and responses from the interviewees the course outline is prepared beforehand by the institution as prescribed in the curriculum and teachers are expected to follow the instruction therein to some degree. Some teachers follow these outlines to the letter even though some informants knew that involving students in preparing the course outline is a critical thing in the adult learning process. Informants felt that since the students are pastors in the slums and that they knew what they needed, their contribution was vital (Katso, 2007).

Notwithstanding the fact that the syllabus had been prepared beforehand, informants asserted that some instructors have the option to allow student participation in the preparation of a course outline as another way to ensures that cultural and social needs have engaged the learning process. Thus, in preparation of a

course outline, some teachers give room for student input. But they do it with caution so that not everything that students say and bring up is explored. One informant said, "It is obvious that materials are not just drawn from the students themselves." Nevertheless, he concurred with the other informants that the process of theological education had to engage issues that emerge from students and that some topics within the curriculum have to cover the process of engaging students (Akili, 2007).

Student informants said that although most teachers came with a prepared course outline, from time to time some teachers asked for student expectations and in this way they were able to contribute by bringing up issues they wrestle with. For example, Mwami (2007) said, "The teachers come with syllabus prepared to teach us but they also from time to time ask us our expectations." Another informant said, "We really interact in class with some of the things we face in the community. These issues become items of learning and teachers are open to such interaction" (Kakana, 2007).

Informants observed that some teachers come with prefigured outlines and they were unhappy with them, as they never gave room for their input. To them it would be good for teachers to come with ideas and for them to also come with ideas. Through discussion they would be able to settle on a common ground. They believe that they have so much to contribute because they are the people in the context. One of the informant said, "Most of us live in an informal urban settlement and have the experiences of this place" (Dok, 2007).

Faculty

According to informants, those who teach there have at least two degrees, a bachelors and a master's degree and are engaged in some kind of ministry as well having a strong evangelical flavor. These lecturers have different combinations of

formal education and practical ministry engagement. Some have 70% practitioner and 30% academic while others have 30% practitioner and 70% academic. The lecturers' testimonies as Christians are very important and critical to them too. They must have some specialization in an area the school has asked them to teach in addition to proper academic qualification (Akili, 2007)

However, the informants said that one of the challenges is hiring ideal teachers or lecturers, those who would be working in a setting of an informal settlement such as Kibera. One informant expressed the difficulties of getting such ideal teachers. He said, "Ideally this would be the case but realistically how many graduate level lecturers work in slum set up such as Kibera, Korogocho, Mukuru, Kawangware, etc" (Akili, 2007). For this reason some of the teachers do not have this ideal qualification. Nevertheless, part of their strategy is to develop some teachers from these communities who will become their future trainers. For the moment they are utilizing the people who have an interest in what they are doing.

Informants said that those who teach at this center have been given some sort of orientation to connect with realities of the slums in order to prepare them for training ministry as well as to test their readiness to work there. First, they had to be ready to walk into the slums "come rain, come shine" because no one drives into this place as it is inaccessible to cars. This challenge rules out a majority of the people. That is the first test. The school also tries to arrange an opportunity to meet the people in the community just to get a feel of the kind of community they are in (Akili, 2007). Some teachers live and work in Kibera and so they are constantly aware of what is happening and so they do not need this kind of orientation (Katso, 2007)

Furthermore, the informants said that before teachers are hired they are interviewed quite extensively except for some people who already have an existing

relationship with the school. To ensure consistency in terms of quality of services from teachers, there is a non-formal level as well as an evaluation form that students are supposed to fill. This has not been used for a while. The informants were quick to add that failure to use the evaluation was a weakness on the side of the administration (Dok, 2007).

The challenge, however, is the use of part time teachers who are qualified and have practical experience, yet are quite unavailable due to their parish demands. Their inconsistency in attending to their training assignments and lateness in coming to class is a challenge (Akili, 2007).

Teacher-Student Relationship

Informants spoke highly of their teachers and described them as friends and role models who were very helpful and who took their concerns very seriously both in and outside of class. A student said that their teachers are more than teachers; he said, "they are friends…I am able to share with them the challenges in my ministry and be able to ask them for advice… Our relationship is not a typical teacher-student relationship… I am able to interact and share my personal issues of life" (Mwene, 2007). But not all teachers interact with students, "Some lecturers interact more with students while other lecturers are not quite" (Mwami, 2007). Informants asserted that they learn more from lecturers they interact more with because the issues they discuss in class are exhausted during the informal discussion.

