

" A STUDY OF THEOLOGICAL EDUCATION
IN AFRICA INLAND CHURCH-KENYA ;
ITS HISTORICAL DEVELOPMENT AND ITS
PRESENT STATE. "

BY

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ABSTRACT

The Africa Inland Church founded by Africa Inland missionaries a century ago (1895) has expanded to become one of the largest protestant churches in Kenya with a membership of 2.4 million. Since 1928, it has been involved in providing theological education to its members and christians from other denominations. The quality of evangelising demonstrated by a church is a reflection of the kind of training its personnel go through. The study takes stock of the ups and downs of A.I.C.'s theological education from 1928 to the present.

The study set out to investigate the historical development of theological education in A.I.C. Kenya noting its important changes and milestones especially from 1928 to the present. It also examined the various forms of theological training offered by A.I.C. Attention was paid to training at Scott Theological College, Bible colleges, Bible schools, lay training centres as well as at A.I.C. Missionary College. The various curricula used were studied and viewed as to how relevant they are to the Kenyan situation. The study also examined the kinds of work done by those who are trained at the various training institutions.

The study utilized both field and library research. 236 respondents drawn from areas where A.I.C. has been established and where A.I.C's theological education institutions are located were interviewed to supplement library and archival sources relevant to the study.

The study found out that the need for theological education arose out of the missionaries' realization that on their own they could not spread christianity as far as they wanted. Initially the problem was lessened by training evangelists at the mission stations. The study reveals that the first A.I.M. Bible school was established in 1928 while the first theological college was set up in 1962. In 1971, when A.I.M.

handed over leadership to A.I.C. there were 5 pastors' training institutions. In 1995 there were 13 pastors' training institutions, 7 lay training centres and 1 missionary training college.

Despite the growth in theological education the study highlights that due to low and unstandardized salaries among other reasons, some local churches in areas such as Nyanza and Rift Valley Provinces are under untrained church elders. Hence the basic objective of theological education of training adequate pastors and leaders for all local churches has not been fully achieved.

The study shows that although Kenyan teachers have taken key positions in institutions of theological education, there is still a substantial presence of expatriate missionary teachers. The study also shows how local initiatives have been utilized in promoting theological education. An example is given of Kapsabet Bible College where in 1993 all the teachers were Kenyans and about 80% of the financial support of the college was locally generated.

The study found out that the process of contextualizing theological education has not gone deep enough. The orientation adopted in A.I.C. theological education has indoctrination elements. The early A.I.M. missionaries trained African pastors to despise African culture. The situation has not changed much. The curricula have not been contextualized in all theological aspects affecting christians. Some key christian doctrines which require contextualization among others include God, Christology, Trinity, Fall, Redemption and the Second Coming. In Africa today pastors need to be grounded in these christian doctrines and with abilities to interpret and preach.

The study contributes to knowledge by first highlighting the general positive contribution of A.I.C. in Kenya in training pastors and church workers since 1928. Secondly, it points out inadequacies in A.I.C.'s theological education programmes. Such inadequacies include the banking concept of education, indoctrination, the constant use and heavy reliance on alien theological materials, the failure to recognise the contexts of religious pluralism and ecumenism and the failure to understand and appreciate the African spirituality as a total way of life that takes account of a world of spirits including God, good and evil spirits and spirits of human beings, all of which do influence the lives of the living for better or for worse.

The study recommends the continued involvement of Africans if evangelization has to succeed and the need to incorporate the African pedagogy as a way of teaching that is a product of African culture that aims at a balance in the education of head and heart and the inclusion of practical skills. African culture has many values to offer that can enrich theological education and the church.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

Christianity was introduced in Kenya by different western missionaries. Among the leading missionary societies were: Church Missionary Society (C.M.S), Mill Hill Mission (M.H.M.), Holy Ghost Mission (H.G.M.), Africa Inland Mission (A.I.M.), Church of Scotland Mission (C.S.M.) And United Methodist Society (U.M.S.).¹

Each missionary society desired to convert Africans to follow its brand of Christianity. In the middle of the twentieth century, mission-founded churches became local churches and the process of converting Africans continued. The newly founded local churches depended on the mother churches abroad for financial support, personnel and theological tutelage. According to J.S. Mbiti, the chief objective of the missionaries was not to make Africans good followers of Jesus Christ but perfect Anglicans, Lutherans, Presbyterians, Baptists and Roman Catholics². To achieve this objective the missionaries first introduced Christian educational programmes to teach African of all ages the teachings of the mother churches in Europe and North America.

Later some local African Churches formulated their own educational materials albeit borrowing immensely from the mother churches. Secondly, the missionaries introduced Bible and theological education which was offered in Bible and theological

colleges. In most cases the patterns of imparting theological education were copied from the mother churches. Africans pastors were trained so that they would in turn preach the Christian message to their fellow men and women.

1.1 Statement of the Problem

This study focuses on the historical development of theological education in Africa Inland Church (A.I.C.) Kenya, from the time of A.I.M. missionaries to the present. Unlike other churches in Kenya which had their origin from one denomination in either United States of America or Europe, A.I.C. was founded and supported by individual Western missionaries who belonged to different denominations but who shared similar goals.³ A.I.C. was shaped to what it is today by a very strong group of conservative American and British evangelicals and biblists.⁴ Due to this historical background A.I.C. has evolved into a biblistic and evangelical church.⁵ Consequently A.I.C. is well known for its literal interpretation of the Bible.⁶

Although it is one hundred years since A.I.M. missionaries ventured into Kenya and over sixty seven years since Ukamba Bible School was launched in Kenya, no systematic study has been done on their contribution to theological education and its growth. The enormous investment in personnel and finances A.I.M. missionaries made in developing A.I.C.'s theological education has not been given adequate systematic study.

The leaderships of A.I.C. moved from A.I.M. missionaries to Kenyan Christians, from October 16, 1971.⁷ Since then, successive A.I.C. leaderships' have been trying but with difficulty to define A.I.C.'s independent theology. Some Africans within A.I.C. have interpreted A.I.C. to mean Africans-In-Charge.⁸ Despite the concerted efforts to indigenise the Church, A.I.C.'s theological education which is responsible for producing pastors who in turn educate the Church, is still foreign dominated. Most of the theological colleges and Bible schools are still under the guidance or influence of foreigners who are either principals or teachers.⁹ The top best Bible Colleges and schools are still supported by external assistance in form of finance and personnel. The curricula used in the Bible colleges and schools have not been adequately indigenised. The systematic studies that have been carried out have been mainly focused on the general history of A.I.M. very little study has been done on the history of A.I.C. in general and its theological education in particular. This constitutes a problem which requires investigation. It is important that a systematic study on the development of A.I.C. theological education is carried out to determine the extent of involvement in it of both A.I.M. missionaries and African Christians.

In 1928 when A.I.M. launched its first Bible school, very few Kenyans had acquired Western education. In fact some of the first group of students to enroll in Ukamba Bible School were completely illiterate. The missionaries had first to teach them literacy skills. Some of the first educated Kenyans secured jobs in the public or private sectors. It is important to note that some of the students who enrolled in the

Bible schools had acquired high education in accordance to the standards of the time. For example, Rev. Gichuha who was among the first students of Alliance High School in 1926 enrolled in Moffat Memorial Bible Institute. In the subsequent years A.I.C. Bible schools multiplied and some started to attract students who had attained very low grades as compared to those who were joining training in other professions. After training, the graduates of the Bible Schools were posted to churches as full time pastors. This trend has continued to up to date. In some instances because of the pastors' poor academic backgrounds they are not able to provide for all the needs of all members of their local churches which are increasingly becoming sophisticated. In the absence of a thorough study of A.I.C.'s theological education it is difficult to determine whether low academic standard of pastors has led some A.I.C. members either to move to other denominations or to stop attending Church services.

Scott Theological College was established in Machakos District in 1962 to offer advanced theological education. Those who enrolled in it had much better qualifications as compared to those who joined Bible schools. This new development of training highly qualified pastors has not fully benefitted all the A.I.C. local churches because of various reasons. Firstly, the number of those trained is too small. Secondly , for one to be trained in Scott Theological College one has to either secure a scholarship or to pay college fees. Thirdly, after going through a thorough and expensive training programme the graduates expect to be remunerated adequately.

To their disappointment they find that the Church cannot pay them adequately because of the following reasons;

- (a) the financial assistance the church gets from abroad is dwindling.
- (b) the local Christians are not giving adequate contributions to the Church.
- (c) local churches have limited avenues for raising extra funds.
- (d) the inadequate local contributions and foreign assistance are used to run and maintain the Church.

Fourthly, in some areas the well trained pastors from Scott College are not paid well because the little money the DCC's have is shared between them and numerous pastors trained in the Bible schools and colleges. The salaries paid to the pastors is determined by the financial capability of a given DCC. This results in discrepancies in salaries. In various DCCs, pastors salaries vary. The consequences have been an uneven distribution of trained pastors and in some cases an exodus of graduates of Scott Theological College to well paying jobs outside the Church. For example, some graduates of Scott Theological College have opted to move to towns where pastors are paid relatively better salaries. Others have opted to work as teachers and chaplains in secondary schools and as tutors in primary School Teachers' Training Colleges. Still others work with non-governmental organizations. Some of the graduate pastors preach in A.I.C. local churches as part-time pastors while others secure jobs with secular institutions and abandon their ministerial career.

The implication of the above argument is that a good number of A.I.C. pastors and especially those on full time basis and ministering in rural areas have received rudimentary training. The uneven distribution of pastors and exodus of the well trained graduate pastors have worsened the situation of trained personnel. Since no study has been conducted to establish the role of graduate pastors in A.I.C., it is not easy to ascertain whether those who have been trained have played their role. Also, in the absence of such study it is not possible to indicate the relationship between graduate pastors and Bible school pastors. It is only after studying the curriculum of Scott Theological College when it can be accurately stated that the training offered is meant for church service or otherwise.

In the field of theological education a new approach to training pastors has been developed. In this approach Christians who are professionals in other fields are being trained for church ministry through a method called Theological Education by Extension (T.E.E.)¹⁰. T.E.E was introduced in A.I.C. since 1972 but so far no study of it has been done. Its contribution to A.I.C's theological education can only be determined after a study of it is done.

The above arguments indicate that very little systematic study has been done on various aspects of A.I.C's theological education. The writer finds this a problem worthy of investigation.

1.2 Research Objectives

The aim of this study is to investigate the following:

- 1. The historical development of theological education in A.I.C. Kenya noting its important changes and milestones especially from 1928 to the present .**
- 2. Theological training at Scott Theological College, at other Bible Schools and through T.E.E. Some of the aspects to be investigated include:**
 - a) Types of courses (Bachelor of Theology, Diploma in Theology and Certificate in Biblical Studies).**
 - b) Curricula**
 - c) Selection of students**
 - d) Theological Education by Extension**
 - e) Lay training centres and A.I.C. missionary college.**
 - f) Contextualization of theological education in A.I.C. Kenya with a specific focus on courses offered.**
- 3. Work done by those who have received theological training.**

1.3 Rationale for the Study

Africa Inland Church is one of the largest churches in Kenya with a following of 2.4 million Christians chiefly spread in Eastern (especially in Ukambani) , Rift Valley, Nairobi, Central, Coast and Nyanza provinces of Kenya.¹¹ While other Protestant churches in Kenya have been offering theological education in an ecumenical context, A.I.C. is one of the few churches which have opted to train their pastors independently.¹² In recent times, A.I.C. has been shying away from the ecumenical movement. For example , in 1986 it withdrew its membership from National Council of Churches of Kenya (N.C.C.K.)¹³ . None of A.I.C.'s institutions of theological education is a member of the Association of Theological Institutions of Eastern Africa (A.T.I.E.A.)¹⁴. Due to the size of A.I.C.'s membership and its exclusive tendencies, there is need to study its theological education so that its unique features may be brought out.

Theological education is the life-line of any church. Since very little systematic study of A.I.C.'s theological education has been done, this study is timely. In an earlier study done by the writer, it was found out among other things that Christian Sunday School programme has not gone through any significant changes despite the fact that the situation in which it was operating when it was introduced by the missionaries has changed since 1971¹⁵. This study would want to find out the few changes,

theological education has gone through if any and how this has affected Christianity in A.I.C. Kenya.

A.I.C. has twenty one theological institutions offering theological education commencing from certificate level to degree level. Although A.I.C.'s theological institutions admit students from other denominations the majority of the students are A.I.C. Christians. It is assumed that the presence of so many Bible training institutions has influenced the practice of Christianity among A.I.C. members. The A.I.C. has invested greatly in theological education and as such, it is impossible to ignore such an investment.

Theologians in Africa as in other parts of the world are in agreement that churches should strengthen their theological education so that it may benefit the whole church. Theological education is no longer the confine of the clergy. All the members of the church are entitled to some form of theological education.

The methods that have been used in providing theological education in A.I.C. as in other churches in Kenya have largely been clergy-centered. The methods have not been adequate in educating the whole church. Since 1928, when A.I.C. started training pastors, it has not been able to train enough of them. The few pastors who have been trained have rarely involved the laity in the provision of theological

education to church members. Several local churches have been without pastors since their inception.

Lack or shortage of pastors for some local churches prompted some A.I.M. missionaries starting from 1987 to launch some training centres for church elders. One of such training centres is situated at Kericho. Such centres have greatly assisted in training church elders who are incharge of local churches. Since various aspects of A.I.C's theological education have not been studied, it is difficult to point out their strengths and weaknesses. This study will investigate different theological education programmes offered by A.I.C. and assess their strengths and weaknesses. Upon the completion of the study and in the light of its findings the writer will make suggestions on how theological education in A.I.C. can be improved.

A.I.C. in Kenya has come of age. In 1995, it celebrated its first centenary since the founder of A.I.M., Peter Scott Stepped in Nzau in Machakos in 1895. A hundred years is a long period of planting, expanding, indigenising and strengthening a church. Out of the one hundred years, theological education has been offered uninterrupted for sixty seven years. It is a welcome-coincidence that this study is done during this festive period. It is in order that a study of this nature is conducted as A.I.C. is taking stock of it's achievements and failures in different aspects of its existence for the last one hundred years and as it commences its second centenary.

1.4 The Scope and Area of Study

The major focus of the study is on theological training for church ministry in A.I.C. Kenya. It traces the origins of theological education and analyses how it has developed to be what it is today. The study also investigates how students are selected and the kind of training they go through before becoming pastors or church workers. The research was conducted among those who have not been trained, those who are in training, those who have been trained and are working in church or elsewhere and those who have been trained but defected from the A.I.C. to other denominations.

The curricula used for different levels of theological education are critically analysed. The relationships between the Curricula and African Cultural context is investigated.

A.I.C. has twenty one theological training institutions scattered all over the country. A.I.C.'s theological colleges and Bible Schools are situated in such a way that they serve the whole church in general and areas of their location in particular. Any member of A.I.C. vying to join theological training can join any A.I.C. theological institution provided one meets the set entry requirements. Details of the theological institutions studied are given in chapters three and four. It was not practical to study in details all the twenty one institutions. Therefore, six theological institutions were

selected and thoroughly studied. The justification of choosing the six is given in the methodology section.

It was also not possible to cover all the regions of A.I.C. Kenya in this study. Four regions of the church namely Nandi, Kijabe, Machakos Central and Nairobi were studied. In the course of the research the needs of theological education for these regions was established. Although, only four regions were thoroughly studied, key informants and other informants were selected from all parts of Kenya where A.I.C. has extended its influence.

1.5 Literature Review

The history of the introduction and planting of Christianity in Africa and the problems arising therein has been quite well documented. There is also general literature on theological education in Africa. The written literature is too general and touches only on limited aspects of the history of theological education in A.I.C. Kenya. Most of the written literature is focused mainly on Christianity either and mentions theological education or aspects of it briefly.

However, there is no systematized study that has focused on the historical development of A.I.C.'s theological education. The literature that appears to discuss it is either sketchy or very scanty.

D. Waruta argues that throughout its nearly two thousand years of existence Christianity has been basically a teaching religion¹⁶. It's founder Jesus Christ was a rabbi. He was a teacher who taught his disciples and gave them a mission of teaching others the things he had taught them (Matthew 28:20). In the early Church there were elements of discipleship, teaching, learning and growing.

No one was recognized as a full member of the early Church until he had gone through instructions provided by the Church. Waruta notes that when Christianity was introduced in Africa the first converts were known as asomi.

Waruta observes that it is doubtful that the Church in Africa today can still be considered as a teaching community. He says that there is a possibility that the church may still be a Church composed of multitudes with only a small number having attained the level of disciples.¹⁷ Waruta concludes his argument by advising that a firm foundation needs to be laid down upon the African Church through sound educational programmes.¹⁸ Although Waruta's argument is indirectly relevant to this study, it does not specifically address itself to theological education in any particular Church denomination which this study intends to do. Sound educational programmes can only be prepared by people who have been given sound and appropriate theological education.

S.P. Kealy argues that Jesus Christ provided a good model in education.¹⁹ In the gospels Jesus is given the title of teacher. Unlike the regular teachers who had basic training, Jesus was a charismatic and self-taught teacher. Kealy outlines the various teaching methods used by Jesus. Jesus used what was already known to teach important lessons. He also used dialogue and allowed his followers to choose what they wanted to do. He lived what he taught. The thrust of Kealy's argument is that despite Jesus having set a model, it is worthy noting that his model is largely ignored by those involved in the provision of education. Kealy's argument is not applied to any Church denomination or theological institution to prove it right or wrong. Among other things, the present study will investigate the extent to which the model demonstrated by Jesus is applied to A.I.C.'s theological education.

On the impact of Christian education and theological education on a changing society
R. Oliver warns as follows:

The danger is rather that, under the stress of political and social change, it (Church) may start to disintegrate at the centre while it is expanding at the circumference.²⁰

Oliver's warning can be interpreted to mean that due to the changes taking place in society, the Church is winning many members whom it does not educate theologically. In other words the Church is growing quantitatively with little qualitative growth.

Oliver's observation which touches directly on the current study is that the Church ministry is the only profession which has not so far gained from higher education. While this observation may be true of the period of the 60's and the 70's when Oliver was writing, the situation has slightly changed. For example, during the late the 70's, the 80's and early the 90's several higher institutions for theological education were established in Kenya.²¹ Although the number of those who have so far been trained is still low, current trend indicates that more people are enrolling for higher theological education.

E. Ayivi observes that the greatest problem facing the African Church is that of financing its own programmes.²² He states that most institutions of the Church including institutions of theological education are financially supported by donors from western countries. Ayivi sees the remedy of this problem in the Church educating its members on the need to contribute towards its programmes. Ayivi's argument incidentally applies to the situation pertaining in A.I.C.'s institutions of theological education.

According to P. Bowers theological education should be changed to suit the changes that have taken place in society.²³ He stresses that theological education curricula should be designed with deliberate reference to the cultural context rather than being imported from overseas or arrived at in an ad hoc manner.²⁴ P. Bowers does not illustrate how the changes he proposes can be successfully executed in different

denominations. Part of the present study focuses on the evolution of A.I.C.'s theological curricula since 1928.

During the early missionary period it was the missionaries who were in the centre of Church ministry. Africans were only enlisted in the periphery of Church ministry as catechists, evangelists and lay readers. W.B. Anderson discusses how Christianity was introduced and grew in E. Africa.²⁵ Although Anderson does not concentrate deeply on theological education, he mentions how Africans participated in the growth of the Church. For example, in A.I.M., he shows that Africans were trained as evangelists and lay pastors.²⁶

J.S. Mbiti notes that the Africans who were recruited into theological education were either illiterate or had only little formal schooling.²⁷ The thrust of Mbiti's argument is that the missionaries were not interested in providing a sound theological education but in using the Africans to spread Christianity.²⁸ Mbiti further depicts Church ministry as one of the professions which are least rewarding materially and hence a discouragement to those intending to join it. He comments "Many of these are lay people many are paid little or nothing by the Church for their work."²⁹ Despite the low pay or no pay, Mbiti says the African Church ministers continue performing their duties with dedication.

On what the Church should do to ensure its continued existence, Mbiti argues that Africa has a golden opportunity to evolve a genuine Christianity which is rooted in its culture and which is sensitive to the cries and aspirations of its people.³⁰ He thinks that the task of Africanizing Christianity will be possible because the official leadership of the Church is in the hands of African Christians.³¹ In spite of the fact that Mbiti's arguments touch on Christianity in general, some of them are relevant to the development of theological education in A.I.C. Although Mbiti is enthusiastic that the independence of the church would bring positive changes, the reality of the matter is that in some instances the opposite has happened.

E. Muga argues that during the colonial period, African Church ministers were paid less than their missionary counterparts.³² Muga shows that Africans reacted to this discrimination by looking for jobs in government service where salaries were relatively better. He argues that as from 1960 advanced theological schools and colleges started emerging in East Africa. One of the advanced theological Colleges studied by Muga though not in great details was Scott Theological college which is also a focus of this study.

J.N.K. Mugambi summarizes the problems of Christian theological education as resources, conceptual tools, analysis and synthesis, application and curriculum development.³³ He notes the most outstanding problem among the non-catholics as that of lack of adequately trained personnel to train theologians to cope relevantly with

the needs of church.³⁴ Due to the problem of personnel some theological colleges are relying on expatriates. Mugambi's work is rich in presenting problems in theological education but it is generalized. Some of the issues he raises are incidentally applicable to A.I.C.'s theological education.

J.S. Pobee argues that the ultimate goal of theological education is the renewal of the Church and the material and spiritual formation of people.³⁵ Pobee's work is helpful in stressing levels of theological education which run from Sunday school, secondary school, university, seminary to post-ordination. It is Pobee's argument that theological education should equip those who go through it so that they may interpret Christianity in the light of African environment. Although Pobee's work does not directly refer to A.I.C.'s theological education some aspects of it are relevant to it.

P. Miller conducted research in twelve theological colleges in East Africa. Scott Theological College in A.I.C. was one of the colleges that were studied.³⁶ Miller remarks that any prefabricated pattern of ministry is in for a time of testing.³⁷ Miller's work is resourceful in highlighting some of the problems in the institutions he studied. Such problems include inadequate salaries after graduation, inadequate housing, language barrier, denominational rivalries and scarcity of good literature.³⁸

W. Mulwa states that A.I.C.'s theological education is based on Jesus command to his disciples in Matthew 28:19-20.

Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you; and lo, I am with you always to the close of age.³⁹

and Paul's teaching in 2nd Timothy 2:2 "And what you have heard from me... teach others". Mulwa shows that plans for starting theological education in A.I.C. were laid down in 1918 but it was not until 1928 when Ukamba Bible school was established in Machakos District. The first African to be trained and ordained in A.I.C. was Benjamin Watuma.⁴⁰ Mulwa's work touches very briefly on A.I.C.'s theological education. It is devoid of details.

N. Dixon discusses the factors leading to the decision of Kenyan men to enter Bible schools.⁴¹ Dixon gives useful information on why some young people choose to join theological education. Dixon's work was based on research done in four Evangelical Bible schools and colleges. Dixon found out that pastors and their work have been grossly misunderstood. Dixon's work addressed itself to an aspect of theological education namely why young people chose to join Bible schools. It is silent on other aspects of theological education.

R. Gehman briefly discusses the genesis and impact of theological education in A.I.C.⁴² On the genesis of theological education he notes that:

The vision was to train the Africans to be pastors so that they could staff stations in a few years and the missionaries be freed to move on to unreached territory.⁴³

on the impact of Bible education, Gehman says:

... the strength of A.I.C. among the Akamba is due to Akamba trained in their vernacular tongue using their own vernacular Bible for along period of time since 1928.⁴⁴

Gehman does not give theological education adequate discussion.

S. Mackie states that time has come to conceive theological education in a much broader way as the education of leaders who express their Christian vocation in many different ways and not necessarily as full time Church workers.⁴⁵ The significance of Mackie's work is in the realization that there is need to have new patterns of imparting theological education. He suggests that theological education should recruit for training committed Christians who are engaged in different professions and to teach them to exercise their Christian faith in diversified ministries in and through their professions.⁴⁶ To some extent Mackie's approach in theological education is being implemented by T.E.E. and vocational training in A.I.C⁴⁷. Although Mackie's work is

relevant to some aspects of the current study, it is too general and does not focus on a specific aspect of theological education.

According to J. Horgarth, K. Gatimu and D. Barrett, the current system of colleges, seminaries and even Bible schools cannot cope with the demand for Church ministers.⁴⁸ Their work is important because it generally shows new approaches in the provision of theological education. For example, they show that in 1980, there were 23,900 students in 23 African countries studying under 100 T.E.E. programmes.⁴⁹ The gist of their argument is that T.E.E is complementing other forms of training Church ministers. The work has a very brief section on A.I.C.'s involvement in T.E.E.

As the literature cited above clearly indicates, the history of the development of theological education in A.I.C. Kenya has not been adequately covered in previous studies. The literature discussed above only highlights aspects of it. These aspects are only mentioned in passing or in relation to the general history of Christianity or of A.I.M. This work sets out to meet the need for a more comprehensive and systematic study of theological education in AIC.

1.6 Theoretical Framework

Paul Freire's theory of conscientization has greatly influenced the development of education in the so called third world countries.⁵⁰ He argues that there are two concepts of education. The first concept is called banking concept. In this concept there is narration where the teacher as the narrator leads the students to memorize mechanically the narrated content.⁵¹ Education becomes an act of depositing in which the students are the depositories and the teacher is the depositor. The students patiently receive, memorize and repeat whatever the teacher teaches. Freire argues that the more the students work at storing the deposits entrusted to them the less they develop critical consciousness which would result from their intervention in the world as transformers of the world.

The banking concept of education has negative effects in situations where there is cultural domination. Education in such situations is used to maintain domination. The educational programmes that are developed are aimed at perpetuating the domination. Those who are invaded imitate the models which the invaders prescribe for them.⁵²

Freire's second concept of education is the problem -posing type. Whereas the banking concept of education anaesthetizes and inhibits creative power, problem posing education involves a constant unveiling of reality. Banking type of education attempts to maintain the submersion of consciousness while problem posing education

strives for the emergence of consciousness and critical intervention in reality. Freire further observes that in problem posing education men and women develop their power to perceive critically the way they exist in the world in which they find themselves. They come to see the world not as a static reality but as a reality in process of transformation. Problem posing education makes students critical thinkers. It also affirms men as beings in the process of becoming, as unfinished, uncompleted beings in and with a likewise unfinished reality.

In problem posing education instead of following predetermined plans, leaders and people mutually identify together and create the guidelines of their action. Instead of following educational programmes which are designed to dominate, those involved design new programmes. Freire argues that when this happens, there is a cultural synthesis, where there are no invaders, hence there are no imposed models. The teachers and students become actors who critically analyse reality and intervene as subjects in the historical process.

For the purposes of this study, Freire's theory of education is used. First, the study shows that when A.I.M. missionaries began to provide Bible/theological education, they were paternalistic in approach. They considered those who enrolled in the Bible schools as individuals who "knew nothing" who had to be liberated from their ignorance. In view of the fact that some of those who enrolled in the Bible schools were semi-illiterate, the missionaries controlled entirely what was to be learnt. By and

large the banking concept of education was used. The missionaries some of whom had not themselves received adequate theological training emptied what they knew to the students of the Bible schools. Secondly, it is argued that due to the nature of A.I.M. missionaries who were basically conservative and who were running away from secularization, the banking concept of education suited them best. A.I.M. missionaries aimed at setting up a "pure Church" that was not contaminated by secularization or African Religion which initially was misconstrued as "idol worship" To achieve their aims they imported selected literature, curricula and teaching methods used in Bible schools in U.S.A with similar persuasion. The missionaries dictated to their students what to learn and what to preach. The pastors in training were repeatedly warned against preaching "false teachings" Although the Bible was used in the Bible schools, most of the practices the missionaries condemned were not as a result of what the Bible taught against but what the missionaries felt was true.⁵³ The pastors who were produced were submissive to the missionaries. After training for a period of three years, the pastors learnt the dos and don'ts as spelled out by the missionaries. They were sent out to be tried whether they had internalized what they had learnt for a period of three years. Those who satisfied the missionaries enrolled for a pastors' course which took two years. The A.I.M. missionaries just like other missionaries of the time perfected the banking concept of education.

Thirdly the study shows that after Scott Theological College was established and A.I.C. became independent of A.I.M. control, the provision of theological education

witnessed minimal changes. For example, most of the Bible schools and colleges were still under the control of A.I.M. missionaries. To run the Bible schools and colleges the A.I.M. missionaries provided both financial support and personnel. The teachers provided by A.I.M. were better trained than their predecessors. The libraries were still equipped with foreign literature though a trickle of African literature was observable. The curricula and teaching methods went through slight changes. The predominant method that continued to be used was the banking concept. Some students who have questioned the methods used, have been branded as "liberals" There has not been any cultural synthesis. Although aspects of African culture are taught, aspects of western culture dominate the curricula.

Fourthly, the study argues that the type of faith exhibited by Christians of a given Church denomination is a product of the theological education offered. It is observed that some A.I.C. members seem not to be sure of their faith. Those who have been equipped with theological education and who are now the leaders still determine what is right and what is wrong for the other Christians. Some of the old generation of pastors are more conservative than the missionaries. Due to the training they went through, some A.I.C. pastors are not equipped with tools of critical enquiry. The meagre Bible education they were taught still forms the foundation of their faith. Pastors who have acquired the problem posing theological education are very few to make any significant influence. A.I.C. membership is split into two camps. There is the camp of the old generation of pastors who are in leadership and are the majority.

They argue that the status quo should be maintained. They stand for the maintenance of the A.I.C. constitution as it is and the respect of the Bible. The other camp is composed of the young well trained pastors. They are better equipped than the latter. They would want to see changes introduced in the constitution of A.I.C. provided the changes are biblically supported.

Research Hypotheses

Following the above discussion the following hypotheses were arrived at.

1. The development of A.I.C.'s theological education has been heavily influenced by missionaries and especially those from U.S.A.
2. Though the curricula used in A.I.C.'s theological education have been amended several times, the learning materials and contents of some courses are still alien to African culture hence they do not meet some African needs.
3. The establishment of many theological education training institutions by A.I.C. has not produced adequate pastors for the existing and newly established local churches.

4. Theological Education by Extension was initiated to supplement residential training but in A.I.C. it has been largely ignored or not appreciated as an alternative way of training pastors.
5. Lack of standardized and inadequate wages has led to uneven distribution of pastors and in some cases to defection of pastors to greener pastures.

The hypotheses will be discussed and evaluated in different relevant chapters of the thesis.

1.7 Research Methodology.

To gather information for this study both library and field researches were conducted. The material gathered from library research constituted secondary data for the study. The library research spanned from the time of writing the research proposal to the time the study was completed. It involved collection of relevant information on theological education in general and theological education in A.I.C. Kenya in particular from published literature. The writer made use of Jomo Kenyatta memorial library, Jesuit Theologate library and the libraries of the Catholic University of Eastern Africa, Scott Theological College, Nairobi International School of Theological and Nairobi Evangelical Graduate School of Theology. Though, strictly relevant information was hard to come by, useful hints and general information on theological education abounded.

Materials gathered from library research were used to collaborate field research findings. Relevant information was also sought in archival materials kept by A.I.M. and A.I.C. After permission was sought and granted from the authorities of theological and Bible colleges some records kept by the institutions were perused. Perusal of such records yielded useful information on important dates, events and personalities connected to theological education.

The field research yielded the primary data of the study. The field research which took fourteen months to complete drew respondents from all part of Kenya where A.I.C. is represented. In total two hundred and thirty six informants were contacted. Majority of the informants were drawn from theological/Bible colleges and the adjacent areas.

Twenty One theological institutions of A.I.C. were covered by the research. Preliminary investigations unearthed that of the twenty one institutions thirteen are strictly tailored at training pastors and Church workers, one trains missionaries, four train evangelists, one trains women Church workers and the remaining two train Church elders. Since the focus of the study is training for Church ministry, attention was majorly centered on the thirteen institutions which train pastors and Church workers. Further scrutiny of the thirteen institutions disclosed that one Bible Institute is under construction, while the other twelve are actively involved in training pastors and Church workers. Although the twelve institutions were studied, six were studied

extensively. The institutions that were studied deeply included, Scott Theological College, Ukamba Bible College, Moffat College of Bible, Kapsabet Bible College, Nduluku Bible Institute and Pwani Bible Institute. They were studied extensively because they represent the major levels of theological education in A.I.C. Kenya. Important milestones in theological education have been accomplished in these institutions. The six institutions selected are situated in such a way that they serve all the regions of A.I.C. Kenya. Since the six institutions draw their students from all the regions of A.I.C., it was hoped that by studying them a real picture of theological education in A.I.C. would emerge.

Although the informants were drawn from all regions of Kenya where A.I.C. has been established, four regions namely Machakos Central, Kijabe, Nandi and Nairobi produced the majority of the informants. Diverse reasons prompted the selection of the said regions. Firstly, Machakos Central was selected because:

- (a) The first A.I.M. mission station was started in Nzau Machakos in 1895.
- (b) The first A.I.M. Bible School, Ukamba Bible School was started in Machakos District in 1928.
- (c) The first theological college to offer diplomas and later degrees in theology was Scott Theological College founded in Machakos District in 1962.

- (d) There are other institutions offering Bible education in Machakos District, for example, Nduluku Bible Institute and Masinga Bible School.
- (e) Due to the above factors Machakos Central Region of A.I.C. has the highest number of trained pastors, licensed and ordained pastors in A.I.C. Kenya.⁵⁴

Kijabe Region was selected because;

- (a) Since 1903 the headquarters of A.I.M. were moved from Kangundo to Kijabe.
- (b) A.I.M. missionaries established Moffat College of the Bible in Kijabe in 1929 to train pastors for Central, Rift Valley and Nyanza provinces.
- (c) Kesho publishing Agency which publishes literature for A.I.C is based in Kijabe.
- (d) It was at Kijabe where due to A.I.M.'s failure to address itself to the culture of Kikuyu led to departure of many Kikuyus from A.I.M. who later formed independent churches.
- (e) In spite of the changes that have taken place in A.I.C., Kijabe has the highest concentration of A.I.M. Missionaries in Kenya.

Nandi was selected because:

- (a) Since 1954 Kapsabet Bible College has been producing pastors mainly for Rift Valley and Western Kenya.

- (b) Due to an acute shortage of trained pastors, A.I.M. missionaries since 1987 started training Church elders to be in-charge of local Churches in the Rift Valley province.
- (c) Nandi is one of the areas within A.I.C. with the lowest ratio of pastors to local churches.

Nairobi was chosen because:

- (a) It is the present location of A.I.C. headquarters.
- (b) It has a cross-section of A.I.C. pastors starting with the well trained to the least trained.
- (c) It has a considerable success in training through Bible Education by Extension where some lay people have been trained and incorporated into Church Ministry.

To acquire information for the study, four research methods were used. The first method was questionnaire - interview. This was used to collect the bulk of the information. The method involved intensive personal interviews with eighty eight key informants. During the interviews a questionnaire with prepared questions was used. Those who were covered by this method included the Bishop and Assistant Bishop of

A.I.C., A.I.C. Administrative Secretary, Director of A.I.C. Training Board, principal of Scott Theological College, two former principals of Theological and Bible Colleges, five principals and twenty teachers of theological and Bible colleges, twenty six church leaders who included chairmen of R.C.C.'s, D.C.C.s, ordinary pastors and thirty ordinary Christians who included men, women and university students. The gauge used to select the key informants was based on their positions in A.I.C. in general and their positions in theological education in particular. Some of the informants wore several hats. For example, some held positions in local church councils, District Church Councils, Regional Church Councils, Central Church Council and in institutions of theological or Bible education. The interviews were conducted by the writer assisted by four research assistants. During the interviews which took between two and five hours, informants provided information which touched on different segments of theological education. The interviews were recorded in cassettes using a radio cassette recorder.

From the informants, crucial information touching on how they were trained, the problems they encountered in their training, current theological training and crisis of lack of adequate trained personnel was extracted. Some of the informants proved to be very useful. For example, the writer had the opportunity of interviewing one of the first students of Ukamba Bible School in 1928. This particular interview revealed invaluable information regarding Bible Education during the initial stages of A.I.C.'s theological education.

The method of questionnaire - interview had the following limitations. It was found to be tedious and time consuming. Some of the informants were too old and had hearing problems. Some informants were too busy with other activities to be interviewed for several hours. The method could only reach limited number of informants. These limitations were overcome by selecting only those informants who were extremely resourceful. Where an informant could not afford enough time for the interview, the interview was spread over two or even three days. Some informants who could not get time during the day or weekends were either interviewed at night or during weekends.

In the second method, questionnaires were administered to selected informants. Four research assistants were engaged to assist in the distribution of the questionnaires. In some instances, the questionnaires were personally administered while in others the questionnaires were sent through the post. The questionnaire method covered students of theological and Bible colleges and principals of some colleges which were not physically visited. Twelve questionnaires were posted to twelve principals. Out of the twelve, eight questionnaires were filled and returned.

Students and former students of Bible schools and colleges were given questionnaires to fill. There were two sets of questionnaires. One set was for current students while the other set was for former students. The questionnaires were administered to:

- (a) students who are enrolled in a theological or Bible college. They included 1st; 2nd; 3rd and 4th years.
- (b) former students who had just graduated and were serving the Church.
- (c) former students who have graduated and have served the Church for more than three years.
- (d) Pastors who have served the Church and who later defected to greener pastures.

Since there were many students who have done or are doing theological education, random sampling was used. For the students in colleges, class monitors were given small pieces of paper eight equal to the number of students in their classes. Among the pieces of paper were numbered one to eight while the rest were blank.

Both the blank and numbered pieces of paper were given out to the students by their class monitors. Those who received the eight numbered pieces of paper were given the questionnaires to fill by the writer. In the six theological institutions one hundred

and ninety two questionnaires were given out. One hundred and four were returned. Twenty four former students of theological institutions were served with questionnaires. All the twenty four questionnaires were returned.

The major limitation of the questionnaire method was communication. It was discovered that some of the students of Bible institutes were poor in English hence did not fully comprehend some of questions. There was also fear of victimization in some colleges. Some students felt that if they told the truth in the questionnaires they would be victimized by their principals or Churches. This problem made some students not fill the questionnaires at all. This problem was lessened by the writer visiting some of the colleges and talking to the students in the presence of their principals. Students who feared victimization were allowed not to indicate their identity in the questionnaires. Where it was felt that inaccurate information was given due to breakdown in communication individual respondents were revisited and matters clarified. Furthermore those respondents who had problems of English were assisted by research assistants to understand the questions in the questionnaires.

The third method was informal interviews. The writer interviewed twelve informants through this method. Those who were interviewed informally included two Church leaders, four ordinary Christians, three teachers and three students of Bible colleges. During the interviews there was neither a prepared questionnaire nor taking down of notes. Those interviewed were not made aware that they were being interviewed.

The writer jotted down important points after the interviews. Normally what transpired was that a question led to a discussion.

This method had limitations. Since several people were involved in the discussion only few of them managed to contribute. Some members of the group introduced irrelevant issues. Since no notes were taken down during the discussion some points were forgotten. The limitations were minimized by identifying the most resourceful informants in the group and interviewing them later.

The fourth method was participant observation. This method was useful in assessing facilities for theological education and evaluating effectiveness of training offered. The writer visited five theological institutions. The facilities in the institutions visited were assessed. Three classes were observed while being taught. Two classes were observed while doing discussions with their teachers. Two Bible Education by Extension classes were observed while in session. The writer attended Church services in eight different A.I.C. local Churches and observed pastors as they

preached. Two graduation ceremonies were attended. The limitation of this method was the writer getting too involved hence becoming subjective. After the sermons and other activities such as graduations the writer informally interviewed other Christians who listened to the same sermons with the writer.

The four methods were complementary. Where one method had left gaps, the gaps were filled through the information got through the other methods.

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2. J.S. Mbiti, African Religions and Philosophy. (Nairobi: Heinemann, 1969) p. 232.
3. In Europe and North America in the nineteenth century there developed two schools of thought. The first school was composed of liberals who believed that scientific methods of inquiry could be used to acquire religious knowledge. The second school was made of fundamentalists who opposed secularization and the application of scientific methods of enquiry in Christianity. The A.I.M. missionaries belonged to the second school of thought hence aimed at preserving Christianity from pollution from secularization and liberal ideas. They had very strict moral rules.
4. A.I.C. has very strict belief in the verbal infallibility of the Bible.
5. In general the word evangelical means those Christians and churches which came into being as a result of the Reformation. The word has been given a narrower meaning to differentiate Protestant churches. In this study the word evangelical is used in that narrower meaning to refer to those Christians who are conservative in theology and faith sometimes fundamentalistic in mentality. It means the opposite of liberal. For more information refer to Tite Tienou (ed) The Theological Perspectives in Africa. (Nairobi: Africa Christian Press, 1990)p.9.
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CHAPTER TWO

THE ADVENT AND DEVELOPMENT OF AFRICA INLAND MISSION (A.I.M.) IN KENYA.

2.1 The Founder of A.I.M. - Peter Cameron Scott.

Peter Cameron Scott the founder of A.I.M. was born on 7th March, 1867 in Glasgow Scotland in Britain. He was born of pious evangelical parents.¹ From the tender age of two years he began to accompany his mother in attending Church services. Although he was not an enthusiastic learner, at the age of twelve years he passed the sixth standard examination.²

In 1879, Scott and his family migrated from Scotland and settled in Philadelphia in U.S.A..³ As it is traditionally done by many young people, Scott became a member of the Presbyterian Church which was the denomination of his parents. Scott was gifted with a good voice hence he had a special talent in music. After he was trained in music by an Italian singer, he enrolled as a member of a Church choir. While in the Church choir he got a lucrative job to sing at public concerts and on stage.⁴ He was filled with joy for having got such a wonderful opportunity. His joy was destroyed by his parents' refusal to allow him to grab the opportunity to sing at public concerts. After consent was refused, he took up an unexciting job in a printer's office.

