

CHANGING LANDSCAPES IN KENYAN HIGHER EDUCATION:
AN ANALYSIS OF THE IMPACT OF SHIFTING CONTEXTS UPON
RELIGIOUS-ORIENTED UNIVERSITIES

By

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ABSTRACT

CHANGING LANDSCAPES IN KENYAN HIGHER EDUCATION: AN ANALYSIS OF THE IMPACT OF SHIFTING CONTEXTS UPON RELIGIOUS- ORIENTED UNIVERSITIES

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This research study explores how faith-based universities in Kenya are responding to rapid changes in the higher education market and policy environment as they endeavor to function as part of the national university system *and* maintain religious heritage. The research investigates one primary question emerging from my 2012 pilot study of private universities in Kenya: how are changes in higher education policy and the national context impacting faith-based universities (FBUs)? The focus is two-fold: identifying environmental factors affecting FBUs, and describing ways in which FBUs are adapting to such factors. Qualitative, multiple case study analysis (Stake 2000; Yin, 2009) allows for robust investigation of one type of institution in the diverse landscape of Kenya, a nation that boasts some of the oldest public and newest private universities in East Africa. Environmental factors under investigation include changes in national policies (2010 Constitution, 2012 University Act, Vision 2030), trends in the higher education market, and socio-cultural shifts. Few studies have sought to understand the role of FBUs even though such institutions offer a large percentage of state-accredited programs in Kenya (Commission of Higher Education, 2012). Accordingly, this study investigates the dynamic between national and institutional goals to illuminate FBUs role in the national system.

This study utilizes an organizational framework (Bolman & Deal, 1984, 2008) to analyze institutional responses and a systems approach (Chapman & Austin, 2002; van Vught, 2008) to interpret those responses within the national context. Levy's typology (1986, 2009a) offers

dimensions of comparative analysis between religious-oriented and other types of private universities. Benne's (2001) typology of church-related colleges is useful for identifying the influences upon and changes within the inner workings of FBUs. The study elicits multiple perspectives to inform analysis of three purposefully-selected FBUs: Catholic University of Eastern Africa, Daystar University, and Pan Africa Christian University. Primary data sources include institutional documents, field notes, and semi-structured interviews with 33 leaders and faculty members as well as two public officials at the Commission for University Education, the government agency that oversees all public and private universities.

The study concludes that shifts in the higher education environment are influencing how leaders and faculty members perceive the *vision* for Christian higher education, the *means* by which FBUs carry out their educative mission, and the *context* in which the institutions function. The study yields theoretical and practical implications for Christian higher education in Africa, university leaders, faculty members, and policy-makers. The research is significant for several reasons: insights from the institutional perspective will be relevant to developing countries, like Kenya, where public systems increasingly rely upon private institutions to abate escalating demand for higher education, where concerns about quality are changing government-university relations, and where religious-oriented higher education persists.

Findings contribute to scholarship of international higher education systems, organizational adaptation, institutional theory, and Christian higher education. Discussion considers universities' roles in multiple dimensions of development in Kenya and sub-Saharan Africa. The study invites further research to explore methodological approaches that foster an integrated understanding of African perspectives of development, religion, and education, eschewing a polarizing (arguably imposed) dichotomy between sacred and secular.

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To Karen, Mary, Johnny, and Sally
I love you to the moon and back,
which is approximately the distance of the words in this book
put end-to-end.

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Five years ago I eagerly sent my very first email of inquiry to MSU's Higher, Adult, and Lifelong (HALE) doctoral program from my hot faculty office in semi-rural Kenya. I was delightfully surprised by Dr. Reitu Mabokela's next day response: not only was it prompt, she wrote me from Ghana. My first impressions of HALE faculty—collegial mentors, responsive to students, engaged in international higher education—have only been confirmed during my

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KEY TO ABBREVIATIONS

CHE	Commission for Higher Education
CUE	Commission for University Education
CUEA	Catholic University of Eastern Africa
Daystar	Daystar University
FBU	Faith-based university
HEI	Higher education institution
ICT	Information and communication technology
KENET	Kenya Education Network
PAC	Pan Africa Christian University
PHE	Private higher education
PHEA	Partnership of Higher Education in Africa
QA	Quality assurance
UA	University Act

CHAPTER 1: INTRODUCTION AND PROBLEM STATEMENT

This research study explores how faith-based universities in Kenya are responding to rapid changes in the higher education market and policy environment as they endeavor to function as part of the national university system *and* maintain religious heritage. The rationale for this qualitative, multiple-case study finds significance in several broader, unprecedented trends that are transforming higher education in sub-Saharan Africa, and particularly in Kenya.

After decades of neglect, higher education is now viewed as one of the most significant factors in the development of African countries (Samoff & Carrol, 2003; Teferra & Altbach, 2004) but challenges in these particular contexts demand special attention from national and institutional leaders for such ambitions to be realized. Due to skyrocketing enrollments without corresponding growth in resources, institutions face complex challenges that constrain their ability to fulfill state mandates (Mohamedbhai, 2008; Mwiria, Ng'ethe, Ngome, Ouma-Odero, Wawire, & Wesonga, 2007). Chapman and Austin (2002) identified five critical issues with which higher education institutions in developing countries must grapple: (1) seeking a new balance in government-university relations; (2) coping with the challenges and opportunities of increased autonomy; (3) managing expansion while preserving equity, raising quality, and controlling costs; (4) addressing new pressures and forms of accountability; and (5) supporting academic staff in new roles. Over the last decade empirical analysis of higher education has demonstrated soundly the complexity of these persistent challenges in countries across sub-Saharan Africa (Materu, 2007; Mohamedbhai, 2008; Teferra & Altbach, 2004; World Bank, 2010). In short, there is a growing consensus of critical issues with which national and university leaders in developing countries must grapple if higher education is to accomplish its goals.

Concerns about educational quality and sustainability in the public sector have sparked a surprising rise in the private provision of tertiary education (Altbach & Levy, 2005; Levy 2006a, 2006b). Levy (2009a) observed that private institutions now constitute a majority in Africa and serve a key, though limited, role in absorbing demand. Adapting to the competitive market, privates often specialize in commercial fields (e.g. accounting and Information, Communication and Technology) that are inexpensive to teach and promise gainful employment. Thus, they typically view education more as a private commodity than a public good (Levy). How this swelling cadre of private institutions addresses the aforementioned challenges of national systems remains unexplored.

A related body of recent scholarship has documented a surge in the establishment of a particular type of private institution, faith-based universities (FBUs). Glanzer, Carpenter, and Lantinga (2011) reported patterns unique to faith-based privates in terms of program offerings beyond commercial fields: “They [FBUs] have a major interest in commercial/technical fields, but they offer majors in service fields as well--teaching, social work, nursing, community economic development. They also tend to offer majors in liberal arts disciplines such as theology, philosophy, and languages” (p. 733). However, scant scholarship exists concerning the scope, direction, challenges, and critiques of faith-based higher education in Africa or in Kenya.

Trends common to African higher education also pervade Kenya, a nation that boasts some of the oldest public and newest private universities in East Africa. The unfilled demand for education is disconcerting: in 2010 only 10,000 candidates out of 250,000 secondary graduates are selected annually to join public universities (Otieno, Kiamba, & Some, 2008). Recent events demonstrated the intensity of issues surrounding the demand for higher education: 9,000 lecturers from Kenya's 18 public universities and colleges held a nation-wide strike to protest the

government's decision to enroll thousands more university students (without a corresponding increase in appropriations) to clear an admissions backlog of 40,000 places (Nganga, 2011).

Problems facing public institutions affect the privates as well. Oketch (2004, 2003) and Otieno (2007) observed that the complexity of challenges facing the public sector fueled the increase of private provision. Enrollments at private HEIs reached one-fourth of Kenya's university population, but have shrunk to about 18% since public universities began accepting "private" (self-sponsored) students (Otieno & Levy, 2007). Case studies by Otieno and Levy (2007) and Thaver (2003) revealed that some of these new private, faith-based universities are serving an important role in responding to a demand-driven market. Otieno and Levy explained that some of these institutions are increasing access, modeling academic rigor, and providing an alternative version that historically values education as a public more than private good. The mission statements of many FBUs illustrate a commitment to develop students for more than their individual improvement but as a means to a broader goal—the development of schools, hospitals, churches, governments, and communities in Kenya and beyond.

Amidst such opportunities, faith-based universities share troubles common to their public peers as well as unique challenges associated with maintaining religious heritage. Otieno and Levy (2007) reported, for instance, that some FBUs are now secularizing to be more competitive. At the same time, notions of integration of faith and mission, religious identity, and transformation of and service to society coalesce in many institutional mission statements. This dynamic of secularizing versus sustaining religious tradition—and its broader implications—finds thorough treatment in the prolific scholarship on Christian higher education in North American contexts (Benne, 2001; Marsden 1994; Schuman, 2010). However, there is not comparable research on private, religious universities in Africa. Few studies have sought to

understand faith-based universities, or help illuminate their role in national systems even though such institutions offer a large percentage of state-accredited programs (Commission for Higher Education, 2012). In order to gain deeper understanding of challenges in Kenya, and other developing countries, this dissertation study explores the complex dynamic between changes in one particular national context (Kenya) and the responses of a particular type of institution (religious-oriented).

Dissertation Project Background

My dissertation research interests were borne during the years I worked as an instructor and administrator at a faith-based institution in Kenya in 2005-2009. These experiences and relationships afforded an interpretive lens through which to understand various educational and institutional processes as well as the contexts and people through which they develop. Later I conducted a pilot study in summer 2012 supported by the College of Education, Michigan State University. That study explored the scope, direction, challenges, and critiques of faith-based universities (FBUs) in Kenya. In April 2012 the National Council for Science and Technology in Kenya granted me a 3-year (maximum possible) research permit. During May and June 2012 I visited eleven universities (nine private and two public) as well as the Commission for Higher Education (CHE), the government agency responsible for the quality and accreditation of universities. I recorded 60 one-on-one interviews with key university leaders, faculty, and government officials. In short, my exploratory research surfaced national policy changes, tensions between national and institutional goals, a wide range of institutional responses and concerns, and repeated requests from leaders and officials for further analysis. Findings from my pilot study inform the problem, purpose, conceptualization, and design of my proposed

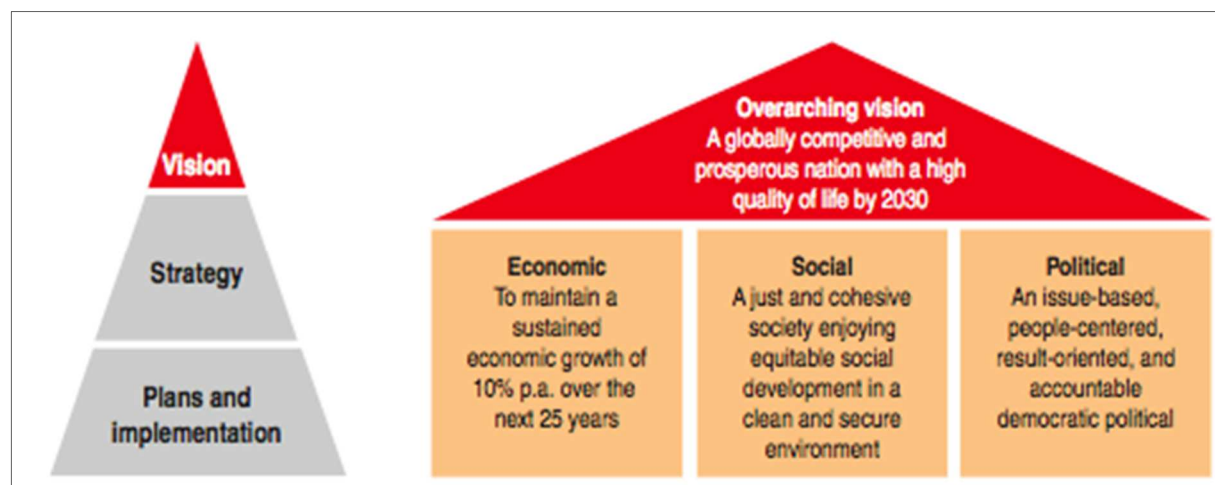
dissertation research, as described below (the pilot study is discussed in further detail in Chapter 4).

Statement of the Problem

It is difficult to overstate the dynamic nature of higher education in Kenya. Social pressure to increase access to and the quality of higher education is prompting new forms of government involvement with educational institutions. How particular institutions, such as faith-based universities, are reacting to the changing landscape is less certain. Given the increase in the intensity and kinds of expectations (e.g. graduates better trained for the workforce, greater access for more students, better quality of education) tensions are mounting between FBUs and diverse stakeholders, such as government, industry, students, and parents. It will be necessary for FBUs to understand the impact of these new social expectations and government policies if such institutions are to play a role in addressing the vexing challenges facing the national system.

Changing national context in Kenya. Three national-scale policies and events are radically changing expectations for higher education institutions, including faith-based universities. First, *Kenya Vision 2030* was introduced as the country's new plan for development during the period from 2008 to 2030. The development blueprint aspires to “transform Kenya into a newly industrializing [sic], middle-income country providing a high quality life to all its citizens by the year 2030” (Government of Kenya, 2007). The vision is based on three pillars: economic, social, and political. Figure 1.1 illustrates the three pillars that support the overarching vision to be a “globally competitive and prosperous nation” (p. 2).

Figure 1.1. *Thematic Overview of the Kenya Vision 2030*



Educational reforms feature a prominent role in the strategy to reach the objectives described in the social pillar. Vision 2030 establishes ambitious goals for all sectors of Kenya’s educational system. The plan calls for more than doubling student enrollment rates in higher education, from 3% to 8% by 2012, just four years after the vision was announced. The vision specifically exhorts both public and private universities “...to expand enrolment, with an emphasis on science and technology courses” (p. 16). Vision 2030 describes higher education as a critical piece and driver of economic growth in order to increase national competitive advantage in an increasingly globalized market. It views higher education as increasingly oriented toward professional development, science, technology, and research.

Second, in 2010 Kenyan citizens passed a new Constitution (*Constitution 2010*) to replace its 1963 independence-era constitution. The new Constitution has been hailed as a solution for multiple intractable political tensions and for reviving a sense of hope in the democratic process (Gettleman, 2010; Grete, 2010). The new law of the land includes a Bill of Rights that spells out significant reform with implications across every sector of the country. One specific clause with particular relevance to this study addresses non-discrimination: “A

person may not be denied access to any institution, employment, or facility, or the enjoyment of any right, because of the person's belief or religion" (Government of Kenya, 2010, p. 25-26).

Hence, higher education institutions, including private universities, by law must now be accessible to all individuals without discrimination. This particular clause of the Bill of Rights was mentioned frequently during interviews with leaders of faith-based universities. How FBUs perceive and are responding to the new Constitution receives detailed attention in the case reports in Chapters 5-7.

Third, in December 2012 President Kibaki signed into law the *Universities Act 2012* (Government of Kenya, 2012) that mandates massive reform in the national higher education system. The Act establishes several new bodies and restructures existing ones to aid the management of higher education. Foremost, the Act abolishes the decades-old Commission for Higher Education (CHE) and replaces it with a Commission for University Education (CUE) as one of four new agencies tasked to oversee higher education. The Act authorizes the newly formed CUE with wide powers, including "advising government on university education policy, undertaking accreditation inspections, monitoring and evaluating the state of university education and ensuring compliance with set standards" (Waruru, 2012). Previously, public universities relied on their senates to approve courses while private institutions had to seek the approval from the Commission for Higher Education. The Act also spells the end of another body, the Joint Admissions Board, which served to oversee the process of aligning spaces in public universities with eligible students. Furthermore, the Act abolishes previous Acts of Parliament for each individual public university and reconstitutes each of them under a central national body, the CUE. While the brunt of the reform will affect the public universities, the Act has a number of implications for private universities. Foremost, for the first time both public and

private institutions will be governed by one body, the CUE. Additionally, private universities are now eligible to receive public funding for the first time. How particular institutions, such as faith-based universities, are reacting to the changing landscape is uncertain but important to understand.

Behind these three policies is a complex milieu of forces in Kenya's civil society that prompted reform. While an in-depth analysis of those forces exceeds the scope of this study, it is worth noting a few observations from recent analysis of Kenya's political economy in order to understand the public environment in which private FBUs function. In other words, the following observations are included to identify what might constitute a notion of "public good"—a notion that FBUs often claim to advance to explain the legitimacy of their institution within a national system. One particular episode in Kenya's recent history provides a unique vantage point on some of the country's most vexing political and social challenges, as well as the opportunities and resources for change in Kenya's robust civil society.

In December 2007 violent conflict engulfed Kenya in the wake of a flawed presidential vote count. The African Union established the Kenya National Dialogue and Reconciliation (KNDR) mediation team—a mix of members from opposing parties—in order to bring peace to a divided country. The KNDR team identified several agenda items that the two sides would need to work out in order to resolve the postelection crisis (KNDR, 2008). The scope of proposed changes included "constitutional and institutional transformation regarding judicial, police, and land reforms; problems of poverty, inequality, regional imbalances in development, and youth unemployment; the need for transparency, accountability, and an end to a culture of impunity; and the goal of consolidating national cohesion and unity" (Kanyinga & Long, 2012, p. 33). In a sense, resolving these issues would be the criteria for "public good". In fact, political and social

scientists observe that unresolved tensions in these complex areas were instrumental in prompting movement toward a new constitution.

Harbeson (2012) and other analysts of Kenya's political economy have documented well "the epic struggles of civil society in Kenya to achieve the new constitution that mandates far-reaching initiatives to address long entrenched socioeconomic injustices and inequalities" (p. 13). Kanyinga and Long (2012) examined the government's newfound ability to successfully propel political reform that resulted in the promulgation of a new constitution. They observed a host of long-standing issues that inhibited previous reforms. They concluded: "pressures from below as well as a situation of crisis and the need for institutional change help explain how a process that was stalled and derailed for decades under one-party and multiparty leadership was able to move ahead rapidly" (p. 47). The "pressures from below" speak to the powerful force of Kenya's civil society.

To summarize, Kenya's national development plan emerged from a strong impulse to lift the masses of Kenya from low to middle income. The University Act was borne from industry demand for well-trained workforce and social demand for more accessible, affordable, and quality universities. Constitutional reform found energy in deeply rooted social concerns for justice, transparency, equality, and individual rights. In short, these are the issues that form the undercurrents that prompted constitutional and educational policy reform. As such, they illustrate the opportunities and pressures in Kenya's political, workforce, and social environment that FBUs must consider as they evaluate their role in the national system and claim relevance to the "public good."

Diversity of institutional perceptions and responses. Universities are complex organizations with deeply embedded cultures, histories, structures, values, roles, and

expectations (Dill, 1982, 1984; Kezar & Eckel, 2002; Tierney 1988, 1991). At this time in Kenya, it is unclear how the complexities of these organizations currently coincide (or conflict) with the new government and social expectations. At the same time, universities and colleges are not static organizations; they are constantly redefining themselves (Tierney, 2012). Kenya's higher education system has been described as a maturing system of diverse institutions jockeying to survive amidst scarce resources, opportune markets, and government policies (Otieno, 2007). While this general characterization of the system is helpful, how particular institution types, such as newly-emerging FBUs, are reacting to the changing landscape is less certain. Leaders and academic staff of faith-based universities perceive differently the changes in national policy and contexts. My pilot study revealed that some FBUs embrace such opportunities, while others find them threatening. Many are wrestling with unique challenges associated with maintaining religious heritage.

Uncertain impact, conflicting expectations. Given the new expectations, there could potentially be conflicts for FBUs and the government; and, it will be necessary for FBUs to understand the impact of these new government expectations and policies. For instance, in light of the clauses in the new Constitution's Bill of Rights FBUs will need to assess if their policies, educational processes, and cultural practices that maintain their religious heritage might now be considered unconstitutional. Furthermore, in some sense the University Act levels the playing field for public and privates through more equitable quality assurance processes. Even so, administrators at FBUs will need to evaluate the tradeoffs between a possible decrease in autonomy in favor of increased resources. For instance, the extent to which private institutions will have autonomy to admit and select students is unclear, especially if the government funds students. Additionally, a newly proposed ranking system has university administrators

concerned about the evaluation criteria and possible unintended consequences (Fortunate & Mwangi, 2012). Finally, leaders of faith-based universities will need to determine the extent to which their institutions are willing to pursue the national vision as depicted in Vision 2030. In interviews conducted during my pilot study administrators described a variety of ways their institutions were responding to the national development plan: revising existing curriculum; creating new programs; discussing new educational philosophies that integrate the three pillars (economic, social, political). At the same time, some deans and faculty members expressed concern about a narrowing vision of higher education. Some faculty and administrators raised questions about what that vision overlooks, such as value and character formation—signature aspects of their smaller, faith-based institutions. Many interviewees expressed concern that higher education will not advance such an aspiring vision if it fails to address social issues such as corruption and ethnic division.

To summarize, while current changes in the higher education system may advance national goals, conflict with rules, accountability, procedures, or restructuring may undermine the distinguishing features and role of FBUs (e.g. relatively autonomous, supportive campus climate, selective admission, academic quality, values-based education). Unintended consequences may ultimately complicate the national goals being sought—a system with increased educational quality, accessibility, accountability, and institutional diversity. FBUs will be facing new expectations and will need to find their way forward in the new context. Further analysis is necessary to better understand how national goals compare to institutional goals, and how particular kinds of institutions are navigating perceived tensions concerning a vision of higher education that does not wholly encompass their institution's particular approach.

Definitions

This research study explores the impact of shifting national higher education policies and contexts upon private, faith-based universities in Kenya. The study uses terms that could be defined in multiple ways. Although I will elaborate on the meaning of terms throughout my proposal, this section provides key definitions that are critical to the construction of this study. Establishing these definitions also facilitates one of the goals of this case study: to illuminate how local actors understand and use terms widely circulated in scholarship and policy documents with the intent on analyzing the implications of any differences in meanings.

- Faith-based: This research study focuses on universities whose religious identity and vision is an important organizing paradigm. Adopted from Glanzer, Carpenter, and Lantiga (2011), this study defines faith-based as a descriptor of universities that “currently acknowledge and embrace a Christian or denominational confessional identity in their current mission statements and also alter aspects of their policies, governance, curriculum and ethos in light of their Christian identity.” (p. 725). The decision to use the term faith-based is intentional to denote that the universities in this study consider themselves as Christian not only by name or as merely having an historical association with a church or denomination. In other words, their being and doing as a “Christian” university is deeply-rooted, or based, in their religious faith. The literature reviewed in Chapter 2 provides further insights into the nuances of related terms. For instance, this study draws upon Benne’s typology (2001) of church-related colleges to analyze what comprises a “Christian” university in the Kenyan context.
- University: This study defines university as an institution that has received a charter as a university by the Commission of University Education of Kenya (CUE, 2013).

- Privatization: Following Levy's (2006b) clarification, this study refers to privatization as growth of the private sector rather than the emergence of forms of private provision in the public sector.
- Private university refers to a university "which is not established or maintained out of public funds," while a public university refers to a "university established and maintained out of public funds" (Government of Kenya, 2012, p. 1858).

Statement of Purpose

The purpose of this research is to analyze the impact of shifting national policies and contexts upon private, faith-based universities in Kenya. The study elicited multiple perspectives to inform robust qualitative analysis. I drew upon experiences and perceptions primarily of leaders and academic staff in faith-based universities as well as public officials in regulatory agencies. The following objectives of this research study are framed according to the pursuit of three kinds of goals: intellectual, practical, and personal (Maxwell, 2005).

One purpose of this research is to advance scholarship on the privatization of higher education in sub-Saharan Africa. The growth of one kind of private institution—FBUs—is outpacing scholarly analysis. The research at hand addresses this gap in scholarship from various perspectives, including from the perspective of those who are leading, teaching, and learning within such institutions. Findings also inform further research on the unique role of FBUs in offering alternative versions of higher education in Kenya. A primary dimension of this work concerns how religion and higher education intersect in the development of sub-Saharan countries, particularly in Kenya. This research advances theory and practice at the "real and imagined" (Mbembe, 2001) intersections of these complex social realms.

Another goal of this empirical study is to generate reliable insights useful to national policy-makers who establish and implement higher education policy. Similarly, this research benefits intuitional leaders who navigate national and institutional goals. Moreover, investigating FBUs within Kenya—one of the oldest and most developed systems of higher education in East Africa—provides learning with broader application to analysis of higher education systems in other developing nations.

Personal experiences play an important role in motivating research and in justifying who is an appropriate person to conduct the work (Glesne, 2011). My interest in this particular research emerged through four years as an administrator and lecturer at a faith-based university in Kenya. Such engagement has enriched my emerging understanding of the complex set of relationships that constitute Africa’s (and our) place in the world, “a place in a system of dependencies and responsibilities, rights and obligations” (Ferguson, 2006, p. 22). My past has instilled in me a desire to promote scholars and scholarship from underrepresented regions in the broader context of global higher education.

Research Questions

The research question guiding this study is: *What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?* I explore this central question through two sub-questions:

1. What are the opportunities and pressures from the higher education environment in Kenya facing faith-based universities?
2. How are faith-based universities adapting to the opportunities and pressures from the higher education environment in Kenya?

Initially the study included a third sub-question: how does a faith-based orientation influence understanding of the environment and institutional responses? Over the course of data collection and analysis, it became clear that the third sub-question would be addressed in the analysis of the first two.

Conceptual Framework

This research study investigated the impact of shifting national policies and contexts upon FBUs. Analyzing the impact required an understanding of the pressures and expectations in the broader environment as well as an understanding of institutional responses to those demands. I investigated the dynamic between national and institutional goals, and the understanding of widely-used terms such as public, private, faith-based, autonomy, and accountability. To conceptualize this study I drew upon key concepts from organizational theory and systems theory with particular relevance to higher education. My study was an organizational study within a systems approach. That is, I utilized Bolman and Deal's (2008) multi-frame model to analyze institutional responses and a systems approach (Chapman & Austin, 2002; van Vught, 2008) to interpret those responses within the national context. Levy's typology (1986, 2009) offered dimensions of comparative analysis between religious-oriented and other types of private universities, while Benne's (2001) typology of church-related colleges was useful for identifying the influences upon and changes within the inner workings of religiously-based universities. Benne's (2001) typology of church-related colleges was useful to this study for identifying the influences upon and changes within the inner workings of religiously-based universities. An overview of how each of these concepts contributes to this study is described below in terms of three premises.

Three foundational premises underlie how I approached this study. First, a systems approach was necessary to understand the relationship between changing environments and institutional responses. A systems perspective views higher education as complex organizations composed of multiple, interconnected subsystems (Weick, 1995). For instance, decisions about institutional mission or faculty hiring are not made in isolation, but occur within a complex web of relationships. My research followed international higher education studies such as Chapman and Austin (2002) and van Vught (2008) that analyzed institutional responses to environmental factors from a systems approach. Chapman and Austin (2002) demonstrated the utility of a systems approach to understand how various pressures were reshaping higher education systems and institutions in the developing world. Also following a systems approach, van Vught (2008) examined the factors that facilitate or hinder institutional diversity and differentiation within higher education systems. Kenya's higher education system has been described as a maturing system of diverse institutions jockeying to survive amidst scarce resources, opportune markets, and government policies (Otieno, 2007). How institutions, especially the newly-emerging FBUs, are reacting to the changing landscape is less certain. While my study is not focused on the concepts of diversity and differentiation per se, van Vught's utilization of a systems approach provided a model for interpreting how FBUs in Kenya are trying to find their niches in the national context.

Second, while acknowledging that variety across FBUs exists, the shared similarities pertaining to if or how such institutions maintain religious heritage warrant this institution-type a reasonable unit of analysis for this study. Benne (2001) proposed factors that affect how leaders of faith-based colleges and universities balance institutional and educational goals with religious beliefs and values. He examined universities that, in Benne's terms, endeavor to retain

“academic quality and soul.” Through case study analysis, Benne produced a typology of church-related colleges across a continuum that ranges from strong to weak connection with religious heritage. His work showed how institutions can be categorized by examining particular aspects of institutional culture, such as the following: (1) the public relevance of its vision and rhetoric; (2) membership requirements; (3) the role of religion departments and courses; and (4) the degree of support and governing role of a sponsoring church. Benne’s categories are useful in my research for interpreting cultural aspects unique to FBUs. Also, his typology provided trustworthy criteria for selecting cases and guided analysis within institutions. That is, it served as a starting point to identify where and how the broader environment was influencing the inner workings of religiously-based universities. However, it was limited in its ability to analyze FBUs *within* their broader social, political, and economic contexts. This is where a systems approach promised greater utility.

Third, universities are complex organizations with deeply embedded cultures, histories, structures, values, roles, and expectations (Dill, 1982, 1984; Tierney 1988, 1991) and thus require multi-dimensional perspectives for robust analysis (Kezar & Eckel, 2002). Bolman and Deal (1984; 2008) argued that managers, leaders, and institutions fail to thrive with constricted views of organizational life; similarly, the study at hand assumed that single-dimensional perspectives limits *analysis* of organizations. Hence, this study employed Bolman and Deal’s (1984) multi-frame model for interpreting the complexities of the organizational life of FBUs in Kenya. They defined a frame as a “mental model, a set of ideas and assumptions,” that individuals utilize, consciously or subconsciously, “to understand and negotiate a particular territory” (Bolman & Deal, 2008, p. 11). Bolman and Deal described four lenses through which to understand organizations: (1) Structural, (2) human resource, (3) political, and (4) symbolic.

For my study, these four frames functioned as interpretive lenses to analyze how leaders and academic staff understand and respond to the impact of the environment upon their institutions. Leaders and academic staff often operate from multiple approaches within universities at the same time (Bolman and Gallos, 2011). Identifying multiple perspectives accomplished one primary purpose of my study: to illuminate the various, simultaneous perceptions of the changes in the Kenya higher education system as experienced within the unique institutional context of FBUs.

To summarize, Chapman and Austin (2002), van Vught (2008), and Benne (2001) provided “sensitizing concepts” (Corbin & Strauss, 2008) to identify important factors in the national context as well as within the particular culture of FBUs. Bolman and Deal (1984) provided a way to organize and analyze the emerging information. Chapter 2 provides a more detailed explanation of how these conceptual perspectives function in the research design, and includes a diagram of the conceptual framework adapted from Bolman and Deal.

Research Design

The investigation relies upon qualitative research methodology for multiple case studies (Yin, 2009) and employs an *interpretivist* approach (Creswell, 2009). The research design warrants this approach for several reasons. First, an interpretivist paradigm affords advantages for the kind of qualitative work at hand. Institutional leaders and public officials actively engage in “sense-making” (Weick, 1995) to comprehend their work and workplaces in relationship to other aspects of their lives. Personal interaction and discussion with the researcher allowed participants to reveal their own meaning-making (Glesne, 2011). Second, case study research is useful to conceptualize the boundaries of investigation within complex systems, particularly when examining descriptive or exploratory questions (Stake, 2000). The boundaries of this

study (private/faith-based/university/Kenya) defined the scope of investigation and opened up analysis across broader systems, such as higher education in developing countries. Third, a study involving multiple cases enables analysis across and within cases useful towards generating or testing theory (Thomas, 2011). Fourth, there were pragmatic reasons for a case study approach. Conditions in sub-Saharan Africa presented challenges for gathering relevant data through quantitative procedures. In sum, case study methodology bears many advantages for investigating FBUs in Kenya: ability to explore complexity, produce knowledge within context, involve the researcher's cultural experience, and enhance the relevance and logic of research design through an iterative process.

Statement of Significance

How national policies and changing contexts are affecting faith-based universities in Kenya is significant for several reasons. The research is significant to institutional leaders in Kenya. University leaders and staff need to ascertain how to respond to new demands and pressures. As scholarly analysis informed by practitioners, this dissertation offers support to the tenuous bridge across the oft-perceived chasm of theory and practice. This dissertation analyzed the perceptions of leaders and faculty in Kenya in order to shed light on the importance of understanding how leaders frame the relationships and responses of their institutions to the broader environment.

The research is significant to policy makers in Kenya. Brinkerhoff and Crosby (2002) counsel policy makers, particularly in developing and transitioning countries, to consider how policy affects various kinds of stakeholders and attend to the unintended consequences of policy. Policy makers in Kenya need to consider how higher education policy affects various kinds of universities. Findings from this study inform policy making processes and policy

implementation. Policy-makers may want to reconsider policies that better incentive institutions to pursue the envisioned goals of policies and also protect them from market forces.

The research is significant to both institutional leaders and policy makers in other developing countries. This study does not claim generalizability, acknowledging significant differences across developing countries. However, empirical research demonstrates a general consensus of similar challenges facing national and institutional leaders across contexts. This study presents observations from one context to serve university and national leaders as they examine policies and institutional responses in their own particular contexts.

The research is significant to the field of comparative and international higher education research. Currently there is a limited amount of empirical research on FBUs in Kenya or elsewhere in sub-Saharan Africa. This study enriches the base of knowledge of faith-based universities in African contexts. Furthermore, this study contributes to an array of issues pertaining to institutional responses to changing national policies and external pressures. For instance, in the United States there is discussion about the role and future of liberal arts education in light of mission shift trends. Though not comparative by design, this study promises to inform discussions about factors that influence institutional diversity or homogenization within a national system. In Europe there is discussion about the impact of the Bologna process of standardization and its ripple effect to developing countries, especially those countries whose systems follow a European model. In line with the Bologna reforms, for instance, Kenya is taking a leading role in the recently formed East African Quality Assurance Alliance, a movement to standardize curriculum and program requirements in universities across Kenya, Rwanda, Burundi, Uganda, and Tanzania. This study provides insight into the impact (anticipated and unanticipated) of such national and international reform movements.

Dissertation Structure

This dissertation contains nine chapters. The purpose of this chapter is to provide a statement of the problem, situate the research questions within the problem statement, and articulate the significance of the study. Chapter 2 reviews background literature, namely, scholarship about systems theory, organizational theory, faith-based higher education, and higher education in sub-Saharan Africa. Chapter 3 outlines the methodological approach and research design. Chapter 4 describes the national context of higher education Kenya with insights from background literature and findings from my 2012 pilot study and 2013 interviews with CUE officials. The next three chapters present the case analyses of the participating universities: Catholic University of Eastern Africa (Chapter 5), Daystar University (Chapter 6), and Pan Africa Christian University (Chapter 7). Chapter 8 presents key findings from cross-case analysis. Chapter 9 provides a discussion of the results and implications for practice and further research.

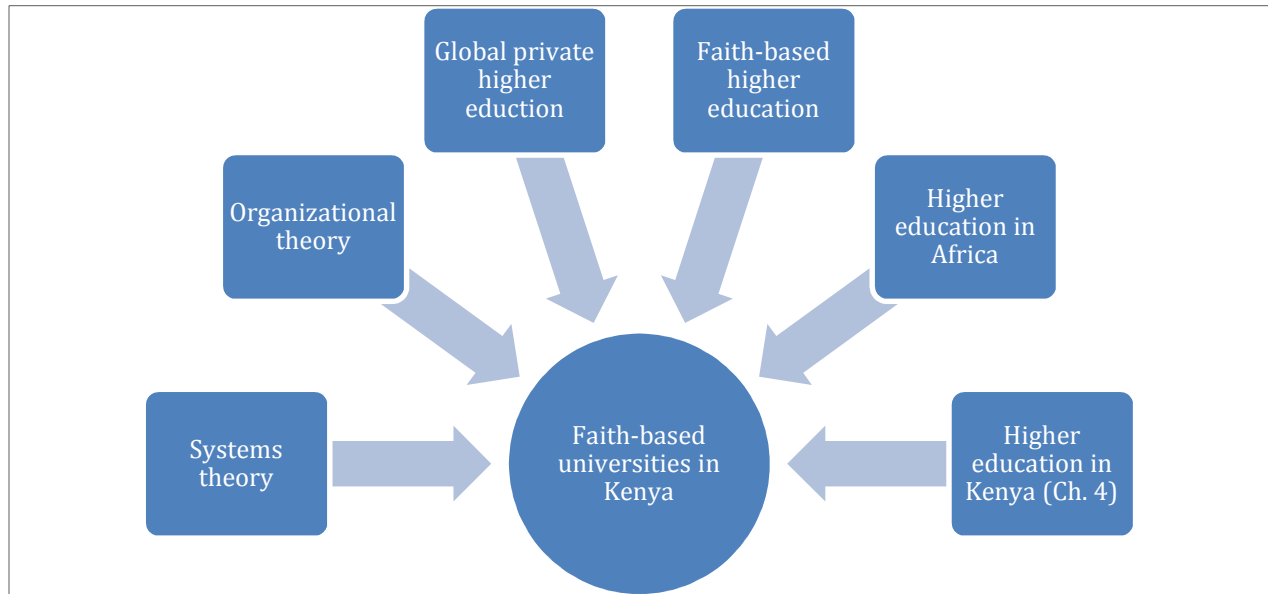
CHAPTER 2: LITERATURE REVIEW

This proposed dissertation study investigates the impact of shifting national contexts upon faith-based universities (FBUs) in Kenya. The particular focus is two-fold: identifying the environmental factors to which FBUs in Kenya are responding, and analyzing the ways in which FBUs are responding to such factors. This chapter discusses background literature relevant to the study's research question and culminates with an explanation of the conceptual framework undergirding the study's design and analysis. Even though this research is not a comparative study, analysis of scholarly literature on higher education in similar contexts allows for more robust analysis of the environment in Kenya. In order to limit the scope of literature on international higher education this review strategically selects literature about contexts similar to Kenya and about a similar institution type, faith-based universities or colleges. Hence, this study draws upon six interrelated bodies of literature with relevance to FBUs in Kenya (see **Figure 2.1**).

The chapter begins with a discussion of theoretical concepts from systems theory and organization theory as applied to the analysis of higher education systems and institutions, respectively. The next sections review three specific areas of international higher education literature relevant to the study's purposes and questions: privatization of global higher education, faith-based higher education in North America, and higher education in developing countries, particularly in sub-Saharan Africa. There is a logical relationship between these five streams of scholarly literature. The first two theoretical sections provide concepts to structure the framework for the study, while the second three bodies of contextualized literature provide insight into specific factors to examine within the framework. A sixth body of literature about Kenyan higher education is discussed later in Chapter 4, along with findings from interviews

with public officials, as part of a focused analysis of the specific context in which the FBUs of this study function.

Figure 2.1. *Conceptual Map of Literature Relevant to Faith-based Universities in Kenya*



Systems Theory: Universities as Organisms within Environments

This section discusses key concepts from systems theory in order to argue why an open systems approach is sensible for this study, and what such an approach affords this study. The section begins with a definition of an open systems approach and then utilizes two well-respected analyses of international higher education in order to narrow the discussion of systems theory. First, van Vught (2008) examined the factors that facilitate or hinder institutional diversity and differentiation within higher education systems. Second, Chapman and Austin (2002) demonstrated the utility of a systems approach to understand how various pressures are reshaping higher education systems and institutions in the developing world. Van Vught is reviewed next while Chapman and Austin's work is reviewed in the section on higher education in Africa. Following these expert analysts of international higher education, the conceptual framework of this study follows a systems perspective.

Systems theory is an expansive, mature scholarly field spanning theoretical dimensions of natural and social sciences and applied fields of management and leadership (Scott & Davis, 2007; Morgan, 2006). Systems theorists characterize a system as a combination of parts whose relations make them interdependent (Scott & Davis, 2007). A systems perspective views higher education as complex organizations composed of multiple, interconnected subsystems (Weick, 1995). For instance, decisions about institutional mission or faculty hiring are not made in isolation, but occur within a complex web of relationships. Scott and Davis (2007) described how open systems function by harnessing resources from the environment (inputs) through processes (through-put) that yield products (outputs) and/or sustain the system (self-maintenance). Buckley (1967) observed the significance of viewing an organization in such terms: “that a system is open means, not simply that it engages in interchanges with the environment, but that this interchange is an essential factor underlying the system’s viability” (as cited in Scott & Davis, 2007). This study of FBUs in Kenya harnesses the analytical power of a systems approach to understand the relationship between changing environments and institutional responses.

In this study about how FBUs in Kenya are finding their niches within a national system, it is important to understand the environmental factors and forces that influence institutional differentiation (heterogeneity) as well as isomorphism (homogeneity). Van Vught (2008) recently advanced long-standing conversations about how higher education institutions respond and contribute to such forces. He proposed a conceptual framework that seeks to explain how and why diversity and differentiation occur within higher education systems. Van Vught described differentiation as related to, but distinct from diversity, a frequently cited factor of successful higher education systems (Birnbaum, 1983; Carnegie Commission, 1973; Trow,

1979). Diversity refers to a static description of environmental actors at a particular time. Differentiation is a dynamic “process in which new entities emerge in a system” (p. 152). Following Birnbaum’s (1983) typology of forms of institutional diversity, van Vught concentrated on “*external* diversity (a concept that refers to differences between higher education institutions), rather than on *internal* diversity (differences within higher education institutions)” (p. 152, emphasis in the original). Van Vught demonstrated how his framework is supported by recent empirical higher education research in international contexts including the UK, France, Sweden, and US. Though untested in an African context, van Vught’s concepts provide a lens through which to understand how and why relatively young FBUs in Kenya are trying to find their niches among well-established and other fledgling institutions. Furthermore, the emphasis on the impact of external environmental conditions upon particular institutions lends well to case study analysis across FBUs functioning within a shared context.

Van Vught’s explanatory framework draws upon three theoretical perspectives from systems theory: the population ecology perspective, the resource dependency perspective and the institutional isomorphism perspective. A brief summary of each explains their relevance to the Kenyan context.

Population ecology focuses “on the sources of variability and homogeneity of organisational [sic] forms.... In doing so, it pays considerable attention to population dynamics, especially the processes of competition among diverse organizations for limited resources such as membership, capital and legitimacy” (Hannan & Freeman 1989, p.13 as cited in van Vught, 2008). Resource dependency theory concentrates on the mutual interactions between organizations and their environments; organizations are both influenced by and actors upon environments (van Vught). The institutional isomorphism perspective emphasizes that in order

to survive institutions adapt to pressures from other institutions; and thus all institutions become more homogenous reacting to similar conditions within shared environments.

Overall, these three theories—each integrated into van Vught’s framework—provide useful analytic dimensions of the Kenyan context. Kenya’s higher education system is often described as a maturing system of diverse institutions (public, private, vocational, etc.) jockeying to survive amidst scarce resources, opportune markets, and government policies (cf. above review of government documents). How these institutions, especially the newly-emerging FBUs, are reacting and contributing to the changing landscapes is less certain.

Van Vught (2008) put forth two propositions: (1) the larger the uniformity of the environmental conditions of higher education organizations, the lower the level of diversity of the higher education system; (2) the larger the influence of academic norms and values in a higher education organization, the lower the level of diversity of the higher education system. Taken together, van Vught’s basic claim is that pressures from the environment (e.g. government regulations) and academic cultural values are the key factors that influence differentiation and dedifferentiation in higher education systems.

Van Vught (2008) employed his framework to analyze higher education policies, which demonstrates another useful dimension for the study at hand. He argued that modern trends in government policies show a move toward less state control and more institutional autonomy. Ironically, such policies are fostering dedifferentiation and decreasing levels of diversity. That is because, so argued van Vught, economic markets work imperfectly for higher education. Instead, actions of universities and colleges are more closely related to another market, academic reputation, or what van Vught called the “reputation race.” Van Vught defined the reputation of a college or university “as the image (of quality, influence, trustworthiness) it has in the eyes of

others. Reputation is the subjective reflection of the various actions an institution undertakes to create an external image (p. 169). This race is tireless and costly, entrenched within and reified by academic culture, and leads to greater levels of homogenization in higher education systems.

Turning to the research at hand, this study sought in part to identify external pressures faced by FBUs. Van Vught's concepts such as competition, differentiation, mission diversity and academic reputation provided inroads into the everyday life and work of administrators and faculty. Probing questions investigated how administrators and faculty at FBUs perceive and respond to factors such as academic reputation, relationships with government regulatory agencies, and competition with peer institutions as competitors. Making sense of attitudes, behaviors, and ideas of administrators and academic staff along van Vught's dimensions extended analysis of FBUs into national or even international contexts. Van Vught's categories opened up investigation concerning the degree to which leaders and faculty perceive their institutions as actors in broader environments. Hence, approaching the study with "sensitizing concepts" (Corbin & Strauss, 2008) from van Vught's concepts provided rich analysis.

Organizational Theory: Universities as Cultures

This study draws upon literature concerning organizational culture in higher education to identify a theoretical and methodological approach for analyzing how FBUs in Kenya are affected by changes in their environment. This section unfolds in three parts: a brief description of three theoretical approaches to organizational analysis; illustrative examples of empirical studies utilizing cultural analysis of higher education institutions as models for this study; and a description of one particular framework from organizational theory that serves as the base of the framework for this study.

Martin (2002) produced a systematic discussion of the extensive scholarly work on organizational culture. He compared and contrasted various conceptual views and their implications for research. Martin provided three categories as a way to organize the robust body of literature on organizational analysis: (1) integration, (2) differentiation, (3) fragmentation. Each is reviewed briefly below.