According to informants, the teachers create a conducive-class atmosphere, which gives students freedom to interact and learn. One student affirmed this when he described the atmosphere in class with teachers as, "quite friendly--the atmosphere of freedom" (Dok, 2007). From the researcher's observation, the lecturers, indeed, create

an atmosphere whereby students are able to sit and discuss with students freely, sharing experiences and any misgiving they might be having about the classes. In fact, the researcher saw some lecturers eat with students at break and lunch times in all the days he was at TCFUM.

Informants said that a majority of teachers do not come to class with a "know it all" attitude; rather, they give room for students to express themselves and to share the challenges they are facing outside. Teachers are willing to learn from students. One student said, "We learn together with the teachers,'' (Kakana, 2007).

Students see their teachers as role models in their capacity as teachers, pastors, and students as some of them were still pursuing studies. One student specifically said, "I would say that they are role models because every lecturer is responsible for a certain pastoral group where he is held accountable. They are role models in academic and spiritual matters as most of them are continuing students in various universities" (Dok, 2007). Thus, they are encouraged to study further as well as be involved in ministry-just as many of their lecturers are involved in ministry.

Quality of Students

In addition to sound academic qualifications, students who study here are those with specific calling for slum ministry and connected to a ministry in slums. Most informant students who were interviewed seemed to have a great burden for the ministry and a strong sense of calling for specific ministries in the slums. Most of them said that they had waited for the opportunity to study for ministry for too long. For example, one informant said, "I wanted to join bible college back in 1997 but I could not be allowed because of my age…yet my desire to study for ministry

persisted over the years as I continued to work in church until the opportunity came to join this school" (Kakana, 2007).

Some of the students have been trained in other fields and were living in better places but having sensed God's calling for ministry they moved into Kibera and left their profession to come and get training for ministry there. One of students said, "I had to move from where I was living in Buruburu to come and live in Gatwikira in order to experience incarnation and contextualization" (Dok, 2007).

According to information from some informants there are exceptions for students who cannot fulfill all the pre-requisites for admission. One informant said that he was initially rejected because his church is in the middle class area. He was admitted but had to move from his previous church to a slum church. He said, "They accepted me but on condition that I had to change from my church to a church in the slums in order to learn in the relevant context" (Mwami, 2007).

Continuity

According to informants, the training practice at TCFUM is never considered complete upon graduation. To them, theological education and ministerial formation together form a process, which cannot be prescribed by the restricted parameters of the theological college programs. The college continues to offer those who have graduated learning opportunities. Short courses and informal training programs offered to past students as well as continuing education forms the basis of a growing network of pastors working in slums (Akili, 2007)

Report Interpretation

Preamble

In answering the research statement problem, which sought to established the appropriateness and effectiveness of training ministers at TCFUM and in view of its mission of equipping churches and communities in informal settlements in transformational ministry through training local pastors, evangelists and church elders, the researcher has made the following interpretations:

1. That curriculum at TCFUM is relevant to the needs and issues of the slum communities.
2. That learning takes places in an institution (TCFUM), which is located within the community.
3. That the students who study at TCFUM have a ministry calling for slum ministry and have sound academic qualifications.
4. That relevant methodology is employed in the learning process at TCFUM.
5. That the members of faculty who teach at TCFUM have both academic and professional experience in ministry.
6. That continuous education process at TCFUM goes beyond graduation

Below are complete and more elaborate interpretations concerning the factors that constitute an effective and an appropriate training practice at TCFUM.

Relevant Curriculum

Relevant curriculum is the road map that guides and defines any meaningful training practice. From the findings, the researcher summarized curriculum development, implementation and modification as part of the training process in the following manner: Firstly, the research findings reveal that in developing curriculum

for training ministers at TCFUM for ministry among the slum dwellers, the needs, hopes, aspirations, and sufferings of slum dwellers, which form the heart of the slum context, were analyzed. This was done through a process of collaboration. This means that the process of curriculum development involved the engagement with local churches and local community, with pastors and church leaders and hearing the stories and experiences, which define reality in slum communities.