When Scott was twenty years of age his health deteriorated. His doctor advised him to return to his original home in Scotland in the anticipation that change of climate would rejuvenate his health.⁵ In Scotland at the graveyard of his sister he earnestly requested God to restore his health. He pledged to God that if his health was restored he would dedicate his whole life to God's service.⁶ After one year his health improved tremendously and he returned to Philadelphia. In March, 1889 he was attracted to an advertisement for chorus singers in an opera. Due to his poor health, he thought that the offer was suitable to him. Although he went to seek the job his conscience haunted him until he gave up.⁷ He remembered the promise he had made to God at his sister's grave in Scotland. He began to think about the unevangelised peoples of Africa.

Scott enrolled in New York Missionary Training College for a three year training course for his future career. To support himself during the period of training he worked part time for between three and seven hours in the printers office.⁸ When he was free and especially during evenings he preached in the slums. While in college he wrote to his parents seeking for permission to join missionary work. His thoughts were filled with the dream of one day preaching in Africa. His parents positively responded to his letter and informed him that he was free to go wherever God called him.⁹ Immediately he got the green light from his parents he applied to International Missionary Alliance for missionary work in the West Coast of Africa. The response from International Missionary Alliance was affirmative and in November 1890, Scott cut short his

training and set out for West Africa. Before his departure Scott was ordained by Rev. A.B. Simpson in New York.¹⁰ He arrived in Banana the mouth of Congo River in January 1891.¹¹

Scott's stay in Congo was shortlived. On arrival he managed to spread the gospel to the people of Congo. After a year's stay in Congo, he was joined by his brother John. His brother was not to provide him with company for long, shortly after arrival he died due to fever. Scott himself was not spared. Repeated attacks of fever made his stay in Congo impossible.¹² Finally he left Congo for U.S.A.

When Scott arrived in U.S.A he was morally, spiritually and psychologically supported by his friends. In a short while he managed to regain a considerable amount of his lost energy. In a period of two years he travelled and addressed meetings on the need to evangelise in Africa.¹³ He also managed to read the available literature on evangelisation of the world and came to the conclusion that there was a region in East Africa especially British E. Africa (Kenya) that had not been penetrated by missionaries.¹⁴ He thought that the climate in Kenya was favourable for white missionaries.

Scott journeyed to Scotland and was hosted by Mr and Mrs James Brodie. The Brodies' who were committed Christians cared for Scott's physical and spiritual needs.¹⁵ During his stay in their home he evaluated his ideas about missionary work

in East Africa. While in London he visited Westminster Abbey and at Livingston's tomb he read the words "other sheep I have, which are not of this fold, them I also must bring"¹⁶. These words moved Scott to kneel down and pray. During the prayer he saw the other sheep as the unevangelised people of East Africa. The experience Scott went through marked a turning point in his life. He hoped to build a chain of mission stations across Africa from the East to lake Chad in the centre. He rededicated himself to God.

Scott returned to U.S.A. with new determination to bring his vision to fruition. Since he was a Presbyterian he first of all approached the Presbyterian Church. Though his Church shared Scott's vision, it was unable to assist him to bring his vision to reality. At this point it should be noted that the year 1894 was a difficult year financially for existing missions. Most missions were cash strapped so much so that they could not afford new missions. The prevailing uncertainty of initiating new ventures in missionary work did not deter Scott from pursuing his idea of building a chain of mission stations in East Africa and beyond. He began to share his ideas with other Christians who were equally interested in missionary work. In 1895, Philadelphia Missionary Council was created under the chairmanship of Dr. A.T. Pierson. Charles Hurburt was a member of the council. Members of this council aimed at launching a faith mission "with no appeal to man, its needs being made solely to God".¹⁷ Philadelphia Missionary Council an inter-denominational society pledged to evangelism

of the world agreed to sponsor Scott's venture to begin a chain of mission stations in E. Africa.¹⁸

The series of meetings held by Philadelphia Missionary Council led to the formation of Africa Inland Mission in U.S.A.¹⁹ From the time of the formation of A.I.M. Scott was recognised as its founder and director. It was decided that missionaries who were to join A.I.M. were to come from all denominations provided that they agreed with the fundamentalist doctrinal basis of the mission. Since A.I.M. was not to be affiliated to any one denomination Philadelphia Missionary Council was to function as the U.S.A parent body to A.I.M. The sole aim of A.I.M. was evangelisation of Africa and especially territories in East Africa which had not been occupied by other missions²⁰. A.I.M. was tailored to evangelize the inland or interior of Africa hence the name Africa Inland Mission.²¹

By August 1895, Scott had brought together six missionaries who were ready to pioneer work for A.I.M. One of the six missionaries was his sister. A farewell party was held at Pennsylvania Bible Institute in Philadelphia to see off the seven missionaries. In London, the group of missionaries swelled by inclusion of another missionary. As they set out to Kenya, Peter Scott was the undisputable leader of the group. They arrived in Mombasa on 17th October 1895 and were received by the British consul to Zanzibar.

On arrival at Mombasa the eight A.I.M missionaries found out that the Coastal region had been occupied by the Church Missionary Society, the German Lutheran mission and the methodist mission.²² It is difficult to establish whether the A.I.M. missionaries were aware that the Coastal area was already being evangelized. But looking at Scott's vision his overriding intention was to go to the interior of Africa as the name of his mission implied. On realization that the Coastal area had been occupied by a Lutheran and Methodist mission societies, Scott decided to move into the inland. The five male missionaries in the group started the trek to the inland temporarily leaving the three ladies in Mombasa. The torturous one month trek landed them in Nzau in Machakos District on 12th December, 1895 which they considered a suitable site for setting up of A.I.M.'s first mission station²³. The Machakos District Commissioner granted A.I.M. missionaries permission to acquire land and erect buildings. Subsequently they were permitted to build stations wherever they pleased in Machakos District. As the other missionaries embarked on erecting a house, Scott travelled to Mombasa and brought the ladies left there.

After Nzau mission station was set up, P. Scott, F. Kreiger, and W. Hotchkiss began scouting around for other suitable sites for mission stations. Soon they opened the second and third stations at Sakai and Kilungu in Machakos District respectively. By July 1896 the original seven missionaries were joined by other eight missionaries. Among the eight missionaries were the parents and sister of Scott. As the leader of A.I.M., Scott divided the missionaries among the three stations.

In October 1896, Scott opened a fourth mission station at Kangundo. Kangundo, in the words of Scott was better than the first three mission stations. Scott wrote in his diary "we found the place exceeded our expectations as it is perhaps the most fertile spot we have seen from the Coast up"²⁴. Due to the favourable climate and geographical position Kangundo was made the headquarters of A.I.M. operations.

After assisting in the setting up of four mission stations, Scott intended to travel to U.S.A. for further consultations on expansion and consolidation of A.I.M. work with Philadelphia Missionary Council. He also wanted to take home one missionary who was repeatedly falling sick. This was not to be because Scott died on 4th December, 1896 at the age of twenty nine.

2.2 Tribulations, Penetration and Spread of A.I.M. In Kenya

The unexpected death of Scott and a succession of losses and disasters that followed moved A.I.M. to the verge of collapse. Scott had envisioned the evangelisation of the inland of East Africa. Through the assistance of other dedicated and committed christians he had just started implementing his vision by initiating the first four A.I.M. stations. His death came even before the four mission stations were firmly established. Scott died when A.I.M. needed him most.

The death of Scott was not the only blow A.I.M. was to suffer, after it A.I.M. experienced a series of tribulations and misfortunes. The major problem was health

related. Due to ill-health some A.I.M. missionaries were forced to leave the field. Other missionaries who found the field unexciting defected to other pursuits. K. Richardson sums up the problems besetting A.I.M. at the time as follows:

... one after another several of its valuable workers passed away... others had to give up for health reasons. Still others including the remaining members of Scott family left to serve Africa in other ways.²⁵

For example, Scott's sister, Margaret Scott married Wilson one of the missionaries in the original party and settled in Machakos. The problems besieging A.I.M. came to a climax when out of the original fifteen missionaries only Willis Hotchkiss remained in the field.²⁶ Hotchkiss was not spared by the problems others had suffered. He encountered repeated bouts of malaria. Food was in limited supply and Africans were hostile to him²⁷. Later Hotchkiss was joined by William Bengert who had come to the field in 1898 together with Charles Hurlburt. A year later Hotchkiss left Ukambani and resigned from A.I.M. and formed a mission for the Society of Friends which worked in western Kenya. After Hotchkiss departure Bengert was the sole A.I.M. missionary operating in the Inland of Africa. He chiefly operated at the Kangundo station.

The tribulations besetting A.I.M. increased during the lonely years of Bengert. It is reported that rains failed in the whole of Ukambani²⁸. After the failure of the rains,

other problems followed. For example, a severe famine followed, Akamba people died in large numbers due to starvation. As if this was not enough, there was an outbreak of smallpox which claimed many lives. Akambas' livestock were not spared, many died due to lack of pastures, water and an outbreak of rinderpest. During this period lack of personnel and funds rendered A.I.M. missionary work ineffective in dealing with the problem of human suffering.

The tribulations that A.I.M. went through did not disintegrate it but instead awakened it to start afresh and move forward. Some individuals associated with A.I.M. in U.S.A. thought that it would grind to a halt. It was the feeling of some that A.I.M. operations would cease and the four mission stations handed over to the other mission societies²⁹. During a crucial meeting of Philadelphia Missionary Council the chairman Dr. A.T. Pierson assured other members of the council that all was not lost. "Now is the time to go forward"³⁰. The council took some measures to save A.I.M. First, in 1898, it sent out Charles Hurlburt to the field in Kenya to study and assess the situation and report back to the council. Hurlburt travelled to the field where he spent some months and returned back to the U.S.A. He reported to the council his findings. He observed that "no words can picture the impression that one receives from seeing the large number of gaunt, hungry men and women who are victims of famine in Africa"³¹. He appealed to the supporters of A.I.M. to be united and make a special prayer for rains, some money for relief and more money for workers³². Hurlburt was greatly concerned that many people were dying without having heard of christ³³.

Before proceeding on with the other steps taken by the council to strengthen its work in Africa, it is important first to understand who Charles Hurlburt was.

CHARLES HURLBURT

Charles Hurlburt was born on 11th June, 1860 at Dubuque Iowa. He grew up in Oberlin Ohio. He became a christian from early childhood. Moreover he had a desire of one day becoming a missionary. He worked with Young Men's Christian Association (Y.M.C.A) becoming the state secretary of Y.M.C.A. for Pennsylvania in 1889. C. Miller observes that Hurlburt displayed qualities of far-sightedness and able leadership which enabled him to supplement the initiatives undertaken by Peter C. Scott³⁴.

In 1898 Hurlburt was unanimously appointed General Secretary of A.I.M. to replace the fallen founder of A.I.M. the late Peter C. Scott³⁵. After visiting the field he was convinced that the work initiated by Scott had to be continued and if possible expanded. In 1901 he, his wife their five children together with Mr and Mrs Lee H. Dawning, Miss Emily messenger and Dr. John Henderson made the decision of going and settling in East Africa. This bold move gave A.I.M. a new lease of life. The penetration, spread and growth of A.I.M. in Kenya and in other countries of Africa were done under the stewardship of Hurlburt. Together with a myriad of other able missionaries and a battalion of African supporters Hurlburt removed A.I.M. from the

sorry state of hopelessness it found itself in after the death of its founder to become one of the biggest missions in Africa.

On arrival in Kenya Hurlburt settled in Kangundo which was then the headquarters of A.I.M. His first achievement after arrival was the opening of Mumbuni Mission Station in Machakos in 1902. Hurlburt was not contented with the way A.I.M. had so far spread. A.I.M. seemed to be spreading in Ukambani region only. He wanted to expand A.I.M. to a wider area. This could only be achieved by relocating the headquarters of A.I.M. Therefore, in 1903 he transferred A.I.M. headquarters from Kangundo to Kijabe, sixty kilometers North West of Nairobi. Kangundo was abandoned as the headquarters because it was not well served by the existing communication network. Kijabe on the escarpment of the Rift Valley is 7,500 ft above sea level. It has cool fresh water. It's climate is favourable to whites. It was only two kilometers from the railway line. Hurlburt chose Kijabe (which means a place of winds) so that he could expand A.I.M. activities to all parts of Kenya. Unlike Kangundo, Kijabe was in a relatively central position to other parts of Kenya.

After the transfer of A.I.M.'s headquarters to Kijabe, Hurlburt embarked on serious expansion of A.I.M.³⁶. He established Kijabe as the central mission station for all A.I.M. activities. New missionaries reported to Kijabe where they were assigned duties. Kijabe became a transition and service centre for A.I.M. missionaries. During Hurlburt's tenure and that of his successors Kijabe acquired the necessary

infrastructure for missionary work. For example, language study was done there, a hospital, printing press, Bible college and a school for missionaries' children were established. Kijabe became the central point of A.I.M. operations and the base for A.I.M. expansion.

Following the establishment of Kijabe, Hurlburt initiated other A.I.M. mission stations first in Kenya and then in other East and Central African countries. By 1906, A.I.M. with a missionary population of thirty one had already opened work in Ukambani, Kikuyu and attempts though not successful were being made to penetrate Masaai land³⁷ work was firmly rooted in Nzau in Machakos (1895) Kangundo in Machakos (1896), Mumbuni in Machakos (1902) and Kijabe in Kiambu (1903) A.I.M. also spread to Rimuruti in Laikipia (1907) Kinyona (1907) Mbooni (1908), Mukaa in Machakos, (1909), Eldama Ravine (1909), Nyakach in Kisumu (1908), Kapropita in Baringo (1913), Githumu in Muranga (1914) Mulango in Kitui (1915) Kapsabet in Nandi (1917), Siyiapai in Narok (1917) Kabartonjo in Baringo (1926) Eldoret in Uasin Gishu (1930), Kericho in Kericho (1931), Kapsowar in Baringo (1933), Ogada in Kisumu (1934), Kinyang (1935), Kessup in Nandi (1959), Kalokol in Lodwar (1962), Kaptegat in Baringo (1965), Nyachogochogo in W.Pokot (1966), Loglogo in W.Pokot (1966), Gatab in Lowdar (1966) and Kitale in Transzoia (1969)³⁸. The solid foundation laid by Hurlburt led to the founding of among others the above mentioned stations.

Apart from the founding of mission stations Hurlburt also presided over the development of other aspects of A.I.M. work. For example, by 1920, the New Testament had already been translated into Kikamba by Rev. George William Rhoades in collaboration with Akamba Christians. Although A.I.M. was not enthusiastic in providing education to its converts, it had started elementary schools in some of its mission stations. A.I.M.'s policy of education has been heavily censured because initially it was only tailored to enable those involved to acquire reading skills which assisted them to read the Bible. Later there were improvements in the education policy but it never matched other mission societies. A.I.M. also established health centres at some of its mission stations.

After A.I.M. was established in various parts of Kenya, Hurlburt decided to extend it to other African countries. A.I.M. penetrated and spread into Tanganyika starting from 1908, Congo 1912, Uganda 1923, Central Africa Republic 1924 and Sudan 1951. As a result of penetrating into other countries Hurlburt moved the A.I.M. headquarters from Kijabe to Aba in Congo in 1919. He considered Kijabe too far East to be a suitable A.I.M. headquarters³⁹. Aba on top of a hill was preferred because it was centrally situated in respect to the six countries where A.I.M. had opened work. In later years Aba was replaced as headquarters of Congo field by Rethy which was much higher, healthier and cooler⁴⁰. Kenya and Tanganyika were put under field directors. Due to the distance involved it was difficult for the field directors to meet periodically and discuss A.I.M. affairs. It was therefore decided that the three

established fields were to be separate and independent. By the end of 1921 there were sixty one missionaries in Congo field, thirteen in furlough and over one hundred in East Africa⁴¹.

A.I.M. had grown in personnel, mission stations and converts. For example, in 1921 Hurlburt had assisted in initiation and consolidation of 16 stations in Belgian Congo, 4 stations in Tanganyika 18 stations in Belgian Congo, 1 station in Uganda and three stations in French Equatorial Africa⁴². Hurlburt's efforts were successful because he was well supported by the Philadelphia Missionary Council, missionaries who were in the field, colonial administration and especially chiefs and above all by African converts who readily assisted him to penetrate many African societies⁴³. Wherever Hurlburt went he befriended Africans who greatly assisted him in extending A.I.M. operations in their societies. For instance, when Hurlburt wanted to start work among the Kikuyu he was assisted by an Akamba supporter Kikuvi wa ngotho who introduced him to his friends in Kikuyu land.

The deterioration of Hurlburt's health forced him to resign as the General Director of A.I.M. in 1925. His job had exacted a lot of pressure on his health. He moved a lot thus he was fatigued most of the time. He oscillated between Africa and U.S.A . In Africa he administered the various A.I.M. fields while in U.S.A. and Britain he coordinated assistance in form of finances and personnel. After resignation Hurlburt was given the position of General Director Emeritus. He also became a pastor of a

small Baptist church in California. For two years he was the superintendent of Bible Institute of Los Angeles. He also preached in several churches on invitation. He died in 1936 and was buried in California. By the time of his death Hurlburt had made Scott's vision of a chain of mission stations a reality. A.I.M. had become firmly rooted in East and Central Africa.

2.3 Differences, Disagreement, and Emergence of New Religious Movements from A.I.M.

Since the time of the great Reformation protestant groups have continuously witnessed protests which have at times led to divisions. The ensuing divisions have led to the birth of new sects. Diverse contributing factors have led to such imbroglio.⁴⁴ The overriding factor has been the freedom inherent in the protestant movement. A.I.M. which was made up of missionaries from different denominations was not spared from such protests. As it would have been expected from the early years of A.I.M. some A.I.M. missionaries were not comfortable with A.I.M. conservative doctrinal foundation. For example, Willis Hotchkiss in 1899 decided to leave A.I.M. and joined Friends Industrial Mission so that he could introduce practical training. He had come to believe that evangelism alone as advocated by A.I.M. was not enough. Since during the early years of missionary enterprise there was brotherhood among the

missionaries personal differences were submerged at the expense or in the greater interest of evangelisation of the world.

However, the first serious threat of division occurred in 1936 when Rev. William Rhoades started Gospel Furthering Fellowship Church. Rev. Rhoades who was liked by Akamba converts decided to found a new Church due to his disagreement with A.I.M. on several issues. As argued earlier in this chapter A.I.M. was solely concerned about evangelism.⁴⁵ Education was offered just as a means to evangelism. Rev. Rhoades found this policy unpalatable. He also had quarrel with the way A.I.M. missionaries were treating some aspects of African culture.⁴⁶ After he founded his own Church, a considerable number of A.I.M. converts joined him. This weakened A.I.M. especially in Ukambani. The Church that came out of Rhoades's initiative is called Gospel Furthering Fellowship Church.

The major differences emerged when some Africans realized that A.I.M. was out to annihilate their culture. A.I.M. just like other mission societies operating in Africa at the time did not appreciate the fact that Africans had their own culture worthy of preservation and continuity. By and large the first generation of missionaries treated Africans as people who were culturally, theologically and philosophically *tabula rasa*.⁴⁷ To them conversion of Africans implied complete rejection of African way of life. The missionaries took it as their responsibility to teach their converts a new way of life. Waruta writes:

Philosophically the African value systems and world views were regarded as crude or non-existent. Africans symbols and myths were regarded as nothing more than superstitions of a people still groping into darkness who must be rescued from ignorance and intellectual infancy.⁴⁸

Reflecting on the missionaries social backgrounds and limitations in cultural appreciation, today they (missionaries) can be understood for the way they conducted themselves.

A.I.M. in collaboration with other protestant missions decided to openly condemn some African practices. The two major practices singled out for condemnation were polygamy and clitoridectomy. Two Scottish doctors disapproved clitoridectomy chiefly on medical grounds.⁴⁹ In 1921 an A.I.M. conference was held and stated that all A.I.M. members were to publicly declare their objection to clitoridectomy.⁵⁰ Those who refused to make the public declaration were to be excommunicated from Church and school. The results of this ruling were instant. Many Kikuyu Christians refused to make the public declaration and quit A.I.M. Githumu and Kijabe A.I.M. stations were reduced to two or three loyal families each. On the results of this ruling Gohman observes:

Only a few dozen Kikuyu families remained faithfully to A.I.M. in the early months of 1930, compared to 500 Kikuyu members in 1926.⁵¹

In 1929 an inter Church conference composed of A.I.M., Church Missionary Society (CMS) and Church of Scotland Mission prohibited clitoridectomy.⁵² By the time the missionaries decided to denounce African practices such as clitoridectomy Africans had increasingly become aware of their rights. For example, Kikuyu Central Association (K.C.A) had been formed to champion the fight for African rights.⁵³ So when A.I.M. and other missionary societies denounced clitoridectomy K.C.A. reacted by rejecting the condemnation. K.C.A stated that such condemnation was meant to destroy African culture. The rejection of the condemnation was followed by action. In January 1930, Hilda Stump who was 64 years old was circumcised in her house and her body mutilated in Kijabe.⁵⁴ This action demonstrated the hatred the Kikuyu had against A.I.M. missionaries who were condemning aspects of their culture.

According to Sandgren by 1930 95% of the Kikuyu A.I.M. Christians had boycotted the Church.⁵⁵ A.I.M. tried to remedy the situation by exempting students from signing the declaration against clitoridectomy. Very few Kikuyu Christians heeded the new rule. Therefore very few parents returned their children to A.I.M. schools.

During the period of the controversy over Clitoridectomy most schools were administered by the missionaries. The Christians who had been separated from the mission schools began to demand for their schools.⁵⁶ The prevailing circumstances forced them to form Kikuyu Independent Schools Association (KISA) and Kikuyu Karinga (pure) independent Schools Association. (KKISA)⁵⁷ The founding of schools

was accompanied by the founding of independent churches. It should be noted here that the Kikuyu were not against Christianity but were against unfair decisions taken by the missionaries. As Kibicho puts it, "...for the Kikuyu education, religion and politics went together."⁵⁸ From KISA African Independent Pentecostal Church (A.I.P.C.) was founded while from KKISA African Orthodox Church emerged.⁵⁹ Most of the Kikuyu who hitherto were members of A.I.M. and other mission societies joined these new Churches and schools.

Another issue which led to disagreement in A.I.M. in Kikuyu land was education. From the very beginning A.I.M. was not committed to the provision of quality education. A.I.M.'s major obsession was evangelism. M. capon observes:

As the years passed the more progressive Africans especially in Kikuyu began to see that they were losing much because the mission where they lived was not so zealous in developing schools as another mission which might be at work just across a nearby river.⁶⁰

The Kikuyus were up in arms against A.I.M.'s education policy because they considered it unfair and discriminatory. whereas A.I.M. offered education only up to standard four, missionaries' children were offered limitless education. In fact a school, Rift Valley Academy, was set up to provide missionaries' children with the best education. The Kikuyus also questioned why A.I.M. offered meagre education to

Africans while other mission societies were providing more adequate education to their converts. The controversy over A.I.M. policy of education led to the establishment of African Christian Church and Schools (ACC & S) by Kikuyu converts in 1947⁶¹. This move further weakened A.I.M. in Kikuyu land because many Kikuyu Christians left A.I.M. and joined ACC & S.

Polygamy also presented A.I.M. with problems. From 1913, at the Kikuyu conference it was decided by the Protestant churches that no person living in polygamy shall have the Lord's supper administered to him⁶². A.I.M. being a member of Kikuyu conference implemented this decision. The decision is still upheld up to the present. Polygamists in A.I.C. are denied some privileges. For instance, a polygamist is forbidden from holding church office, he is also barred from participating in the Lord's supper or solemnising marriage. The problem of polygamy and other cultural issues led to divisions in A.I.M. Those Africans who felt that their interests could not be adequately fulfilled while in A.I.M. opted to found new independent churches, for example, ACC & S. This led to further weakening of A.I.M. and subsequently A.I.C.

A.I.M. witnessed major divisions in areas where Christians had become conscious of their rights. In those areas where Christians had acquired western education and to some extent Bible education, the A.I.M. missionaries found themselves dealing with enlightened people. Through the reading of the Bible, Africans came to realize that there was a gap between what the Bible said and the way A.I.M. missionaries

preached and taught. As discussed above the first area where A.I.M. christians reacted to A.I.M. policies was in central Kenya and especially among the Kikuyu. Those Kikuyus who felt that their interests were dangerously threatened joined African independent churches. Later from 1947 those Kikuyu christians who intended to retain some of the teachings of A.I.M. and at the same time be independent of missionary control joined ACC&S.

Another area where A.I.M. christians became enlightened and reacted against A.I.M. policies was in Ukambani. In Ukambani several christians had received a considerable amount of western education and some had been trained in A.I.M. Bible Schools and especially in Ukamba Bible school. Due to the experiences some Akamba christians had gone through they became uncomfortable with some A.I.C. policies. This uncomfortableness resulted in some questioning the policies advocated by A.I.M. The first independent church to break away from A.I.M. in Ukambani was African Brotherhood Church (ABC). A.B.C was started by Simeon Mulandi who was a close friend of Rev. William Rhoades who founded Gospel Furthering Fellowship Church. Mulandi as a steadfast follower of A.I.M. had observed that the Akamba people were torn between different church denominations. The denominations to which the Akamba people were split were foreign dominated. Akamba culture was down trodden in the denominations. A.B.C. broke away from A.I.M. on 8th April, 1945. Mulandi and other African converts founded A.B.C. because they wished to eliminate

the multiplicity of christian denominations which in their eyes created divisions among christians who should have one faith and form one universal brotherhood⁶³.

The colonial government which supported A.I.M. and other foreign mission societies was not amused by the founding of A.B.C. In the middle of the 1950's, the colonial government branded A.B.C. a Mau Mau church and their meetings were forbidden. The persecution on the infant independent church acted as an impetus for it to spread even further. Although A.B.C. was meant for all races its founding by mainly Akamba christians made it remain for sometime an Akamba Brotherhood Church. Its headquarters were based in Mitamboni in Machakos District. Those who joined A.B.C. were those Akamba christians who did not feel at home in A.I.M. For example, many polygamists flocked into A.B.C. where they felt more comfortable than in A.I.M. They received some privileges such as baptism and participation in the Lord's table which they were denied in A.I.M. A.B.C. has so far spread to other parts of Kenya, Uganda and Tanzania.

Another African independent church which broke away from A.I.M. in Ukambani was Good News Church of Africa (G.N.C.A). G.N.C.A. broke away from Gospel Furthering Fellowship church which split from A.I.M. in 1936. Although G.F.F.C. had championed preservation of some African practices such as polygamy, African christians felt that it was not as accomodative of African practices as they thought it would. Africans saw that G.F.F.C. was foreign dominated just as A.I.M. Therefore

in 1958 G.N.C.A. was founded. In 1961 some other Akamba christians led by Ngala started a church they called African Independent Church of Kenya. Later African Independent Church of Kenya became simply African church (A.C). Rev. A. Itumbuyi led a group of other Akamba christians and established Ebenezer Gospel Church in 1985.

Although the above discussed independent churches broke away from A.I.M. due to A.I.M's policies and cultural differences it is worthwhile to mention that the majority of them follow basically the same doctrinal beliefs as their mother church⁶⁴. A.I.M. during the colonial period was overly strict over its adherents. When one joined A.I.M. one was given a catalogue of don'ts. For example, one of the rules of A.I.M. stated.

An adherent or member of the church who is guilty of theft, immorality, witchcraft, idolatry, drunkenness, the use of tobacco or other narcotics, participation in sacrifices, dances, circumcision according to heathen custom, any form of female circumcision or other pagan ceremonies or other like practices that are contrary to the profession of christianity shall be suspended from the catechumenate or debarred from the Lord's table ...⁶⁵.

Those christians who found the rules unbearable joined the independent churches where some of the rules were relaxed. However, R. Gehman observes:

None of these African independent churches embraces polygamy as the christian ideal. Nor do they allow polygamists to hold church office. But they agree without exception that a polygamist who is converted can be baptized and admitted to the Lord's table without being compelled to give up all his wives⁶⁶

2.4 Steps Towards The Establishment of A.I.C

From the humble beginning of having four mission stations in Ukambani in 1895 A.I.M. had expanded by 1951 to cover Kenya, Uganda, Tanzania, Congo, Sudan and Central Africa Republic. It acquired clusters of mission stations which were scattered in the above named countries. At the zenith of its growth and expansion, by 1960, A.I.M. was one of the largest mission societies in Africa with more than six hundred missionaries⁶⁷. Apart from growing and expanding in Africa, A.I.M. had also initiated resource centres in U.S.A. and other parts of the world. In U.S.A and Europe, A.I.M. got the resources in form of finances and personnel that enabled it to grow in Africa. To coordinate the recruitment of missionaries and acquisition of finances, councils known as home councils were formed.

The first home council was created in U.S.A. out of the Philadelphia Missionary Council. The second home council was started in Britain. The British Home Council was started as a result of C. Hurlburt's visits in 1904 and 1911 in England. By 1928 the British Home Council was self supporting. After the establishment of both American and British councils a rule was set which spelt out the conditions to be fulfilled before a home council was created and recognized.

The main condition was that any country seeking to set up a home council should have supported at least ten missionaries in the field for a period of three years. Due

to friction and differences between the various councils, by 1935 each council was autonomous. A Canadian Home council was recognized in 1962. The countries which sent and supported A.I.M. missionaries in Kenya were U.S.A., Britain, Canada, Germany, Austria, South Africa, Austria and New Zealand. However, the bulk of A.I.M. missionaries to Kenya originated from U.S.A.

A.I.M. had grown into a giant organization. Initially when Peter Scott came out to Africa he was the first General Director of A.I.M. After his death he was succeeded by Charles Hurlburt as the General Director of A.I.M. With the expansion of A.I.M. missionary activities in different countries, one director could not effectively administer all the fields. Therefore, it was decided that each field was to have a director who was known as the field director. One field was made up of mission stations in one country. For all the A.I.M fields there was a General Director who coordinated A.I.M activities in all the fields.

When A.I.M was celebrating its sixtieth anniversary in 1955, major organizational changes were proposed. The celebrations were held in Kijabe where several meetings were conducted. On the top of the items of discussion was A.I.M's constitution. After the end of the celebrations and constitutional deliberations a new A.I.M constitution was launched. Unlike the old constitution which was drafted before A.I.M became a giant it was in 1955, the new constitution aimed at uniting various segments of A.I.M. For the purposes of harmonizing A.I.M operations in the fields,

a post of a general field secretary was created. The general field secretary was to preside over a central field council on which all the fields were represented. The central field council was responsible for coordinating missionary work throughout the field. At the international level an international conference was provided for in the new constitution. The international conference was made up of representatives from each of the home councils and the central field council. The international conference was headed by an international General Secretary. The title of international General Secretary was later changed to General Director. The international conference was responsible for general missionary policy and practice.

As A.I.M initiated new mission stations in new regions it also consolidated its work in old mission stations. Out of the mission stations grew congregations and local churches. The missionaries had trained a few Africans on whose shoulders the responsibility of running the infant church lay. The process of organising the church began in the 1930's. In Kenya, Tanganyika and Congo christians were busy setting up local churches in the A.I.M mission stations.

Selected committees were set up to deliberate on the kind of church government that was to be adopted. Since A.I.M was a child born by christians coming from different denominations it was not automatic to decide on what kind of church government the new church was to take. For instance, for denominational mission societies such as Church Mission Society, an Anglican form of government was the obvious choice. For

A.I.M. it was not possible to adopt a church government of one of the denominations represented in A.I.M at the expense of the others. There was need for serious searching for the most suitable form of government to be picked. After several meetings between A.I.M missionaries and national christians it was agreed that no existing church pattern was to be adopted⁶⁸. Instead it was decided that study of scriptures would lead those involved to the appropriate church government pattern to be followed. After several meetings a decision on church government was made.

Richardson writes:

In Kenya and Congo similar plans were adopted. While leaning to the Baptist and congregational type of government, it bore some resemblance to presbyterianism⁶⁹.

The pattern of church government decided upon was a blend of several church governments. It borrowed ideas from Baptist, presbyterian and congregational churches. The church government adopted has a series of church councils with the central church council at the apex. At the lowest level is the local church council and in the middle is District church council. Most decisions on personnel and monetary policies are made by District Church Council.

CENTRAL CHURCH COUNCIL
REGIONAL CHURCH COUNCIL
DISTRICT CHURCH COUNCIL
BRANCH CHURCH COUNCIL
LOCAL CHURCH COUNCIL

The church that was founded was referred to as the church of the Africa Inland Mission⁷⁰. By 1933 the newly founded church had begun to financially support some of its operations. It was paying the pastors under its employment and meeting most of its operational costs. Towards the end of 1930's it was felt that the new church needed a constitution to streamline its operations. Starting in December 1940, the leaders of both the church and mission began the onerous task of drafting a constitution. In 1943 the first constitution of the church of A.I.M was ready and was presented to the followers of the church under the name Africa Inland Church (A.I.C)⁷¹. Thus the church of A.I.M had been turned into A.I.C. Although the church was nominally independent A.I.M missionaries were still in-charge⁷². It is important to note that A.I.M continued with its operations and A.I.C was under it. The constitution of A.I.C was not approved until 1952. The constitution in theory empowered Africans to take charge of the church. In practice the A.I.M missionaries were in-charge. A.I.C was only partially independent since A.I.M missionaries dominated most of the church councils. The constitution of 1952 gave African christians a commanding majority. The missionaries were represented in all the councils and wielded a lot of influence in decision making processes. In 1959, A.I.C created A.I.C. Missionary Board (AICMB) which was to be responsible for sending out Kenyan nationals as missionaries to unevangelised areas⁷³.

Due to the political changes that took place from 1952, namely the struggle for independence, A.I.M began to concede some powers to African christians. When it

became abundantly clear that Kenya was on the road to independence A.I.M speeded up the process of Africanising A.I.C. It is worthy to note that the relationship between A.I.C and A.I.M was at the worst in 1960's and A.I.M decided to hand over power to avoid a schism⁷⁴. In 1961 Rev. Andrew Wambari Gichuha was elected as the first African leader of A.I.C. ⁷⁵. He was given the title of president. During the presidency of Gichuha A.I.C prepared herself for eventual full independence. Consultative meetings were held between A.I.C and A.I.M leaderships. Gichuha was the President of A.I.C until 1970 when he retired. The second President of A.I.C was Wellington Mulwa. Mulwa secured several scholarships for Kenyans who wanted to study theology abroad. Several Africans had between one and three years study abroad⁷⁶.

On 16th October, 1971, during a large meeting held at Mumbuni in Machakos District, assets owned by A.I.M were officially handed over to the President of A.I.C, Rev. Wellington Mulwa⁷⁷. This event led to the full independence of A.I.C from A.I.M. A.I.M became a department of A.I.C. In 1972 A.I.C acquired a new constitution which incorporated the new changes. In 1973, the government of Kenya issued a directive which stipulated that the title of the president be preserved for the head of state only. A.I.C. changed the title of the head of the Church from President to bishop. The Rev. W. Mulwa was the first to use the title. He led the Church until his death in 1979. He was succeeded by Rev. Ezekiel Birech who was consecrated as bishop of A.I.C. on 3rd March 1980.

In December, 1979, during a meeting held at Machakos Technical School in Machakos District, A.I.M. Kenya was officially dissolved. Subsequently A.I.M. International opened an A.I.M. Kenya Desk. The process of development from mission to Church was complete and A.I.C. was in complete charge of her affairs. The independence of A.I.C. Kenya has not meant that cooperation between A.I.C. and A.I.M. international has ceased. In fact A.I.C. Kenya has maintained active cooperation with A.I.M. International. In A.I.C.'s departments there are numerous A.I.M. missionaries serving under various projects. A.I.M. international takes financial care of the missionaries serving in A.I.C.

2.5 The Growth of A.I.C.

When A.I.C became independent of A.I.M. in 1971 it began a long and difficult journey of consolidating whatever had been initiated by the missionaries and where possible launching new programmes.⁷⁸ Although the Church cannot be said to have gone through any radical changes, some noticeable changes have taken place. The Church is to a greater extent independent from A.I.M. international in the areas of finances and personnel. The finances used to run the Church and pay for pastors is locally generated. In spite of the fact that A.I.C. has not been aggressive in identifying adequate avenues for raising sufficient financial resources, it has managed to financially support most of its personnel albeit poorly. The personnel that runs A.I.C. is mainly indigenous. Most local Churches are manned by locally trained

personnel. The only area where A.I.C. is heavily dependent on A.I.M. international is the area of training personnel. Some of the training institutions are managed by A.I.M. missionaries. The maintenance of some of the training institutions is done through foreign assistance.

One area where A.I.C. has endeavoured to move forward in is in taking the Church government closer to its members. In 1971, the Church had only six regions which were Machakos, Kitui, Southern, Central, Rift valley and Lake. Since then the regions have been reorganized several times. By 1993 A.I.C. had increased the regions to twenty five and created one special District Church council. The regions are Central Machakos, Northern Machakos, Makueni, Kitui central, Kitui East, Kitui North, central, Southern, Kijabe, Nyandarua, Nairobi, Baringo, Nakuru, Belgut, Burret - Bomet, Kerio, Nandi, Sirikwa, Kitale-Pokot, Turkana, Southern lake, Central Lake, Western lake, Pwani and Kwale. The special D.C.C is Marsabit.⁷⁹ The curving and creation of new regions and other administrative units shows the extent to which A.I.C. has grown in existing areas of influence and penetration into new areas.

By 1971 A.I.C. had a membership of 101,634.⁸⁰ According to A.I.C. constitution one becomes its member (adherent) upon confession of faith in Jesus Christ and completion of catechumens' class.⁸¹ According to data collected by A.I.C. head office in 1993 A.I.C. membership had reached 2.4 million.⁸²

A.I.C. MEMBERSHIP IN 1971

REGION	MEMBERS
1. MACHAKOS	36,902
2. KITUI	32,256
3. SOUTHERN	2,717
4. CENTRAL	16,873
5. RIFT VALLEY	8,210
6. LAKE	4,676
TOTAL	101,634

TABLE I

The phenomenal growth A.I.C. has recorded is reflected in increase in local churches. In 1971, A.I.C. had less than one thousand local churches while in 1993 the number of local churches had grown to over four thousand. The number of D.C.Cs has similarly increased from 38 D.C.Cs in 1971 to over 130 D.C.Cs in 1993.

Training of Personnel has also witnessed tremendous growth. In 1971, there were 67 ordained pastors, 167 licensed pastors and 351 lay preachers. In 1993 A.I.C had trained 2,800 pastors out of whom 290 had been ordained. In view of the fact that training of personnel is very central in the development of any institution, A.I.C. has opened several theological and Bible training institutions. In 1971 A.I.C. had only six institutions which were actively training church ministers. In 1993, the number of

training institutions had increased to a total of twenty one. Training is a very expensive and time consuming undertaking. Since A.I.C. has limited resources at its disposal it has continued to rely on A.I.M. international for personnel and financial assistance. The majority of A.I.C.'s training institutions were set up by A.I.M. missionaries. Some of them continue to rely on A.I.M. and other foreign sources for personnel and financial assistance.

Training of A.I.C. personnel is done both locally and abroad. For example, the scholarships awarded to Kenyan Christian students in 1960's and 1970's to study in British and American universities greatly assisted in alleviating the shortage of trained personnel in A.I.C. Those who benefitted from such scholarships are in key positions in A.I.C. hierarchy or in other departments of A.I.C. The number of personnel trained is still insufficient to shepherd all the local churches of A.I.C. A.I.C., unlike other Churches in Kenya, considers a local church as the local unit.⁸³ Other churches consider a parish which is composed of several congregations as the local unit. A trained church minister in such churches is placed to be in-charge of the parish. A pastor in A.I.C does not consider himself as working within a certain area but as being in charge of a certain congregation or local church. In most cases a local church is composed of inhabitants of a village. Considering the fact that in a village there is diversity of faiths, some local churches are made up of about forty adults. Due to this understanding of a local unit, most A.I.C. local churches are under untrained personnel.

Like other established churches, A.I.C. has been challenged by new factors which have risen up during recent years. One of the greatest challenges has been posed by the East African Revival Fellowship which began in Rwanda in the 1930's.⁸⁴ A.I.M. missionaries reacted to the revival movement with caution. In fact some missionaries outrightly opposed the new phenomenon. Some A.I.C. pastors who had been trained by A.I.M. missionaries also opposed the revival movement. The young people who embraced the new revival fellowship were rejected and disowned by their own local churches. Since A.I.C. doctrine was opposed to modernism and the new revival fellowship seemed to be popular with the educated young people, the older members of A.I.C. frustrated the followers of the new movement.