Integrationists typically approach their studies by asking, what holds this place together? This perspective highlights beliefs, values, artifacts, rituals, and stories that function as organizational glue. Clifford Geertz's (1973) well-known approach to "thick, rich description" of culture(s) in a specific context exemplifies an integrationist perspective. In contrast to an integrationist approach, a *differentiation* perspective of organizational analysis highlights implicit and unstated meanings in order to understand how different groups coalesce. Such analysts pay special attention to politics, conflict, and tension in order to understand group dynamics and flows of power. A third broad category of organizational studies is *fragmentation*. Rather than highlighting factors that either hold together or create conflict in organizations, this perspective focuses on ambiguity and confusion. Conceiving organizations as chaotic environments, fragmentationists explore irony, paradox, contradiction as actors "muddle through" decision-making and organizational life (Lindblom, 1959).

Drawing upon the extensive field of organizational analysis, scholarship of higher education offers numerous frameworks and theories to assess organizational culture particular to universities and colleges. Undergirding early studies in this line of research is an assumption that the values, beliefs, and assumptions of an institution are reflected in its processes and artifacts (Schein, 1985). For instance, Tierney (1991) reported that by examining key elements the researcher develops a clearer picture of the institutional culture. He identified six elements

necessary to probe in order to understand culture within a higher education institution: environment, mission, socialization, information, strategy, and leadership. Tierney also represents a cadre of contemporary scholars who analyze organizational culture using qualitative research methodologies, including interviews with purposefully selected participants. Following Martin, Tierney (2012) sketched out an overview of approaches to organizational analysis of higher education—a field that has developed increasingly sophisticated frameworks over the last thirty years. According to Tierney, the majority of analyses follow an interpretive approach. For example, Clark (1971, 1972, 1975) claimed that colleges have a dominant story that gives meaning to a host of divergent activities, structures, and actors in ways that are different from the dominant story at a large state university. Chaffee and Tierney (1988) utilized a conception of organizational culture as a binding force to analyze the relationship between institutional effectiveness and people's desire to be with colleagues.

Organizational analysis of higher education from differentiation or fragmentation perspectives highlight factors that create conflict or confusion with organizations. Cohen and March's (1974) concept of a university as an "organized anarchy" is a quintessential example. Their work problematized a rational approach to leadership by analyzing the ambiguities across universities of key notions such as purpose, success, learning, and motivation; all of which are typically heralded (and hotly debated) as critical components to achieving institutional effectiveness. Alternatively, Cohen and March (1986) asserted that an over-reliance upon rational choice models has promoted an "uncritical acceptance of the static interpretation of human goals; ... and foolishness in people and organizations is one of the many things that fail to produce miracles" (p. 35).

Bolman and Deal (1984) provide a multi-frame approach to interpret organizations. A frame is a “mental model, a set of ideas and assumptions,” that individuals utilize, consciously or subconsciously, “to understand and negotiate a particular territory” (Bolman & Deal, 2008, p. 11). Bolman and Deal describe four frames through which to understand organizations: (1) Structural, (2) human resources; (3) political, and (4) symbolic.

The structural frame (Bolman & Deal, 2008) views organizations as factories. It focuses on how organizations are designed and function in order to carry out their work. Differentiation and integration are two central motifs to understand organizational structures and processes. That is, organizations divide work through specialized roles and units, and then coordinate such efforts through various internal procedures and formal relationships. Effective organizational design takes into consideration the organization’s mission, goals, resources, and technology in light of its context. Structures, often visually represented as organizational charts, serve to coordinate relationships and maximize performance. Policies, procedures, and rules provide the channels through which resources and work to flow.

The human resource perspective sees an organization as an extended family, comprised of individuals with particular backgrounds, emotions, needs, skills, prejudices, ambitions. Organizations exist to serve society. Humans have capacity to learn, as well as capacity to defend old attitudes and beliefs. Problems arise when individuals are not motivated or educated sufficiently.

The political frame views organizations as both arenas for internal politics as well as political agents with their own strategies, resources and interests (Bolman & Deal, 2008). The inevitable diversity of needs, perspectives, and lifestyles gives rise to conflict amongst internal individuals and groups as well as with other agents in shared ecosystems. Different interests

compete for power and resources. Bargaining, negotiation, coercion, compromise and coalition building are means by which actors gain, lose, redistribute, and exercise power.

The political frame is readily applicable to universities. Places and processes across campus host the continual interplay of internal divergent agendas and interest. From this perspective, individual and group agendas vie for influence in classrooms, faculty meetings, and campus events. Universities are also dependent upon their environments for necessary support and resources. They exist, contend, and evolve with other organizations within political ecosystems. Relationships within these ecosystems may be competitive, collaborative, or interdependent.

Conceiving organizations as temples or theaters, the symbolic frame (Bolman & Deal, 2008) sheds light on how actors shape organizational culture to give meaning and purpose to work, interpret internal drama, and nurture organizational soul. Organizational leaders act in symbolic ways when they use actions to develop shared values, negotiate meaning, and maintain image. Rituals, stories, sacred meetings, symbols, and celebrations serve as tools toward these symbolic purposes. In university settings, the processes and artifacts of academic culture—classroom instruction, faculty research and meetings, staff development, campus events, community engagement—become the arena for symbolic response.

To summarize this discussion about organizational theory, the brief overview of approaches to organizational analysis highlights the importance of multiple perspectives from which to analyze institutional culture. Employing various lenses allows one to observe forces that promote homogeneity while others sharpen heterogeneity. For this study, Benne's (2001) typology favors an integrationist approach, which will be balanced in this study by van Vught's (2008) concepts about diversification. Bolman and Deal's (2008) multi-frame model affords an

organizational structure that encapsulates a range of perspectives, and hence it will serve as the primary conceptual framework for this study, described in further detail at the close of the chapter.

The discussion now turns to three specific areas of scholarly literature of international higher education: privatization of global higher education, faith-based higher education in North America, and higher education in sub-Saharan Africa. Each area provides background on key characteristics of the universities in this study: private, faith-based, and African.

Privatization of Global Higher Education.

The rapid and diverse growth of private higher education (PHE) around the globe warrants attention to provide a backdrop to understand trends in sub-Saharan Africa and Kenya. Concerns about educational quality in the public sector as well as increasing social demand have sparked a surprising rise in the private provision of tertiary education around the world, especially in developing countries (Altbach & Levy 2005; Levy 2006a, 2006b). Given the rate and multiple dimensions of the growth of the private sector, simply tracking it has been challenging, let alone understanding it. To illustrate, Bjarnason, Cheng, Fielden, Lemaitre, Levy, and Varghese (2009) reported that UNESCO's 1998 World Conference of Higher Education did not even address the topic of non-government higher education, and yet just ten years later the 2009 Conference featured nuanced analysis of private higher education, attempting to grasp its exponential growth in many countries around the world. Bjarnason et al. (2009) conservatively estimated that the private education market in 2006 approached US\$400 billion worldwide. Similarly, empirical analysis of private higher education has increased significantly through the work of scholars in the field of international and comparative education, such as Philip Altbach (Boston College) and Daniel Levy (State University New York at Albany). International donor

agencies have funded multiple research initiatives in the last decade, such as the Program of Research on Private Higher Education (PROPHE). Under the direction of Daniel Levy, PROPHE was founded by the Ford Foundation in 2000 and functions as a global knowledge hub for private higher education with global and regional databases covering 117 countries, a catalogue of more than 500 news reports, and several national data cases.

This section of the literature review is not meant to be an exhaustive exploration of global private higher education. Instead this section discusses two aspects of PROPHE's scholarship relative to this dissertation proposal: key concepts from neo-institutional theory to inform analysis of institutional responses within shifting environments, and; Levy's typology of private higher education.

Levy (2009a) described two kinds of literatures that present a conceptual clash concerning the growth of private higher education. One literature is primarily descriptive and typically depicts adequate and increasing organizational diversity as a result of privatization in higher education. The other and more recent literature emerges from new-institutional theory (Powell & DiMaggio, 1991) that attempts to identify, explain and predict organizational life. Powell and DiMaggio argue that organizations typically function in predictable, routine, unreflective ways. These modes have a "constant and repetitive quality" which fosters extensive copying and leads to homogeneity among institutions, a dynamic termed isomorphism (p. 9). Levy summarized the difference between two perspectives:

The contrast here is that the literature on private higher education more often depicts or assumes rational and free-choice dynamics that lead mostly to diversity. The new institutionalism finds such dynamics exaggerated, inadequate, or otherwise misleading for depicting and explaining organizational configurations...The new institutionalism suffers from an underappreciation of diversity while the private higher education literature suffers from an underappreciation of isomorphism " (p. 16).

Both perspectives are necessary for a robust analysis of higher education. Levy argued that dynamics like isomorphism are necessary to understand the evolution of private higher education especially in developing countries where similarities between private and public sectors are overlooked in light of market-forces that are assumed to create diversity. Similarly, analysis founded on new institutionalism alone overlooks the massive and growing distinctiveness of forms of private higher education, evidenced below in Levy's typology.

Levy's (1986) typology of private higher education has remained pertinent and widely accepted after decades of rapid and diverse growth. It focuses primarily on the roles institutions play in the countries in which they function. It also affords analytic analysis of access as different PHE types function in different access roles. Levy's (2009a) modified typology includes only minor reconfigurations and will be utilized for analysis in this dissertation study. There are three main categories: (1) Elite / Semi-Elite, (2) Religious/Cultural, (3) Non-Elite/Demand-absorbing (see Table 2.1 for definitions of categories). The typology also includes cross-cutting trends (though not distinct categories) of for-profit and private-public partnerships for all three categories. Levy observed that the three categories include almost all PHE and that all three typically function within countries, intensifying the sector's remarkable heterogeneity. Levy's (2009a) typology of private higher education offers dimensions of comparative analysis between religious-oriented and other types of private universities. Levy asserted that religion remains a major type of PHE. He also made two noteworthy observations relevant to this dissertation study. First, there is an increasing mix of religions. Whereas Catholic institutions have been historically the dominant type PHEs, many countries, especially in Africa, now have growing numbers of evangelical and Islamic institutions. Second, Levy claimed there has been a diminishing force of religion in PHE evidenced when perspectives are disaggregated:

Table 2.1

Typology of Private Higher Education (Levy, 2009a)

Type	Access Degree	Access Contribution Modes*
All	Varied	Can bring additional revenue, which in turn allows the financing of more higher education slots in the public sector. In addition, per student costs are generally lower in the private sector, allowing for more slots for the same money.
Semi-elite**	Limited	Brings additional finance (fees, business, international); frees space at good public institutions; diminishes brain drain.
Religious/ cultural	Moderate	Accommodation of religious, ethnic or gender groups that are judged underrepresented in public sector; brings finance through voluntary contributions as well as tuition; and frees public sector space. Access through choice.
Non-elite	Large	As soaring demand exceeds public (and other private) supply. Students from modest socio-economic background, often families' first generation in higher education, working students, and job seekers. Flexible delivery modes. Low tuition, but access to fly-by-night institutions is dubious.
For-profit	Limited but potentially large****	Mostly overlaps non-elite type, but also semi-elite. Enlarged size through tuition and external investment, domestic and international. Novel modes to increase access at efficient cost.
Public-private partnerships ***	Potentially large	Overlaps previous two categories. One route often combines an access college with a high-status university, bringing additional revenue and thus enrolment openings. Another route is allowing private (paying) students into public universities. (Other examples and models are outlined in a subsequent chapter of this report.)

*This column identifies contributions but does not evaluate them or claim they are superior to other modes, including types of expanded public access.

**Elite PHE is very rare outside the United States. It can play some of the access role listed here for semi-elite.

***Cross-cutting forms rather than one of the chapter's three principal PHE types.

****Already large if one counts legal non-profits that are functionally for-profit.

“Although a prime motive for ownership and top leadership often remains religious, it is not a prime motive for many students or professors” (p. 17). For the study at hand, the first observation warrants analysis *across different kinds of religious institutions* to understand better the influence of unique religious heritage, values, and beliefs upon organizational responses. The second observation warrants analysis across actors *within institutions* to understand better the importance of religion to various stakeholders.

Faith-based Higher Education in North America

This section provides perspective on developments of faith-based higher education in the North American context as a way to identify possible issues and conflicting pressures facing FBUs in Kenya. This study is not intended to be a comparative analysis between the two contexts, although preliminary observations may emerge. The question remains to be answered to what extent the environmental conditions and forces that shaped FBUs in North America over three centuries compares to the 21st century pressures in Kenya now facing FUBs, the majority of which have emerged in 21st century. Even so, in interviews during my 2012 pilot study (described in Chapter 4), leaders and staff of FBUs frequently made comparisons about the contemporary situation of FBUs in Kenya to the historical developments of FBUs in American contexts. If actors in the context under investigation are seeing with such eyes, then it behooves this study to be informed by the scholarly analysis of FBUs in North America.

Faith-based universities share troubles common to their public peers as well as unique challenges associated with maintaining religious heritage. The unique challenge provides a link between FBUs in Kenya to FBUs in other contexts. For example, Otieno and Levy report that some FBUs in Kenya are now secularizing to be more competitive. At the same time, notions of integration of faith and mission, religious identity, and transformation of and service to society

coalesce in many institutional mission statements. This dynamic of secularizing versus sustaining religious tradition finds thorough treatment in the prolific scholarship on Christian higher education in North American contexts (Burtchaell, 1998; Benne, 2001; Marsden 1994; Schuman, 2010).

Robert Benne (2001) examined the factors that affect how institutions maintain religious heritage or become more secular. Accordingly, his study is particularly relevant to the study at hand, as described below. Benne produced a typology of church-related colleges through case study analysis of six institutions: Baylor University, Calvin College, University of Notre Dame, St. Olaf College, Wheaton College (IL), and Valparaiso University (see Table 2.2). In this typology four categories describe institutions across a continuum that ranges from strong to weak connection with religious heritage: “orthodox”, “critical mass”, “intentionally pluralist”, and “accidentally pluralist”. I describe these categories below as they are relevant to the Kenyan context.

Orthodox schools desire that a Christian view of reality be “publicly and comprehensively relevant to the life of the school by requiring that all adult members of the ongoing academic community subscribe to a statement of belief” (p. 50). For many of these institutions, communicating and forming a particular “ethos” is the primary concern. However, for other orthodox schools “the ethos must be supplemented by employing vision (the intellectual articulation of the faith) in an engagement with secular learning.” *Critical mass* institutions do not demand that all members endorse a statement of faith, but they do insist that a “critical mass” from the religious background comprise all areas of the institution—students, faculties, administrators, and boards. Institutions in these first two categories believe that a Christian approach to life and reality is “comprehensive, unsurpassable, and central [and so

Table 2.2

Typology of Church-related Colleges (Benne, 2001)

	Orthodox	Critical-Mass	Intentionally Pluralist	Accidentally Pluralist
Major Divide:	Christian vision as the organizing paradigm	-- versus --		Secular sources as the organizing paradigm
Public relevance of Christian vision:	Pervasive from a shared point of view	Privileged voice in an ongoing conversation	Assured voice in an ongoing conversation	Random or absent in an ongoing conversation
Public rhetoric:	Unabashed invitation for fellow believers to an intentionally Christian enterprise	Straightforward presentation as a Christian school but inclusive of others	Presentation as a liberal arts school with a Christian heritage	Presentation as a secular school with little or no allusion to Christian heritage
Membership requirements:	Near 100%, with orthodoxy tests	Critical mass in all facets	Intentional representation	Haphazard sprinkling
Religion / theology departments:	Large, with theology privileged	Large, with theology as flagship	Small, mixed department, some theology, but mostly religious studies	Small, exclusively religious studies
Religion / theology courses:	All courses affected by shared religious perspective	Two or three, with dialogical effort in many other courses	One course in general education	Choice in distribution or an elective
Chapel:	Required in large church at a protected time daily	Voluntary at high quality services in large nave at protected time daily	Voluntary at unprotected times, with low attendance	For few, on special occasions
Ethos:	Overt piety of sponsoring tradition	Dominant atmosphere of sponsoring tradition—rituals and habits	Open minority from sponsoring tradition finding private niche	Reclusive and unorganized minority from sponsoring tradition
Supported by church:	Indispensable financial support and majority of students from sponsoring tradition	Important direct and crucial indirect financial support; at least 50% of students	(Dominantly secular atmosphere) Important focused, indirect support; small minority of students	Token indirect support; student numbers no longer recorded
Governance:	Owned and governed by church or its official representatives	Majority of board from tradition, some official representatives	Minority of board from tradition by unofficial agreement	Token membership from tradition
(College or university is autonomously owned and governed)				

functions] as the umbrella of meaning and value under which all other knowledge is organized and critiqued” (p. 51). Such institutions often identify themselves as swimming against the flow of mainstream American educational culture.

There is a capital difference between the first two categories and the next two, *intentionally pluralist* and *accidentally pluralist*. In pluralist colleges and universities, another paradigm has replaced, either intentionally or accidentally, a religious-oriented organizing model. Alternative visions may include the classical ideal of liberal education, a postmodern paradigm, or a professional / vocational orientation. Religion is not necessarily non-existent in these environments, but the process of secularization has supplanted a religious model in defining the mission and identity of the institution. A Christian perspective is just one among many.

One rather simple analytic exercise illuminates the relevance and utility of Benne’s typology for the Kenyan context. Following the strategy of Glanzer, Carpenter, and Lantinga (2011) I gathered institutional mission and vision statements from the websites of the 14 accredited FBUs in Kenya. Preliminary analysis of the mission statements reveals a variety of possible types of institutions. Africa Nazarene University (ANU), which boasts the largest teacher educator program among the FBUs, frames their specific religious heritage as central to institutional mission:

ANU's vision is to be a light to the people of Africa through higher education grounded in the Wesleyan-Holiness tradition. ANU will be the university of choice for Christians desiring academic excellence, and will produce individuals of character and integrity of heart. ANU will be a place where lives will be transformed for service and leadership to make a difference in Africa and the world. (Africa Nazarene University, 2013)

ANU seemingly exemplifies, in Benne’s term, an “orthodox” institution because a Christian worldview, more specifically a Wesleyan-Holiness tradition, is the overarching paradigm that

guides and gives meaning to the entire educational endeavor. Furthermore, it seems that the intentional formation of a campus ethos is prioritized in order to be “a place where lives will be transformed.”

However, Kenya Methodist University (KMU) explains their vision without reference to one particular religion: "To be a leading world class university raising a new generation of transformational leaders, who are well grounded in their professional and academic expertise, and committed to spiritual and ethical values" (Kenya Methodist University, 2013). KMU's more nebulous commitment to “spiritual and ethical values” could be interpreted as reflecting a critical mass or pluralistic type of institution where the Christian vision is one among many. To be sure, classifying institutions as orthodox, critical-mass, or pluralistic at this point is premature. Rather, the exercise reveals two points: 1) the relevance of Benne's categories to frame design and analysis; 2) the need for in-depth qualitative work to understand not only the meanings of stated institutional missions, but also to examine how various actors perceive ways in which such statements are enacted, complicated, questioned, and generally incorporated into the life and work of these universities.

Benne showed how institutions can be characterized in terms of these four categories by examining particular aspects of institutional culture, such as the following: (1) the public relevance of its Christian vision and rhetoric; (2) membership requirements; (3) the role of religion/theology courses and departments; (4) the nature and frequency of chapel services; (5) the general ethos; and (6) the degree of support and governing role of a sponsoring church. Institutions become more secular as they move from strong to weak integration of religious tradition across these elements.

Benne (2001) advanced organizational analysis distinct to faith-based higher education from an integrationist perspective, though he does not make such claim. Benne examined paradigms and factors that affect how colleges and universities maintain religious heritage or become more secular. His work describes how institutional leaders utilized particular practices, values, and symbols to reinforce an overarching saga among participants across the institution. Additionally, Benne represents a common trend in studies on particular institutions that utilize descriptive institution-specific case studies to learn deeply about institutional culture and to draw analytical (Yin, 2009) or theoretical generalizations (Walton, 1992). As such, Benne's work represents a model of an interpretivist paradigm and methodology that will inform subsequent decisions about the research design of this study, as described further in the following sections.

For the study at hand, Benne's framework provided concepts to understand the educative mission unique to church-related tertiary institutions and the corresponding dynamics experienced by leaders and staff. Like all typologies, it forces each university into a particularly type when in reality each institution may evidence certain aspects of various types even though it most resembles one type. In spite of that, methodological design and analysis will draw upon the framework to comprehend the ways in which religious values and beliefs are (or are not) integrated into the educational endeavor.

However, Benne's typology had limitations for this particularly study. Some of Benne's concepts are open to critique given its grounding in North American contexts. Ellis and ter Haar (2004; 2007) demonstrated how African conceptions of the spiritual and material worlds are integrated and often find expression in public spaces. In this light, Benne's notion of public relevance and rhetoric, along with a fixed dichotomy between sacred and secular was not applied rigidly. Similarly, the strategic advantage Benne identified for institutions that require religion

and theology courses proved unfitting in some cases. For example, an institution that integrates theology into nursing courses (thus eliminating courses from the religion department) would appear unnecessarily more secular in Benne's typology. Hence, Benne's concepts served as a starting point to guide research design, but did not constrain the use of alternative theories as data were collected and analyzed.

Higher Education in sub-Saharan Africa

This section discusses higher education in developing countries, particularly in sub-Saharan Africa, to identify patterns in higher education environments and institutional responses in contexts similar to Kenya. Such knowledge *beyond* Kenya is useful for understanding the ways FBUs are affected by new mandates and expectations for higher education *within* Kenya. The discussion begins with a brief historical overview of a shift in the perceived role of higher education in Africa that leads into a description of major issues facing universities in developing contexts. The discussion concludes with focused attention on one trend with particular relevance to faith-based universities in Kenya: the rise in privatization of higher education in sub-Saharan Africa.

Shifting expectations: From relegated role to prominent driver of development. One of the most significant changes in higher education in developing countries such as Kenya, has been a shift in how international donors, national governments, and institutions view the function of higher education in the third world. Views about the role of higher education in the economic and social development of countries in sub-Saharan Africa (SSA) have changed significantly in the last thirty years. During the 1980s and 1990s powerful donor agencies such as the World Bank relegated the importance of tertiary education, which in turn, influenced government policies and spending (Santos, 2006). The story is well-documented (Collins & Rhoads, 2008;

Samoff & Carrol, 2003; World Bank, 2000). George Psacharopoulos, one of the Bank's primary economists, evaluated the success of education through rate-of-return analysis grounded in human capital theory. For 25 years Psacharopoulos (1981, 1987, 1988, 1996, 2006) maintained that primary education was a better investment than secondary or higher education because unit costs for primary education are small relative to extra lifetime income or productivity associated with literacy.

However, higher education is now featured to play a prominent role in the development of economies, workforces, and citizens of third world countries. A plethora of studies affirm that higher education is now viewed as a significant factor in the economic and social development of sub-Saharan Africa (Birdsall, 1996; Bloom, Canning, & Chan, 2006; Bloom, Hartley, & Rosovsky, 2006; Teal, 2011). This change in focus from primary to higher education is due, in part, to actors from diverse sectors agreeing that the benefits of higher education are more complicated to calculate than rate-of-return analysis (Collins & Rhoads, 2008). The World Bank (2009) recently reported that neglecting tertiary education could seriously jeopardize longer-term growth prospects of SSA countries, while slowing progress toward Millennium Development Goals, many of which require tertiary-level training to implement. The Bank's transformation is due in part to recognition that countries must acquire the higher-order skills and expertise obtained through higher education in order to be successful competitors in today's global economy (Materu, 2007; Samoff & Carrol, 2003; Teferra & Altbach, 2004).

The impact of these changing views is consequential for a number of reasons and relevant to the study at hand. While much progress has been made, higher education systems in developing countries struggle to fulfill state mandates leaving lofty ambitions jeopardized. Furthermore, recent scholarship raised concerns about the evolving expectations and roles of

higher education in developing countries. UNESCO's comprehensive study on global private higher education conducted by Bjarnason et al. (2009) discussed various concerns including the use of higher education in service to state, homogenization of institution types and missions detrimental to diversification within the higher education system to serve the diverse needs of a societies, and conservative top-down approach to policy making.

Major challenges: Changing contexts and institutional responses. In addition to coping with increasing demands and expectations from international donors and national governments, there are numerous challenges facing higher education institutions in developing contexts, especially sub-Saharan Africa. This section begins with a brief summary of the challenges and opportunities of African higher education in a new era of expectation. The discussion returns to the five main issues as identified by Chapman and Austin (2002) that HEIs in developing contexts typically face. The discussion utilizes those themes as a way to organize related literature from the last decade. Each theme serves to help illustrate the changing contexts of higher education in sub-Saharan Africa.

Higher education institutions in Africa face myriad challenges while pursuing, with increasing urgency, a mandate to function as catalysts for economic, political, and cultural development (Cloete, Bailey, & Maassen, 2011; Samoff & Carrol, 2003; Teferra & Altbach, 2004). Recent studies and reviews exposed the multi-faceted dimensions of these challenges: economic constraints (World Bank, 2010); dissonant epistemological and ideological foundations (Mazrui, 2003; Seepe 2004); changing governance structures and university-state relations (Mwiria et al., 2007); increasing privatization (Thaver, 2008); escalating student enrollment without corresponding increases in resources (Mohamedbhai, 2008); increased workloads and class sizes leading *inter alia* to decreased individualized attention to students—

many of whom are underprepared for university studies (Scott, Yeld, & Hendry, 2007), pressures for accountability (El-Khawas, 2002); language choices for instruction and scholarship (Teferra, 2003); external influences of globalization and internationalization (Teferra & Knight, 2008); attracting, retaining, and supporting academic staff (Tettey, 2009). Broader socio-political issues common to developing countries, such as political instability or underdeveloped infrastructure, confound the situation (Chapman & Austin, 2002). Even so, recent reform efforts, such as advances in quality assurance (Materu, 2007) and cross-border international partnerships (Lewis, Friedman, & Schoneboom, 2010), provide Teferra (2006) a “guarded optimism” concerning the potentialities of higher education in African societies (p. 568).

Chapman and Austin (2002) identified five critical issues with which higher education institutions in developing countries must grapple: (1) seeking a new balance in government-university relations; (2) coping with autonomy; (3) managing expansion while preserving equity, raising quality, and controlling costs; (4) addressing new pressures and forms of accountability; (5) supporting academic staff in new roles. Over the last decade empirical analysis of higher education soundly supports their claims in countries across sub-Saharan Africa, discussed next.

Seeking a new balance in government-university relations. An early study of government-university relations across three continents, including Africa, by Neave and van Vught (Neave & van Vught, 1994) framed ways to understand the reasons why governments enacted new regulatory standards, and proposed ideas about how academic autonomy could be preserved. In similar fashion, Reddy (2002) identified two factors of the African context energizing change in relationship between institutions and governments: “the historical postcolonial subversion of traditional university freedoms, often by military dictatorship, and the emergence of pluralist democracies committed to the socioeconomic development of the nation

states” (p. 112). Though Reddy does not draw the link, his work could be seen in line with a stream of literature that utilizes political theory as the predominant lens, such as Harvey and Newton (2004) who see Quality Assurance (QA) mechanisms as a way to change the distribution of power between institutions and governments (2004). These examples provide illustrations of the factors to explore when analyzing the political dynamics FBUs may experience in changing relationships with the Kenyan government.

Coping with autonomy. Institutions across sub-Saharan Africa are bearing more responsibility particularly in the area of Quality Assurance. Materu’s (2007) *Higher Education Quality Assurance in Sub-Saharan Africa* compiled information from 52 countries, providing by far the most comprehensive work to date for the continent. Evidence indicated that over-reliance upon externally-imposed regulations for QA aggravates efforts to improve quality in many universities primarily because QA processes impose a significant drain upon staff whose primary function is teaching. Kenyan institutions, for example, know well the additional burdens that assessing instructional capacity places upon academic staff. Based on a study of five of the nation’s sixteen accredited universities, Ngware and Ndirangu (2005) reached an alarming conclusion: “Faculty in Kenya do not have standard tools for measuring teacher effectiveness. Even in institutions where evaluation mechanisms are in place, small percentages of faculty actually are provided the feedback” (p. 199). Apparently, although multiple strategies exist to improve the quality of higher education, increasingly complex challenges hinder the ability of academic staff to implement such reforms, rendering the quality of education unimproved, or worse, deteriorating.

Managing expansion, preserving equity, raising quality, and controlling costs. Much of the literature addressing the quality of African higher education displays the paradoxical

nature of its development. Most notably, in 2000 the Task Force on Higher Education and Society of the World Bank published what is to date the most widely distributed and influential report on the topic: Higher Education in Developing Countries: Peril and Promise (2000). The report recognized several significant advances of higher education but concludes the following: “...across the developing world, the potential of higher education to promote development is being realized only marginally” (p. 10). The report identified several factors that exacerbate the situation, but particularly the escalating rate of student enrollment without parallel growth in institutional resources. These dynamics are discussed in further detail in Chapter 4 concerning the national context higher education in Kenya.

Addressing new pressures and forms of accountability. The increase of government and public scrutiny of the quality of higher education around the world beginning in the late 1980s is widely recognized (Brennan & Shah, 2000a; Mundial, 1994; Neave & van Vught, 1994; UNESCO, 1998) especially across sub-Saharan Africa (Materu, 2007). This era marked a shift in the attention of policy makers away from traditional concerns about access and cost to concerns for quality assurance. Analysts generally concur that the massification and diversification of higher education as well as pervasive decreases in funding levels were the prime factors influencing this increased attention to quality. These complex, inter-related forces created the context for the swift, prolific development of performance standards, reporting structures, review processes, and accreditation agencies. For instance, today more than 200 organizations in over 80 countries collaborate as members in the International Network of Quality Assurance Agencies in Higher Education, a network devoted to the theory and practice of quality assurance (INQAAHE, 2013), including nine countries from sub-Saharan Africa.

Scholars have observed five trends over the last two decades amidst the diversity and size of this international movement; several of these trends have significant ramifications upon under-resourced contexts such as sub-Saharan Africa. First, national governments have adopted a wide variety of approaches to address the quality of education: research assessment scores, accreditation, national evaluation committees, external reviews of academic programs, audits, performance indicators and contracting, and licensing examinations in professional fields (El-Khawas, 2002). Second, there is a high degree of change in QA policy and related mechanisms within individual countries in light of contextual factors (El-Khawas, 2001), hindering a shared understanding of QA. Third, despite the willingness of countries to revise approaches, once in place, quality assurance policies become an enduring part of a nation's system of higher education (El-Khawas). Fourth, P. Altbach, L. Reisberg, and L. Rumbley (2010) reported changing patterns, reflecting global trends, in QA supervision: a move from government regulatory agency to peer review. Fifth, the quality assurance process is highly political and politicized (El-Khawas, 2006). The last two of these trends have special bearing upon the way this proposal will frame research of FBUs in Kenya and so deserve a note of further explanation.

J. Brennan and T. Shah (2000b) drew upon extensive case studies of 29 institutions in 14 countries on three continents to demonstrate a movement in QA toward improvement and assessment rather than regulation and control. Exploring the internal and external dynamics related to the implementation of QA policies, they identify tension between polarizing objectives: to monitor or to improve, to control or to enhance. Furthermore, participants' motivations illuminate a fundamental aspect about QA processes: changes resulting from the implementation of QA policies have "...as much to do with power and values as they are to do with quality" (Brennan & Shah, 2000a, p. 332). Similarly, political and theoretical assumptions,

though often implicit, significantly influence policy decisions and evaluation especially in the context of developing countries (El-Khawas, 2006). Policy debate about QA objectives as well as the ensuing means of accomplishing QA is a politically charged and often highly contentious conversation, as noted in section 3 on higher education in Kenya.

Supporting academic staff in new roles. The challenges facing African HEIs to attract and retain well trained and capable academic staff has been recognized for decades (Teferra & Altbach, 2004; World Bank, 2000). Recently, the Conference of Rectors, Vice Chancellors, and Presidents of African Universities dedicated their bi-annual session to this continent-wide phenomenon: “The African Brain Drain—Managing the Drain: Working with the Diaspora” (2009). Similarly, as the number of African scholars and scientists around the world escalates, so also has awareness of the importance of the diaspora in the rejuvenation of higher education on the continent (Altbach, 2003; Zeleza, 2004). Ironically, a disproportionately low amount of attention has been given to the role of academic staff that remain on the continent. In fact, few studies have investigated the professional needs for those who carry out higher education’s responsibilities of teaching, research, and service within African societies. Such understanding is necessary to inform policies and programs for the development of current and future academic staff.

The Partnership of Higher Education in Africa (PHEA) was a ten-year (2000-2010) collaborative funding initiative of seven foundations across nine countries to strengthen higher education in Africa. It generated some of the most recent, comprehensive and well-funded research in the field (Lewis, Friedman, & Schoneboom, 2010). A PHEA-commissioned investigation on the academic staff capacity of nine African HEIs identifies key challenges

concerning the development and retention of next generation academics, and proffers several suggestions:

The increasing student-staff ratios outlined in the national and institutional profiles present a daunting challenge to the professoriate, as a whole, but particularly so for those at the early stages of their career. The workload that comes with responsibility for large student numbers imposes significant career-stalling burdens on young scholars. The anxiety that comes with such a burden, in a context that demands high standards of research productivity, can discourage potential academics. In order to address this concern, institutions need to provide relief to those in the early stages of their careers while helping them to gain skills needed to meet career expectations. This can be done by giving them course releases, not assigning them the most highly-subscribed courses, and give [sic] them access to professional development opportunities that enable them to acquire useful pedagogical skills, including those needed for handling large classes, and to obtain an aptitude for balancing the multiple demands of academia and personal life (see Austin, 2002). (Tettey, 2009, p. 112)

Grounded in theory and field research, Tettey's recommendations serve as a useful guide to identify current initiatives and challenges FBUs may face regarding academic staff development.

Trends in private higher education in sub-Saharan Africa. Levy (2009b) indicated that private institutions now constitute a majority in Africa and serve a key, though limited, role in absorbing demand. Adapting to competitive markets, private institutions often specialize in commercial fields (e.g. accounting and Information, Communication, and Technology) that are inexpensive to teach and promise quick, gainful employment. Thus, private institutions typically approach education more as a private commodity than a public good (Levy, 2009a). Oketch (2004, 2003) and Otieno (2007) suggested that the complexity of challenges facing the public sector energized the increase of private provision. How this swelling cadre of private institutions addresses the aforementioned challenges of national systems remains to be seen. Now the discussion culminates in a synthesis of the reviewed literature.

Conceptual Framework

This study investigates the impact of shifting national policies and contexts upon FBUs. Analyzing the impact requires an understanding of the pressures and expectations in the broader environment as well as an understanding of institutional responses to those demands. Toward that end, this chapter began with two theoretical sections on systems theory and organizational theory that provided concepts to structure the framework for the study. The next two bodies of contextualized literature on faith-based higher education in North America and higher education in sub-Saharan Africa provided insight into specific factors to examine within the framework. This section provides a diagram and explanation of how Bolman and Deal's (1984) multiple frame perspective functioned in the analysis of the impact of shifting environmental conditions and national policies upon FBUs in Kenya.

Three foundational premises underlie how I approached this study, as described in chapter one. First, a systems approach is necessary to understand the relationship between changing environments and institutional responses. Second, while acknowledging that variety across FBUs exists, the shared similarities pertaining to if or how such institutions maintain religious heritage make this type a reasonable unit of analysis for this study.

Third, universities are complex organizations with deeply embedded cultures, histories, structures, values, roles, and expectations (Dill, 1982, 1984; Tierney 1988, 1991) and thus require multi-dimensional perspectives for robust analysis (Kezar & Eckel, 2002). Bolman and Deal (1984) argued that managers, leaders, and institutions fail to thrive with constricted views of organizational life; similarly, the study at hand assumes that single-dimensional perspectives limits *analysis* of organizations. Hence, this study utilized Bolman and Deal (1984) multi-frame

model as a primary guide to interpret the complexities of the organizational life of FBUs in Kenya.

Bolman and Deal (1984) provided a multi-frame approach to interpret organizations. The structural frame views the world through a rational schema and so organizations seem like factories. It emphasizes organizational architecture, such as goals, structure, technology, technical roles, coordination, and formal relationships. The human resource perspective sees an organization as an extended family, comprised of individuals with particular backgrounds, emotions, needs, skills, prejudices, ambitions. The political frame depicts organizations as arenas, contests, or jungles. Conflict is pervasive because of the diversity of needs, lifestyles, and perspectives among individuals and groups, who continually vie for power and scarce resources. The symbolic frame views organizations as cultures, enlivened by rituals, stories, ceremonies, heroes and myths—like that of a temple or carnival—rather than rules, policies, and structural authority.

For my study, these four frames functioned as interpretive lenses by which to analyze how leaders and academic staff understand and respond to the impact of the environment upon their institutions. Leaders and academic staff often operate from multiple approaches within universities at the same time (Bolman and Gallos, 2011). Identifying such multiple perspectives accomplished one primary purpose of my study: to illuminate the various and simultaneous perceptions of the changes in the Kenya higher education system as experienced within the unique institutional context of faith-based universities.

I utilized Bolman and Deal's (2008) multiple frame perspective to organize my analysis of the impact of shifting environmental conditions and national policies upon faith-based institutions, as depicted in **Figure 2.2**. Following the systems approach, this study situates the

responses of FBUs (represented by the smaller blue circle) within the higher education environment in Kenya (represented by the large green circle). The first sub-question of this study asks what are the pressures and expectations from the changing environment. To answer this question I will identify the pressures in the broader environment in terms of structure, human resources, political, and symbolic elements (represented by the outer four boxes). **Figure 2.2** depicts illustrative pressures and demands based upon findings from my pilot study. The second sub-question asks how are FBUs being affected by these pressures. To answer this question I will organize responses from institutions in terms of structure, human resources, political, and symbolic elements (represented by the inner four boxes). **Figure 2.2** depicts illustrative institutional responses based upon findings from my pilot study. Using the Bolman and Deal's framework in this fashion will systematize data in order to compare and analyze across and within contexts.

Summary

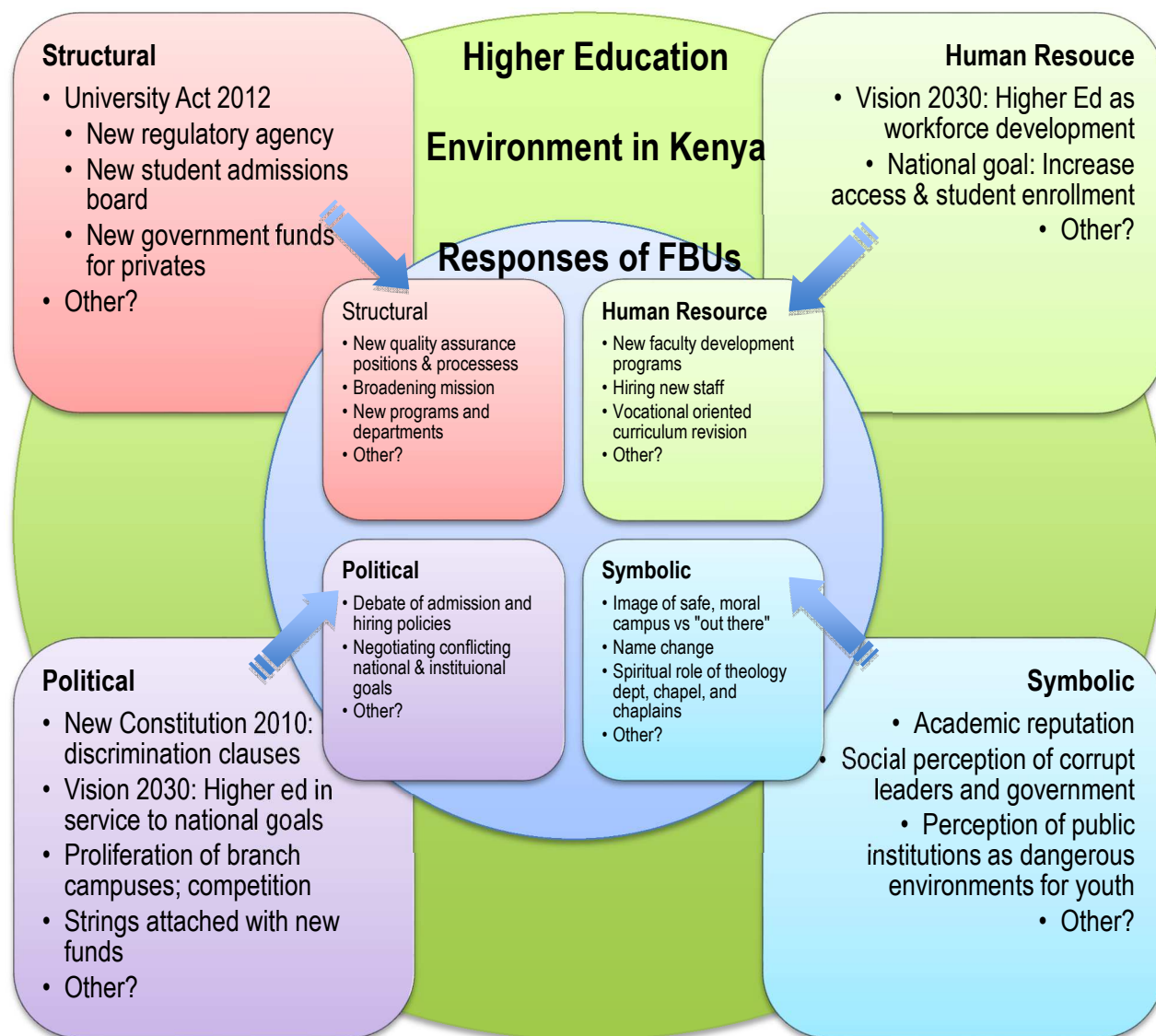
Extant literature on higher education in sub-Saharan Africa, and Kenya in particular, provides insight into the rise of and pressures upon FBUs in Kenya. Literature on systems theory and organizational theory provides conceptual perspectives and methodological tools for understanding how FBUs are responding amidst changing environment. However, several gaps in our understanding remain. These include an understanding of the social relevance of FBUs even though they constitute an increasing percentage of state-accredited programs. Similarly, little is known about how external and internal forces are shaping these newer universities' educative mission, priorities, programs, and structures. This dissertation study addresses these gaps by drawing on organizational theory and cultural analysis particular to higher education institutions. The research at hand extends recent studies by examining how various forces

influence institutional and educational processes at FBUs. Pressures include CHE's QA policy initiatives, competition with other institutions and from neighboring countries, expectations from sponsoring churches, academic reputation, cross-border partnerships, or accreditation standards. Limited understanding, combined with a swelling sense of urgency among government officials, academic staff, students and other stakeholders in Kenyan society invites further investigation.

The discussion now turns to the study's methodology. Informed by the reviewed literature, the following research design aimed to generate knowledge beneficial to theoretical analysis of private faith-based higher education not only in Kenya but in other developing contexts. This strategy follows the call of El-Khawas (2006): "Especially useful, at this stage, would be middle-range theories including development of applicable concepts that are sufficiently specific to capture developments in a single country, but are also sufficiently general to offer perspective across diverse settings" (p. 33).

Figure 2.2. *Multi-frame Perspective on the Impact of the National Higher Education*

Environment in Kenya upon Faith-based Universities



CHAPTER 3: METHODOLOGY

The purpose of this study is to explore the impact of shifting national policies and rapid changes in the higher education environment upon private, faith-based universities in Kenya. This chapter explains the research design and methodology employed to answer the study's research questions. The organization of this chapter is as follows: (1) an overview of the research design; (2) a description of the site and participation selection processes; (3) details of the data collection, data analysis, and case reporting procedures; (4) an explanation of efforts to improve the trustworthiness of findings from this study; and (5) a review of the efforts to protect the privacy and confidentiality of participants.

Overview of Methodology

Three purposefully selected universities accepted my invitation to participate in a qualitative, multiple-case study that explored how faith-based universities in Kenya are responding to rapid changes in the higher education market and policy environment: Catholic University of Eastern Africa (CUEA), Daystar University (Daystar), and Pan Africa Christian University (PAC). The three universities comprise a wide range of key institutional characteristics relevant to the study's purposes and questions. Additionally, the group is a fair representation of the broad theological orientations amongst the almost twenty chartered Christian universities in Kenya (Commission for University Education, 2015).

During May and June 2013 I visited the three campuses and conducted qualitative interviews with 33 academic leaders and faculty members (10 from CUEA, 13 from Daystar, and 10 from PAC). I also collected institutional documents such as public relations materials, budgets, enrollment figures, student application forms, faculty and student behavioral pledges, confessional statements, curricula, and program descriptions. Additionally, I visited the

Commission for University Education (CUE) and interviewed two officials to better understand the national context in which the institutions function. I collected newspaper articles and copies of documents in the CUE's library. In sum, to answer the study's research questions the study draws upon over 1,200 pages of electronic transcripts, institutional and national documents, press clippings, and researcher field notes.

Research Paradigm: Interpretive, Descriptive Multi-institutional Case Study

This dissertation is a naturalistic, interpretive study in that it endeavors to present an in-depth understanding of the perceptions, meanings, and experiences of humans and their social world (Denzin & Lincoln, 2005; Lincoln & Guba, 1985). The study fits within a historical and contemporary quest that continues to invigorate the discipline and practice of qualitative inquiry: to understand deeply the interconnectedness of historical, socio-economic, cultural, political, emotional, and spiritual complexities (Denzin & Lincoln, 2005). Denzin and Lincoln (2005) contended, "Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry....They seek answers to questions that stress *how* social experience is created and given meaning" (p. 10). Hence, this study focuses on understanding local actors' own interpretations of how changes in Kenya's higher education environment are impacting faith-based universities.