Secondly, the curriculum was developed in such a way that it informs students about their faith and application of faith in life and ministry in the realities of the slum context. Thus, this curriculum aims to form church leaders who will minister effectively in the slums and to develop ministries, which will transform churches and communities in slums (Villifane 2002, 5-7).

Third, while rejecting dichotomisation of academic and practice, the course seeks to foster a high degree of theological reflection amongst students and encourages the making of the connection between the theoretical and practical component of training ministry and the practice of their ministry. Moreover, the curriculum was developed in a manner that places a major emphasis on praxis, utilizing action reflection models of learning. The aim is that students develop skills in what could be described as research in the practice of context (Schon 1991, 68).

Fourthly, students' research findings in the slum community forms the basis for theological reflection creating space to explore alternatives and hopefully more creative patterns of ministry, as well as being an available resource for rewriting of curriculum.

Fifthly, commitment to spiritual development and character formation which results from love for God and commitment to the revelation of God in Christ is one of

the ideals or values that the center holds dearly and which are reinforced in the curriculum and in non-curriculum activities.

Location

The practice of intentionally delivering the course in the slum set-up has the *following implications:*

Firstly, students learn by interacting with realities and challenges of the slum community and find ways in which the good news of Jesus Christ could be meaningfully expressed to the community.

Secondly, the community becomes the resource in the education process. The sources of knowledge for urban mission are mainly found in the intended mission field and most appropriately for those called to serve in slums to study from within.

Thirdly, students get the opportunity to practice ministry without having to wait for a distant future upon graduation.

Fourthly, students learn to live in community through interaction; as a result, this precludes cultural shock that is common with new missionaries.

Fifthly, students learn the survival skills that will be vital for their future ministry and life in the slum.

Student

To ensure the training practice is successful in terms of its effectiveness and appropriateness, the students who are admitted have the following qualification:

Firstly, they must be evangelical believers

Secondly, they must be form four leavers with grade c and above.

Thirdly, they must be full-time ministers in the slum set-up

Fourthly, they must have a sense of calling and burden to the ministry in slums.

Methodology

Teachers take in consideration the following before they choose the method of teaching: Firstly, the slum context of the students, which means that the methodology must be student-centered. Secondly, the three levels that education seeks to attain, which are, information level--what is it that pastors need to know; Formation level--what is it that pastors ought to be or to become? And the transformation level--what is it that pastors should to be able to do that would bring a difference in their communities?

Different teaching methods are employed; interaction being the most preferred while the lecture method the least preferred method of instruction. Other methods are research, group discussion and seminars.

Faculty

The school is very particular with the kind of faculty that they hire to teach. Those who teach are required to have the following qualities:

Firstly, they have to be evangelical believers.

Secondly, they must be holders of bachelor's degree and master's degree.

Thirdly, they must be connected to some kind of ministry.

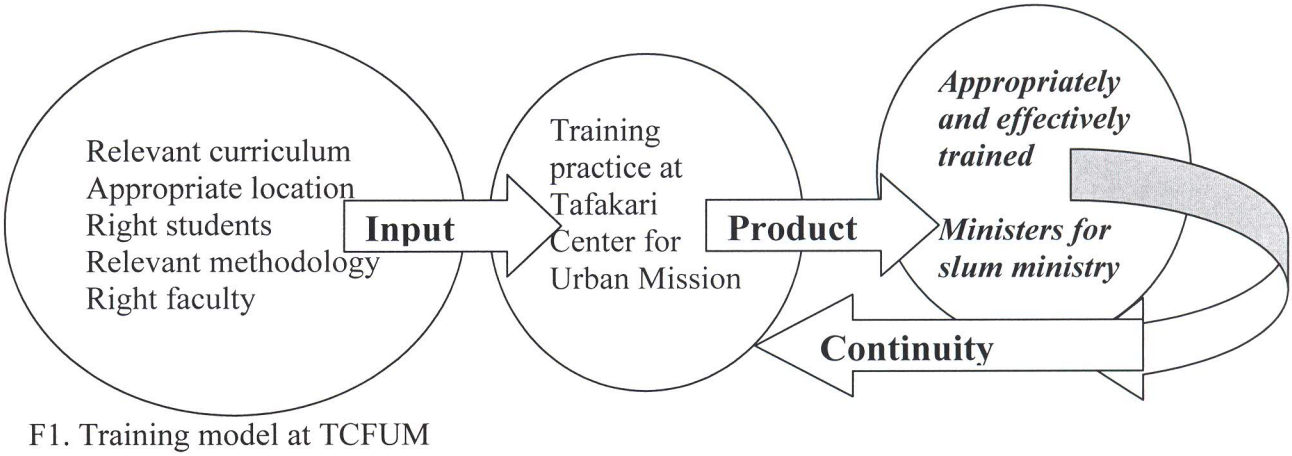
Fourthly, they have to be friendly, approachable, available, and a model to students.