In recent years and especially with ascendancy to leadership of young and well trained pastors hatred against followers of the revival movement has lessened. The friction between the followers of the revival movement and the leadership of A.I.C. was due to misunderstanding. The new revival movement was not against the doctrines of A.I.C. or any other denomination. It was only concerned with strengthening faith and christian life. Some A.I.C. local churches among other denominations have adopted aspects of modes of worship used by the revival movement. Terms such as "being saved", "praise the Lord", "Amen", "Alleluiah" and singing choruses while dancing and clapping hands are frequently being used. Some young people and pastors who have found the stand taken by A.I.C. too harsh have moved to other denominations which are more tolerant to the revival movement.⁸⁵

A.I.C's co-operation with other protestant churches has witnessed ups and downs. During the early years of A.I.M, there was active cooperation between A.I.M. and other mission societies. In fact A.I.M. was very instrumental in the formulation of the vision of working towards a single united church. In 1924, A.I.M. temporarily withdrew from the alliance of protestant missions over over alleged modernism.⁸⁶ In 1966, A.I.M. decided to withdraw from Kenya Christian Council because it thought the latter was too open and liberal. It tried to convince A.I.C. to withdraw but A.I.C. declined to withdraw. A.I.M. shelved the idea of withdrawing.⁸⁷ When A.I.C. attained full autonomy from A.I.M. in 1971, it continued to support ecumenical efforts until 1986 when it severed relations with N.C.C.K. over allegations of N.C.C.K. being too politicised. The real issue of withdrawal was that N.C.C.K. was critical of president Moi's government. A.I.C. felt uncomfortable being in NCCCK while president Moi was a prominent member of A.I.C. The decision to withdraw from NCCCK was not made by the members of A.I.C. but by the bishop and the central Church Council.

Since withdrawing from NCCCK, A.I.C. cooperates with other conservative evangelicals. For example, A.I.C. actively participates in the activities of Evangelical Fellowship of Kenya and Association of Evangelicals of Africa and Madagascar.

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CHAPTER THREE

EARLY HISTORICAL DEVELOPMENT OF BIBLICAL AND THEOLOGICAL EDUCATION IN AFRICA INLAND CHURCH- KENYA.

3.1 Biblical /Theological Education: a definition

Before discussing how theological education was introduced and expanded in AIC Kenya, it is important to define the terms theological education and Biblical education. Theological education is a term that is derived from the words theology and education. What is education? The chambers dictionary defines education as teaching, instructing, training and bringing up. Education is a process through which people acquire new knowledge, skills and ability. J.S. Pobee defines education as a community's way or a society's way of passing on her accumulated knowledge and insights to its members to enable them ensure the continuity of the community or society.² According to Pobee education is offered either formally or informally.

Paul Freire believes that education has liberating powers.³ According to him education is offered in two ways which produce different results. The first form of education is the banking concept where knowledge is simply transferred from the teacher to the students. The teacher is the depositor while the students are the depositories.⁴ The teacher never proposes to the students to consider reality critically.⁵ Reality is presented as though it is in a finalized form. This form of education maintains oppression and dehumanization. The second concept of education is problem -posing. Instead of the teacher giving knowledge as though it is in a finalized form, he/she

poses questions which lead to discussion on reality. Freire observes that since the reality which education addressed itself to is always undergoing transformation, educators should engage students in critical thinking.⁶ The second concept of education as advocated for by Freire is the best form of education for Kenyan cultures where due to colonisation and evangelisation some aspects of Kenyan cultures were duntrodden by the colonialists and missionaries.

J. Nyerere like Freire defines the purpose of education as the liberation of man⁷. He says that education is for man, by man and of man. To Nyerere the goal of education should be to lead man to self-reliance.⁸ R.J. Njoroge and G.A. Bennars observe that any successful education must have four dimensions namely cognitive (schooling), normative (socializing), creative (growth) and dialogue (individualization)⁹ They define education as the inter subjective process of learning to be a self-reliant person in society.¹⁰ All these definitions are relevant to theological education. In providing theological education it is not always possible to give knowledge that applies to all christian communities. The use of problem-posing form of education assists in unveiling reality as understood by different Christian communities. Christianity needs to be interpreted by African theologians for their communities. For many years A.I.M. missionaries have interpreted Christianity for A.I.C. Christians. Kenyan A.I.C. theologians need to begin interpreting Christianity for A.I.C. members.

The term theology qualifies education in the phrase theological education. The kind of knowledge one acquires is theological. Theology comes from the Greek word *theologia* which means discourse or talk about God. Theology according to K. Dickson "... entails reflection, the reflection has situational reality and there is the communication of this reality"¹¹. He observes that every Christian theologises. Christians theologise on two levels. In the first level, there is reflection upon one's faith where one may not issue the expression of his thinking in coherent language.¹² The reflection may be in songs, prayer, in action or in meditation.¹³ The second level of theologising is where there is reflection which gives way to theological articulation.¹⁴ In this level theology involves a critical exercise which endeavours to understand and apply Christianity in the context of Christians. A Boesak sees theology as a critical reflection on society and the life of the Church.¹⁵ Theology is defined by J. Pobee as:

...study which by participation in and reflection upon the Good news of God's activity in the world culminating in Christ, seeks to express the content of Good News in the clearest and most coherent language.¹⁶

J.N. K. Mugambi defines theological education as the institutionalized process through which the theologians of a particular religion are trained.¹⁷ Theological education is a process which teaches, trains, instructs and equips Christians with tools of critical examination of Christianity and interpretation of its meaning to them. In this study theological education is understood as a training which is primarily aimed at equipping

with ministry skills those who in turn will serve the Church in various capacities. The objective of theological education is outlined by F. Kinsler as "in whatever theological education in whatever ways it is conceived and practiced is necessary for the training for those who in turn are called to mobilize and equip the people of God for Ministry and mission".¹⁸

Whenever the term theological education is used the emphasis seems to be on the academic side of training. In this study theological education is categorized in two levels. In the first level, theological education is taken as that training that is provided to students who have low educational qualifications. In some instances that form of education is referred to as Biblical education. In A.I.C., institutions of theological education are classified according to educational qualification. Bible schools admit students who have not completed primary school education. During the missionary period, Bible schools admitted students who had acquired the skills of writing and reading. In most cases such students had schooling in primary school but had not sat for standard eight examination. Admission requirements in the Bible schools have not changed. Bible institutes admit standard eight leavers and those who have gone to secondary schools but have not sat for form four examination. By and large Bible Institutes admit primary school leavers. Bible colleges train form four leavers with a minimum grade of D in Kenya secondary certificate of education.

In the Bible schools, Bible institutes and Bible colleges the emphasis is on the Bible. After successful completion of the training students are awarded diploma in Bible and pastoral ministry. The study of applied courses such as philosophy, Theology and other contextual courses is limited. Since the students have limited secular education, they are taught languages such as English and Kiswahili. The training provided is basically focused on the Bible. They are also taught the art of preparing sermons (Homiletics) and the art of interpretation of the Bible (Hermeneutics). The graduates of Biblical education are deployed as pastors and Church workers.

The second level of theological education is given as a training that is provided to students who have high level of secular education. It is provided in theological colleges. The minimum entry requirement for theological colleges is C⁺ and above in Kenya secondary certificate of education. Those who enter theological colleges must meet the minimum entry requirement for public and private universities. It is only Scott Theological College which offers that kind of training. After successful completion students are awarded Bachelor of Theology degree. The graduates of this form of theological education serve the Church as pastors, Church administrators and teachers in secondary schools, chaplains and teachers in Bible schools, institutes and colleges.

3.2 The Early Forms of Biblical Education in Africa Inland Mission.

The origin of Biblical and theological education in A.I.C. can be traced from the founder of A.I.M. Peter C. Scott who having lived in U.S.A. had seen how evangelisation was facilitated by armies of trained evangelists and catechists. It is noteworthy to mention that as indicated in chapter two Scott was trained though he never completed his course at New York Missionary Training College. On his arrival in Kenya he instantly thought of training Africans who would be used to spread Christianity to all corners of East Africa and Beyond. His conviction on training is expressed by C.S. Miller as follows:

From the position of many of the villages, hidden away in the cliffs of the hills, five to seven thousand feet high, it became clear to him that the evangelisation of that area must be done by the Africans themselves, and he longed for the day when such workers would be found among the Wakamba.¹⁹

The scene depicted above by C.S. Miller is what Scott saw as he travelled in Ukambani. He was convinced that he and his missionary colleagues could not perform the gigantic task a head of them and that only Akamba trained evangelists could do it. Unfortunately Scott died before his wish had been actualized. But the seeds of having Africans evangelizing among their own people had been planted. The period from 1895 when A.I.M. ventured into Kenya up to 1928 when the first Bible school was started can be called the pioneering period when A.I.M. missionary were chiefly concerned with evangelisation and initiation of mission stations.²⁰ As discussed in chapter two A.I.M. missionaries under the leadership of Charles Hurlburt spearheaded evangelisation in various parts of Kenya. What needs to be understood

is that just like the other mission societies, A.I.M. spread christianity using the regional strategy. The first regions to receive A.I.M. were Ukambani, Central province, Rift Valley Province and the region around Lake Victoria. These were the first areas to get converts. The regions were mainly occupied by specific ethnic groups. For example, Ukambani was inhabited by Akamba, Central was for Kikuyu, Rift valley was for Kalenjin while the Lake region was for the Luo.

A booklet produced by W.F. Moffat Memorial Bible Training Institute states the following on training:

From the first, the missionaries and native christians of Africa Inland Mission recognized the need of Bible trained leaders for the increasing number of Churches. Bible training classes were held on some stations to meet the need temporarily²¹

According to E. Birech the Bishop of A.I.C. Kenya, Bible training classes were conducted by the missionaries at the mission stations.²² He also observes that the way the Bible classes were conducted varied from region to region. Obviously, when A.I.M. began its work in Kenya there were no secular schools and Bible schools in operation. The A.I.M. missionaries were in need of Africans who could assist them in the work of evangelisation and consolidation of the sprouting local churches. In a swahili book titled Wananchi mashujaa wa Imani (which translates in English as African champions of faith) John N. Somba gives very useful insights on how the first evangelists and catechists were furnished with Bible training classes in the first A.I.M. mission stations.²³

When the first A.I.M. missionaries embarked on the trek to the inland in 1895, they were assisted by Africans to carry their luggage and get directions of the routes to follow. Other Africans were always at hand to assist the missionaries to advance their course in Africa. Kikui wa Ngotho received Scott in Kangundo station in August 1896.²⁴ The former was the first African who proved to be a great asset to A.I.M. missionaries. When in 1898 W. Hotchkiss went to stay in Kangundo the only surviving A.I.M. station, he was met by Kikui wa Ngotho, who had become the caretaker of the station. In 1898 Hurlburt and Bengert were welcomed to Kangundo station by Ngotho. During his stay with A.I.M. missionaries Ngotho became a Christian. He was instructed by the missionaries. In May 1903 Ngotho, Kamene Wambua, Katei and Alta Hurlburt were baptized by C Hurlburt in Kangundo.²⁵ Ngotho later became a chief and a staunch supporter of A.I.C. Through his evangelistic and leadership efforts A.I.M. acquired a stronghold in Kangundo and matungulu.

The first instructions to Africans were offered to twenty five orphans in Kangundo.²⁶ The teaching and instructions were offered by Charles F. Johnson and Elmer Bartholomew. The orphans resulted from the great famine of 1898-1899.²⁷ The said famine as discussed in chapter two 48 - 50 pages affected the whole of Ukambani. It resulted in great sufferings and deaths. The children who had been rendered parentless went to the kangundo mission station for assistance. Other orphans were brought from areas around the railway line where they had gone to seek for assistance from railway line workers. The colonial government decreed that the

youths be repatriated to mission stations. Some of them were taken to Kangundo while others were taken to Church missionary society (CMS) and Church of Scotland mission (CSM) stations. The intention of the colonial government was to have the youths rehabilitated. The twenty five orphans at Kangundo provided A.I.M. with its first permanent assistants. After the orphans were taught how to read and write they assisted the missionaries in varied ways. Ngotho sent his first son Nyoli Kikuvi and his niece Mutono Ngao to be educated and instructed on the word of God. The two joined the other twenty five orphans in learning.

When C. Hurlburt wanted to venture into Kikuyuland in 1903 he was assisted by Ngotho to gain entry. The latter had friends in Kikuyuland. He took Hurlburt to his friend in Ng'enda. Hurlburt underwent an adoption ritual and became an adopted member of a Kikuyu family.

At the Kangundo mission station which was the first successful A.I.M. station, Africans who were educated and trained later became the shining beacons of christianity in Ukambani. It is fitting that some of their names are indicated and their achievements enumerated.

Benjamin Mutyanthuku one of the twenty five orphans was brought to the station together with others in 1899. He was born in Kitui District but because of famine he moved to Sultan Hamud in 1898. He joined other youths who were begging for

assistance from workers on Kenya -Uganda Railway line. He was taught how to read and write and masonry. After the training he was accorded, he became a staunch A.I.M. follower. He constructed many buildings in Kijabe, Kangundo and other parts of Ukambani. He combined masonry with evangelistic and teaching activities. He was among the first Africans who held the first Christian marriage in Kijabe in 1906.²⁸ He returned from Kijabe in 1912 and settled in Kangundo. His children also became christians. For example, his son Joseph Mutiso became a teacher, chief, councillor and a Church elder.

Another pioneer Christian in Kangundo was Josiah Munyaka Kivanguli. He was baptized by C. Hurlburt in 1908. He was trained by the missionaries and he became a catechist as well as an evangelist. From 1912 he started teaching catechism class to newly recruited converts. He evangelized in Kangundo, Machakos, Kilungu and Mbooni. In 1928 when Ukamba Bible school was started he was among its first students.

Job Maveke Ntheketha, another pioneer Christian in Kangundo, became a Christian in 1911 and was baptized in 1913 by George Rhoad. He was educated at Kijabe for one year. He acquired a teaching certificate in 1920. He became a preacher and teacher at Kangundo station. He joined Ukamba Bible school in 1928. Due to Ntheketha's initiatives many wakamba acquired primary education and others were

converted into christianity. He started A.I.C. Church in Sengani in Matungulu location.

Through his conduct and behaviour Jacob Ntheketha influenced Samuel Nzioki Mwanzia who later became an ordained Church minister. Nzioki fought in the first world war. He became a Christian while in Turkana in 1916. He attended a catechist class in kangundo in 1918 and was baptized in 1919 by Leroy Farnsworth. He started doing general duties for A.I.C. such as ushering in the Church. He acquired education at Kangundo and later became a teacher at the same station. During the time he was learning he also taught others. In the morning he was in class learning while in the afternoon he taught others. He passed his lower primary school examination in 1920. He, Jacob Maveke and Aaron K. Kitusa were sent to start a school in Matungulu in 1922. As he taught at the school he also conducted Church services in the Church. In 1928, he began his Biblical training in Ukambani Bible School.

When Hurlburt opened Kijabe mission in August 1903, his first African assistants were drawn from the twenty five orphans trained in Kangundo.²⁹ The names of the orphans who accompanied Hurlburt to Kijabe were Stephen Kamau Wambua, Benjamin Kithome, Jonathan kala, James Mutua Mulavu, Syengo, Mutunga, Mavilwa, Musyoki, Mutono and kamene.³⁰ On arrival in Kijabe he hired Kiriamwere, Murage and Kangugi to clear the forest and assist in making bricks. Kiriamwere fell sick and Hurlburt asked him whether he had accepted Jesus as his saviour Kiriamwere's reply was affirmative

and Hurlburt baptized him thus becoming the first Kikuyu to be baptized by A.I.M. missionaries.³¹ He died shortly after he was baptized. Murage also accepted to become a christian and was consequently baptized by Hurlburt. kangugi left Kijabe before becoming a Christian.

Through monetary enticements Kijabe mission got six brothers whose father was manyara. The six brothers kamau, Mwiiri, Muna, Chege, Macharia and Wanguhu were in need of money to purchase dowry goats. Hurlburt had acquired a large tract of land in Kijabe which was a densely forested area from the colonial government. Kijabe forest was inhabited by wild animals. Towards the end of 1903, more boys joined Kijabe mission and were given land. The new arrivals were Kimani, Mucaii, Gitonga, Wamagira and Ndebe. These Kikuyus became the first converts of A.I.M. at Kijabe station. Hurlburt announced to the neighbouring communities that he was dishing out land to those in need of it. One of those who responded to Hurlburt's call was Mzee Kihereko. Hurlburt wanted to entice parents with land so that he would get their children to join school and possibly become Christians. Hurlburt's daughter Alta befriended mzee Kihereko's daughter Nyakiiru. Shortly Nyakiiru got converted and joined school.³² Johana Nyenjeri was a hawker who used to hawk items at Kijabe. He befriended the young men who were staying at kijabe mission station and became a student.³³

A school was started for the young people mentioned above at Kijabe. In the morning the students used to attend classes where they were taught how to read and write. In the afternoon the students did various duties which included among others cooking, farm work, making bricks, masonry and riding horses.³⁴ The students also taught others. Since the students were in different stages of learning those who were ahead taught those who were behind. The students also accompanied the missionaries when moving out to preach the good news. Together with the missionaries they preached the good news and treated the sick. When Hurlburt transferred A.I.M. headquarters from Kangundo to Kijabe he was accompanied by Akamba converts hence the first language to be used at Kijabe was Kikamba. Hurlburt and some other missionaries had learnt Kikamba at kangundo station.³⁵

The education and christian instructions provided at Kijabe enabled some Kikuyus to become outstanding Christians. Johana Nyenjeri became a leading preacher and evangelist. He accompanied Emily Sywulka to mataara to initiate a new mission station in 1907. He preached with Sywulka for four years.³⁶ He conducted a christian wedding in 1911. He preached among the soldiers during the first world war 1914-1918. After the war he continued to be a prominent preacher at Kijabe. He was among the first students of Moffat school of the Bible in 1928. Joseph Kimani Kinuthia became a respected teacher. Jonathan Kala learnt English and was good at typing. Stephen Kamau was Hurlburt's cook. Nyakiiru was married by Wamagira and

became the first female teacher at Kijabe. Kamau Manyara became a supervisor of the Kijabe station.³⁷

The form of education that was given at various A.I.M. mission stations was elementary. Up to 1925 secular education reached standard four. After successful completion of standard four students were issued with A.I.M. vernacular certificates. There were no secondary schools until 1926 when Alliance High school was started. The first A.I.M. Christian to join Alliance High school was Andrew Wambari Gichuha who joined it in 1926.³⁸

During the circumcision controversy of 1929-30 most christians deserted Kijabe station apart from Andrew Wambari Gichuha, Onesmus Waitara, Gideon Maingi and Johana Nyenjeri. Most programmes at the station were drastically disrupted. For example, when parents left Kijabe, they also withdrew their Children from schools.

The spread of christianity and early training of Africans by A.I.M. missionaries followed a similar pattern in other areas. For example, while venturing into the land of the maasai John stauffacher was accompanied by perhaps one of the first maasai to become a Christian, Mulungit.³⁹ The duo opened Rumuruti mission station in 1907. At Rumuruti, the duo was joined by another Maasai by name Taki Oloiposioki. The spread of Christianity among the Maasai began in 1904 when Mulugit met Hurlburt and Stauffacher. Later Mulugit went to America for further studies.

Mumbuni mission station in Machakos District was opened by Charles F. Johnson who was popularly known by the Akamba as Nthanze, on 10th September, 1902. Among the first converts was Wambua Kiatu who was a cook of the Machakos District commissioner. Another convert was Ngui Kang'eti. C.F. Johnson (Nthanze), Wambua Kiatu and Ngui Kang'eti formed the original nucleus of Mumbuni station. Wambua Kiatu taught Johnson Kikamba language. In return Johnson introduced Kiatu and Kang'eti to christianity and taught them how to read and write. The two were joined by Zakayo Mbole Kany'a, Moses mang'angi, David Mutua and Mutiso Mukuma. Wambua Kiatu and Ngui Kang'eti became teachers of the later converts.⁴⁰

The above illustrations show how A.I.M. missionaries taught and trained the first converts who in turn assisted in the evangelisation of their own communities. The form of training that was given was informal and unsystematic. The interest of the missionaries was to train a few Africans who would lead them to their communities.

The circumstances which led the first African converts to A.I.M. missionaries varied. Those who accepted christianity became Christians and were instructed on some of the basics of christianity. After attending catechism classes for one year they were baptized. Later they were taught how to read and write. As the number of African converts increased the missionaries made use of Africans. Due to low literacy levels the missionaries were not discriminative they took and trained whoever was available.⁴¹

According to I Simbiri A.I.M. missionaries normally organized crash training programmes whenever they discovered talented preachers.⁴² At all A.I.M. mission stations A.I.M. missionaries were scouting for Africans who had talent in preaching.⁴³ Those who were identified were trained. The training sessions were conducted at the mission stations.⁴⁴ The mission stations were beehives of activities. Secular education where students were taught how to read, write and simple arithmetics was provided at the stations. Secular education was given in the afternoon. In the morning the students were grouped into two's and sent out to evangelize.⁴⁵ At noon they went back to the station for lunch. The majority of the students were boys. In many areas and especially in the Rift Valley women were not forthcoming for training. The period that was taken to provide Biblical training for the talented preachers varied. For some it took six months while for others it took one year or even more.

During the period 1895-1928 the major emphasis was on evangelisation and training of selected Africans on how to read and write. Since the Bible was only available in English, Biblical classes were not detailed. The missionaries stressed the need for salvation and preaching to others. They taught African converts how to preach to their people on the need for salvation. In some limited instances English verses were memorized. After 1920 when the New Testament was translated into Kikamba, Akamba converts were taught how to read and write so that they could read the Bible.

3.3 Ukamba Bible School(UBS)

The training that was accorded Africans at A.I.M. mission stations was informal, general, unsystematic, inadequate and sporadic. This does not in any way mean that the secular and Biblical education was worthless, indeed it was very important. Its impact was seen in the planting of Churches in various parts of Kenya. By 1917 the contingents of those who had been informally trained at the mission stations had spread christianity among the kamba, Kikuyu, Maasai, Kalenjin and the Luo. A.I.M.'s presence was seen and felt in the named communities due to the efforts of African evangelists who had penetrated into the hidden corners of their communities.

A.I.M. missionaries all along were aware that a formally trained African ministry would greatly transform their missionary work in Kenya and other areas where they had interests. Although A.I.M. missionaries were not highly educated and adequately trained, they recognized the potential that lay in any trained ministry. A trained ministry was urgently needed to evangelize and plant churches.⁴⁶ Some Bible schools and institutes in U.S.A stimulated A.I.M. missionaries to initiate Bible schools and institutes that could offer Biblical education.

One such school was Moody Bible Institute which was established in 1886 in U.S.A by D.L. Moody to train gap-men to stand between the laity and ministers.⁴⁷ It was neither modelled like traditional seminaries nor was it competing with the seminaries.⁴⁸ It offered practical training, it taught students how to preach using the Bible. After the students were taught they were sent out. The major objective of Moody Bible

Institute was to train people who would move throughout the cities taking the gospel to homes, shops and street corners.⁴⁹ Its curriculum centered on three features. First the students were taught the structure, doctrines and context of individual books of the Bible. Second, the students were instructed on how to use the Bible in personal study and as a tool in personal witnessing. Third, the students were trained on methods of mission work. They learnt mission methods in class and then practiced them in many different ways and places in the cities.

Another institution was Philadelphia Bible Institute (PBI). The founding of PBI coincided with the launching of A.I.M..⁵⁰ It was started to give young people three year diploma course on thorough knowledge of the Bible and its use together with a knowledge of the world's mission fields.⁵¹ Those trained at PBI were to assist in either home or foreign fields. Some of the leaders of A.I.M. were either products of PBI or its former leaders. For instance, Charles Hurlburt was once a leader of PBI he later became instrumental in the growth of A.I.M. PBI was tailored at training laymen for christian service. Some of its graduates became A.I.M. missionaries and assisted in the spread of christianity in East and Central Africa.

A.I.M. missionaries decided to start the first Bible school for training of christian workers in 1918.⁵² Mr and Mrs Wight were selected and given the responsibility of working out the modalities of launching a Bible school. Due to the appointment the couple transferred from Mulango to Kangundo so that they could set in motion the

process of launching the school. Unfortunately, the key personalities were attacked by various calamities. Mr Caldwell who was to team up with Mr Wight was attacked by small pox and died. Mr. Wight was not spared, he died after he was attacked by dysentery. The deaths of the would be founders of the first Bible school postponed the launching until a later date. It took ten years to find another suitable missionary who was willing and capable of pioneering in the provision of Biblical education.

After plans were laid down, A.I.M. missionaries decided that the first Bible school was to be established at Mumbuni in Machakos District. Four reasons can explain why Machakos was chosen as the site of the first Bible school. First, Machakos was the area where A.I.M.'s evangelisation began. The first station though later abandoned was established in Nzau in Machakos. Second, A.I.M. had successfully managed to establish several mission stations in Ukambani which was vast and arid. It was felt that trained Akamba ministers would consolidate A.I.M. work and if possible expand it. Already in Ukambani there was a considerable number of people who had become Christians. Indeed nearly half of A.I.M.'s work was in Ukambani. Third, among the Akamba there were several individuals who were ready and available for training. At Kangundo and Mumbuni stations there were some Akamba who had acquired some form of western education and who were actively involved in mission work. It was resolved that the training of such individuals would make them more effective in their work. Fourth, since A.I.M. was spread in a regional manner, A.I.M. missionaries intended to have a Bible school in each of the four major regions that is Ukambani,

Central, Rift valley and the area around lake Victoria. Therefore they decided to experiment with Ukambani which was the first region to be reached. John Guilding and his wife who were to start the Bible school were based in Ukambani hence had learnt and were fluent in Kikamba which was to be used as the medium of instruction and communication.

In 1928 John Guilding launched Ukamba Bible School at Mumbuni mission station. The name Ukamba was significant since it symbolised the location the Bible school was to serve. It was started with the intention of training Christian workers for the whole of Ukambani.⁵³ The first three students who joined the school during the first term were old men who were in-charge of local churches⁵⁴ They were Josiah Munyaka Kivanguli who was a preacher and teacher in Kangundo, Samuel Mwanzia Nzioki who was a teacher and had started A.I.M. Matungulu in 1922 and Jacob Maveke Ntheketha who was a teacher having acquired his Education Certificate in 1920 and started A.I.M. Sengani. During the second and third terms they were joined by Benjamin Watuma who was a preacher and Samuel Masila Soo who was a preacher but was illiterate.⁵⁵ Later more students joined the school.

Although Ukamba Bible School was a professional school training Church workers, at times it also served as a primary school for some of its students. Among the first students some were completely illiterate. For example, when Samuel Soo joined it he spent a whole term learning how to read and write.⁵⁶ His Biblical training began after

he passed his vernacular examination. Other students who were in a similar predicament were first given the skills of reading and writing.

When Ukamba Bible School was opened most of its students were Akamba. Instructions were given in Kikamba. The training was set to take three years. The curriculum used will be discussed in chapter five.

The first site of Ukamba Bible School was where the current students' dormitories are situated. It was next to Mumbuni Primary School. Due to lack of space, it could not co-exist with the primary school so it was moved to where Scott Theological College is located. The facilities of the Bible school were taken over by the primary school. In 1964, two years after the opening of Scott Theological College it was found that more room was needed for its expansion. An agreement was entered between Scott, UBS and Mumbuni High School, to move the latter to a new site. Scott Theological College provided part of the capital needed to construct buildings for Mumbuni High school in the new site. In 1975, Mumbuni High School moved to its new site while Ukamba Bible School moved and occupied the facilities vacated by the former. This healthy move benefitted the three institutions. Each had ample room for expansion and acquired some amount of autonomy.

UBS admitted for Biblical training all those who had acquired the skills of reading and writing provided they had received a calling to the ministry. Holders of A.I.M.

standard four Vernacular Examination were the most preferred. Most of the first students as indicated above were old family people. They stayed at UBS up to Friday when they went to their various homes to take care of the local churches which were under them. At the Bible school the students cooked their own meals.⁵⁷ The students were provided with accommodation facilities. They brought their own food stuffs.

In 1969 UBS was transformed into Ukamba Bible Institute (UBI). A stream was started to offer Biblical education in Kiswahili. This stream attracted students from outside Ukambani. The pastors course was offered at UBI for sometime. After UBI acquired a new status it started to take those who had reached standard seven and eight. Young unmarried people started to join the institute. It became a full boarding institution where students stayed for a whole term. The institute was fully sponsored by A.I.M. During the early years all the teachers were A.I.M. missionaries. All financial obligations were met by A.I.M. The students paid no fees.

The first principal and founder of UBI was John Guilding. He and his wife were dedicated teachers. He was determined to create a worthy school. He always told his students that he wanted UBI to be like Moody Bible Institute.⁵⁸ He and his fellow teachers made UBI a success. His wife was actively involved in the development of UBI. His successors who equally contributed in strengthening UBI included L. Davies, Dunkerton, W. Davies, S. Mbithi, Mutwota, J. Munyao, J. Ndambuki, S. Ngewa and J. Ndonye.⁵⁹ The first African principal S.Mbithi took over in 1976. Some of the early

African teachers were former students of UBS. They included Benjamin Watura and Aaron Itumbuyi. Later other Kenyan teachers trained in other countries joined UBI.⁶⁰ The last batch of expatriate teachers left UBI in 1990. Currently all the teachers of UBI are Kenyan nationals who hold Bachelor of Theology degree and above.

In 1987, UBI was upgraded to Ukamba Bible College (UBC). This change transformed the institution. English became the medium of instruction. Admission to the college became open to holders of form four certificate of education. It began to take students from all parts of Kenya but the majority were kamba, followed by Meru, Embu, Kikuyu, kalenjin, Maasai, Giriama, Pokomo among others.

Ukamba Bible college is sponsored by Central Machakos Region. The students pay fees of Kshs 10,000/= per year to take care of accommodation and tuition. The teachers are paid by Central Machakos Region. Due to shortage of space and also the need to create more space for Scott Theological College, there are plans to move UBC to a new site next to Machakos Agricultural show grounds.

The facilities at UBC are poor and inadequate. Apart from a dining hall that was erected in 1989 most of the other facilities are the ones UBC inherited from Mumbuni High school. Some of them are old and not well maintained. The roofs of some of the classrooms leak during rainy seasons. UBC has also experienced leadership rows which have resulted in lack of planning for improvement and maintenance of existing

facilities. In 1994, the college had an enrolment of 140 students (65 men and 75 women).

3.4 W.Y. Moffat Memorial Bible Training Institute.

The circumstances that led to the founding of W.Y. Moffat Memorial Bible Training Institute slightly varied from those that led to the establishment of Ukamba Bible School. Four reasons can be given to illustrate why Moffat was started. First it is very clear that A.I.M. was continuing its set policy of extending Biblical training to its major regions. In 1928 it had established Ukamba Bible School to cover Ukambani. It was only natural that an institution of a similar kind be established at Kijabe to serve especially the Kikuyu and Maasai. The problems that hindered such development was shortage of money. Second, when planning was in progress, the family of the late W.Y. Moffat offered to provide capital to set up an institution which would be in remembrance of their dear one. M.Y. Moffat was a devout christian in the Presbyterian Church whose work in the mines brought him a fortune. He died in September 1926. During his life he had contributed immensely to the missionary cause. His widow and son decided to invest part of his fortune in a Christian testimony that would make possible the evangelisation of a large number of people.⁶¹ They chose A.I.M. to establish a Bible Institute on their behalf and name it after their loved departed one. Third, Kijabe which was chosen as the site of M.Y. Moffat Memorial Bible Institute was blessed with a reservoir of missionaries talented in

different fields who would be used as either full time or Part time teachers. Kijabe also had become an evangelistic centre where both secular and religious education was offered. It had adequate land and other resources necessary for the erection of a Bible institute. Fourth, as A.I.M. enterprise expanded there was need to have an institution that would be training personnel who would minister to different communities. The Bible institute to be established was to use Kiswahili so that it could serve more communities.

As explained above the name M.Y. Moffat Memorial Bible Training Institute was given to the second A.I.M.'s Bible institution to honour W.Y. Moffat. Naturally the name would have been Kijabe Bible Institute were it not for the circumstances surrounding its founding. W.Y. Moffat Bible Institute was opened on February 11th, 1929 by Charles M. Teasdale.⁶² It started with four students namely David Karanja, Jonathan Moraro Ngumba, Paul Mulwa and Johana Nyenjeri.⁶³ These first students had been in the service of A.I.M. for quite some time. They had been given informal training at Kijabe. Since the training they had received was largely inadequate, after, W.Y. Moffat Memorial Bible Training Institute was started they joined it so that they could acquire new skills on mission and Church affairs.

Moffat began as a two year programme conducted in Kikuyu. Shortly thereafter it was changed into a three year programme conducted in Kiswahili. It was realized that Ukamba Bible School which was conducted in Kikamba was unable to serve other

Although A.I.M. wanted to establish Bible schools in other regions it lacked the capital to accomplish such a task. Therefore Moffat Bible Institute was destined to serve many of the ethnic groups of Kenya. It was to serve the Kikuyu, Maasai, Kalenjin and Luo among others. The purpose of the Bible Institute and the affiliated Africa Inland Mission press was threefold.⁶⁴ First it was to train evangelists and pastors for a spiritual ministry among their own people. Second it was to circulate sound christian literature. Third it was to provide courses in Bible study by weekly courses and books on Bible doctrine. In practice only the first two objectives were met.

In admitting students to moffat Bible Institute missionaries did not care much about the level of education the students had.⁶⁵ Those who were interested in being trained joined the institution. Those who had illiteracy problems were taught how to read and write. During the late 1930's and early 1940's the number of those who had attained a substantial amount of education had increased. The institute was upgraded and started to take students who had reached standard six.⁶⁶ Later it began to admit standard eight leavers.

Due to the assistance derived from W.Y. Moffat memorial fund and other sources Moffat managed to put up decent buildings. The first buildings to be erected were Bible Institute Building and the principal's residence. The Bible Institute Building consisted of classrooms and a printing press. The principal's residence also included

the principal's office. Later kitchens and five two-room houses were constructed for the use of students' families. Over the years more buildings have been included to the original ones. Moffat has dormitories for male and female students. It has a library with a sizeable number of books. A modern dining hall was built in 1992. There are staff quarters. As far as facilities are concerned moffat is one of the best equipped institutions of A.I.C. Kenya.

When the institute was launched students were given a large garden plot, the produce of which became their own. During the period of study students were supported in different ways, for example, some supported themselves, many were supported by their churches and a few were supported by interested missionaries and friends in America. The students did not pay any tuition fees, but they brought their own school supplies. They also supplied their own food, cooking utensils and garden tools.

During the 1930's a great debate on ordination arose.⁶⁷ The debate was occasioned by several factors. The A.I.M had managed to spread far and wide. The missionaries had realized that there was need for ordained ministers to provide services such as baptism, provision of the eucharist and presiding over marriage ceremonies. The major question at the time was whether African trained pastors could be ordained. At the time although a few Africans had been trained none had been ordained. The Philadelphia council had not formulated a policy on ordination. Hence A.I.M. could not

ordain pastors it was training in Kenya. The ordained ministers within the ranks of A.I.M. missionaries had been ordained by their mother churches.⁶⁸ The unordained A.I.M. missionaries argued that they had more experience and education than African trained pastors hence they deserved to be ordained. They thought that although Africans had been trained the latter had not accumulated enough experience. The root-cause of this mentality was the superiority attitude the A.I.M. missionaries had. Among the missionaries even in other mission societies there was a feeling that African trained pastors were not equals with the missionaries.

African pastors were of the idea that they needed ordination so that they could handle all responsibilities of ministers instead of waiting for A.I.M. missionaries to perform some functions such as baptizing and conducting wedding ceremonies. At Kijabe as well as in other A.I.M. mission stations there were conflicts between A.I.M. missionaries and African trained pastors. Historically when the missionaries came to Africa they had the misconception that it would take time to educate Africans to reach the status they (the missionaries) had attained. The missionaries were baffled when they found African pastors performing the duties assigned to them without any problems.

As the ordination debate raged, the Second World War broke out in 1939. The war affected A.I.M. activities in that some missionaries had to go home and participate in the war. It also became impossible to receive financial support from abroad. No more

missionaries were being sent to Kenya because the priority in America and Europe was how to deal with the war. At the same time the missionaries in Kijabe were still healing the wounds inflicted by the female circumcision conflicts.

The debate on ordination of African pastors ended with the creation of a pastors course. The training offered to A.I.C. pastors at the time lasted three years. The pastors were only allowed to preach. They could not perform other functions such as baptizing, presiding over the Lord's table or weddings. Therefore in 1943 an advanced pastoral training course of two years was initiated at Kijabe.⁶⁹ The first students of the course were Benjamin Watuma, Samuel Nzioki and Samuel Soo. The course was detailed and was conducted in Kiswahili. The students were in class for one year and during the second year they wrote a thesis on the doctrines and teaching of the Church. The final examination involved an interview which lasted for three hours.⁷⁰ Those who passed the oral examination were ordained. The first to be ordained was Benjamin Watuma on 19th April, 1945 and S.M. Nzioki together with S.M. Soo on 14th October, 1945. Later others were trained and ordained. The pastors course continued until 1969 when it was discontinued. The training curricula in the Bible schools and institutes were changed to take four years instead of three years.

In 1950's the name of W.Y. Moffat Bible Training Institute was changed to A.I.M. Bible College of East Africa. The change of name was made to reflect the region that was

being served by the institute. It is important to note that though there was a change of name the institute continued to serve Kenya and especially Central and Rift Valley provinces. Despite the change of name, the institution continued to get assistance from W.Y. Moffat Memorial Fund. Gifts from this fund ceased in the 1970's.

In 1980 the training institute was upgraded to college status. It's name was changed to Moffat College of the Bible. It has maintained that name up to the present time. After change in status, it began to admit o-level leavers and especially those with Division Three.

Since the inception of Moffat it has depended on A.I.M. expatriate teachers. This trend has continued albeit with few alterations. The first African teacher at Moffat was David Karume who joined the teaching faculty in 1973.D. Karume was followed by Samuel kahonya who made history by becoming the first national principal of Moffat in 1975. This event was significant in that the development of Biblical and theological education was being transferred to Kenyan nationals. During Kahonya's reign as principal the college experienced administrative problems. There was personality conflict between the principal on one side and expatriate teachers and students on the other side. Some students accused Kahonya of tribalism. Some critics accused the A.I.M. missionaries of Sabotage.⁷¹ The problems led to a students strike. The ring leaders of the strike were identified and expelled. The students

population drastically dropped. The situation calmed down after the departure of Kahonya.

The above event demonstrates how the missionaries had entrenched themselves in the institutions affairs such that any change of guard brought chaos. The African students it would seem doubted the capability of an African principal. That would explain why some of them migrated to other institutes which were under A.I.M. missionaries.

The next African principal was J. Kahiga who is also the current principal. He became an acting principal in 1987. J. Kahiga joined Moffat in 1983. Other national teachers include Miss Wanjema who joined Moffat in 1983. Rev. Gituka joined Moffat in 1984. In 1986 Mrs Gituka joined Moffat as a librarian. These events marked the handing over of control from A.I.M. missionaries to Kenyan nationals.

The past expatriate principals of Moffat have been Charles Teasdale, Gine Borman, Bob Henry and Norman Dixon. As was alluded briefly to above Moffat College of the Bible had developed the physical facilities necessary for effective learning. Moffat admits students from all over Kenya and even from other African countries. From Kenya it admits both A.I.C members and members of other denominations. In 1994, the college had an enrolment of 100 students (75 men and 25 women).

3.5 Kapsabet Bible Institute and Ogada Bible school

Although W.Y. Moffat Memorial Institute was offering training for all other regions apart from Ukambani, it could not cope with the increasing demand for trained pastors for the ever growing A.I.C. local churches. Furthermore there were many elders in some areas who could not be admitted at moffat Bible Institute due to their low academic qualifications. The colonial education at the lower levels especially at primary level emphasized vernacular languages. Some A.I.M. Christians who wanted to be trained had only attained standard four level of education. The only language which they understood perfectly well was their vernacular. Those who joined Moffat Bible Institute had to learn Kiswahili, since it was the medium of instruction. A lot of more willing christians were left out of training.

A.I.M. decided to end the language problem for prospective candidates of Biblical education by encouraging Bible Schools conducted in a vernacular of a give area. As indicated above Ukamba Bible school excelled in giving Biblical education in Kikamba with positive results.⁷² In 1954 two more vernacular Bible schools were born. They were Kalenjin and Ogada Bible schools.

Kalenjin Bible School was launched by R. Anderson at Kapsabet in 1954 to train kalenjins through the kalenjin language.⁷³ When it opened eleven elderly students enrolled as the first students. Every term more students joined it. The students were

drawn from the expansive Rift Valley Province where A.I.M. had attracted a considerable following.

Kalenjin Bible School like Ukamba and Moffat offered a three year course. Those who completed the course, after two years service were eligible to join the pastors' course in Kijabe. kalenjin Bible School did an outstanding job in training pastors for the Kalenjin area. According to E. Birech the cornerstone of A.I.M. in the Rift Valley was firmly laid by the first pastors trained by Kalenjin Bible School.⁷⁴

In 1969 Kalenjin Bible School was elevated into Kapsabet Bible Institute (KBI). The elevation was necessary because in kalenjin area and beyond there was need to provide a very high quality training to men and women whom God had chosen to serve as pastors and christian workers.⁷⁵ The name changed from kalenjin to kapsabet to eliminate ethnic bias. Kapsabet Bible Institute was inaugurated to serve a wider areas than kalenjin Bible School which was solely for kalenjin speaking area. By 1969 all other Bible institutions had been upgraded to admit standard eight leavers. Levels of education had improved tremendously and there were many standard eight leavers who were ready for training. From 1969 KBI started to admit non- Kalenjin students who had standard eight school certificate.