An interpretive paradigm afforded several advantages for the purposes and kind of qualitative work based upon a number of assumptions. The study assumed that institutional leaders and faculty at universities actively engage in "sense-making" (Weick, 1995) to comprehend their work and workplaces in relationship to other aspects of their lives. Personal interaction and discussion with the researcher best allowed participants to reveal their own meaning-making (Glesne, 2011). In other words, gathering information within their natural

settings promised more reliable interpretations (Creswell, 1997). Furthermore, multiple perspectives (i.e. leaders, academic staff, government officials) expanded understanding of the impact of the environment on institutions, as Glesne (2011) describes: “Accessing the perspectives of several members of the same social group about some phenomena can begin to say something about cultural patterns of thought and action for that group” (p. 8). The study is, therefore, a tapestry of the meanings and experiences of university leaders, faculty, and public officials.

The investigation relied upon qualitative research methodology for multiple case studies (Greene & David, 1981; Merriam, 1998; Stake, 2000; Yin, 2009) to answer the main research question: *What is the impact of shifting national policies and contexts upon faith-based universities in Kenya*. The research questions warranted a case study approach for several reasons. First, case study research is particularly useful to conceptualize the boundaries of investigation within complex systems. Stake (2000) argued that case study methodology becomes increasingly useful “the more the object of study is a specific, unique, bounded system” (p. 4). That is, case study research helps identify, describe, and bound the topic and scope of inquiry within complex social settings. For the study at hand, the cases under investigation are private, faith-based universities in Kenya. A strong benefit of purposefully bounding the case as such was the ensuing “focus on complexity within the case, on its uniqueness, and its linkages to the social context of which it is part” (Glesne, 2011, p. 22). Hence these boundaries (private / faith-based / university / Kenya) defined the scope of investigation and opened up analysis within and across broader social systems, such as religion, higher education, and developing countries in sub-Saharan Africa.

Second, qualitative case study methodology is advantageous for investigating a case in depth within its real life context, particularly when examining descriptive or explanatory questions (Creswell, 1997; Yin, 2009). In short, case study research positions itself in a situated context. Other empirical approaches (e.g. experimental research) intentionally divorce a phenomenon from its context to gain greater control or stability (Yin, 2009). However, case study research focuses on “contextual conditions because they [are] highly pertinent to [the] phenomenon of study” (Yin, 2009, p. 18). Accordingly, this approach “allows for the simultaneous examination of the role of structures, culture, organization-wide processes, history, and myriad other conditions” (Merriam, 1998, p. 51). For this dissertation, a case study approach allowed me to explore how particular institutions were affected by and responding to pressures, constraints, and opportunities in Kenya. I chose this approach to foster nuanced understandings of key terms such as *development*, and to help eschew polarizing dichotomies, such as *private* or *public*, *Western* or *African*, *sacred* or *secular*, and *traditional* or *modern*. Accordingly, a case study approach accomplished one of the goals of my intentionally situated study: to demonstrate how the participants within these contexts understand and construct the boundaries by which the case itself is defined.

Third, a study involving multiple cases that enables analysis across and within cases is useful towards generating or testing theory (Yin, 2009). Thomas (2011) articulated the value and process of case study analysis by tracing numerous possible routes of inquiry through a typology of case studies. He explained how researchers travel through four stages of decision-making about conceptualizing and enacting a case study: (1) *subject* (local, key, or outlier); (2) *purpose* (intrinsic, instrumental, evaluative, or exploratory); (3) *approach* (theory-testing, theory-building, or illustrative/descriptive); and (4) *single case process* (retrospective, snapshot, or

diachronic) or *multiple case process* (nested, parallel, or sequential). Thomas argued for the value of articulating key stages to make practical decisions, especially during data collection and analysis (described below). He also described the evolving nature of the route as an iterative process. In Thomas' terms, my study focused on key institutions for exploratory purposes in order to illustrate how various actors—in parallel administrative positions or in nested faculty departments—within and across multiple FBUs in Kenya perceived the impact of the environment upon their particular institutions. My approach also attempted to generate mid-range theory concerning strategies by which FBUs maintain religious identity amidst conflicting pressures.

Fourth, there were logistical and personal reasons for a case study approach. Conditions in sub-Saharan Africa present challenges for gathering relevant data through quantitative procedures (e.g. emailing surveys to administrators in Kenya). The context behooves personal involvement of the researcher in the location of data collection. Such participation is a hallmark of case study research (Creswell, 1997; Glesne, 2011).

In sum, interpretive, case study methodology bore many advantages for investigating faith-based universities in Kenya. The benefits lie in the opportunities the design afforded to explore complexity, produce knowledge within context, involve the researcher personally, and enhance the relevance and logic of research design through an iterative process.

Case Selection

The first stage of case selection required me to identify the chartered, religious-oriented universities in Kenya that would qualify for this study. I designed a matrix of religious-oriented universities in Kenya (see Appendix A) using a number of sources: (1) key institutional characteristics pertinent to the conceptual frameworks; (2) the Commission for Higher

Education's (2012) list of accredited universities; (3) institutional websites; and (4) information collected during a pilot study I conducted in 2012. (Chapter 4 describes the rationale and findings of this pilot study as part of a larger discussion on the context of higher education in Kenya. Key insights that informed the case selection process are included in this section). Criteria for the matrix included characteristics such as religious-orientation, institutional mission, age of institution, number of approved programs, niche in the higher education system, and number of faculty. At the time this study originated, fifteen universities could be categorized as religious-oriented. All of them claimed a religious orientation or affiliation with some form of Christianity. In other words, there were no accredited universities with a religious-orientation other than Christianity (however, public officials at the CUE indicated during interviews that a university with an Islamic orientation was in the process of seeking accreditation).

In the second phase of case selection I purposefully identified the faith-based universities to investigate from the matrix created in phase one. Purposefully selected sites and participants best served this research study in light of its qualitative nature (Miles & Huberman, 1994). That is, purposeful case selection allowed me to maximize variability across key characteristics with the intention of eliciting the richest understanding of how various FBUs in Kenya were responding to perceived environmental pressures and opportunities. From the selection criteria (stated above), I prioritized the aspects of religious-orientation and institutional mission statements in order to establish a fair representation of the diversity of experiences among FBUs. This prioritization was based upon insights from my 2012 pilot study, described next. Additionally, logistical factors (e.g. accessibility, academic calendars, availability of participants, and time and money to support the research) were considered to increase the feasibility of the study and to narrow the field of study.

During my 2012 pilot study I learned about the diversity of FBU's institutional origins and missions, which become one of the most significant factors in the case selection process. Many FBUs in Kenya began as church-sponsored institutions with a narrow mission, but now are expanding their status to a university and adding new faculties. Some were established from the beginning as a university with a focus on professional degrees integrated with a Christian perspective. Some are more than 30 years old and boast of battles won for private universities through decades of bantering with the Commission for Higher Education. Others are new on the scene and looking to veteran peers for models. Some began with a focus on graduate studies, others emphasized undergraduate programs, and yet others prioritized application-oriented diploma programs. The decision of whether or how to maintain a Christian perspective and/or affiliation with a church is a dynamic issue throughout each of their institutional histories. Each university offered a unique vantage on the contemporary institution-environment relationship, the context in which the study's primary research question is situated.

From this diversity of institutional experiences and according to the case selection logic described above, I selected the following three faith-based universities for the purposes of this research study:

- Catholic University of Eastern Africa University: a mature, large, Catholic, regional, comprehensive university;
- Daystar University: a mature, semi-elite, liberal arts, non-denominational, evangelical university;
- Pan Africa Christian University: a small, Pentecostal university transitioning from a clergy-training institution to a multi-disciplinary university.

The three universities comprise a wide range of key institutional characteristics to generate rich understandings of how faith-based universities are responding to the higher education environment in Kenya. The three institutions cover the gamut in terms of institutional age: CUEA and Daystar are the two oldest private institutions in Kenya (inclusive of all private universities); while PAC is one of the most recent to receive a charter. (The term *mature* is relative to the Kenyan context and is based upon when an FBU received the charter from CHE. Compared to institutions in other global contexts, such as Europe or North America, these FBUs are quite young, having begun in the last 10-20 years or so). Additionally, the group of three is a fair representation of the broad theological orientations amongst Christian universities in Kenya. Catholic University of Eastern Africa represents Catholic (i.e. non-Protestant) Christianity; Daystar represents one of a host of Protestant-founded institutions; PAC represents the rapidly growing Pentecostal presence.

At the same time, one feature common to all is prioritized for the sake of this study: each expresses in their vision and mission statements a faith-based approach to higher education (see Table 9.1). Interviews from my 2012 pilot study confirmed that the leadership and faculty at these institutions think that a faith-based approach to higher education does and should affect, broadly and deeply, the functioning and ethos of their institution. This affirms one of the most important criteria for the purposes of this research study. How the institutions functionalize such expressed visions for Christian higher education with relevance to the shifting context is the focus of each case analysis (see Chapters 5-7).

Participant Selection

The study utilized a purposeful sampling strategy to identify participants with characteristics and experiences relevant to the study's purposes (Lincoln & Guba, 1985). I

created criteria for the selection of participants who could provide information relevant to the research questions (Yin, 2009). In order to be eligible to participate in this study, individuals from universities were required to meet the following minimum criteria: (1) presently hold an appointment as an administrator, academic staff member, or governing board member, or (2) be a student at a (3) religious-oriented university chartered by the Commission for University Education of Kenya.

At each of the three universities under investigation, I purposefully selected administrators and faculty across a range of duties and personal characteristics. Administrators (also referred to as institutional leaders throughout this study) included offices such as Vice-Chancellor, Deputy Vice-Chancellor Academic Affairs, Deputy Vice-Chancellor Finance and Administration, Academic Registrar, Chaplain, and Heads of Departments. Faculty members were selected from various disciplines and departments, such as religion, nursing, education, business, and information communication and technology (ICT). This selection plan enabled me to elicit diverse experiences of those engaged with decision making about key institutional and education processes.

In order to investigate the broader context of higher education in Kenya, the study also aimed to include perspectives from the following participants: (1) officials at the Commission of University Education; (2) academic staff at public universities; (3) employers of university graduates. I interviewed two public officials from the Commission for University Education (CUE). This agency accredits FBUs in Kenya through an involved process involving approval of curricula, quality assurance reports, and site visits. CUE officials provided another lens through which to analyze FBUs. Kenya's 2012 Universities Act replaced the Commission for

Higher Education, functioning since 1985, with the CUE (see Ch 1). Thus it was important to visit the CUE to learn firsthand about the implications of the recent reforms.

Unfortunately, various constraints of time and accessibility prohibited interviews with staff at public universities or employers during the 2013 data collection period. However, it is worth noting here in this discussion about participant selection, that during my 2012 pilot study, I interviewed leaders and faculty from three universities with no religious orientation (two public universities and one private university). This data provided a comparative understanding of the ways FBUs are perceived to be functioning within the higher education environment of Kenya (see Chapter 4 for further details about the pilot study).

Data Collection

The study utilized three sources of data common to qualitative case study research: interviews, field notes, and documents (Creswell, 1997; Merriam, 1998; Yin 2009). The following section describes the procedures employed for data collection, data analysis, and case reporting. I collected the data on the campuses of the participating universities and at the offices of the Commission for University Education during a six-week visit to Kenya in May and June 2013. Furthermore, the dissertation design and methodology was informed by sources gained and lessons learned from the pilot study I conducted during May and June 2012. For sake of clarity, the details of that pilot study are reported in Chapter 4; the following section describes the data collection methods and analysis pertaining only to the dissertation data collection in 2013.

Interviews. The study primarily utilized information from qualitative interviews to answer the research questions. Qualitative interviews provide “an open-ended, in-depth exploration of an aspect of life about which the interviewee has substantial experience, often

combined with considerable insight” (Charmaz, 2006, p. 29). Following qualitative research conventions, I relied heavily upon face-to-face interviews because I assumed that participants’ perceptions of faith-based higher education in Kenya were best understood in “relationship to the time and context that spawned, harbored, and supported [their institutions]” (Lincoln & Guba, 1985, p. 189). The details of this study’s interview process follows.

Upon receiving approval to conduct this study from the National Council on Research and Technology (see Appendix B) and from the Institutional Review Board at Michigan State University (see Appendix C) I began the process of recruiting study participants. Initially I emailed the Vice-Chancellor of each university to request permission to conduct the on-site study and to be introduced to key contacts, whom Patton (1990) describes as “knowledgeable insiders willing to serve as informants on informants” (p. 20). Once I received permission and introductions, I utilized a snowball sampling approach that included identifying key informants through a process of networking with well-situated persons (Patton, 1990). I invited prospective participants through an email which included three attachments: (1) call for research participants (see Appendix D); (2) a letter of support from my thesis advisor; and (3) a copy of my Kenyan research permit. After arriving on each campus, I made in-person appointments to discuss the consent process with those who expressed interest, as detailed on the IRB-approved consent form (see Appendix E; see also the section below regarding the consideration of human subjects for details of the consent process). Subsequently, I interviewed those who consented to participate.

To recruit participants at the Commission for University Education I utilized a similar process. I first emailed the Commission Secretary—the director and highest-ranking officer—for permission to conduct the on-site study and for introductions to key informants. I then sent

email invitations. Once in Kenya, I made in-person appointments to discuss the consent process with those who expressed interest. I interviewed those who consented to participate.

Following Glesne's (2011) advice, I arranged for interviews to be conducted in a location *and* time that participants deemed as "convenient, available, and appropriate" (p. 113). The majority of interviews lasted about one hour. For the most part, interviews were conducted in the participants' offices during or after their normal workday hours.

The interviews were structured using three types of questions: main questions, follow-up questions, and probes (Rubin & Rubin, 2005). I designed two separate interview protocols to elicit unique perspectives of administrators and faculty, and public officials (see Appendices F and G). Similarity of questions across multiple participants and institutions allowed for cross- and within-case analysis (Yin, 2009). The interview protocols were divided into three main sections, following the original three research sub-questions. (Initially the study was comprised of one central question with three sub-questions. Over the course of data collection and analysis, I determined that the third sub-question would be answered in the analysis of the first two). Section one of the protocol focuses on questions about environmental factors impacting FBUs. Section two inquires about how institutions are responding to such factors. Section three explores how a religious-orientation of these institutions affects perceptions of the environment as well as institutional responses. Questions were derived from themes of the conceptual framework pertinent to the research question (Weiss, 1994). For instance, van Vught's (2008) concepts of competition, differentiation, mission diversity, and academic reputation provided inroads into the everyday life and work of administrators and faculty. Probing questions investigated how administrators and faculty at FBUs perceived and responded to factors such as

academic reputation, relationships with government regulatory agencies, and competition with peer institutions.

Recording interviews benefits the research process by providing a complete record of what was discussed and by allowing the researcher to focus attention on the conversation rather than copious note-taking (Glesne, 2011). With the participant's permission, each interview was recorded digitally with a hand-held device. During interviews I took notes and afterwards I wrote reflective memos (both processes are described below in the section on Field Notes). I transcribed approximately half of the interviews and hired a transcriptionist to complete the rest, supported by generous funding from a competitive research grant from the Educational Administration Department of the College of Education at Michigan State University.

Documents. In addition to interviews, I collected documents pertaining to institutional characteristics and processes relevant to key concepts that frame this study. Documents collected include public relations materials, budgets, enrollment figures, student application forms, faculty and student behavioral pledges, confessional statements, curricula, and program descriptions. Additionally, I collected newspaper articles and documents in the CUE's library to better understand the national context in which these institutions function. Key policy documents, such as the 2010 Constitution, 2012 University Act, and Vision 2030, were downloaded from government websites accessible to the public. Documents collected during my 2012 pilot study were included as sources. Overall, thanks to the generous and cooperative spirit of participating universities and individuals, I collected over 400 pages of electronic and hard copy documents.

Field notes. My field notes consist of interview notes, reflective memos, and a research journal, which I developed as described next. In the tradition of qualitative research, I

acknowledge that data analysis begins during (and is influenced by) the period of data collection (Glesne, 2011). Accordingly, while gathering data in Kenya I engaged in preliminary data analysis through conventional techniques of qualitative case study research (Creswell, 1997, Yin 2009). During interviews I took handwritten notes to record key ideas, points needing clarification, and follow-up questions. Within 48 hours of most of the interviews, I wrote a reflective memo using five guiding questions (see end of interview protocol, Appendix F). Summarizing interviews in this consistent fashion aided analysis across interviews at later stages (Charmaz, 2006). Also, I listened to selected interview recordings. Upon completion of the set of interviews at each institution, I wrote analytic memos and purposeful vignettes (Corbin & Strauss, 2008) to myself in order to formulate initial responses, emerging themes, and new questions. On occasion I emailed these to my dissertation adviser for feedback on the data collection process. Articulating and processing personal reactions is one strategy for identifying bias in the process of data collection and analysis (Glesne, 2011). Thus, I kept a journal in order to reflect upon how I engaged the research as a researcher. Interview notes, reflective memos, and the research journal comprise the field notes that I later utilized as sources of information as well as guides for analysis.

Data Analysis

Data analysis procedures followed the interpretive underpinnings and case study methodology described earlier. Yin (2009) contended that an analytic strategy is necessary to “treat the evidence fairly, produce compelling analytic conclusions, and rule out alternative interpretations” (Yin, 2009, p. 130). Furthermore, Yin urged case study researchers to press for high-quality analysis by attending to four principles: (1) analysis should attend to all the evidence; (2) analysis should address all major rival interpretations; (3) analysis should address

the most significant aspect of the case; and (4) analysis should use prior, expert knowledge of the researcher (p. 160-161). The following discussion explains the study's analytic strategy and details the efforts put forth to implement these principles of good social science research.

Following Miles and Huberman (1994), my approach to data analysis comprised four major processes through which to interact with the collected data: (1) summarizing data, interview notes, interview summaries, and reflective memos; (2) coding and organizing data by ascribing meaningful tags to portions of data; (3) thinking about data via conceptual maps, data arrays, analytic memos, pattern matching, and cross-case synthesis; and (4) reporting data via pre-structured case reports.

Summarizing data. Summarizing data throughout the research process promises new insights at various stages of analysis (Charmaz, 2006). Efforts to summarize and synthesize the large amount of the study's data included a number of techniques throughout the data analysis process: (1) write a reflective memo for each interview using five guiding questions; (2) write analytic memos and vignettes for each university and the CUE upon completing site visits; (3) write a reflective memo answering each research question after having completed data collection while in Kenya; (4) write reflective memos on emerging themes and patterns within each case; and (5) create lists and word tables of emerging themes and patterns across cases.

Coding data. The study employed a number of techniques to generate, revise, and implement a coding scheme in order to organize and understand data toward the broader purpose of answering the research questions based on empirical evidence. Analytic induction (Becker, 1998) and thematic analysis (Glesne, 2011) was conducted using manual coding and computer-assisted software: Volume 10 of Nvivo by QSR International. I primarily utilized Nvivo to divide and organize a massive amount of data into smaller manageable units via meaningful tags,

called “nodes” in Nvivo. Leech and Onwuegbuzie (2011) explain seven types of procedures to increase the rigor of qualitative data analysis specifically by using Nvivo: constant comparison analysis, classic content analysis, key-word-in-context, word count, domain analysis, taxonomic, and componential analysis. During this phase of coding I utilized several of these analytic procedures within Nvivo to identify themes within each case and to organize supporting evidence for those themes.

My coding process was inspired in part by what Charmaz (2006) describes as a two-phase approach in which initial coding leads into focused coding, and by what Corbin and Strauss (2008) commend as a process of continual comparative analysis of data. To create a coding scheme I first made a list of key words and concepts from the study’s conceptual framework, research questions, interview protocols, field notes, and self-reflective memos (Glesne, 2011). To this list of *a priori codes* I added a list of *inductive codes* identified via initial line-by-line coding of a few purposefully selected transcripts (Miles & Huberman, 1994). That is, I employed continual comparative analysis of data (Corbin & Strauss, 2008) in which preliminary codes were compared to new data throughout the analytic process. For instance, I derived initial codes for interview transcripts from conceptual frameworks: illustrative codes from Benne (2001) included “institutional mission”, “student admissions”, “Bible courses”, “chapel”, “integration of faith”; illustrative codes from van Vught (2008) included “differentiation”, “isomorphism”, “competition”, “academic reputation”, “niche”, “resource scarcity”; illustrative codes from Bolman and Deal’s (2008) multi-frame model included “structural”, “human resource”, “symbolic”, “political”. These initial codes were compared and revised according to new insights emerging from the processes of coding interviews and

analyzing documents. Document analysis of key policies generated codes such as “accreditation”, “standardization”, and “CUE”.

Qualitative research experts often conceive of three levels of coding with increasing complexity at each level. Miles and Huberman (1994) labeled these levels as *descriptive*, *interpretive*, and *pattern*. Corbin and Strauss (2008) described them as *code*, *concept*, *category/theme*. The purpose of creating these levels of coding is to enhance understanding of the data corpus by discovering nuanced relationships between, within, and across smaller data portions (Corbin & Strauss, 2008; Miles & Huberman, 1994). Some of Nvivo’s greatest strengths are the capacity and tools that allow the researcher to create and adapt such levels of coding, called a *node hierarchy*. I developed, tested, and revised my coding scheme (node hierarchy) in these three levels by coding six purposefully selected interviews from across the three cases (two from each university). I evaluated my coding scheme by asking what data was left out, and if it consistently identified content across participant types and institutions (Miles & Huberman, 1994). After revising the coding scheme, I made only slight adjustments for the sake of consistency across the remaining 27 interviews. I also re-coded the initial six interviews in light of the revised scheme. This detailed coding process undergirded the study’s in-depth analysis of how faith-based universities are responding to rapid changes in Kenya’s higher education market and policy environment.

Thinking about data. Following the advice of veteran researchers including my high-spirited adviser, I entered into a phase of “playing with data” (Yin, 2009, p. 129). Playing with data included a number of iterative processes (e.g. concept mapping, pattern matching, producing data arrays, considering rival explanations) to expose and explore nuanced relationships among key concepts under investigation (Miles & Huberman, 1994; Yin, 2009). In other words, with

the primary research questions in mind, I used these techniques to establish converging lines of evidence in order to generate rich descriptions of each university (Yin, 2009). Admittedly, most days felt more like work than play, but eventually the metaphorical sun did shine. The techniques used in this phase—and the tireless support of my adviser—enlightened the process of making meaning of myriad pages of electronic transcripts, institutional and national documents, press clippings, and field notes.

Following conventions of multi-case study research, this phase of thinking about data occurred in two phases. First, *within case* analysis was conducted to deepen understanding of each university. Second, *cross-case* analysis was conducted to “build abstractions across cases” (Merriam, 1998, p. 195). Accordingly, during this phase I employed two techniques that Yin (2009) commended for analyzing case studies: pattern matching and cross-case synthesis.

Yin contended that pattern matching is relevant to descriptive studies “as long as the predicted pattern of specific variables is defined prior to data collection” (p. 137). For this study, the patterns of how faith-based universities strive to maintain religious identity were established from Benne’s framework (2001); patterns of how universities respond to environmental factors were derived van Vught (2009). I conceived the unit of analysis as faith-based universities with academic departments, administrators, or faculty as embedded sub-units.

Cross-case analysis is a technique to aggregate findings across a series of individual studies (Yin, 2009). The benefit of utilizing multiple cases is “to see processes and outcomes across many cases, to understand how they are qualified by local conditions, and thus to develop more sophisticated descriptions and more powerful explanations” (Miles & Huberman, 1994, p. 172). Following Yin’s advice, I used “word tables to display the data from individual cases according to some uniform framework” (p. 156). Table 8.3 presents one of the results of this

cross-case analytic technique. Using this technique, I created fourteen word tables using uniform frameworks that were relevant to the study's questions, such as responses to key policies and various kinds of adaptations (structural, human resource, political, and symbolic). The analysis of the corpus of word tables underlies the cross-case findings presented in Chapter 8 and summarized in Chapter 9.

Reporting data. The final stage of case study research is bringing the results and findings to closure by writing a case report. Yin (2009) commended researchers at this stage to consider three steps to develop the case study report: (1) identify the audience, (2) determine the compositional structure, and (3) have drafts reviewed by others. The details of each step are described next.

The initial intended audience of these case reports, by default as being part of a dissertation study, is my dissertation committee, or what Yin (2009) classified as a “special group” (p. 167). Indeed, they are special. I desire to disseminate future versions of these case reports to academic colleagues via journal articles, to university administrators and practitioners via participatory workshops, and perhaps to policy-makers via policy briefs. Future disseminations will report the findings with sensitivity to various audiences (Glesne, 2011).

The compositional structure of this multiple-case report follows typical conventions by dedicating a separate chapter to the analysis of each individual case followed by an additional chapter of cross-case analysis (Yin, 2009). However, determining the structure of the individual case reports was not as straightforward because, as Yin observed, case study reports do not follow a stereotypical form. For this study, the components and format of the individual case reports developed through an iterative process of drafting, reviewing, and revising reports with input from my dissertation adviser. The central task in this process was to identify a storyline

that would guide the process of selecting what information to include from amongst the massive amount of data collected for each university in order to answer the research questions (Yin).

I determined in consultation with my adviser that the case report for each university in this study would be comprised of four parts. These four parts develop a storyline for each university that ties together a cogent argument in light of the study's questions and purposes, allows for the distinctions of each institution to emerge, and sets up cross-case analysis. The discussion below explains the purpose for each part, the analytical methods to generate each, and the logic for how they function together to answer the research questions.

Part 1: Institutional Portrait. Each case opens with a brief description of the dimensions of the university that are most relevant to analysis of the environmental impact upon the institution. Document analysis was the primary method undergirding this section, which included institutional documents such as promotional materials, academic catalogues, and the website. Interview analysis provided a way to triangulate various perspectives to generate the institutional portrait.

Part 2: Institutional Context. This section reports and analyzes how the contemporary landscape of higher education in Kenya appeared through the eyes of administrators and faculty at the university. It was developed by identifying patterns of consensus as well as a range of internal perspectives expressed during interviews with participants. The understanding of these perceptions lays the groundwork for analysis of what, how, and why the university has been adapting to the changes in the higher education environment (addressed below in Part 3). Discussion about the perception of changes in the national landscape is grouped into three categories: higher education policy, trends in the higher education system, and broader socio-cultural shifts that have bearing upon higher education stakeholders. The section answers, in

part, the first research sub-question from the perspective of university leaders and faculty: *What are the opportunities and pressures within the higher education environment in Kenya facing faith-based universities?*

Part 3: Institutional Adaptations. This section discusses how the university has been responding to changes in the higher education market and policy environment as identified by the participants. It is a logical progression from Part 2 with the assumption that understanding how faculty and administrators perceived their institutional context will inform analysis about how they have been adapting to that context. This section answers, in part, the second research sub-question: *How are faith-based universities adapting to the opportunities and pressures within the higher education environment in Kenya?* To answer this question, this section reports and analyzes the university's institutional adaptations to environmental changes. The section draws upon two important analytical concepts: Cameron's (1984) definition of organizational adaptation and Bolman and Deal's (1984) four-frame model. Both concepts are discussed in further detail as part of the literature reviewed in Chapter 2; the discussion below describes how each influenced the analysis of institutional adaptations.

First, case analysis was informed by Cameron's (1984) definition of organizational adaptation:

"Organizational adaptation" refers to modifications and alterations in the organization or its components in order to adjust to change in the external environment. Its purpose is to restore equilibrium to an imbalanced condition. Adaptation generally refers to a process not an event, whereby changes are instituted in organizations. Adaptation does not necessarily imply reactivity on the part of an organization (i.e. adaptation is not just waiting for the environment to change and then reacting to it) because proactive or anticipatory adaptation is possible as well. But the emphasis is definitely on responding to some discontinuity or lack of fit that arises between the organization and its environment. (p. 123)

Central to Cameron's notion of organizational adaptation is the concept of restoring equilibrium. For the cases at hand, the analysis of organizational adaptation focused on institutional responses that mitigate the disequilibrium created by changes in Kenya's higher education context as perceived by participants (as reported in Part 2). Of particular interest were adaptations enacted with the intention to restore balance to the institution's core distinctions (as described in Part 1). The degree to which each adaptation was analyzed was dependent upon the extent of supporting data. Aspects of analysis included dimensions such as the following: what the adaptation was a response to, what was the underlying rationale, what was the intended or actual impact, and if the adaptation was proactive or reactive.

For clarity, it is important to note how this study employs the terms "adaptation" and "response." Adaptation and response are generally used interchangeably in this study, but not glibly. The rationale emerged from conversations with participants during interviews and follows Cameron's (1984) definition. In some studies, a response may refer to a quick reaction to stimulus. This does not fit how participants and I used the word during interviews. Rather, we talked about responses as adjustments their university was making in light of changes in the environment. The focus was not so much on particular events but processes, trends, and patterns resulting from the environment-organization interface. In that sense, Cameron's concept of organizational adaptation is fitting. Participants spoke about "alterations in the organization or its components in order to adjust to change in the external environment" (Cameron, p. 127). In some instances, the case reports use the term adaptation when the adjustment is anticipatory, where calling it a response, in a reactionary sense, is less accurate. Organizational adaptation often implies intentionality; however, measuring the degree of intentionality in adaptation lies

beyond the scope of this particular study. Sometimes, the choice is to take no action (e.g. not to increase annual tuition); for this study, such choices are considered part of adaptive strategy.

Second, Bolman and Deal's (2008) four-frame model was another concept that informed analysis of university adaptations. Bolman and Deal describe a frame as a "mental model, a set of ideas and assumptions" that individuals utilize, consciously or subconsciously, "to understand and negotiate a particular territory" (p. 11). Bolman and Deal describe four lenses, or frames, by which to examine organizations: structural, human resource, political, and symbolic. For this dissertation study, the model provided categories to organize the diversity of universities' adaptations. Furthermore, the multi-frame model was useful to demonstrate how any one particular change could be perceived as having an impact on multiple dimensions of the organization. I employed these four-frames to analyze how leaders and academic staff were responding to environmental change. The discussion within each of these four frames reports various institutional responses in order to make sense of how leaders and faculty were striving to maintain the institution's core distinctions through a variety of strategies, or what Cameron described as equilibrium.

For organizational and analytical purposes, institutional responses are categorized according to Bolman and Deal's (1984) four-frame model. The bulk of this section is a detailed discussion of CUEA's structural, human resource, political, and symbolic responses to environmental changes. To clarify, Part 3 reports organizational adaptations within the Bolman and Deal categories, while Part 4 discusses the broader impact of environmental changes upon the institution that often span the Bolman and Deal categories. I describe the impact as major themes arising from analysis of the university-environment relationship. In other words, Part 4

considers the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of CUEA's organizational adaptations (Part 3), described next.

Part 4: Institutional Saga. One of the benefits of a qualitative case study is the emergence of new vistas from which to see an organization. Yin (2009) observed, "The distinctive need for case studies arises out of the desire to understand complex social phenomena. In brief, the case study method allows investigators to retain the holistic and meaningful characteristics of real-life events" (p. 4). When applied to a university, case study analysis provides new perspectives from which to perceive the institution as a whole after intensely scrutinizing the mundane processes, sundry units and departments, multitude of interests and agendas, scores of failures and successes, and countless tassels and tussles. The benefit of the journey is akin to the difference between a mountain trekker's rich understanding of a rugged valley and a city-slicker who views the same valley, then hops back into his car for the ride down the other side. This last section of the case reports presents the view from the mountaintop.

Each case report concludes with an evidence-based interpretation of the university's saga as a faith-based university amidst the contemporary conditions of higher education in Kenya. This approach was inspired by sociologist Burton Clark's (1975) examination of three liberal arts colleges—Antioch, Reed, and Swarthmore. Clark observed that saga was a central feature of each university:

[The saga] is explained by relating it to the ideas of organizational role and mission. All organizations have a social role, ways of behaving linked with defined positions in the larger society, but only some have seized their role in this purposive way that we can call a mission. Then, among those that have been strongly purposive, only some are able to sustain and develop the mission over time to the point of success and acclaim. The mission is then transformed into an embracing saga. (p. 8)

Similarly, the final section of each case report in this study retains a holistic perspective of the university in its situated context to understand the combined impact of environmental factors and institutional adaptations on the university's faith-based mission.

Accordingly, the section answers, in part, the overall research question: *What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?* To answer the question this section synthesizes the first three sections. It considers the impact of Kenya's dynamic higher education environment (as reported in Part 2) in tandem with a host of organizational adaptations (as reported in Part 3) upon the university's core identity and functions (as reported in Part 1). It describes the impact as major themes arising from analysis of the university-environment relationship.

This final stage of reporting data raised the important choice regarding the disclosure or anonymity of case identities. Yin (2009) contended that disclosing case identities is the "most desirable option" and is beneficial for case study research for a couple of reasons (p. 181). Most notably, it allows readers to connect learning from to prior studies to the cases under investigation. Despite the acknowledged benefits of disclosing identities, I broached this issue with utmost care and deliberation out of respect for the universities involved. Upon completion of onsite data collection at each university in 2013 I informed the appropriate officer that I would send a draft of my case analysis for review, and seek permission to disclose the identity of the university. In 2015 I fulfilled this pledge. Through a series of subsequent email interactions, each university kindly granted me written permission to disclose the identity of their institution. I have ensured each university of my commitment to protect the privacy and confidentiality of individual participants (describe below in the section on consideration of human subjects). Their permission allows this study to contribute in a more contextualized way to the growing body of

literature on Christian universities in Africa, and specifically to studies that have already included the three universities.

Trustworthiness

This study aimed to produce valid and reliable knowledge in an ethical manner. Lincoln and Guba (1985) described the trustworthiness of qualitative research along four dimensions. They commended researchers to enhance the trustworthiness of a study's findings by attending to its truth value (credibility), its applicability to other contexts (transferability), its consistency across similar contexts (dependability), and its neutrality with reference to research bias (confirmability) (Lincoln & Guba, 1985). Guided by these four principles, my study employed several conventions for qualitative research (Creswell, 1997) in an effort to enhance the trustworthiness of the research and findings.

First, the credibility of the study benefitted from efforts to utilize triangulation, peer debriefing, and member checking. The purpose of triangulation is to establish “converging lines of evidence” to support the study's claims (Yin, 2009, p. 15). Triangulation may include the use of multiple sources of evidence, multiple methods of data collection, multiple investigators, and/or multiple theoretical perspectives (Creswell, 1997). My triangulation strategy consisted of data collected from interviews, documents, and field notes. Furthermore, to review the collected data I relied upon debriefing of peers—especially my dissertation adviser—whose independent perspectives spoke into the analytic process.

Member checking also increased the accuracy and reliability of my study, which is described in more detail here given the importance of this technique to improve the quality of case study research (Yin, 2009). I arranged for drafts of each case report to be reviewed by purposefully selected participants of the study. I selected each participant reviewer on the basis

of their intimate knowledge of the university: each had over ten (and in one case thirty) years of experience at their respective universities. I asked each reviewer to provide two types of review feedback. First, to help corroborate the essential facts and evidence presented in the case report (and thus improving construct validity), I asked these questions: are there any inaccuracies in the facts / data I have included? Are there any key facts or data I have overlooked or not included? Second, to check my interpretation of the data (and thus improving internal validity), I asked these questions: have I accurately analyzed relationships between various conditions in the environment and their impact upon the university? Have I incorrectly identified any spurious relationships, responses, or impacts? For me, the importance of this process of member checking includes, but exceeds, the quest for academic quality or the extension of professional courtesy. It is fundamentally about representing institutions and individuals with integrity in ways that nurture and maintain trust. For those reasons, I was especially delighted that each participant reviewer considered my analysis as an accurate, fair, balanced scholarly treatment of the issues at hand.

Second, to increase the transferability of this study I utilized rich, thick description. Qualitative researchers strive to provide in-depth descriptions to enable readers to enter the research context and make transferability decisions to other contexts (Lincoln & Guba, 1985). Hence, in this study emergent themes provide readers with robust descriptions of the participants, settings, and inner workings of the faith-based universities under investigation. I selected key quotes from participants to illustrate participants' perspectives for each of the emergent themes and findings. To clarify, the study does not claim generalizability to theoretical levels or other contexts, but does explore how findings extend systems and institutional theory to other studies of faith-based universities.

Third, to increase the dependability of the study, when opportunity allowed, I invited the participation of administrators and faculty that I had previously interviewed in my 2012 pilot study. Following advice of veteran researchers (Glesne, 2011; Merriam, 1998), this second round promised to deepen relational trust with participants and enhance data reliability. Furthermore, I created an audit trail (Creswell, 1997). That is, I maintained detailed records from data through analysis to findings, which as a whole provided a line of evidence to support the study's conclusions.

Fourth, to increase confirmability I made efforts to monitor my own subjectivities and biases. This included keeping a reflective journal throughout the data collection and analysis procedures (described above in Field Notes). Furthermore, I considered candidly how my own position, epistemological moorings, and experiences influenced this study. Each of these warrants further explanation because qualitative research foregrounds the role of the researcher throughout the research process (Creswell, 1997).

Researcher Position

Attention to the role, values, and biases of the researcher is a critical factor in the collection of data in qualitative research (Glesne, 2011). Such attention is necessary because the investigator's contribution to the research process can be beneficial or detrimental: either way, the researcher will affect the research process (Glesne, 2011). I am aware of the epistemological assumptions I bring to social science research given my understanding of reality—what I perceive as a complex interaction between natural, supernatural, and social worlds. Like constructivists (Denzin & Lincoln, 2005), I hold that knowledge of these worlds is mediated through minds. Meaning comes into existence as individuals those who know (human or otherwise) interact. At the same time, like metaphysical realists (Schwandt, 2007), I

acknowledge there are worlds of objects, ideas, structures, processes, and powers that exist whether I perceive them or not. Embracing elements of both metaphysical realism and constructivism is not an illogical epistemological stance and has precedent in social sciences (Schwandt, 2007). Critical realism, for instance, contends to offer a way to navigate between what Denzin and Lincoln (2005) describe as a tension between naive postpositivism and poststructuralism. Similarly, while not wholly given to philosophical idealism, I embrace some of its tenants for what it offers qualitative research. I agree with Schwandt (2007): “The spirit of idealism—its recognition of the importance of mind, life, emotion, and so forth—is a wellspring of qualitative inquiry” (p. 143). For me, this spirit brings energy to the interpretive endeavor to understand “human ideas, actions, and interactions in specific contexts or in terms of the wider culture” (Glesne, 2011, p. 8). At the same time, I am compelled to employ this interpretive power (figurative and real) with ethical responsibility to the participants, contexts, and disciplines of study.

In addition to my epistemological moorings, my background suits me well for qualitative research, and in particular, for study in East Africa. I worked an instructor and administrator at a faith-based institution in Kenya from 2005-2009. These experiences and relationships afforded an interpretive lens through which to understand various educational and institutional processes as well as the contexts and people through which they develop. Furthermore, my recent professional experiences and coursework at Michigan State University have enhanced my perspectives on higher education and development in sub-Saharan Africa. Personal experiences are advantages for qualitative inquiry in which the researcher is a primary instrument of gathering information (Creswell, 1997; Lincoln & Guba, 1985). Thus, I drew upon different kinds of knowledge, while guarding against personal bias through techniques described above.

Seale's (1999) observation sums up my sense of how my own involvement influenced the craft of research: "the development of one's own 'style' can build on a series of principled decisions, rather than being the outcome of uninformed beliefs" (p. 476).

Consideration of Human Subjects

The academic community has resoundingly recognized that research involving human subjects must be conducted in a way that treats participants with respect, beneficence, and justice (Belmont Report, 1979). Because this study discloses the identity of the government agency and the universities being examined, all the more so I made special effort to protect the privacy and confidentiality of individual participants. The following section describes conventions for ethical research I followed while conducting this study (Glesne, 2011; Merriam, 1998).

Risks concerning the international and cross-cultural nature of this study were considered. I received permission to conduct this research project by Michigan State University (US) as well as by the National Council for Science and Technology (Kenya). My ability to create rapport and respect with participants was enhanced by my professional experiences in over 10 countries, and especially by working four years as an instructor and administrator at a faith-based university in Kenya. To my knowledge, I did not endanger the participants' privacy or confidentiality due to the cross-cultural or international nature of the project.

During the consent process and throughout the interview I took efforts to protect the participant's privacy. Interviews occurred in participants' offices where others could not overhear the conversation. MSU's Institutional Review Board deemed the study as 'exempt', and by default, as low risk to the participants at the selected universities. Even so, I informed the participants of the potential risks, and attempted to reduce such risks by ensuring voluntary participation and confidentiality. I gave participants permission to decline to answer any

question or to end the interview at any time. A few times participants declined a question; never did a participant end the interview prematurely.

I secured participant data files containing interviews, documents, field notes, reflective memos, and related materials in locked file cabinets and my password protected personal PC. The data were only accessible to me, my dissertation adviser, the Institutional Review Board at MSU, and when collecting data in Kenya, to the National Council of Science and Technology (per guidelines of the research permit in Kenya). The NCST never invoked this privilege. Data will be securely stored for a minimum of three years following the conclusion of the study.

In writing about the participants, I protected their privacy and confidentiality by masking identifying data and reporting findings as themes. I used pseudonymous initials for all participants, omitted position titles, and obfuscated other possible identity markers. Additionally I paid careful attention to ensure contextual details did not reveal the identity of the leaders, faculty members, and public officials in this study.

Summary

This dissertation study explores how faith-based universities in Kenya are responding to rapid changes in the higher education market and policy environment as they endeavor to function as part of the national university system and maintain religious heritage. After working at one of these institutions in Kenya for four years, and following a 2012 pilot study, I returned in May and June 2013 as both an insider and outsider researcher to conduct a qualitative study of three of the fifteen (at that time) religious-oriented universities. To answer the study's questions, I relied primarily upon semi-structured interviews with 33 senior administrators and faculty at three purposefully-selected universities and two officials at the Commission for University Education. The institutional and national documents that participants generously shared with me

as well as the copious field notes I generated also comprise data sources for this study. The methods to collect, generate, analyze, and report these data followed conventions of qualitative research methodology for descriptive, interpretive case studies. These methods allowed me to identify pressures from the external environment that were affecting FBUs, and how FBUs were responding to those environmental factors. Data collected through these methods illuminated how a faith-based orientation influenced ways academic leaders and staff of FBUs understood and were responding to the environment and its current impact upon their institutions. Finally, these data enabled me to understand how environmental factors influence two kinds of processes: (1) *institutional processes* such as allocating resources, admitting students, hiring staff, and governing; and (2) *educational processes* such as teaching and learning, diversifying mission and programs, and developing curricula.

The chapters that follow present detailed findings resulting from this in-depth, qualitative inquiry. Chapter 4 presents the findings from my 2012 pilot study as well as the 2013 interviews with CUE officials as part of a broader discussion of the national context of higher education in Kenya. That discussion sets the stage for detailed case analysis of how the three universities under investigation—Catholic University of Eastern Africa (Chapter 5), Daystar University (Chapter 6), and Pan Africa Christian University (Chapter 7)—are responding to the pressures and opportunities in their environment while maintaining their faith-based orientation. Chapter 8 highlights key findings that emerged from analysis across the cases. Chapter 9 concludes this dissertation with an overview of the study and a discussion of the meanings, significance, and implications of the study’s findings for various stakeholders engaged in faith-based higher education in Kenya and in the broader realm of university education in sub-Saharan Africa.

CHAPTER 4: CONTEMPORARY HIGHER EDUCATION IN KENYA

This chapter is dedicated to situating the research study in its context, the higher education environment in Kenya. It highlights selected historical, structural, socio-cultural, economic, and political dimensions of Kenya's higher education system relative to understanding the environment in which FBUs function. By design, the chapter is a combination of literature review and presentation of findings from interviews conducted during two separate, but related studies. The purpose of this design is to triangulate data; that is, to use multiple sources to corroborate the same fact or phenomenon (Patton, 2002; Yin, 2009) (see Chapter 3 for a more detailed discussion about the research design and the use of triangulation). The chapter is organized in three sections: (1) review of background literature on higher education in Kenya; (2) explanation of and findings from my 2012 pilot study; (3) analysis of 2013 interviews with public officials at the CUE conducted as part of this dissertation study.

Literature on Higher Education in Kenya

Literature about higher education in Kenya may be organized into three categories (roughly from most to least common): *descriptive work*, such as country case studies and commissioned reports; *conceptual papers or empirical studies* published in scholarly journals; and *policy-oriented documents* produced by government or international funding agencies. These sources provide multiple perspectives through which to analyze higher education in Kenya. The review of literature in this chapter is organized according to the following themes: (1) overview of Kenya's higher education system, (2) higher education trends in Kenya, (3) higher education policy in Kenya.

Overview of Kenya's higher education system. Descriptive literature on Kenyan higher education documents historical developments, growth rates, institutional characteristics,

and student and faculty demographics. One theme is common: there has been increased growth across nearly every aspect of higher education since the nation established independence from Britain in 1963. The colonial government assumed some responsibility for education in the early 20th century. Otieno, Kiamba, and Some (2008) reported a dramatic increase in student enrollment over the last fifty years from 571 in 1963 to about 60,000 in 1983 and eclipsing 112,000 at the time of publication. Analysts link growth and challenges in the higher education sector to successful expansion at primary and secondary levels. Basic education struggled in the 1980s to keep pace with the country's 4% population growth rate (Ngome, 2006). Despite increased participation in higher education a massive unfilled demand remains.