Continuity

The process of training of pastors is never considered complete upon graduation. The college continues to offer students learning opportunities after completing their course. Short courses and informal training programs are offered to past students and continuing education forms the basis for a growing network of pastors working in slums. This commitment to continuity recognizes that the process of learning is beyond the formal relationship with the college and that this process also requires encouragement and is best promoted in the community rather than in isolation.

Summary

The training model at TCFUM can be summarized or represented by the figure below:



F1. Training model at TCFUM

The input in the above figure represents what constitute the training process at the TCFUM. The training practice is what is done with input to produce the desired result, graduate. The product is the minister who has successfully completed the training program. However to keep the level of his or her competence and effectiveness, the graduate has to be committed to the process of continuity (which keeps the "fire burning") represented by the continuity arrow in the figure. The arrow

shows that the graduate has to occasionally go back to school to be trained through seminars for instance.

CHAPTER FIVE

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Preamble

The central purpose of this study was to understand how one is trained to serve in an informal urban settlement. The insights that have been gained from this study will indirectly or directly influence policy, practice, and future research concerning ministry to and among the urban poor. This study will hopefully contribute to understanding how ministers may be trained in the context where they intend to minister or where they are currently ministering. The findings are indeed a challenge to theological institutions in Nairobi and Africa as a whole.

Conclusions

The findings and summaries in chapter four reveal that the training practice at TCFUM attempts in many ways to promote a commitment to mission to the marginalized in the urban communities, namely, the people in the slums. Indeed, this training model attempts to answer the question facing educationists as well as missiologists: how to train and prepare ministers who would serve in the marginalized areas such as the slums and the like; a training that would encourage pastors and ministers of the gospel to remain in

those areas rather than promote their exit to places which appear to more readily reflect their new found educational-status.

This model offers an alternative to the western model that is prevalent in theological institutions in Africa. Most theological education in Africa finds its root in western models of education, which are at some level, individualist and elitist, providing for individual upward mobility. The behavior of graduates in the western model is, therefore, not surprising, yet remains worrying, if in the realm of theological education and academic achievement is inversely proportional to commitment to and involvement in marginalized communities.

In the opinion of the researcher, this model at TCFUM to a great degree answers three vital and related questions: Firstly, what does it mean to offer a credible program of theological education and ministerial formation? Second, what is the product of theological education process? And third, what are the expected outcomes? This model goes beyond the measurement of outcome that is purely in terms of academic attainment or satisfactory production of pastoral agent for a particular denomination to dealing with the effectiveness and the appropriateness of training in terms of its transformational impact upon a community. This is attained through its contextualized curriculum, presence of the school in the community, experienced faculty and students with the relevant focus in terms of calling and ministry as revealed in chapter four.

The fact that the curriculum is a product of a combined effort of pastors, churches and theologians gives it credibility in the sense that it captures the needs of all the stockholders as well as capture the community needs that are to be addressed. Furthermore, the presence of TCFUM in the slum is a sign of commitment to a particular community and similar communities across the city. That commitment is

expressed through theological education and through desire to articulate the gospel in ways, which listens and engages with and empowers churches in the informal settlement. Thus, in this close proximity the center is discovering and meeting needs they could otherwise overlook.

Implications

The research findings are a challenge to the many theological educationist and educators and the many theological schools across the continent of Africa such as, the researcher's own school, the Nairobi Evangelical Graduate School Theology (NEGST). Theological institutions should re-look at their model of training ministers and evaluate themselves in the light of their effectiveness and appropriateness. These schools in Nairobi and Africa as a whole, should reassess themselves to see whether their product, their graduates, are making actual contributions to the society's well-being through the delivery of competent services that promotes both the church and transforms the community or whether it is based on specialist knowledge. Theological education that simply delivers specialist knowledge and creates clerical professionals is unlikely to create credible ministry within marginalized communities wherever they are found.