In 1969 A.I.C. changed the period of training from three years to four years. Moreover as observed earlier the two year pastors' course was scrapped. Kapsabet implemented the new change hence it started to offer a four year formal training.

In 1972, the status of KBI was enhanced by the sudden closure of Ogada Bible School. KBI became the only A.I.C. training institution for the whole of the Rift valley and western Kenya. The medium of communication was Kiswahili and English. By 1982 the total enrolment at KBI was 95 students.

From 1954- 1971 KBI was managed by A.I.M. missionaries. They provided the funds and personnel needed to run and maintain it. It was in 1971 when the first African joined KBI as a teacher. In 1973, Timothy Kendagor became the first Kenyan Principal of KBI. His predecessors who propelled KBI from its infancy to become a great Bible training institution were the founder R. Anderson, P. MacMean, A. Checkley and S. Snoff.

In 1986, the Board of Governors of KBI converted the institution into a Bible college. Since then it began to admit form four leavers. The B.O.G. realized that there was still need to continue offering institute level of training hence the decision to offer the two levels of training. In 1994, the college had 124 students 60% of them were college students and 40% were institute students. The college students are form four leavers

while the institute students are standard seven and eight leavers. In 1994 among the students there were 92 men and 32 women.

Since it attained college status KBC recorded positive developments in different aspects. The teaching staff is completely nationalized. It has six Kenyan teachers.⁷⁶ Through different means such as conducting harambees, soliciting for assistance from foreign donors and college fees paid by students, KBC has managed to develop suitable facilities. There are adequate classrooms, a chapel, hostels, administration block and staff houses. It has set in place a mechanism which will result in self supporting in the near future. It has engaged an effective public relations officer who has greatly enhanced the co-operation between the college and the Church. Through the efforts of the B.O.G. and the public Relations officer KBC has acquired a posho mill that serves the college and the neighbouring community at a fee. It has initiated other income generating activities such as poultry, livestock farming and has plans of starting a tea estate.⁷⁷

KBC is the major college serving all A.I.C. regions in the Rift valley, Nyanza and Western provinces of Kenya. It has relatively accomplished the task of training man power for the area. It is ideally positioned to serve the area.

Ogada Bible School

Ogada Bible School was founded in 1954 to provide Biblical education in Luo language to inhabitants of Nyanza province. It was the fourth region based training institution developed by A.I.M. to assist A.I.M. in training pastors. Unlike the other three training institutions already discussed Ogada Bible School from the very beginning was not a success story. From its infancy up to the time of its collapse, Ogada Bible School was characterized by low student in-takes, unsupportive surroundings and lack of a committed missionary teacher.⁷⁸

After it was launched Ogada Bible School managed to produce pastors who were seriously needed in Nyanza province. Just like the other A.I.M.'s Biblical institutions, Ogada was managed and financed by A.I.M. When it opened in 1954 upto 1960 most of the teachers were A.I.M. missionaries. From 1960 African teachers began to take teaching posts in Ogada. Some of the first teachers were J. Odaa, J. Ogalo and Z. Udhili.

From 1960's to early 1970's Ogada was afflicted by various problems which eventually led to its collapse. Various reasons have been advanced to explain the collapse of Ogada. First it should be understood that A.I.M. had not entrenched itself in Luoland like it had done in Ukambani, Kalenjin land or Kikuyuland, there were only isolated pockets of A.I.M. following. Together with lack of a large following, there were other denominations which were seriously competing with A.I.M. missionaries.⁷⁹ The newly launched new religious movements robbed A.I.M. of some of its members.

Second , the A.I.M. Churches established in Nyanza were financially weak hence did not support their students in Bible schools adequately. Those students who completed the three years training at Ogada were not well sustained by the churches which engaged them as pastors. Lack of adequate support for pastors discouraged would be students of Ogada. They were scared of joining a profession which was not materially rewarding.⁸⁰ Third, the success of any A.I.M. Bible school was determined by the missionaries in-charge. The lake region did not have enthusiastic missionaries who were gifted in education and who were willing to dedicate their time to Ogada. R. Gehman observes that "the success of a Bible school largely depended on the vision of an individual"⁸¹ The Lake region lacked such an individual. A.I.M. missionaries chose where they wanted to go, very few were willing to go to Nyanza. A.I.M. missionaries feared going to Nyanza due to Malaria disease. And those who went there very few were fully committed to the promotion of Biblical education. The above reasons concomitantly contributed to the closure of Ogada Bible School. Lack of students dealt Ogada the final blow. Without adequate students the school became economically unviable. In 1972 Ogada Bible School closed, the two remaining A.I.M. missionaries left and the remaining eight students were transferred to Kapsabet Bible Institute.⁸²

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CHAPTER FOUR

THE DEVELOPMENT OF SCOTT THEOLOGICAL COLLEGE AND PROLIFERATION OF OTHER TRAINING INSTITUTIONS.

4.1 Scott Theological College

The four region-based Bible schools/institutes/colleges discussed in chapter three supplied A.I.M. with evangelists and low level trained pastors. Due to the calibre of the students who were admitted in the institutions it was not possible to offer advanced theological education. The objective of creating the four Bible institutes was to train evangelists who would assist the missionaries in evangelisation. S.D. Morad observes that what the Bible institutes offered was primary Bible study and methods of evangelisation.¹ The students who had lower primary education studied the books of the Bible and were taught ways of converting people to christianity.

As more people became christians the demand for evangelists and pastors increased. The Bible institutes played a leading role in producing personnel for the ever increasing local churches. Historical developments in Kenya in the 1950's and early 1960's pressurised A.I.M. missionaries to start thinking of high level training for church ministers. There were a few Kenyans who managed to go abroad for high level theological training but the low numbers of pastors who were produced could not meet the existing need. Furthermore it was expensive to train Kenyan Church ministers abroad.

The great depression in U.S.A which followed the second world war led to reduced assistance to A.I.M. missionaries.² The number of missionaries coming to Kenya dropped considerably. A few missionaries left Kenya due to diverse reasons. Some left so as to rejoin their families in the U.S.A while others left to pursue other careers. Some other A.I.M. missionaries left Kenya to do missionary work in other African countries where A.I.M. had started work. The existing Bible Institutes at the time were only training primary school leavers. The pastors who were produced were limited in that they lacked adequate secular education to understand some complicated matters of the emerging A.I.C. Church. There was need of providing theological education which would train students the habit of thinking deeply over facts and to equip them with ministerial skills.³ After 1945 the number of Kenyans with high secular education had greatly increased. There were standard eight and secondary school leavers who were willing to be provided with theological education.

African pastors were only in-charge of low levels of Church administration. During the 1950's and especially during the period of Mau Mau, it became abundantly clear that Kenyans were determined to be independent.⁴ Political independence implied that Kenya was to cease from relying on other western countries for political guidance. The impetus of independence to a large extent led to the need of a theological college.⁵ A.I.M. missionaries just like the other missionaries operating in Kenya realized that time had come to train an African personnel that was adequately equipped to take over the leadership of the Church in the event of their departure.⁶

The amazing spread of A.I.M. also led to creation of a higher institution of theological education. A.I.M. had become well established in the whole of Ukambani, Rift Valley, lake Region, Central, Coast and Eastern parts of Kenya. In these areas A.I.C. local churches had been created. The harvest was great but the harvesters were few and ill equipped. ⁷ The status quo could only be transformed by the establishment of a higher theological college. Africans were constantly demanding for more advanced theological training.⁸

A.I.M. had initiated some modest changes in the manner in which it operated in Kenya. As noted in chapter two by 1947 A.I.C. had been registered as an independent body apart from A.I.M. In 1952, A.I.C. had already acquired its own constitution. The implication of the registration and acquisition of an independent constitution was that A.I.C. was ready to be taken over by Kenyan ministers. Regarding events taking place at the time, A. Simbiri observes that "an awareness was being created among Africans that soon A.I.C. will have to be led in all aspects by Kenyans."⁹

The lessons and challenges learnt and faced in the 1950's forced A.I.M. missionaries and a few African ministers to commence open discussions on the establishment of a theological college. After much thinking and evaluation of achievements so far recorded, A.I.M. and A.I.C. saw the danger of a growing Church without adequate training.¹⁰ It was realized that there was need for highly qualified personnel. The

discussions on creation of a theological college were not centered on Kenya only, other countries such as Uganda, Tanzania, Zaire and Sudan were involved. Among some circles it was anticipated that an East Africa Bible college would be established.¹¹ In 1961 a meeting was held to specifically discuss the founding of a theological college for post-secondary school graduates.¹² The discussions led to the decision that a theological college be established immediately.

A.I.M. missionaries and A.I.C. African ministers began to look for a suitable site for a theological college. To some of the missionaries Kijabe which was surrounded by several facilities seemed ideal for such a college. At Kijabe, there was concentration of the best brains in A.I.M. Some teachers in Moffat Bible Institute could assist in the creation of such a college. The climate was good for white missionaries who would manage the college. Africans on the other hand had totally different ideas. To them Kijabe was overcrowded and to some extent it resembled an American city within Africa.¹³ Training African Church ministers in such a settings would not bring out the desired results. Eventually it was decided that the new college be established at Mumbuni in Machakos District. Mumbuni was chosen due to threefold reasons. One, it was in Ukambani where the first mission station was established: Two, Mumbuni had ample space for further expansion: Three, ukambani had the highest number of Bible trained ministers and more were interested in going for further studies. The name to be given to the new college was not difficult to come by. It was named in

fond memory of Peter C. Scott the founder of A.I.M. who had died and was buried in Machakos.

In the beginning of 1962, Scott Theological College was started with a staff of four teachers and sixteen students.¹⁴ It was next to Ukamba Bible Institute. At first it was housed in buildings borrowed from other Mumbuni institutions. Moreover construction work of its own buildings commenced. When it started Scott operated on two levels: there was a post-secondary school class for students with a minimum of twelve years of education and a post-primary school class for those of standard eight education. Later it stopped admitting standard eight leavers and concentrated on admitting form two and four leavers. Since the level of secular education of students admitted had improved the first graduates of Scott Theological College were able to do a little better than those from Bible schools.¹⁵ Among others the first students of Scott were Stanley Mbithi, Edward Nthiwa, Joseph Odongo, David Kirui and Jonathan Ngeno.¹⁶ Some of the first teachers of Scott were N. Davis and R. Woof.

The kind of training offered at Scott College was a three year course which was followed by a year's ordination course. The medium of instruction was English. The students paid a modest fees of Ksh 400/= per year while the major finance burden was met by assistance solicited by A.IM. missionaries.¹⁷

From the time of its inception Scott College has gone through various up-ward adjustments. It started by admitting standard eight and form two leavers. Later in 1972 it began to admit students with a form four certificate and especially those with a division three and above. ¹⁸ During 1977 Scott College applied to the Accrediting council for Theological Education in Africa (ACTEA) an accrediting body which is sponsored by Association of evangelicals of Africa and Madagascar for accreditation. After receiving the application form from Scott, ACTEA sent Scott self-evaluation forms. Scott submitted to ACTEA the self-evaluation report in February 1979. Upon receiving the report ACTEA Sent to Scott a team of inspectors. After the one week's inspection, towards the end of 1979, Scott was approved for full accreditation . It was accredited to offer Diploma in Theology to A - level leavers. It became the first post-secondary school theological college in Africa to be accredited by ACTEA.¹⁹

During the beginning of 1980s Scott's B.O.G. began deliberations on how to start a degree programme. In 1983, Scott applied to ACTEA for accreditation . As usual ACTEA sent Scott self-evaluation forms. In January 1985 Scott submitted to ACTEA a self-evaluation report which was a roll-over from the Diploma programme . ACTEA sent for one week a team of inspectors to inspect the college. In February, 1986, Scott's Degree programme was fully accredited by ACTEA. Scott's facilities such as staff, curriculum, buildings, library and extra curricular activities were found suitable to offer a four year degree programme. The type of degree Scott was accredited to

offer was Bachelor of Theology degree. The accreditation of Scott made A.I.C. to be in a position to offer the highest and especially university level theological training.

Since Scott had not received a charter from the Kenya government to offer degrees, arrangements were made with Ontario Bible College in Toronto Canada to award Scott students Bachelor of Theology degrees. Before awarding the first degrees, Ontario Bible College inspected and approved Scott's degree programme. The former oversees the management of Scott's degree course. The diploma programme was phased out in 1988.²⁰

In an advertisement in Kenya Times in 1988, the Commission for Higher Education required all post secondary school institutions to register with it and to furnish it with their details.²¹ Earlier that is in 1986 Scott started the process of seeking a charter through the commission. This process is yet to be accomplished. There have been certain bottlenecks which have prevented speedy awarding of a charter. The chairman of the commission and some of its commissioners visited Scott in 1987. Scott has already submitted its proposed charter to the commission and is in the process of writing statutes. Some of the issues that needed to be settled included among others land ownership, (the plot on which Scott stands belongs to A.I.C. Kenya) and better facilities. The commission recommended that some of the buildings of the college be improved. It also called for the diversification of the curriculum by introducing some secular faculties. It also advised that more disciplines apart from

theology be included in the curriculum. The commission also recommended that the college be open to people of all faiths.²² Some of the issues have been resolved, for example, the plot on which the college stands has been transferred to Scott College. Other issues are still being discussed. The B.O.G of Scott's desire is to see Scott Theological college remaining a purely christian institution, with the sole purpose of equipping people for christian ministry as pastors, chaplains, Bible school teachers, evangelists and missionaries.²³

The development of Scott has been immensely influenced by A.I.M. missionaries. Since its inception Scott has relied on A.I.M. sponsored expatriate teachers. It was in 1976 when the first Kenyan, Titus Kivunzi joined Scott as a teacher. Other national teachers who followed Kivunzi included Samuel Ngewa, Julius Muthengi, Jacob Kibor and Joseph Ndebbe. In 1983, Titus Kivunzi was elevated to become the first Kenyan principal of the the college. The college still retains a substantial number of expatriate teachers. For example, in 1993 there were 4 national and 5 expatriate teachers.

A.I.M. also supported Scott financially. This support has continued though at a reduced phase. Most of the teachers are paid through assistance from A.I.M. and other sources. There are plans to make the college self-supporting. In 1993, the fees was raised to Ksh. 45,000/= per student per year. The fees was intended to meet most operational costs of the college. In the development of facilities and payment

of teachers assistance is obtained from donor funds and donations from friends of Scott inside and outside Kenya.

Scott has adequate land for expansion. As discussed in chapter three plans are underway to move Ukamba Bible College to a new site to create more space for Scott's expansion. Over the years the facilities of Scott have been improved tremendously. It has four dormitories, seven houses for married students, a modern library with over 15,000 titles and periodicals, two office buildings, a new dining hall, two students' lounges, a chapel and over five classrooms.

Students who join Scott are drawn from Kenya, Tanzania, Uganda, Zaire, Rwanda, Sudan, Ethiopia, Somalia, Swaziland, Zambia, Zimbabwe, Malawi and Canada.²⁴ In 1994, Scott had an enrolment of 67 students (55 men and 12 women)

4.2 Proliferation of Bible Schools Institutes and College.

A.I.C's institutions of Biblical and theological education have greatly multiplied and especially since 1962 when Scott Theological College was launched. Looking at the multiplication of the institutions a trend emerges where each region of A.I.C. is striving to have its own training institution. Some of the institutions have been launched with poor planning and inadequate management. Below most of the existing institutions are briefly discussed.

Mulango Bible Institute

It was started in 1958 as a Bible class where evangelists were trained. In 1962, it became a Bible school which was designed to train evangelists and pastors for Kitui and Pwani regions. In the 1970's it became a Bible Institute. Since Ukambani is vast, Mulango Bible Institute was started to train those who could not be admitted to Ukamba Bible College. Mulango has trained pastors for Kitui and Pwani regions of A.I.C. When it was started the medium of communication was kikamba. When it became an institute kiswahili and English became the languages of instruction and communication. It offers a lower diploma in Bible. In 1994 it had an enrolment of 76 students (32 men and 44 women).

Nduluku Bible Institute

It started in 1973 as Miu Bible classes in miu, Kiteta location Machakos District. It was started by three trained pastors Jason Mwee, Paul Mulindila and Isaac Mulumbi with seven students who were old people. The launching of the Bible classes was born out of the realization that in the D.C.C most churches were run by untrained elders.²⁵

The Bible classes were held from Monday to Friday. On sundays the students went back to their local churches to conduct Church services. The training lasted three

years. The teachers taught using the notes they had acquired when they were students at Ukamba Bible Institute.

In 1977, the Bible classes were taken over by Machakos Regional Church council. The Bible classes were converted into a Bible school. The period of training changed from three years to four years. In 1981 due to shortage of land for expansion in Miu the Bible school was moved to Nduluku. The Bible school acquired the name Nduluku.²⁶ At Nduluku there was a piece of land that had been abandoned by Action Aid. Three classrooms were constructed and other buildings used by Action Aid were taken over. In 1981 Machakos Regional Church council posted J. Ndonge as principal of the Bible school. It began to admit standard seven leavers for training. It was mainly training for Ukambani because the language used was kikamba. J. Ndonge the principal left for further studies in US.A. and was succeeded by S. Kasimolo. After a shortwhile Kasimolo was replaced by J. Mutwota who headed the school for four years.

In 1990 Nduluku Bible School became an institute. Kikamba ceased to be the medium of instruction. English and Kiswahili became mediums of instruction and communication. Nduluku Bible Institute lacks the basic facilities necessary for effective training. The classrooms and dorminatories are uncompleted. It has no dining hall, students take their meals in the open.²⁷ It has no library. The few books in the institute were borrowed from other Bible schools. Under the leadership of Elijah

Muide, the principal, plans are underway to raise funds to improve the facilities.²⁸ Despite being poorly equipped, Nduluku Bible institute has produced many pastors for Machakos and Kitui Districts. For example, the following pastors were trained at the institute, 1989-38, 1990-31, 1991-43, 1992-23, 1993 -36. It has nine national teachers who have Diploma in Theology and Bachelor of Theology degree. In 1994, Nduluku had an enrolment of 132 students (50 men and 82 women).

Pwani Bible Institute

It was started in 1974 due to a request by leaders of A.I.C. Pwani Regional Church council.²⁹ A.I.C. had established several local churches in Pwani region but the nearest training institution was Mulango Bible Institute in Kitui District. The regional Church council realized that the culture of the coastal area was not taken into account when training pastors at Mulango Bible Institute. Due to financial constraints some Christians who wanted to be trained could not afford to train either at Mulango or Ukamba Bible College which were a long distance away. Pwani started as a Theological Education by Extension school. Later it was converted into a Bible school. In 1976 it became a Bible Institute. From the time of its inception it was supported by Christoffel Blinden mission from West Germany. It also received some assistance from America.

Jonathan Hildebrandt was the founding principal of Pwani Bible Institute. During his reign from 1974 to 1978, four classrooms and three dormitories were built. He also drafted the first curriculum of the institute. His successor Dallar Abendroth 1978 to 1985, expanded the facilities by building two teachers' houses, administrative offices, a staff room and a library. The present principal R. Marvin Smith organized the construction of a women's dormitory, two classrooms, and men's ablution block. The institute has eight teachers one of whom is a Kenyan.

Pwani Bible Institute admits standard seven and eight leavers. A few of the students are blind. Classes are conducted in English. Students are selected from Pwani and other regions of A.I.C. It offers a lower diploma in Bible and Pastoral Ministry. To meet the operational costs of the institute, students pay fees of ksh 9,000 per year. Most capital for facilities development come from donors outside Kenya.

In 1994 Pwani Bible Institute had an enrolment of 71 students (54 men and 17 women).

Narok Bible College

Planning for starting Narok Bible College began as early as 1971. A.I.C. had realized that there was need to have a training institution to train pastors among the Maasai. It was not started until 1975. It started as a Bible school and later was elevated to

institute and college levels. It offers the two levels of training that is institute and college simultaneously. It admits both standard eight and form two leavers.

It has adequate facilities and is well supported by missionaries. In 1994 it had an enrolment of 30 students (25 men and 5 women).

Other Bible Schools

Between 1980 and 1994 Bible schools have been established in different areas. In 1980, Nzai Bible School was started at Matiliku. It was not established at the site of the first A.I.M. station but at Matiliku market which is a distance away. It admits its students from Makueni District. Classes are conducted in English and Kikamba. All six teachers are Kenyans. It has not developed adequate facilities. In 1994 it had 89 students (35 men and 54 women)

Makueni Bible School was started as a Bible class in 1986. Makueni Regional Church council has elevated it to a Bible school. In 1994 it had an enrolment of 19 students (10 men and 9 women).

In 1988 Mutitu Andei Bible School was started in Makueni District. In 1994 it had 32 students (18 men and 14 women).

In Yatta area of Machakos District Masinga Bible School was started in 1989 to admit standard eight leavers. In 1994 it had an enrolment of 32 students (9 men and 23 women).

During the early 1990 a decision was made to start a Bible institute in Baringo District. Baringo Regional Church Council requested A.I.M. to provide them with a teacher to found the institution.³⁰ A.I.M. provided Wayne L. Rape to coordinate the planning and founding of the institute.³¹ A piece of land was donated and construction work commenced. To raise money for the construction work two major harambees were conducted in 1993 and 1994. During the time of the field research and writing of this thesis construction work was still going on .

Plans are also under way to establish Bible schools in other areas such as Shimba Hills and Mwingi among others.

3.3 The Adoption of Theological Education by Extension by A.I.C. Kenya.

Notwithstanding the concerted efforts to have a well educated, highly trained and adequately equipped Church ministry the result has been that with the use of additional western methods of training only a limited number of Church ministers have so far been trained. In some areas the Church is under an ill educated, semi-trained

and untrained personnel.³² Besides the scarcity of a trained personnel, the cost of training has skyrocketed to such high levels that only a few students can afford it. In the past the cost of training used to be met by overseas funding. The overseas funding is becoming less and less. In A.I.C., it is only a few institutions which are benefitting from overseas funding.³³

Due to the realization that it was not possible to train adequate Church ministers in residential colleges and the desire to extend theological education to as many people as possible, theologians in third world countries decided to introduce a new form of non-residential training. This new method of providing theological education is given the name Theological Education by Extension (TEE). Briefly, Theological Education by Extension was started at the Evangelical presbyterian seminary of Guatemala in 1963 as a modest experiment.³⁴ The Guatemala case served as the prototype for providing TEE in other countries. The basis for such an experiment was borne out of the realization that the traditional methods of training were not producing adequate Church ministers. Another reason for such an experiment was the fact that foreign missionaries were withdrawing their services in most former colonies. The situation dictated that an urgent operation be mounted to produce adequate ministers for the flock that was increasingly being rendered shepherdless. The experiment proved to be so successfully especially in Latin America that it was adopted by the world Council of Churches to be a global model for providing the younger churches with theological education.

TEE was introduced in Africa in 1966 and by 1980 there were close to 23,900 students in twenty three countries studying under 100 programmes of T.E.E.³⁵ The response to TEE in African countries was amazing. On the success of T.E.E. in Africa, Kinsler writes:

The rapid growth of T.E.E. in Africa was due above all to inability of traditional residential schools to meet the needs of rapidly growing Churches.³⁶

Most African churches at least wanted to create a department of extension studies. By the end of the decade of 1970's Africa had the largest number of TEE students in any continent of the world.³⁷

In 1972, Text-Africa project was organized under the auspices of the Association of Evangelicals of Africa and Madagascar to provide textbooks for TEE.³⁸ Text-Africa produced textbooks which aimed at training local Church leaders in basic pastoral and Church leadership skills.³⁹ The textbooks were produced by both nationals and missionaries.

TEE programmes were introduced in A.I.C. Kenya in 1972. Christians who were yearning to acquire some form of theological education but lacked financial resources or time immediately registered in TEE programmes. Available statistics indicate that

TEE programme started smoothly and generated a lot of interest among all Church members. In A.I.C. Kenya in 1978, 900 students had enrolled with TEE. TEE in A.I.C. Kenya was conducted in English and Kiswahili. The textbooks produced by Text-Africa were in the two languages. After the 1970's the enthusiasm generated by TEE programmes in A.I.C. began to wane. In the 1980's the enrolment began to drop. For example, the enrolment registered between 1984 to 1991 will illustrate the drop. 1984-200, 1985-200, 1986 -160, 1987-16, 1988-80, 1989 - 120, 1990-400 and 1991 - 500.⁴⁰ During the late 1980's the programme registered the greatest drop. The drop can be explained in different ways. What needs to be understood is that the first people to enrol in TEE thought that it was an alternative way of acquiring theological training for Church ministry. They thought this was the easy way to become pastors without having to go to a Bible school. Those who enrolled in it found out that it was taking too long and they could not become pastors as they had anticipated. The books required were too expensive and some students could not afford them. Some pastors were not supportive of the programme. In some instances, when a pastor who had started a TEE programme was transferred his replacement could be unsupportive of the programme.⁴¹ These problems led to frustrations and withdrawals from TEE.

When the leadership of A.I.C. noted the problem changes were instituted and a new approach was adopted. In 1990, the name of the programme changed from TEE to Biblical Education by Extension (BEE). BEE programme was not drastically changed.

It's curriculum was similar to that of TEE. The changed programme aimed at awarding Certificate of Biblical Studies to those who completed it.

The certificate programme was implemented from April 1990. It is designed to provide lay leadership training for the benefit of the local Church. It is aimed at developing spiritual life, providing a basic understanding of the doctrines of the Bible, teaching the scriptures and developing basic service skills such as evangelism and Bible teaching.⁴²

To steer the programme, A.I.C. has created a BEE department with a director appointed to direct it. BEE department has given guidelines on how to form a BEE class in a local Church. Whoever wants to form BEE class seeks permission from Church leaders.

The new programme has created room for former TEE students whereby upon joining a BEE class they receive complete credit towards BEE certificate for those books they successfully completed. The minimum level of entry is leavers of standard four. To qualify for Certificate of Biblical Studies a student is supposed to complete 32 credits 20 of the credits come from a list of required courses and 12 credits are drawn from any of the courses on the list of elective courses. The courses are based on TEE books published by text-Africa, other are based upon materials published by A.I.C.'s Theological Advisory Group (TAG). TAG is a group of A.I.C. researchers led by R.

Gehman a former principal of Scott Theological College who produce reading materials for the Church and B.E.E

It is anticipated that in later years more levels of education will be considered for BEE training, such as, Diploma and degree levels. At the moment it is only the certificate level that is offered. BEE just like other Church programmes is besieged by problems. The greatest hindrance is finance. Lack of adequate finances has prevented BEE from sufficiently supplementing other training programmes. In the rural areas many BEE students have been unable to purchase some of the recommended books due to lack of money. The lack of dedicated and committed teachers has prevented BEE from being introduced in many local Churches.

4.4 The Birth of Lay Training Centres

From 1928 the emphasis in A.I.C.'s training for ministry seemed to centre on residential training of Church ministers who would be given Local Churches to shepherd. This emphasis has led to each region aiming at creating a Bible school which would produce its own pastors. The introduction of Biblical Education by Extension programme seemed to have changed the situation. But some of the first christians who joined BEE programme in the 1970's anticipated that one day they would become pastors. In A.I.C the word "pastor" is used so loosely that even elders who have not received any form of training are called "pastors". Therefore, the first

students of TEE in A.I.C. thought that one day they would be qualified pastors. The cardinal aim of TEE had been grossly misunderstood. TEE's main objective was to educate Church members without necessarily making them Church ministers.

In the late 1980's some A.I.M. missionaries conducted some surveys in A.I.C. regions in the Rift valley and found out that even if more Bible schools were set up in the area, they would never meet the need for more pastors.⁴³ The surveys concluded that there was pressing need to develop an alternative way of training Church elders and especially those who were in-Charge of local churches but lacked the basic skills of a Church minister. It was decided that lay Bible training centres be created to meet the need. Below some of the training centres are briefly discussed while others are just mentioned.

Kao La Amani

Kao la Amani Training Centre in Eldoret was founded by A.I.M. missionaries in 1984 to train evangelists. It offers a fifteen month course and is open to those students with post primary education. In 1994, it had an enrolment of twenty seven men.

Diguna Discipleship Training centre

Diguna Discipleship training centre situated in Mbagathi in Nairobi was started in 1986. It conducts short courses to train Church elders and evangelists. It admits christians who are able to read and write in Kiswahili. In 1994, it had a total enrolment of 121 students. (104 men and 17 women)

Sitotwet Training Centre

As briefly discussed above, the situation of Churches in A.I.C. south Rift valley Region was studied in 1987.⁴⁴ It was found out that there were 270 local churches. Each trained pastor was serving up to eight local churches. Very few local churches had a full-time pastor. Most local churches were led by untrained elders. The elders were preaching, leading the worship service and responsible for other local Church activities. The elected Chairmen and other officials of the local churches were farmers, business people and school teachers. These leaders enjoyed the fellowship of a yearly men's conference, some district seminars and had available some resource books such as BEE and Bible study books in their language.

The survey showed that the local churches had an average of about 75 members and new churches were being carved out of the existing ones. However, with many leaders being untrained, often the preaching was shallow, and repetitive with little

other discipleship or teaching being carried out in the Church. There was also little direction being given in the Christian education of the Church. Although the leaders desired to see growth in their churches, their own lack of training hindered spiritual maturity in the Church.

Recognizing the need for Church leaders to be trained the Regional Church council proposed that a training centre be started. The leadership in the area surveyed above was made up of people who had attended primary school, a number had completed secondary school while others were trained primary school teachers. It was realized that pastors coming out of Bible schools could not meet the needs of all the churches.

In addition to the shortage of trained pastors there were inadequate salaries to be paid to full-time pastors for each local Church. In the expansive Rift valley individuals own large farms hence the population density is low. Therefore, unlike other regions of A.I.C. the size of local churches is small. The small churches cannot support full time pastors. Most of the leaders were mature adults, with family and employment responsibilities and nearly half of them did not meet the language or educational requirements for Bible school training hence were left without opportunity for training.

The Regional Church council requested Rev. Welpenner and a chosen committee to develop an appropriate training programme for Church leaders. The deliberations of

the chosen committee led to the opening of Sitotwet Training centre in Kericho in 1987 with eight Church leaders as its first students. The in-service course is for twelve 2 - week sessions over two years. Twenty four one week courses have been designed to better equip the leaders to help in each area of their local churches. The leaders stay in the centre for two weeks and stay away for six weeks when they practise what they have learnt. During the two weeks training sessions leaders go to their local churches on Sundays. Those who are working seek permission from their employers.

The in-service course is conducted in Kiswahili. In 1993 one hundred leaders graduated from the in-service course. Those who join the in-service course are recommended by District Church Councils. Those who join and are found to be incompetent are awarded a letter of attendance during the first year and are discontinued. After successful completion of the two year in-service course students are awarded a Certificate of In-Service Training for Church leaders. Those who want to join Bible schools are given one year of credit if they meet the set conditions of entry.

The in-service course is conducted by guest teachers who include national Church leaders and teachers of the Bible schools. The training centre has two expatriate A.I.M. missionaries one of whom is the principal while the other is a teacher. To meet operational costs students pay fees for the two week sessions and purchase books

related to the courses they take. In 1994, Sitotwet Training Centre had an enrolment of 60 students (45 men and 15 women)

Ravine Training Centre

Ravine Training Centre was started in 1992. It conducts one year course to train elders and evangelists. It is open to those who are able to write and read. It mainly admits people who have completed primary school education. In 1994, it had an enrolment of 14 men.

Kabartonjo Evangelist Training School

It was started in 1992 and conducts short one year in service courses to train church leaders and evangelists. Students are in school for two weeks and stay away for six weeks.

Ahero Bible Training Centre (ABTC)

Ahero Bible Training Centre was officially opened by A.I.C. bishop E. Birech on 31st January 1993. It is a two year training programme for lay-leaders who are already in Church leadership positions. Students stay in the centre for two weeks and go home for

five weeks. During the five weeks break students do assigned readings. The principal of the centre visits the students in their local churches.

The training at ABTC is based on the same model followed at Sitotwet centre. The idea of starting the centre originated from regional Church leaders among them Eliud Sangu and Joram Auma. They requested A.I.M. to send a missionary to start a training centre in Ahero in Kisumu. A.I.M. sent Mark Volkers in 1991 and in 1992 preparation work started. ABTC is located on the site of the old Onjiko A.I.C. The old Church building was renovated to house the centre.

A.I.C. local Churches in Nyanza province just like in the Rift Valley are run by lay untrained leaders. Although there are a few Bible schools trained pastors, the majority of the local churches are shepherded by lay-leaders. ABTC was started to train such leaders. Graduates of ABTC are awarded a certificate in Biblical studies. Classes are conducted in Luo. According to the principal of ABTC, plans are underway to construct a new dormitory so that the enrolment is increased from the current one of 20 students.⁴⁵ Luo Church leaders are invited to teach during the two week sessions. Students pay Kshs 550/= for the two weeks stay and purchase their own reading materials.

4.5 Bethel Bible School for Sisters and A.I.C. Missionary College

In 1993, a unique and controversial Bible school for sisters was started in Homa Bay District. It was officially opened by A.I.C. Bishop E. Birech on 29th September 1993. What the school set out to achieve was not new because for many years A.I.C. Bible schools have trained both men and women. What was new with the school was the creation of sisterhood which is a new development in A.I.C.'s understanding of Church ministry . The school was to be exclusively for women for the so called womenly ministries in the Church.

A.I.C. already had a plot in the site of the Bible school. In 1990 -91, a nursery school was constructed on the plot. In 1992 two dormitories and two classrooms were constructed. In 1993, the first intake of eight students took place. In January 1994, a second intake of nine students was conducted. The establishment of the school was a brain child of Alfred Finkenr. He became the first principal of the Bible school. His wife Mrs Finkenr and Philip Osanya are the teachers.⁴⁶

The school admits standard eight leavers who are 18 years and above old. Classes are conducted in English. The training takes two years. The training is aimed at producing nursery school teachers, women church workers, sunday school teachers among others. The objective of the training is not clear. The principal says that the

school intends to be registered by the ministry of education as a training school for nursery school teachers and dressmakers.

In addition to training for the above mentioned professions, Bethel Bible School intends to encourage women to offer themselves for sisterhood. The idea of sisterhood is new in A.I.C. It is borrowed from "Mother Houses" in Germany which were started during the advent of industrial revolution.⁴⁷ In Germany young girls were gathered and trained to be professionals such as nurses, nursery school teachers, tailors among others. Mother Houses started institutions where the trained sisters would work, such as nursery schools, hospitals and homes for children and handicapped people.

Alfred Finken has started Evangelical Sisters Fellowship (ESF) for sisters who would volunteer to join it.⁴⁸ According to Finken, so far two students at Bethel Bible school have offered themselves to become sisters. It is intended that ESF sisters will live together. They will wear a uniform and put head cover over their heads. Training, working contracts, salaries, sickness care and leave will be worked out by ESF administration. The sisters will be cared for by ESF. Their salaries will be paid to ESF. They will get pocket money, food, clothings, transport and any necessary training from ESF. The sisters will sign a contract which commits them for a period of time or for life. They will not get married or get children. In case one will leave ESF before the agreed period she will pay back a certain part of the expenses the ESF will have paid for her education.

Bethel has already set up two nursery schools at Homa Bay and Ponge-Rabour where the ESF sisters and other graduates of Bethel will work.

The kind of training proposed at Bethel Bible School completely departs from A.I.C. tradition and practice. It is an idea which is being implemented without the A.I.C. Church discussing and agreeing on it. It is being implemented by a missionary who claims that it has worked in his country (Germany). The programme is against A.I.C. policy on training women church workers. Women Church workers in A.I.C. are not forbidden from getting married. A.I.C. Bishop so far has not objected to the idea of sisterhood being introduced disguised as Bible school training.⁴⁹ It is only time which will judge whether it will work or not.

A.I.C. Missionary College

A.I.C. started A.I.C. Missionary Board (A.I.C.M.B) in 1959 specifically to encourage Kenyan nationals to be involved in missionary work. Peter M. Kisulu was the first national missionary to be sent to the Turkana.⁵⁰ Kisulu's missionary initiative was very successfully making AICMB to sent out more missionaries to Sudan and other unevangelised parts of Kenya.⁵¹ Those sent out as missionaries apart from the Bible school training they had, had not received any form of missionary training. By mid 1970's, the need for training of Kenyan nationals involved in missionary work became evident.⁵² In 1979 A.I.C. Bishop E. Birech and the principal of Kapsabet Bible College

T. Kendagor met and discussed the need of an institution set apart to train Kenyan nationals who are either already involved in missionary work or who are intending to be involved in it after training.

In 1980 a missionary college steering committee was formed to research and discuss the feasibility of establishing a missionary course at an existing institution or developing a training programme at a new location.⁵⁴ After several meetings, the committee decided that a new institution be established to specifically offer missionary training.

Mr. Edward Limo donated 28 acres of land just five kilometers from Eldoret town to be used in setting up the missionary college.⁵⁵ In November 1983, Mr. Jonathan Hildebrandt a former principal of Pwani Bible Institute was appointed the director of development and the first principal of the college. Ground was broken for the first college building in October, 1984 and on 18th November the cornestone was laid. The first two buildings were completed and the missionary college was launched on 21st April 1985.⁵⁶ The first group of students reported to the college in January 1986. The official opening of the missionary college was held on 2nd February 1986.⁵⁷

The first class of 11 students finished a 15 months course and graduated in April 1987. The key objective of the missionary college is stated as follows:

... to provide relevant, practical cross-cultural training for men and women who feel called of God to go to other tribes and nations in order to proclaim the Good News of salvation in Jesus Christ so as to establish growing, indigenous christlike Churches among unreached people groups.⁵⁸

Since it was started it has produced year after year graduates who have been sent out to do missionary work.

The initial construction work which cost Ksh 4 million was met through different ways. A.I.C. members through harambees raised Ksh 2.1 million while the rest came from among others, Hilfe fur Brunder of Germany, A.I.M. international, U.S.A., TEAR Fund U.K. and Christian Enterprises Australia.

The training takes 15 months. The students pay fees that varies from year to year. For example, in 1994 the stipulated fees for the entering the course was kshs 12,400/= for couples and Kshs 8,200/= for single persons who are A.I.C. members. For members of other denominations the fees was kshs 16,200 for couples and Ksh 12,800/= for single persons. The tuition fees only meet basic running expenses of the college. The students are allocated plots on which they raise their food stuffs. They prepare their own meals. Married applicants go to college as families and all are involved in the training process.

The college has adequate facilities. In 1994 it had an enrolment of 18 students (10 men and 8 women).

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CHAPTER FIVE

CURRICULUM DEVELOPMENT IN AIC's THEOLOGICAL EDUCATION

5.1 The curricula of the First Bible Schools.

The word curriculum has three related meanings.¹ First it means a course of study in one subject at a school or college. Second, it refers to a list of all the courses of study offered by a school or college. Third it connotes any programme or plan of activities. In the context of theological education, a curriculum is a set of courses and programmes designed by a given institution to form a student in theological thinking and organization of the Church and thus equip him or her for pastoral ministry.² In a broad sense a curriculum includes the courses in and outside college and preparations of teaching and other resource materials. On curriculum J.N.K. Mugambi observes:

Curriculum development involves not only the formulation of syllabi, but also the provision of teaching materials and other resources.³

In other words in curriculum development courses are outlined and learning materials procured.

When A.I.M. missionaries started Ukamba Bible School they began from Scratch. The missionaries who started the Bible school had knowledge about how Bible schools were conducted in their countries of origin but the situation prevailing in Kenya at the time was unique. They found themselves limited in different ways. There was language problem. English could not be used as a medium of communication and instruction. The first Bible schools that is Ukamba Bible School, W.Y. Moffat Memorial Bible Training Institute, Kapsabet Bible School and Ogada Bible School were conducted in either Kiswahili or vernacular of their locality. It was not until 1962 when Scott Theological College was launched that English began to be used as a medium of instruction. The missionaries who were to teach in the Bible Schools had to learn Kiswahili and vernacular. Due to low levels of education it was not always easy to come into contact with individuals who could assist the missionaries to translate into vernacular learning materials written in English.

Another limitation the missionaries encountered in setting up the first Bible schools was non-availability of qualified teachers. The A.I.M. missionaries who took charge of the Bible schools were not professional educators. The first teachers were individuals who had gone through Bible schools in their home countries. It was always an uphill task for such teachers to develop programmes which were academically sound. The need at hand was to train people who would go out and preach to others. On the calibre of A.I.M. missionaries, J.A. Gratton observes.

It was recognized from the outset that it would be difficult if not impossible to staff the mission with men who had received a full theological education ... it was felt that men did not need so much specific scholastic and theological knowledge as that wisdom, energy, zeal, devotion and close walk with God that made great a man that is no scholar.⁴

The situation later changed and some trained teachers were engaged to teach in the Bible schools.

Another problem was related to acquisition of learning materials. Since the medium of instruction was vernacular and Kiswahili the learning materials had to be either in vernacular or in Kiswahili. The missionaries could easily acquire learning materials from Bible schools in their mother countries but the translation of the materials posed a problem . Connected with learning materials was the question of literacy levels. The students who enrolled in the pioneer Bible schools had only acquired elementary education. Some of them needed more education in some disciplines especially in English and Kiswahili. Due to the above mentioned limitations the teachers constituted the greatest learning resource. The Bible was the basic textbook. For example, by the time Ukamba Bible school was launched in 1928, the New Testament had been translated into Kikamba in 1920. It was not until 1952 and 1956 when the complete Bible was translated into Kiswahili and Kikamba respectively. The Bible

schools used the sections of the Bible that had been translated either in vernacular or in Kiswahili.