At the time this literature review began in 2010, demographic analysis of Kenya's tertiary system revealed a diversity of both private and public universities. The profile of institutions comprised seven public universities and 23 private universities operating with a charter, letter of interim authority, or certificate of registration (Commission for Higher Education, 2010). In other words, at that time, expansion favored private universities in terms of number of institutions. Otieno (2007) reported that the majority of such private institutions have roots as church-related, ministerial training colleges; and many still espouse Christian values though with increasingly broader programs. However, public institutions by far bore the nation's burden of higher education in terms of student enrollment. Otieno et al. (2008) reported that the imbalance between public and private absorption (85% / 15%) of student demand weighed heavily on public institutions. The analysts also noted that demand for higher education remained astonishingly unfulfilled, as public universities were able to absorb only 6% of students graduating from the secondary school system (Otieno et al., 2008).

Demographic analysis of Kenya's university system in the last five years reveals striking change in the profile of institutions and a remarkable rise in student enrollment. Akin to many nations in sub-Saharan Africa, it is difficult to exaggerate the amount, pace, and kinds of change in Kenya's higher education system. For instance, the number of chartered universities in Kenya jumped from 18 to 39 simply over the three years of reviewing literature and collecting data for this study (2011-2013). That increase included the addition of six private universities and 15 public universities. Currently, Kenya has 66 accredited public and private universities, 22 of which are public, 17 private and nine university colleges (Commission for University Education, 2014). More students are attending university than ever before in Kenya's history. In the last five years student enrollment more than doubled from 112,000 to 320,000 (Commission for University Education, 2014). State universities enrolled 53,010 new students in 2014, more than double the number in 2010 (Nganga, 2015b); and yet a backlog remains for government-sponsored students who await admission. Government subsidies to public universities have increased, but still lag behind institutional needs in light of increasing enrollment rates (Nganga, 2015a). The landscape of higher education in Kenya is rapidly changing. Trends that characterize these changes are described next.

Higher education trends in Kenya. Trends common to African higher education also pervade Kenya, a nation that boasts some of the oldest public and newest private universities in East Africa. Themes in Kenya's story parallel those identified by Chapman and Austin (2002), which are explained in Chapter 2 in the discussion of scholarship on higher education in sub-Saharan Africa. This section chronicles the interrelated dynamic of such themes in Kenya's effort over the last couple decades to increase participation, control costs, maintain quality,

introduce new forms of accountability, and support academic staff. The following discussion explains six efforts to increase access and then analyzes ongoing concerns and complexities.

Increasing access to higher education. First and foremost, financial reforms have contributed to growth. As early as the mid 1970s the government introduced cost-sharing through a loan scheme. Roughly 90% of current undergraduate students benefit from loans and/or scholarships (Mwiria et al., 2007). However, despite such financial assistance public perception persists that university education is free; analysts contribute such thinking to the low recovery of loans which exacerbates financial constraints across the system (Mwiria et al., 2007). In addition to loans and scholarships, new policies in the 1990s opened up higher education to self-sponsored students who qualified academically but otherwise were denied access due to capacity limitations. Ngome (2006) convincingly concludes that self-sponsored policies have increased access more than any other development in Kenya's systems. He reports, for example, the number of students enrolled in self-sponsored programs at the University of Nairobi rose rapidly, from 756 students in the 1998-99 academic year to 15,115 in 2003-2004, a growth rate of close to 2,000% over a span of six years. Ngome correlates rapid growth in both undergraduate and graduate programming with these financial reforms.

Second, Kenya adopted a policy that supports the creation of parallel universities with distinct mandates within the higher education system (Ng'ethe, Subotzky, & Afeti, 2007). The goal of this strategy is to upgrade the polytechnics to technical universities offering "skills degrees" and training programs to the highest level possible. Traditional universities will then focus on research and the awarding of "knowledge degrees". The policy, however, is contested because these new technical universities may fail to provide appropriate levels of training.

Third, bridging courses have provided a path to university for potential students who fail to meet the cut-off admission requirements (Mwiria et al., 2007). Fourth, public institutions now offer these remedial training courses in subjects such as mathematics, science, and language. Fifth, public institutions have put concerted effort into making university education accessible by opening up branch campuses or constituent colleges near target populations. However, regional imbalances still exist particularly in under-represented regions (Brennan, 2009). Sixth, the opening of the African Virtual University illustrated a new era of extending delivery of higher education through technology. Similarly, a massive ICT expansion coordinated by the Kenya Education Network (KENET) will upgrade the capacity of 22 institutions (all publics and some privates) to expand distance learning.

Ongoing concerns and new complexities: quality, privatization, governance. This section analyzes the ramifications of the aforementioned efforts to expand higher education in Kenya. Recent empirical studies, discussed below, suggest three primary ongoing complications especially relevant to understanding the questions of this study. First, increasing student enrollment has decreased the quality of learning environments at public institutions. Second, the public institutions have been unable to keep pace with increasing demand, which in turn, has given rise to increasing privatization of higher education. Third, there are concerns about ineffective and inequitable efforts to monitor quality amidst expansion. Each condition is discussed below in further detail in order to support contextually-appropriate analysis in the subsequent chapters. In other words, the three trends identified from empirical studies provide a backdrop against which to compare the leaders' and faculty members' perceptions of the context, as well as the responses of their institutions, which are examined in Chapters 5-7.

Escalating student enrollments without corresponding increases in resources has decreased the quality of learning environments at public institutions. Mohamedbhai (2008) linked the diminishing quality of multiple processes and outcomes of education with the waves of incoming students at seven leading institutions (two in Kenya). The study also documented escalating student enrollments in terms of staff/student ratios. For example, The University of Nairobi reported that from 2001 to 2005 the staff/student nearly tripled, from 1:13 to 1:32, with some departments experiencing ratios as large as 1:110 (Mohamedbhai, 2008). Such findings concurred with Mwiria et al. (2007) whose student research teams investigated across all six (at the time) public universities and four private universities in Kenya. Despite reform initiatives, teachers experienced larger class sizes, less personal relationships with students, and the need to teach the same class multiple times due to the inadequate size of classrooms (Mwiria et al., 2007). Furthermore, other research suggested that some corrective measures, such as full-fee paying programs, have actually worsened quality by flooding institutions with less qualified students who demand more of their instructors (Wangenge-Ouma, 2008).

Second, concerns about educational quality and sustainability in the public sector have sparked a rise in the private provision of tertiary education (Otieno & Levy, 2007; Thaver, 2008). This rise follows global trends in higher education (Altbach & Levy 2005; Levy 2006a, 2006b). Otieno characterized the relationship between public and private sectors as stiffly competitive, tightly linked, and exacerbated by resource scarcity (Otieno, 2007). The lack of qualified faculty especially reveals the tenuous relational dynamic between sectors. For instance, Ngome (2006) reported that many private universities rely upon poorly remunerated public university faculty in order to fulfill staffing needs. Newspaper articles attest that such “moonlighting” is a common experience for academic staff (Nganda, 2010). Also, a predominance of religious-oriented

private institutions is a significant difference between sectors, giving rise to sacred-secular tensions concerning program diversification and policies on student admission and faculty recruitment (Mwiria et al., 2007; Otieno, 2007). Diverse and well-established private HEIs are an integral part of Kenya's system.

Third, some analysts found problems with the agencies and structures that govern quality assurance amidst expansion, especially prior to reforms initiated by the 2012 University Act (note: the studies discussed below characterize the regulatory environment prior to 2012 and so, for sake of consistency, refer to and describe the CHE prior to the name change to CUE). First, the CHE's stringent accreditation procedures of private provision seemed to unfairly privilege public institutions, which were left largely unaccountable (Kauffeldt, 2010; Munene & Otieno, 2008). Apparently, agencies and actors within the Kenyan government tended to shield public universities from accountability. In turn, the CHE, lacking political muscle to extend its legal jurisdiction over the publics, focused primarily on the private sector. Second, the CHE's sustained rigor for quality in private higher education contributed to a bitter-sweet predicament: a high-quality, low demand-absorbing system (Otieno, 2007). Apparently, CHE policy tended to address only the quality half of the access-quality equation. Third, cross-border and foreign institutions are eager to penetrate the untapped Kenyan market. New forms of privatization within both private and public institutions are increasingly prevalent in Kenya and beyond (Otieno & Levy, 2007; Thaver, 2003). Such developments are creating new kinds of relationships and new scenarios to which CHE QA policy has not yet been applied. Fourth, very little evidence exists concerning the effectiveness, impact, or appropriateness of CHE QA policy. In fact, the few empirical studies that exist indicated that institutions struggle with implementation of QA mechanisms due to the costliness of assessment and reporting as well as a

lack of appropriately trained personnel (Ngware & Ndirangu, 2005). This last problem illustrates a critical deficiency in Kenya's policy-making cycle: the lack of empirical data to assess the effectiveness of nearly all of the aforementioned expansion efforts.

A couple recent events illustrate the magnitude of current concerns. In January 2011, the Minister of Higher Education marked 500 colleges for closure or withdrawal of their licenses for offering sub-standard education. He also introduced legislation that would sentence any person who runs an illegal college to a jail term of three years (Nganga, 2011). In November 2011, 9,000 lecturers from Kenya's public universities and colleges held a nation-wide strike to protest the government's decision to enroll thousands more university students this year (without a corresponding increase in appropriations) to clear an admissions backlog of 40,000 places (Muindi, 2012). These events illustrate how concerns for educational quality impact a broad and diverse set of stakeholders: students, families, academic and administrative staff, institutions, businesses, members of parliament, and government agencies. The design, implementation, and reform of higher education quality assurance policy is of critical importance in Kenya. Accordingly, the discussion now turns to the policy environment by providing a brief review of past policies.

Higher education policy in Kenya. Decades of policies and policy-oriented literature produced by Kenya's government reveals a commitment to expand higher education in ways that maintain quality and address national concerns. A primary element in Kenya's approach includes the creation of government regulatory agencies. In 1985, the Commission for Higher Education (CHE) was established by an act of the Kenyan parliament as East Africa's first accreditation agency (Ngome, 2006). Designed to function as an intermediary between the government and tertiary institutions, the CHE was tasked "to oversee quality assurance and

expansion of University Education ensuring sustainability, affordability, and relevance” (Commission for Higher Education, 2008).

Over the last 25 years, the CHE has developed, implemented, and enforced expansion and quality assurance (QA) strategies with increasing sophistication and complexity. Their work can be traced through nine documents including an expansive 197-page *Handbook on Processes for Quality Assurance in Higher Education in Kenya* (Commission for Higher Education, 2008b). The Ministry of Education (MOE) has produced another dozen plans, reports, and papers about Kenya’s higher education system. One of the primary themes of a recent MOE document is the need to expand higher education to keep pace with global trends (Government of Kenya, 2008b). Other national agencies, such as the Joint Admission Board (JAB) and the University Public Inspection Board (UPIB), have added their own guidelines. The JAB argued for an emancipating “paradigm shift [that] entails radical rethinking of the way institutions of higher learning are governed and managed” in order to secure Kenya's development in the knowledge economy (Republic of Kenya, 2006). Time will tell when or if such a new dawn arises with the coming of the most recent reform bill, the Universities Act 2012. For now, a documentary trail paints the picture of a highly bureaucratic, centralized system that strives to expand access and monitor quality through top-down approaches for the benefit of national development.

Continuing this line of higher education policy in Kenya there has been a number of recent changes in national policies. It is difficult to understate the dynamic nature of the contemporary higher education landscape in Kenya. Three national-scale policies are radically changing expectations for higher education institutions, including faith-based universities. First, *Kenya Vision 2030* was introduced as the country’s new plan for development during the period from 2008 to 2030. Second, in 2010 Kenyan citizens passed a new Constitution to replace its

1963 independence-era constitution. Third, in December 2012 President Kibaki signed into law the Universities Act 2012 to address concerns about quality, equity, and governance across the national higher education system. For a more detailed discussion of each of these recent developments, see the study's problem statement in Chapter 1.

Summary of literature on higher education in Kenya. To summarize, several observations emerged from this brief portrait of Kenyan's success and ongoing challenges as its system of higher education matures. Persistent challenges exist: increasing access while maintaining quality and controlling costs, finding adequately qualified faculty and supporting academic staff in new roles; navigating new roles and relationships between institutions and government. These challenges exist in and for both publics and privates alike. Efforts and exhortations to utilize the higher education system to develop its economy, workforce, and citizens are increasingly common. Public institutions currently lack capacity to resolve these national challenges and fulfill new expectations on their own. Relying upon the current public systems will delay participation. Given the current backlog of enrollments and trends in postsecondary graduation rates, the demand for higher education will likely continue to increase. The private sector is a relatively underutilized and disadvantaged resource for expanding access. Thus, these conditions provide a strong warrant to increase participation through strategies that explore innovative uses of private institutions and greater coordination between public and private sectors. In short, this overview affirms that the patterns of changing contexts and institutional responses in developing countries identified by Chapman and Austin (2002) exist in Kenya's higher education system, but are experienced and responded to differently.

However, further analysis is necessary to better understand the role of FBUs within this changing landscape. Toward that end, the discussion now turns to the presentation of findings

from interviews with public officials at the CHE/CUE conducted during two separate, but related studies: (1) a 2012 pilot study and (2) this dissertation study. A concluding summary compares interview findings with the aforementioned background literature reviewed in order to provide a synthesized understanding of the national context of three faith-based universities analyzed in subsequent chapters.

Findings from 2012 Pilot Study

This dissertation study was informed by an independent, qualitative pilot study pilot study I conducted in May and June 2012 entitled *Exploring changing landscapes: The public role of private, faith-based universities in Kenya*. It was funded in part by a pre-dissertation Summer Research Fellowship from the College of Education, Michigan State University. The purpose was to explore the scope, direction, challenges, and critiques of faith-based universities (FBUs) in Kenya. The following discussion describes the pilot study in three sections: (1) research questions; (2) data sources and data collection; (3) findings.

Research questions. The study investigated the following four research questions:

- (1) How do leaders and academic staff understand the influence of faith (individual and communal) on the religious, educational, and social work of their institutions?
- (2) Where and how do leaders and academic staff integrate faith with institutional and educational processes?
- (3) According to leaders and academic staff, how are current constraints and opportunities shaping faith-based educative mission, priorities, programs, and structures?
- (4) How do faculty and administrators (within and beyond FBUs) perceive the relevance of FBUs to the development of the societies in which they function?

Data sources and data collection. During May and June 2012, I visited eleven universities in Kenya: ten private universities (nine faith-based universities and one secular) and two public universities. I also conducted personal interviews with four officers at the Commission for Higher Education. In total, I conducted and recorded 60 one-on-one interviews based on a semi-structured interview protocol. Separate interview protocols teased out the unique perspectives of administrators and faculty (see Appendix H) and CHE officials (see Appendix I). Questions were organized around key themes from the conceptual frameworks (Weiss, 1994) such as mission and ethos, educational processes, and institutional processes. Similarity of questions across the protocols allowed for cross- and within-case analysis (Yin, 2009).

In addition to interviews, I collected institutional documents pertaining to the research questions. I collected academic catalogues from all institutions, as well as some of the following documents from some of the institutions: statute, charter, enrollment information, student handbook (includes code of conduct), student application, staff/HR handbook, staff promotion guidelines, faculty interview protocol, course outlines / syllabi, fee structure, public relations materials, faculty articles, messages given in chapel, and other materials. In addition, I gathered four newspapers each containing articles, editorials, and advertisements illustrating the interest in, demand for, and dimensions of contemporary higher education in Kenya. I created a detailed catalogue of documents that includes over 4,000 electronic and print pages.

I conducted interviews with key administrative leaders and academic staff across departments such as religion, education, business, technology, and nursing. During interviews I explored two main topics with participants: (1) institutional mission and vision as a faith-based university within Kenya, and (2) the practical ways mission is enacted. Concerning institutional

mission, I inquired about what it means to be a faith-based university, the relevance of their institution to social needs in Kenya, and interactions and relationships to other universities (including faith-based universities, private secular universities, and public universities).

Concerning the ways mission plays out, I inquired about five areas that are common to the functioning of higher education institutions: (1) faculty recruitment, hiring, and development, (2) student recruitment and admissions, (3) governance, (4) curriculum development, (5) teaching and learning.

Findings. The discussion below presents findings from the pilot study in two parts. The first part reports the impact of changes in the environment upon FBUs based upon public officials at the Commission for Higher Education. The second part reports a summary of the overall findings. The more detailed presentation of the CHE officials is provided here due to the particular purpose of this chapter: to provide multiple perspectives on the context of higher education in Kenya in which FBUs function.

In order to understand the challenges and opportunities of faith-based universities in Kenya from multiple perspectives, the pilot study included interviews with four public officials at the Commission for Higher Education. Thematic analysis of those interviews identified two primary areas concerning the impact of the changing environment in Kenya upon FBUs, in the eyes of public officials: governance and programs/curricula.

First, public officials identified changes in governance and management structures as a significant challenge facing FBUs in the contemporary context. They described how denominational leaders historically played a major role in the decision-making bodies of their denominational institutions, especially when such institutions functioned primarily to train clergy. However, times and contexts are changing, CHE officials noted. Clergy-training

institutions are expanding into universities with broader missions. These changes are creating new relationships and challenges between the government and universities, and between the university leaders and denominational leaders. One CHE officer told a story to illustrate the power struggles between the governing boards of these new universities with their denominational leadership, as well as new relationships to the national accrediting agency.

Once we [the Commission for Higher Education] have established a university, it must have management that has space to operate the University. We have had a few problems here and there, like the Nairobi Christian University [name changed], where the head of the church was also the Chancellor. It was hard to convince him that a university must have a counsel. When things got very bad, he fired the counsel. He fired everybody there. And he appointed his own. But slowly by slowly, we came in, and they have come back on course....That one was difficult. We had to negotiate that. Because each role establishes itself and assumes that the head of the church is also the Chancellor of the University.

Second, public officials described how institutions were experiencing the challenges and opportunities of increasing autonomy. All of the public officials interviewed mentioned upcoming legislation, called the Universities Act, as promising to bring significant reform to the higher education system. One official described how the legislation would bring more equity to existing accreditation systems that now privilege public institutions over privates who are more closely scrutinized:

[The Universities Act] will be a way of leveling the playing field. Since public universities have been developing their curriculum without reference to us [Commission for Higher Education], we expect that when the bill comes to be we will just audit quality assurance systems to make sure that program accreditation has gone through the right procedures. Therefore we expect to accord the private chartered universities the same privileges.

Changes in the structures of governance at FBUs and the processes of accrediting their programs continued to be prominent in 2013 interviews.

Themes from these 2012 interviews with CHE officials during the pilot study extended into in 2013 interviews with them. Of particular interest, in 2013 CUE officials offered much

more analysis of the University Act since it was actually passed by Parliament in the interim between the two phases of interviews. Further details are provided in the next section following the summary of the pilot study.

To summarize findings from the pilot study, analysis of interviews with university leaders and faculty as well as government officials identified four major policy documents that are creating new challenges and opportunities in Kenya's higher education system: the 2010 Constitution, Universities Bill 2012, Vision 2030, and a new ranking system (initial interviews at each institution investigated in 2013 revealed that faculty and leaders had little or no knowledge of a the proposed ranking system so it was not included in additional interviews). Four themes emerged concerning the ways in which institutional leaders and academic staff understood institutional responses to changing contexts. Adapted from Benne's (2001) typology of church-related universities, the four areas identified include mission, membership, ethos, and program / curriculum. Findings revealed that leaders and faculty of FBUs share challenges common to their regional peers such as maintaining quality, increasing access, and financial stability. Unique challenges also exist concerning if or how to maintain religious heritage across educational and institution processes, such as student admission, faculty recruitment and hiring, curriculum development, and program accreditation. Findings informed further analysis on the particular role of FBUs in a national system as well as broader analysis of the changing landscape of higher education in Kenya. In short, my exploratory research surfaced national policy changes, tensions between national and institutional goals, a wide range of institutional responses and concerns, and repeated requests from leaders and officials for further analysis.

Findings from 2013 Interviews with Officials at the CUE

In addition to reviewing literature and conducting a 2012 pilot study, I arranged a return visit to the Commission for University Education (CUE) during this study's data collection period in May and June 2013 to better understand the national context in which faith-based universities function. I interviewed two officials: Malonzo and Ngumo (pseudonyms are used to protect confidentiality). Malonzo and Ngumo have 23 combined years of experience working hand and hand with Kenyan universities as officers of the Commission for Higher Education (CHE), now the Commission for University Education (CUE). They have been the face, hands, and feet of Kenya's higher education policy in their day to day work, reviewing programs, conducting accreditation visit to campuses, and convening national regulatory councils. Together they offered unique vantages on the nature and pace of change in Kenya's higher education environment. Malonzo succinctly observed, "I have seen change, and I have been part of change."

I conducted content and thematic analysis of the interview transcripts using a coding scheme in Nvivo (see Chapter 3 for further details on participant selection, data collection, and data analysis). Findings are presented below in the following sections: (1) perceptions of Kenya's higher education context; (2) perceptions of faith-based universities; (3) perceptions of their own work as Kenya's regulatory agency. A final section synthesizes key points from these interviews with CUE officials relevant to the study's pursuit to understand how rapid changes in the higher education market and policy environment are impacting faith-based universities.

Perceptions of Kenya's higher education context. Thematic analysis revealed that CUE officials characterized Kenyan's higher education context in terms of four trends. First, the country has experience increasing demand for university education. This is mostly attributed to

the success of Kenya's free primary and secondary education programs. The first benefactors of that program are expected to hit the university system in 2015, swelling demand to unprecedented levels and prompting preparatory efforts. Second, CUE officials observed an increasing competition of private provision of university education. They noted two forms: the proliferation of private universities plus the addition of a pathway for fee-paying students at public universities (described earlier in this chapter as Modular 2).

Third, concerns about the quality of university education are rising across sectors throughout the country. Malonzo identified two factors—limited funding and increasing demand—as the backdrop for rising concerns about quality, which in turn prompted policy reform:

So those complementary factors—the fact that the government had little money and that there were more and more people looking for education—those challenges brought questions of quality. The Commission tried to amend its [parliamentary] act to allow public universities to be under our purview. It took quite a while. But eventually it came in December 2012. And that is the University Act of 2012.

Similarly, Ngumo shared a troubling concern about sacrifices in quality in the name of expanding access. He is concerned that universities are becoming more focused on their own increasing revenue streams and less about delivering education to students:

Within the last five years, you see, we started the whole expansion, in terms of expanding access. That was the principal: to expand access. But then, I think that somewhere along the way I think the priority, especially in the universities—you see, for us, it should be expanding access. But for the universities, and I must say for both the private and the public, the emphasis is slightly shifting from that expanding access to raising revenue. As the Commission for University Education we are very worried. We have been very worried. That is why we are coming up with guidelines to regulate how some of these universities—because what has happened is that universities have opened campuses everywhere. Left and right. Just to get that extra one student. When you get the inside story, you realize, that some of these universities are establishing campuses to get students just to raise money. Of course, that is couched in those nice words of expanding access and taking education to the people. But the bottom line in some institutions seems that they are changing into a business. And that is one aspect we want to reverse as a

commission. Because the moment you lose the focus of the education aspect, then you have lost it all.

Fourth, CUE recognized this is a new era of higher education policy reform. Two documents in particular defined this new era: the new Constitution and the 2012 University Act. Ngumo observed,

Of course, the other challenge is the Constitution. The Constitution has given a lot of freedoms to the citizenry. So they will find it very difficult to tell someone, 'I cannot accept you to this institution because of ABC.' The fellow will quote the Bill of Rights. And there you have another problem. So, the new University Act and the new Constitution, in some instances, may force the faith-based institutions to start thinking how well they can—Actually, they will have no rebuttal but to align themselves to those new dispensations.

The UA instituted sweeping reforms to address concerns such as equity, financing, quality, and accountability. The unfolding implications of these reforms occupied much conversation during the CUE interviews so they are discussed in further detail next.

Implications of the 2012 University Act. The CUE officials spoke at length and with excitement about the UA. From interview analysis I deduced five primary implications of Kenya's new higher education legislation based on their observations. First, they thought that that the UA established a more equitable quality assurance system by ensuring that public universities now adhere to the criteria that private universities had been held to for years.

Malonzo observed,

The major change is that now the public universities are under the purview of the Commission for University Education. At least we now have a level playing ground where the quality of the higher education system will be judged from one platform. Rather than before, when the public institutions were self-regulating and the private institutions were under the Commission for Higher Education. Now they're going to be measured with one yardstick.

The officer fully supported the reform, saying, "For the government it is good. This is good practice and quality assurance."

Second, the UA creates opportunity for the CUE to adopt a new approach to quality assurance. The CUE expected to shift to a systems approach of quality assurance where chartered universities would be responsible to create and maintain processes, or systems, for internal quality assurance. Malonzo described this as a move away from “being too prescriptive to taking a systems approach.” In other words, CUE would transition from the external assessor of QA to an external auditor of the university’s QA systems.

Third, the UA calls for the collection of statistical and demographic data about institutions, especially about academic teaching staff. This will promote better accountability across the system, according to Malonzo: “One [goal] is that we are trying to get a database of all staff to learn where they are teaching. That is a future goal. You know, you cannot follow them until you know who they are.”

Fourth, CUE officials discussed how the UA establishes a new national student admission board with a couple unprecedented characteristics. For the first time a national university board will have representatives from private universities. Also, the UA authorizes the board to disperse money to students for enrollment at either public or private universities. Malonzo thought that these new developments would benefit faith-based universities:

The good thing is that they [FBUs] will be represented there. And now they [FBUs] have a pool from which to draw other students, they will take their students from a common pool. And try to convince students. And what the government is saying, is that they are going to give money to students. The students will choose where to go. So you have to compete well for students to come. For faith-based universities, it will not be too different. Because that is what they have been doing. But for public universities who have been getting students because the students were told to go there, it will be a bit of a change. ... It will benefit private universities. Because if the government gives the students money, they can go to private institutions.

However, Ngumo noted how the new national board and funding arrangements could be problematic for FBUs. He observed, “We know that universities have their freedoms in

determining who to admit. If the placement is centralized it will definitely infringe upon some of those freedoms.” He foresaw possible conflicts between the processes of a centralized admission board and institution-specific admissions criteria:

I don't know how, if the central placement of students comes into being, how that will affect faith based universities who, as you know, have entry criteria with some peculiarities. For example, ‘in order to qualify for our university you must have these extra attributes relevant to the faith, or a compulsory requirement of your faith orientation.’ That is an area, if that comes into being, they [FBUs] have to think how to balance between the centralized placement system and a system that still retains their faith identity. That will be a challenge to them. Somehow they will need to find a middle ground somewhere.

So, CUE officials hinted at the possible need for FBUs to adapt religious-oriented admission criteria to align with potential procedures made possible by the new legislation.

Fifth, CUE officials described the UA’s new requirements for governance for private universities by constituting a Board of Trustees. Ngumo explained the CUE’s interpretation of the UA’s intent to provide more accountability structures for private universities, especially for FBUs:

For example, in a private university you normally have a sponsoring body. The sponsor could be an individual or church. In fact, for faith-based universities, the sponsor is usually a church, or a body of the church. If that's the arrangement, then we advise the sponsor to constitute the Board of Trustees to be the legal entity that sponsors this institution.

The CUE attributed this new level of accountability as a way to reduce the risk of high-ranking church leaders overstepping their bounds regarding the affairs of church-sponsored universities.

To summarize, perceptions from the CUE about the context of higher education affirmed the themes emerging from the literature review. Findings from the interviews added fresh perspectives on the intensity of increasing demand, concerns about quality, and the need for educational reforms. Accordingly, the CUE welcomed the innovations of the University Act.

They considered that UA reforms would benefit FBUs for the most part, but did acknowledge some potential conflicts, such as more limited autonomy in student admission procedures.

Perceptions of faith-based universities. The two officials readily shared about their experiences with and perceptions of faith-based universities over their combined 23 years in the regulatory agency. Interview analysis revealed five themes in their impressions of FBUs. Several of these themes foreshadow findings in the case reports. The discussion below alerts the reader to such instances.

First, the CUE officials perceived that FBUs are compliant with CUE guidelines. Malonzo noted, “Most faith-based universities tend to obey the rules, because of their spiritual aspect. But I'm not saying all of them. But they would like to be compliant. ... Places like Daystar, Pan Africa Christian College, Catholic University and Baraton. All of those tend to be compliant. They tend to follow our rules.” In general, the agency has a good working relationship with FBUs.

Second, the CUE officials strongly believed that FBUs have an advantage over public institutions in terms of quality assurance because of their prolonged engagement with CUE regulatory guidelines. Malonzo commented,

You know, because they are private they have been working with us for a long time. We were requiring those [quality assurance] conditions. So they have come along well. ... I don't think these new changes [about quality assurance procedures] will have impact on them. Because they will just continue the way they have been doing. But it is the public universities who will probably find it to be a change. For the faith-based universities, they have been working with us. In fact, if we bring a change in the system as I have proposed, then those chartered, faith-based universities will be happy I think. Because now they will not go through the whole evaluation process. But the periodic auditing and periodic visiting would take place.

Malonzo anticipated the burden of adaptation to the UA new procedures to weigh heavier on public institutions.

Third, the CUE officials observed that several FBUs had developed a competitive niche to their own advantage in an increasingly competitive market. Those with a niche increased their opportunities for survival. Malonzo remarked that some FBUs had followed the CUE's advice with success:

As a commission we told universities to develop a niche. We told them to develop where they are strong. And that is good for their marketing. Because once you are strong in one area, then there comes a perception that you are also strong in other areas. ... But since they (faith-based universities) have been there for a long time, and they are developing their niche, they will survive.

The official commented about the perceived niche and reputation of the three universities in this research study:

Daystar has developed a niche in Communication[s]. Always when you see the reporting news [on television], you will see graduates from Daystar. So that one [FBU] has competed very well. For Catholic University, they have always been very good in philosophy. Because in the Catholic system philosophy is very strong. They are even coming up with a law program. The law program is good. And also education and also social work. They have been good there. Pan Africa University was very strict because they wanted to be very focused in the safe areas. But we told them, for you to compete you need [student] numbers. So you also need to expand. Now they are expanding outside their original vision of education. But they are competing well. I think the accreditation that the Commission for Higher Education gave them is giving them a competitive advantage.

From the CUE's vantage, Daystar and CUEA exhibited a stronger reputation in fields of comparative advantage more than PAC.

Fourth, both officials discussed how the changes in Kenya's context of higher education were creating challenges for FBUs. The top challenges identified were attracting students and retaining faculty. The two are clearly linked in Malonzo's eyes:

One main challenge is maintaining student numbers. Since the public universities are allowed to have valid [self-approved] programs, and they are also supported by the government, the faith-based universities have to compete. They have to compete with the public universities. You know, the public universities, what they have are staff! The government has been supporting them in staff training. So they have staff. And if the faith-based must compete with them—because now they are being judged on the same

level—I think staffing is going to be a requirement. ... Public universities have decided to pay those who teach a little more money. So that is one challenge.

Malonzo's insight foreshadows the case reports in subsequent chapters. Findings across cases resoundingly concluded that acquiring the necessary quality *and* quantity of students and academic staff are especially challenging for FBUs.

It was evident to CUE how the struggle to compete for survival raises disorienting dilemmas for FBUs. Ngumo expressed a depth of insight in his understanding of the kind of internal angst FBUs may experience:

As we have said in our earlier discussion, the whole scenario is definitely forcing the faith-based institutions to think even harder about how they are going to survive in a changing environment. For example, the competition for students—because a lot of them of course rely upon tuition as their main source of income. Because unlike before when the churches would sponsor these institutions to a very large extent, now they are forced to fend for themselves. For that reason they have to think very hard about how to survive in a very competitive environment, especially where that shift has occurred. The shift in the private sector to a commercial business. Initially, education was a noble cause. But along the way it has been commercialized, either by design or by default. And the faith-based institutions were never conceptualized in those terms, as a commercial venture. They started initially on the noble perspective of education. So they find themselves in a situation where now they have to strike a balance between moving to this extreme or to the other extreme. Of course they have to find a middle ground in order to survive. So as much as the commercialization aspect is a negative phenomenon in our education system, the faith-based institutions may not ignore it. Because they are already in the midst of all of this. So they have to think very critically about how they are going to operate in that environment, even as we strategize on how to curb some of these perspectives.

Ngumo's insight also foreshadows the case reports. Leaders and faculty across FBUs described how they are attempting to navigate between two approaches of education, what Ngumo described as the poles of “commercial business” and “noble education.”

Fifth, FBUs are welcomed and included in CUE's initiatives to build capacity in the national system. For instance, members from many FBUs participated in CUE's training workshops about internal quality assurance. Malonzo remarked, “In fact, there are quite many faith-based universities as part of these cohorts. In fact, at the regional workshop there were

many. We had Daystar, Kenya Methodist University, Catholic University, St. Paul's University, Kabarak University, Africa Nazarene University. They were all part of that.” Not surprisingly, as will be discussed in the case reports, some FBUs boast some of the most rigorous QA systems in the country.

Perceptions of their own work as Kenya’s regulatory agency. Interviews with the CUE officials opened a window of insight into their thinking about their own work. Three impressions surfaced as most prominent. First, they often observed that the nature of their own work was significantly changing. Both officials noted the change to a systems approach for quality assurance (described earlier). Also, both described the major expansion of their jurisdiction to now include all public universities.

Second, the CUE officials perceived their engagement with universities as complementary and participatory, not authoritarian or adversarial. This was evident in Malonzo’s description of how the CUE interacted with universities in a recent workshop on standardizing curricula:

Oh, they [public and private universities] are happy. Because, you know, we do not just come and say, you must do this and that. What we do is tell them what program we are working on, and then we say, tell us what a good program should have in this area. So everybody has participated in that process.

CUE’s complementary engagement extends to specific concerns of FBUs. Malonzo described how their agency interacts with administrators at FBUs regarding the religious-oriented nature of their mission:

Normally, during the inspection this is one of the questions we will ask during the audit: 'have you established mechanisms that enable you to assess whether you are meeting the individual goals for which the university was established?' ... If your goal, for instance, is to ensure that students will leave the institution with high ethical standards, as they say, we want them to tell us how they follow them up to find how they are achieving that. Sometimes, that is a very tall order. They should institute tracer studies to follow how the alumni are performing.

In short, the CUE considers values-based mission of these universities during their accreditation assessments.

Third, they see themselves as impartial in their treatment of public and private universities. Malonzo quipped: “In terms of quality they must be treated the same.” However, they also acknowledged factors that make their impartiality more complex, particularly in terms of holding state universities accountable. Ngumo explained,

The challenge is that for the private universities, we can actually hold these [governing] boards to account, in case things are not working very well. Because they are there. We know them. But in the case of the government—you know the government sometimes can be a bit amorphous. If things are not going well, we don't know where to pin the blame, because it is a whole system. ... It is harder to hold the public universities accountable because the process is longer. The chain is longer. And the challenge is, we as the Commission for University Education are more or less part of the same government, because the commission is semi-autonomous. We find that we are under the same ministry as these institutions that we are regulating. So more or less we are reporting to the same accounting authority. Therefore, in terms of enforcing whatever it is we want—we find it is much easier for these other private universities. We will tell them, this is what we need done. But here for the universities, you have to go to the minister of education, and a lot of deliberations take place.

Hence, the CUE finds it more challenging to hold state universities accountable, in part, because lines of accountability are less clear and because the CUE is itself part of the government.

Summary

To conclude, interviews with CUE officials provided a few poignant insights in relation to the literature reviewed earlier as well as to the subsequent analysis of each faith-based university. These conclusions are reviewed below and organized into two categories: insights about the context and insights about FBUs.

There are two important conclusions from these interviews concerning the context of higher education in Kenya. On one hand, the interviews affirmed the snapshot of higher education that emerged from the literature reviewed in the opening section of this chapter. In

particular, interview findings echoed the particularly troubling challenge of maintaining quality as funding struggles to keep pace with soaring demand and student enrollment. This process of comparing perspectives achieved what Yin (2009) described: “When you have really triangulated the data, the events or facts of the case study have been supported by more than a single source of evidence” (p. 116). On the other hand, the CUE interviews offered detailed information about the UA not available elsewhere at the time of this study. Collecting and reporting this information was necessary in order to triangulate the perceptions of leaders and faculty at FBUs, which are reported in the subsequent chapters.

There are three conclusions from these interviews concerning FBUs in Kenya. First, findings offered new insights not available from literature regarding the government’s view of FBU’s role in the contemporary Kenyan higher education system. Overall, the CUE viewed FBUs positively. They did not assume an adversarial stance. Rather, the CUE valued their role in the national higher education system. They described how they consider the religious-oriented nature of these universities into their accreditation assessments.

Second, CUE officials believed that their advisory and regulatory role benefits FBUs. Malonzo summed it up, “For faith-based universities, the existence of the Commission for Higher Education has been good for them. Because people know that they are accredited. And therefore somebody is looking after them”. It is noteworthy that CUE viewed the way that they benefit FBUs in terms of academic reputation. Van Vught's (2008) research demonstrated a negative correlation between incentives for universities in a market system to improve in the “reputation race” and their willingness to adhere to policies that call for diversification. In short, van Vught advised policy makers to attend to factors in the reputation race to understand what prompts universities to adhere to or ignore policy. Policy makers in Kenya will want to attend to

these dynamics especially as they intend to achieve multiple, system-wide goals through policy (e.g. improving quality *and* increasing diversification). This conversation is threaded through the case studies and surfaces more prominently in the final discussion.

Furthermore, how the CUE and FBUs perceive one another foreshadows an emergent theme in the case studies. There is a range of impressions about the CUE; more mature institutions see them more positively and collegially, while those with much work yet to be done to develop internal QA systems see them in more adversarial terms, though still appreciate of the good that comes from their scrutiny. This spectrum was absent in interviews with the CUE, though these officials did recognize that some FBUs had more developed systems than others.

Third, CUE recognized this is a new era for FBUs in light of competitive market and changes in the policy environment, namely the Constitution and University Act. Forces are prompting FBUs to consider a massive re-orientation of the foundations upon which there were established: what they teach (pressures to align curricula with regional standardization), who they teach (threats to autonomy in admissions procedures), and how they teach (pressures to monitor internal quality assurance). Ngumo painted the stark picture:

This is the new era we are in now: the Constitution and the law [University Act] are supreme. If you are against it, then you are facing a challenge. Initially, faith based institutions would tell you (students) directly, we do not need you here because you are not one of us. But, it is no longer that easy now. First of all, universities now have to think, am I within the law?

In short, if FBUs fail to align with new laws or adapt to market trends, they may face heavy consequences.

Like turning a kaleidoscope, the subsequent chapters shift the frame of reference. The next three chapters provide a different vantage from which to consider the higher education market and policy environment. The focus turns to the three faith-based universities of this

study: Catholic University of Eastern Africa, Daystar University, and Pan Africa Christian University.

CHAPTER 5: CATHOLIC UNIVERSITY OF EASTERN AFRICA

This chapter illuminates the impact of shifting national policies and contexts upon a large, mature, Catholic university. The discussion opens with a brief sketch of Catholic University of Eastern Africa's institutional identity (Part 1) followed by an analysis of how leaders and faculty perceived their national context (Part 2). This sets up a description of the specific ways the institution has been adapting to its dynamic environment (Part 3). The final section (Part 4) describes the impact upon the institution of the perceptions of and responses to the environmental conditions.

Insights from this chapter are based on the following sources: (1) ten one-on-one semi-structured interviews with full-time academic staff including three senior leaders, two Deans, two Directors, two other Administrators, and one Lecturer, each functioning as a course instructor in addition to their various administrative and leadership duties; and (2) institutional documents collected from visits in 2012 and 2013. Pseudonymous initials were assigned to each participant to preserve confidentiality.

Part 1: Institutional Portrait

The following section provides a brief snapshot of the dimensions of Catholic University of Eastern Africa (CUEA) that are most relevant to analysis of the environmental impact upon the institution. The institutional portrait unfolds in three sections: a précis that outlines how CUEA's modest beginnings birthed a comprehensive university; a sketch of four prominent features of CUEA's Catholic identity; and a summary of recent signature developments that foreshadow CUEA's aspirational trajectory as a world-class university.

Regional roots nourish a “world-class” vision. CUEA began as a small graduate school of theology in the Roman Catholic tradition. The Institute was founded in the mid-1980s

by a regional ecclesiastical association whose member countries are Eritrea, Ethiopia, Kenya, Malawi, Sudan, Tanzania, Uganda and Zambia. The institute was officially opened in 1985 by Pope John Paul II. From its early years and to this day, CUEA's Nairobi campus has been marked by the cultural diversity of international students from throughout the region.

Like all private universities, CUEA's road to accreditation passed through the gauntlet of the Commission for Higher Education (CHE) of Kenya. In 1989 the CHE granted the institute a Letter of Interim Authority as the first step toward the establishment of a private university. In 1992 the CHE authorized CUEA to grant university-level degrees. At that time CUEA was only one of two (now 17!) private universities chartered by the Government of Kenya. CUEA is recognized, internally by its faculty and leaders and externally by the CHE, as one of the oldest mature private institutions in the country, as well as in the region of East Africa. This niche frequently arose in interviews and is discussed further below.

In just under 30 years CUEA has expanded from a graduate school offering only one 2-year MA program in theology to a comprehensive university with over 40 CHE-approved programs at Certificate / Diploma, Bachelors, Masters, and PhD levels. Over 6,300 students now enroll in programs across six faculties: Arts and Social Sciences, Commerce, Education, Law, Science, and Theology (see Table 5.1). CUEA's main campus is located in a historically well-to-do suburb on the outskirts of Nairobi. Like nearly every university in Kenya, CUEA has expanded not only in program offerings and enrollment, but also in geographic reach. CUEA now operates branch campuses in three of the largest cities across Kenya: Eldoret, Kisumu, and downtown Nairobi. The recent opening of the city campus in Nairobi received a fair amount of attention during interviews and provided a window into the ways in which the institution has been responding to changes in the environment.

Table 5.1

CUEA Student Enrollment Academic Year 2011/2012

Program	Cert/ Diploma		Bachelors								Masters		PhD		Total	
			1 st yr		2 nd yr		3 rd yr		4 th yr							
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Arts & Social	35	37	88	106	90	107	78	102	70	75	16	4	26	9	843	
Commerce	3	8	209	214	258	284	225	225	212	184	107	96	-	-	2055	
Education	22	19	130	177	177	181	164	175	71	82	69	58	31	17	1373	
Law	-	-	286	425	111	173	109	135	104	175	-	-	-	-	1518	
Science	3	9	84	19	64	20	60	10	77	32	24	10	6	5	423	
Theology	1	-	45	5	25	4	11	3	6	-	19	3	15	-	127	
Canon Law	-	-	5	4	5	1	4	1	-	-	13	2	-	-	35	
Total	64	73	847	950	730	770	651	681	540	548	248	173	78	31	6374	

Note. M = male students; F = female students.

CUEA's vision statement is as follows: "To be a world-class University producing transformative leaders for Church and Society" (CUEA, 2010). To enact such a vision, the institution strives to pursue this mission statement: "to promote excellence in research, teaching and community service by preparing morally upright leaders based on the intellectual tradition of the Catholic Church" (CUEA, 2010). How faculty and leaders explained to what extent they understand and enact these statements is discussed next.

Prominent features of CUEA's identity. The meaning and importance of Catholic identity pervades CUEA's campus. A robust explanation of the meaning and development of Catholic identity in higher education is beyond the scope of this case analysis, particularly given its history across numerous centuries. Instead, the purpose of this section is to capture briefly

what Catholic identity means on CUEA's campus today in order to analyze how it influences participants' understanding of and response to their environment. To accomplish this goal, the section draws upon document analysis of writings from visionaries of Catholic higher education as well as interview analysis of CUEA leaders and faculty. It begins with summary points from seminal publications that CUEA participants identified as influencing their understanding of Catholic identity for a university in contemporary Kenya.

The meaning of Catholic identity within the realm of higher education finds rootedness in papal writings, according to CUEA participants. *Ex Corde Ecclesiae* (English: From the Heart of the Church) is the Latin title of an apostolic letter issued by Pope John Paul II (1990) regarding Catholic colleges and universities. Pope John Paul II observed that the Catholic identity of a university is expressed through four principal characteristics:

- A Christian inspiration of the individual and of the university community;
 - Reflection, in the light of the Catholic faith, on the treasury of human knowledge;
 - Fidelity to the Christian message as transmitted by the Church;
 - Institutional commitment to the service of the people of God and of the human family
- (as cited in Wanjala, 2011, p. 197).

These four can be summarized as a Catholic perspective of humanity, knowledge, mission, and service (Catholic University of East Africa, 2009).