Hence, institutions such as NEGST should be disturbed that their model of theological education is not sensitive to slum realities, just a few minutes drive from the school. When theological schools continue to produce many numbers of graduates that are inversely proportional to their presence in marginalized communities, then something is wrong and the need for review cannot be overstated.

Since the majority of the people in cities such as Nairobi are poor, justice demands that theological schools give greater attention to the training of ministers for this kind of people. From the information in the introduction to this research paper in chapter one, 60% of the population of Nairobi, about 2 million people are poor, living in communities of make shift housing…no infrastructure, roads, water, power, sanitation (researcher's observation). These masses call for trained ministers who are trained effectively and appropriately.

From the researcher's observation and findings, the presence of the church continues to be vibrant, mainly through the presence of the African Pentecostal and African instituted churches. Mainline churches are less visible with the exception of Roman Catholic churches. Clergy who have never had any training at all lead these churches, as stated earlier. The question remains: what role do theological schools play in slums? What is NEGST doing in terms of producing effective and appropriately trained graduates that would bring transformation to the marginalized through the gospel of Jesus Christ? The challenge is for the educationist and educators to re-look at the model for training for ministry in marginalized places and come up with a practice that intentionally engages the needs of the marginalized. The same challenge is also to the mainline evangelicals.

Recommendations

In view of the above conclusions and implications, the researcher is left questioning the relationship between theological institutions and the community and the church. Indeed, the researcher is left speculating whether theological schools as we know them exist to serve the church, the community, or students in terms of giving them academic attainment for upward mobility in status. If the community is

the ultimate concern of theological institutions, why then is their absence so conspicuous in slums? Why do we still have many untrained pastors and evangelists in the slum, yet these slum communities are quite close to some of these theological schools in Nairobi, for instance? Why is the impact of these schools not felt in marginalized communities? Something must be wrong when theological schools do not address the needs of the majority of population, where the majority of the confessing Christians live. In view of this disturbing scenario, I recommend that a research should be carried out to establish the impact of Nairobi theological institutions on slum communities.

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APPENDIX

Request Letter

The Director, Tafakari Center for Urban Mission

Dear Sir,

Re: Research at Tafakari Center for Urban Mission

I wish to request to be granted permission to do an ethnographic research study in your College. My research is on **the practice of training ministers in the context of their Ministry**. I intend to do personal observation as well as interview a number of individuals on campus, such as, the director, registrar, students, lecturers and non-teaching staff.

I believe that several benefits shall accrue from this research but two are important to the researcher. First, the researcher's interest in training leaders for Africa will be greatly enriched. Second, the research findings will be a basis upon which the college might reevaluate itself and perhaps seek to do an evaluation of its training practice.

I offer my word of honor that I shall not use the information from your school unprofessionally.

Looking forward to hearing from you.

Yours truly,

Lugala James Kagari

Interview Question Guide for the Director and the Faculty:

NAME: _____.

RESPONSIBILIY: _____.

LEVEL OF EDUCATION: _____.

1. What is the historical background of this institution?
2. What criteria do you use in admitting students here?
3. How do you see yourself influencing the learners in this institution?
4. How do you contribute to the training process of the ministers here?
5. What kind of experience is considered relevant for a faculty member to be hired here?
6. How would you describe the curriculum here?
7. What teaching methods do you apply in your teaching?
8. What is the role of the location in the process of training or teaching?
9. How do you engage the needs of the community in the curriculum?

Interview Question Guide for Students

NAME: _____.

RESPONSIBILIY: _____.

LEVEL OF EDUCATION: _____.

PREVIOUS WORK: _____.

PREVIOUS PLACE OF MINISTRY: _____.

1. What do you feel about your training here?
2. Why did you choose to train here and not any other place?
3. What are you training to do?
4. How relevant is what you are learning to what you need in preparation for ministry?
5. What role do you play in the training process?
6. How do you relate to your lecturers, administrator, and college pastor?
7. How do you describe the teaching methods of your teachers?