The curricula used in AIC theological education have gone through three phases. In this study the first phase will be referred to as missionary phase. In this phase the ingredients of the curricula were imported from Bible schools in Europe and America. This phase began in 1928 and ended in 1971. Although in the Bible schools there were Africans who were teaching, major decisions were made by the missionaries. The second phase began immediately after A.I.M. handed responsibility to A.I.C. This phase will be referred to as the Africanising phase. During this period and especially early 1980's new courses were introduced in the curricula. There were also efforts to have a unified curriculum for Bible Institutes. Africans involved in theological education aimed at Africanising the courses offered in Bible schools and colleges. The third phase will be referred to as contemporary phase. This phase began in the late 1980's. There was realization that although some form of contextualization had taken place it had not gone deep enough. It was also realized that contextualizing did not simply mean introducing courses related to African culture. It was found that modern times presented issues which cut across all cultures of the world. Issues such as racism, poverty, secularization and urbanization were introduced in the curricula of some of the Theological colleges and Bible colleges and institutes.

To illustrate curriculum development during the first phase, the curriculum of W.Y. Moffat Bible Training Institute will be discussed. The curriculum used was very simple. The curriculum was designed to last three years.⁵ It aimed at training along Biblical and practical lines.⁶ Just as the name of the training institution implied the training was basically based on the Bible. The courses provided by the curriculum were Biblical. Through the courses the students ended up studying the whole Bible. Each book of the Bible was studied at least three times during the space of three years of training. Some of the methods used to study the Bible were synthetical, analytical, chapter summary and doctrinal. Besides the thorough study of the Bible, the curriculum also provided other courses such as homiletics, personal evangelism, pastoral theology, Biblical theology and music.

Apart from the formal class work, the curriculum also included practical work. The students did manual work, catechumen teaching and preaching where they moved from village to village. While the students were undergoing training some of them were in-charge of their own Local Churches. During the week-end and months of vacation they were busy ministering to their Local Churches. Due to the opportunities of evangelisation which were open to all students, after graduation most students went to work in familiar circumstances.

Due to language hindrance the missionary teachers made use of mimeographed lesson sheets.⁷ The lesson sheets were written in Kiswahili. They were prepared, filed and

bound. As new knowledge became available revisions were made where necessary. To test the retention of knowledge imparted, periodical examinations were prepared and presented to the students.

The curriculum discussed above is the one that was being used in 1937. It had evolved over a period of eight years (1929-1937). In the other Bible schools such as Ukamba, Kapsabet and Ogada Bible schools similar curricula were used. The teachers of a given Bible school determined the content of what was to be taught but the emphasis on the Bible was not negotiable. The Bible formed the basis of the Biblical education offered. The basic objective of the curriculum was to train Africans so that they may become effective preachers.⁸ The students were drilled so that they could assist the missionaries in spreading christianity. The first generation of christians had scanty knowledge of the Bible. For those who had gone to school and attended sunday schools they had received some limited knowledge of christianity.

In the Bible schools students were made to go through all the books of the Bible. As indicated above on the curriculum used at M.Y Moffat Memorial Bible Training Institute, each book of the Bible was studied twice or even more times. The drilling of the students which they went through enabled them to acquire a new world view which was different from the one advocated for by their African cultures. The methods used to instill the new world view were not sympathetic to African culture. The pastors that were produced were uncompromising to African World view. In their training

they were not taught on how to accommodate other cultures. They were made to believe that the world view they were being introduced to was superior to their African world view. The missionary teachers attempted to uproot African from their cultures. Instead of christianity being planted in Africans cultures, there was an attempt to destroy the African cultures. In the place of African cultures the missionaries introduced western culture.

The first generation of pastors preached against African cultures. They abandoned among other things African eating, dressing and socializing habits. The still surviving first generation pastors still feel that they received the best form of training.⁹ In the A.I.C. and especially among the pastors trained by early missionaries there is a feeling that currently trained pastors are half-baked.¹⁰ The reason behind that kind of feeling is the fact that the current crop of pastors are exposed to a variety of world views. The current training of pastors has some courses on African culture and other world religions. For example, courses such as African Traditional Religion, Islam and World Religions expose students to different religious experiences of mankind. Those who go through current Bible training have more secular education than earlier pastors. The training for the first generation of A.I.C. pastors was very narrow and was mainly tailored at providing evangelizing skills and knowledge of the Bible. Those who enrolled for training had very limited secular education. The current crop of A.I.C. pastors are broader in approach than the pastors trained by early A.I.M. missionaries.

5.2 Towards a unified and Broad Based Curriculum for Bible Institutes.

From 1928 to 1969 the curricula used in Bible schools/institutes and even in Scott Theological College were based on a study of three years. From 1943 those who proved to be competent pastors' went to Moffat Bible Training Institute or later to Ukamba Bible Institute for an advanced pastoral training course that lasted for two years. The two years pastoral training led to ordination. For one to become an ordained A.I.C. minister he went through five years of training.

The curricula used in the various training institutions were prepared by the teachers concerned. The quality of a curriculum of a given institution was determined by the quality of the teachers in -charge.¹¹ The curricula went on changing as new teachers took over. The changing times also brought about some changes in the curricula.

From 1969 all institutions of Biblical and theological training adopted a four year curricula as opposed to the earlier three year one. This change in curricula was prompted by the scrapping of the two year pastors' training course. The new curricula took care of some aspects of the defunct pastors' course. Since then there was a feeling in A.I.C. training circles that although the various institutions were autonomous there was need to harmonize the courses offered. Some of the institutes and colleges had elaborate curricula while others had disorganized curricula. Since

is were offering a similar level of training it was felt that it was have a similar standard of training.

After Kenyan Church ministers were in-charge of all the affairs of the churches began to be made to bring changes in all aspects of the Church.¹² One church that needed Africanisation was the area of theological education. In the Africanisation process especially in theological education the head offered scholarships for Kenyan students to go abroad for further theological education. Some of those who benefitted from the scholarships came back as teachers in Bible schools. The majority of the teachers in the Bible schools were Africans. Where there were qualified African teachers some were promoted to leading positions.¹³ The elevation of some Kenyan teachers to leading positions in theological education intensified the need for changes in the curricula.

At the 12/9/74 minute of a meeting of A.I.C. Kenya Bible School's Committee and Research committee was formed to collect all available materials on curriculum and research in A.I.C. Bible Institutes.¹⁴ The select Curriculum and Research committee was mandated to find out what the different institutes taught for each of the courses in the curricula and compile a unified syllabus for each course which would be based on what was gathered from the research. The committee was also given the mandate to make suggestions concerning alterations in the unified Four Year curriculum that was adopted in 1969. The appointment of a select curriculum and

research committee was one of the most important steps ever taken by A.I.C. Bible committee. Although the latter has been seen by some A.I.C. members as a toothless dog, being bold enough to appoint a committee and giving it a full mandate to suggest changes in Bible institutes which train the bulk of A.I.C. pastors was a move in the right direction.

The select committee started work and visited all A.I.C. Bible institutes. Most of the Bible institutes were ably represented in the select committee. After compiling its report it came up with a four year curricula outlining all the courses that were to be offered. After it compiled its findings and recommendations it stated its firm belief that for Bible Institutes to keep pace with the growth and development of the Church the curriculum and course syllabuses must be alive and open to planned change.¹⁵

In the document that was produced by the select committee it was evident that adequate research had been done. Although the new curriculum kept A.I.C.'s tradition of making the Bible the centre of training, some new courses were introduced. Above all, the new curriculum harmonized what was being taught in the various Bible institutes. By and large the new curriculum did not introduce drastic changes. The four year curriculum offered courses in areas such as languages where due to the low mastery of languages among most students of Bible Institutes, English and Kiswahili were to be taught throughout the four years. The other courses centered on the Bible, for example, Bible Introduction, Bible survey, Bible Analysis and

Old and New Testaments. Another category of courses offered focused on methods of studying the Bible and preparing Sermons. Such courses among others included Analysis, Synthesis, Homiletics, Personal Evangelism and Pastoral work. Finally the curriculum offered general courses such as Christian Ethics, Church History, African Traditional Religion, Apologetics, Cults and Christian Education.

The select committee did not stop at compiling a list of courses to be offered in the four years but it also began the important task of producing the materials for the courses. Teachers in the various institutes formed groups which brought together materials that had been used for the courses over the years. They began by producing materials for the first and second years. Due to changes in the Bible institutes it became impossible to continue the task of compiling the materials. Some of the institutions acquired new status hence the attention of the teachers was diverted to drafting college curricula. According to T. Kendagor who was actively involved in the process of the new curriculum, the unified curriculum only progressed for two years.¹⁶ The failure to compile materials for third and fourth years was a big blow to the small Bible Institutes which lacked relevant learning materials. Some of them have textbooks but most of the books lack the African perspective which the materials prepared in the unified curriculum intended to provide.

Presently each Bible institute has its own curriculum. Some institutes such as Nduluku Bible Institute still follow the unified curriculum while others have modified

it to suit their environments. Since 1974 when the unified curriculum was prepared, several changes have taken place hence the need for alterations. One Bible Institute that has changed the 1974 curriculum to suit the changes that have taken place is Pwani Bible Institute. To illustrate the changes the 1974 Bible Institute curriculum has gone through the curriculum of Pwani Bible Institute will be discussed in details.

Basically the curriculum used at Pwani Bible Institute follows the unified curriculum of 1974. It offers a Four Year course leading to a diploma in Bible and pastoral work. The curriculum is designed to give students a working knowledge of the scriptures, an understanding of the foundational doctrines of the Bible and a basis for practical ministry skills.¹⁷ The courses offered can be classified into four main categories. First there are languages, English and Swahili. English is taught every term for the four years while Kiswahili is taught for three years. Second, there are courses which impart skills of understanding the Bible and preaching. Courses in this category include among others, Bible Study Methods, the Pastor and His Work, Homiletics, Hermeneutics, Pastoral Counselling, Urban Evangelism, Discipleship and Organising Ministries in the Church. Third, there are courses based on the Bible. These include, Studying the Books of the Bible, Bible Survey Genesis to Ruth, John, Acts, Bible History and Geography, Galatians, Matthew, pastoral Epistles, Isaiah, and Romans. Fourth, it offers general courses such as Music, survey of Christian Education, Sunday School, Church History, Characteristics of Children and Youth Manners and Customs, History of Islam, witness to Muslims, Teaching Islam, African Church

History, Typing, Church Records/Bookkeeping, Apologetics, African Traditional Religion and Theological Education by Extension.

Pwani Bible Institute curriculum offers as shown above a wide range of courses which touch on the Bible, Church and the context of the Church. For example, the teaching of the courses on Islam sensitize pastor trainees on the existence of Islam and how to deal with it while evangelizing. Since Pwani trains pastors who eventually serve in the coast of Kenya, the teaching of courses on Islam is significant. Islam is considered by Christians in the coast as a constant threat to the expansion of Christianity. The offering of the course Urban Evangelism is important because it equips students with skills on how to evangelise in towns. Practical courses in areas such as evangelism, Christian education and preaching are emphasised. Students are availed opportunities for practical experience in ministry. They are given opportunities to develop their gifts and abilities through practical ministry assignments. One afternoon a week is devoted to evangelism in the town of Mombasa. A number of new local churches have been started in Mombasa area through the efforts of the students.¹⁸ Third and fourth year students practice what they learn through Sunday ministry programme when they serve as teachers, youth leaders and pastor trainees in Mombasa District.

The teachers of Pwani Bible Institute have adequate qualifications. There are eight teachers one of whom is an African while the rest are expatriates. One has a Master

of Arts degree, three have Master of Theology degree and four have Bachelor of Theology degree. When compared to other Bible Institutes such as Mulango and Nduluku, Pwani has a relatively better curriculum and facilities. In the area of Africanising the staff, Pwani has still a lot to do. The present curriculum of Pwani Bible Institute and its good resources make it the leading Bible Institute in A I C

5.3 Curricula of Bible Colleges

The first A.I.C. three Bible schools have been promoted to Bible colleges. They are Ukamba Bible College, Moffat College of the Bible and Kapsabet Bible College. In the category of Bible Colleges, Narok Bible College has been added. The first of the Bible colleges to be created was Moffat College of the Bible. The curricula of Moffat, Kapsabet and Ukamba will be discussed in details. Each Bible college has its own curriculum which has gone through different developments. Each college is propelled by its staff to adopt a particular curriculum. There is no standard or unified curriculum for the Bible colleges.

Moffat College of the Bible has an elaborate curriculum which is divided into eight departments. According to Dixon, the curriculum used at Moffat College of the Bible was first prepared in 1970 by an appointed committee using U.S. Bible Schools model.¹⁹ The curriculum was revised in 1977 after Moffat was upgraded to college status. It was radically revised in 1985-86 in an effort that aimed at contextualizing

it. During the period of research the current curriculum was under review and revision.²⁰ The first department of the curriculum deals with Biblical studies. It has a total of twenty one courses which are focused on the study of the Bible in most of its aspects. Second it has a department of Christian education which includes courses in methods, teaching, age groups and specific problems. It has courses such as Counselling, Marriage and Family, Sunday School Teacher Trainers Seminar, Methods and Materials of Christian Education. There is also a department of communication which has courses which deal with development of oral and written skills, study and art of communication. The department has courses such as English, Cross-cultural Communications, African writers and Christian writing.

The curriculum's fourth department is of Education and includes courses in nursery school education, home economics and practical areas. It has courses such as Human Growth and Development, Clothing and Textiles, Bookkeeping, Home Management, Food and Nutrition, Children's Literature and Drama, Participation in Nursery Schools, Family in Today's World, and Typing. The fifth is the department of Evangelism. It has courses such as Evangelism, Discipleship, Church Planting and Church Growth and Development. The sixth is the department of world missions. Among others it has courses such as Survey of Missions, African Traditional Religion, World Religions, Islam and Cults in Africa. The seventh is the department of practical theology. It has courses such as African Society, Pastor Homiletics, women and Church, Hospital Chaplaincy, Pastoral Seminar, Social Issues and Ministry, and Administration in

Ministry. The eighth is the department of theology which has courses such as Doctrinal survey, Church History, Theology proper, Soteriology and Christology, Pneumatology, Eschatology, Typology, Apologetics, African Church History, African Theology, and Satan and Demonology.

The curriculum of Moffat College of the Bible as described above is very detailed and contains courses dealing with different aspects of the Church. As discussed in chapter four, the college has sufficient facilities. The Library for example is endowed with a wide range of selected literature. The staff of the college is made up of majority expatriates and some African teachers. Under the leadership of Kahiga the principal the curriculum is under review to suit conditions set by ACTEA in readiness for accreditation.

Kapsabet Bible College was upgraded to college status in 1985. From 1954 when the institution was founded to 1969 it had a simple curriculum which laid emphasis on the Bible and preaching.²¹ In 1969 a new curriculum was designed which added more courses to the ones in the previous curriculum. The 1969 curriculum extended the period of study from three years to four years. In 1974 together with other Bible Institutes Kapsabet participated in the preparation of a unified curriculum. The 1974 curriculum was built on the one of 1969. In 1985 when the institution was upgraded to college status no major changes were made on the curriculum. What was done

was that the courses were deepened. The current curriculum is a blend of institute and college curricula. It is divided into eight divisions.

Division one has courses on the study of the Bible and its interpretation. It has courses on individual books of the Bible and Hermeneutics. Division two has courses on theology which includes among others, Bibliology and Theology Proper, Christology and soteriology, Anthropology and Hamartiology, pneumatology, Ecclesiology and Angelology and Eschatology. Division three has courses on pastoral skills. It has courses such as Speech, Homiletics, Pastor and His work, A.I.C. Constitution, Church Growth, Counselling, Theological Education by Extension and Mission. Division four has courses on Christian Education. Courses such as Introduction to Christian Education, Christian Education of Children and Youth, Sunday School Teaching Camps, Training Sunday School Teachers, Organising Ministries and Christian Home are offered. Fifth is the division of languages where English and kiswahili are offered. Sixth is the division of practical courses such as Personal Evangelism, Music, Biblical Ethics, Inductive Bible Study, Apologetics and Bookkeeping. The seventh is the division of Church History and it has courses such as African Traditional Religion, Cults and World Religions. The last division is on women's studies. Courses such as Typing and Domestic Science are offered.

When Ukamba Bible College was upgraded to college status in 1990 it borrowed the Diploma curriculum of Scott Theological College. The borrowed curriculum was

drastically changed to suit the needs of the contemporary society.²² The changes were intended to give the curriculum a wholistic approach. New courses were introduced. The curriculum has three categories of courses. The first category has courses on the Bible touching on individual books of the Bible and groups of books. It also has courses on methods of studying the Bible such as Hermeneutics.

The second category consists of courses on christianity and its various aspects. It has courses such as Church History, Church Growth, Administration, Counselling and Bookkeeping. The third category has general courses such as Homiletics, personal Evangelism, Major World Religions, Apologetics, African Traditional Religion, Sociology, Public Speaking, philosophy of Religion, Anthropology and Community Development.

The changes introduced into the curriculum presented a drastic departure from the traditional forms of curricula used by A.I.C. theological institutions. Courses such as philosophy of Religion, Sociology and Community Development are not to be found in other A.I.C. Bible colleges. The new curriculum paved the way for A.I.C. pastors to be more involved in community affairs. Unfortunately the college lacks the stability and facilities to make the curriculum be fully implemented. For example, for a period of three years when field research was being conducted the college had a turn-over of three principals. Also during the same period more than half of the staff had left the college for varied reasons.²³ The facilities of the college are appalling. For

For example, the library is ill equipped. Some of the books in the library are extremely outdated. It rarely purchases new titles. Other facilities like classrooms and dormitories are literally falling apart. There is talk of the college being relocated. This has worsened things because no maintenance of the facilities takes place because after all they will be demolished. As neglect of the facilities takes place students join the college and leave after four years. The implication of this is that the concerned students do not receive quality training.

5.4 The curriculum of Scott Theological College -

Scott Theological College is the sole institution of highest theological training owned and managed by A.I.C. It serves not only A.I.C. but other denominations in and outside Kenya.⁷⁴ Due to the enhanced role it plays its curriculum has witnessed several changes since its inception in 1962. When it was founded adequate preparations had not been made on the kind of curriculum that was to be used. It started just like other A.I.C. institutions by offering a three year training course to two levels of students, that is standard eight and form two leavers. The curriculum that was designed was modelled on the curriculum used in the Bible institutes and colleges. The major distinction was that Scott's curriculum was a bit more advanced. Missionary teachers designed the curriculum. Some ingredients of the curriculum were borrowed from theological colleges in U.S.A.

The students who enrolled in the college had better secular education than those in Bible institutes. Instructions were given in English language. The use of English enabled teachers to refer students to books written by among others western writers. The intention of founding the institution was to offer advanced theological training, but in the early years of its existence inadequate facilities and lack of adequate qualified teachers hindered the realization of the set objective. In 1964, the first bunch of students graduated from Scott Theological College with Diploma in Theology

From 1969 the curriculum was changed to last for four years instead of the original three years. By this time Scott had managed to develop facilities necessary for effective theological training. In 1974 Scott started to admit O-level leavers and especially those with division three. This step marked a major water -shed in the curriculum used in Scott. By this time a prospectus had not been prepared. The courses offered in the curriculum were changing depending on the availability of teachers. Some courses were shelved when competent teachers were unavailable. The curriculum concentrated on Bible studies. The other courses were general courses like Church History and Apologetics.

It was during the tenure of Richard Gehman as principal between 1975 and 1981 when the curriculum witnessed major changes. R. Gehman was concerned about two aspects of the curriculum, namely raising its academic standards and recruiting and

training African teachers to take charge of the college.²⁵ He started by streamlining the curriculum. To raise the standards of the college he started the process of accrediting it to ACTEA. As discussed in chapter four Scott was first accredited to offer a diploma in theology and later it was accredited to offer Bachelor in Theology. By the time R. Gehman left the college, he was succeeded by an African Principal Titus Kivunzi. In the teaching staff there were four national teachers.

Scott Theological College has a detailed prospectus which gives very comprehensive information on what it stands for, its programmes and other information on its development.²⁶ In this section focus will be on its curriculum. The curriculum is divided into four major divisions. Division one deals with Biblical studies. Courses in this division are focused on the Bible and they include among others old and New Testaments, books of the Bible, and methods of Bible study such as Inductive Bible study, Exegesis, Hermeneutics, Bible Analysis and Greek Grammar.

The second division concentrates on theology. Students are led to understand theology, courses such as African Traditional Religion, Christian Theology in African context, African Independent churches, Church History, Apologetics, World Religions, Christianity and Modern Thought, Christian life and Ethics are offered. The third division is on ministry where emphasis is laid on preaching and teaching. Some of the courses offered include, Introduction to Public Speaking and Homiletics, principles of Teaching, life and work, Personal Evangelism, principles of Disciple-Making.

ing, Introduction to Ministry, Theology of Ministry, Christian Home, Theology and
of Missions and Church Growth.

th division is on general education and it covers various aspects of education.
e courses such as English Composition, Music, Cultural Anthropology,
rary Social Issues, Introduction to Management, Book keeping, Pastoral
, History and Philosophy of Christian Education, Educational Psychology,
Education for children, Practice of Teaching, Christian Education for Youths and
teacher Training and Curriculum Development.

ses from the four divisions are spread over the period of four years. Scott's
n offers academic studies, field education, extra curricular activities and general
ment of the life of a student. It equips the student with knowledge, skills and
ment of character. The major purpose of the curriculum is to train church
Scott's Bachelor of Theology has two emphases, the first is that of the pastoral
which seeks to equip those who are called to the service of the Church as
to local churches and preachers of God's word. The second emphasis is on
education. This programme is open to those who seek Church vocations in
h as youth ministries and teaching. Students choose whatever emphasis they
er completing four terms in the college.

The average work load of a student is 16.4 class hours per week. To evaluate students' performance there are examinations. For each twelve week term students are given a 50 minute mid-term examination and a 2 hour final examination. Students are also subjected to quizzes at teachers discretion. In the fourth year a series of final comprehensives examinations are given. The comprehensives test on students' knowledge on the Bible, Theology and ministry. Fourth year students sit ten three - hour examination papers over a twelve month period.

The students are attached to a local Church under an experienced pastor for a period of a term to practice the skills they learn. During this period students learn practical skills for the ministry. They correlate field experience with classroom learning. Theories and principles learnt in classroom are applied to life situations.²⁸

Scott Theological College has a staff of nine lecturers four of whom are nationals while five are expatriate missionaries. Of the nine lecturers five have master's degrees while four have doctoral degrees. Although it would seem that the expatriate lecturers are slightly more than the national lectures, considering the past the process of Kenyanising the staff is progressing well. The college is adequately staffed.

Scott has a well stocked library. The library has over fifteen thousand titles and a number of periodicals and journals.

5:5 The Curricula of BEE and Lay Training Centres.

When Theological Education by Extension was introduced to AIC members it was received with jubilation and enthusiasm. Both old and young people enrolled in TEE classes. After sometime the enrollment in the TEE classes began to drop. TEE department in A.I.C. reacted by carrying out some investigations. The investigations among other things revealed that TEE had been misunderstood.²⁹ Some of those who joined it thought after say two years or three years they would be pastors. Others found the cost of the literature used in TEE beyond their reach. TEE department reacted by overhauling the TEE curriculum. To begin with the TEE Department was renamed Biblical Education by Extension. In 1990 a new curriculum was drafted. The new curriculum was modelled on the TEE curriculum.³⁰

The 1990 BEE curriculum is tailored in such a way that it provides lay leadership training for the benefit of the local Church. It is intended to develop spiritual life, provide a basic understanding of the doctrines of the Bible, teach the scriptures and develop basic service skills such as evangelism and Bible teaching.³¹

The 1990 curriculum leads to a certificate in Biblical studies. To qualify for the certificate, students are required to successfully complete thirty two courses. Of the courses twenty are compulsory while twelve are electives. When a student

completes one course he/she is awarded a credit. For successful completion of the curriculum students are supposed to have accumulated thirty two credits.

The materials used for BEE are produced by Text-Africa and AIC Theological Advisory Group (TAG). Text - Africa is managed by the Association of Evangelicals of Africa and Madagascar. It produces materials for its Church members. TAG is headed by R. Gehman and is involved in research and writing relevant materials for various groups in the Church.

Some of courses contained in BEE curriculum are based on Church programmes and are either formulated by teachers in Bible schools or Christian Education Department. Some of the courses are Christian Education, Cadet Training, Sunday school Teacher Training and Church Bookkeeping. The courses are inform of seminars.

The courses that use TEE books are designed to take eleven weeks. In the books there are ten weeks of materials to be studied. The eleventh week is set for sitting examinations. Each week's lesson is divided into smaller daily sections. Each week contains five sections which are read and correct answers filled in by the students at home. Students are supposed to study one day's section each day. Once a week teachers meet with their students to discuss what they have learnt. The weekly meetings between teachers and students take one and a half to two hours.

In ideal situations the BEE training is supposed to take four years but in practice in average it takes between six and eight years. After training BEE graduates become elders or spiritual leaders in the local Church. Their responsibilities among others include, to develop the spiritual life of the Church through evangelism, preaching of the word of God and visiting their Church members.³²

The BEE curriculum has borrowed certain aspects from the curricula of Bible schools. The most outstanding feature that has been borrowed is the emphasis on the Bible. Most of the courses are on the Bible. Some of the courses -cum-seminars are specific because they deal with some Church programmes. Some of the courses that are focused on imparting skills to students of B.E.E among others include Church and How it works, Improving your Capacity to Serve, Combating Threats to the Family and Principles of preaching.

Although some of those who go through BEE end up becoming pastors, the main objective of BBE curriculum is to train Church elders and members so that they may give better service to the Church.

Lay Training Centres

Lay Training centres were born out of the failure of Bible Institutions to produce enough pastors for all A.I.C. local churches. They were established in those areas

where Church elders performed the responsibilities of trained pastors. The curricula used in the lay Training centres vary from one centre to the other. In this chapter the curricula used in Sitotwet Training Centre and Ahero Bible Training Centre will be discussed.

The curriculum used at Sitotwet Training Centre has twenty four one- week courses. The courses are designed to equip leaders so that they may render better service to their churches. Church elders attend twelve two-week sessions over two years. The training is conducted in Kiswahili. After the successful completion of the twenty four courses graduates are awarded certificate of in-service Training for Church leaders. Those Church leaders who cannot cope with the training receive a letter of attendance after the first year.³³

The curriculum is designed in such a way that it is student centered. For each one-week course an assignment is given that involves the leader with his local Church members. The assignment involves beginning a small-study group, implementing a student workbook in the catechism class, dividing the sunday school into classes, establishing prayer meeting or developing a specific sermon. Guest teachers are invited to teach many of the one-week sessions. The guest teachers are usually national leaders and Bible school teachers from different parts of the country. Each teacher prepares a set of notes for the students and teaches in his area of expertise. Students are evaluated by weekly written assignments and tests, reports handed in

on practical assignments done in their local churches and each student is visited and evaluated in his home church setting.

The courses offered at Sitotwet are down to earth. They revolve around the Bible, the life of the Church, christian life and provision of skills. In total students are exposed to twenty four courses. Some of the courses are: Life of Jesus, A.I.C. Doctrines, Study of Books of the Bible, Walk Through Old and New Testaments, Christian Family Living, Church Growth, Sermon Preparation, working with the Youth, Working with Children, Counselling, Evangelism, Prayer, Things to Come, and Holy Spirit.³⁴ The courses are presented in the simplest way possible. The courses are practical and directly touch on the life of christians. They equip the students with skills on how to deal with real situations in the church. The students practice the skills learnt as they interact with the members of their congregations.

Ahero Bible Training Centre.

Ahero Bible Training Centre follows the model of Sitotwet Training Centre.³⁵ Its curriculum caters for lay people who already serve a Church leadership position but have had no training. Unlike at Sitotwet where learning is in Kiswahili, at Ahero learning is in Luo.³⁵ The materials used are translated into Luo. To facilitate effective teaching most of the guest teachers are luos.

The curriculum used at Ahero literally borrows traditional courses offered at Bible schools.³⁷ The curriculum used at Sitotwet Training Centre has originally designed courses. Some of the courses offered at Ahero include Old and New Testament Surveys, Homiletics, Church History, Evangelism,, Discipleship, Group Bible Study Methods and Youth Work. The curriculum is still in the process of development since the centre was started in 1993. New courses are still being designed. The guest teachers who offer the courses are experienced graduates of Bible schools or teachers in Bible schools.

5.6 The Curriculum of AIC Missionary College.

A.I.C. Missionary College in Eldoret was started in 1986 to offer specialized training in missionary work. The A.I.M. missionaries who came to Kenya received their training in missionary colleges abroad. When A.I.C. became independent of A.I.M. control it became important to encourage Kenyan nationals to be involved in missionary work. The pastors who volunteered to become missionaries had received normal theological training either in Bible Institutes/colleges or Scott Theological College. After the pastors were posted to unreached areas to evangelise, they found themselves limited in missionary work. Their work was not as effective as it would have been if they were trained in missionary work. Hence A.I.C. decided to found a college which would equip Kenyan nationals with appropriate skills for missionary work.³⁸

A.I.C. Missionary College curriculum offers Diploma in Missiology for one and half years. The training is offered to both married couples and single persons who have chosen to become missionaries. The curriculum is designed for post-Bible college or Theological college students. Students are in the college for four terms. The first three terms are spent in class while the fourth term is set aside for field attachment.

The courses that are offered during the first term include, Cultural Anthropology I, The Missionary Movement and Africa, Principles of Cross-cultural Evangelism and Church Planting, Church Mission Relationships, Woodworking and men's Ministry Practical. For term two, students go through courses such as Cultural Anthropology II, Mission Trends and Strategies, Nurturing churches Cross-Culturally, Servant Leadership, Missionary Husband, and Introduction to Motor Mechanics. Term three has courses which include, Contextualization, Language Acquisition Techniques, The Missionary and Community Development, Islamics, First Aid and Family Health, Principles of Dry-land Agricultural and livestock Care, and Discipling Non-Readers.³⁹ These courses are designed for both men and women. During practicals men are involved in men's ministry practical while women are involved in women's ministry practical. When men go through the course Missionary Husband, women go through Missionary Mother.

The above mentioned courses are intended to equip students with skills in missionary work. For example, the course Cultural Anthropology I and II, are intended to develop a sensitivity to how people live in their cultural settings. Various aspects of cultural

systems are analyzed. Students are made to understand other than their own cultures. The course on contextualization examines the process of how to go about making Biblical teaching relevant to important issues facing growing churches and changing cultures. The course helps students to know how to encourage local churches and congregations in the process of contextualizing the gospel according to their felt needs and particular cultural situations. In the course principles of Cross-Cultural Evangelism and Church planting an examination is made on missionary principles and methods used in cross-cultural Evangelism, differences between evangelizing in one's own culture and going across cultures is studied. Students also look at initial steps for planting churches cross-culturally. The course language Acquisition Techniques discusses the value of learning local vernaculars as a means of building effective ministry while the course missionary and Community Development investigates christian concern for human needs. The latter discusses different approaches to meeting human needs, it highlights the limitations of a missionary in meeting such needs, functions of relief agencies and christian organizations in meeting human needs, and working with such agencies in missionary ministry.

Other courses in the curriculum equip students with practical skills. For instance, in the course Introduction to Building Construction and Woodworking , students learn about seeking advice on how to plan and build, selecting of a site and securing authority, block making and layout of building while in woodworking they learn

recognition and use of tools, basic woodworking techniques, making of tables and beds, joining of top boards, roofing of houses, door hanging, and installing of locks. In another course Introduction to Motor Mechanics, students learn recognition and use of tools, care and repair of a bicycle, introduction to internal combustion engines with specific application to motorcycles both two-stroke and four -stroke and routine service to an engine and how to identify common malfunctions.

The curriculum involves both men and women. There are courses which are designed for both men and women while there are other courses which are exclusive for either men or women. The curriculum leads to Diploma in Missiology. Women who cannot cope with the academic work for diploma do courses designed for certificate. In the certificate programme the women do courses such as B.E.E, Cooking, Sewing among others.

Apart from the formal courses, there are special seminars or short courses module taught by a guest lecturer or special consultant. The seminars are on subjects such as literacy and Evangelism, Ethnomusicology, Urban Ministry and any other topics thought appropriate. Students are also encouraged to learn how to drive heavy commercial or light vehicles.

To practice the skills they learn, students are accorded different opportunities. For example, there is a two-week field experience which is usually done between the

second and third terms. During the field experience students are expected to gain practical experience in cross-cultural missions, through living among a cross-cultural people group, observing missionary strategies and assisting an experienced pastor or missionary in his ministry. After the field experience students write a report on the observations and lessons learnt. The reports written by different students are shared by different students in discussion groups.

The fourth term of four months is reserved for field attachment. After completing three terms of academic and limited practice work, students are sent out for field attachment. The goal of the attachment is stated in the A.I.C. missionary college prospectus as :

To give the student an opportunity to apply classroom studies for four months in a cross-cultural setting among an unreached people group, while having the benefit of college supervision.⁴⁰

During the field attachment students do internship. Each student-missionary is sent to an unreached people group, in cooperation with missionaries and Church leaders of their sending churches whenever possible. The students live in areas of cross-cultural missionary work. During their internship they seek to learn basic communication in the target people's vernacular. They are visited at least twice by a college member of staff.

After the internship students prepare reports on their experiences during the four-month field attachment. The reports are discussed and evaluated by the staff of the college. In evaluating the field attachment reports, members of staff consider the experience as expressed by the students and oral reports and evaluation by field hosts and visiting members of staff.

The curriculum of A.I.C. Missionary College is still evolving considering the fact that it was set up in 1986. The emphasis of the formal instruction offered is on the Bible, anthropology, contextualization and cross-cultural ministry. The college has adequate facilities and staff. The majority of the teachers are expatriates. To practice the skills instilled students are involved in informal education. For example, all afternoons are set aside for practical classes and outreach experiences. Students share informally about their food, family relationships and culture in general. Each student is allocated a plot on which he/she grows food crops of his/her people. After harvesting the food crops students eat foods from other communities.

5.7 Contextualization of Theological Education : Focus on Curricula.

As illustrated in the fore-going sections the emphasis of the majority of A.I.C.'s theological institutions is on the Bible. The Bible is taken as the principle subject of study. In the various curricula discussed above the study of the Bible, its various sections, its books, some methods of studying it, how to prepare sermons from it and

limited aspects of christianity are highly emphasized. The method of training has been made so uniform that the content of the training seems to be similar irrespective of the level of training. There are exceptions but these are quite few. For example, the training offered at Scott Theological College, Moffat College of the Bible, Ukamba Bible College and Pwani Bible Institute attempt to depart from the traditional missionary oriented form of training by introducing some courses on contextualization but the courses do not go deep enough.

The teaching of subjects such as other Religions, African Traditional Religion and Islam is not objectively done. The teaching of these courses is not professionally done. It is only a few aspects of them that are highlighted. It seems as if the objective is to discredit the said religions. Some people have considered the theological training offered by A.I.C and other protestant churches as being too narrow. On training Africa Journal of Evangelical Theology observes.

As a matter of concern for those setting the theological curriculum, a traditional approach to training which is very heavy on the Bible and theology but light on human relations and social awareness must be corrected. Graduates of ... theological institutions must be knowledgeable about their social and contextual Milieu.⁴¹

This observation is to a great extent true of many A.I.C. theological institutions. The training A.I.C. pastors receive introduces them to the Bible but equips them with

limited tools of understanding it and its application to their societies. The pastors are not equipped with adequate knowledge of the society in which the teachings of the Bible are to be implemented. Some subjects which equip students with tools of critical analysis such as Philosophy of Religion and Logic are deliberately not taught in the colleges. Although some Pastors somehow acquire the tools of critical analysis the majority do not. A teacher in one of the Bible colleges observed:

The curriculum should aim at training Pastors who are theologians. Pastors who can think critically and Biblically on the issues facing the church and handling new challenges.⁴²

In other words the curriculum apart from giving tools of understanding the Bible, it should also impart the skills of critical thinking and creativity. In most of the theological and Bible colleges studied very few have courses which are deliberately designed to equip students with tools of critical analysis. On the reasons why some courses are deliberately left out of the curricula P. Bowers states:

I suspect some evangelical schools are weak in these areas (offering contextual studies) because they do not see its significance for spiritual and development in discipleship making. Their definition of spirituality is too narrow.⁴³

The question that comes to mind when one looks at the curricula used in A.I.C. theological institutions is, why does A.I.C. give limited, controlled or censored theological education? The answers to this question are not readily available. Some of the answers are to be found in the history of A.I.C. There is no Church or religion that does not control, the kind of theological education that is given to its followers or workers. A.I.M. the fore-runner of A.I.C. was founded by P.C. Scott who died before it had developed a tradition. After the death of Scott, A.I.M. was influenced by conservative and at times fundamentalistic missionaries. Out of the efforts of these A.I.M. missionaries came a conservative theology. Although Mbiti failed to see any theology in A.I.C., it is true to say that A.I.C. has a theology that is not very well articulated.⁴⁴ The stand of the Church on many issues is always in doubt. For example, A.I.C. has been joining and withdrawing from the ecumenical movement. This started in 1924 when A.I.M. temporarily withdrew from the Alliance of protestant missions and climaxed in 1986 when A.I.C completely withdrew from NCKK.⁴⁵ A.I.C's stand on social issues such as the potilically motivated ethnic clashes in the Rift Valley, is never voiced hard enough for all to hear it. New changes are always implemented with hesitation.

Some historical developments in the world contributed to making A.I.C. conservative. From the beginning A.I.M. was a faith mission, which believed that God was in-charge of its needs. The rise and growth of science and secularism posed a problem to those who believed in faith missions. Science was promising to give solutions to

the needs of man and society. There was a fear that religion would become irrelevant in society. The conservatives believed that the best way of counteracting secularization was to stress on the literal understanding or interpretation of the Bible. Coupled with secularization was the emergence of the liberal movement. The liberals tried to give a deeper and broader interpretation of the Bible. They related the Bible to human life. In the process, the liberals compromised to some aspects of modernism of the emerging society. The conservatives rejected modernism in all its forms. Therefore when A.I.M. was developing in Kenya and other parts of the world, it witnessed the developments that were taking place in christianity. A.I.M. missionaries chose to be cautious of whatever they did. They were against compromising their doctrines with modern ideas. When it came to starting Bible schools the A.I.M. missionaries were cautious in formulating the curricula. All courses were scrutinized to ensure that modernism did not infiltrate them. This cautious approach has persisted to date. In designing the first curriculum, the A.I.M. missionaries completely ignored African culture.

The necessity of starting theological education was born out of the realization that evangelization could not succeed without involving Africans. The missionaries realized as it is discussed in chapter three that they needed African assistants to assist them in evangelisation. The question was how were Africans to be drawn into evangelisation? The A.I.M. missionaries decided to start Bible schools which were to produce the required evangelists. The missionaries wanted to start Bible schools

which they would control so that whatever was taught was consistent with their beliefs.

The A.I.M. missionaries preferred to admit into the Bible schools those Africans who had lived with them. The reason for this preference was the fact that such Africans had been introduced to christianity and western value system and were loyal to the missionaries. During later years A.I.C. Bible schools developed a vetting system which guaranteed that A.I.C. members who joined the Bible schools were people who were familiar with A.I.C's constitution and teachings.

A.I.C. does not have a mother Church in Europe or America. As commented in the section above the fear of liberalism and secularization was experienced by a great deal of christians the world over. As A.I.M. was developing those christians abroad who sympathized with its theological stand supported it. A.I.M. was seen as one institution which would be used by conservative christians to retain the Bible as the sole authority in christianity. The christians abroad who could not come to Africa as missionaries gave material support to the missionaries. A.I.M. activities survived in Africa due to the generous contributions given by such christians. Young Africans were awarded scholarship to study in theological colleges which were believed to be conservative. The training of African pastors outside Africa uprooted them from their environment and they were exposed to Bible schools which were conservative.

The Christians in America and other parts of the world formed A.I.M. Home Councils which solicited for funds from Christians and other donors to support A.I.M.'s cause. After A.I.C. became independent, individual Christians in America continued to support the activities of A.I.C. A.I.M. International is used as the channel through which such assistance is directed. Bible schools, colleges/institutes and Scott Theological College are supported in form of personnel and financing of development of physical facilities. African pastors have been given scholarships to study in theological colleges abroad. To reduce on costs of training abroad and also to remove African students from the morally decaying western countries the donor Christians have provided funds which have facilitated the development of Nairobi International School of Theology and Nairobi Evangelical Graduate School of Theology. The two schools of theology are situated in Nairobi and get students from all over Africa. The students who join these schools are trained in Masters in Theology degree.

A.I.C. pastors are trained in the Bible but their training in other aspects of Church ministry leaves a lot to be desired. The training is not related to community concerns. The pastors are trained on how to interpret the Bible and how to preach and conduct Church affairs but not on how to interact with their members outside the Church. The A.I.M. missionaries had tried though not as hard as other mission societies to be involved in the lives of Christians. A.I.C. pastors are not trained on how to be involved in community development and on how to assist their members in times of great need. When A.I.C. members are in social crises they prefer to consult their

traditional practitioners than their pastors. How can this state of affairs be reversed? How can the curricula be changed to suit the needs of the Church? In the following pages a discussion will be given on the views of individuals who are involved in theological education.