These four pillars inspire a vision for Catholic higher education in Africa. Juvenalis Baitu (2011), a long-standing leader in Catholic higher education in Kenya, contextualized this vision in light of the challenges and opportunities in Africa, particularly in the areas of good governance and equitable development:

This is where Catholic higher education inspired by Catholic identity ought to find its irreplaceable role. Driven by its urge for holistic transformation and development of

humanity established on the search for the whole truth about God, humanity, and nature, it ought to build the capacity of Africans to:

- Engage in a more creative and ethical use of natural resources and human skills required to stimulate development and enhance human living;
- Recognize the responsibility of initiating forward motion, designing and promoting projects that guarantee a better environment where people can maximize their potential, and;
- In charity and truth assume the duty of transforming oppressive structures into facilitative ones driven by positive socio-economic, political, cultural and religious configurations, built on the basis of the fundamental values of faith and reason, reconciliation, justice and peace. (123)

For Baitu, one of the primary reasons for Catholic universities to express their identity toward these ends is to take a more active role in Kenya's national development. He claimed that Africa seems to have "surrendered this initiative to external actors," but was optimistic that Catholic universities who fulfill their identity can help "reclaim the integral development agenda and drive it forward responsibly" (125).

These notions of Catholic identity in the writings of Pope John Paul II and Baitu found expression in the thinking of administrators and faculty at CUEA. Interview analysis revealed four main attributes permeated the-thinking about Catholic identity: value-based, holistic, high-quality, and family-like. These four characteristics are similar to the aforementioned writings, but also evidence ways that participants were appropriating an understanding of Catholic identity in light of CUEA's contemporary context, as described next.

Value-based. A senior leader at CUEA summarized the meaning and implications for CUEA's educational philosophy as founded upon values that he thinks have divine roots.

Like I said, we are part of what they call the Catholic intellectual tradition. Which means, the tradition is that, when we give education [*sic*] it is always seen from a certain perspective. So for us, for example, the motto here is "Consecrate them in the truth." We believe that anything you do, whether it is science, commerce, or politics, or law—that kind of knowledge is all somehow related to the ultimate truth, which is God. If it is real knowledge, it must be relevant and connected with truth, which is God. So everything we do should be guided by that belief. Which then obviously means that the person, the student somehow—unless they are really missing the point—they really have to see that

in the final analysis everything ends up there, with God, the divine truth. Now, having said that, you look at the implications for the life of the person, the student. When the student comes in, and they may not know very much, but by the time they come out there are certain things you want them to acquire. So that we can say we made a difference while they were at the University. So obviously we subject them to the principles of the gospel. That is really the foundation. And of course, flowing directly from that, is the question of morality, ethics of the person, and humanity, justice, and all those values-- which by the way is another really tricky thing. The most difficult thing you could teach anyone, I think, is values. (M.K.)

He explained that the Catholic perspective sees God as ultimate reality, and hence the source of truth. This has implications for the philosophical, intellectual, and developmental endeavors of a university. For instance, this perspective sees academic disciplines as foundationally connected. It also provides a moral compass to guide the development of learners, which in his opinion, was one of the most challenging educational missions. Hence, values are at the heart of CUEA's identity.

Many of CUEA's leaders and faculty highlighted the humanist foundation of their Catholic value system and how such an orientation nurtures a climate of unity amidst diversity. One faculty member explained how Catholic identity brings harmony:

It's all about values, human values....whether we are lecturers, whether we are academic staff or non-academic, all work we engage in should make us more like people, become more human beings, build the bridges. We are people of different ethnic groups, ethnic backgrounds, and religious backgrounds and so [our values] bring harmony, harmonious existence. If we talk about Catholic identity as our [CUEA's] niche, as our source of strength to do what we are doing, it is all about that, according to the sensitivity, the awareness that we are human beings. We have talents and different giftedness. We are gifted in different ways, but all these are meant to make us become more so that we can give better service. (K.M.)

Many participants associated these "human values" with an ecumenical spirit on campus. One way these core values are institutionalized is evident in the policies that govern membership of the CUEA community. CUEA does not require students or faculty to subscribe to any particular religious confession for admission or hiring, respectively. In that sense, CUEA stood apart from

the other two universities in this research study. Not surprisingly, CUEA members saw their core values aligned with national policies, such as the New Constitution that seeks to expand access to higher education regardless of religious orientation (see Part 2 below for further discussion of perceptions about national policies).

Holistic and high-quality. Forming all dimensions of the human person and offering high-quality standards are two additional key aspects of CUEA's institutional identity. Nearly every interviewee mentioned quality as a key attribute of CUEA. A top administrator sensed there was no other option:

Well, I think that first of all we do not have a choice [to offer quality]. And that is important. (Laughter). Because that is in our identity. It is not that it is just nice to offer quality education, but our very identity is that we really should offer holistic education because we are looking at the person not just the qualification. So we're looking to see that the person who comes in as a student, by the time they get out of here they have all these qualities, not just academic but spiritual, ethical, moral, leadership, all those kind of things. So we cannot compromise on that. And that is why it becomes very expensive for us. Because we have to do it anyway. (M.K.)

One of the Deans said it more succinctly, "Now, in this university, like any other Catholic university, the emphasis is on the provision of quality, quality, quality" (K.N.).

Family-like environment. One of the most frequently described expressions of CUEA's identity is the family-like atmosphere on campus. Students appreciated the accessibility and approachability of lectures. Lecturers appreciated the accessibility and humility of top administrators on campus (e.g. walking about on-campus, eating in the staff café, being available in their office). Many perceived this family atmosphere as a stark contrast to other institutions, particularly public universities where, according to some faculty, students and lecturers and administrators "are strangers." An administrator described his sense of how the family-like atmosphere was connected to the Catholic identity and how it created a culture of mutual relationships.

There was also the insistence in various circles to look at the Catholic university of the family. So there is this insistence that we are family. We are a Catholic family, and such kind of thing. It helps both groups, both students and staff, to look at each other as one family. And that unity enhances the identity. For most of the teachers, the lecturers in class, we still insist on that kind of aspect. And we find it working. It is working in such a way that students do not look at the administration as a detached organ. Or they don't look at the lecturers as detached from themselves. And then there is that open door policy that I see around here. I have been in other institutions, and it is not there. I have studied elsewhere also for my Master's degree. Here, what I can appreciate, at any time is that students can access any officer. Right from the junior-most to the senior-most, especially the senior-most, the Deputy Vice Chancellors, and the Vice Chancellor. They can also be accessed anytime. (K.O.)

Many administrators and instructors affirmed that CUEA's family-like atmosphere permeated social and learning contexts.

In short, the meaning and practice of Catholic identity were anything but outdated notions from a former era. Rather, traditional understandings of their religious heritage were finding new expressions in a values-based, family-like environment that is committed to offering a holistic, high-quality education.

Signature developments, aspirational trajectory. On-campus interviews surfaced a number of noteworthy developments at CUEA. Often participants voluntarily and eagerly brought up several of the following activities in a single interview. These headline events floated in and out of conversations often linked to CUEA's vision of becoming a "world-class university ... for Church and Society" (CUEA, 2010). Each of the following developments occurred in 2012-2013, unless otherwise noted, and thus represent, to some extent, CUEA's niche and future trajectory in Kenya.

- CUEA opened a state-of-the-art, 5-story library and technology center.
- The university signed a memorandum of understanding with Shanghai Finance

University (SHFU) to establish a Confucius institute on CUEA's campus and to develop a new student exchange program.

- Present Uhuru Kenyatta announced that CUEA would host IBM's 12th international research laboratory, and the first in Africa.
- CUEA hosted the 2nd Annual International Interdisciplinary Conference. Over 600 participants from 30 countries gave presentations on the theme "Challenges of Development in Africa."
- CUEA launched their third branch campus in the city center of Nairobi.
- CUEA members participated in the annual Community Service week. According to participants this week epitomizes the university's commitment to education for society.
- Over 2,500 students graduated during CUEA's 28th Graduation Ceremony with the theme "Education for Transformative Leadership in Africa."
- CUEA was a nationally-selected site for a peace and reconciliation conference following the post-election violence in 2009.
- In 2008 the International Standards Organization (ISO) approved CUEA with ISO 9001 certification. This called for the creation and implementation of an extensive set of quality assurance procedures across all campus programs and activities.

Evidently, CUEA has been actively pursuing opportunities to expand its regional impact as it aspires to be a world-class university. The following sections provide a detailed explanation of how developments such as these were linked to the faculty and leaders' perceptions of the environment (Part 2) and how they illustrate ways CUEA has been adapting to Kenya's higher education context (Part 3).

Part 2: Perceptions of National Context

While Chapter 2 provides a detailed description of the contemporary landscape of higher education in Kenya, this section illustrates how that context appeared through the eyes of

individuals at CUEA. By identifying patterns of consensus as well as a range of internal perspectives this section describes how faculty and leaders were making sense of the national context. The understanding of these perceptions lays the groundwork for analysis of what, how, and why CUEA has been adapting to the changes in the higher education environment (addressed later in Part 3). Discussion about the perception of changes in the national landscape is grouped into three categories: higher education policy, trends in the higher education system, and broader socio-cultural shifts that have bearing upon higher education stakeholders. The following discussion answers the first research sub-question from the perspective of CUEA leaders and faculty: *What are the opportunities and pressures within the higher education environment in Kenya facing faith-based universities?*

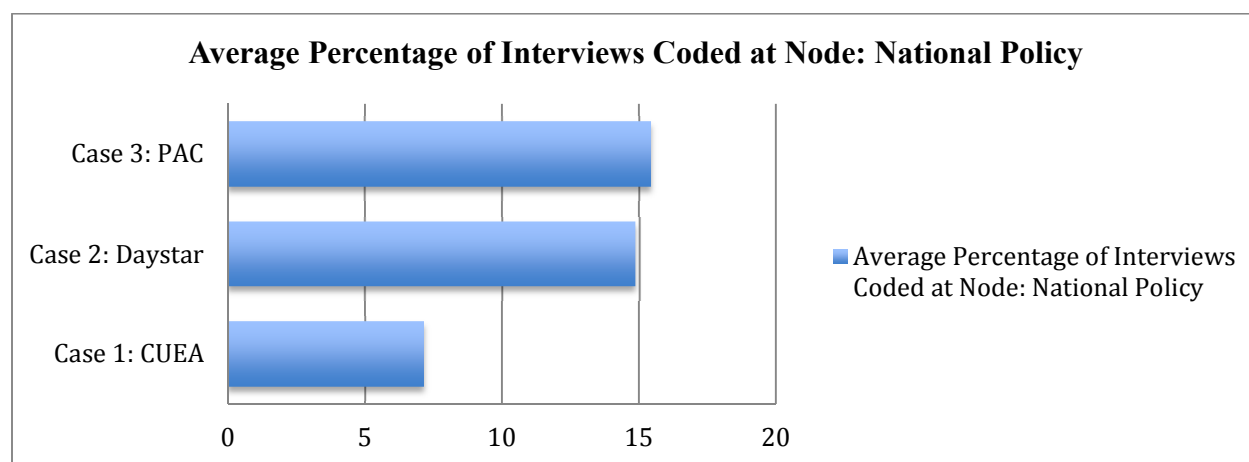
Perceptions about higher education policy. This section reports on perceptions about three relatively new or revised policies that have bearing on higher education in Kenya: 2012 University Act (UA), 2010 Constitution, and Vision 2030. First, in 2010 Kenyan citizens passed a new Constitution to replace its 1963 independence-era constitution. Second, in December 2012 President Kibaki signed into law the Universities Act 2012 (Government of Kenya, 2012) that mandates massive reform in the national higher education system. Third, Kenya Vision 2030 is the country's new plan for development during the period from 2008 to 2030. Each policy is described further in Chapter 2 as part of the description of the national context of higher education in Kenya. Participants described their understanding of the influence of the three new policies upon the environment in which their institution functions. Concerning the perception of these national policies, interviews surfaced a fair amount of consensus on CUEA's campus, in ways similar and yet different from other campuses.

Before reporting CUEA perceptions about the three policies it is worth noting a significant difference between the amounts of interview data regarding these policies relative to the three cases of this study. Figure 5.1 compares the discussions during interviews about higher education policy by case. It lists the percentage of material coded at the node “National Policy”, the node created to capture interviewee responses relative to higher education policy. The National Policy node aggregates coding from three other nodes, representing the three national policies targeted in this dissertation research: University Act, Constitution, or Vision 2030. The amount of interview data coded under the node “National Policy” for CUEA faculty and administrators is much less relative to the other two cases in this study. In other words, faculty and administrators in Cases 1 and 3 spoke about national policy roughly the same amount, which was about twice as much as those in Case 2. In some individual interviews in Cases 1 and 3, the National Policy node covered upwards of 30 or 40 percent of the interview; yet in Case 2 the highest percentage of interview coded at node National Policy was about 10.8%.

What accounted for and can be concluded from this difference? Some of the difference may be attributed to deviations in the interview protocol. However, review of the interview transcripts revealed such deviations were minor. Similarly, differences in the coding process may have accounted for other minor deviations; yet, the researcher conducted the coding process with relative uniformity across the transcripts. It seems more likely that the discrepancy is attributed to a difference of perceived importance regarding the national policies. One tentative conclusion is that CUEA faculty and administrators perceived these policies as less important factors of influence in the national context compared to administrators and faculty of the other two cases. That is, when asked to describe the national context of higher education, the frequency and the amount of responses of CUEA faculty and administrators was less. In fact,

some of them did not mention the policies. When asked specifically about the policies, faculty and administrators were less verbose. This conclusion is affirmed by another dimension of interview analysis. In addition to a difference in amount of interview data about policies, there were other qualitative differences in the kind of perception about policies. A more detailed analysis of CUEA perceptions of the three policies follows next.

Figure 5.1 Average Percentage of Interviews Coded at Node: National Policy



2012 University Act. CUEA participants perceived the regulatory reforms introduced by the 2012 Higher Education Act in terms of tradeoffs. They described benefits and problems at both the institutional and national level. That is, they envisioned both new advantages and enduring problems for their institution. Similarly, they foresaw both positive and negative implications of the UA reforms for the national higher educational system. The institutional dimensions of the UA are described next, followed by the national dimensions.

Even though participants did not speak at length about the reforms of the UA, two particular aspects of the new legislation were repeatedly praised in terms of benefiting CUEA. First, administrators and faculty appreciated how the new law decreases the steps necessary to receive accreditation for proposed programs submitted to the Commission for University Education (CUE) (formerly the Commission for Higher Education). One administrator described

his appreciation, “It helps institutions, for example private institutions, in terms of approval of programs. It has in a way lessened the bureaucratic nature of programs to be approved. So private universities are now able to start programs with ease” (K.O.). Participants, like this administrator, particularly described how this bureaucratic burden weighed upon private institutions, which was connected to the second aspect of the legislation that CUEA participants lauded. Second, they readily welcomed the expanding regulatory role of the CUE whose umbrella now includes public institutions. Similar to their colleagues at other FBUs in this study, CUEA administrators and faculty thought that the CHE’s policies in place for the last twenty years unfairly favored public institutions. One lecturer described the expanded jurisdiction of CHE’s watchful eye: “Only private institutions were subjected to regulation and frequent follow-up from the Commission to see whether they are following the footsteps, or they are delivering what they were expected to deliver. Now, with the 2012 University Act, no institution is spared” (O.B.). In short, participants viewed the new legislation as more equitable by applying accreditation criteria to both public and private institutions.

However, several CUEA administrators still noted a discrepancy in funding practices. They mentioned that public universities received government resources while privates did not. Thus, inequality remained an issue in their eyes. Only two participants mentioned that the new UA actually allows for government funding of private institutions. It appeared that several of the CUEA faculty and participants interviewed were still unclear about the funding implications outlined in the new legislation.

Shifting to the national context, administrators and faculty perceived both benefits and concerns regarding the implications of the UA for the national system of higher education. One of the lecturers described this ambivalence:

Well, on one side, it allows the [chartered] universities to bring as many programs as possible without the stringent guidelines of the Commission. But on the other side, the danger again will be if that supervisory responsibility is removed, then you are not very sure of the quality of the programs that are being developed by the institutions. (O.B.)

He thought that CUEA as an individual institution may benefit from reforms because they had already achieved status as a chartered institution; however, he was concerned that quality of higher education across the country may diminish. Numerous faculty voiced concerns about the quality of higher education in the country. The reasons for and responses to such concerns about diminishing quality at the national level are discussed in various parts of this chapter.

2010 Constitution of Kenya. Interview analysis revealed that participants perceived the 2010 Constitution as bringing transformation to the higher education environment broadly speaking, but less so to their particular institution. One administrator put it this way: “The new constitution has brought many changes. But what it’s bringing is already practiced for such an institution [as ours]” (K.M.). They conceived of their university as a mature institution with established structures and processes that were already aligned with new constitutional mandates.

For example, there was a parallel in their eyes between CUEA’s culture of governance and the devolution reforms of the new Constitution. The devolution reforms call for new processes and structures designed to decentralize Kenya’s government and redistribute ruling powers from a central bureaucracy to local communities. Participants felt CUEA already modeled the kind of constructive dialogue akin to the devolution in the Constitution. Students are represented on the Faculty Senate, the highest governing body at CUEA. Participants all commented about CUEA’s ethos of commitment to dialogue, as opposed to strikes and protests, in political processes on campus. In short, there was an admiration for the new Constitution in part because CUEA participants felt the spirit of the Constitution already lived on campus.

Another way that CUEA participants envisioned an alignment between the Constitution and their university was through a shared commitment to educational quality. A top administrator provided a quintessential illustration of this as he recalled a recent meeting he attended where CUE officials explained the relevance of the new Constitution for higher education:

In all their [CUE] speeches in the gatherings that we attended, the first thing they mentioned was the quality. The quality. The quality was repeated. I remember at the end of the speech, when we were asked to give comment. Because I was counting—I was very keen and I was counting how many times they mentioned the quality—and I’m not exaggerating, in the matter of one hour, the presenters mentioned quality 24 times. 24 times! And I’m really happy about that. Especially being an economist, someone who emphasizes efficiency—efficiency, quality, for me—I mean, it is very important and a very powerful element. Therefore, in what way is the Constitution similar to CUEA? If you take it from that perspective, the whole institution emphasizes on quality—in all directions, in all aspects, and especially in the provision of higher education. So in that case, you can equate the Kenyan Constitution as equal to the charter of CUEA, where we emphasize quality and provision of efficient and effective services to our students. (C.O.)

This was a forceful endorsement of both the new Constitution and CUEA’s shared commitment to quality. Many interviewees shared this perspective.

Furthermore, the new law of the land includes a Bill of Rights with implications for all religious-oriented institutions across every sector of the country: “A person may not be denied access to any institution, employment or facility, or the enjoyment of any right, because of the person’s belief or religion” (Government of Kenya, 2010, p. 25-26). Hence higher education institutions, public and private, must now be accessible to all individuals without discrimination, or so it seems. Participants at other FBUs intensely interrogated the interpretation of these new clauses. However, CUEA members did not even mention these anti-discrimination clauses. CUEA administrators simply acknowledged that their open admission policy already aligned with the new Bill of Rights. It was not an issue of consternation.

A top administrator explained how he understood national policies to affect the environment of higher education in Kenya:

They [national policies] do affect the context of higher education. [Except] in a positive way. Because mostly you will find that they create opportunities for institutions to develop, or to demand certain skills or knowledge within the market. For example, the new Constitution, which has brought about structural changes in governance, has led to institutions introducing new programs that are related to governance structures....It is creating a demand to institutions to review their programs so that they meet the new demands. And Vision 2030 also. With the objectives set in Vision 2030, you will find the institutions are also trying to tune their programs to fit into that. So the development of these two, the Constitution and Vision 2030, creates an opportunity for universities to design programs that help in terms of achieving those. It is like creating a market. And that is how it is affecting education. (K.O.).

This positive perception of the national policy pervaded CUEA, and serves as segue to the nation's economic development plan.

Vision 2030. Introduced in 2008, *Kenya Vision 2030* is the country's blueprint to reach economic, social, and political developmental goals by 2030. Vision 2030 describes higher education as a critical piece and driver of economic growth in order to increase the national competitive advantage in an increasingly globalized market. It views higher education as increasingly oriented toward professional development, science, technology, and research. See Literature Review (Chapter 2) for further details on Vision 2030.

There was a strong consensus among faculty and administrators that CUEA's vision aligned with the national vision. One DVC explicitly described how he understood the linkage between CUEA's mission and vision statements and the goals of Vision 2030:

Well, I would say that they were aligned. The vision of the university is to become a world-class university that forms transformative leaders. Now, we can talk about the strategies to get there in the short term but the vision, sometime, maybe 200 years from now, we aspire to become "a world-class university where transformative leaders for society and the church are formed." So that is our guiding slogan. Now come to the mission statement, how do you do that? We count the mission statement as how to implement that vision. How do we want to be there after some years? Now, the mission statement—"by providing quality education, quality learning, teaching, quality research

and quality community service”—by doing that, we are talking about improving the standard of living of people, transformative leaders, a society where there is no corruption. Those are the type of services; those are the type that we aim at the end. So that is our vision: to form that type of just society in the long run. Vision 2030 and the Constitution of Kenya has almost similar or the same. What does it say to make Kenya? At least a middle income nation in the year 2030. Meaning, improving the standard of living of the people significantly to equate it to middle income class of other countries. Therefore, we say, if you examine it from that perspective, then we are on the same line. (C.O.)

Another Dean expressed it more succinctly, “Our vision for this University in particular is to become ‘a world-class university producing transformative leaders for church and society.’ Believe me; if this University follows this vision and achieves it in one way or the other, it goes highly in line with the national mission” (K.N.). In short, according to these participants, CUEA shares the government’s vision for Kenya to move from a low-income to middle-income country by 2030.

However, it would be incorrect to say the visions are perceived as identical. Some administrators and faculty saw their vision as more comprehensive than Vision 2030. One Administrator explained the ways in which CUEA’s vision was aligned with and yet distinct from the national vision:

But about those transformative leaders, I don’t see it. I don’t see deliberate government programs to do that, as opposed to the kind of vision we’re trying to pursue here. ... I will say that is why the critical role of non-governmental institutions, more so church institutions of this nature, should be injecting or putting in that missing element. (K.M.)

CUEA's notion of developing leaders who are able to bring a transformation to society, particularly through ethical integrity, is perceived as a missing aspect of the national vision.

Summary. To summarize, CUEA participants saw the changes to national policies in terms of tradeoffs, positive and negative in terms of both institutional and national dimensions. CUEA participants appreciated increased government engagement in higher education in a variety of forms: increased regulatory efforts via the University Act, advocating for citizens’

rights to higher education via the new Constitution, and promoting workforce development via Vision 2030. Overall, CUEA faculty and administrators perceived these policies as minimally important factors of influence upon their institution. Instead, Kenya's dynamic, competitive market and socio-cultural shifts captured their attention.

Perceptions about trends in Kenya's higher education system. Two major trends surfaced frequently in interviews when CUEA faculty members and administrators were asked to describe the context of higher education in Kenya: expansion and competition. The following discussion traces the areas of consensus related to these two trends as well as ranges of perspective. Even though the two themes are intricately related, for analysis sake the two will be treated separately, beginning with expansion.

Unprecedented expansion. CUEA's faculty and administrators frequently characterized the environment of higher education in Kenya as "dynamic," "transforming," "mushrooming," and "expanding". There was remarkable consensus about this sense of dynamic change as participants talked about various aspects of expansion, including the increasing numbers of students, private institutions, constituent colleges at public institutions, and branch campuses. Participants' perceptions of these aspects of expansion will be discussed below. Yet, it is worth noting that nearly every participant at CUEA mentioned the rapid rate of expansion. The pace of growth, and the implications of such growth, was the overwhelmingly predominant perception of the context, as will become evident in the discussion below.

There was a strong consensus amongst participants in viewing university expansion in terms of tradeoffs for the country of Kenya, and yet mostly as negative for their particular institution. Concerning the national level, participants perceived the tradeoffs in these terms: increased access to tertiary education is strikingly positive for students; but the rapid growth

without corresponding institutional capacity threatens the quality of education. For example, one of the senior administrators rejoiced at opportunities for Kenyans to study within their own country, but lamented the consequence of rapid growth:

I think it is a good thing because there is now much more access. As a matter of fact, we are sending fewer students abroad than we did before. A lot of students used to go to the US. A lot of students used to go to India. A lot of students used to go to Europe. We see many more students now staying here because there are great opportunities. But it comes, you know, with a price. The price is quality, quality. Actually, that is our biggest concern just now. (M.K.)

A number of CUEA faculty and administrators attributed the negative consequences of the rapid over-development to the lack of control or planning. One top administrator reported:

I think the most conspicuous thing [about the national context] is the expansion, the very rapid expansion. Sometimes one might even say unplanned expansion, particularly with the number of universities that have now been chartered. Some of them have been chartered. Some of them have letters of interim authority. And the public universities as well are developing constituent colleges which then become full-fledged universities without very much planning actually. (M.K.)

In his eyes, like many of his colleagues, the responsibility for quality should be shouldered together by the regulatory agencies as well as university leaders. It is not surprising, as discussed in the prior section, that CUEA participants welcomed new legislation to boost the regulatory powers of CUE and increase accountability for public institutions.

CUEA participants discussed the rise of opening branch campuses, one particular form of university expansion. They also saw this trend in terms of tradeoffs. On the positive side, new locations of universities made it easier for students to access education. However, CUEA has been experiencing lower student enrollment, which CUEA participants attributed directly to the opening of new university campus in other parts of Kenya. A top administrator described the situation:

[The challenge] comes out especially when it comes to the numbers. In fact, sometimes our student numbers dwindle a bit. We are no longer admitting as many students as we

used to admit. Students used to come [to CUEA] from very far, but nowadays there is no need to do that. In fact, next door to them there is a university. And there are also parallel programs at public universities, where students are able to study as they work. So that means they will look at the most convenient college or university around their place. So that is the challenge. (O.O.?)

The rapid rate of expansion was often referenced in some fashion as going against the grain of CUEA's commitment to quality. One of the lecturers evidenced this tension as he reflected on the rapid increase of universities in Kenya since his arrival to CUEA:

Actually, when I first came here [to CUEA] around 2000, there were only six private universities and six public universities. So all in all, there were only about 12 universities in Kenya. If you compare that one [context] with the current one, right now we have more than 50 universities. So you can imagine in just a matter of twelve years, in one decade, the number has almost increased by four times, from 12 universities to about 50 universities. Now, this definitely shows you the growth of the higher education sector in the country. Now, in this university, CUEA, like any other Catholic university, the emphasis is on the provision of quality. Quality. Now, the only thing is that when I see these universities growing, mushrooming, the first thing that comes to my mind is the quality issue. Is the quality really growing vis-a-vis with the number of the universities? ... So this liberalization is good because it allows everybody to acquire the knowledge, but at the same time, the danger is that it lowers the quality of education. (O.B.)

This tension may not be as strong in a university that prioritized growing their programs and enrollment over maintaining quality, which is discussed further in the cross-case analysis.

When discussing the challenges of the rapid rate of expansion, CUEA participants repeatedly singled out one aspect: the lack of qualified academic staff. This human resource issue was mentioned far more than other challenges, such as inadequate facilities or funding. For example, a senior administrator described the problem of inadequate numbers of qualified academic staff in today's higher education system in Kenya:

No one really prepared to get lecturers, for example. So the same lecturers who were circulating in the universities now have to suddenly service all of the universities. So what happens now is that a lot of people are doing part-time lecturing. [First] in this University, and then another University. You know, three or four universities at the same time, because none of those universities can find full-time lecturers. They are just not there. And even when you find the lecturers, many of them do not have the qualifications. For example, the Commission for University Education recommends that

in a university, to be a lecturer, you need to have a PhD as a minimum. But how many of us, how many universities can do that? They are just not there! And so with that lack of qualification, and the fact that people are so scattered doing so many other things, which means they are not concentrating on scholarly things like research and publications, it is quite obvious that the quality of education is going down. It means that inevitably it will go down.” (M.K.)

In the eyes of many CUEA participants, the quality of any university or higher education system rises or falls on quality academic staff.

Furthermore, CUEA participants were concerned that the rapid expansion of universities was contributing to the commercialization of education. For instance, one administrator described her perception of the danger of viewing education as a commodity:

You see, Kenya is moving very fast. And in the sense of moving very fast, many people are joining higher education. And as they join higher education, you find that many people are graduating and the market is flooding. And because of that, because of the fact that many people want to get education—we talked about the profit-making in higher education [*sic*]. So I wonder whether it is becoming a commercial thing. So I don’t know if I should talk about commercialization of higher education—but it seems that every other person wants to begin an institution because it is selling. Selling in the sense that many people want to get degrees, many people want to move higher and as a result, many people are beginning institutions of higher learning. And that’s why you find many of the colleges now are changing to institutions of higher learning, even to universities. They become university colleges. And as such, you find that sometimes because of the big number of people moving there, you keep wondering whether we are able to cope with the changes of the big numbers and of the many institutions. Isn’t it? And as such, you find that there’s a lot of what may be competition and you are competing for the same professors, isn’t it? The same number of people. Of course, as much as we are growing, they are also getting many, many professors. But the experience [of professors] is now the issue. (W.B.)

This quote illustrates the perceived inter-relatedness of several trends in the country and proliferation in particular. Many faculty and administrators at CUEA made sense of the movement of the national system like this: high demand for higher education is prompting investors and entrepreneurs to open new universities. With a similar motivation, other institutes of “lower learning” (e.g. technical colleges) are seeking accreditation as universities, as a place of “higher learning.” Consequently the rise in the demand for academic teaching staff has far

outpaced the availability of qualified lecturers. Furthermore, according to their logic, even though having more universities promises more graduates who could help supply the demand for lecturers, there was concern about the quality and experience of such instructors who have just been trained under the duress of the current constrained system. In light of these concerns, all universities are hunting for top talent. Mature institutions that have invested in faculty development, like game parks flourishing with bio diversity, are now at risk to faculty poachers.

Unparalleled competition. Unprecedented expansion has created unparalleled competition. A senior leader summarized well several themes throughout all conversations: “The proliferation of new institutions has created cut-throat competition and increased the challenge of already difficult tasks, such as maintaining educational quality, attracting and retaining qualified faculty, and expanding programs while managing cost and without raising tuition” (M.K.). The following section highlights three challenges CUEA participants associated with the increasing competition in Kenya’s contemporary higher education market: retaining academic staff, attracting students, and maintaining quality.

First, retaining staff is a major challenge in the face of so many new HEIs. CUEA leaders described the particular challenge of competition in today’s market as a mature institution with well-qualified staff.

Well, the challenge is twofold. First, on the level of just surviving. (Laughter). You know. Because any university, whether it is religious or secular, right now because of the cutthroat competition. We are competing for the same students. We want the same lecturers. We want the same facilities. So what happens is that because we are an established university, because we have some kind of stability here, the new universities come. They come here to see if they can find lecturers they can get from here. And very often they have better offers. So they say, ‘Come, let's make you this offer. We'll give you this, and it is much higher than what you are getting.’ And you can't blame them [lecturers]. A lot of times people just go. They seek greener pastures, so to speak. So that becomes a problem because staff retention is really a serious matter. Keeping your own staff is not easy. That is a challenge for us. (M.K.)

Other Deans and senior administrators who were responsible to hire and retain faculty lamented this competition from new institutions who attempted to recruit away CUEA academic staff.

The primary pull factor to incentivize faculty mobility seemed to be higher salaries.

There was another challenge that CUEA participants associated with competition related to attracting students. Not surprisingly, as mentioned in Part 1, CUEA praised the University Act for allowing government funding to private institutions. Support for the idea was related to rising competition for students, as explained by one lecturer:

It means that when a student will be selected by the National Admissions Board and will choose to come to CUEA and to do a program of his or her choice, then he or she will be sponsored not by the university but by the state.... You see how that would help the competition to go down? But as long as this is not done, see, now the universities have to compete for the students [*sic*]. So to compete for the students, however good your program will be, it depends on the kind of fees that you levy on the students. And this is becoming actually a big ticket. (O.B.)

He believed that the cost of education was a significant factor when students selected a university, and students may opt for less expensive options even if of lower quality, which would be detrimental to CUEA. The challenge of competing for students made him amenable to a government intervention to funnel students to private institutions (like CUEA), and to support students financially.

Interview analysis revealed a connection between the competition for students, the price of tuition, and CUEA's commitment to quality. There was a strong consensus at CUEA about the challenge of maintaining a competitive advantage when the competitive advantage is quality. A senior administrator explained the dilemma.

Another challenge for us, of course, is the number of students. With all these universities around, some of them offering degrees quite cheap actually—you know, the fees are quite low. Even though we argue that here [at CUEA] we may charge a little more, but we are really trying to offer quality. We want to make sure that you get this quality. But they do not seem to care too much for quality. [Students say] 'All I need is a paper in order to get a job and then move on.' And that is another concern for us, you see.... So for

us the challenge is trying to offer quality education in the face of competition. That really is a big challenge. (M.K.)

As evident, the proliferation of universities and CUEA's commitment to quality was a challenging combination.

A third challenge in the face of competition is maintaining a commitment to quality, especially when other institutions seem not to share such a commitment. There was a strong, shared perception that many other universities, particularly the young upstarts, have priorities other than quality as their number one goal. Similarly, there was a strong, shared perception that other universities were cheaper in terms of lower tuition fees. Accordingly, students and parents, so thought participants, found other universities more attractive. This was the explanation given repeatedly for the drop in CUEA's enrollment numbers.

However, participants expressed strong confidence that CUEA's commitment to quality would become increasingly evident and beneficial. For example, one senior administrator said, "I think in the future these universities are going to have to sort themselves out. It will be very clear after some time. After a while people will say, don't go to that university. And you don't go to that university. You go to this one. It has to be that way" (M.K.). In other words, many believed there would be validation of CUEA's sustained effort to invest in quality.

Summary. This sub-section discussed the trends that CUEA participants perceived to be most influential in the national higher education system today. Two major trends surfaced: expansion and competition. There was a shared consensus that government policies that allowed for private offering of university education resulted in greater access but diminished quality. The expansion was viewed typically as uncontrolled. This lack of planning was a concern. Furthermore, while the national context emphasized expansion and access to greater numbers of people, this particular institution has emphasized maintaining quality over expansion.

Accordingly, the rapid rate of expansion in the national system seemed at odds with the values and culture of the institution. CUEA participants associated three challenges with the increasing competition in Kenya's contemporary higher education market: retaining academic staff, attracting students, and maintaining quality.

Perceptions about socio-cultural shifts in Kenya affecting universities. When answering interview questions about the dynamic nature of Kenya's higher education system, faculty and administrators at CUEA frequently offered observations about shifts in Kenyan society. They believed these socio-cultural changes were influencing other HEIs and their own university, so those perceptions are important to report. In particular, faculty and administrators perceived three socio-cultural trends: a shift from a traditional value of community to a modern value of individualism; a shift from older to younger university students; a shift from commitment and respect for the church to absence and disregard.

From traditional communitarianism to modern individualism. Several interviewees perceived persons in contemporary Kenyan society as more interested their individual concerns than the concerns of their respective communities. One senior administrator explained his take on this shift:

We used to have them [others-oriented values] here a long time ago, African values. You never waited to be asked. As soon as somebody was in need, you give them that. But today, if you get stuck with your car in the mud, nobody is going to touch it unless you promise money. You see? So we have completely lost the values. You see, it is upside down. (M.K.)

Faculty and administrators saw these social changes in the incoming students. They frequently described students as products of increasingly modern and "Western" culture, characterized by more individuality and less community-orientation. The same senior administrator lamented what he perceived as a loss of a beloved African value, *Ubuntu* (roughly

meaning, “I am because we are”; a term from South Africa’s Xhosa culture now commonly used across many African cultures to express notions of equality, kindness, and solidarity amidst humankind’s differences). Equally tragic, in his eyes, was that the African university model failed to correct enduring injustices from its colonial antecedents:

Well, first of all, there is too much individualism. People have withdrawn from society, and have gone back into their own cocoons. So everybody is just thinking about themselves, about me and mine, and what I can do, and what I can get out of this. That's it. That responsibility that we had before, you remember that Ubuntu thing? You know, that thing all the way from—I don't exist on my own; my justification is that I am part of that. We have lost that. And the younger generations clearly don't even want to know about it. So that's very unfortunate. I think we went wrong from colonial days. Okay, everybody blames colonialism for this. When we took over from the colonialists, we should have put the thing right. So that even a university like this, or any university in Africa, should have been addressing the needs of the people! But what have we done? We have continued to serve exactly the needs of the Masters! And then we blame them for it! No? It is actually our fault. We should've known better than that. So I think that is what has happened. Sadly we have lost those values, and we continue to lose them very fast. So that when you hear now the crimes that people commit, and what is happening in society, for sure there is no difference between us in Africa and other parts of the world. I mean, we have lost. (M.K.)

A full analysis of the meanings and usage of *Ubuntu* or the colonial antecedents of higher education in Africa is beyond the scope of this case study. The administrator’s comments here serve to highlight how he perceived a shift in values in Kenyan culture and universities.

Another administrator associated the rise of individualism with socio-economic status and family size. That is, middle-class students from urban contexts seemed more individualistic to him than poor students from rural communities. He described the relational challenges he observed that students from smaller families face when transitioning to CUEA:

The challenges are definitely there. One is the kind of a modernity that is coming in the mind of a young generation; Modernity in the sense of adapting the new way of life. You know, there is that aspect of the individuality. This sometimes tends to be negative, and people can tend toward individualism. That is something that we are working on and facing as an institution. Not only as a Catholic institution, but also in the society today. Because the lifestyle is also changing. Whereby we used to have people coming to our University from rural areas. Today, people are coming from urban settings. People are

living in towns. Urbanization—and all of the positive and negative consequences that this has. We find that this lifestyle is really becoming an obstacle. It is a challenge; because if you find that there are students who have been brought up in estates, where it is near [the] family and I don't even care about my neighbor, now, when they come in here, we tell them that they have to relate to classmates and join associations, clubs, and movements, and sports. You know, that is one of the challenges. Definitely. This is a student who has been brought up in a family of two kids. Earlier, we used to have students coming from big families, maybe six or more. Now we are finding a child who comes into the University and tells you that I am the only son of my mother. And I am the only son of my father. Or I am the only daughter of my parents. What does that tell you? It tells you that this is a person who has been brought up in another family setting. It will definitely mean that that person has had the whole attention towards herself. And now, you want to tell the student, turn your gaze from yourself to others. That we find to be a big problem. (O.O.)

How CUEA has been adapting to these challenges is discussed in Part 3 (see Human Resource Adaptations). One possible conclusion regarding why the rise of individualism is especially concerning is because one of the core aspects of CUEA's identity is a family-like environment. Individualism threatens this aspect of their campus culture.

From older to younger university students. Faculty and administrators frequently observed that students are entering university at younger ages with less life experience. This is due in part to Kenya's successful primary and secondary education system.

Allow me to say that it has also brought a bit of change in the young people. Because, in the early years people were dropping out of primary school education. Perhaps the furthest that they were going was O- level, that is, secondary school education. Many of them were just crossing out at that level. But today, with higher education, they are able to pursue their studies further. And of course that has a big change, socially and culturally as well. (O.O.)

Part of the social and cultural changes, faculty repeatedly noted, is that students were less mature and less focused academically. Accordingly, students and teachers alike described the increasing complexities regarding student's transition from secondary school to university:

For example, students have challenges of peer group pressure, involvement in drugs, too much drinking, and such kind of stuff. It finds these people at the level where they are not very much mature to handle such kind of life at university. And it is understood, because many of them come from secondary schools that have strict rules, that have bells

ringing and all that kind of thing. They are like conditioned to react in a certain way. And they are closed within a particular confinement for them to pursue their secondary studies. They get to universities and it has a more free [sic] environment. Some may have their own way. They have hired houses for themselves where they study. Others live in hostels [residence halls]. And so on. But nobody really controls them in terms of what they are doing. We find that as a challenge affecting university education. Because there are many who start, but not all of them complete on time. And this is a big challenge. (K.O.)

Another part of the complexity was the role of parents. Faculty and administrators several times noted more interactions with parents in negative ways (e.g., one father tried to intimidate a professor to change a failing grade so his son could graduate). Such parental involvement was not helping academic success. Negative consequences included longer time to degree, students spending more money, and higher drop-out rates. A top administrator remarked:

There is an increase in dealing with the parents rather than the students. There are more problems affecting students studying at universities than before. And this is a serious bearing on university education. Because if the students come in, and they expect to finish their studies within three years or four years, but they are taking six or seven years and down the line they are not exactly sure what they want. This is a big threat to education in the country and the region. (K.O.)

These socio-culture changes were prompting responses, such as opening a peer academic counseling program in the Dean of student's Office, which is discussed further below (see Human Resource Adaptations, Part 3).

From commitment and respect for the church to absence and disregard. Faculty and administrators noticed a lack of interest in and respect for church among students. This was true in their eyes about society in general and their students in particular. One administrator was concerned about a low esteem for church-related institutions:

You will find most of the youth kind of detached from the church. They are not so much into the church. So you are trying to maintain a certain kind of position, but they are people who are getting less and less interested in church activities and in the church

generally. Definitely that affects our identity. [*In response*] we had a forum last year, for example, and our Deputy Vice Chancellor presented something on identity. (K.O.)

CUEA has been attempting to re-engage students in church-oriented community service and nurture the importance and relevance of the Catholic identity (see Part 3).

Summary. This section reported and analyzed the perceptions of CUEA faculty and administrators about national policies, trends in the higher education system, and socio-cultural shifts relevant to their university. They perceived national higher education policies as minimally important factors of influence upon their institution. Instead, Kenya's dynamic, competitive market and socio-cultural shifts captured their attention. The discussion about trends in higher education revealed that "in competition" amongst a "proliferation of universities" was the most prominent way that faculty and administrators perceived their institution. Leaders and faculty perceived Kenyan society, and their students in particular, as younger, more individualistic, and less interested in the institutional church which translated into academic and social challenges. Dimensions of these perceptions appeared as multi-colored threads running throughout the fabric of CUEA's adaptations, discussed next.

Part 3: Institutional Adaptation

This section discusses how CUEA is adapting to changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya, as identified by the participants. It is a logical progression from Part 2 with the assumption that understanding how faculty and administrators perceived their institutional context will inform analysis about how they have been adapting to that context. The purpose of this discussion answers, in part, the second research sub-question: *How are faith-based universities adapting to the opportunities and pressures within the higher education environment in Kenya?* To answer this question, this section reports and analyzes CUEA's institutional adaptations to environmental changes. The

section draws upon two important analytical concepts described in Chapter 3: Cameron's (1984) definition of organizational adaptation and Bolman and Deal's (1984) four-frame model. See Methodology (Chapter 3) for a description of the study's theoretical frameworks.

Case study analysis of CUEA identified nearly two dozen organizational adaptations. Figure 5.2 presents them in summary form. For organizational and analytical purposes, institutional responses are categorized according to Bolman and Deal's (1984) four-frame model. The bulk of this section is a detailed discussion of CUEA's structural, human resource, political, and symbolic responses to environmental changes. To clarify, Part 3 reports organizational adaptations within the Bolman and Deal categories, while Part 4 discusses the broader impact of environmental changes upon the institution that often span the Bolman and Deal categories. I describe the impact as major themes arising from analysis of the university-environment relationship. In other words, Part 4 considers the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of CUEA's organizational adaptations (Part 3).

Figure 5.2 *CUEA Institutional Adaptations Organized by Bolman & Deal's model*



Structural adaptations. Case analysis of CUEA revealed a number of institutional responses to environmental changes that could be analyzed as structural adaptations. These kinds of responses emerged as participants described three organizational processes common to universities: *strategic planning*, *coordinating resources*, and *revising policies*. These three processes are used below to categorize several of CUEA's structural adaptations. The following discussion demonstrates how participants viewed various structural responses as linked to

changes in the higher education environment. The discussion also explains the rationale behind these responses and what individuals intended the response to accomplish.

Strategic planning. Leaders at CUEA were planning strategically to alleviate pressures and capitalize on opportunities in Kenya's dynamic higher education environment. Five structural adaptations frequently arose in conversations.

Opened branch campus in Nairobi business district. CUEA launched a branch campus in the central business district of Nairobi. The university exists in three campus locations. A top leader identified three reasons for this expansion: (1) to expand the university mission to a new geographic region; (2) to increase accessibility of their university; (3) to increase the number of students enrolled at CUEA.

This was the prime motivation, that for the university itself to be an agent of transformative leadership for church and society, we need to be in the city. The other reason of course, was basically to increase the numbers as well--just like any other university. We realize also that there are folks who want a CUEA education, but it is a little bit too far. So pragmatism presupposes—let's get near where the customer is, for that reason. It was an interplay of factors so to speak. But the main one, of course, was trying to advance the vision of the University within the main city. The other reason was to bring services closer to people. Of course, a third one we could say is perhaps to increase the numbers, as it were, within the University. (K.B.)

Several other administrators noted multiple, inter-related reasons for launching CUEA's urban campus.

Constructed a 5-story Learning Resource Center. CUEA administrators proudly gave me a tour of the newly opened Pope Paul VI Learning Resource Centre. It is a state-of-the-art, 5-story library and technology center that features an electronic check out system, an Information and Communication Technology (ICT) center, a multimedia curriculum center, and an international conference center with video conferencing. The building also houses CUEA Press, which publishes books and journals on behalf of the university.

Beyond these descriptions of the physical structure, there were aspects of the learning center that also highlighted structural and symbolic adaptations at CUEA. These included a financial, reputational, and cultural dimension. First, a financial administrator explained that construction of the new library required CUEA to incur its largest debt in institutional history. He explained that CUEA's management team decided the risk was worth the potential reward. Second and related, the library epitomized CUEA's bold initiative to promote itself as a world-class university. Apparently, it has been working to some degree. The following year the Kenya Library Association presented CUEA with two prestigious awards: the Best Academic Library and the Best Overall Library in Kenya. These awards and the library itself served to increase CUEA's reputation. Third, a unique policy about the library symbolized CUEA's core value of community service. Unlike many university libraries in Kenya, CUEA's library is open to the general public to serve the academic needs of students, faculty, and researchers. CUEA envisioned the facility as a major resource for East Africa.

Pursued ISO 9001 quality certification. In 2008 the International Standards Organization (ISO) approved CUEA with ISO 9001 certification. Qualifying for this certification required the creation and implementation of an extensive set of quality assurance procedures across all campus programs and activities. The impact of this process is discussed in detail in Part 4.

Hired a full-time Officer of International Linkages. CUEA created a new senior management position that oversees and stimulates international partnerships. CUEA leaders described the strategy as two-fold: to capitalize on increasing global opportunities and to increase competitive advantage for top students. Through a recent successful linkage with Shanghai Finance University (SHFU), CUEA and SHFU established a Confucius Institute on

CUEA's campus and developed a new student exchange program (see Political Adaptations below).

Reformed curricula. CUEA members participated in the annual Community Service week just prior to data collection. According to staff and faculty, this week of service epitomized the university's commitment to education for society and fostered community engagement throughout the year. However, something was quite different about this year's community service week. Administrators repeatedly spoke of a curricular reform process to formalize community service via new Service Learning Curriculum across all faculties. One administrator enthusiastically told a lengthy tale of the impetus for change. She explained that service learning is common in some countries but less so in Kenya, and is entirely new to CUEA. The previous year scholars from Argentina visited campus to explain the concept of service learning. The notion found rapid and broad support because it aligned closely with one of CUEA's primary core values, community service.

This new venture represented a number of adaptations. The adoption of service learning was a structural adaptation in terms of curricular reform. Furthermore, it was a symbolic adaptation in terms of integrating the core value of community service into the curricula as a way for CUEA to reify Catholic identity. One administrator described the sweeping, cross-campus reform underway:

It's not only the Center [of Justice and Social Ethics] alone, but the entire university. The Center is just spearheading community service. So when we look at the last week, all the faculties and departments were engaged. But you see, this was just a climax, the community work goes throughout the year. We only set one week apart to come and celebrate events that have been going on throughout the year. (K.B.)

This particular reform, coupled with other environmental changes and internal responses, has been having a broad impact on CUEA's campus leading toward more engagement and hints of a pedagogical shift to student-centered, experiential learning. This impact will be analyzed in Part 4.

Coordinating resources. There were a few structural adaptations related to financial management that participants described as responses to changes in the environment and the reality of being a private institution. Similar to other private institutions, CUEA derives most of its income from tuition revenue. A spirit of creativity and enterprise marked conversations about finances, both in terms of finding new ways to keep the institution afloat in a resource-scarce environment, and to help students afford CUEA's expensive program. Students and administrators mentioned three new initiatives and noted various tradeoffs. First, new payment plans for students offer more flexibility, but increase the length of time to degree completion. Hence, they may actually be more expensive for students. Second, new work-study programs and student-initiated charity efforts increased the amount and kinds of student financial assistance. However, they were still few in number and amount compared to the number of needy students. Third, the university was launching a new firm, CUEA Enterprise, to provide services on campus, such as food and lodging. The administration hoped this entrepreneurial experiment would provide an alternative way to increase revenue. It also raised concerns about the university becoming distracted with business-related matters.

Revising policy. CUEA's Board of Management had recently revised the faculty remuneration policy in order to improve faculty benefits. Administrators described this adaptation as a direct response to the departure of top scholars who were lured away to "greener pastures" at new HEIs, and to the challenge of attracting top scholars (see below for the Human Resource

Adaptations). Administration was hopeful that this policy revision would retain the human capacity sufficient to advance institutional mission, which befits the characterization of structural adaptation.

In short, to be more responsive to their context, CUEA administrators were implementing structural adaptations through strategic planning, coordinating resources, and revising policies.

Human resource adaptations. Case analysis of CUEA identified several responses to changes in the higher education environment that can be analyzed from a human resource perspective. They are organized below into two categories: Faculty-related adaptations and student-related adaptations.

Faculty-related adaptations. Interview analysis revealed that CUEA is adapting its human resource policies and practices for faculty in light of environmental changes. Several administrators discussed adaptations in two general areas: developing current faculty and hiring new faculty. Though these are rather common human resource tasks for any university, CUEA administrators saw them as especially challenging amidst the constraints in the environment, as discussed in Part 2 above. In particular, the analysis below shows how CUEA administrators linked human resource adaptations to faculty scarcity and competition from new HEIs that poach current faculty.

Developing current faculty. Several administrators described CUEA's increased commitment to developing their own faculty in light of increased competition. Aspects of CUEA professional development for faculty included funding for research, support for academic conferences and seminars, and improving the working environment. One administrator described how these strategies are a direct response to the challenges of other universities' poaching of their staff:

Well, we have also tried to improve in terms of our own staff in some way. We are also recruiting more staff to fill in for those who have left, although it is very challenging. Training is a high cost. You train, and use a lot of money. And if they go, you have to get another to train. We keep training so as to get as many PhD holders as possible. So those are the challenges that we have. But we are trying that. We are training staff. We are creating more opportunities for them to motivate them...in their area of working, for example in research. We want to get them to do more research. We try to improve the working environment by giving them more time to do research and also other things, like involving them with students in the University activities, community service and other activities, and participation in seminars and workshops. (K.O.)

There were numerous conversations about faculty development in connection with institutional identity. Like other religious-oriented universities, CUEA relies upon its faculty as a critical means through which to impart religious values to students. Along these lines, one administrator discussed CUEA's response to faculty shortages, especially in rural areas where faculty have less desire to teach. He spoke of the recent challenge to staff a branch campus that CUEA opened in a rural setting:

Well, one of the ways to move forward is to commit more resources so we can do our own staff development. But even that is not a guarantee. I mean, we already have a staff development program. The more of your own people you can train the better. Because they are already in the system. But we also have joined the expansion. So we now have 4 campuses. And that means, for example, in [rural] places like Kisumu or Gaba, where the catchment is not that good—here in Nairobi it is easy to find part-time lecturers—but in some of those other places even part-timers are very difficult to find, just because they are not there. And so you may not even be that selective after all. You just take the first person that comes. And that now is another challenge. And so with that kind of lecturer, they are not going to be of help in terms of your [religious] identity. Because they may not even have it themselves. And that is a challenge. (M.K.)

Hence, CUEA has been wrestling with the challenge to rely upon current faculty to maintain the institution's religious heritage amidst the human resource scarcity and restraints in Kenya.

Hiring new faculty. CUEA's evolving strategy to make the university attractive to new faculty was a common conversation amongst administrators who were charged with such responsibilities. Recent adaptations included making salaries competitive with other HEIs and offering benefits such as housing and transport allowance, generous medical insurance, and the

best retirement pension in the country. Several interviewees hailed CUEA's faculty pension plan, or the so-called Provident Fund. A senior administrator reported that 5-7% is a common range across Kenyan universities for employee contribution to retirement pension. Yet he proudly reported that "We take special care of our employees....There is no university or any government agency contributing 17 percent. We are number one in this and they [faculty] are aware" (C.O.).

The adaptations to CUEA's strategy to develop existing faculty and attract new faculty was not accidental. One leader described the administration's commitment to provide for faculty as a purposeful effort to care for the "human face," that is, faculty's practical needs:

We do it purposefully and are very happy about this. The medical insurance is very generous. We pay about half a million for inpatient and a significant amount for the outpatient. So all this benefits us and them, of course. We don't want them to live in the shanty area. So therefore, we provide housing allowances and transport allowances so that they can commute easily from their respective houses to the university. So with all this, that's why I'm saying it has a human face. And they are aware about this. Maybe this is one of the reasons why most of our employees want to associate themselves with CUEA. (C.O.)

Part of CUEA's reasoning to treat faculty with this "human face" was related to the challenge of finding academically qualified faculty who also shared CUEA's religious heritage and values. So CUEA has been experimenting with an alternative option. One senior administrator described a strategy to hire new faculty, who may not adhere to the religious orientation of the university, with the hopes that they will embrace such values as they experience them over time:

So yes, trying to develop your own staff is one strategy. Another strategy is trying to make the environment as friendly and as good as possible as a working environment, so that you can attract more people. And through the process of working here, they may come to know [our values], even though at the beginning they may not know, that eventually they get absorbed in the tradition and share those values. (M.K.)

In short, CUEA has been developing current faculty and hiring new faculty in ways that are rooted in their religious values and responses to the environmental challenges.

Student-related adaptations. Various interviews with administrators involved with student affairs evidenced that CUEA has ramped up its services to student. Those new services included peer counseling for academic success, new tuition payment programs, and an online grade reporting system (CUEA, 2012). Perhaps more noteworthy than the services themselves was a new approach to interacting with students. Interview analysis revealed that offering these new services and shifting attitude were often linked to changes in Kenya's higher education climate, such as competition for students and a rising concern about the quality. Each of the new services and how it related to the environment is described below.

Counseling programs. The Dean of students Office had recently implemented new counseling programs to increase academic success and address behavioral issues. As discussed in Part 2 of this chapter, many faculty and administrators attributed such problems to a shift in student population as younger, less experienced, and less focused academically. In other words, they linked a change in broader Kenyan culture—a decreasing age of university students—to changes on campus. They concluded that behavioral issues and less focus contributed to increased time for degree completion. One administrator describes the rationale for these new counseling programs:

So as CUEA, our response has been, we have set up a counseling office. It tries to address all of these issues—academic issues and social issues across the university and in the hostels [dorms] where they are staying. And this, in a way, has helped many of them to bring them back on track. So that they can complete their studies. And that is one of the challenges.” (K.O.)

Similarly, CUEA has facilitated a new program of peer counseling to address behavioral concerns and promote academic success. The program has even expanded to alumni. One of the Deans explains the popularity of the program:

Even though we offer a counseling center, we also have students counseling their peers. And that has become so, so instrumental in terms of trying to make sure that there are

certain issues within campus that are actually nipped in the bud. There is even an alumni peer counseling program. So if they go out there, they also do it [peer counseling] in society. So it starts in the University, and then it goes out to society. (K.B.)

There was a strong perception that these counseling services have been effective.

Financial programs. Many administrators and faculty expressed concern about the rising cost of higher education across Kenya (see Part 2). In response and as a way to alleviate student financial stress particularly at their university, CUEA financial administrators designed a new tuition payment plan. Students are able to make partial payments over the course of the term. This phased payment plan alleviated the pressure of making tuition payment in one lump sum. Also, the minimal requirement of courses that students may enroll in per semester has been dropped. So a student may enroll in only one course, and thus avoid insurmountable tuition balances. Finally, CUEA also offered work-study programs “to assist students at least to get something for their pocket” (O.O.).

Online systems and a new 'customer-focused' approach. Another administrator described changes related to student services within the Registrar's Office. In his description of a new online reporting system for grades, he mentioned a new attitude toward students:

We also have systems we try to improve. For example, like in the Registrar's Office, we used to release our results manually to students. But now we have tried to improve our system. Now we release the results online to students. Those are changes that we appreciate that are positive. We have also tried to look at and to be customer-focused. We look at the outlook of the office. We have increased contact with staff. We are meeting with the clients [students], which is an improvement also on our side. These are the small things that we have been doing. (K.O.)

Those changes may seem small to him. However, taken together the composite affect of the various new student services pointed to a growing customer-service attitude. In fact, one of the conclusions of this case study is that such adaptations are having a significant impact on the

university in terms of shifting to a more student-centered climate (see Part 4 for fuller discussion).

Political adaptations. Case analysis of CUEA revealed four adaptations particularly suited for evaluation through a political frame: (1) debates about CUEA’s educational philosophy; (2) competition with peer institutions for students and faculty; (3) new forms of collaboration with international partners; (4) engagement with education stakeholders and policy-makers in national forums.

Debating educational philosophy. The debate involved not only the theoretical moorings of CUEA philosophy, but also practical implications. Three themes emerged in interviews regarding different perspectives on CUEA’s educational purpose: vocationalism, character formation, and citizenship. Some viewed these purposes in tension while others viewed them as compatible or even complementary. The details and impact of the debate are discussed in more detail in Part 4.

Competing with peer institutions for students and faculty. Part 2 demonstrated that there was a strong consensus at CUEA about the challenge of maintaining a competitive advantage when the competitive advantage is quality. In the words of a senior administrator, “For us the challenge is trying to offer quality education in the face of competition. That really is a big challenge.” (M.K.) There are two dimensions of the competition to which CUEA has been responding that interviewees mentioned most: competition for well-qualified faculty and for top students. Responses to each are summarized below and discussed at more length in other sections.

Concerning students, CUEA was responding to the competition for top students in a number of ways that includes a litany of new student services, creating international study

programs, and shifting toward a more customer-oriented mindset across campus (see also Structural and Human Resource Adaptations, above). CUEA leaders hoped these changes would curb the unexpected decline in student enrollment they experienced the prior year.

Concerning faculty, CUEA was responding to competition in a number of ways that evidence political adaptation. CUEA has adapted its faculty hiring policies. CUEA increased faculty benefit packages as a way to ameliorate such threats and protect years of investment in faculty. CUEA leaders recognized, of course, that some faculty migration is inevitable and that money cannot guarantee happiness. Thus, they also have endeavored to make CUEA a pleasant family-like community where leaders and faculty alike desire to participate (see also Human Resource Adaptations, above).

Collaborating with international partners. Case analysis revealed that adopting a collaborative strategy with international partners has been part of CUEA's response to the opportunities and challenges in Kenya's higher education system. The strategy spans sectors and includes both academic institutions and private firms. For example, the university signed a memorandum of understanding with Shanghai Finance University (SHFU) to establish a Confucius Institute on CUEA's campus and to develop a new student exchange program. The international partnership would enable Finance students in the Faculty of Commerce to study for the first two years at CUEA and the last two at SHFU. CUEA administrators thought such opportunities to study in international contexts would attract top students. According to the focus group interview with students, the administration was correct: CUEA students reported international study opportunities atop their list of desired improvements for their otherwise very satisfactory experience at CUEA.

In addition to academic institutions, CUEA was also fostering partnerships with international private firms. CUEA administrators involved with international linkages mentioned various opportunities on the horizon. One of the most prestigious opportunities came to fruition just a few months after data collection. In November 2013 President Uhuru Kenyatta announced that CUEA would host IBM's 12th International Research Laboratory, and the first in Africa (<https://www-03.ibm.com/press/us/en/pressrelease/42409.wss>). CUEA was selected through a competitive search to host the laboratory. The IBM Africa Initiative intends to expand applied research to foster private industry entrepreneurship. Thematic areas of focus include Smarter Cities, Medical Healthcare, Education, Water, Agriculture and Transport.

CUEA's motivation to collaborate with international firms and universities stemmed from a core value to support applied research that benefits communities in Kenya and beyond. CUEA leadership was excited about the opportunity to host an initiative that would bring together government, academia, and industry to address some of the most pressing challenges facing African societies. Administrators saw such partnerships as part and parcel with advancing the institution's aspirational reputation as a world-class university (see Symbolic Adaptations below for further discussion).

Legitimizing CUEA's educational approach in national forums. Several CUEA administrators were serving on national education committees. They described their roles as having multiple purposes. In part, they served out of a sense of delight and duty to improve educational systems in Kenya. But also they saw their voluntary service as beneficial specifically to CUEA and the over-arching purposes of peer institutions who share a values-based approach to education. One of the administrators from the Center for Social Justice and Ethics shared her enthusiasm to be part of a working group that formulated a policy paper

commissioned by Kenya's Parliament. After the promulgation of the 2010 Constitution, the government convened the working group to develop a national implementation plan to mainstream the values articulated in the new Constitution. With admiration she described the broad reach of the national working group:

[The working group] said values will become the central running ingredient and theme in the planning and execution of national programs. It is envisioned that all actors shall take action to mainstream national values at country and national level, in arts and entertainment, communities, educational institutions, families, government, political organizations, private, religious and faith-based organizations. And this process will require legislative as well as strategic actions. (O.B.)

She and other colleagues saw their involvement as a political lever to influence policy makers and legitimize religious-oriented higher education on the national stage. Accordingly, these efforts well represent one dimension of CUEA's political adaptations.

Symbolic adaptations. Case analysis of CUEA identified three inter-related adaptations to changes in the higher education environment that are particularly suitable to be analyzed from a symbolic frame. The university has been striving to demonstrate CUEA's relevance to Kenyan society, to renew the perceived value and sense of Catholic identity, and to promote CUEA as a high-quality institution.

Demonstrate relevance to African society. There are two examples that illustrate CUEA's increased effort to highlight the university's importance to African communities: CUEA's community service week and CUEA's new scholarly conferences.

Community service to "bring the university to the people". Interview analysis revealed that CUEA's Community Service Week is intended to reify core values and highlight institutional relevance to society. Community service frequently emerged as a core aspect of CUEA's identity as an institution (see Part 1). The 2013 the annual Community Service Week was organized around the theme "Unity in Diversity." Key activities included the following: a

financial workshop for the public, a free eye check up, an ICT career day for secondary school students by the ICT department, and a skills and development workshop for teachers by Library staff. There was a strongly shared understanding among interviewees that such engagement with communities was aligned with CUEA's historic mission and vision of higher education for society. For many, community service meant breaking away from an "ivory-tower" mentality that was disconnected from society and instead bringing the university "to the people" (K.B.). One of the DVCs described a new movement to formalize community service into curricula via service learning. It had been received with much enthusiasm among faculty, lecturers, and students alike (see above, Structural Adaptations). Being recognized as a community-oriented university is CUEA's desired niche in Kenya and a source of campus pride.

New conferences to "sell our discipline". The Faculty of Humanities, Arts, and Social Sciences recently decided to initiate a scholarly conference that demonstrates the relevance of social sciences to national development. This was a response, in part, to a perception that the national vision overlooks the importance of values-formation (see Part 2). That is, by highlighting the relevance of social sciences to national development, the conference is intended to reveal the perceived narrowness of the national vision and over-emphasis on STEM fields. One lecturer described how the rationale for this new conference emerged in a recent faculty meeting amidst a debate about dropping "humanities" from the name of the faculty:

We had the faculty academic board meeting several weeks ago and our Dean suggested that we should make our faculties called Faculty of Arts and Social Sciences. Of course, it has excluded Humanities. But of course, in most areas, it is not easy to distinguish between humanities and social sciences; and in other places, it's not easy to distinguish between the humanities and the arts. They always mix it up. So he was talking of how we can make this relevant. And they said we need to prepare for conferences and talks, so that we can *sell our discipline* [emphasis added]. And they thought of appointing some people to take charge of that. Incidentally, I was appointed. My first proposal is to hold a conference that brings out the relevance of the humanities and I am proposing to

the faculty that we prepare for a conference around September whose theme will be “The relevance of humanities, art, and social sciences in the development of Africa”. (O.B.)

In other words, some faculty members admitted there was confusion about the meaning of “humanities.” However, their more pressing concern was the perception that keeping “humanities” in the departmental name might have suggested holding on to a purpose of higher education that was no longer considered relevant to the development of the nation.

Similarly, CUEA was responding to curb the perception that universities were no longer places of research. One lecturer lamented about his understanding of the changing role of universities in the research process:

Our education today is not driven by universities. It is not driven by discoveries of knowledge as such because the knowledge is no longer now being discovered by the universities. Knowledge is actually being discovered by NGOs and NGOs are doing it. Using who? The lecturers and professors from the universities. They employ them, they pay them more. [The university faculty] go and do their research. They bring [the NGOs] their research. The knowledge is owned by who [*sic*]? It’s no longer being owned by the universities but it’s being owned by the NGOs. So the NGOs are in control of the knowledge and no longer, no longer the universities. (O.B.)

In response, another Dean explained, CUEA hosted the 2nd Annual International Interdisciplinary Conference. Over 600 participants from 30 countries gave presentations on the theme “Challenges of Development in Africa.” Over 1200 abstracts were received. (K.O.) This conference and the aforementioned initiatives represented symbolic ways that CUEA has been negotiating the meaning of universities in contemporary Kenyan society.

Nurture Catholic identity. Members of the CUEA community mentioned several threats and challenges to maintaining their identity as a religious-oriented institution: rising secularism in the church and transient part-time faculty whose loyalties and time are divided among multiple institutions (see Part 2). The meaning of CUEA's understanding of Catholic identity is discussed

elsewhere (see Part 1). The focus of this section is to illustrate how CUEA has been recommitting to their religious identity.

Efforts to maintain CUEA's Catholic identity are a diverse set of old and new structures and processes, both conventional and innovative. Such efforts include the following: (1) orientation programs for incoming students and new faculty; (2) religious rituals on campus such as weekly mass and prayer times; (3) allocating resources for a full-time university chaplain and support staff; (4) four mandatory core courses including Bible, Catholic theology, and Ethics; and (5) renewed commitment by administration to promote and nurture Catholic identity across academic disciplines. The last two are particularly noteworthy, discussed below respectively. The first one relates to instilling Catholic identity within students, while the second pertains to the work of faculty.

For students: maintaining core religious courses. Discussions with CUEA faculty and administrators revealed a renewed commitment to the core courses as an important way to impart Catholic identity to students. This commitment came despite resistance from some students. One administrator told a story about a conflict between students and administrators at a recent university general assembly about mandatory core religious courses:

I had a general assembly with evening students—I think it was just 2 weeks ago—where that issue [about mandatory religious courses] was raised. You know, some of them really understand, particularly those who are mature, who are working in the industry, they understand that they need this knowledge. And actually, they appreciate it. But you will find that the young folks will perhaps not understand the implications of this for the long run. For us as a university, this is one part of trying to make sure that we live up to our mission and vision of basically creating transformative leaders for church and society. Because ethics is key, whether you are a lawyer, whether you are an economist, and all that. It is very key. So for us, we try to persuade them to make sure that they understand that this is part and parcel of what the university stands for. And it is not about informing you--but about transforming you. You know, we need to make a product that is fit for society and for the world. (K.B.)

Despite a mixed reception from students, CUEA leaders were not shrinking back from required courses as an important means to accomplish their vision of transforming students with religious values.

For faculty: Integrating church teachings across academic disciplines. Another example of CUEA's intentional response to maintain its Catholic identity was the establishment of the Center for Social Justice and Ethics. A primary purpose of the center is to assist faculty to understand and integrate a Catholic perspective into their respective disciplines. One administrator described how the Center engages faculty with a purpose to disseminate the church's social teaching across academic fields:

We organize meetings for the faculty members for specific Faculties. For example, you take the Faculty of Science and you discuss these issues in relation to science. You take the Faculty of Law, and you discuss these principles and these ethical issues in relation to law. [And continue with the Faculty of] Commerce, the Faculty in Social Sciences. Like that. So that these faculty members are able to discuss their business in the light of the church's teaching. (W.B.)

According to a Center administrator who facilitated these faculty sessions, the new effort was received well by faculty, even those who did not profess to be Catholic:

We have done [these sessions], I think, for two years.... Fortunately, the lecturers are so happy about it. And not all of them are Catholics, so when they looked at this, they said, 'But this [material] is real life.' Because who does not respect human dignity? Who does not work for solidarity? Who does not respect the contribution of each other in terms of solidarity--where can we take care of the environment, stewardship of environment and the like? So you realize that they see the value of it and say, "I think I can take this and apply in this manner in my own area of specialization." (W.B.)

The Center represents an innovative adaptation to symbolize, and actualize, the importance of Catholic heritage.

Promote high-quality, world-class reputation. Across CUEA's campus there was a renewed commitment to being known for providing a high quality, world-class education. This was directly connected to participants' understanding that concerns about diminishing quality in

Kenya's higher education system were triggering national reforms (see Part 2 for details). Faculty and administrators discussed CUEA's response. Interview analysis revealed that CUEA's strategy to institutionalize quality as part of CUEA's identity was evident in the following three illustrative examples: successful completion of a quality assurance certification, a marketing campaign, and internal discussions about branch campuses.

CUEA recently received ISO 9001 certification. This required an extensive process of self-evaluation and internal reform. The university-wide process culminated in developing the following policy statement:

CUEA in its vision, mission and philosophy is committed to offering high quality scientific research that will generate new knowledge for holistic teaching and beneficial community service to cater for the needs and expectations of its customers and to continually improve its management systems according to the ISO 9001:2008 standard. To achieve this CUEA shall develop and review its quality objectives and communicate them to all employees. The Quality Policy shall be witnessed, understood, implemented, monitored, communicated and reviewed at least every two years for continued suitability. The Management is committed to meeting all statutory and regulatory requirements and providing the necessary resources. (CUEA, 2010)

Faculty and administrators repeatedly described the extensive certification process as worthwhile and consequential.

A recent marketing campaign revealed that CUEA renewed their commitment to quality. The ISO 9001 endorsement appears at the top of the home page of their website and many of their promotional materials. A large 8-foot banner posted in the front entrance to the administration building heralds their commitment to quality and ISO certification. CUEA is proud of the certification, and has been using it intentionally to promote their identity.

CUEA's commitment to quality was cited as a primary reason for delaying the opening of a branch campus in Nairobi. One of the administrators of the urban campus shed insight into an internal debate about controlling quality versus racing to increase student enrollment:

So the question of quality, I think, has been a major concern, even apart from now, with the proliferation [of universities]. There has been a concern. And that is why, I think, you will find that CUEA really, really has quality first. The question of expansion [at CUEA] is secondary. It [our commitment to quality] has shown up because we were the last people to go to town. Even when there was that temptation—let's go to town because of numbers—I think at one time the management did argue that for us it is quality. And if we work on quality, then it doesn't really matter where you are. And we have seen that over time as folks have come...So quality, quality, quality is really key. (K.B.)

In other words, CUEA purposefully decided to postpone expansion “to go to town because of numbers” until they were confident that quality education could be offered at their Nairobi campus.

CUEA's commitment to quality is an ongoing part of CUEA's identity, and as such may also be considered one of the ways CUEA adapts to its environment. Through decisions to acquire ISO certification, to launch a new marketing campaign, and to delay the opening of a branch campus, leaders guide adaptations to ensure that quality remains part of the university's contemporary identity. The impact of these adaptations is taken up in Part 4.

Summary of Part 3. This section reported how CUEA has been adapting to changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya. The section also analyzed these adaptations through four lenses (structural, human resource, political, and symbolic) to better understand the environment-institutional relationship. First, in terms of structural adaptations, the university engaged in a number of processes common to universities such as strategic planning, coordinating resources, and revising policies. For instance, in order to make their programming more accessible, CUEA opened a branch campus in Nairobi's business district. CUEA also constructed a sophisticated Learning Resource Center and added service-learning programs to curricula across faculties. CUEA designed a new tuition payment plan and expanded work-study programs in order to help students address financial burdens. The university also launched a for-profit, entrepreneurial firm as an experimental way to generate

new income. CUEA improved faculty benefits packages to motivate and attract academic staff. Each response was enacted to seize opportunities and alleviate pressures in the environment, according to leaders and faculty. Hence, these responses exemplified one of the central characteristics of the structural frame: a rationale sequence of decision-making to produce desired outcomes.

Second, the university has made human resource adaptations related to faculty as well as students. Regarding faculty, CUEA has been developing current faculty and hiring new faculty in ways that are rooted in their religious values while attending to the human resource restraints in Kenya. Regarding students, CUEA offers a litany of new services, such as peer counseling and an online grade reporting system with hopes of attracting talented new students and promoting the success of those enrolled.

Third, analysis also examined the political dynamics underlying several adaptations. The political lens highlighted how new forms of collaboration with international partners and the creation of an Office of International Linkages align with CUEA's ambitions to gain competitive advantage. Closer to home, CUEA engages with education stakeholders and policy-makers in national forums as a way to legitimize a religious-oriented higher education. The political lens also highlighted how internal debates about CUEA's educational philosophy were prompting leaders and faculty to rethink CUEA's educational purposes.

Fourth, analysis through a symbolic lens identified three inter-related adaptations to changes in the higher education environment. The university strives to demonstrate CUEA's relevance to Kenyan society, to renew the perceived value and sense of Catholic identity, and to promote CUEA as a high-quality institution. For instance, the Faculty of Arts and Social Science have been designing a new academic conference to reframe the value of their discipline

in light of popular discourse about Kenya's national development. CUEA recently established the Center for Social Justice and Ethics in part to assist faculty to understand and integrate a Catholic perspective in their respective disciplines. Similarly, administrators revealed a renewed commitment to the core courses as an important way to impart Catholic identity to students. Such efforts to maintain an image of quality and relevance, reify Catholic values, and negotiate disciplinary meanings exemplify symbolic adaptations.

Part 4: Institutional Saga

This concluding section offers an evidence-based interpretation of CUEA's saga as a faith-based university amidst the contemporary conditions of higher education in Kenya. It retains a holistic perspective of CUEA in its real-life context to understand a complex social phenomenon. The purpose of the following discussion is to answer, in part, the overall research question: *What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?* To answer this question this section synthesizes the first three sections. It considers the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of CUEA's organizational adaptations (Part 3) upon CUEA's core identity and functions (Part 1). It describes the "impact" as major themes arising from analysis of the university-environment relationship. In this case, the impact is considered upon a large, mature Catholic university holding tightly to its reputation for quality while reaching out for world-class aspirations.

More specifically, the impact of changes in the higher education landscape upon CUEA can be described as having four dimensions: (1) signs of a student-oriented climate; (2) greater resolve for quality; (3) a trajectory of more engagement, less isolation; and (4) an expanding educational purpose. Each is described below.

Signs of a student-centered climate. Case analysis revealed that one impact of CUEA's adaptations to the changing environment is a more student-oriented campus culture. Greater attention to students is a theme running throughout this chapter. It was evident in interview discussions about classroom learning, governance, and services rendered on campus. For example, students are valued at CUEA in the political processes on campus. In Part 2, analysis of CUEA perceptions of the new Constitution demonstrated how some lecturers see the devolution of powers in the Constitution embodied in the way CUEA empowers student representation at the Faculty Senate, the highest governing body. In Part 3, analysis revealed how the Office of the Registrar and the Dean of students described increased attention to services rendered to students. Part 3 reported various new student services offered, and analyzed these as structural, human resource, and symbolic adaptations. Several university leaders and faculty discussed this shifting attitude on campus. They thought the shifting mindset impacts attitudes toward the students as customers.

I had a conversation with a top administrator who was particularly attuned to this cultural shift across campus. His observations provided insights regarding the antecedents, magnitude, and implications of an increasingly student-oriented culture. One underlying impetus he observed is linked to the process of acquiring the ISO certification:

I think it is also attributed by the fact that CUEA has been pursuing the ISO certification. We got the ISO certification. And within the requirements of that certification, it talks about the clients. There is so much insistence upon the customer, or the customer's complaints, or you have to be responsive to the customer, and so on. So at the end of it all, it has made us realize that this client or customer has to be satisfied in such a way. And that has helped in terms of changing the attitude. (K.O.)

He illustrated his observation with the way services are rendered in the Registrar's Office. He noted that the terminology of "client" carries more respect than "student":

What we try to send out to our staff, we tried to put in the idea that every student is the client. So that we iron it out. Many times when you bring in this issue of the student, the student, the student, all the time, in some circles, it brings in that aspect that this is a student, so he is supposed to be dealt with in this way. But when you bring in that client aspect, it elevates the person more, so that you look at the person in a more important way, as in looking at the person as a student. So at all levels within this office, we look at students as clients. (K.O.)

Readers familiar with a traditional perspective on the teacher-student relationship will quickly realize the significance of this shift. The same administrator emphasized the magnitude of this transition by explaining the traditional understanding that a student is lower than a teacher:

I think it is in the tradition and practice of our education. Such that, from the time of primary education to whichever level of education, this teacher-student kind of perception, the student is more like a timid person, or somebody who has to obey all the time. From that kind of notion, it creates the teacher not to look at the student as their client. Yet, here we try to create the perception that this client, the student is the one who is paying fees, and the one paying your salary, because his fees are the ones that are used to run the institution. So from that point, I have seen since we have had that kind of perception, it has changed the way that we look at students, in terms of even providing service to them. (K.O.)

He went on to describe roadblocks or challenges in changing this mentality in campus culture:

In some areas, there are still those who will see the students as students. Especially when you have very young students coming to certain areas asking for services or this and that, and you feel that they are going too much. If someone has that perception, like, this is a student! You know, it is an attitude that we have created. So trying to wash away this kind of attitude is still a little bit difficult. But we have done quite well so far. (K.O.)

The mindset was increasingly comprehensive. When describing this shift, another top administrator mentioned a number of dimensions including the classroom, student services, and teacher-student relationships. As such, his comments were a fitting summary:

When it comes to the class environment, we also focus on how to retain the students that we have. We have a continuity, they don't leave us, so we have improved in the level of customer care in terms of interactions, in terms of service offered, improving the level of services. And also improving the services, when it comes to education, education itself is a service. And so to improve on that service is to increase or to modify our method of delivery of that service. And of course, a service goes also with the service environment. We are offering services. So we make sure that we offer better teacher-student relationship. We improve on that. We also make sure that we meet our promise to the

students—that is, what we tell them, we make sure that we give them. That is related to the promise of our students. Those are some of the things we do to improve the service delivery. (K.O.)

In summary, one conclusion from this case analysis is that a more student-oriented culture stems from the cumulative impact of the changes in the context and CUEA's adaptation to those changes. This appeared to be driven by greater competition for top students and the perception that younger less mature and focused students need more guidance. The cultural shift was noticed in the classroom, social ethos, and reputation of administration.

Resolve for quality. Another dimension of the impact is an unshakeable resolve to educational quality despite competition, cost, and autonomy. The following lengthy quote serves as a comprehensive overview of the trends that CUEA participants perceived to be most influential in the current national higher education system. More so, it illustrates the combined impact of the trends in relation to CUEA responses:

Whenever you have competition from a business perspective, you find that there are various challenges that come in. And they affect even your quality. Because quality is not cheap. Quality is expensive. If we have to stick to maintain our quality, we need to have highly qualified staff. And when we try to make our staff highly qualified, we are exposing them. You know, these are the ones who are poached....So sometimes you find that many people are running for cheap things. Institutions will come up and have cheaper products, like cheaper course fees, and so on. And from the beginning, maybe they will get staff that they will pay less, and that they pay cheaply. But at the end of the day, the consumers—these are now the guardians or the parents—may not be in a position to identify what quality is. They are looking at one common factor. That is, the fee. How cheap is it? So you find that those institutions, who [*sic*] put their products cheaper, attract more parents. Before they realize that, 'oh, this is not about quality, it is just cheapness of the product.' It affects us, because we do not get enough students as such. And at some point also [those institutions] impinge on the staff. They offer better packages to the staff. And the staff will go. So with this kind of identity, we believe that we still maintain this kind of practice....And the other thing is that, you know, as this competition goes on, this identity of ours, it means that we have to keep struggling to maintain quality. And we have to spend more on training, hoping that the ones we trained do not also run away from us. So it is a big struggle. You keep training. It has a very big impact on the cost of training staff, in terms of maintaining the same kind of quality or standard that we want to maintain. So in other words, our identity is affected in various ways, directly or indirectly. (K.O.)

This administrator identified the linkages between the challenges created by competition, proliferation of universities, misguided consumer impressions about cost and quality, and poaching academic staff. Amidst and because of these challenges, the ultimate importance remained to guard CUEA's identity and resolve to be a university committed to quality, even though it is very expensive.

Repeatedly, the extensive quality certification process was described as worthwhile and consequential. One administrator explained some of the subtle, less noticeable impacts of this process. Impacts included increased financial resources dedicated to quality assurance processes, and a shift in mindset and language of learners from "students" to "customers". The extent of this new "customer-oriented" approach across campus, as well as its long-term impact, was still unclear, since the policy was put in place in 2011. However, faculty were seeing a few hints. For instance, some faculty were making the connection between increased student voice and treating them as customers. This increase in student voice seemed to coincide with what one of the Deans described as a higher education in the new Constitutional era. That is, an era where access to higher education is, as declared by the new Bill of Rights, a right of every individual citizen.

Similarly, this commitment to quality was evident in a willingness to embrace less institutional autonomy in exchange for expanded national regulatory agency. One senior administrator characterized the rationale that most participants interviewed at CUEA expressed: government involvement promises to improve educational quality, which will benefit students, which is ultimately the very purpose of the system. He said:

These national policies are affecting higher education in a way because, number one, the government is trying to standardize the kind of education that is given to students. There has been a problem earlier whereby education has been so privatized. It was like

everybody was managing the education sector according to his own understanding. But now we come to national policy regarding education in the universities. It somehow streamlines how education is managed. I think that is to the advantage of the country and a new generation. Because now as they come, they are given education that follows a certain line that has been given as a directive by the government. It helps also to give to the client—the customer or the beneficiary—a quality education. Because, I believe that policies come in order to standardize things.” (O.O.)

It is noteworthy that this administrator refers to the student as “client”, “customer”, or “beneficiary”. These terms are common to quality assurance language of ISO 9001, which is described in detail in Part 3 as one of the institutional adaptations. Here it is simply worth noting the perception, common at CUEA, that uncontrolled expansion of higher education, particularly through privatization, was detrimental to educational quality. So they welcomed increased regulation. This may seem ironic since they are themselves a private institution. However, this is explained because they are a mature institution whose legacy of commitment to quality continues in contemporary responses to institutionalize quality. In other words, they did not find national policies as threatening, but protecting and bolstering CUEA’s core value of educational quality.

A trajectory of engagement. This impact is traced through multiple environmental changes and adaptations. There was concern that research agendas of Kenyan universities were not relevant to national development goals and that young people were more individualistic and disinterested in the church. In response, CUEA was reifying its religious identity, promoting the relevance of its academic work, and integrating core values of community service through new service learning curricula; all this points to a trajectory of more engagement with communities. A top administrator captured this emphasis as he described the mission of the university. It is no surprise he mentioned the three pillars common to higher education worldwide. However, the emphasis he gave to community engagement is noteworthy.

[CUEA's mission includes] teaching for learning; quality research to innovate knowledge and to expand the frontiers of knowledge; and the third one, the provision of community service. We are very, very, very aware, and we want to make our students and faculty members aware of what is taking place in the neighborhood and community. Therefore, we are not an isolated entity which is totally isolated from its environs. But we emphasize that what is taking place in the neighborhood, we have to participate. We have to provide whatever is necessary for our community. (C.O.)

An expanding educational purpose. Members of CUEA's community described external pressures in the national higher education environment as influencing the perceived purposes of CUEA specifically, and higher education generally. Three aspects of CUEA's educational purposes emerged, with various perceived degrees of interrelatedness, ranging from complimentary to combative.

Education for vocational preparation. Faculty acknowledged that preparing students for an increasingly competitive job market was becoming a more prominent message on campus. One noticeable impact was a curricular shift from theoretical to practical content. Faculty saw this vision aligned with and fueled by the national vision (as articulated in Vision 2030) to develop a more competitive workforce through expanded higher education, with an emphasis on science and technology.

Education for character and value formation. In light of the future-oriented Vision 2030, faculty and administration gave no impression that the historical Catholic vision of education was outdated. Rather, they affirmed the pressing relevancy of the need for values such as honesty and integrity in a society known for corrupt practices. Teachers and administrators spoke at length affirming CUEA's humanistic view of education, often described as "holistic education." Many administrators perceived values-based education as threatened by an increasingly secular society and one-dimensional conceptions of university (whether that one dimension is vocational, intellectual, or otherwise).

Education for citizenship. This aspect closely aligned with CUEA’s commitment to education that benefits society. As a private university, the CUEA community often spoke of “education for the public good” in terms of nation building. Alternatively, some CUEA administrators spoke of public institutions becoming increasingly private since the government introduced the Module 2 Program, allowing non-subsidized students to pay their own tuition at public institutions. These dimensions problematize a simple characterization of private and public education.

There are three observations concerning the heightened attention to the purpose of higher education prompted by environmental changes. First, the term “leadership” floated between all three perceived educational purposes. CUEA members often described the university’s vision as follows: “To be a world-class University producing transformative leaders for Church and Society.” Interview analysis showed expansive and diverse understandings of “leadership” among faculty and lecturers. Differences in what was perceived as the desired outcome could become sources of conflict or at least miscommunication. Second, departments perceived and wrestled with different educational purposes in various ways. One faculty member described how teachers in the social sciences and humanities emphasized values-based education whereas those in natural sciences emphasized knowledge and skills. Third, interviewed members of CUEA shared a strong belief that their institution should and does benefit the public even though it functions as a private institution. However, interview analysis showed that the terms “public” and “private” defy simple characterization. This gives rise to new sets of questions.

For example, what, if any, are the distinctions between the educative mission of public and private universities in Kenya? The earlier discussion in Part 2 concluded that CUEA leaders considered the university’s mission as aligned with but not identical to Vision 2030.

Administrators and faculty saw CUEA's vision as more comprehensive than Vision 2030. That is, CUEA's notion of developing leaders who were able to bring a transformation to society, particularly in ethical integrity, was a "missing element" of the national vision. A DVC explained the ways in which CUEA's vision aligned with and was yet distinct from the national vision:

This is my personal assessment. I think these two [visions] are at par. But, you know, politicians will say something, and the government will say something, but you don't see it happening. [The government has] full intent and commitment to produce, to enable, to empower the institutions to bring about transformative leaders for society, but I don't see it. That's why I'm saying we are united at the point that we have to produce graduates. But about those transformative leaders, I don't see it. I don't see deliberate government programs to do that, as opposed to the kind of vision we're trying to pursue here. The [national] vision is about more and more, produce more, become better, conquer the inflation rate, but they forget—but in a way, maybe it is not their mission. So that's why our vision—I will not call it subsidiary—but I will say that is why the critical role of non-governmental institutions, more so church institutions of this nature, should be injecting or putting in that missing element. (K.M.)

This quote illustrates an important and repeated phenomenon in interviews at CUEA (and even at other institutions in this study). While critiquing the inadequacy of the national vision, even in the middle of his thought and sentence, the DVC himself questioned his own train of thought: "but they forget—but in a way, maybe it is not their mission". This quote illustrates how conversations about the alignment of university and national vision often surfaced a string of related questions perceived to be of critical importance for CUEA administrators: what is the responsibility of universities to form ethical leaders in addition to producing a qualified workforce? And related, should values-formation in university graduates be reserved only for private institutions? Or, should public institutions also shoulder this task? The process of qualitative case study revealed that these questions are much alive on CUEA's campus.

Case Analysis Summary

Situated in the outskirts of Nairobi, Kenya, CUEA is a comprehensive, private university maintaining a Catholic heritage. About 6,300 students enroll in programs across six faculties spanning certificate to doctoral levels. CUEA has a reputation for quality teaching, community service, regional impact throughout East Africa, and an ecumenical campus culture. Having earned prestigious international quality assurance credentials (ISO 9001:2008), the university embodies educational standards amidst a national context where concerns about quality are triggering national reforms. This case analysis analyzed how this large, mature, Catholic university has been adapting to the opportunities and threats of Kenya's shifting context in order to pursue a vision to be a world-class university.

The case analysis of CUEA unfolded in four parts. Part 1 provided a sketch of CUEA's historical origins, core values, and recent developments. CUEA had modest beginnings as a graduate school of theology but has grown into a comprehensive university. Maintaining a Catholic identity remains important to the university and is characterized as being rooted in humanistic values, offering holistic and high-quality programs, and nurturing a family-like campus environment. A number of recent developments, such as new international partnerships and ISO accreditation, revealed CUEA's aspirational trajectory as a world-class university.

Part 2 reported and analyzed the perceptions of CUEA faculty and administrators about national policies, trends in the higher education system, and socio-cultural shifts relevant to their university. CUEA participants appreciated increased government engagement in higher education in a variety of forms: increased regulatory efforts via the University Act, advocating for citizens' rights to higher education via the new Constitution, and promoting workforce development via Vision 2030. However, analysis concluded that CUEA faculty and administrators perceived such policies as minimally important factors of influence upon their

institution as compared to Kenya's increasingly competitive market and shifting socio-cultural norms. Participants repeatedly explained that their institution has emphasized maintaining quality over expansion. Accordingly, the rapid rate of expansion in the national system seemed at odds with the values and culture of their institution. Three challenges stood out regarding the feisty competition: retaining academic staff, attracting students, and maintaining quality. Furthermore, faculty and administrators perceived three influential socio-cultural trends: a shift from a traditional value of community to a modern value of individualism, a shift from older to younger university students, and a shift from commitment to and respect for the church to absence and disregard. How CUEA has been adapting to these changes and challenges was discussed in Part 3.

Part 3 reported how CUEA has adapted to changes in Kenya's policies, trends, and socio-cultural values relevant to higher education. The section also analyzed these adaptations through four lenses (structural, human resource, political, and symbolic) to better understand the environment-institutional relationship. Analysis of structural adaptations concentrated on processes such as strategic planning, coordinating resources, and revising policies to demonstrate how CUEA seizes new opportunities and minimizes environmental threats. Furthermore, the university has been responding to the human resource challenges of Kenya's context. Because of the scarcity of qualified academic staff, for instance, CUEA offers competitive benefit packages to attract talented faculty, and offers one of the best retirement programs to retain them. Analysis of the political aspects of CUEA's adaptations examined debates about CUEA's educational philosophy, competition with peer institutions for students and faculty, new forms of collaboration with international partners, and engagement with education stakeholders and policy-makers in national forums. Finally, analysis through a symbolic lens illustrated that the

university strives to demonstrate CUEA's relevance to Kenyan society, to renew the perceived value and sense of Catholic identity, and to promote CUEA as a high quality institution.