Though the curricula used in A.I.C. theological education have been amended several times, aspects of them are still alien to African culture hence they do not meet some African needs. When 174 respondents were asked whether the curricula used in various institutions of theological and Bible education in A.I.C. were appropriate, their responses are given below (table II) The 174 respondents included A.I.C. Church leaders, principals and teachers in A.I.C. theological institutions, past students of theological education, university students and ordinary A.I.C. members.

RESPONDENT'S VIEWS ON SUITABILITY OF A.I.C.

THEOLOGICAL EDUCATION CURRICULA

	NUMBER	PERCENTAGE
APPROPRIATE	90	52
NON-COMMITTAL	28	16
NOT APPROPRIATE	56	32
TOTAL	174	100

TABLE II

Although there is no curriculum that can be said to be 100% appropriate, from the statistics above (table II) it is clear that A.I.C.'s theological education curricula have a long way to go to suit the Kenyan situation. The general views of the respondents and especially those who commented on Bible schools and institutes were that the curricula have to be strengthened.

Some of the respondents voiced the need of coordinating and upgrading of all Bible training institutions. The A.I.C. has started the process of coordinating the various training institutions by founding a department responsible for over-seeing the

activities of the Bible training institutions.⁴⁶ The impact of this department could not be established during the study because it had just started its operations.

Other comments and suggestions made on the curricula were:

1. Introduction of more contextualized studies relating the scriptures to issues facing christians and churches in Kenya. More cultural studies to be offered in the curricula. some curricula are not adequate on urban needs. Contextualization is too slow, there is need to speed it up. African culture and traditions are not well covered in the curricula.
2. Curricula still have some traits of curricula of Bible schools in America. An acceptable balance has not been achieved. Western context still too much.
3. lack of highly qualified Kenyan staff. Some Bible training institutions are still relying on A.I.M. international for staff.
4. Curricula have over-emphasis on spirituality. They have little emphasis on physical and social aspects. Pastors should be trained to do more than pulpit work. They should be involved in community work.

5. Some courses in the curricula are too brief and not deep enough. The existing courses to be strengthened and more details added.
6. Although the curricula have been Africanised , they lack the drilling capacity that the missionary curricula had. Some pastors after training are not as sharpened as pastors trained during the missionary period. The training seems to be casual.
7. The curricula do not succeed in training pastors who are theologians. The curricula do not make pastors critical thinkers.
8. Some Bible training institutions lack resources such as a good library. Generally there is shortage of contextualized books. Africans and especially those involved in theological education to be encouraged to write books.

To strengthen the existing curricula some of the respondents suggested the following:

1. Introduction of new courses to equip pastors in areas where the current curricula do not succeed. A variety of courses were suggested such as Law, Community Development, Philosophy of Religion, Sociology, psychology of Counselling, Political Science, Anthropology, technical subjects such as Agriculture and medical courses such as Nursing and Mid-wifery. Some

respondents even suggested some science subjects such as psychiatry, commerce among others.

2. Since all the courses cannot be offered in one curriculum, the respondents suggested that the existing Bible training institutions should be categorized. Although at present some institutions such as A.I.C. Missionary College and lay training centres are specialized in away, the majority of the institutions training pastors are general. They suggested that at the highest level Scott Theological College should be entrusted with training of top level Church leadership. It's curriculum should encompass courses which instil creative thinking. It should produce the theologians who would either be teachers or top leaders of the Church. At the middle level the respondents suggested that there should be at least four colleges, for example Ukamba Bible college, Moffat College of the Bible, Kapsabet Bible College and Pwani Bible Institute, which should train pastors for the Church. Instead of the colleges being called Bible colleges they should be called theological colleges. The four colleges should produce creative pastors who would serve in the established local churches both in the rural and urban areas. Their curricula should be broad based to include most of the courses suggested above. At the lower level the respondents suggested that there should be several training centres. The training centres should have curricula which are varied. The first objective should be to train pastors for small rural local churches while the second objective should be to train

lay people for other ministries in the Church. The curricula of the training centres should be flexible so that they can be adjusted as the needs of the Church change.

After having looked at the general curricula of the A.I.C. training institutions and given reasons as to why the curricula is the way it is and also after looking at what those who are involved in Bible training institutions think about theological education it is now appropriate to discuss contextualization and what it should entail. The ideas expressed in the discussion on contextualization will be drawn from churches of different traditions. Suggestions will be made on how A.I.C. can strengthen contextualization.

What is contextualization? contextualization comes from the word contextualize which means to put into relevant conditions or to consider the conditions surrounding something. Contextualize comes from the word context which refers to the whole environment in which people live including social, economic, religious and philosophical aspects.⁴⁷ In other words, in relation to theological education contextualization means rooting theological education in the culture of the people whom the education is to serve. The word of God speaks to people in their own concrete living situations.

The subject of contextualization has its own history. When theological education was introduced in Africa, the context of the people to be trained and of those to be evangelized was ignored. The missionaries thought that the gospel would be firmly planted without considering the prevailing context. With the development of African Christian theology focus is being made on African context.

Shoki Coe is credited as the architect of the term contextualization.⁴⁸ According to him there is a difference between contextuality and contextualization. He notes that not all contexts are equally strategic for the transmission of the gospel.⁴⁹ Not all contexts are to be taken seriously. Contextuality is that critical assessment of what makes the context really significant in the light of the transmission of the gospel.⁵⁰ It involves conscientization in a particular historical moment and involvement in and a response to the context. Contextualization involves the exposure of both the receptor context and the received model to each other in the light of christian faith for the purpose of dialogue and interpretation. The outcome of contextualization is emergency of a new reality that is appropriately called contextual.

The Gospel always comes in a contextualized form. The moment the gospel is planted in a particular culture it acquires an identity that is consistent with the said culture. Hence the gospel ceases to be neutral. When people in the said culture export it to people of a different culture it is exported with the trappings of the culture of the former. Theologians who are involved in contextualization attempt to remove

the acquired cultural trappings. Culture is dynamic hence even people in a similar culture experience changes. When such changes occur there is need for the gospel to be reflected in the lines of the new change. Therefore contextualization should be a continuous process.

In the formulation of a curriculum for theological education, J. Pobee argues that contexts should be considered seriously.⁵² Students who go through theological education come from different backgrounds hence there is need to understand these backgrounds before offering training. Those involved in curriculum development should consider certain courses which will assist in the understanding of the background of the students and the environments in which the students will serve after graduation.

When students join a theological college they come from different religious-cultural contexts. For example, students in Africa come from an environment that has a unique way of understanding reality. There is need for such students to understand their world view. Africans have their unique understanding of the world. A. Jabulani states "A pastor serving an African flock must understand their interpretation of the world and their pattern of christian acceptance"⁵³ He observes that their acceptance of the christian message is always influenced by their traditional religion and there is mixing of concepts of the two elements; christian and traditional. A pastor who is unaware of this reality fails to understand his faithfuls.

Due to the influence of the African traditional world view, many African Christians seek refuge in the traditional religion in times of crisis. Some pastors who have been trained in Bible schools simply condemn such Christians without first understanding why African Christians behave the way they behave. Due to inadequate training some African pastors are at a loss when confronted with such problems.

In contemporary Kenya there are different religions. Some of the major non-Christian religions are Islam, Hinduism, African Traditional Religion among others. These religions are constantly competing with Christianity for new adherents. Islam poses the greatest challenge to the expansion of Christianity. The curricula used in Bible schools and theological colleges do not adequately prepare pastors to meet and talk to people coming from different religious backgrounds. Pastors who lack adequate understanding of these religions, ignore or condemn them. In a world that has religious pluralism there is need for more understanding of others than condemnation. Apart from religious pluralism, there is also denominationalism. Kenya is one of the countries which are beset with different Christian denominations. Existence of various denominations encourages competition and to some extent pride. Some denominations consider themselves to be better than others. However, there has been ecumenical advancement, which encourages Christian churches to cooperate. A better way of encouraging ecumenism is by drawing curricula for Bible schools and theological colleges which emphasize ecumenism.

Today's world is increasingly becoming secularized. Answers to daily problems are being sought from science and technology with little or no reference to religion. The Church is no longer the custodian of all truths. Curricula of theological education should have courses which equip pastors to minister in a secularized world.

Students of theological education need to understand the socio-cultural context of the people they are to serve. Societies the world over are going through fast and sudden changes. Some of the changes totally transform the lives of the people involved. For example, the recent collapse of apartheid and communism have greatly affected societies in south Africa and former communist states. The changes bring about tensions that people find difficult to cope with. In Kenya rural-urban migrations have created slums and problems associated with slums. Pastors need to be equipped so that they may comprehend changes and the problems associated with the changes.

Other socio-cultural contexts which need to be stressed in curricula of theological education include among others tribalism, ethnocentrism, oppression, corruption and poverty. With the emergence of multi-partism, the problem of tribalism and clannism is becoming more pronounced in Africa than before. The bloodbath in Somalia, Rwanda and Burundi are directly related to tribal or clan rivalry. Oppression, where those in power violate the rights of those under them are very common in Africa. The land-clashes in Kenya and especially in the Rift Valley involved allegedly practicing Christians. Some christians reacted to the clashes by being indifferent, condemning

them or suffering patiently. There is also the problem of poverty, hunger and disease. Due to the structural adjustment programmes prescribed to African nations by World Bank and International Monetary Fund. (IMF) many families and individuals have been reduced to paupers. Theological education cannot ignore these problems

The curricula used in A.I.C. theological education does not adequately address the contexts enumerated above. Some A.I.C. Bible and theological institutions have some courses which attempt to address the contexts discussed above but the content of the courses is simply not enough. The approach used to present the courses is not that is aimed at giving knowledge for its sake but one which at times tries to achieve other objectives such as evangelizing. There is need for complete contextualization of the curricula. The process of contextualizing the curricula would not mean that brand new curricula would be arrived at. The existing curricula have served the Church well but because of new needs and desire to train even better equipped pastors, new courses need to be incorporated into the curricula.

One area where A.I.C. pastors seem to lack skills is the area of critical analysis. A.I.C. theological education curricula do not offer sufficient philosophical training. Only Ukamba Bible College has a course on philosophy of Religion. Subjects such as philosophy of Religion and Logic are useful in theological education. J.N.K. Mugambi observes:

It appears that some denominations are reluctant to incorporate philosophy in their programme of theological training. The reluctance is perhaps due to the fear that philosophically trained theologians might be too critical.⁵⁴

Ukpong states the usefulness of philosophy in theological education as follows "it helps to form a disciplined and enquiring mind and equip it for critical analysis."⁵⁵

Students of theological education should also be taught ethnographic and anthropological studies in Kenyan context. Such studies would equip the students with knowledge of Kenyan cultures and society.

The curricula of theological education should have a course on society. The study of sociology would equip students with scientific methods and models of social analysis. In the study of sociology students will be equipped with knowledge of issues such as poverty, oppression, ignorance, corruption tribalism, social change and other related issues. There should be a new approach of teaching African Traditional Religion. Currently the course is not taught with the same zeal as other courses. In some institutions the course is not offered on the pretext of shortage of staff. The students who go through the course get half-knowledge. African Traditional Religion is a very important course because it presents the African as he was in the traditional society. Although there have been changes the African personality has not changed. Those who do not understand African Traditional Religion fail to understand the African.

Islamic studies should also be incorporated into the curricula. The objective of offering Islamic studies should be to promote mutual understanding and co-operation. Islamic studies is offered in some institutions such as Pwani Bible Institute and Moffat College of the Bible, but the approach used is rather narrow. The teaching of Islamic studies should not be to equip students with skills of how to convert muslims but to make the students aware of Islam and make them be sensitive to muslims. There are areas where christians and muslims live side by side. A pastor who works in such a situation should be prepared to understand the muslims so that there may be mutual understanding between the two communities.

Students who join A.I.C.'s institutions of theological education come from different denominations. The curricula in the various institutions do not cater for such an environment. The training offered is as if all trainees will be serving in the A.I.C. The course of ecumenism should aim at mobilizing students consciousness towards ecumenism. Apart from the course on the ecumenism, students coming from different denominations should be encouraged to cooperate and exchange ideas on how their different churches approach different issues. The curricula should also set aside some time for students from different denominations to understand the doctrines and governments of their denominations. On top of everything else the students should be encouraged to facilitate cooperation between different denominations after their training.

The teaching of the course on communication skills should be intensified. At present some institutions of theological education teach the art of communication but the majority of the institutions lack such a course. The work done after training in an institution of theological education involves interaction and communication. At times there is an assumption that all can communicate. Communication just like other arts is learnt. On the necessity of acquiring the skills of communication S.J. Pobee observes the following:

successful theological education produces pastors who are intellectually equipped to describe, analyze, and interpret the religious dimensions of human experience in their contexts, using relevant techniques.⁵⁶

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CHAPTER SIX

TRAINING, FINANCING AND UTILIZATION OF A.I.C. THEOLOGICAL EDUCATION.

6:1 The Purpose of Training.

Although in the foregoing chapters mention has been made of the purpose or objectives of training in the various theological education institutions, it is important to examine A.I.C's policy on or purpose of training and the challenges it is facing. A.I.C's policy on or purpose of training has been evolving over the years. During the early years of A.I.C's existence, the emphasis was on training a few African evangelists who would assist the missionaries to spread Christianity. The missionaries had realised that on their own it would be next to impossible to evangelise Kenyan communities which were scattered over large areas of land.

A.I.M missionaries decided to follow the evangelistic models used in U.S.A. The founder of Ukamba Bible School Charles Guilding repeatedly told his students that he wanted Ukamba Bible School to produce graduates who were similar to those produced by Moody Bible Insitute¹.

Moody Bible Institute as discussed in chapter three was training urban evangelists.² Guilding's desire of training aggressive evangelists who would move to the hidden corners of their territories was also the wish of other A.I.M missionaries. For example, the short-lived founder of A.I.M Peter C. Scott had expressed a similar desire during

the early days of A.I.M.³ The early A.I.M missionaries wanted to launch formal training of evangelists as early as 1918.⁴

Since the purpose of training was mainly to produce evangelists with working knowledge of the Bible, the conditions of entry into the first Bible schools were very flexible. The main entry requirement was confession of being a literate christian of good standing. On the kind of people who entered into Bible schools Richardson observes;

In all the fields the Lord has raised up men of God in the African church men of wisdom and discernment. Most of these men have had little in the way of education. They have been to Bible schools for three or four years and have gained a remarkable knowledge of the scriptures.⁵

It is significant to note that the A.I.M missionaries were also not as highly educated as Anglican or Catholic missionaries. John Stauffacher describes the quality of A.I.M missionaries as follows:

... a large number of consecrated men and women who did not have the means, nor time, for a long period of education, yet who were eager to take up Christian work and who possessed the qualities of head, heart and hand that often make the best workers even in the mission field.⁶

Considering the standards of the time, those who joined A.I.M. Bible Schools were among the first educated Africans. It should be understood that the low academic standards mentioned above did not prevent the missionaries and the trained evangelists from performing the tasks set for them. As indicated in chapter two the spread and the subsequent growth of A.I.M in Kenya was facilitated by the missionaries and African evangelists.

The trained evangelists, apart from preaching the word of God, also acted as models of the new change. Their families were the first to adopt western values. They practised monogamous marriage, adopted Christian names, constructed modern houses, some purchased bicycles, adopted new agricultural methods and sent their children to school.

The early A.I.M missionaries had set the purpose of training as to produce pastors and evangelists who would evangelize people in different parts of Kenya. The missionaries achieved their objective because hundreds of evangelists and pastors were trained in the various Bible schools. Each of the evangelists and pastors started their own local churches. The evangelists criss-crossed their territories. The kind of training that was offered was the banking concept of education. The students were given skills as the missionaries thought fit. The students due to lack of high secular education and tools of critical analysis accepted reality as it was presented by the missionaries. They were brain washed to think and argue like the missionaries. Some

of the evangelists and pastors became more fundamentalistic than the missionaries. They despised African customs and cultural values.

During the 1950's, Kenyans started to demand for more theological education.⁷ There was a realization that the type of theological education the missionaries were providing was not adequate especially for those who would occupy senior posts in the Church. By 1950's a few A.I.M pastors had been ordained. Both the Kenyan Christians and A.I.M missionaries were in agreement that the kind of training that was being offered by the Bible schools was simply inadequate. The missionaries felt that one day the Africans were to be in-charge of the Church, hence there was need to broaden the scope of the training offered.⁸

The discussion on the need for further theological education led to the founding of Scott Theological College in 1962. The purpose of training was broadened. Scott Theological College was to train students with more secular education and award them higher diplomas. The Bible Schools continued training standard eight leavers. The Curriculum for Scott Theological College had more indepth courses than the curricula for the Bible schools. The training offered at Scott Theological College continued to use the banking concept of education used in the Bible schools. Most of the learning materials were imported from western theological literature. The application of the western theological ideas on the Kenyan perspective was taken by the students uncritically.

Some of the first graduates of Scott Theological College were given important positions in the church. A few of the first graduates went to theological Colleges in either Britain or U.S.A for further studies. Although the purpose of initiating Scott Theological College was to train high level church manpower the majority of the leaders of District, Regional and Central Church Councils are products of Bible Schools. Hence the best trained pastors are not given the highest offices in the church. In some regions of the A.I.C the leadership of the church is still in the hands of the first generation of Bible school trained pastors. Although some of them are old they have clung to their positions. One pastor in one local church remarked that graduates of the Bible schools would continue to be leaders of the church for many years to come.⁹

Due to various reasons the graduates of Scott Theological College have not been well distributed in all the regions of A.I.C. The number of graduates trained by Scott Theological College is very small. Some regions have not taken any student for theological training at Scott College. In general the salaries paid by A.I.C are very low. To get training at Scott, students through their parents or guardians pay high fees. Therefore after graduation, some students consider the salaries paid by the church not commensurate with the investment put in theological education. Hence some of the graduates look for more rewarding jobs. Due to the domination by graduates of Bible school pastors in various church councils, the graduates of Scott have not penetrated the inner circles of the church. The working relationship between

Scott and Bible schools graduates has always been one of suspicion.¹⁰ The Bible school graduates are well accommodated by the church leadership while those of Scott are suspected. The main reason underlying the suspicion is lack of confidence among the old generation of pastors who fear that the well trained pastors of Scott would take their positions.

After A.I.C became independent of A.I.M, several changes occurred. On theological education the old policy of training church leaders continued. The purpose of training was to train pastors who would evangelise to unreached communities and be incharge of local churches. A.I.M missionaries continued to be incharge of theological education. In regions of the church several Bible schools and institutes were started with the mandate to train pastors and church workers. After training the church did not have a specific policy on posting. Since most local churches were under untrained church elders, immediately after training the pastors were posted to churches that had vacancies.

In the middle of the 1970's the Bible schools' committee attempted to create a uniform curriculum for all Bible Institutes but the effort bore little fruits. The concern of the committee was that since each Bible institute had its own curriculum it was not possible to maintain high training standards. The effort flopped because the Bible Institutes for which the uniform curriculum was intended were promoted to Bible colleges. No similar effort was made to create a Bible Colleges' curriculum.

As indicated above in the 1980's most of the A.I.Cs Bible Institutes became Bible colleges.¹¹ Although the content of what was taught was slightly improved, the purpose of training remained the same. The church was still interested in producing pastors and church workers. Most of those who were trained in the Bible colleges were sent to work in local churches in the rural areas. The students who excelled in Bible colleges and wanted to go for further studies could not go to Scott Theological College because Scott had not formulated a policy of admitting such students.¹⁷

In the 1980's Scott theological College continued to produce highly qualified church workers. The graduates were posted to local churches with vacancies. A sizeable number of Scott Theological College graduates proceeded for further studies in USA and Europe. Those who were posted to the local Churches were not given special consideration due to their theological training. A small number of Scott graduates were engaged as teachers in Bible schools, institutes and colleges. The status of Scott Theological college was enhanced when it was accredited by ACTEA to offer first diploma in theology and later the Bachelor of Theology degree. This new move made Scott Theological college the centre of offering higher theological training for A.I.C. Kenya and some other Christian churches in Kenya and beyond .

When A.I.M. missionaries introduced theological education their intention was to have Bible schools distributed in a way that served all the regions of Kenya where they had a following. This strategy succeeded in the initial stages but failed in later years.

Some regions did not give the Bible schools the support they needed. For example, Ogada Bible School in Kisumu District collapsed due to lack of students among other reasons. After A.I.C. became independent of A.I.M., some regions such as Ukambani ended up having more training institutions than others.¹³ In theory any A.I.C. Bible school or institute can train any student who is interested in being trained. In reality some Bible schools or institutes can only train people from certain regions due to the language used in training. For example, instructions in institutions such as Nduluku and Mulango Bible institutes were for many years offered in Kikamba. Communication barriers prevented some students from other cultural areas from joining them. The uneven distribution of Bible institutes and colleges has led to some regions having more trained personnel than others. The most disadvantaged areas have been Rift Valley, Western and Nyanza provinces.

When A.I.M. expatriate missionaries discovered the anomaly of the uneven distribution of training institutions and trained pastors they started creating training centres. The first training centre was Sitotwet Training Centre founded in Kericho in 1987. This was followed by Ahero Bible Training Centre in Kisumu and Bethel Bible School for sisters in Homa Bay. The purpose of creating the training centres was to train church elders to make them effective preachers. The creation of the training centres was as a result of the failure of theological education to produce enough pastors for all the regions of A.I.C. The A.I.C's training institutions had failed to produce pastors for all local churches. The ratio of pastors to local churches is as follows: Rift valley Regions

1:10, Lake Regions 1:4 Ukambani Regions 1:1 Central Province Regions 1:2 and Coast Region 1:2.¹⁴ The ratios reveal that in some areas such as in the Rift Valley one pastor takes care of as many as ten local churches while in some other areas such as Machakos District one pastor is in-charge of one local church.

Apart from training pastors, A.I.C. also provides other forms of training. Like other Christian churches, A.I.C. introduced Theological Education by Extension for the ordinary church members. The purpose of providing Theological Education by Extension was to expose Christians to some form of systematic theological education. The programme was introduced with haste and it did not produce instant results. A.I.C. changed the name of the programme from Theological Education by Extension to Biblical Education by Extension.¹⁵ During the period of this research very few churches had introduced the programme. Therefore most lay Christians are not benefiting from B.E.E

Another form of training is that of evangelists. A.I.C. Kenya has three evangelist schools.¹⁶ The purpose of this form of training is to equip Christians with the skills for evangelisation. For those individuals who are interested in missionary work, A.I.C. has a missionary school for them. In this missionary school the students are equipped with the necessary missionary skills.

The purpose of training in A.I.C. has been changing as dictated by the changing times. The overriding reason for training has been to prepare pastors, church leaders and lay men and women for the service of the Church. The Kenyan society has gone through drastic changes that have produced a sophisticated people. Theological training just like any other form of training in the secular world requires prospective trainees to meet certain set prerequisites. During the missionary period prospective students of Bible schools were required to be literate and Christians of good standing. The level of schooling did not matter much as long as one could read and write. A considerable number of Kenyans have acquired primary and secondary education. Those who are supposed to be trained in different professions are required to have high secular education qualifications.

In 1994 A.I.C.'s institutions of Bible and theological education had an enrollment of 912 students. Out of the 912 students more than 451 were standard seven and eight leavers. Scott, Ukamba, Moffat, Kapsabet and Narok institutions had 461 students. Out of the 461 students there were some standard eight leavers because Kapsabet and Narok admit both standard eight and form four leavers. This implies that more than half of the pastors trained by A.I.C. have primary school level of education.

STUDENT ENROLMENT IN BIBLE AND THEOLOGICAL INSTITUTIONS

IN 1994.

INSTITUTION	ENROLMENT
Scott Theological college	67
Ukamba Bible college	140
Moffat college of Bible	100
Kapsabet Bible college	124
Narok Bible college	30
Mulango Bible Institute	76
Nduluku Bible Institute	132
Pwani Bible Institute	71
Makueni Bible School	19
Mutitu Andei Bible school	32
Masinga Bible school	32
Nzaui Bible school	89
TOTAL	912

TABLE III

The various theological and Bible training institutions have elaborate entry requirements. To illustrate how students are selected, the training institutions admission requirements of Pwani Bible Institute, Moffat College of the Bible and Scott Theological College are discussed below.

Pwani Bible Institute admits students who have completed standard eight and have proficiency in English language. The students are required to be born again believers in Jesus Christ and in good standing in their local churches. Finally the students are required to have had some experience in local Church activities such as Sunday school teaching and youth work.

Applicants for Moffat College of the Bible must be baptized and born again Christians. They must be in good standing in their local churches. They are required to get recommendation from their local churches and denominations. Like applicants for Pwani Bible Institute, applicants for Moffat are required to have participated in any of the following: youth work, church choir, Sunday school, evangelism, or Christians union. Moffat college admits form four leavers with a minimum of Division three in Kenya certificate of Education or D+ in Kenya Certificate of Secondary Education. Before admission students must pass a personal interview conducted by Moffat Admissions committee.

Scott Theological College has different admission requirements for school leavers and mature entry. For school leavers they are required to have a minimum age of seventeen years. Applicants from Kenya must produce an advanced level of General certificate of Education with at least one pass. 8:4:4 students must have a minimum pass of c+ in Kenya Certificate of Secondary Education. Applicants from other countries must produce written evidence of their qualification to enter university in their own countries. In addition to the academic qualifications students are required to have a personal testimony of conversion and faith in Jesus Christ, a life of obedience to the word of God and a Christ-like character marked by demonstrating love, Joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Applicants for Scott are also required to have had an active involvement in Christian witness and service within the church community and recommendation from their local churches. For the mature entry, applicants are supposed to meet standards which include, being beyond the average age of regular intake. The minimum age for mature entry is twenty seven years. Mature entry applicants must achieve a score on the entrance examination above the average of the regular intake. Applicants for mature entry are required to have spent a significant period in commendable Christian ministry before admission.¹⁷

When a cross-section of one hundred and twelve respondents who included 88 key informants and 24 former students of theological and Bible institutions were asked the key qualities to be considered for admission into theological and Bible training institutions they gave the following responses:

RESPONDENTS' VIEWS ON CRITERIA FOR STUDENTS ADMISSION
IN THEOLOGICAL EDUCATION

QUALITIES	NO. OF RESPONDENTS	PERCENTAGE
Spirituality only	0	0
Spirituality and academic education	21	19
Experience, academic education and spirituality	82	73
Academic education only	0	0
Non-committal	9	8
TOTAL	112	100

TABLE IV

From the tabulated results, 73% of the respondents indicated that those to be considered for theological training if possible should have a favourable experience in local church activities, a good spiritual testimony and a sound academic education. One respondent said that theological and Bible training institutions should stop admitting students who cannot be admitted to similar secular

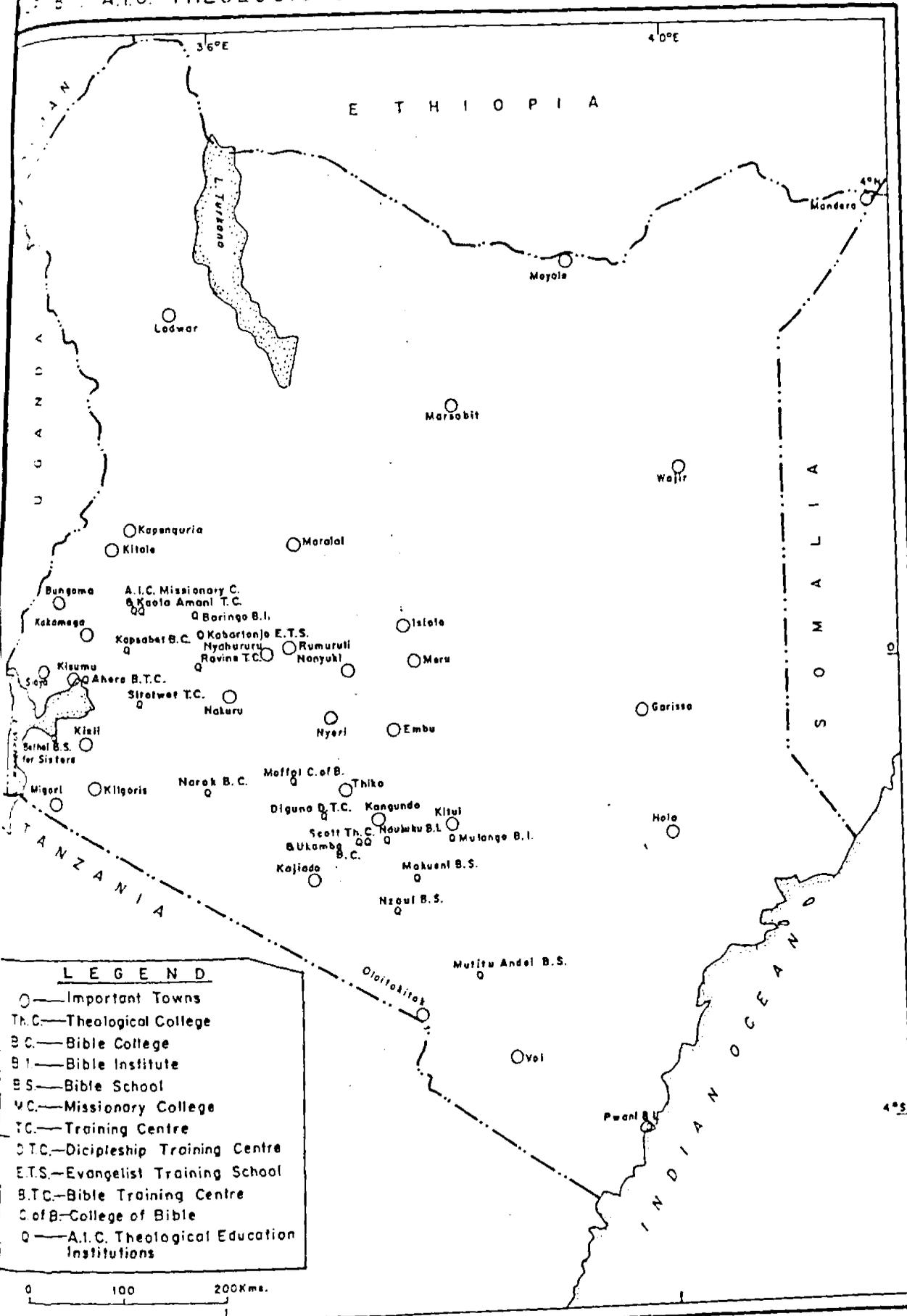
institutions may they be certificate , diploma or degree levels of training. After all, the pastors subsequently minister to a cross-section of the society. ¹⁸

The entry requirements of the above discussed institutions reveal that spirituality, experience and academic qualifications are given prominence in the selection of students. The other requirements are tailored to suit the environments of the specific institutions.

The question of the age when one should join a theological institution has been a question of debate. During the missionary period most of those who offered themselves for Bible training were mainly old and married people. During recent years it has been alleged that some very young men and women have gone through Bible training and have been appointed pastors and women church workers. Due to shortage of trained personnel in the Church some of the young and unmarried pastors have been put to be in-charge of local churches. One respondent was of the idea that when the Holy Spirit calls one to join training, the question of age does not arise¹⁹. Another respondent said that in African traditional societies religious leaders were married and old adults²⁰.

Apart from Scott Theological College which stipulates that the minimum age for one to enter training is 17 years, the others are silent on age limitation. The ages of 83 students who were interviewed and gave their ages are as follows;

A.I.C. THEOLOGICAL EDUCATION TRAINING INSTITUTIONS



LEGEND

- — Important Towns
- Th.C. — Theological College
- B.C. — Bible College
- B.I. — Bible Institute
- B.S. — Bible School
- M.C. — Missionary College
- T.C. — Training Centre
- DTC — Discipleship Training Centre
- E.T.S. — Evangelist Training School
- B.T.C. — Bible Training Centre
- CofB — College of Bible
- ◻ — A.I.C. Theological Education Institutions

0 100 200Kms.

AGES OF 83 STUDENTS OF A.I.C. THEOLOGICAL AND BIBLICAL TRAINING INSTITUTIONS.

AGE IN YEARS	NO. OF STUDENTS	PERCENTAGE
15-17	0	0
18-24	37	44
25-30	38	46
31-35	7	8
36 AND ABOVE	2	2
TOTAL	83	100

TABLE V

The majority of the students were between 18 - 30 years. The youngest student was 19 years while the oldest was 36 years. The results imply that students of theological and Bible education are adults.

As discussed above, the A.I.C. Kenya is facing great challenges as far as the purpose of training and selection of students to Bible schools are concerned. From the experience the Church has gone through, it is abundantly clear that with the current method of training Church personnel it will take many years before each and every local church will have its own pastor.²¹ This challenge in some regions

of the Church has been met by the creation of training centres where people (church elders) who have managed some local churches for years are trained in the skills of pastoring. ²²

The kind of Christianity practised by a group of people is influenced by the kind of theology advocated by church leaders. During the missionary period the main objective of theological education was evangelisation and Christian formation. The missionaries thought that Africans had an inferior religion hence they aimed at making them Christians. A.I.M. and other church mission societies competed to acquire spheres of influence. ²³

There are still areas that have not been evangelised but the focus should be on those who have become Christians. The challenge the A.I.C. is facing is to equip its pastors with skills to manage the church. The curricula as discussed in chapter five should be broadened so that after training pastors can perform their duties in a changing environment. Even those who were trained earlier, the church should mount refresher courses to equip them on how to guide and educate Christians in an ever changing society.

Although Christianity is divided into various denominations there are moves towards cooperation. Instead of churches competing for members they should cooperate for the good of Christianity. Christians should also cooperate with

believers of other faiths such as Islam and Hinduism. Pastors should be trained to understand that to foster national unity there should be no rivalry between people of different faiths. For examples, A.I.C. members living in the coast should be able to cooperate with Muslims living there. There should be mutual understanding. Pastors should encourage their members to cooperate with people from other faiths instead of seeing them as enemies. When initiating development such as in providing health and other social services it should be for the benefit of all.

The focus or the purpose of training should be on winning more souls as well as retaining those already won. Various forms of theological education should be strengthened. Scott Theological College should train theologians and teachers who would be in-charge of other forms of theological education. Some of the graduates of Scott should be engaged as teachers of Bible colleges and institutes. The Bible colleges and institutes should train pastors who would make Christianity meaningful to all Christians under them. Such pastors should be like the medicinemen in the traditional African societies who were approached whenever Africans were in need. They should be the source of hope to Christians who find themselves in trying and difficult situations.

The training centres and Bible Education Through Extension should aim at educating ordinary Christians. More educational programmes need to be formulated for the benefit of all Christians. The Bible colleges/institutes/schools

should act as the centres where Christians go whenever they are free to learn more about Christianity and life. The education provided to ordinary Christians should touch on social, political and economic dimensions of life.

6.2 The position of women in A.I.C Theological Education.

The twentieth century has ushered in new changes in the way women are treated in the Church and society. The question of the position of women in Church has been a subject of debate. On this question A. Nasimiyyu writes:

Women are posing very important theological questions. The questions are forcing the Church and the world to rethink of the roles of women and men in the Church, family and society and to examine attitudes which ascribe inferiority to women. ²⁴

Although there have been several changes in the way women are treated in some church denominations, the position of women in A.I.C. has not changed much.²⁵ The A.I.C. together with other so called conservative churches have confined women to the so called women and children ministries.²⁶ The A.I.C. constitution lists women as leaders of women's groups and girls' programmes. ²⁷

In the field of theological education it is important to note that currently in A.I.C. both men and women are given equal opportunities in training; the difference arises when duties are apportioned in the Church. The process of integrating women in A.I.C.'s theological education took several decades to achieve. When Ukamba Bible School was launched in 1928 it was only men who enrolled as its first students. Women were not allowed to be admitted as students of the school. However, it is significant to highlight that among the founding teachers, there was a woman. The founding teachers of Ukamba Bible school were Mr and Mrs Charles Guilding. Mrs Guilding proved to be a very effective teacher as it was reported by some of the students she taught.²⁸ Women teachers including Mrs Guilding were only allowed to teach general courses especially those which did not directly dwell on the Bible.²⁹ From the above it is evident that in the early periods of theological education in A.I.C. women were not given equal opportunities with men. The attitude adopted by A.I.M. missionaries was consistent with what was happening in other mission societies.³⁰

As the A.I.M. missionaries continued to establish local churches in Kenya it became evident that there was need to train some women to take care of women programmes. The first female students to join a Bible school were enrolled in the middle of 1960's.³¹ The female students joined the already existing Bible Schools which hitherto were preserved for men only. It is interesting to note that the female students were not to take all the courses as outlined in the curricula of the various Bible schools. They were to take some of the general courses and new courses were specifically

introduced for them. Some of the courses that were introduced included among others Domestic Science, Nutrition and Cooking, Sewing, Home Management and Typing. Some of the courses which were not offered to women include Hermeneutics which is concerned with Bible interpretation and Homiletics which is the art of preaching. These courses were preserved for men who were training to be preachers and interpreters of the Bible. Although women were being trained they were not to preach in the worship service.

When A.I.C. became independent of A.I.M. changes began to emerge appertaining to the position of women in training and in the Church. The number of women who were acquiring secular education was steadily increasing. It was realized that even in women and children programmes there was need for women to be equipped with interpretation and preaching skills. More and more courses were opened for women. The changes in offering women more training opportunities were instituted gradually and at different times by the training institutions. By the 1980's in all training institutions women were allowed to take all those courses which hitherto were a preserve of men.

Currently in all A.I.C.s theological institutions women are accorded similar training opportunities with men. In fact it can be accurately said that women receive more training than men because there are some programmes such as Typing, Domestic

Science, Clothing and Textiles and participation in Nursery schools among others which are provided for women only.

After training women are not given equal opportunities with men. For example, women are not allowed to preach where men are in attendance. Women can only preach to other women or children. They cannot be put in-charge of a local Church. It is only men who are in-charge of local churches. During the period of the field research it was observed that trained women are loosely referred to as pastresses but unfortunately they do not perform similar functions with male pastors such as preaching, baptizing, dedicating children, wedding or administering the Lord's Supper.

Women can only preach to a congregation where men are in attendance when there is no man who can preach. It was observed that some local churches are led by untrained church elders when trained women are confined to women and children programmes. Trained women are destined to be in charge of programmes such as Sunday school, womens' Fellowship, cadet group and church choir.

The enrolment of women in theological/Bible Colleges/institutes/schools and other specialized training institutions has been increasing over the years. For example, as illustrated in table VI in 1994 out of an enrolment of 1130 students there were 695 men and 435 women.

**STUDENT ENROLMENT IN VARIOUS A.I.C. THEOLOGICAL AND BIBLE
TRAINING INSTITUTIONS IN 1994.**

INSTITUTIONS	MEN	WOMEN	TOTAL
Scott Theological College	55	12	67
Ukamba Bible College	65	75	140
Moffat college of Bible	75	25	100
Kapsabet Bible College	92	32	124
Mulango Bible Institute	32	44	76
Nduluku Bible Institute	50	82	132
Pwani Bible Institute	54	17	71
Makueni Bible School	10	9	19
Masinga Bible School	9	23	32
Nzaui Bible School	35	54	89
Mutito Andei Bible school	18	14	32
Bethel Bible School for Sister	0	8	8
A.I.C. Missionary College	10	8	18
Sitotwet Training Centre	45	15	60

Diguna Discipleship Training Centre	104	17	121
Kao la Amani Training Centre	27	0	27
Ravine Training Centre	14	0	14
TOTAL	695	435	1130

TABLE VI

In 1994 the following institutions had men and women faculty members as indicated in the table below

**FACULTY MEMBERS IN FIVE A.I.C. THEOLOGICAL
AND BIBLICAL COLLEGES IN 1994.**

INSTITUTION	MEN	WOMEN	TOTAL
Scott Theological College	8	0	8
Ukamba Bible College	8	3	11
Moffat College of the Bible	8	3	11
Kapsabet Bible College	4	1	5
Nduluku Bible Institute	7	1	8
TOTAL	35	8	43

TABLE VII

Unlike other church denominations where women leaders have been voicing their concern about women liberation in writing or participating in seminars on gender issues, A.I.C. women leaders have quietly accepted the status quo.³² Those who were interviewed were of the opinion that if change was to come it would come naturally.³³

Four distinct positions were observed as regards the position of women in A.I.C. Kenya.³⁴ The first position is that some women are not aware of the problem at all. Teresia M. Hinga observes that "many women are unaware, indifferent or even hostile to the feminist causes"³⁵ It was found out that among others women who are illiterate or have received primary school level of education are in this category. Since most of them are not aware of the on-going women liberation debate due to their limited exposure to the mass media and literature on women empowerment they take the way women are treated in society and Church as natural.

The second position is that other women simply accept the situation as biblical. Such women quote Bible verses that seem to confirm the status quo. They quote from verses such as Gen 3:17 where due to eating the forbidden tree the woman was punished and placed under man ; "your desire shall be for your husband, and he shall rule over you." Other quoted passages include the story of Hagar, Abraham's slave girl in Genesis 16, the story of Lot's daughters and the sodomites in Genesis 19, women despicted as property of men in Numbers 31:32; when Paul speaks about

gifts of the holy spirit he only talks about brethren women are ignored in 1 Corinthians 14 and 15, and where Paul urges women to be submissive to their husbands, Titus 2: 4 -5. One female teacher in a Bible school said that there is a lot of work for women in the church and that the Bible is against women preaching in the worship service.³⁶

After reading the above verses and other similar ones in the Bible women in this second position are satisfied that the position of women in Church and society was decreed by God. Feminists who are opposed to this position argue that it was men who wrote, compiled Biblical texts, interpreted them and canonized them.³⁷ Such feminists see the Bible as being inherently patriarchal both in its doctrines and statements about women.³⁸ They further say that the Bible has been used to oppress women in human history. They call for an interpretation of the Bible which comes into analytical grips with the Bible's undeniable patriarchal bias.³⁹

The third position is that other women and men do not accept that the Bible Prohibits women from preaching in worship service. For example, during the period of the field research it was observed that a pastor in A.I.C.Miwani in Machakos town occasionally allowed a female teacher at Ukamba Bible College and a female graduate of Scott Theological College to preach during the worship service. The people who advocate this position quietly question the policy advocated by A.I.C. and other denominations of refusing to allow women to preach in the worship service.

The people who take the third position argue that the Bible and especially the New Testament allows women to participate in all the affairs of the Church. They argue that in the early Church women such as Phoebe and Prisca held prominent roles in the Church.⁴⁰ On the position of women in the early Church, Teresia M. Hinga writes:

Being in Christ meant that one could participate as an equal member of the Church precisely because, in Christ there is neither Jew nor gentile, male or female, slave or free.⁴¹

When Jesus Christ founded the Church a new atmosphere was created where male and female could participate in a discipleship of equals. T.M. Hinga writes: "In his movement (Christianity) women as well as other victims of marginalization in society were co-equal and welcome participants"⁴².

The fourth position is that some women say that something must be done urgently so that women are empowered to perform their duties in the church without restrictions. The people who take this position are very few. Such people argue that all Christians are equal in Gods eyes and that the Church should use the gifts of her members irrespective of their sex.⁴³

The A.I.C. has not adequately addressed itself to the question of allowing women to preach in the worship service. The position it has adopted is the one it inherited from

A.I.M. missionaries. It has trained a considerable number of women but it has not fully utilized the skills it has equipped them with. Unlike other church denominations such as the Roman Catholic Church which have ruled out women ordination, A.I.C. has a similar training programme for both men and women. The former has separate training programmes for men and women.

Leaders within A.I.C. have repeatedly complained that there are shortages of trained male personnel while in their midst there are well trained women personnel. While preaching to their fellow women or in limited instances to local churches, some women preachers have demonstrated to be effective preachers. In the Rift Valley and Nyanza provinces where there is a biting shortage of male pastors the Church has mounted an in-service training programme to train church elders while there are women preachers who are underused.

The Bible has been used by both those who are for and those who are against women being given the authority to be in-charge of local churches to support their positions. As discussed above, those who are against women ordination make use of literature in the old Testament and some letters of Paul to prove that God or the Bible is against women ordination. The Bible which was mainly written by men is both oppressive and liberating for women. In the Gospels and Acts of the Apostles there is a message of liberation for all and especially the disadvantaged. The Jewish culture just like the African and other cultures of the world had given women an inferior position. Jesus

liberated women and gave them equal status to men. A. Nasimiyu writes, "the original relationship between women and men as first established by God at creation was restored in Jesus Christ" ⁴⁴. She comments further that "women and men are called to the same spiritual life ... there are no virtues demanded exclusively of women or of men" ⁴⁵.

The A.I.C. Kenya should reconsider its position on women in relation to the Bible, the current needs of the Church and changes that have taken place in other Christians Church denominations as regards women. During the missionary period, women were not even considered for theological training; now both men and women go through similar training programmes. It is significant that A.I.C. allows women to preach in the worship service when there is no man capable of preaching. This limited empowering of women to preach should be extended to all women who are called by the Holy Spirit to serve the church. This is the challenge the church must face sooner or later.

6.3 The Financing of Theological Education In A.I.C.

A.I.C's theological education is financed through varied ways. Each theological institution is free to be involved in fund raising both within and outside Kenya. Theological education requires financing in four ways. First there is need to raise capital for development of infrastructure which include buildings in form of classrooms,

dormitories, dining halls, teachers quarters, libraries and administration blocks. Other infrastructural needs comprise of acquisition of land, books, stationery, furniture, water, electricity and telephone services. Second there is need for money for students up-keep which include purchase of food, provision of medical facilities, financing of educational trips, paying of telephone, water and electricity bills. Third money is needed to cater for teaching and subordinate staff requirements. Staff needs include salaries and other benefits. Fourth there is need for finance for miscellaneous needs such as maintenance of the already developed facilities.

A.I.C.'s institutions of theological education are founded through different ways. The way the institutions were founded and the personalities behind the founding determine their financing. Some of the institutions were founded by A.I.M. missionaries and still maintain strong links with them. Others were started by the church either by the central church council or Regional Church councils. From 1928 upto 1971, the greatest percentage of financial support for theological education came from the missionaries.⁴⁶ Much of the fund raising for theological education was done outside Kenya. After A.I.C. acquired autonomy in 1971, the situation slightly changed. To depict the actual picture of how theological institutions are funded five institutions, namely Ukamba Bible college, Moffat College of the Bible, Kapsabet Bible College, Scott Theological College and Nduluku Bible Institute are discussed below.

Ukamba Bible College was founded in 1928 as a pioneer Bible school. The A.I.M. missionaries supported it financially from its inception up to 1990 when due to misunderstanding between the college principal and individual A.I.M. missionaries, A.I.M. effectively withdrew its support⁴⁷. In 1993 when the researcher visited the college, A.I.M. international was not rendering any personnel, material or financial support to Ukamba Bible College. The main financial support for Ukamba Bible College comes from Machakos central Regional church council which pays salaries for all the teaching and support staff. The salaries paid are far below what staff in similar institutions are paid. For students upkeep, the students pay an annual fees of Kshs. 10,000/=. Besides being supplied with some maize and beans by the neighbouring church councils, Ukamba Bible College grows some crops in a small farm in the college.⁴⁸ Since there are plans to relocate the college no new infrastructure has been developed since 1990. The college is financially very weak. Most of the facilities in the college are in the dire need of repair or replacement.

Moffat College of the Bible is one of the few A.I.C.s theological institutions which are financially stable. From its inception in 1929, the college has steadily expanded. The funds which developed the initial facilities were donated by M.Y. Moffat Memorial Fund. For its financial support the college charges an annual fees of Kshs. 10,000/ = . volunteer teachers are paid by outside assistance, it gets regular donations from overseas, funds are solicited from outside when new projects are being initiated and finally it receives material gifts from neighbouring churches.⁴⁹ From 1970, when

financial support from M.Y. Moffat Memorial Fund ceased the leadership of the college began to involve the local Christians in the support of the college. The principal of the college Mr. Kahiga observes that outside assistance is not as regular as it used to be in the past.⁵⁰ He further comments that there is a lot of pressure to search for local financing. The Board of Governors which runs the college is drawn from the surrounding regional church councils. Through the B.O.G the local churches are being encouraged to give the college material and financial support⁵¹. The regional church councils which surround the college are Central, Nyandarua, Kijabe, Nakuru and Nairobi. The mentioned councils have contributed in financially supporting the students of the college. Since most of the finances supporting the college still come from outside, the church councils are yet to make tangible financial contributions to the college.

Kapsabet Bible College represents one of the best run and locally funded colleges in A.I.C. Kenya. Like other early Bible training institutions, it was founded and funded by A.I.M. missionaries but in recent years the college has initiated moves which are aimed at making it self-reliant.

Kapsabet Bible College is situated in a potentially rich agricultural area of Nandi District. The collapse of Ogada Bible School and the reduced assistance from A.I.M. added Kapsabet Bible College more responsibilities. First, it was made to serve a larger area. Second, it was to generate financial and material resources from local

sources. Kapsabet Bible College unlike other similar A.I.C. institutions was spared from squabbles due to capable African teachers who were equal to the challenges posed by the changing times. Under the very able leadership of the first African and still the current principal Timothy Kendagor Kapsabet Bible College was transformed into an economically viable institution.

Kapsabet Bible College is financed through three ways. First, the students pay fees which according to 1993 rates was kshs. 8,000/= per annum⁵². Some of the students are sponsored by their local churches to Kapsabet while those from unsupportive churches are sponsored by their parents.⁵³ The money raised from fees is used to meet the running costs of the college. Secondly Kapsabet College receives tremendous assistance from individual Christians and local churches. To tap the resources from Christians and churches, it has created a post of a public relations officer who approaches the individuals and local churches for assistance. Through the public relations officer, Kapsabet College has received among others ten grade cows, over one hundred hens and maize. For example, since 1984 Kapsabet College has never purchased maize.⁵⁴ Churches have always donated enough maize that has sustained the college and even at times made it to record a surplus. The donated grade cows produce enough milk for students and teachers. Extra milk produced from the college is sold to Kenya Co-operative creameries. The originally donated hens have multiplied to over two hundred.⁵⁵ They produce eggs which are consumed by the students and the surplus sold hence generating income for the college. From the

surrounding regions the college receives between six and seven thousand shillings a year.

To sustain the income generating activities, the college has employed a few workers who are supplemented by the students who work two hours a week. The college has planted its own trees which adequately meet its fuel needs. The teachers are also involved in the supervision of the income generating projects.

Thirdly, the college gets limited assistance from overseas funding. The college has two of its teachers proportion of salaries paid through overseas assistance. The college has occasionally sought overseas assistance for projects development. The overseas assistance together with local funding in form of harambees have assisted the college to expand its infrastructure.⁵⁶ For instance, the college recently built a magnificent storey building to house students dormitories and classrooms.

For the future the college intends to maintain and even initiate new income generating activities. For example, in the not distant future, it intends to set up a ten acre tea estate.⁵⁷ Kapsabet Bible College is a towering example to be emulated by the other cash strapped Bible institutions.

Scott Theological College, the highest theological training institution in A.I.C. has over the years been well financially managed. The leadership of the college is to be

credited for the way it has maintained trust with overseas donors. Theoretically, Scott is supposed to be financially sustained by A.I.C. central church council but practically the latter has provided limited financial assistance.⁵⁸ The principal and the Board of Governors of Scott Theological College have sought financial assistance both within and outside Kenya.

The major source of funding for Scott Theological College is through paying of fees by students. Early in 1993, Scott was charging Kshs 22,000.00 per year per student.⁵⁹ During the period of high inflation in 1993 and due to the realization that other sources of finance could not meet the running cost of the college, the fees was raised to Ksh. 45,000.00 per student per year. This increment seemed to those used to low fees as extremely high but comparing Scott with other similar degree awarding institutions in and outside Kenya, the fees is just a small fraction of the cost of educating one student. According to the principal of the college, the new fees will be able to meet a substantial part of the running costs.⁶⁰ The new fees due to the low enrollment in the college is not enough to pay teachers salaries. All the teachers are paid through overseas assistance.

The second significant source of financing for Scott is overseas donors. The history of outside financing is as old as the institution. Scott college was started by A.I.M. missionaries to train a high cadre of personnel for A.I.C. The cost of establishing the college was met by A.I.M. missionaries. Since the founding of the college, strong

links have been established with donors. The links with donors are maintained by trust which is kept by the managers of the college by being accountable and completely honest with the funds entrusted to them.⁶¹ The donors' funds have led to the erection of permanent structures as illustrated in chapter four. The latest projects to be funded by the donors are a dining hall cum chapel and a modern library. The principal of Scott keeps on contacting old as well as new donors. The donors contribution is greatest in paying teachers and funding new projects in the college.

Another method of getting financial support has been through approaching individual Kenyans to financially support the college. Currently the college has individuals who are referred to as friends of Scott who are drawn from all parts of Kenya and contribute varying amounts to support the college.⁶² From students' fees, donors' assistance and friends of Scott support Scott Theological College runs its programmes without serious hitches.

Nduluku Bible Institute is one of many such institutions in A.I.C. which are merely struggling to survive. It has witnessed poor and weak administration since its inception.⁶³ It has been besieged by all sorts of financial scandals. Some of its past principals have literally converted its meagre resources to their own use.⁶⁴ It has never witnessed overseas assistance like other A.I.C. institutions. The above factors have left Nduluku Bible Institute in a pathetic financial situation. Basic facilities such

as latrines, kitchens, bathrooms, classrooms and teachers offices and houses are either missing or in a critical situation.

In 1994, the institution was closed down by health officers for four months due to an outbreak of malaria and water-borne diseases. The dormitories lack windows hence mosquitoes enter into them at will. There is no dining hall, meals are served in the open.

Nduluku was established to train low cadre church personnel. It experienced troubled times during its initial years. For example, the first principal left abruptly to proceed for further studies.⁶⁵ Two more principals posted to the institute misappropriated its finances. It was not until 1989, when a committed principal was posted to the college that normacy began to be witnessed.⁶⁶ The principal inherited an institution which was literally broke and in dire need of rehabilitation. Apart from unfinished classrooms and a dormitory, the institution had very few other facilities.

The major source of income is students fees.⁶⁷ In 1993 the students were charged kshs. 5,500/= which was even lower than what ordinary secondary schools were charging.⁶⁸ The bulk of the fees is used to meet the running costs of the institute. To complicate matters most of the students are sponsored by parents who rarely pay the fees.

The second source of money is Machakos Central Regional church council which pays salaries of some of the teachers. The salaries paid are extremely low. The rest of the teachers are paid by Kiteta District church council. When harvests are good, which is rarely the case the local churches contribute maize and beans to the institute.

Nduluku Bible Institute has received very little overseas assistance despite the fact that it has been making appeals for assistance. In 1993/94, the institution organized a major raffle to assist in a harambee. The harambee was not conducted due to an outbreak of some diseases in the institute. The funds that were collected through the raffle were used to rehabilitate the dormitories, kitchen and latrines as recommended by District health officers.

Nduluku Bible Institute represents several other similar A.I.C. theological institutions which are on the verge of collapse. According to T. Kivunzi, apart from Moffat, Kapsabet, Pwani, Narok and Scott all other institutions of theological training are in a very bad shape financially.⁶⁹

The informants were united in their opinion that African Christians have not supported theological education as they should have done. The churches which are direct beneficiaries of theological education have also not been of much assistance to theological institutions. Some of the managers of theological institutions have not

been as aggressive as the A.I.M. missionaries were in raising funds for their institutions.

As illustrated in the five institutions discussed above, some institutions are financially stable while others are on the verge of collapse. Unfortunately, the best run institutions are only a handful. S. Morad says that A.I.M. being a faith mission always relied on God but not men for sustenance.⁷⁰ A.I.M. missionaries always prayed to God to satisfy their needs. God always moved other people to meet the needs of the missionaries. A.I.C. follows in the footsteps of A.I.M., but the difference has been that African Christians do not give as generously as the whites did during the missionary period. Some managers of Bible schools have abused their positions by stealing money entrusted to them hence driving away would be donors.

To rectify and improve the financial situation the following suggestions were made. Timothy Kamau was of the opinion that serious efforts have not been made to contact rich Christian business and professional men and women⁷¹. Institutions of theological education have been conducted as closed shops. Some Christians who are in a position to help rarely know the woes besetting the institutions. This problem can be solved by creating public relations departments in the theological colleges. Some colleges such as Kapsabet Bible College have created such departments and have reaped maximum benefits. T. Kivunzi the principal of Scott Theological College said "there is need to create a public relations office in the theological institutions to

disseminate information about the needs of the institutions and solicit for assistance".⁷² When information is available on the needs of the theological institutions Christians even if they do not have liquid cash can pledge materials assistance. One informant said that during the missionary period Christians supplied the Bible schools with food stuffs because the missionaries involved them.⁷³ If the institutions were provided with food stuffs their running costs would be minimized.

The second suggestion made was that those entrusted with the running of theological institutions should be men and women of complete honesty and integrity. Some institutions such as Nduluku and Ukamba Bible institutions have suffered due to being under leaders of dubious character. Funds and material assistance given should be accounted for. Boards of governors should be given more authority to monitor the activities of the principals. The boards should also be empowered to remove principals who lose track of running their institutions.

Thirdly, it was suggested that to make the theological institutions self-supporting, they should start charging economically viable fees. In raising the fees charged by the institutions, the students can be assisted by individual Christians or their local churches. Having economically viable fees the theological institutions would be guaranteed of steady and reliable finances. Some institutions have been found to have very few students. It was suggested that where there are more institutions than is necessary some should be wound up and the remaining few strengthened.⁷⁴ It

would make sense to have a strong institution with adequate facilities and economically viable enrollment. The regions and district councils in-charge of theological institutions should create votes in their budgets for theological education.

Fourth, it was suggested that theological education institutions should initiate income generating activities. For example, where there is ample land it should be utilized to produce food stuffs for the institutions. The proceeds from the farms should supplement the financial resources of the institutions. The facilities of the institutions should be rented out to interested parties during holidays. Some commercial classes such as teaching nursery school teachers, accounts, typing and tailoring can be conducted for outside members when the institutions are on recess.

Finally, to guarantee salaries of teachers endowments should be created. Some district church councils are known to operate big capital investments in fixed term deposit accounts. Each District Church Council should be encouraged to donate a chair in the theological institutions in their areas. To raise the initial amount the concerned district councils should conduct harambees.

The missionaries and overseas donors have made their contributions to theological education, it is time that the church and those who directly benefit from theological education took more responsibility than it is the case at the moment.

6.4 Employment of Unlicensed, Licensed and Ordained A.I.C. Pastors.

The majority of the graduates of A.I.C's institutions of theological education are deployed in various capacities within the church. Job allocation to the graduates is not automatic. The granting of jobs is determined by the availability of vacancies in the District Church Councils. Traditionally the practice has been that after graduation the graduates go to the DCCs which sponsored them for the training. The graduates who cannot be absorbed by their own DCCs are employed by the neighbouring DCCs. Some DCCs have sufficient pastors for their present local churches.⁷⁵ The graduates are appointed and approved into church work by the DCCs after consultation with and support from the local church councils.⁷⁶

The pastors trained in the various training institutions are employed as unlicensed pastors. The salaries paid to the unlicensed pastors are determined by the DCCs employing them and the institutions they attended. The DCCs in Nairobi province and Machakos District offer the highest salaries. Depending on the financial capability of a given DCC, graduates of Scott Theological college are the highest paid while those of Bible schools are the lowest paid. The entry point into A.I.Cs church service is at the status of an unlicensed pastor. Ideally each local church is supposed to have a trained unlicensed pastor. According to A.I.C.'s constitution unlicensed pastors are deployed to nourish the church with the word of God, to preach the Gospel of Christ and to serve people in any other way.⁷⁷ The core responsibility of unlicensed pastors

is to deliver sermons during the worship service on Sundays or on any other day of the week. During the week there is one day which is set for prayers and visitation. The prayers are supposed to be attended by all Christians. The days of prayers vary from one church to another. The prayers are normally poorly attended.⁷⁸ During the other days of the week pastors are generally free. Church members are at liberty to approach their pastors when they need their services. For example, Christians approach pastors when they lose relatives or when in need of counselling or advice.

In very limited instances unlicensed pastors are given special authority by the Regional Church Councils to conduct services of baptism, dedication of children and to administer the Lord's supper. The above mentioned services are provided by licensed pastors.

The position of a licensed pastor is the second highest position in the A.I.C. The position is attained after a pastor has served the church for a given period. For an A.I.C pastor to be licensed he has to fulfill the following conditions.

- a) He must be a graduate of a Bible school or Theological College or somebody who may be recommended as a special case by his DCC.
- b) He must have served as an unlicensed pastor for at least one year.
- c) He must be recommended by his DCC.

d) He must be examined and licensed by the licensing committee of the Regional Church Council.⁷⁹

A licensed pastor is permitted to conduct services of baptism, dedication of children and the administration of the Lord's supper.

The above listed conditions may seem to be easy to fulfill but according to unlicensed pastors who were interviewed to acquire licensed pastor status is an uphill task. The conditions to be fulfilled are not strictly followed as stipulated in the constitution. There are no cases of pastors who were promoted to licensed status after serving the church for one year. Some pastors have served for more than ten years and have not been licensed.⁸⁰ It would seem that there are other conditions to be fulfilled before licensing.

Promotion to any position in A.I.C is determined by decisions of various church councils. Most District Church Councils are headed by pastors who were trained by A.I.M missionaries. Unfortunately the leaders of these DCCs have very low opinion of highly educated pastors. Newly trained pastors are approached and employed with suspicion. The underlying principle behind refusing to recommend young well educated pastors for promotion is the fear of the first generation of pastors to lose their positions in the church. The church has not created adequate avenues through which pastors who have been denied promotion can appeal for redress. Another

factor that hinders promotion is lack of resources. Some A.I.C DCCs are cash strapped. Promoting more pastors would mean expanding the payroll.

The above factors have forced some pastors to mark-time in the same positions for many years. Paying pastors low salaries and making them to remain in the same positions for years demotivates them. It is no wonder that those pastors who have been frustrated by low pay and lack of promotion defect to other denominations. During the period of the field research (1993 and 1994) it was observed that those who have defected to other denominations have received an improved pay package and promoted to relatively higher positions.

The long period taken to license A.I.C pastors has meant that many A.I.C local churches do not frequently get the services of baptism, dedication of children and participation in the celebration of the Lord's supper. Those local churches which lack a licensed pastor (they are the majority) have to arrange with licensed pastors to provide the above mentioned services.

The highest position (apart from other elective offices) an A.I.C pastor can attain is that of an ordained church minister. Just like in the case of licensing, a pastor has to fulfill some requirements before he is ordained. Some of the requirements are:

- a) He must be a graduate of a Bible school or Theological College.
- b) He must have served as a pastor for at least three years.

- c) He must be married
- d) He must be recommended by his DCC to his RCC for recommendation to Central Church Council (CCC).
- e) He must be approved by the CCC.
- f) He must be examined by the ordination committee and recommended to CCC who approve the ordination.⁸¹

The authority of ordaining pastors is bestowed on Central Church Council (Baraza Kuu). The Regional Church Council and Central Church Council plan together on the ceremonies of ordination. The ordination ceremony is presided over by the Bishop or his assistant. After ordination a pastor is authorised to perform marriage ceremonies in accordance with the laws of the government of Kenya.

The number of the pastors who have been ordained is quite low. Furthermore the ordained pastors are not evenly distributed. For example, in December 1993, a total of 325 pastors had been ordained.⁸² The ordained pastors were distributed as follows; Pokomo 1, Giriama 1, Turkana 2, Kisii 1, Maasai 7, Luo 27, Kikuyu 44, Kalenjin 60, Kamba 156, A.I.M missionaries 20, and Zaire 1. Most of these ordained pastors have since died. In 1994, out of the 2,800 pastors serving A.I.C, only 290 pastors were ordained.⁸³

The process of ordaining A.I.C pastors is riddled with problems. Only a few pastors crown their careers with ordination. Although the constitution stipulates that one can be ordained after serving the church for three years very few are ordained after serving the church for that period. The debate of ordination dominated the early history of A.I.C. During the early years of A.I.M, there was no ordination. There was rivalry between A.I.M missionaries and African pastors. The root cause of the rivalry was who of the two groups deserved to be ordained. Among the A.I.M missionaries some were ordained before they came to Kenya. The ordained A.I.M missionaries administered the services of ordained ministers. The unordained A.I.M missionaries felt that they deserved to be ordained more than African pastors.

The debate of ordination culminated in the launching of a pastors' course at Moffat Memorial Bible Institute in 1943 to offer a two year pastors' training programme for those who were about to be ordained. The pastors' course was open to those who had served the church for three years after graduation.⁸⁴ The pastors' course was discontinued in 1969. The curriculum of the Bible colleges was expanded to incorporate the pastors' course. The pastors currently spend four years in Bible schools instead of the previous three years.

Since 1969 the process of ordaining A.I.C pastors has not been easy. It takes too long for pastors to be recommended for ordination by their DCCs. Most of the

ordained pastors are those who were ordained before the stoppage of the pastors' course in 1969.

A.I.C's institutions of theological education have trained a considerable number of pastors. The majority of the them have been employed as pastors and are in-charge of local churches. The biggest employer of the pastors is the church. The curricula of the theological institutions are not broad enough to adequately train other cadres of workers. The curricula are basically tailored for producing pastors.

At the lower institutions such as Bible schools and Bible colleges, the highest percentage of the trainees become pastors. Women are given some specialized training in fields such as secretarial work, nursery school teaching, cookery and tailoring. Apart from isolated cases where these skills are utilized, by and large the skills are not used for the good of the church and society at large. On graduation women who are equipped with the above skills are confined to the so-called women and children ministries. The majority of the women rarely use the skills so acquired. The skills have not been utilized due to diverse reasons. For some of the skills to be used there is need of raw materials which are hard to come by due to lack of money. In some churches elderly women cannot withstand being shown how to cook by very young women. The students are only introduced to the skills, a thorough training is not provided hence upon graduation the trainees have only acquired half skills. If the above skills were utilized, they could endear the church to people. There are areas

where nursery schools are conducted by untrained teachers while trained nursery teachers are unused in the church.

Trainees of theological education have been used as teachers in different levels of education. Graduates of Scott Theological college and Moffat College of the Bible have been engaged in Bible Schools and colleges as teachers. They also have been engaged by the Teachers' Service Commission and Boards of Governors as teachers and chaplains in Secondary schools and teacher training colleges.⁸⁵ Some pastors have also been used to provide spiritual guidance in primary schools. The contribution of trainees of theological education in the mentioned areas cannot be underestimated. Some of them have proved to be effective Christian Religious Education teachers. Due to their training they have executed their duties with ease. Churches are comfortable when Christian education in schools is offered by trained pastors.⁸⁶

In the field of chaplaincy, A.I.C pastors have contributed enormously in assisting students in secondary schools. Due to the changes that have taken place in society, students in schools are increasingly getting various problems which distract them from their studies. The chaplains who are trained to handle domestic, adolescent, poverty and other related problems become very handy to the students.

In the church the pastors have provided counselling to those in need of it. Outside the church A.I.C pastors have not been aggressive in offering counselling services like

their counter parts in the Roman Catholic church.⁸⁷ In recent times Kenyans have been coming out seeking counselling services wherever they are offered. This is an area A.I.C pastors can make their contribution in since pastors are generally unoccupied during the week days they can provide counselling and make money for themselves and the church.

Though not on a large scale A.I.C pastors have been involved in community development. The pastors have joined hands with other members of society in improving standards of living. The greatest limitation with the pastors is the fact that during their training they are not equipped with proper skills in community development. Many A.I.C. pastors are only involved in farming activities on their own farms. The church has not encouraged the pastors to be more involved in community development. The role of pastors has been narrowed to the spiritual matters only. In future this attitude will have to change. Since pastors are very close to the people they can be very effectively used as catalysts of community development in areas such as construction of houses, roads and dams, improvement of agricultural yields and provision of social services. It was noted that A.I.C trained women are mainly involved in women affairs in the church. In Kenya there are women groups which are in need of leadership and guidance. A.I.C trained women workers should become active in assisting women outside the church. They should stop thinking of helping their own members only but instead reach out to other women in society. This way theological education would be useful to the greater society.

Through the creation of Theological Advisory Group (TAG), some A.I.C pastors have been involved in research. TAG was initiated by former principal of Scott Theological College Dr. Richard Gehman to carry out research and publish books. Through the efforts of TAG several books have been written for ordinary Christians and students of Biblical Education by Extension.⁸⁸ Some of the books have been published in English while others are in Kiswahili. The idea of research is a recent development in A.I.C. More pastors should be involved in research so that the felt needs of Christians can be identified and addressed.

Other A.I.C pastors have been employed by non-governmental organizations such as Action Aid and World Vision among others. NGO's have been very crucial in arid parts of Kenya. Other A.I.C pastors are engaged in administrative capacities within the church while others such as Timothy Kamau, C. Mutai and F. Mwini Kimuyu have been involved in broadcasting religious programmes.

6.5 The Future of A.I.C.'s Theological Education.

As the World prepares to enter the twenty first century, an interdisciplinary approach to issues is being adopted by professionals. It has been realized that problems cannot be dealt with in isolation. Professionals are coming together and working together for the good of society. Theological education should be concerned with this new

development so that pastors and theologians can be well prepared to face the challenges ahead.

Theological education as it is understood in the A.I.C has certain limitations. There is an understanding that people go to Bible schools and colleges to be turned into pastors whose sole occupation is to preach the Gospel. Instead of the Gospel being understood broadly, it is conceived in a narrow way. In the training, the pastors are drilled in the Bible but not given the skills of interpreting the Bible broadly. The kind of theological education that is imparted to the pastors is chiefly interested in meeting spiritual needs. When the pastors leave the training institutions, they are concerned about preaching but not helping people meet their physical needs hence improving their standards of living. The A.I.M missionaries attempted though not with as much vigour as other mission societies, to improve the living conditions of their members . The prevailing theological education in A.I.C Kenya is producing pastors who are not concerned with the physical needs of their members. The pastors so produced are not actively involved in community development. They are concerned with spiritual welfare and only pray so that God may meet the physical needs of their members. To be involved in society transformation does not require a lot of money. In most villages of Kenya there is a pastor. If that pastor was involved in the daily living of his members living standards would improve tremendously.

The pastors who have been trained in A.I.C theological education are more active in evangelizing than educating. They wait for their faithful every Sunday so that they may preach to them. In some local churches Bible study groups have been formed but they are attended by very few Christians. Rarely do pastors endeavour to theologically educate all the members. Through the efforts of A.I.M missionaries, A.I.C has set up laity training centres especially in Rift Valley and Nyanza provinces. The church has also adopted theological education by extension. The training centres and theological education by extension courses have not been successful because the pastors have concerned themselves only with the traditional functions of ministry. Those trained in the centres or TEE are not effective because they want to be given similar roles with those trained in the Bible schools.

The stumbling block in A.I.C's theological education is the banking concept of education used. The education is interested in depositing knowledge in the students. The students are not equipped with skills of solving problems. For example, a pastor who is to minister in an area where poverty abounds is not equipped with skills of alleviating the poverty but with skills of how to preach. The pastors are indoctrinated and upon their posting to churches they would want to produce Christians on the lines they were taught.

Since 1928 A.I.C. has invested so much in theological education. The infrastructures are already set. What the church needs is to address itself to the effectiveness of the

education provided. There is need to carry out adjustments in the various levels of theological education. The continued relevance and usefulness of theological education will depend on how A.I.C addresses itself to the following five important issues.

1. Curricula

Though the curricula are well formulated what should be avoided at all costs is indoctrination. The curriculum will be useful when it will ask the questions that disturb society. For example, a pastor who is to work in an arid area should be skilled in how to provide water for his flock. The curricula should be rooted in African culture. The overdependence on Western culture should be reduced. A.I.C pastors and theologians should be more involved in the development of the curricula and writing of relevant literature. The curricula should equip pastors with innovative skills so that when they are deployed as teachers, accountants of the church, administrators and counsellors they can be productive.

2. Students

The number of Kenyans who have received secular education is increasing. The quality of students to be provided with theological education should be considered seriously. The colleges that have been training standard eight leavers and secondary school drop-outs should be upgraded to admit form four leavers with D⁺. Tools of

critical inquiry can best be utilized by those who have acquired at least form four level of education.

3. Financial support

The A.I.M missionaries' and donors' financial and personnel support of A.I.C theological education is on the decline. The time has come for theological education to be supported by indigenous Kenyans. Theological education requires adequate financial support to be well equipped with facilities and teachers. The church should adopt reliable sources of supporting theological education.

4. Pastors' salaries

A.I.C pastors are poorly paid. Those who have been trained have found the salaries paid to be below survival limits.⁸⁹ Some pastors have reacted by moving to other professions such as farming and business or defecting to other denominations. When pastors' salaries are too low, the profession becomes unattractive hence it is difficult to attract the very best men and women to train as pastors.

5. Women

The role of women in A.I.C theological education is not clear. Other denominations have evaluated or are still evaluating the position of women in theological education.

The status of women in the world is changing. Some of the problems experienced in A.I.C, for instance, shortage of pastors, can be solved if women are allowed to be more active in theological education and Church.

The future of A.I.C's theological education lies with the new generation of well trained pastors. As the old generation of pastors disappears from the helms of the church, a new brand of leaders is needed. The future of A.I.C will entirely depend on the leadership strategy the new crop of leaders will adopt. As the church prepares to enter the twenty first century it is mandatory that a new system of theological education which will endeavour to address itself to the real needs of Christians is adopted. The old generation of pastors have done their part, it is now the turn of the new generation. As the old generation hand over the church to the new generation a great change is bound to occur.

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9. A*Muli, personal Interview Ukamba Bible college, 12.5.93.
10. Ibid.
11. The institutes which were promoted were Ukamba Bible College, Moffat College of the Bible, Kapsabet Bible College and Narok Bible College.
12. A. Muli, op.cit.
13. In A.I.C. the responsibility of founding a Bible/theological training institution is bestowed on the Church leaders of a given area. In ukambani there has been a high demand for Bible education than in other areas. Out of the 12 Bible and theological training institutions 8 are located in Ukambani.
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15. P. Turley, personal Interview, Moffat college of the Bible, 8.6.93.

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17. Scott Theological college prospectus 1992 - 1994.
18. S. Ngewa, personal Interview, Kaliluni DCC office, 30.4.93.
19. D. Muinde, Questionnaire Interview, Mumbuni DCC Office Machakos District, 14.10.93.
20. D. Kilatu, personal Interview, A.I.C. Kituvu, 25.4.93.
21. T.Kivunzi, personal Interview, Scott Theological College, 23.6.93.
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23. E.M. Kasiera, "Patterns of Missionary penetration in Kenya" in J.N.K. Mugambi, (ed) Christian Mission and Social Transformation-A Kenyan Perspective. (Nairobi: National council of Churches of Kenya, 1989) p. 44.
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25. A.I.C., African Inland Church Kenya Constitution. (Kijabe: Kijabe printing press, 1981)p. 6.
26. The A.I.C. and other denominations such as the Roman Catholic Church among others have not addressed the issue of allowing women to preach in the worship service and of ordaining them.
27. A.I.C., op. cit.
28. S.M. Soo, op. cit.
29. Ibid.
30. The A.I.M. as well as the other mission societies operating in Kenya introduced the biases and discrimination of western Christian culture against women.
31. For example, Ukamba Bible School enrolled the first women students in 1965.
32. It can be explained that although A.I.C. women have received theological education very few of them have been involved in feminism debates. Those

A.I.C. women who have received theological education teach in Bible colleges and institutes, none has been a teacher at Scott Theological College.

33. The women who expressed such views were teachers at Ukamba Bible College, Moffat College of the Bible, Kapsabet Bible College and Nduluku Bible Institute.
34. Magazine Today in Africa, "Pastor's view that women should be allowed to preach in Church" No. 202 January, 1993.
35. Teresia M. Hinga, "Women Liberation in and Through the Bible: The Debate and Quest for a New Feminist Hermeneutics in African Christian studies, CUEA, Nairobi, Vol. 6 No. 4 December 1990. P.35.
36. Elizabeth John, Personal Interview, Nduluku Bible Institute, 17.6.93.
37. Teresia M. Hinga, op.cit. p. 43.
38. Ibid. p.42.
39. Ibid. p.45.
40. Ibid. p. 43.
41. Ibid. p.44.
42. Ibid. ..
43. J.N.K. Mugambi and L. Magesa (eds), Jesus in African Christianity Experimentation and Diversity in African Christology. (Nairobi, Initiatives Publishers, 1989). P. 127.
44. Ibid.
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46. The A.I.M. missionaries and western donors provided the capital that developed and maintained the infrastructure for theological education and paid staff salaries.
47. The last two expatriate teachers at Ukamba Bible College left in 1990. They went to teach at Pwani Bible Institute.
48. A Muli, op.cit.

49. J. Kahiga, personal Interview, Moffat College of the Bible, 10.6.93.
50. Ibid,
51. Ibid,
52. T. Kendagor, personal Interview, Kapsabet Bible College, 14.7.93.
53. Ibid,
54. Ibid
55. Ibid,
56. Harambee is a concept which was initiated by the late president Jomo Kenyatta means self-help or pulling resources together. Kapsabet Bible College has been inviting churches and individuals to make voluntary financial contributions towards funding construction of buildings in the college.
57. P. Biwott, personal Interview, Kapsabet Bible College, 15.7.93.
58. T. Kivunzi, personal Interview, Scott Theological College, 23.6.93,
59. Ibid,
60. Ibid,
61. Ibid,
62. The individuals referred to as friends of Scott make contributions ranging from Kshs 1,000/= to the highest amount one can afford to make. The contributions are voluntary and are made yearly.
63. J. Ndonge, Personal Interview Ukamba Bible College, 13.5.96.
64. Two former Principals of Nduluku Bible Institute were sacked because they mismanaged the meagre financial resources of the college.
65. The first principal of Nduluku Bible Institute was Johnson Ndonge.
66. Elijah Muinde was appointed to head Nduluku Bible Institute in 1989.
67. E. Muinde, Personal Interview, Nduluku Bible Institute, 16.6.93.

68. The Principal of the college informed the author that they charge little fees because most of the students are self-sponsored and come from very poor families.
69. T. Kivunzi, op.cit.
70. S. Morad, Personal Interview, Moffat College of the Bible, 8.6.93.
71. T. Kamau, Personal Interview, Kijabe, 21.9.93.
72. T. Kivunzi, op.cit.
73. D. Kilatu, op. cit.
74. N. Dixon, Personal Interview, Rift Valley Academy, 11.6.93.
75. For example, the chairman of Kaliluni DCC Rev. S. Ngewa informed the author that all local churches have a trained pastor and a Pastress. It was observed that some local churches in the D.C.C have two trained pastors and one pastress •
76. S. Ngewa, op.cit.
77. A.I.C., op.cit P.7 .
78. Among other reasons the prayers are poorly attended because they are held during the week days when many Christians are involved in their work.
79. A.I.C., op. cit.pp. 7 - 8.
80. A. Muli, op.cit.
81. A.I.C., op. cit, p. 8
82. J.O. Odaa, op.cit.
83. D. Mbuvi, op. cit. .
84. D. Kiangi, Personal Interview, Kithunguini maket, 14.4.93.
85. The graduates of theological education are employed to teach Christian Religious Education, Social Education and Ethics and to provide spiritual guidance to students.

- 86 The graduates of theological education are preferred because they are seen as role models to be emulated by students.
87. The Roman Catholic Church is the sponsor of Amani Counselling centre in Mbagathi in Nairobi.
88. Some of the books that have been authored by TAG include among others, Where Two or Three are Gathered, Prayer in the Christian Church in Africa, Come Let us Bow Down, Worship in the Christian Church in Africa and A Biblical Approach to marriage and Family in Africa.
89. The lowest salary paid to A.I.C. Pastors serving in local churches is Kshs 500 while the highest is Ksh. 3,000/=.

CONCLUSION AND RECOMMENDATIONS.

This study traces the historical development of theological education in A.I.C Kenya especially from 1928 to the present. The history of theological education in A.I.C. cannot be traced without acknowledging the role A.I.M. missionaries played in establishing A.I.C.

The birth of A.I.C. just like the birth of other historical churches in Kenya was as a result of the evangelisation done by western missionaries since the nineteenth century. A.I.C. was started out of the activities of A.I.M. missionaries. Chapter two discusses the activities of A.I.M. missionaries starting from its founder Peter C. Scott and other A.I.M. personalities in the later years. After the second world war, it became evident that Africans would eventually have to take over the leadership of the Church in Kenya.

A.I.M. Starting from 1943, commenced preparations for the eventual handing over of the Church to Africans. In 1943 it was decided by the missionaries that the Church that would emerge from A.I.M. would be called Africa Inland Church. In 1952 a constitution for A.I.C. was approved hence A.I.C. began operating as an institution within A.I.M. After bitter struggles and conflicts between A.I.C. Kenyan leadership and A.I.M. missionaries and to avoid a schism it was agreed that A.I.C. be granted

autonomy¹. In 1971, A.I.M. handed over the reigns of power to A.I.C. and A.I.M. became a department of A.I.C.² In 1979 A.I.M. international opened A.I.M. Kenya Desk in Nairobi; hence A.I.M. ceased being a department of A.I.C.

Theological education in A.I.C. as in other Church denominations in Kenya was initiated by western missionaries. Starting from the pioneering years of A.I.M., its founder Peter C. Scott realized that evangelisation in Africa could only be successful when Africans were involved in it.³ The missionaries were only a handful and Africans lived in scattered communities.

It is important to note that even before theological education was officially launched, Africans from the beginning of the advent of the missionaries were actively involved in assisting missionaries in evangelisation as discussed in chapter three. For example, Kikuvi wa Ngotho among others assisted the missionaries as they settled in Kangundo and Kijabe. Before theological education was formally launched, A.I.M. missionaries identified potential African preachers and trained them at the mission stations. The African preachers were first taught how to write and read. They were later taught skills of preaching. The African preachers learnt preaching skills by observing the missionaries preaching. After the African preachers were conversant with preaching, they were sent to their own communities where they initiated local churches.

In launching theological education A.I.M. missionaries adopted the strategy used in evangelisation where the gospel was spread on ethnic lines.⁴ The missionaries approached particular ethnic groups and evangelized them for sometime before moving to other ethnic groups. The first ethnic groups to be evangelized by A.I.M. missionaries were Akamba, Kikuyu, Maasai, Kalenjin and Luo. The first four Bible schools namely Ukamba, Moffat, Kapsabet and Ogada were for Akamba, Kikuyu, Kalenjin and Luo respectively. Ukamba Bible School was the first to be launched in 1928, followed by Moffat Bible Institute in 1929 and finally Kapsabet and Ogada Bible schools were established in 1954.