Part 4 argued that there are four observable dimensions to the cumulative impact of the changes in the external environment combined with CUEA's internal adaptations. First, driven by competition for top students and the perception that younger, less-focused students need more guidance, there was greater attention given to the needs and interests of students. The shift was noticed in the classroom, social ethos, and student services. While this shift may seem common in other countries where a student-orientation is more normalized (e.g. US), it is unusual in the context of SSA where resources are constrained and limit institutional capability to offer such student services. Second, CUEA has been strengthening its commitment to educational quality, despite costly quality assurance procedures and potentially decreased autonomy in favor of increased government regulations. This stance is understandable given that CUEA is a mature institution whose perceived future rests on its ability to preserve a legacy of providing a quality, holistic education. Third, CUEA has been taking intentional strides to promote the relevance of their contemporary academic endeavors while institutionalizing traditional core values. Creating new service-learning curricula that integrates community service, entrepreneurship, and coursework is an example of such efforts. The impact of such adaptations puts them on a trajectory of increased engagement with Kenyan communities. Fourth, external pressures have prompted CUEA leaders to debate and reframe the university's educational purposes. Notions of education for vocational preparation, character formation, and national development find common ground in the belief that CUEA should and does benefit the public even though it functions as a private institution.

The exhortation of Prof. Frederick Mvumbi, a visionary for Catholic higher education in Kenya, is a fitting conclusion. Mvumbi (2011) recently exhorted leaders and practitioners of Catholic higher education to “seek or perhaps re-visit the catholicity that could revamp higher education in Africa and enable it to respond more effectively to the challenge of the 21st century; and not simply respond, but do so with a difference, integrity, professionalism and competitiveness.” (p. 1). The case analysis at hand examines how one particular institution, CUEA, rises to that challenge amidst a sea of change in Kenya’s higher education system.

CHAPTER 6: DAYSTAR UNIVERSITY

Daystar University in Nairobi, Kenya, defies a typical characterization of private universities in sub-Saharan Africa (SSA), making it a particularly interesting case for this study. Private universities constitute a majority in Africa, and in Kenya in particular, and serve an important role by absorbing escalating demand for higher education in developing countries (Levy, 2009b). Adapting to competitive markets, such private institutions often specialize in commercial fields (e.g. accounting, business, ICT) that are inexpensive to teach and promise quick, gainful employment. Thus, private institutions typically approach education as more of a private commodity than a public good (Levy, 2009a). Private universities, including faith-based universities, are not typically known in their national contexts (outside the US system) as leaders in advancing research, disciplinary expertise, or educational quality. This description of private institutions befits many in Kenya, where the majority of private universities are quite young, having received a charter within just the last decade. Daystar University boasts a different story.

Daystar University is well-recognized for its educational quality, state-of-the art facilities for its top programs, acclaimed faculty, and values-based programming. Few universities in Kenya make such claims such as Daystar:

The University combines impressive modern facilities and a dynamic approach to teaching and research. Well-known for its quality education, Daystar University has created a reputation for excellence. Our training is personalized and combines the latest in teaching techniques, mentorship and training in servant leadership. Our faculty are highly qualified and experts in their areas of expertise. (Daystar University, 2011)

A broad range of individuals confirmed this rhetoric as reality on Daystar's campus. During interviews for the study, faculty and leaders within the institution as well as public officials in the Commission for University Education and academic staff at peer universities attested to

Daystar's success and prestige. Even so, despite this impressive reputation in Kenya, a number of direct and indirect environmental forces have been challenging Daystar's legacy.

This chapter analyzes the impact of changes in the national higher education landscape upon a mature, semi-elite, liberal arts, Evangelical university in Kenya. The discussion opens with a brief sketch of Daystar's **institutional identity** (Part 1) followed by an analysis of the **perceptions of the national context** (Part 2) by key administrators and faculty members. This leads into a description of the specific ways the **institution has adapted** to the dynamic environment (Part 3). The chapter closes with a description of the **impact** upon the institution correlated to the perceptions of and responses to the environmental conditions (Part 4).

Insights from this chapter are based on the following sources: (1) thirteen one-on-one semi-structured interviews with full-time academic staff including three senior leaders, three Deans, three Heads of Departments (HOD), and four lecturers and/or other administrators. Each of them functions as course instructors in addition to his/her various administrative and leadership duties; and (2) institutional documents collected from visits in 2012 and 2013. Pseudonymous initials were assigned to each participant to preserve confidentiality.

Part 1: Institutional Portrait

Daystar University is a well-established institution of higher learning pleased with its hard-earned reputation and success as a *semi-elite, non-denominational Christian university*. Rather than expanding or altering its vision in the face of environmental pressures, Daystar has been striving to maintain its distinctively Evangelical educative mission across its renowned liberal arts and professional programs by mitigating a cadre of new environmental pressures and leveraging its strengths as a mature institution. In order to understand the threats to Daystar's identity and mission, this section describes three key features of Daystar's niche in the higher

education landscape in Kenya. Preserving these features is a central focus of Daystar's contemporary institutional saga: *educational approach, evangelical identity, national and regional impact*. A brief snapshot precedes description of the three features.

Daystar is one of the oldest and most developed private universities in Kenya and even sub-Saharan Africa. The university has produced over 12,000 graduates since its inception in 1974 (Daystar University, 2011). Having received its national charter in 1994, the institution offers 52 diploma, undergraduate, and postgraduate programs approved by the Commission for Higher Education. Daystar employs 120 full-time faculty members across five schools. About 4,000 undergraduate and graduate students enroll at Daystar (see Table 6.1). Over 40 countries are represented in Daystar's student body offering rich cross-cultural opportunities. The University spans three campuses: an urban commuter campus in Nairobi, a rural residential campus in Athi River, and an urban campus in Mombasa.

Table 6.1

Daystar Student Enrollment Academic Year 2011/2012

Pre-university Diploma		Bachelors		Masters		PhD		Total
M	F	M	F	M	F	M	F	
113	210	1073	1889	221	586	6	6	3781

Note. M = male students; F = female students

Educational approach. More than simply absorbing student demand for higher education, Daystar enjoys a semi-elite status in Kenya particularly in the professional fields of communications, counseling psychology, and community development. In addition to an emphasis on particular professional programs, Daystar was established as the first Christian liberal arts college in sub-Saharan Africa, excluding South Africa (Daystar University, 2007).

True to form as a liberal arts college, the student to full-time faculty ratio is approximately 26:1, one of the lowest in Kenya. This is befitting an institution committed to quality classroom teaching and mentorship. Even so, Daystar's number of programs and academic staff rival many private HEIs in Kenya. This educational approach stands in contrast to the traditional discipline-oriented programs at public universities. To summarize, Daystar has found a niche in the national higher education landscape in Kenya offering high quality professional programs with a liberal arts foundation. All of this is underscored by a Christian perspective, described next.

Evangelical identity. One of Daystar's perhaps most notable distinctions in Kenya is its markedly religious orientation. The institution's mission and vision statements reveal their evangelical Christian distinction. In terms of its stated vision, "Daystar University aspires to be a distinguished, Christ-centered African institution of higher learning for the transformation of church and society" (Daystar University, 2011). The institutional mission statement operationalizes this vision: "Daystar University seeks to develop managers, professionals, researchers and scholars to be effective, Christian servant-leaders through the integration of Christian faith and holistic learning for the transformation of church and society in Africa and the world" (Daystar University, 2011). "Christian Values" is one of the five listed core values, which also include "education, effective communication, excellence, and servant leadership" (Daystar University, 2011).

It was evident in promotional literature, through conversations with administrators, and by observing the warp and woof of campus life that the following three strands hold together the institutional fabric of Daystar's identity: commitment to academic quality, embodiment of Christian values, and rootedness in the African context. A senior administrator put it this way: "Daystar started with the purpose of integrating fully faith in Christ with the everyday life of the

people, not imposing a Western idea of the church, not imposing Western civilization on African culture. The University was started with the fact that African people can truly express their own Christian faith through education and in their own communities” (L.G.) One of the university chaplains expressed the university's vision for a blended approach:

Education alone cannot transform anybody's heart. One common thing that we say, “information is not transformation.” Today, what the world is looking for is not how qualified you are, and not how educated you are, but it is the character that runs through the qualifications....Daystar University, its unique strengths is the focus on character and integrity of our students. As much as education is there, we focus on character and integrity. (M.O.)

Toward this end, Daystar has become known as a leader in inaugurating and promoting a vision for faith-based higher education contextualized within African communities.

National and regional impact. Daystar University plays a leading role at the national level in terms of its faith-based orientation as well as its commitment to educational quality. Daystar took a leading role in constituency-building among faith-based universities who were concerned about the implications of the new Constitution of Kenya. Daystar’s leadership initiated a think tank among these FBUs to consider the legal implications of the new Constitution. This think tank sought professional legal advice in order to draft a proposed amendment to Kenya’s Constitution that would create a legal framework to protect the autonomy of faith-based universities in Kenya. Another way Daystar University leads in the national context is through its understanding and practice of educational quality. They were part of the first cohort invited by the Commission for Higher Education to participate in an inaugural nationwide program for quality assurance. Daystar was one of the first universities to have an office with full-time staff dedicated to quality assurance and excellent teaching. In fact, they provided quality assurance resources and training to other universities upon the request of the Commission for University Education.

In a regional context where ranking systems and metrics are underdeveloped, an institution's reputation is a necessary substitute. When I conducted interviews at *other* universities as well as at the Commission for University Education, faculty, administrators, and public officials readily acknowledged Daystar's regional impact through their communications program, the institution's first degree program. A senior administrator observed, "I have been told that about one third of all media workers in the six nations of East Africa are Daystar graduates" (C.L.). Extending this pioneering spirit and regional impact, in 2012 Daystar launched the first PhD program in Communications in the country.

Daystar is a mature, faith-based university enjoying a privileged status and playing a leading role among private universities in Kenya. However, maintaining this position is more precarious according to those who grapple with the day in and day out struggle to maintain the legacy and mission of the University. There were new environmental pressures and opportunities with which faculty and administrators were grappling, described next.

Part 2: Institutional Context

This section reports how the national context appeared through the eyes of faculty and leaders at Daystar. It builds upon but is distinct from the discussion in Chapter 4. Chapter 4 provides a detailed factual-oriented description of the contemporary landscape of higher education in Kenya. Extending that discussion, this section analyzes how individuals at one university are making sense of the national context by identifying patterns where there is consensus as well as a range of perspectives. These perceptions provided the necessary background to interpret institutional responses, which are discussed in Part 3 of this chapter. Discussion about the perception of changes in the national landscape is grouped into three categories: **higher education policy, trends in the higher education system, and broader**

socio-cultural shifts that have bearing upon higher education stakeholders. The following discussion answers the first research sub-question: *What are the opportunities and pressures within the higher education environment in Kenya facing faith-based universities?*

Perceptions about higher education policy. This section reports on perceptions about three relatively new or revised policies that have bearing on higher education in Kenya: 2012 University Act (UA), 2010 Constitution, and Vision 2030. For details on each policy see Chapter 2, Section: National Context of Higher Education in Kenya. The purpose of this section is to report how the faculty and administrators at Daystar thought and felt about these three policy changes.

2012 University Act. Administrators and faculty members at Daystar demonstrated a keen understanding of the UA and its significance to private universities. As discussed in Chapter 2, the UA established and authorized several national higher education agencies. Three of these proposed bodies arose repeatedly in conversations with interviewees at Daystar: (1) the Commission for University Education (CUE), which is mandated to oversee **accreditation and quality assurance** processes; (2) the Universities Funding Board (UFB), which is mandated to oversee **funding processes**; and (3) the Kenya Universities and Colleges Central Placement Service (KUCCPS), which is mandated to oversee **admission processes**. Perspectives from Daystar participants about these three bodies and particularly their respective duties are discussed in more detail below.

Before reporting the perceptions of participants about the particular features of the University Act, it is important to note a general observation. Interview analysis revealed that Daystar faculty and administrators were far more familiar with the sections of the UA pertaining to the CUE than with the sections that established the UFB or the KUCCPS. A simple word

frequency count illustrates. Nine (of thirteen) Daystar interviewees mentioned by name the “Commission” a total of 51 times, referring either to the Commission for University Education or its former name the Commission for Higher Education. However, not one participant referred to the UFB or the KUCCPS by name. Instead, participants referred more generally to the functions of the latter two proposed bodies; and at times conflated the responsibilities of the two. The variance in familiarity of these three proposed bodies is not surprising. The proposed CUE replaces the CHE, the regulatory body with whom Daystar has been interacting for decades regarding accreditation of all programming. The UFB and KUCCPS replaced two existing national bodies that traditionally have interacted only with public universities, and not with private universities such as Daystar. Accordingly, the organization of the interview analysis below mirrors participant’s familiarity: the CUE and its regulatory functions are discussed in more detail and separately; whereas the UFB and the KUCCPS are discussed together with emphasis on their general functions, the oversight of financial and admission processes, respectively.

Accreditation and quality assurance processes. It was commonly recognized that the new legislation abolished the Commission of Higher Education and created the Commission for University Education (CUE) with expanded regulatory powers regarding accreditation and quality assurance processes. There was strong consensus and a shared positive understanding about this new legislation that expanded regulatory powers of CUE. Interview analysis showed multiple reasons why participants felt positive about CUE’s expanded role: more equitable processes, greater institutional benefits, increased national benefits.

Foremost, Daystar faculty and administrators thought the new legislation established a more equitable process for program accreditation for both public and private institutions. More

specifically, it closed loopholes in the former accreditation process that unfairly biased public institutions, according to interviewees. A staff member in Daystar's quality assurance office explained that prior to the UA public universities had authority to create, approve, and implement their own programs, but with the UA significant reform arrived:

The Universities Act is a different kind of fish altogether. I think that has transformed the higher education sector tremendously. ...What this Universities Act has done, which I think is brilliant, is that it has now said that all universities have to be looked at by the Commission for Higher Education in the same way. So every university has to operate the same way under a charter. And that means that universities will only offer programs that have been approved by the Commission for Higher Education. (O.B.)

Another administrator described how the former accreditation practices seemed unfair, and why he welcomed the rectifications brought by the University Act, which required government universities to go through a re-certification process.

The [University Act] has broadened (CUE's) scope so that the government universities also have to have quality programs. Their accreditation is also something that comes up for renewal. Now they are treated like everybody else. And a lot of us feel like that [the University Act] is a step forward....I don't know how the big-name government universities feel about it. Now they're having somebody looking over their shoulder, which they didn't have. But I think people [at Daystar] feel like there was a double standard before. The private universities were being held in very high standards, but the government universities just existed by the declaration of the government. They did whatever they wanted. (R.O.)

Numerous administrators thought that the UA was more equitable by minimizing so-called program poaching by public from private universities; public universities would copy and implement programs proposed by privates while the curriculum was pending approval at CUE. In short, interviewees thought that the new program accreditation processes "levels the ground" for both private and public institutions. (O.B.)

Faculty and administrators not only perceived the UA as more equitable; they also anticipated ways that the University Act benefited their institution. These benefits accounted for additional reasons why faculty and administrators embraced the new legislation with open arms.

That is, they believed that the UA gave Daystar a competitive advantage over other institutions that will need to invest significant resources to learn and complete sophisticated accreditation procedures. Several interviewees boasted that Daystar had grown accustomed to CHE/CUE's stringent accreditation requirements for over decade or so. A staff member in Daystar's quality assurance office expressed this sentiment: "I am quite happy....They [the CUE] are not telling me to do anything that I have not yet been doing already [for the last 8 years]." Similarly, administrators believed that the new UA legitimizes Daystar's internal quality assurance office and their efforts to leverage internal funding and support from senior leadership, as stated by a staff member in the quality assurance office:

This Act enables the Commission for University Education to approve the internal quality assurance mechanism of every university....Once the commission says that, then our university leaders realize, "if our programs have to be approved, we must meet the standards set by the Commission of University Education." I am hoping it will do that also for the public universities. And so that helps also. And so now, the top administrators of the University feel a sense of obligation. That this is not an optional thing to do. This is a thing we must do, if we are to look credible in the [national university] system. (O.B.)

Thus, specific administrators tasked with the mandate to assure the educational quality of their university see the UA valuing their institutional role at a national level.

Administrators and faculty saw beyond the prospective gains the UA promised for their own institution to the broader benefits to the national higher education system. This national dimension forms additional reasons why Daystar faculty and administrators saw the UA positively.

Daystar faculty and administrators expressed positive feeling because the law calls for a process of improved, streamlined quality control measures that will benefit Kenya's job market:

I would say that if the law was to be followed as it is, it's a good thing. Because then the positive element about it is [that] it's going to streamline the higher education structures. So that we are able to know that if somebody goes to a university, for example, whether it

is private or public and they come out of it, they will be well prepared for whatever cause or whatever area that they have studied. And by so doing, then they will impact the market significantly in a positive way. (K.C.)

Similarly, a staff member in the quality assurance office believed the new UA would ultimately improve the future pool of qualified candidates for employment:

But as you know, quality assurance says that you should be equally concerned about the other universities. I mean, you shouldn't rejoice if you see other universities producing half-baked graduates. And the reason why you shouldn't rejoice is because even though you are in competition, those guys are also producing your workers. So if they are producing half-baked PhD graduates in another university, those guys are the same guys that we are going to be employing here. They will affect our quality. So I think we should be stakeholders in higher education. So I'm glad that this act is ensuring that there is a certain minimum level of quality in higher education for all institutions whether public or private. I am glad about that. (O.B.)

In sum, numerous faculty and administrators expressed strong optimism in the future of a quality university education in Kenya as a result of the new University Act.

Admissions and funding policies. The University Funding Board (UFB) and the Kenya University and College Central Placement Service (KUCCPS) were the other national higher education bodies established by the 2012 UA. Management of the funding and admission processes, respectively, of Kenya's higher education system is the responsibility of these two bodies. Under the new legislation, private universities are eligible to receive government-funded students. This was unprecedented. Not surprisingly, Daystar University welcomed potential additional income, but not mindlessly. They were aware of potential benefits and problems. The mix of those perceptions is discussed below.

There was an understanding that the UA brought reform to the placement and funding of university students in Kenya. Though Daystar participants mentioned neither of the proposed agencies by name, faculty and administrators thought that a reformed placement agency would oversee both public and private admissions, which would translate into more funding for students

at private institutions. One senior administrator explained his understanding and delight with the shift in admission and funding policies:

There has been a major policy shift in that area by the government. We basically used to have something called the Joint Admissions Board for public universities. Now JAB has been abolished. In its place they are going to have a university admission body that will be admitting students. And then students will be the ones choosing the kind of courses that they want. And the government support will follow them to the institution that they choose, whether private or public. And that is a major gain for private universities, because now we are going to be able to get even most of the [top] A students, if they feel that Daystar is the place that they would like to come. (L.B.)

Numerous administrators approved this new funding pattern. They expressed that the use of government funds to support students at private universities was justifiable because private institutions also meet the educational needs of Kenya's citizens.

However, there was concern that the reformed national admissions processes may undermine the autonomy of private HEIs. One administrator expressed his concern:

Now, a University like Daystar University would be affected, because our admission process also considers people's faith background. And I think the Joint Admissions Board is not interested in people's faith. So if they were just to admit students and distribute them around, that would be a bit of a problem. (O.B.)

The extent to which the new legislation and proposed admission board might infringe upon private HEI's autonomy was uncertain. Basically, faculty and administrators expressed shared optimism about the possibility of increased funding streams through the new UAB, while also expressing concerns about how or if university autonomy to enroll students would be maintained under the new legislation.

However, there were also some concerns expressed about the University Act. Two concerns emerged in particular: uncertainty about funding policies under the new legislation, and concern about CUE's capacity to carry out its new mandate as prescribed in UA. While administrators often found increased revenues attractive, a high degree of uncertainty existed

which tempered their anticipation. For instance, some wondered how the funding policies would unfold or if government money would have strings attached. A Quality Assurance (QA) staff member shrugged his shoulders saying, “There are some details here that we will have to wait and see what will become of them. Even this idea of funding students in the private universities, we still don't know quite what is going to be the process” (O.B.). Given the recent passage of the UA some uncertainty was no surprise.

2010 Constitution of Kenya. Many faculty and administrators believed that the new Constitution of Kenya ratified in 2010 had and will have a major impact on this era of higher education. However, while interviews about the University Act touched upon multiple issues (e.g. accreditation, quality assurance, funding, admissions), discussions about the Constitution were more focused. The predominant issue at hand was the discrimination clauses in the Constitution’s Bill of Rights that prohibit denial of participation or employment by any organization based upon other personal characteristics, including religion. Speaking about changes in the national higher education context, one senior administrator observed: “The things that seem to most directly affect us are in the new constitution. There is this question of needing to be open to all faiths. In Daystar in a number of different forums we have thought about that a lot since the first draft of the Constitution was circulated” (C.L.). Also, one of the Deans described how ratification of those clauses prompted a number of threats and allegations by alarmists: “As soon as the new Constitution was ratified, we started getting a lot of questions and comments: ‘Why are you not admitting students who are not Christians?’ ‘Failing to do that is discrimination.’ ‘You are likely to be taken into court.’ ‘Everybody else is doing it’ and so on” (M.M.). Another administrator recounted his memory of what happened on campus after the vote, and how he was making sense of the changes:

The day after the new Constitution was passed here in Kenya, we actually had a large number of people that came into Daystar's campus. Right here [pointing]. Downstairs. And they said, "We want to be admitted at Daystar." And they were all non-Christians. Up until that point Daystar's position was that we are a Christian university. We exist to train Christians. That is why we are here. It's not that we don't like other people. That is just what we are. We are here to train Christians to become certain things. We did not admit non-Christians. And so there were a lot of people that said, "But the new Constitution says that you can't discriminate on the basis of faith." So there was this pressure. The university did change its rules, and started allowing non-Christians to come in. But there is still a lot of debate within Daystar, and other Christian universities, about whether we have to do this or not. (R.O.)

Indeed, many (10 out of 13) interviewees acknowledged that this change in the Constitution has generated much conversation and even a few heated encounters on campus. However, there was a range of perspective about how to interpret the Constitution and understand what it means for a religious-oriented institution to abide by its non-discriminatory clauses.

The majority of participants thought the Constitution had become a touchstone regarding if or how a religious-oriented university such as Daystar would embrace religious diversity or continue to restrict admission and hiring policies. As expressed above, there was a new perceived pressure to remove from admission policies the requirement that students must agree to a profession of Christian faith. There was consensus that the Constitution required a response to open admission. One of the Deans summarized this logic: "In Kenya we changed our constitution three years ago, and then that has also made a change with regard to private universities, like Daystar, that are Christian-based; because somehow we had to start admitting everybody" (M.M.). Only one administrator thought that the Constitutional clauses did not apply to universities: "The things in the new Constitution that talk about these issues are not necessarily talking about universities. They are just talking about society and organizations in general life." (R.O.). Instead, the majority of participants agreed: institutional admission policies that required a profession of faith are likely in conflict with the new Constitution.

There was a range of opinion about how the university handled the process of adjusting the admission policy, and if other policies needed to be adjusted such as the student Code of Conduct. Difference of opinion seemed to reflect an oft-stated uncertainty about the meaning of the Constitution itself. For instance, some interviewees thought that the pressure to open up admission to non-Christians had been “managed well” (M.O., M.D., others) by university management. Some participants questioned the underlying motivation to change the admissions policy. For them, there was uncertainty if the motivation to relax admission policies was to conform to the Constitution or, more subtly, to gain higher enrollment. Still other administrators questioned if Daystar’s top management responded on the basis of a correct understanding of the law:

There are challenges. In any case, the Council of the University, which is the governing body, two years ago made the decision to open the enrollment to anyone who was academically qualified. It is an interesting situation because—again, this is my view not the University view—there was not sufficient guidance given as to how people were supposed to deal with that. And I think there is still a level of some confusion. ... But, even still today, we still insist that they all [enrolled students] abide by the rules. For example, one of the rules is attending chapel. I am not so sure that it is going to be just as challenging in light of the Constitution. Okay, the people interpreted [the clause] as saying, “you have to admit everybody”. Well, if you admit them, and insist that they go to chapel, for example, that might have just as serious implications with the Constitution. (C.L.)

Indeed, some opinions might have been based on an incomplete reading of the Constitution.

It is worth noting that no participants at Daystar mentioned the Freedom of Conscience clause (32.1) in the Constitution just preceding the non-discrimination clauses (32.3). The Freedom of Conscience clause states: “Every person has the right to freedom of conscience, religion, thought, belief and opinion” (Government of Kenya, 2010, p. 26). If and how such individual freedoms apply to the autonomy of religious institutions seemed to be at the crux of

the uncertainty, even though participants at Daystar did not frame it this clearly (at least during interviews).

One thing was clear: there was a lack of clarity! Akin to perceptions of the recently approved University Act, the majority of participants acknowledged a high degree of uncertainty and confusion about the implementation and consequences of the Constitution. In the words of one participant:

I think the worry for me, especially now in the context of the new Constitution and this University Act ... [is] it says that students will be distributed to universities. I am hoping that it does not mean that they will send just any student to any university. Because then that causes a struggle as a Christian organization. Because if we are sent students who we did not vet and who come here and say, 'You want me to sign a Code of Ethics? But I am not interested in it and I did not ask to come, so I'm not signing.' We will have problems like that. I think that has already begun in a way. Because in some institutions, people of other faiths are starting to ask for special recognition. That is the effect of the Constitution. I don't know what is going to happen because of that. Because there is not much you can do. (O.B.)

One administrator summarized it well: "It [the University Act] is like the new Constitution. We have had it for quite a while already, but nobody really seems to know exactly about how all the things are going to work" (R.O.). Hence, to summarize perceptions about the Constitution, there was a range of perspective linked to varied interpretation of the new constitutional law and its impact upon campus policies and practices (i.e. student code of conduct, hiring practices, and admission policies).

Vision 2030. Introduced in 2008, *Kenya Vision 2030* is the country's blueprint to reach economic, social, and political developmental goals by 2030. Vision 2030 describes higher education as a critical piece and driver of economic growth in order to increase national competitive advantage in an increasingly globalized market. It views higher education as increasingly oriented toward professional development, science, technology, and research. See literature review (Chapter 2) for further details on Vision 2030

Among Daystar faculty and administrators interviewed there was a range of perceptions in the understanding of Vision 2030 at the national level as well as its implications for their particular institution. A few administrators evidenced an intimate familiarity with the expected role of higher education within the national vision as expressed in Vision 2030. One senior administrator explained an understanding of how university education is central to the vision to transform Kenya from a poor country to a knowledge-based economy:

There is great interest and desire for higher education. It is very prevalent—tertiary education as referred to commonly in the newspapers and Parliament and so on. There has been an incredible outburst of chartered universities, chartered by the government in the last 2 or 3 years even. It has been a real push that way. It is part of the millennium development goals, and the government, the 2030 vision plan, and so on. They want to shift Kenya from a subsistence economy as it was about 2 generations back to being a knowledge-based economy. So the answer has been to start more universities. I think it is [up to] something [around] about 36 public and private universities currently. When Daystar started there was only one public university—The University of Nairobi. (L.G.)

While some administrators voiced such understanding of the lofty envisioned role of universities, others questioned the responsiveness of universities to rise to the mandate of Vision 2030. For example, a staff member in the quality assurance office saw a major contrast in the difference between the impact of Vision 2030 and the University Act:

I would say that the Vision 2030 was already there. I mean, it has not been brought up by the University Act. So that was there, and the universities were free to respond to it. But I think the universities were responding to that document as free agents.... But the Universities Act is a different kind of fish altogether. That I think has transformed the higher education sector tremendously. (O.B.)

Interview analysis was limited in the ability to determine why administrators thought that universities had not run with the mandate of Vision 2030. Perhaps it related to a sense of uncertainty about practical implementation, similar to other recent higher education policies. One administrator expressed with candor: “How they [policies] are going to be put into practice, and how it is going to work on a day-to-day basis, people do not really know yet” (R.O.).

One issue considered of critical importance to several participants was the relationship of Daystar's vision with the government's vision of tertiary education. There was a strong shared perception that Daystar's values-based educational mission exceeded the national Vision 2030 in terms of both geographic scope and moral dimensions. One senior administrator pointedly articulated such distinctions between the government and university visions:

Daystar is here to build the kingdom of God, not the kingdom of Kenya, Tanzania, or Uganda. But, if you want a strong Kenya, you must have the kingdom of God first. It is on that foundation that the strength of the nation can be built. The government correctly wants to build Kenya. And that is legitimate. And they put taxpayers' monies into supporting a public university. But their goal is limited compared to the goal of a place like Daystar. Daystar's goal is much broader than Kenya. It is much broader than economics or development. It is dealing with that, plus the spiritual dimension. So I don't disagree with what the government is doing. It is just not sufficient, if they do the job they are supposed to be doing, and that's always an open question... [laughter]...But Daystar never had the purpose of just building one country. I don't decry that it is a valid objective. It is just not our complete objective. That's all. (O.B.)

This administrator was not the only one to comment on the distinctions about the vision.

A number of interviewees clarified how Daystar's vision is to create Christian professionals and leaders for the "transformation of church and society in Africa and the world" not just the nation of Kenya (Daystar University, 2011). In fact, a few administrators surmised potential conflict between Daystar's alignment of vision with the government's vision. One administrator spoke about the perceived obligation to align their university vision to a 'smaller' national vision:

Well, we have to—our goals have to match the Kenya national goals. So, if a private university's vision and mission was much bigger than Kenya, then we'll probably have to rein those things in to line up with Kenya's growth goals, such as Vision 2030...We have to line up with those, which, for a private university, could be very curtailing. Especially if we see ourselves that we are not here to serve the interest of the Kenya government. We are here to serve a much bigger vision than that. So those could be some real issues for us. (R.O.)

Participants acknowledged the complexities of comparing various visions. The issue of aligning the visions is not a matter of either one or the other. For instance, one Dean expressed how Daystar's vision advances, in part, national goals for improved workforce, and yet at the same time distinguishes them from public universities.

You see, how do we respond to Vision 2030? One, we are developing manpower for Kenya. Because that's just one of the Vision 2030 targets. So we are developing manpower for Kenya. But I think we go beyond. We go beyond, in our vision and mission, what is in Vision 2030. The concept of trying to develop, in our opinion, what is a full person; I don't think you'll find it in Vision 2030. ... The full person is somebody who is psychologically, physiologically, spiritually, physically aligned and I don't think that you would find it in a government document. It may be there in a few sentences but the way we try to do it probably you will not find it in the Vision 2030. ... Daystar is distinct. Some others, a few universities will try to say the same thing we do. Yeah, so probably we're not the only ones, but the public universities are completely different. Their focus is mainly academic. So their students will never be told to come for chapel or small groups. (M.D.)

Appreciation for the nuances of the various dimensions and distinctions of the university vision is important to understanding some of the various institutional responses (discussed in the next section), particularly efforts related to maintaining Daystar's liberal arts philosophical approach.

More practically, some administrators described how Vision 2030 influenced the process of curricula curriculum development. For instance, a staff member in the quality assurance office and one Dean recounted their repeated trips to the Commission for University Education for program accreditation: "If you're taking a program to CUE, they will always ask that question, 'How are we aligning this problem with Vision 2030?'" Yeah, they always ask that question" (M.D.). Due to limited interview data, it was unclear if or how such conversations moved beyond rhetorical value to actual influence in the development and delivery of curricula.

To summarize, Kenya's national economic development plan, Vision 2030, seemed to be valued by some but remains aloof from the day-to-day functioning of the University. Particular individuals acknowledged more familiarity with the prominent role of university education as

articulated in Vision 2030, but there was a range of perspectives regarding the implications of Vision 2030 at the national and institutional level. Awareness of Vision 2030 priorities was important for particular offices at Daystar. While most participants did not consider the University's vision as misaligned with the national vision, several identified real and potential problems arising from the tension of alternative visions. In particular, leaders saw the university's vision as encompassing and reaching beyond the national vision.

Perceptions about trends in Kenya's higher education system. Three inter-related trends surfaced frequently in interviews when faculty members and administrators were asked to describe the changes in the higher education system in Kenya: rapid expansion, fierce competition, increasing standardization. The following discussion traces the areas of consensus related to these trends and describes where there was a range of perspective.

Rapid expansion. Every participant acknowledged the boom of higher education in Kenya. It was as plain as day to them. There was consensus about the three dimensions of the rapid expansion at the national level: the mushrooming of higher education institutions, the increased demand for tertiary education, and inflation in student enrollments. Faculty and administrators perceived the mushrooming of institutions, demand, and enrollments in terms of trade-offs. There were three predominate positive aspects. First, students increasingly have more access to higher education in terms of number of institutions as well as the number of programs. Second, there are more disciplines with expanded capacity and scope in academe to address national concerns and develop a more diverse workforce. Third, a stronger national higher education system promises to increase global rankings of individual institutions within the country.

However, several concerns existed in the eyes of Daystar faculty and staff about the rapid rate of expansion that rivaled and, for some, outweighed the positive benefits. The primary concern mentioned was a perceived decrease in overall quality, and more pointedly, a widening gap between institutions offering quality education and those offering lower quality. With exponential demand institutions are able to increase costs without the corresponding increase in quality of education. Second, while it is positive that higher education was perceived as a right for all citizens—as expressly stated in Kenya’s new constitution—there was a perception that this shift forces some people who are “not university material” to be allowed to join the universities. Admission criteria has been slipping around the country, according to some faculty members, resulting in universities dealing with increasing numbers of academically underprepared students. Third, there were concerns about the commodification of education. One professor expressed: “It is a mushrooming kind of business. The number of private universities has exploded” (R.O.). This “business” approach to higher education seems correlated to what several faculty and administrators described as an increase among students of a credentialing mentality that treats education as a stamp rather than as development of skills, knowledge, and dispositions. Fourth, the mushrooming of universities also raised the concern of unnecessary program duplication, noted often as a poor utilization of society’s resources. This seemed particularly unwise, they mentioned, in a resource-scarce environment such as Kenya.

Fierce competition. Unprecedented expansion has created unparalleled competition, according to faculty and staff. Veteran administrators with longer histories at the institution recalled days of old when it was relatively easy to attract students and hire adequate numbers of academic staff. Long gone are those days in Kenya. Never before, said these administrators, has competition to survive as a university in Kenya been so stiff.

Faculty and administrators perceived the competition in terms of trade-offs. A few faculty members embraced positive dimensions of competition. They observed that contending with peer institutions provided motivation to develop new programs and improve the quality of current programs. (R.M.)

Despite this optimistic outlook, the majority of faculty and staff expressed concerns about increasing competition at the national and institutional level. Regarding the national system, one Dean explained the dynamics of the competition in terms of motivation and rationale for the development of particular programs. His description captured a common understanding among faculty and staff at Daystar:

What you also see with that massive expansion is the majority of them are concentrating on the same programs. Business is the program you find in almost all universities. It's very popular and so the competition is very, very, very stiff. Then what has happened because of that competition is that some of the fees charged are quite low. So there are also issues of quality, because if you look at what some of the universities are doing is to undercut others. Like a good example would be, in Daystar we insist on a 17 week semester. Very few universities in Kenya do 17 weeks. Very few do 15. There are others who do 12. And it is a way of undercutting others, so that they charge lower fees. So the rapid expansion of university education, quality therefore is being compromised.... [Business] is the one [degree] that all universities start. I think the issue is it is popular in the market and then it is the easiest to start. It requires very little investment. You need a classroom, a lecturer, a pen, and a small library, which you don't even need because you can use online materials. ... Private universities are not able to go to sciences because of laboratories. So the easiest program would be what you would call soft courses, like business. (M.D.)

From the Dean's vantage, market demand and financial pragmatism were driving the process of program development in the face of stiff competition. According to him, an educational environment marked by stiff competition had two drawbacks: less quality programs; more homogenous programs. The environment did not incentivize educational quality or diversity in the national higher education system.

Faculty also expressed concerns about competition at the institutional level, in particular its negative impact on student enrollment, decision-making, and educational approach. Some faculty acknowledged lower student enrollments in the past two years which they attributed in part to the impact of competition on Daystar. Also, interviewees expressed a range of opinions regarding the market value of a university degree that emphasized values-based education as compared to vocational preparedness. For many interviewees this was an impassioned conversation, given the legacy of Daystar's Christian liberal arts approach. In such discussions, faculty expressed concern about what might be lost in revising curriculum in the name of relevance to employer needs. Others expressed concern about recent institutional decision-making that seemed to reflect more of a survival mentality than a values-based ideal (CM, CL).

National and regional standardization. There is a current movement to standardize curricula across multiple countries in East Africa coordinated by the Inter-University Council of East Africa (<http://www.iucea.org/>). The IUCEA is comprised of the regulatory agencies of the five member countries of the East Africa Legislative Assembly (EALA): Kenya, Tanzania, Uganda, Rwanda, and Burundi. Within Kenya, the Commission for University Education leads the standardization process. See Chapter 4 for further details on regional and national standardization efforts.

Faculty members at Daystar perceived the standardization effort in both positive and negative terms. Regarding opportunity, they saw value in having standardized curriculum in the nation and even across the region that would benefit student mobility. They also appreciated the need for a shared understanding between universities and employers of the requirements and competencies for particular programs, especially those with wide variations in existing curricula such as Bachelors of Commerce. Both of these perspectives became clear in discussion with one

Dean, who shared at length from his personal experiences as a participant in regional and national committees tasked to produce curricular standards for the BCOMM (Bachelor of Commerce):

I think [standardization] is a good thing. Because one, you cannot operate as an island as a university. Two, you want students to be mobile. If a student has an issue, like we get students who want to transfer for one reason or another, they've been transferred to another country or to another town, you need to be able to transfer credit to another university. I mean, and then the other thing is employers need to be assured that what we're offering as universities is quality. By coming together as universities, quality is likely to go up. Yeah, I mean, that's what I see. So to me, it's a good thing. ... One of the good things about that standardization process is that it's not just the universities. It also involves the employers, the way the market, it goes across the borders. Because one session I went in Dar es Salaam in Tanzania, there were employers who came and they talked about what they see lacking in our graduates. What they see the strength of our graduates and what they see lacking in graduates. And I thought that was very important. Hearing from the people who receive our graduates. So you don't just sit here and say our curriculum is good. The employer is saying, no, you guys are doing nothing. So that's a good thing about that. (M.D.)

Faculty members saw value in the standardization process to enhance student mobility and consistency across universities offering the same degrees.

However, there was a difference of opinion about new challenges created by the standardization process, particularly related to Daystar's religious mark in the curriculum. One Dean commented about the challenges of standardization in terms of regional challenges, yet he did not see challenges of standardization related to the faith-based aspect. He said that the challenges occurred from contextual differences throughout the region in which standardization was attempted. Differences in language were foremost. Also there was a difference in the educational quality resulting from systems with various maturity levels of national higher education system (e.g. he perceived Kenya as more advanced than its neighbors, but did acknowledge some others where neighbors were better). In fact, he felt there was space to make Daystar distinct as a religious-oriented BCOM program.

However, there was concern over the increased cost of education for Daystar to add its religious mark. One HOD recognized that adding additional courses to a program beyond standard requirements, either for general education or religious purposes, would make the program more expensive. The standardization movement heightened this tension.

Perceptions about socio-cultural shifts in Kenya affecting universities. When answering interview questions about the dynamic nature of Kenya's higher education system, faculty and administrators at Daystar frequently made observations about a few broad socio-cultural shifts in Kenyan society. They believed these issues were having an impact on campus. In particular, faculty and administrators perceived changes in student demographics and in the moral atmosphere of the country.

In terms of student population, participants described two particular changes in the characteristics of the incoming student body: an increase in older, working professionals (M.O., K.C., W.K., L.B.) and an increase of academic under-preparedness (K.C.). Both of these changes are discussed in more detail in Part 3 under Student Related Human-Resource Responses.

A second cultural change that emerged through interview analysis was the decline of morality and ethics. Repeatedly faculty members described current students as more promiscuous and more often abusing alcohol than their forerunners. Moral decline was observed in faculty too (R.O). Apparently, there were greater numbers of faculty who did not appear as committed to a Christian lifestyle as prior generations of faculty. Increasing secularization in Kenya was described as the backdrop for this moral decline.

Discussions about how the institution should respond to the moral decline in student population elicited a range of perspectives. Some administrators thought it was necessary to

increase discipline and enforcement of the Student Code of Conduct, which is a pre-requisite for all students to sign in order to enroll (M.O., K.C.). Other administrators thought a better approach to moral decline would be to extend more grace and relax standards, thinking an atmosphere of grace would be more likely to engender moral reform amongst students. Interview analysis surfaced a noteworthy backdrop to this tension particularly relevant to religious-oriented institutions: the relationship between external behavior and internal values. Staff and faculty saw this as a particularly significant issue on campus because it called into question the effectiveness of Daystar's mission (R.O., M.M.).

Summary. The perceptions of faculty and administrators about their institutional context have been organized into three categories: changes in higher education policy, trends in the national higher education system, and socio-cultural shifts in Kenya. Each is summarized below.

There are three national policies impacting the landscape of higher education in Kenya: the 2012 University Act, the 2010 Constitution of Kenya, and Vision 2030. Faculty and administrators shared perceptions about these three prominent national policies. First, the Higher Education Act of 2012 is viewed as a more equitable policy, but there is uncertainty about its implementation. Individuals saw the new Act as positive in terms of “leveling the playing field” between private and public institutions via the creation of a new regulatory agency whose authority extends to both private and public institutions. However, the new law is young and uncertainties abounded regarding its implementation. One of the chief concerns was that the agency lacked the internal capacity to carry out its new, ambitious mandate. Also, there were concerns about proposed admissions and funding policies that may undermine the autonomy of Daystar as a private university.

Second, the non-discrimination clauses in Kenya's 2010 Constitution were typically viewed as requiring reform in admissions policies—and perhaps hiring policies—in order to eliminate a profession of Christian faith as a requirement to join the Daystar community. Some perceived this as threatening to Daystar's Christian identity, questioning the actual ability of the institution to maintain their religious distinction if control over admissions and/or hiring faculty is relinquished to state authorities. However, some opinions may have been based on an unclear or incomplete reading of the Constitution. If or how individual freedoms granted by the Constitution apply to the autonomy of religious institutions seems to be at the crux of the uncertainty.

Third, there was consensus in thinking that Daystar's values-based educational mission included but exceeded the scope of Kenya's national vision in geographic, moral, and spiritual dimensions. Daystar leaders told how CUE asked for clarification of how the proposed curriculum aligned with the national Vision 2030. So, awareness of Vision 2030 priorities was important for particular offices at Daystar. However the degree to which the national vision moved beyond rhetorical value and influenced the design of programs at Daystar was less clear. Generally speaking, faculty and staff at Daystar embraced the University Act, were aloof to Vision 2030, and found the Constitutional changes threatening.

In addition to changes in policy, faculty and staff at Daystar perceived three major trends in Kenya's higher education system in terms of trade-offs: increased expansion, increased competition, and increased standardization. Regarding rapid expansion, in their eyes the benefits of greater access to higher education succumbed to concerns about decreased quality, a prevailing "business approach" to education, and slipping admission standards. Regarding competition, faculty and staff perceived mostly negative impacts from a fiercely competitive

environment. Regarding standardization, faculty members saw value in having standardized curriculum in the nation and even across the region that would benefit student mobility. They appreciated the need for a shared understanding of the requirements and competencies for particular programs, especially those with wide variations in existing curricula such as Bachelors of Commerce. However, the standardization process created new challenges concerning how or where to put Daystar's mark in the curriculum.

Finally, faculty and administrators perceived societal changes in terms of student demographics and in the overall moral atmosphere of the country. Interviewees described two particular changes in the incoming student body: an increase in older, working professionals and an increase of academic under-preparedness. Another theme that emerged was the decline of morality and ethics in society. Increasing secularization in Kenya was described as a backdrop for this moral decline. How Daystar should respond to such moral decline elicited a variety of perspectives ranging from more to less strict adaptations.

Part 3: Institutional Adaptations

This section discusses how Daystar has been adapting to changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya, as identified by the participants. It is a logical progression from Part 2 with the assumption that understanding how faculty and administrators perceived their institutional context informs analysis about how they have adapted to their context. The purpose of this discussion answers, in part, the second research sub-question: *How are faith-based universities adapting to the opportunities and pressures within the higher education environment in Kenya?* To answer the question, this section reports analysis of Daystar's institutional adaptations to environmental changes. The section draws upon two important analytical concepts described in Chapter 3: Cameron's (1984)

definition of organizational adaptation and Bolman and Deal's (1984) four-frame model. See Methodology (Chapter 3) for a description of the study's theoretical frameworks.

Case study analysis of Daystar identified nearly two dozen organizational adaptations. Figure 6.1 presents them in summary form. For organizational and analytical purposes, institutional responses are categorized according to Bolman and Deal's (1984) four-frame model. See Chapter 2 for further explanation of Bolman and Deal's four-frame model. Bolman and Deal described a frame as a "mental model, a set of ideas and assumptions" that individuals utilize, consciously or subconsciously, "to understand and negotiate a particular territory (p. 11). Bolman and Deal described four lenses, or frames, by which to examine organizations: structural, human resource, political, and symbolic. The model provides categories to organize the diversity of Daystar's adaptations. Furthermore, the multi-frame model usefully demonstrates how any one particular change could be perceived as having an impact on multiple dimensions of the organization. I employed these four-frames to analyze how leaders and academic staff are responding to environmental change. The discussion within each of these four frames reports various institutional responses in order to make sense of how leaders and faculty at Daystar University have been striving to maintain the institution's core distinctions through a variety of strategies, or what Cameron might describe as equilibrium.