In establishing the first Bible schools A.I.M. missionaries copied the models of training evangelists which were popular in U.S.A. The focus of study was on the Bible which has remained the cornerstone of theological training in A.I.C. up to the present. The emphasis was not on the calibre of students to be trained but simply on whether those who were to be trained were acceptable to the missionaries and had exhibited preaching qualities. The first students were old people who had got involved in evangelisation. They had been introduced to western culture. For example, some had constructed modern houses, sent their children to school and were using western clothes. Some of the first students were completely illiterate.⁵

This trend of training evangelists continued until 1943 when it was realized that the evangelists needed more skills to handle day to day affairs of their local churches.

The trained evangelists were only allowed to preach. They could not baptize, preside over the Lord's table, dedicate children or preside over marriage ceremonies. In chapter three it is shown that starting from 1943 a pastors' course was introduced at Moffat College of the Bible. Upon successful completion of the two year course the pastors were ordained.

The pastors' course was discontinued in 1969 and its contents included in the curricula of Scott Theological college and other Bible colleges and schools. The period of training in the training institutions was increased from three to four years. However, it is significant to note that the new change of 1969 implied that trainees of Bible colleges were to start service before being licensed or ordained.⁶ The Church introduced a new policy where pastors were to be licensed and ordained as they worked. As discussed in chapter six, the A.I.C. Constitution and by-laws give the guidelines to be followed for one to be licensed or ordained.

The study found out that A.I.C's theological education made a milestone in 1962 when Scott Theological college was inaugurated to offer advanced theological training. As discussed in chapter four Scott Theological College was started in 1962 as a diploma awarding college. In 1979, Scott became recognized all over Africa after it was accredited by Accrediting Council for Theological Education in Africa (ACTEA) to offer diploma in theology.⁷ In 1986 Scott Theological College was accredited to ACTEA by offer the degree of Bachelor of Theology. Since then Scott in collaboration

with Ontario Bible College in Canada has been producing graduates with Bachelor of Theology.⁸

With the handing over of A.I.M.'s property to A.I.C. and subsequent making A.I.C. autonomous of A.I.M, A.I.C.'s local churches multiplied. The expansion of local churches led to increased need for trained pastors. The demand for more pastors led to proliferation of Bible schools, institutes and colleges as discussed in chapter four. Some of the theological institutions were started with poor planning and lacked the basic facilities for effective training. This has contributed to low standard of training in the concerned institutions.

After the launching of Theological Education by Extension in 1972 A.I.C. like other denominations in Kenya as well as in other parts of the world adopted it. When the programme became unpopular and started enrolling less and less students as discussed in chapter four, A.I.C. changed its name from TEE to Bible Education by Extension (BEE). The change was a mere change of name otherwise the programme content was unaltered. B.E.E. Programme is only tailored for those with primary level of education. Those Christians with secondary and higher education are left out.

When the Bible schools, institutes, colleges and Scott Theological College could not cope with the demand for pastors in the Rift Valley and Nyanza provinces, A.I.M.

missionaries launched lay Bible training centres. The lay Bible training centres were basically set up to avail pastoring skills to elders who were in-charge of local churches but had not been trained. A.I.C Missionary College in Eldoret was started in 1986 to provide missionary training to pastors who wanted to be involved in missionary work.

The study has established that the curricula used in A.I.C. theological education have not been fully contextualized. The missionaries designed curricula aimed at indoctrination. They perfected the banking concept of education. African students were seen as tabula rasa. They were brain-washed to despise their cultures. The Biblical education completely ignored African context. Western culture was presented as superior to African culture. Africans were encouraged to abandon their culture and embrace aspects of western culture. The students who went through theological education during the missionary period were taught not to be sympathetic to African culture. The remnant of the pastors who were trained by the missionaries are still very hostile to African culture. To them African culture has nothing to offer to christianity.

The process of contextualizing theological education is taking root in church denominations in the so called third world countries. The process of contextualizing theological education in A.I.C has been done with caution due to fear of modernism and liberal ideas. A.I.C. having been founded by A.I.M. missionaries some of whom

were fundamentalists, approaches contextualization with extreme caution. In chapter five the curricula of different forms of theological training institutions are analyzed. What emerges from the analysis is that each training institution devises its own curriculum. The curricula put a lot of emphasis on the Bible. Courses such as philosophy and other contextual courses are not given adequate time in the curricula. The curricula put a lot of stress on spirituality at the expense of physical and social aspects. It was only in one institution where the course philosophy of Religion was found to be taught. The implication of the above is that pastors are not fully equipped with tools of critical analysis.

In implementing the curricula it was found out that there are limited contextualized books. It was observed that apart from the expatriate missionaries some of whom have written some books, the Kenyan teachers and former students involved in A.I.C.'s theological education have not written any books.⁹ Due to A.I.C.'s historical background and indoctrination methods used in its theological education, books written by other African theologians have been selectively used.

Apart from Scott Theological College, Moffat College of the Bible and Ukamba Bible College the other institutions admit some students who have not attained sufficient secular education.¹⁰ In 1994, out of an enrollment of 912 students, 526 students were standard seven and eight leavers. Some of the pastors trained in Bible schools

have not been very effective in the execution of their duties hence leading to low church attendance or defection of some church members to other denominations. Some A.I.C members and especially the youth have been attracted by the charismatic churches. Some other educated A.I.C. members have moved to the Anglican church or the Baptist church.

The study also found out that women go through a similar theological training as men. In 1994, out of the 912 students in the Bible schools, institutes, colleges and in Scott Theological College 392 students were women. For example, Scott had 55 men and 12 women while Nduluku Bible Institute had 50 men and 82 women.

The study found out that A.I.C. just like some other denominations in Kenya has not fully incorporated women into church ministry. As indicated above women go through the same training programme with men. The difference arise when duties are assigned to both men and women. Women are confined to the so called women and children programmes while men are appointed pastors in-charge of local churches. Women are not allowed to preach where men are in attendance. Women can only preach where women and children are in attendance or in the worship service if no man is in a position to preach.¹¹ Women are also neither licensed nor ordained.

The study found out that theological education in A.I.C is financed through different ways. A.I.M. missionaries and Western donors have made the greatest contribution

in initiating and sustaining theological education. The financial assistance from missionaries and Western donors is dwindling. Local churches and individual Christians have made limited contributions towards the financing of theological education as discussed in chapter six. The main sources of income for the institutions is collection of fees from the students, diminishing donations from abroad and from local churches and from operating income generating activities.

The study found out that the majority of those trained in A.I.C's theological training institutions end up becoming pastors in local churches both in urban and rural areas. Other graduates of theological education are involved in teaching in Bible schools/institutes/colleges and secondary schools. Some other graduates and especially those of Scott Theological College have become chaplains in secondary schools.

It was also found out that a few trained pastors have defected from A.I.C. to other denominations due to various factors. The leading factor was found to be antagonism between young newly trained pastors and Church elders and the old missionary trained pastors. The newly trained pastors are not well accommodated by the old missionary trained pastors and the Church elders most of whom are primary school teachers. Other pastors have defected due to doctrinal misunderstanding especially in regard to the revival movement, conservatism and rigid tradition of A.I.C. and disciplinary measures taken against them.

The study also found out that A.I.C. pastors are paid extremely low salaries. The trend of paying low salaries began during the missionary period and is still continuing. Each District Church Council (DCC) sets its own salary scales. The lowest paid A.I.C. local church pastor get less than 1,000/= while the highest gets close to Kshs 3,000/= . The DCCs which have been paying relatively better salaries continue to attract more students while those DCCs which pay extremely low salaries attract less students for training. For example, in DCCs in Ukambani, Nairobi and Central provinces which pay relatively better salaries attract more students for training than DCCs in Nyanza and Rift valley provinces which pay very low salaries. Among other factors Ogada Bible School in Kisumu District collapsed because it had an enrollment which was economically unviable.

The findings of the study support the hypotheses stipulated in chapter one. The findings support the first hypothesis that the development of A.I.C.'s theological education has been heavily influenced by missionaries and especially those from U.S.A. It was shown in chapter two, three, four, five and six that the majority of A.I.M. missionaries originated from U.S.A. In the development of theological education in A.I.C. Kenya a lot of components of theological education were borrowed from U.S.A. For example, the model on which Ukamba Bible School was shaped was Moody Bible school and other similar Bible schools in U.S.A. Moffat College of the Bible developed a curriculum which borrowed ideas from similar Bible schools in U.S.A. It was also shown that most of the books used in the institutions of

theological education are donations from U.S.A. The grading system used in the institutions is borrowed from U.S.A. grading system. The majority of the current missionary expatriate teachers are from U.S.A.

It should also be noted that A.I.M. missionaries and donors from other countries have also made their contribution. For example, among others, the Germans contributed in the setting up of Pwani Bible Institute and A.I.C. Missionary college·Bethel Bible School for sisters in Homa Bay was developed using assistance and ideas from Germany.

It is not surprising to find A.I.C.'s theological education borrowing ideas from U.S.A. because A.I.M. was founded by Americans. Most of the early A.I.M. missionaries came from states in U.S.A which are referred to as a Bible zone. Most of them were conservative and at times fundamentalistic. The Bible education which was developed was geared towards preserving the fundamentalistic ideas of the founding missionaries.¹²

The hypothesis that though the curricula used in A.I.C.'s theological education have been amended several times, the learning materials and contents of some courses are still alien to African culture hence they do not meet some African needs is supported by the findings of the study. The curricula used in Scott Theological College, Moffat College of the Bible and in the other institutions have been changed several times.

Some of the amendments have been carried out by expatriate teachers who do not fully understand some aspects of Kenyan cultures. The context of Kenya has not been fully articulated. Most of the books read by the students lack the Kenyan or even African context.

The third hypothesis that the establishment of many theological education training institutions by A.I.C has not produced adequate pastors for the existing and newly established local churches is well supported by the study. It was found out that in the Rift Valley province and Nyanza provinces the ratio of pastors to local churches is still very high. In some areas such as Ukambani and central province there is a pastor for every local church but in the Rift Valley one pastor serves as many as ten local churches. It still takes four years to train a pastor using the same methods that were used during the missionary period. It was found out that shortage of trained pastors has led to establishment of training centres which train church elders who are in-charge of local churches.

The fourth hypothesis that Theological Education by Extension was initiated to supplement residential training but in A.I.C. it has been largely ignored or not appreciated as an alternative way of training pastors is also supported by the findings. Theological Education by Extension which is known as B.E.E in A.I.C. has been misunderstood and rejected by A.I.C. Christians. Initially B.E.E was understood to lead one to become a pastor. Those who enrolled in it found that it was taking too long

and it was also too expensive. It was only in Nairobi where a pastor trained through B.E.E was found to have been promoted to the status of a licensed pastor.

The last hypothesis that lack of standardized and inadequate wages has led to uneven distribution of pastors and in some cases to defection of pastors to greener pastures is also well supported by the findings. As discussed in chapter six, A.I.C. has unstandardized and inadequate salaries. Areas where pastors are well paid and well supported by members of their local churches have more pastors. For example, in Ukambani and Nairobi there is a pastor for every local Church. Due to very low salaries in some regions of A.I.C., very few students are attracted to become pastors.

This study makes the following contributions. There are very limited recent studies on theological education in East Africa and especially Kenya.¹³ The study contributes in bringing out the unique features of A.I.C.'s theological education. It is argued that A.I.C.'s theological education started as Bible education that was aimed at training evangelists who were needed to assist the missionaries in evangelisation. The study points out that A.I.C.'s theological education has been developing since 1928 to the present. In 1928 there was only Ukamba Bible school with an enrolment of 5 students. In 1994 there were one theological college, 4 Bible colleges, 3 Bible institutes and 4 Bible schools with an enrollment of 912 students. There were also 2 church elders training centres, 4 evangelist training schools, 1 Bible school for

sisters and 1 missionary college with an enrolment of 250 students. Scott Theological college offers undergraduate theological education.

Theological education in A.I.C. was initiated and controlled by A.I.M. missionaries. They developed the curricula and provided the text books to be used. The missionaries are still playing an important role in A.I.C.'s theological education. Beginning from 1970's African teachers have taken important positions in theological education. African teachers are yet to make significant impact.

The study makes a contribution in relation to the issue of contextualization of theological education. When A.I.M. missionaries introduced Biblical education, their main focus was on the Bible. Pastors and evangelists were taught the Bible. They read all the books of the Bible. They were taught hermeneutics (interpretation) and homiletics (how to preach). The African context was completely ignored. It was as if Africans past was of no significance to the new converts. The study analyses the curricula used in A.I.C. theological education and makes suggestions on how they (curricula) can be contextualized. The study highlights that currently efforts are being made to incorporate some contextual courses in the curricula. Though the curricula are not fully contextualized, some institutions have introduced contextual courses. Lack of adequate contextual courses has led to training pastors who lack tools of critical analysis.

The study makes a contribution in the area of financing theological education. From the beginning of theological education A.I.M. missionaries and western donors have been financing it. The financial assistance from abroad is dwindling. Within the Church circles there are calls to look for local sources to finance theological education and other programmes of the Church. The study has identified Kapsabet Bible College (KBC) as a good example of how local sources can be utilized to finance theological education.

When the administrators of KBC realized that they could no longer rely on western assistance they initiated new methods of raising money locally. To link the college with the Church, KBC created a public relations office. Through the public relations office the college has been greatly assisted by individual church members and local Churches. For example, since 1984 KBC has received adequate maize for feeding its students from the local churches. For development of infrastructures, KBC has utilized harambee strategy of raising funds. For the maintenance of the infrastructures and to meet the running costs of the college, KBC charges reasonable fees and has launched income generating activities, such as keeping grade cows and poultry. The college has also installed a posho mill that serves the college and the neighbouring communities at a fee. KBC is on the verge of becoming self-supporting.

The study also contributes by pointing out areas of A.I.C. theological education that need immediate change. One such area is the objective of theological education. The focus of theological education should be to provide theological education to all church members. Theological education has been seen as the preserve of pastors only. A.I.C. has introduced programmes to educate all its members but they have not been very successful. The study proposes that B.E.E and lay training centres be opened to all Christians so as to enhance their knowledge of the Bible, Christianity and life. It also proposes that women should be given more opportunities in the church than is the case at the moment.

Although A.I.C. has been avoiding most aspects of ecumenical movement, its theological training institutions admit students from other denominations. For example, Scott Theological College and Moffat College of the Bible admit students from other denominations in Kenya and other African countries.

The study makes the following recommendations:

- 1 On the concept of training the study found out that A.I.M. aimed at training evangelists. It was only in 1943 when a pastors' course was introduced so that the training would produce Church ministers who could perform all functions of pastors. The discontinuation of the pastors' course in 1969 led to a situation where A.I.C.'s theological education produces pastors who on

graduation cannot baptize, preside over the Lord's table or marriage ceremonies. It is a pity that even those trained at Scott Theological college due to the decision of 1969 have to wait for several years after graduation before they are licensed and ordained.

After graduation pastors are employed by A.I.C. as unlicensed pastors. The unlicensed pastors are entrusted with local churches where they preach, do church administration, teach and counsel christians but are not allowed to baptize, preside over Lord's supper and wedding ceremonies. After new members are baptized they are nurtured by the unlicensed pastors. After couples get married when they get problems they go to the unlicensed pastors for counselling and advice. The study recommends that a method be devised where A.I.C. pastors are ordained on their graduation day as is the practice with some other church denominations. In the past A.I.C. pastors in all the regions of A.I.C. apart from Nairobi have gone through a difficult process before they are licensed and ordained.

2. During the last ten years beginning from 1986, as discussed in chapter four, there has been mushrooming of Bible schools, institutes and colleges. The study recommends that the already created department of training should monitor the running of theological institutions. In the past, the Bible Schools' Committee could identify the problems but it lacked executive powers. The

new training department has been given powers by Central Church Council (Baraza Kuu). The study recommends that the department should merge or even abolish some economically unviable institutions. It makes sense to have fewer Bible schools and colleges with adequate enrollment and sufficient training facilities.

3. In recent years Bible Education through Extension has not been very successful. B.E.E is the only educational programme that is aimed at educating the whole church. When the programme is dormant it means *ordinary christians are not* availed opportunities of getting theological education. It was observed that the current B.E.E programme is developed for those christians with a minimum education of standard four. The study recommends that other B.E.E programmes be introduced for form four leavers and above. To make B.E.E and other educational programmes successful, pastors, church leaders at all levels and teachers of theological college and Bible colleges should be involved in the running of the programmes.

4. Theological education in A.I.C. has produced two distinct sets of pastors. The first set is composed of Bible school trained pastors who have a poor academic background, most of them being standard seven or eight leavers. This set has the highest number of pastors. A good number of pastors from this set are the ones in-charge of District Church Councils and Regional Church Councils. Due

to their narrow training they detest theology. The second set is of pastors who have been trained at Scott Theological College and a few other Bible colleges such as Moffat, Kapsabet and Ukamba. Due to their higher secular education and a more in-depth training they are in a position to understand issues the Church is facing. Unfortunately, pastors in this set, apart from a few regions have been sidelined. This study recommends that the first set of pastors be given frequent refresher courses while the second set should be more involved in the running of the Church. The antagonism between the two groups should be eased through dialogue.

5. This study recommends that there is need for A.I.C. to train more pastors with sound academic background. The study found out that more than 50% of the pastors trained by A.I.C.'s theological institutions are standard seven and eight leavers. Several graduates of Scott Theological College have joined NIST and NEGST. Others have gone abroad and have attained Ph.Ds. The spirit of allowing graduate students to proceed with further studies should be encouraged. On the need for more people to be awarded all levels of theological education Tite Tienou writes:

Traditionally evangelicals gave greatest attention to the basic level of Church leadership needs, the training of village pastors and evangelists... more recently the base is being allowed to crumble as more and more attention has been focused on more advanced levels.¹⁴

A.I.C. has been reluctant to recommend for further theological training people who have not gone through Scott Theological College. This study recommends that in order to strengthen and train more theologians the A.I.C. should recommend students who have done the degree of Bachelor of Arts in the public universities to do graduate theology. Other Church denominations have recommended such graduates for training and later given them jobs in the Church.¹⁵ A.I.C. should also utilize theologians who have been trained in departments of Religious studies in the public universities in Church activities such as appointing them as B.O.G. members in theological education institutions. In the past such theologians have been ignored or utilized with suspicion. The current A.I.C. leadership should discard the long held belief that one is considered trained only when trained by the A.I.C.'s theological education training institutions and other selected institutions in the west.

6. There has been a debate on what kind of a university programme Scott Theological College should have. There are those who argue that Scott Theological College should continue to train solely for the church. The commission for higher education has been pressing Scott and other similar colleges in Kenya to add secular courses in their curricula before they can be given a charter. This study recommends that other faculties be introduced in Scott Theological College and other A.I.C.'s theological education institutions which attain Scott's status. The faculties to be included should be those which among other things would strengthen theological training. For example, the

inclusion of faculties such as education and social sciences would enrich Scott's training programme. Students taking Bachelor of Theology degree would take as electives courses such as sociology, psychology and philosophy in the faculty of social sciences. The end result would be that Scott would accord more opportunities for those hungering for university education and at the same time produce well rounded pastors for the ever changing Kenyan and African society.

7. A.I.C. like other Church denominations in Kenya has been endeavouring to contextualize Christianity into Kenyan situations. As this process continues, the theological aspects that need to be contextualized include among others, God, Christology, Trinity, Fall, Redemption and the Second coming.

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1. A. Hastings, A History of African Christianity 1950-1975. (New York: Cambridge university press, 1979) p. 227.
2. A.I.C., 1st Anniversary of the Africa Inland Church 15th October, 1972. (Kijabe: Africa Inland Church publications, 1972) p. 15
3. C.S. Miller, Peter Cameroon Scott the unlocked Door. (London: parry Jackman Ltd., 1955) p. 43.
4. E.M. kasiera, "Patterns of missionary penetration in Kenya" in J.N.K. Mugambi, (ed) Christian Mission and Social Transformation; A Kenyan perspective. (Nairobi: NCCK, 1989) p. 44.
5. One of the first students of Ukamba Bible school Samuel Soo, informed the researcher that him and others joined Bible Schools before learning how to read and write.
6. The pastors' course prepared pastors for ordination. Currently A.I.C. pastors leave Bible colleges before they are lincenced or ordained. After serving the Church for one year come pastors are licensed so that they can baptize and preside over the Lord's table some pastors are ordained after serving the Church for three years. Ordination makes a pastor a full church minister. It is only ordained pastors who preside over marriage ceremonies. After ordination A.I.C. pastors attain the title of reverend.
7. ACTEA was founded in 1973 by the Association of Evangelicals of Africa and Madagascar to upgrade theological education in Africa.
8. Since Scott has not been awarded a charter to offer university education by the commission for higher education, arrangements have been made with Ontorio Bible college in Toronto Canada to award Scott students Bachelor of Theology degrees.
9. Some of the A.I.M. expatriate missionaries who have written works which are relevant to theological education are Jonathan Hildebrandt who has written History of the Church in Africa a survey, and Richard Gehman who has written and assisted in the writing of the following books, Doing African Christian Theology: an Evangelical Perspective, African Traditional Religion in Biblical perspective, "Where Two or Three are Gathered": prayer in the Christian Church in Africa, The Roots of Christianity in Church in Africa: Prayer in the History of the Christian Church in Africa: "Come Let us Bow Down" worship in

the christian church in Africa, worship Guide for pastors and Elders; How to improve the worship in the A.I.C, and A Biblical Approach to marriage and Family in Africa.

10. Kapsabet Bible College and Narok Bible College admit both standard eight and form four leavers .
11. Women are only allowed to preach if in the local Church there is no man who is literate enough to open the Bible and at least come up with any kind of sermon.
12. When one of the first students of Ukamba Bible School was interviewed he informed the author that when they were going through training they were warned against teaching things which were outside what they were taught.
13. It was only in the 1960's when F.G. Welch authored the book titled Training for Ministry and P.M. Miller wrote Equipping for Ministry.
14. T. Tienou (ed), The Theological Task of the Church in Africa. (Nairobi: Africa Christian Press, 1990) p. 52.
15. For example, in 1991 the Church of the province of Kenya recommended Mr Mwangi Karanja who had done Bachelor of Arts degree of university of Nairobi for a Masters degree at Nairobi Evangelical Graduate school of Theology. After graduation in addition to serving C.P.K. in Nairobi as a Parish priest, Mr Karanja is involved in the publication of the magazine Baby Times.

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C. LIST OF KEY INFORMANTS

Barangetuny, James, 31 years, Missionary, interviewed at Kapsabet Region Church Council office, on 15/7/93.

Rev. Birech, Ezekiel, 78 years, Bishop of A.I.C. Kenya, interviewed at A.I.C. head office on 8/4/94.

Dr. Biwott, Peter, 44 years, tutor and deputy principal Kapsabet Bible College, interviewed at Kapsabet Bible College on 15/7/93.

Busienei, Wesley 37 years, A.I.C. Regional Co-ordinator of Biblical Education by Extension in Kapsabet Region, interviewed at A.I.C. Kapsabet on 16/7/93.

Cheruon, Samuel, 38 years, Christian Education Department (C.E.D) Co-ordinator Kapsabet Region, interviewed at C.E.D office on 16/7/93.

Rev. Densham, C.A., 54 years, tutor Moffat college of the Bible, interviewed at Moffat on 12/10/93.

Dr. Dixon, N., 52 years deputy principal of Rift Valley Academy and former principal of Moffat College of the Bible, interviewed at his office Rift Valley Academy on 10/6/93.

Finken, Alfred, Principal Bethel Bible school for sisters, interviewed at the school, on 19/3/94.

Rev. Dr. Gehman, Richard J; 57 years, former principal of Scott Theological College and secretary A.I.C. Training Department Board, interviewed at Mayfield Guest-House Nairobi on 24/3/94.

Rev. Gituka, Samuel, 40 years, tutor Moffat College of the Bible, interviewed at the college on 11/6/93.

Holcomb, Ronald E, Principal A.I.C. Missionary College, interviewed on 17/6/94.

John, Elizabeth, 32 years, tutor and matron Nduluku Bible Institute, interviewed at Nduluku on 17/6/97

Kababu, Charles M, 37 years, evangelist and former A.I.C. pastor, interviewed at Machakos on 18/5/93.

Rev. Kahiga, Joseph, 45 years, Principal Moffat College of the Bible, interviewed at Moffat on 10/6/93.

Kalekye, Theresiah, 30 years ordinary member of A.I.C. interviewed at Kijabe, on 16/5/93.

Kamau, Timothy, 70 years, retired Producer of A.I.C Radio Ministry, interviewed at Kijabe on 21/9/93.

Kamwove, 27 years, pastor in Gospel Furthering Bible Church, interviewed at Mbumbuni on 17/6/93.

Kasina, Musunza, George, 33 years, ordinary A.I.C. member, interviewed at Nairobi on 12/11/93.

Kavutai, Shadrack, Kyengo, 24 years, Sunday school teacher and youth counsellor, interviewed at Nairobi 24/9/93.

Rev. Kendagor, Timothy, 50 years, principal of Kapsabet Bible College, interviewed at Kapsabet on 14/7/93.

Rev. Kiamba, Simon, 80 years, Chairman Mumbuni DCC, interviewed at A.I.C. Bomani on 17/5/93.

Rev. Kiangi, David, 53 years, former A.I.C. pastor, interviewed at Kithunguni on 14/3/93.

Kibor, Jacob, 42 years, tutor and deputy principal Scott Theological College, interviewed at Scott on 24/6/93.

Kiiva, Catherine, Mwikali, 19 years, university student and A.I.C. Choir member, interviewed at Nairobi on 23/9/93.

Rev. Kilatu, Daniel Maingi, Chairman of A.I.C. Muvuti Branch Church Council and vice Chairman Kaliluni DCC, interviewed at Kwamatengo on 25/4/93.

Kimuyu, Festus Mwini, 37 years, Christian programmes producer at Kijabe Radio Studio, interviewed at Kijabe on 9/6/93.

Kinyamasyo, Frederick, 24 years, University student and member of A.I.C. , interviewed at Nairobi on 24/9/93.

Kioko, Maithya, 23 years, university student, interviewed at Nairobi on 23/9/93.

Rev. Dr. Kivunzi, Titus, 51 years, first African principal Scott Theological college, interviewed at Scott on 23/6/93.

- Kosgey, William, 30 years, editor and Kalenjin language translator, interviewed at Kapsabet on 15/7/93.
- Kiseve, Jackqueline M. 20 years, university student and A.I.C. choir leader, interviewed at Nairobi on 5/10/93.
- Lelei, Simon, 43 years, tutor Kapsabet Bible College interviewed at Kapsabet on 11/7/93.
- Maingi, Stephen, Katuli, 33 year, A.I.C. pastor, interviewed at Kaliluni on 16/4/93
- Manda, Johnson Kyania, 58 years, tutor and Dean of students Ukamba Bible College, interviewed on 13/5/93 at Ukamba.
- Masila, Martha Mwelu, over 80 years wife of Samuel Soo one of the first students of Ukamba Bible school interviewed at Kaliluni on 15/4/93.
- Mativo, Jacob, 32 years, tutor, Nduluku Bible Institute, interviewed at Nduluku on 18/6/93.
- Rev. Mbuvi, David, Administrative secretary of A.I.C., interviewed at A.I.C. head office on 1/2/94.
- Morad, Stephen, 44 years, vice principal Moffat College of the Bible interviewed at Moffat on 8/6/93.
- Muasa, Joyce, 37 years tutor Ukamba Bible College, interviewed at Ukamba on 4/6/93.
- Rev. Muinde, Daniel, 41 years, vice principal Ukamba Bible College, interviewed at Ukamba on 3/6/93.
- Muinde, Daniel Mutuku, 29 years A.I.C. pastor, interviewed at Yumbika on 16/4/93.
- Muinde, Elijah, 44 years, principal Nduluku Bible Institute, interviewed at Nduluku on 16/6/93.
- Mukiti, Pius, Mumo, 35 years, tutor Nduluku Bible Institute, interviewed at Nduluku on 16/6/93.
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Rev. Mulemba, Joseph, 53 years, A.I.C. Christian Education Department Coordinator Machakos Central Region, interviewed at Machakos on 5/5/93.

Muli, Alfred, 29 years tutor and academic dean Ukamba Bible College, interviewed at Ukamba on 12/5/93.

Rev. Mulinge, Timothy Mutua, 80 years, deputy chairman Mumbuni District Church Council, interviewed at Mumbuni District Church Council office on 17/5/93.

Rev. Mulumbi, Isaac, 63 years, tutor and founder of Nduluku Bible Institute, interviewed at Nduluku on 17/6/93.

Mulwa, Francis Mwanzia, 32 years, pastor A.I.C. Ziwani, interviewed at Ziwani on 26/9/93.

Mumo, Frederick, 22 years, university student and A.I.C. choir member, interviewed at Nairobi on 24/9/93.

Munyoki, Philip, 23 years, university student and ordinary member of A.I.C., interviewed at Nairobi on 23/9/93.

Musila, Daniel Mutinda, 29 years, pastor, interviewed at Kituvu, on 13/4/93.

Rev. Musyoki, Samuel Mutua, 60 years, Chairman A.I.C. Machakos central Region Church Council, interviewed at Machakos on 19/5/93.

Dr. Muthengi, Julius, 43 years, tutor and deputy principal Scott Theological College, interviewed at Scott on 25/6/93.

Mutai, Dinah, 34 years, tutor at Kapsabet Bible College, interviewed at Kapsabet on 14/7/93.

Mutuku, Anne Mutio, 28 years A.I.C. Church worker, interviewed at Yumbika, on 16/4/93.

Rev. Ndebbe, Joseph Kiiru, 40 years, tutor Scott Theological college, interviewed at Scott on 26/6/93.

Ndemwa, Joyce Mumbua, 38 years, A.I.C. Church worker, interviewed at Kijabe on 13/9/93.

Ndonye, Johnson Wambua, 43 years Principal Ukamba Bible College, interviewed at Ukamba on 13/5/93.

Rev. Ngewa, Stephen N., 45 years, Chairman Kaliluni A.I.C. District Church Council, interviewed at Kaliluni on 30/4/93.

Ngulli, Winnie, 20 years, student interviewed at Nairobi on 24/9/93.

Nthenge, Henry, 33 years, evangelist and former A.I.C. pastor, interviewed at Machakos on 15/8/93.

Nzoloke, Paul Mutiso, 21 years student, interviewed at Nairobi on 15/10/93.

Rev. Odaa, John, 63 years, A.I.C. assistant Bishop, interviewed at A.I.C. head office on 16/2/94.

Rev. Simbiri, Isaac, 61 years, General secretary Evangelical Fellowship of Kenya and Chairman of Board of Governors Scott Theological college, interviewed at A.I.C. head office on 1/3/94.

Dr. Shaw, Mark, 43 years tutor Scott Theological College, interviewed at Scott on 25/6/93.

Smith, Martin, Principal Pwani Bible Institute interviewed at Pwani on 17/1/94.

Rev Soo, Samuel Masila, over 90 years one of the first students of Ukamba Bible College in 1918 and the third African A.I.C. pastor to be ordained, interviewed at Kaliluni on 15/4/93.

Taurus, Betty, 23 years, university student and member of Baringo Regional Church Council, interviewed at Nairobi on 27/9/93.

Turley, Phillip, 42 years tutor Moffat College of Bible and former director of Biblical Education by Extension, interviewed at Moffat on 8/6/93.

Volker, Mark, Principal Ahero Bible Training centre, interviewed at Ahero on 20/4/94.

Wambua, Donald Muinde, 30 years A.I.C. pastor, interviewed at Nairobi on 14/10/93.

Rev. Welpenner, principal Sitotwet Training Centre, interviewed at Sitotwet on 21/2/94.

APPENDIX

QUESTIONNAIRE 1

NAME: _____ AGE _____ YEARS

DISTRICT _____ SEX _____

MARITAL STATUS _____

POSITION IN THEOLOGICAL EDUCATION _____

POSITION IN CHURCH _____

EDUCATIONAL QUALIFICATIONS _____

DATE AND PLACE OF INTERVIEW _____

1. When did you become a Christian? _____

2. What type of training have you gone through and in which training institutions?

3. What is your area of specialization? _____

4. (a) What are the aims/objectives of offering theological education?

(b) After training in theological education what roles are the graduates expected to perform in society?

5. Tell me what you know about the history of your institution noting its important changes and milestones.

6. What type of courses do you offer? What teaching methods do you use?

7. How do you select your students? What criteria do you use?

8. Tell me about the evolution of the curriculum you use? Who prepared it? What changes have taken place in the curriculum? How African is the curriculum? Do you have a model college from which you try to emulate?

9. What type of subjects do you offer for contextualization of theological education in Kenya? Are they enough?

10. Do you think the current training A.I.C. pastors are receiving is adequate?

11. What more developments would you propose to be incorporated into A.I.C s theological education to make it more effective?

12. How does A.I.C. theological education compare with theological education in other churches known to you?

13. What is the role of your institution in the promotion of Theological Education by Extension? Does T.E.E. supplement the training offered in your institution?

14. How is theological education financed?

15. Do you think the current financing system of theological education is adequate? Propose some suggestions on how theological education can best be financed

16. What should be the contributions of individuals, local churches, D.C.C's and others towards the financing of theological education?

17. Why are pastors salaries in A.I.C. so low as compared to salaries in other sectors of the society?

18. What should be done so that pastors are well paid?

19. What is the policy of A.I.C. towards women ordination? What is the future of women ordination in A.I.C. Kenya?

20. Does your institution have enough facilities?

21. Do we have enough pastors?

22. Do we have enough training institutions?

23. Should the arrangements of training institutions remain as they are or should there be changes? What changes do you propose?

24. What kind of co-operation exists between various institutions of theological education in A.I.C. Kenya?

25. What kind of co-operation exists between various institutions of theological education in A.I.C. Kenya and other institutions of theological education in other Kenyan Churches?

26. What kind of co-operation exists between various institutions of theological education in A.I.C. Kenya and A.I.C. in other parts of Africa?

27. Is there any co-operation between A.I.C. Kenya's institutions of theological education and other similar institutions in Africa and the rest of the world?

28. What are your ideas on theological education for all?

29. Should A.I.C. pastors be involved in other activities e.g. farming, business?

30. After training some A.I.C. pastors are defecting to other Churches and secular institutions. What are your views on this?

31. What should the A.I.C. Church do to such defectors?

QUESTIONNAIRE 2

NAME _____ AGE _____ SEX _____
MARITAL STATUS _____ DISTRICT _____
POSITION IN THEOLOGICAL EDUCATION/CHURCH _____
EDUCATIONAL QUALIFICATIONS _____
DATE AND PLACE OF INTERVIEW _____

1. The first A.I.M. missionaries arrived in Nzai in Machakos District in 1895.
 - (a) A.I.M. was founded by missionaries who came from different denominations hence had diverse theological orientations.
What factor or factors united them theologically?
 - (b) During the period 1895-1928 what training was given to A.I.M. missionaries if any? If trained, was the training done in Kenya or abroad? What was involved in such a training?
 - (c) Did Africans play any role in theological education during this period?
 - (d) How and by whom were Africans trained for their role in mission work?
 - (e) After training what roles were Africans given in A.I.M. operations?
 - (f) What was the significance of the first world war to the development of theological education in A.I.M.?
 - (g) What factors motivated A.I.M. missionaries to think of establishing a Bible School in Ukambani starting from 1918?

- (h) Did the idea to start a Bible School originate from a felt need by Africans or by the missionaries?
- (i) What problems lay a head of the development of theological education?

2. Ukamba Bible School was founded in 1928 in Machakos District.

- (a) Why was Machakos District chosen?
- (b) Who were the first students of Ukamba Bible School?
Who were the first faculty members? What kind of curriculum was used?
- (c) What problems were encountered in admitting the first and subsequent students in U.B.S? How were the problems overcome?
- (d) Were the newly founded local churches in need of African Pastors?
- (e) Moffat Bible Institute followed at the heels of U.B.S. in 1929. Why was Kijabe chosen? Why was there need to experiment with a new Bible School even when the first one had not yielded any tangible results? Who were the first students of Moffat Bible institute? Who were the first faculty members?
- (f) What was the impact of the second world war 1939-1945 on the development of theological education?
- (g) The third and fourth Bible Schools were not born until 1954 at Kapsabet and Ogada. Why did it take 25 years before opening a new Bible School?

- (h) What roles were the two Bible Schools to serve which were not being served by Ukamba and Moffat Bible Schools?
- (i) What gains had been achieved by U.B.S and M.B.I. during the period of 25 years?
- (j) What was the impact of Kapsabet Bible School on Kalenjin believers?
- (k) What was the impact of Ogada Bible School on Luo believers? Why did Ogada Bible have to collapse later?
- (l) What role did African believers play in the development of both Ogada and Kapsabet Bible Schools?
- (m) Who were the first Kenyans to be given teaching posts in the two first Bible Schools?
- (n) In the beginning of 1960s why was it felt that there was a need for a higher theological training institution?

3. Scott Theological college was established in 1962.

- (a) Who were the first students of Scott Theological college?
- (b) What were their academic qualifications?
- (c) What was the kind of curriculum that was used?
- (d) What was the composition of faculty members?
- (e) In 1962 when Scott was started Mulango Bible school was launched in Kitui District. What necessitated this move?
- (f) What was the relationship between Scott Theological and the other Bible institutions?

- (g) When and where did the first Kenyans from A.I.C. go abroad for training in theological education? Who were they?
 - (h) Who were the first Kenyans in A.I.C. to acquire
 - (i) graduate theological education?
 - (ii) Postgraduate theological education?
4. In 1971, A.I.M. handed over full responsibility to A.I.C. under African leadership. In 1995, A.I.C. celebrated 100 years.
- (a) With the attainment of independence did the influence of A.I.M. missionaries reduce?
 - (b) What steps were taken in the 1970s to make Kenyans take full charge of theological education?
 - (c) Do you think A.I.C. has adequate theological education institutions to serve all its regions?
 - (d) Are there plans to create new theological education institutions?
 - (e) Are there new needs/concerns which theological education should address itself to?
 - (f) What do you consider as some of the sterling achievements of theological education in A.I.C. in the last 100 years?
 - (g) Do you think there are enough trained Kenyans who can take over all teaching posts in the theological education institutions?
 - (h) Comment on the financing of theological education institutions.

- (i) **A.I.C. has witnessed defections of some of its trained personnel to other churches and other secular institutions. Why have such personnel quit and how should the situation be remedied?**
- (j) **BEE is complementing residential theological education. Comment.**
- (k) **A.I.C.'s pastors are some of the most inadequately paid pastors. Comment.**
- (l) **Do you have any further comments on theological education?**

QUESTIONNAIRE 3

NAME: _____ AGE _____

SEX _____ MARITAL STATUS _____

DISTRICT _____ LOCAL CHURCH COUNCIL _____

BRANCH CHURCH COUNCIL _____ DISTRICT CHURCH COUNCIL _____

REGION CHURCH COUNCIL _____

EDUCATIONAL QUALIFICATIONS _____

OCCUPATION _____

POSITION IN CHURCH _____

POSITION IN THEOLOGICAL EDUCATION _____

DATE AND PLACE OF INTERVIEW _____

SECTION A

Of the given alternatives tick (✓) for the most appropriate for you.

- (1) How do you consider the training given in the following Bible colleges Ukamba, Narok, Moffat and Kapsabet?
- A. Very adequate B. Just adequate C. Just not adequate
- D. Not adequate at all E. No comment

2. How do you consider the training given in the following Bible institutes Pwani, Nduluku, Mulango?
- A. Very adequate B. Just adequate C. Just not adequate
D. Not adequate at all E. No comment.
3. What about the training given in Scott Theological College?
- A. Very adequate B. Just adequate
C. Just not adequate D. Not adequate at all
E. No comment
4. What about the training given by Bible Education by Extension?
- A. Very adequate B. Just adequate
C. Just not adequate D. Not adequate at all
E. No comment
5. Do you consider the methods used by A.I.C. to raise funds for theological education and for pastors' salaries appropriate?
- A. They are, but not fully utilized.
B. They are, and fully utilized
C. They are, and only averagely utilized.
D. Not at all
E. No comment
6. What suggestions do you have as regards to fund raising for A.I.C. especially for theological education.?
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11. Of the following age groups, which one do you consider ideal for training for Church ministry?
- A. 15 - 17 years B. 18 - 24 years C. 25 - 30 years
D. 31 - 35 years E. 36 year and above.
12. What criteria should be used for the selection of students to go for church ministry training?
- A. Spirituality only
B. Spirituality and academic education
C. Experience, academic education and spirituality
D. Academic education only.
E. Experience only.

SECTION B

For this section give your comments, suggestions and views as directed by the questions.

13. What motivated you to join a theological college/Bible College?

14. Which theological college/Bible college did you join?

15. At what age did you join a theological college/Bible college? _____

16. Apart from joining a theological college or Bible college what other alternatives were open for you?

17. Do you think the theological training offered by A.I.C.'s theological institutions is appropriate for the Kenyan situation? Give your comments.

18. In order to make theological training appropriate for the Kenyan situation what new courses or programmes would you want to see introduced in theological colleges and Bible schools?

19. How do you think the laity should be drawn into theological education?

20. If theological education is made laity centered what modifications should be made in the present theological education set-up?

21. What type of the laity should be involved in theological education?

22. After training what roles should be assigned to the laity?

23. Should A.I.C. pastors be involved in other activities such as farming, business, etc?

24. Of late there is an exodus of A.I.C. trained pastors from A.I.C. to other denominations and other secular institutions what so you think is motivating some pastors to leave A.I.C.

25. What measures do you think the Church should take to stop the exodus?

26. Do you have any further comments on A.I.C.'s theological education?