Figure 6.1 *Daystar's Institutional Adaptations Organized by Bolman & Deal's model*



To clarify, Part 3 reports organizational adaptations within the Bolman and Deal categories, while Part 4 discusses the broader impact of environmental changes upon the institution that often span the Bolman and Deal categories. I describe the impact as major themes arising from analysis of the university-environment relationship. In other words, Part 4

considers the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of Daystar's organizational adaptations (Part 3), described next.

Structural adaptations. There are several structural responses that Daystar University has employed to alleviate pressure and capitalize on opportunities in Kenya's dynamic higher education environment. These specific responses surfaced as participants discussed what Bolman and Deal (2008) described as processes that are common to organizations. Three of those processes—strategic planning, coordinating resources, and revising policies—are used below to categorize a number of Daystar's structural responses. The following discussion demonstrates how participants viewed various structural responses as linked to changes in the higher education environment. The discussion also explains the rationale behind these responses and what individuals intended the response to accomplish.

Strategic planning. Many participants viewed Daystar's planning processes through a structural lens; that is, as “a rational sequence of decision making to produce a desired outcome” (Bolman & Deal, 2008, p. 314). One critical piece of the current administration's vision was a strategic plan that would leverage strengths and mitigate pressures in the national system. The strategic plan is a lengthy document that identifies 10 institutional objectives for 2011-2015 and describes an implementation plan for each. The following analysis of the strategic plan is limited to the aspects that emerged in conversation with faculty and administrators, namely increasing student enrollment, expanding programming, and improving facilities.

Increasing student enrollment. When asked how Daystar was responding to the dynamic higher education environment, participants discussed the top goals of Daystar's strategy most frequently, and with much overlap: (1) increase student enrollment and (2) design and launch new academic programs. Participants often described the rationale to increase student

enrollment as an opportune move in light of the escalating demand for higher education. In particular, leaders described a perceived opportunity to respond to an increasing student demand for evening courses. In turn Daystar has modified program delivery to offer more evening courses for professional adults who also hold day jobs. Those involved in balancing the books also commented on the need to and plan for increasing tuition-related income. Daystar relies heavily on tuition-related income for operating expenses (L.B.). Thus, to increase income Daystar leaders have been faced with the decision to raise tuition or increase the number of students. Given the specific decision to cap tuition hikes (described below), the strategic plan pursues the latter.

Expanding programming. Participants described a push on campus to develop new programs and curricula that attract students while addressing societal needs. One of the HODs described the curricular development process as very responsive to the environment.

We are also developing new programs and we do not develop new programs without the population of students we have in mind. We look at the market. Is there marketability of the program and the product that it's likely to give us? ... For new programs, we normally do what you call a needs assessment survey. So we survey the market to see whether there is a need for a specific area of academics. And once we establish that there is need, then we develop the program. A very good example is the PhD that we launched this semester, in January, in clinical psychology. And even though the timing for launching the program was very short, we were able to pull in a lot of students in terms of admission. So that is how we do it. We look at the market. We bring in stakeholders, the alumni of Daystar, our employers who have been there and then we are able to tell what the need is out there. (M.M.)

This HOD along with many participants described Daystar's program development strategy as market driven.

Improving facilities. Closely linked to the top two goals in the strategic plan are Daystar's initiatives to improve facilities. Daystar has been aggressively building new infrastructure on both of its campuses. Participants described the intention of these construction

projects via a structural frame. On the urban campus, a 9-story multi-purpose building was rising for additional classroom space for rapidly expanding adult evening programs. This seemed to be a direct response to rising student demand, one of the trends in the external environment. On the rural campus, new faculty housing was being constructed. The driving vision behind this faculty village was to create more opportunity for informal student-professor exchanges. Participants viewed such interactions as the relational bridges that bear the weight of Daystar's holistic educative mission. Given the perceived decline in social morality, the need to increase faculty-student interactions seemed increasingly important, according to some participants (L.G.). Hence, Daystar allocated funds to construct new buildings to respond strategically to external shifts in student demographics and socio-cultural values.

While there seemed to be a fair amount of consensus around the strategic plan, some were concerned about the nature of the goals, and the ultimate impact upon the institution. For example, one of the top administrators raised concern about the approach. He felt like the strategic plan took an overly business-like approach focused on numbers, rather than attending to more qualitative dimensions about spiritual health and vitality, as seemed fitting to him for FBUs: "If you look at their 10 goals for their strategy plan from 2010 to 2015, ... out of the 10 objectives, all of them have to do with good goals from a secular perspective, but not goals that typified the nature and purpose of Daystar" (L.G.). A similar concern was raised about the underlying assumptions of a market-driven program development strategy. That is, what happens when core liberal courses are no longer perceived as marketable? Such questions and concerns are discussed further in Part 4 in terms of the impact of increased internal tensions.

Coordinating resources. There were several structural adaptations related to financial management that participants described as responses to changes in the environment. The key

ones that were either in the works or under discussion included the following: closing or merging programs with low tuition revenue; capping tuition rates; creating new income generating mechanisms; increasing investment in quality assurance processes.

However, to appreciate the rationale for these four financial adaptations it is important to understand the expensive nature of Daystar's distinct educational approach. One of the DVCs noted three reasons why Daystar's approach is more expensive than others. These reasons were echoed by faculty and administrators: requiring core courses, keeping class size small, and subsidizing extra-curricular activities. In light of Daystar's liberal arts *and* Christian distinctions, the core curriculum includes courses from a variety of fields and from the Bible and Theology Department to develop well-rounded students. In terms of financial implications, being liberal arts and Christian is doubly challenging. Also, the university limits class size to ensure better faculty-student interactions. This commitment often entails incurring additional instructional costs to hire lecturers for additional course sections. Finally, the university subsidizes a number of events for the benefit of its students such as career fairs and the annual gala graduation dinner. In short, Daystar's educational approach is expensive. This background is necessary to appreciate four financially-related structural adaptations, describe next.

One financially-related response to coordinate resources at Daystar was closing and merging programs and departments with low student enrollment. The rationale related to economics of scale. That is, a course or program with a low student-teacher ratio is more costly to the institution per person. One of the administrators listed the programs on the chopping block:

Right now, I think the driving force at Daystar is we have to do a better job, to be more efficient is the most positive way of putting it, that we have a lot of inefficient programs that don't have enough students, so we're just going to close them down. We are just

going to get rid of them. And this includes Bible. It includes education. It includes music. It includes other programs that are not attracting large numbers of students. (CL)

It is important to note that these aforementioned programs most closely aligned with the liberal arts tradition. This will be discussed further in Part 4 about the impact of increased internal tensions.

Second, Daystar capped tuition to remain competitive with peer institutions. One of the senior administrators reported that Daystar's fees are among the top three most expensive private universities in Kenya (L.B.). Hence, he explained the rationale for capping fees and Daystar's plan to increase revenue in lieu of increasing tuition: "Because our fees are perceived to be high, we have not had any fees adjustments in the last three years. So we have frozen the fees for the time being. We are relying mainly now on incremental value of increased student numbers to meet the growing cost of running the institution" (L.B.).

Third, Daystar has responded by considering new mechanisms for generating incoming such as a for-profit foundation. Possible ventures included a catering business, transportation services, faculty consultation, and short-term, non-degree courses. The administration articulated a desire to increase scholarship through these initiatives: "When we do that, it means that we have more money available for scholarships" (L.B.). This entrepreneurial strategy reflected an intentional response to market opportunities.

Fourth, Daystar increased its commitment to institutionalize quality assurance processes, particularly through hiring professional personnel. A staff member in Daystar's quality assurance office explained the shift of mentality among administrators from leery to supportive:

When you are beginning to do quality assurance people don't quite see what you are doing. 'Why should we give you money for quality assurance? What exactly are you going to be doing?' There are those questions. But after some time, when they see what you are supposed to be doing, and how much work you are putting into it—for example, I can tell you, when I began here I was the only one. And then my colleague came along.

And now we have another guy who has just come. And he is going to be the deputy director. So the university over time sees the need for this unit, and when it does, and the work that it does, it increases the establishment. So the University commitment to this has been growing. (O.B.)

The strategy to invest more in quality assurance corresponded to Daystar's long history as a leader in the country and to the new University Act which mandates universities to coordinate internal QA procedures.

Revising policy. The governing bodies and appointed authorities were revising policies to maintain organization goals and resolve potential conflicts. The student admissions policy received much attention in interviews, as mentioned in Part 2. To reiterate briefly, administrators perceived Daystar's historic policy to deny admission to non-Christian students as potentially in conflict with the non-discrimination clauses of Kenya's 2012 Constitution. Hence, Daystar's admission form and policy were revised. Daystar now enrolls students regardless of their religious convictions, provided they sign the code of conduct. This single change (and the potentially ensuing ramifications) received much attention in interviews, as conveyed in Part 2 and also below in other institutional responses.

Daystar was also adapting the faculty and staff HR policy handbook to comply with new national legal frameworks. Specific reforms related to labor laws, academic leave, sexual non-discrimination, and conflict of interest guidelines whereby faculty must report other employment (Daystar, 2012). Discussion on these matters was not widespread so it was difficult to discern the weightiness of these policy reforms.

In summary, a close look at three common organizational processes—strategic planning, coordinating resources, and revising policies—revealed a number of institutional adaptations befitting the structural frame.

Human resource adaptations. Case analysis of Daystar University identified numerous university responses to changes in the higher education environment that can be analyzed from a human resource perspective. These are organized below into student-related responses and faculty-related responses.

Student-related HR response. Daystar's HR student-related adaptations can be organized into three categories related to the changing demographics of the student body. Three particular changes in Daystar's incoming student population were prompting adaptation: more working professionals; more under-prepared students; more religious diversity amongst students.

Adapting to adult, working professional students. Daystar administrators noticed a rapid increase in enrollment in older, working professionals at the graduate level and on the in-town campus. Because these students work during the day, there was a rise in the demand for evening programs. Accordingly, Daystar adapted delivery for several courses. Typically courses met multiple times per week during the day at the rural, residential campus. Now, many courses meet once per week in the evening at the urban campus, which is far more accessible to professionals just leaving work in Nairobi. One administrator noted the impact of changes in course delivery upon the university in terms of its two campuses:

Daystar offers day programs in the town campus. And we also offer the program with a boarding section in the rural campus. Previously, there would be a higher number of borders [resident students] at the rural campus than the number of day scholars in Nairobi. But the scales are tilting the other way. Previously there would be more facilities available in the main campus. But now we are trying to expand in terms of infrastructure at the Nairobi campus because there is a higher demand for the day school and the evening programs. (L.G.)

This participant was not the only person to link the HR response to the need for more infrastructure (a structural response, described earlier). Hence, there was a new 8-story building

being constructed on the urban campus to address the increased demand for the non-residential day and evening programs.

Adapting to academically under-prepared student. The increased demand for higher education in society, coupled with a shift in government expectations has created a new set of challenges on campus. For example, the new constitution stipulates that members of Parliament must have a degree from an accredited university. One of the Deans made a connection between older students who are feeling pressured to return for a college degree and how Daystar is experiencing challenges to support academically under-prepared students:

So you may find somebody who is in their 60s or in their 70s actually in primary school or secondary school, trying to get their certificate so they can be able to move on and get a degree in higher levels of education...So you find that those who are now pursuing higher education are not necessarily those who are qualified. They're not pursuing it because they have a calling for it or they feel like they want it, but because they are pushed and they have no option....Some are in very senior government positions and they have been given a rule that they have to get qualifications or else they lose their jobs. ...Some who may not even be qualified, you find they are forcing their way through because they need to get the certificates. (K.C.)

Due to time limitations, this study was unable to determine the extent of the impact of this influx of under-prepared students. Additionally, interviews with classroom instructors would have been necessary.

Adapting to potentially more religiously-diverse students. Daystar has responded in multiple ways to the potential and/or real increase in enrollment of more religiously diverse students resulting from the change in admissions criteria. Before explaining these responses it is important to note that the number of recently enrolled students who do not profess a Christian faith is quite minimal. One Dean said there were only 24 students who professed to be Muslim out of 4,300 students enrolled since the policy change in January 2012. Hence, the following responses were mostly anticipatory.

The first response to maintain religious heritage in light of increased religious diversity was a resolve to maintain a hiring policy that restricted employment for only Christian faculty. The expectation was that Christian faculty will be able to carry on the distinct religious educative mission. Second, Daystar decided to retain the student code of conduct to maintain religious rituals, such as chapel attendance twice a week, even for non-Christians (Daystar, 2002, 2006). Again, the rationale was to maintain a Christian ethos on campus. Third, Daystar has been providing training to aid faculty in dealing with religious needs of students, especially those who are not Christians. (M.D.) Fourth, Daystar revitalized a campus-wide small group network and mentoring programs via the Chaplaincy office. There were multiple reasons given to initiate small groups: to increase staff and student interactions; to add a measure of accountability to enforce the student code of conduct which requires participation in religious rituals; to add structures that nurture the relational culture on campus. The Chaplain's office oversees the small group program. It is extensive and ambitious. Each of the 4,300 students is assigned to one of the 275 staff members resulting groups of about 25 people each. Students are required to attend weekly meetings. Staff members are responsible to convene the group and check-up on absentees. These logistics are distinct from previous iterations of the small group program in an attempt for greater participation and expected outcomes.

The impact of these responses, especially upon faculty workload, externalization of religion, and community life are discussed below in Part 4.

Faculty-related HR responses. Daystar has hired new faculty due to expanded programming and to replace recent faculty who have left for other institutions. Part of this rationale was a commitment to maintain low faculty:student ratios, which was a key piece in the minds of many to ensure excellent learning environment. For example, in the Department of

Commerce 16 of 43 instructors, or 37%, were full-time while the remaining 27 were part-time lecturers (C.M.). Data was not collected for each department, but there seemed to be a consensus for the need to hire more full-time lecturers to reach desired ratios.

Also, there had been a shift in hiring strategy from funding faculty development programs to paying more for faculty who have already completed training. One top administrator described several environment changes that had prompted this new strategy, particularly the fierce competitiveness of the market:

We responded to the market dynamics in terms of the current practices that are happening.... In the past, for example, when it came to staff development, most universities were very generous in terms of developing their own staff. There was very little in terms of poaching faculty from other universities. When you train your own it is much easier to continue with a particular philosophy of the institution. But what has happened now is that those people who have been trained, when you send them overseas and they get their PhDs, most of them are not coming back. So after investing in somebody for that long, for five years, then they finally don't even show up. So that has necessitated us to review some of our policies in terms of training, faculty training.... [For example] previously we would leave it to the staff member to initiate the process, and go ahead and get admission themselves for their PhD, and then we would support. But now, the university is looking at its own needs, and identifying the people. So that has been a major shift in terms of faculty training. The other thing has been asking, "Why not then also pick from the market? Why not get those who have already been trained and you really remunerate them well?" because the cost of training is very high. The cost of hiring a fully trained one is much lower, and you get the benefits much faster. That is the current trend in the market. So that is one of the areas [to which] we are aligning. (L.B.)

To summarize, interviews with administrators and faculty surfaced a number of institutional adaptations related to the human resource needs of students and faculty. Evening courses were burgeoning in order to accommodate the rise of working professionals who were continuing their education. Also on the rise were a number of interventions in the anticipated influx of non-Christian students. Furthermore, practices for hiring and training faculty were changing in light of fierce competition. The institution was more likely to hire fully-trained

faculty in order to guard against losing large investments in faculty development through migration to other countries or from ‘poaching’.

Political adaptations. Case analysis of Daystar University identified three key university responses to changes in the higher education environment that can be analyzed from a political frame: (1) debating Daystar’s educational approach and its impact upon curricula; (2) forming coalitions amongst the constituency of FBUs in Kenya; and (3) responding to cut-throat competition for students and faculty amongst Kenya HEIs. The first response revealed some of the internal politics of Daystar, as identified by participants, whereas the second two involved Daystar’s external relations within the broader political higher education ecosystem. Each is discussed below. Greater attention is given to the first because participants discussed it at length and with intensity.

Debate educational approach and curricula. First, leaders and faculty at Daystar were debating the university’s educational philosophy, which had potential impact on its curricula. Participants linked this debate directly to changes in the higher education environment, particularly the increasing competitiveness of the higher education market. The changes in the context intensified the debate because high tuition rates risked a decrease in student applications and enrollment. At the crux of the debate was cost versus the benefits of an education at Daystar. As explained above in the structural responses, Daystar’s particular educational approach is expensive because of additional mandatory general education courses. These core courses are envisioned to imbue each program with a liberal arts, Christian perspective.

One side of the debate argued that Daystar needed to reduce costs and time in program to be more competitive and attract more students. Adherents of this position argued to reduce the general education requirements. These faculty members were active. When asked if there was

pressure to change general education courses, a top administrator exclaimed: “Yes! Thirty minutes ago I was in a meeting about that! ... People are constantly saying, let's reduce them. It used to be that everybody took 52 credit hours. Now at least half of the majors have reduced it to 30 or 31 credit hours. And there are still some people saying let's further reduce it” (C.L.).

The other side of the debate argued for the importance of a holistic approach to educational development, despite the risk of being less competitive in price. Several reasons emerged from participant responses. Many participants argued that a personalized, holistic educational approach which embodies Christian liberal arts professional training better prepared students to influence society than a narrowly focused vocational approach:

When I say that you care for the person, you're not just interested in academics. You're interested in the person. Because what you want to develop is not just a genius who cannot do anything, who cannot fit in society, who is miserable. You want to develop somebody who can fit in society, who can help himself and help others. That's the whole concept that we are trying to run here in Daystar--where we are not just developing an academician or a professional. We're developing somebody who can have an impact in society, in his own life and in the lives of others. (M.D.)

Ironically, some faculty members argued for maintaining Daystar's educational holistic approach because of a perceived competitive advantage of its well-rounded graduates—even if the relatively high cost of tuition was not competitive. One of the HODs made a clear connection between external market pressures and internal curricular debate, advocating for Daystar to maintain its approach:

Daystar seems to be ranked number one here, at least of private Christian institutions in terms of the graduates who are participating in various organizations of this country. With that, then the branding of Daystar University seems to have picked up in the marketplace which distinguishes us. The brand is driven basically by the insistence of Daystar in terms, my view, of its core curriculum and refusing to yield to some of the forces that would want the curriculum to be purely based on other things, which we consider to be fundamental for the formation of the person who goes to the marketplace. (C.M.)

The themes in the participant's language when discussing Daystar's educational philosophy evidenced the political nature of Daystar's responses to market pressures and threats to institutional identity.

Form coalitions amongst the constituency of FBUs in Kenya. A second type of political response was how Daystar was forming various coalitions particularly with other faith-based universities in Kenya. For instance, as described in Part 1, Daystar took a leading role in constituency building among faith-based universities who were concerned about the implications of the new Constitution of Kenya. Daystar's leadership initiated a think tank among these FBUs to consider the legal implications of the new Constitution and to advocate for the autonomy of FBUs (C.M.). Another less adversarial coalition was underway related to the integration of faith and learning in the academy, an educative mission shared by many FBUs (K.S.). One of the Deans linked the rationale for initiating this coalition to the unique pressures facing FBUs in the turbulent higher education environment:

Even the whole idea of how do we work together as institutions of higher learner, creating scenarios where we can be able to exchange ideas. This is where now we are coming from in terms of even this regional conference. We want to bring Christian universities together and ask ourselves 'Who are we first and foremost? Do we understand ourselves? And if we do, how then can we be able to stand the test of the times that we are living in today? Most of what we are seeing is that Christianity is becoming threatened, threatened by way of being compromised, threatened by way of being watered down. (K.C.)

The Dean believed there was strength in numbers for FBUs to alleviate environmental pressures that threatened identity and mission. Forming such kinds of coalitions amidst a higher education ecosystem with competing agendas was a prime example of a political response.

Respond to cut-throat competition. Third, Daystar was responding to competition for students and faculty amongst Kenya HEIs. As described in Part 2, nearly all of the respondents remarked about the rising competition in Kenya's higher education system. A number of

participants described Daystar responses as triggered by this competition. For instance, a top administrator described a list of institutional efforts—upgrade facilities, improve student services, enhance technology in classrooms, maintain a reputation for academic quality—all for the sake of gaining “an edge over the competition” or to gain a “key competitive advantage” (L.B.).

In sum, participants framed a number of responses to the shifting environment as political: internal debates about educational philosophy, new collaborations with like-minded universities, and facility improvements for competitive advantage. The impact of these political responses is discussed in Part 4.

Symbolic adaptations. Case analysis of Daystar University identified three university responses to changes in the higher education environment that can be analyzed from a symbolic frame: (1) conduct seminar series to reify institutional core value: integration of faith and learning; (2) bolster the significance of religious rituals; (3) engage national priorities through outreach and research to nurture institutional reputation. Each response is analyzed below. The first two are examined in greater detail because they relate more closely to the challenge of maintaining religious identity, which is a focus of this dissertation study.

Conduct seminar series: Integration of faith and learning. When asked about specific strategies that Daystar is implementing in order to maintain its religious identity amidst environmental challenges, participants quickly recalled a new seminar series geared for all university staff and faculty. The series addressed the integration of Christian faith and learning, what many participants considered to be the heartbeat of the mission and ethos of Daystar. The topic in general and the series in particular, were fresh on the minds of participants. Eleven of 13 participants discussed the concept and practice of the integration of faith and learning, while

more than half commented about the seminar series. In those conversations participants discussed a number of details about the seminar series including the nature and purposes of the series, how it was received by staff, why it was perceived as important, and even ways it was considered inadequate. Each of these dimensions is described below in order to explain how the seminar was a response to the environmental threats and to analyze the impact of those changes upon the institution.

Here is what the seminar entailed. During the January 2013 semester, the Daystar administration offered a six-week seminar series on the integration of faith and learning. Every faculty and staff member was expected to participate in the weekly two-hour sessions. This included both teaching and non-teaching staff. The series was designed and hosted by the Community Life Department in coordination with the Vice Chancellor and other university leaders. Table 6.2 shows the topic and presenter for each week. The high-ranking position of the six presenters indicates the symbolic importance given to the initiative by university leadership.

Table 6.2

Daystar's Faith and Learning Seminar Series

Week	Session Topic	Presenter
1	Mission and Vision of Daystar University	Co-founders
2	Foundations Christian faith	Chaplain
3	Integration of Faith, Life, and Work	Dean of Community Life
4	Practical Demonstration of Integration of Faith and Academics	Deputy Vice Chancellor, Academic Affairs
5	Daystar's Approach to Integration of Faith and Academics	Vice Chancellor
6	Spiritual Disciplines at Daystar	Deputy Vice Chancellor, Administrations

Participants noted that this seminar series was not an entirely new initiative, but recently revived and expanded for a few particular reasons. Understanding these reasons shows how and to what the workshop was a response. The purpose for the workshop series was two-fold: the growth of the number of new employees coupled with a perceived lack of shared familiarity of the university's distinctly Christian educative mission and culture. A senior administrator explained the first purpose:

The impetus was to go back a bit, 15 or 20 years ago when Daystar was much smaller and the whole faculty and staff were more of a family. They interacted a lot more than they do now. They used to have [faculty] courses along this line. There was a very serious induction program for new staff. That had kind of fallen by the wayside. So I think a big impetus for this was to try to get back to that, so that there would be a forum where all employees would be exposed to this kind of thinking. (C.L.)

In the future, the seminar forms the basis of an induction process for new employees, both teaching and non-teaching.

In addition to the need to orient new staff, the seminar was designed to address concerns about limited understanding of Daystar's doctrinal beliefs and limited ability to integrate faith and academic work. One HOD described this secondary purpose:

Part of it was to ground all of the staff members, and harmonize all of the staff members to understand the course for Daystar University—so that we are reading from the same book, the same script—because challenges arose when we didn't seem to be talking about the same thing. Or maybe one lecturer doesn't seem to understand what Daystar believes in, or what is our faith, or what is our background, or where are we coming from, and where we are at the moment, and where we going. So those things we have brought out during the seminars. (M.O.)

There was a concern about a growing lack of understanding of Daystar's Christian mission. It was unclear from interview analysis what participants considered to be the cause of this lack of understanding. But the existence of such concerns suggested that changes (either internal or external or both) seemed to be threatening institutional identity.

How the renewed initiative was received was telling. One of the DVCs described his optimism for the workshop: “In the past it [the seminar] has primarily been with the management level people. This was the first time—and I think it was a good thing—where every employee of Daystar, about all 300 of them, attended these sessions” (C.L.). One of the Deans was asked if there was any resistance to the seminar, especially making it mandatory for all faculty. He responded:

Not really. Any new change has challenges, but I think the response was very good. If you ask me, initially people would complain, but eventually you find that people are very interested in attending these workshops and responding to them. Yeah. I think initially though, that people wondered, “Why are we being trained? We are Christians. We attend the service. We have been at Daystar for 12 years. We know what is integration of faith and learning [*sic*].” That complaint was there, but as we went along, people understood what we were doing. (M.D.)

Thus, the seminar was received with some resistance at first, which gave way to acceptance and deeper appreciation, suggesting that the campus personnel embraced Daystar’s mission. In fact, the leaders and faculty in this study embraced Daystar’s mission, and expressed opinion that a clear majority of permanent faculty and staff did as well.

Several participants emphasized why this seminar on the integration of faith and learning was so important. First, it was fundamental to the educative mission of the university, which several participants quoted or paraphrased during interviews: “Daystar University seeks to develop managers, professionals, researchers and scholars to be effective, Christian servant-leaders through the *integration of Christian faith and holistic learning* [emphasis added] for the transformation of church and society in Africa and the world” (Daystar Academic Catalogue 2011-2015). It was not peripheral, but a central all-encompassing orientation. Furthermore, one senior administrator articulated how the integration of faith and learning is a watershed issue, and takes effort to implement:

The integration of faith and learning is not just an add-on of some religious orientation. It is a philosophical orientation. We want students to be clear that all knowledge comes from God. Therefore, existence and life begins with God, and your work and career need to have an orientation with your Maker. So that, whatever course you take, you need to have an understanding about how does this connect with my God, to whom I am accountable. And finally when I leave here to start working that the focus is within the dimension of the Creator, both in service of man and fitting within what God wants of me. And that vision is sometimes in conflict with the propagated philosophy that it is for your own satisfaction, it is for your own edification, and growth, and be who you are, and to achieve yourself. So that is a major area of orientation. It obviously takes a bit of effort. That will come in any of the programs that students will take. (L.G.)

In other words, this kind of integration was understood as the means by which graduates of their university would be prepared for and enact change in their professions and communities. Ability to integrate faith and learning underlined the success of the university.

Despite the positive reception of the seminar, some administrators and faculty thought it was inadequate. Some thought it just one step of a longer journey to maintain religious orientation, particularly in the line of the founding vision of the university, for several reasons. One leader suggested a need to consider the importance of applying one's faith beyond the academic environment, and a need to consider the assumptions underlying the notion of integration:

I think [the seminar] was helpful, but not at all adequate. First, of all, life is the missing element in that discussion. It should not just be faith and learning, it should be faith, life and learning as originally conceived. Daystar was dealing with life issues. It was dealing with the context of Africa. What are the needs? What are the issues? Do we as Christians, accepting the word of God as our standard, do we have something to say to African culture? And that must be life. So to have faith and learning is incomplete. And even more basic, when you start talking about integration, you assume that separation is there. Or you wouldn't be integrating, if you hadn't been separated. I don't think you can consciously integrate faith and learning. I think you have to have such a deep commitment in your faith, that you see things from that perspective. (L.G.)

Similarly, a QA staff member also voiced the opinion that the series was a good start but not adequate for different reason. He perceived the need to have mechanisms that better assess the

degree to which faculty are integrating Christian thinking into academic disciplines (described in more detail in Part 4). The impact of the seminar is further discussed in Part 4.

Bolster the importance of religious rituals. Another symbolic response to environmental changes was increasing the significance of religious rituals (e.g. worship services) by linking chapel attendance with mandatory freshman coursework. One HOD explained a plan to implement a new course called Essentials for Christian Growth (ESG). It was designed for students in their first semester at Daystar, and offered by the Bible and Theology Department. Offered at no credit, chapel attendance is required to receiving a passing grade. Students may not graduate without passing the course. Hence, at some point, all students must hear the distinctions of the university, willingly or not. One HOD explained the purpose of the course:

When [students] come, we will teach them the integration of faith and learning, the things that Daystar University stands for: our Christian culture, our missionary vision, all those kind of things. So that by the time the semester is over, we have imparted into them all the things that we believe are important for them to know about Daystar as a Christian university. (M.O.)

The participant went on to describe how this one response was a creative strategy to address several challenges: how to pass along the Daystar's values to new students, particularly those who were not from a Christian background; the need to track and enforce Daystar's mandatory chapel attendance; and how to increase student enrollment in the Bible and Theology Department, whose numbers have been dwindling. Thus, in part, the new course was an anticipatory adaptation to the changes in the 2010 Constitution which in turn prompted Daystar to open its admissions policy to non-Christian students.

Engage national priorities through outreach and research to strengthen institutional reputation. The symbolic frame treats an organization as a theater where actors perform their roles and the external audience forms an impression. This metaphor fits an important aspect of

academic life: university leaders and faculty take action to bolster institutional reputation while stakeholders—potential students, parents, national accreditation agencies—form impressions. Administrators and faculty noted the importance of being recognized as a university that engages national priorities. A couple of practical examples will illustrate.

First, Daystar has organized several outreach events in direct response to pivotal national events. One Dean described how Daystar faculty responded during the post-election violence in Kenya in 2008: “We tried to respond, to get involved, like in counseling the victims, and in getting involved in the debates that were happening in Kenya from a Christian perspective. ...Professors would get involved in counseling, in training, in responding to issues regarding [ethnic] integration.” He also explained how Daystar arranged one of the presidential debates for the 2012 election. From his perspective Daystar “responded to be involved in national discourse” (M.D.).

Second, administrators described how Daystar has been encouraging faculty to align their research agendas with relevant social issues. One Dean emphasized that even though Daystar is a private university the institution invests intentionally in research that has public benefit beyond its own religious constituencies:

I think of the private universities in Kenya, Daystar could be having the highest budget on research. We want to impact the society through research. We don't just want to do research for the sake of it. We want research that can impact society. We don't want to do research on Christianity only because that would be narrow. That would be very narrow. Some of the research we do, for example family research, does not necessarily mean Christian. (M.D.)

Thus, administrators framed Daystar's outreach and research in symbolic terms by noting how such efforts are important to maintain the university's reputation as engaged with relevant social issues.

Summary. This section described a number of ways that Daystar University is adapting to its context in Kenya. For summary and analytical purposes, institutional responses are categorized according to Bolman and Deal's (1984) four-frame model: structural, human resource, political, and symbolic. I employed these four-frames to analyze how leaders and academic staff have been responding to environmental change. The discussion within each of these four frames reports various institutional responses intended to restore equilibrium and maintain the institution's core distinctions. The next section considers the impact of the environmental changes along with Daystar's adaptive strategies.

Part 4: Institutional Saga

This section offers an evidence-based interpretation of Daystar's saga as a faith-based university amidst the contemporary conditions of higher education in Kenya. It retains a holistic perspective of Daystar University in its real-life context to understand complex social phenomena. The purpose of the following discussion is to answer, in part, the overall research question: *What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?* To answer this question this section synthesizes the first three sections. It considers the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of Daystar's organizational adaptations (Part 3) upon Daystar's core identity and functions (Part 1). It describes the "impact" as major themes arising from analysis of the university-environment relationship. In this case, the impact is considered upon a mature, semi-elite, liberal arts, non-denominational Christian university. Three dimensions capture the impact of certain environmental changes upon Daystar: (1) revitalizing institutional identity and mission; (2) re-tooling to implement academic quality with soul; (3) recognizing the environment-institution relationship.

Revitalizing institutional identity and mission. One of the most poignant ways the environment has been affecting Daystar is evidenced through the internal debate about the university's educational approach. To oversimplify the issue, the debate pits market-orientation against values-orientation. This issue strikes at the heart of Daystar's identity. It was not of marginal importance to administrators and faculty, but rather frequently emerged with intensity during interviews. One senior administrator framed the tension of maintaining mission in the current context:

The greatest pressure is to maintain our purpose, and to achieve our purpose—rather than being sidelined by following this business model. Yet you have to do it in a business-like way. The school has to be financially viable, understood. But to run a university that started with the purpose of fully integrating faith in Christ with the everyday life of people, not imposing a Western idea of the church, not imposing Western civilization on African culture. The University was started with the fact, that African people can truly express their own Christian faith through education and in their own communities. That is paraphrasing the central purpose of Daystar. It is so easy to put that to one side because it costs money. And you can make more money in some other way. Essentially, we have said, it is that the business model is supplanting the ministry model or the purpose model of Daystar.” (L.G.)

In sum, Daystar has been facing pressure (internal and external) to adapt its Christian, liberal arts orientation amidst an increasingly market-driven higher education environment. Daystar's structural, human resource, political, and symbolic responses evidenced how the university has been juggling between two models of operation: university as a market-driven business or university as value-oriented educational community. The analysis of Daystar's responses to its context (Part 3) showed how these two competing notions are at work. Over the past few years there have been several conversations at the level of faculty Senate about reducing the general education requirements. The School of Education was on the brink of closing. There was a push for efficiency. Because the university relies so heavily on tuition income, programs with the

lowest enrollment were being dropped in favor of strengthening programs with the highest numbers of students, or creating new programs that would attract more students.

What was the impact of the emerging market-driven model? Faculty and administrators were divided. A number of participants portrayed concern about an emerging mindset that seemed to devalue the humanities in favor of technical fields. One top administrator described how that mindset seemed to play out in market-driven program development:

The liberal arts and the humanities are being pushed to one side in favor of market-driven majors, like IT, economics, entrepreneurship, business management, and so on. So if you could make a living at it, we will teach it. If you can't make a living at it, then we will discourage you from going into it. So the subjects like languages, English literature, Swahili literature, for example, or music—those subjects would be pushed to one side in order to concentrate on ways that you can get rich quick. (L.G.)

However, at the same time other administrators acknowledged a number of benefits derived from a greater sensitivity to market needs in curriculum development. Those benefits included marketable graduates, programs attuned to societal needs, and a comparative advantage over peer universities using outdated curriculum. Even so, the bottom line was clear: there was more tension than ever between a market-driven model and Daystar's historic commitment to a values-based mission.

There was not a shared understanding about how to mitigate the pressure concerning institutional mission or its impact upon the University. Participants saw tradeoffs between the two models. The pressure to function as a business was motivated by perceived environmental threats such as resource scarcity and increasing competition, and by new opportunities such as escalating demand for university education. The financial viability of a values-oriented educational approach becomes increasingly challenging when other institutions offer similar professional degrees for less money. At the same time, many participants attested to the competitive advantage of Daystar's distinct approach, though expensive, in terms of producing

graduates valued for not only their skills and aptitudes, but also moral orientation and broader training.

One of the Deans captured well the diversity of opinion and even his own change of heart after speaking with employers, whom he calls ‘the market’:

A lot of people who have not interacted with the market think that these [liberal arts] courses are a waste of time, even our students. But not our alumni. Our alumni will always tell you, some of the courses they did are some of what has marketed them. You listen to our alumni and they will tell you. Some of our students say these courses are a waste of time. Some of our lecturers will believe the same. I also believed it until I started interacting in the market. That’s when I realized it’s good to have somebody wider in terms of training than just a particular discipline. (M.D.)

In sum, there is not one “right” way to go, according to the diversity of participants’ perceptions, but the issues and tradeoffs were becoming clearer.

How key leaders should handle the tension and, if desired, navigate pathways that foster an integrated vision was somewhat uncertain. But this challenging uncertainty was not alarming for some of the seasoned top administrators.

It is not about answers. It is recognizing that this will always be a struggle. And we are aware of it. And we have to wade ourselves through it. We have no delusion in thinking and saying at some time we will have solved it.... The key is to keep each one of those things [core values] heightened. To keep up the awareness of each. To help the student be aware of it and keep it on. Review the vision. Where is it that they may lose their touch and understanding? Keep it on. Then the staff. Keep them aware and alert and motivated and alive to the issues, so that the vision and mission of the university is kept in focus among all its stakeholders. (R.M.)

This attitude evidenced a maturity to the pressures that seemed to have emerged through life on the battle lines. There was recognition of the inherent challenges of being a faith-based university. There was a willingness to persevere with a steady demeanor through the pressures and uncertainties. What was clear was that Daystar leaders and key faculty were expending unprecedented amounts of energy to maintain and perhaps re-fashion the core distinctions of Daystar University as a private, liberal arts, Christian university in a new era of higher education.

Through the proverbial blood, (sometimes real) sweat and tears, Daystar University has been revitalizing its mission and vision.

Retooling to implement academic quality with soul. At the heart of Daystar's educative mission is the integration of faith and learning. The mission statement asserts, "Daystar University seeks to develop managers, professionals, researchers and scholars to be effective, Christian servant-leaders through the *integration of Christian faith and holistic learning* [emphasis added] for the transformation of church and society in Africa and the world" (Daystar Academic Catalogue 2011-2015). This was what Benne (2001) dubbed as the complex task of offering "academic quality with soul." Case analysis revealed that Daystar has been approaching this task with renewed vitality particularly because of and in response to changes in the environment. In other words, Daystar has been rethinking *the processes* by which to provide a values-based education in light of the shifting context. Daystar's efforts include a mix of traditional methods as well as innovative strategies. Both avenues are described below and offer insight into the impact of the environment on the university.

Renewed reliance upon traditional methods. Applying Benne's typology to Daystar, analysis revealed that the university has employed several traditional methods to implement its religious mission. Four of those methods in particular have been receiving extra attention these days; those four are discussed below as another lens through which to see the impact of changes in the environment upon the institution.

First, Daystar demonstrated greater reliance upon faculty to accomplish the educative mission. This appeared across Bolman and Deal categories of response. The HR section discussed how Daystar has maintained its policy to hire faculty who are Christians in part to avoid drifting from its religious mission. The symbolic section discussed how Daystar

revitalized a co-curricular small group program that requires faculty members to lead weekly sessions with assigned groups of students. Integrating faith into pedagogical practices was viewed as a primary strategy for accomplishing institutional mission to form Christian servant leaders across all fields of study. Teachers gave a variety of examples of the importance of integration of faith into specific disciplines including business, psychology, and physics. Administrators affirmed a historic commitment to hire faculty who demonstrate this ability to integrate their faith into their teaching. However, there was an increasing concern among those who hire faculty regarding the limited capacity of early career academics to integrate their Christian faith into their fields of study and lifestyles. These concerns surfaced often. In response, Daystar's administration initiated a multi-year workshop series mandatory for all staff and faculty members.

Second, Daystar ramped up the significance of religious rituals. Chapel programming and mandatory student attendance has been part of Daystar since its origin. However, the symbolic section presented a new strategy to link chapel attendance with a required course in the Bible and Theology Department for all incoming students. Also new was the idea of standardizing one semester of chapel programming so that all incoming students will be exposed to specific themes identified by university leaders as key components of Daystar's Christian ethos.

Third, Daystar was maintaining attention to the student code of conduct and the faculty community covenant. They were not minimizing expectation for student compliance in spite of increasing religious diversity of the student population on campus. How to enforce student and faculty pledges to lifestyles that align with Christian behavior was a topic of renewed interest.

Toward that end, there were hopes that a renewed small group system and new on-campus faculty village would provide structures for better accountability.

Fourth, Daystar relies upon its curriculum applied through Christian faculty to instill knowledge of Christian faith and to form students spiritually. The core curricula of which Bible and Theology courses are part, play an important role in this strategy. In fact, some of the faculty considered Daystar's core curriculum as the leading aspect of the “brand of Daystar.” However, this curriculum was under fire for the sake of competitiveness, cost-effectiveness, and international standardization. Analysis through the various Bolman and Deal lenses illustrated financial, human resource, and political pressures to squeeze out or reduce core content from programming either to reduce requirements and/or to add specialization. Yet Daystar was not abandoning the curricula as an option to inculcate belief and values. On the contrary, the new campus-wide seminar series on faith and learning illustrated Daystar’s commitment to encourage faculty to lead the way in integrating Christian faith with disciplinary expertise.

To summarize, the aforementioned responses revealed the impact of a string of events. Non-discrimination clauses in the new Constitution prompted Daystar to revise its admissions policy. The university is open to enroll non-Christian students. Anticipating a new influx of non-Christian students triggered renewed attention to several means by which Daystar maintains a Christian ethos.

What was the impact of this string of events? Two conclusions were evident: the first is clear; the second is more speculative. First, these examples illustrated how societal changes and national policies were prompting Daystar leaders and faculty to grapple afresh with how to carry out the religious distinction of their educative mission. No longer is it business as usual regarding how Daystar intends to carry out its mission as a Christian institution.

Second, there was a range of perspective about how best to go about forming values in students and faculty. There was concern that some of the approaches receiving new attention may produce results contrary to Daystar's stated goals. Some participants noted the attention of Daystar administration to the external forms of Christianity. For instance, one of the Deans observed:

So when we are going around and policing that bit [code of conduct], we are technically implementing what the university stands for. Technically, if you talk about Daystar being a Christian University, chaplaincy plays a big role in keeping the university Christian, even if it is outward—in the sense that we try to help the community to observe what is required or what is expected of Daystar University, even if it is not inside their hearts, at least they should keep to what they have covenanted themselves to. Now, it is our desire at the end of the day, and that is our focus, to have all of this trickle out of the hearts of the individuals who are doing it. But there is no guarantee that everybody who comes to Daystar is actually a Christian. (M.O.)

These conversations surfaced an issue about the externalization or internalization of religion. Participants described externalization of religion as a focus on the rules, regulations, and outward signs that would seem to align with Christian values. Internalization of religion speaks of a more intentional connectedness and personal ownership between policy and values with behavior. In other words, the external motivation of religion reveals a disconnection between internalized values and beliefs and practices. Students and faculty described some administrative practices that seem to foster this externalization of religion, which they did not view positively. For example, a policing approach to the rules and regulations of the University tends to foster externalization, whereas an approach that employs counseling and encourages self-reflection fosters more internalization of religious values and beliefs. Of course, the issue cannot be reduced in simplistic ways,

Part of the institutional impact of the perception of decreasing morality in Kenya, as discussed in Part 2, seemed to be an increased attention to the processes by which Daystar forms

Christian character in students. The full impact of Daystar's renewed attention to traditional methods to maintain religious mission remains to be seen and is beyond the scope of this study. Participants were aware that there is no silver bullet for transforming individuals' beliefs and values. Perhaps that is one reason why some faculty and administrators were pondering new approaches to this complex venture.

Innovative strategies. With one eye on their context and one on the campus, Daystar leaders were visualizing new strategies to accomplish their mission. Two are described below. Both were linked to changes in the environment. Both strategies were in their infancy.

Innovative assessment. Personnel in Daystar's quality assurance office were contemplating new ways to assess the integration of faith and learning. The origins and rationale of this effort had several dimensions. In part, it was rooted in Daystar's long-standing history of quality assurance (as noted in Part 1 and 2 above). The effort was also linked to the rising importance of quality assurance in Kenya's higher education system, now backed with legislative authority by the 2012 University Act.

A staff member in Daystar's quality assurance office described his vision for the need to have a new mechanism to better assess the degree to which faculty teach within their various disciplines from a Christian perspective. He explained how the idea is linked to the purpose of the faith and learning seminar series:

The University is trying to say let's first have our staff members understand what this integration of faith and learning is, and then see how they can use that in a particular way of teaching. So that when they teach in their university classes, whether it is in mathematics or geography or literature or whatever that may be, that they are remembering to integrate faith in that particular field. But of course, the problem still remains. Maybe they attempted to do it, but did they succeed? For me, that is where quality assurance becomes important. (O.B.)

In short, he wondered if instructors were practicing what administrators preach. He seemed to be suggesting that faith-based universities need greater faith in quality assurance processes.

Typically, quality assurance processes do not assess a religious dimension of education.

One QA staff member thought it necessary to break new ground:

I think that as faith-based universities we have to start asking ourselves, ‘how do we deliver?’ I like learning outcomes for that reason. Because, if we have learning outcomes, what we are saying is, we want our students to come out as Christian servant leaders. So now the question is, how do we do it? Do we necessarily need a whole course on that? Maybe not. Or, do we need really good faculty members who understand this concept and will integrate that in their own particular classes? That debate has to take place. (O.B.)

Thinking along these lines promises to chart new paths through the QA territory. Given Daystar’s commitment to faith and QA, it would not be surprising if Daystar led the way.

Innovative community. A second example of how Daystar was considering new strategies to accomplish their mission involved a faculty housing initiative on their rural campus. The multi-purpose nature of the strategy illustrated the impact of multiple environmental changes on the university.

The campus environment was viewed as a critical aspect in maintaining Daystar's core distinction. This aligns with the high value that liberal arts institutions typically place on a residential approach. But student demographics and lifestyle patterns are changing. There were almost equal numbers of commuter students (2,000) crammed for short periods during the day or after work in the evenings on the 1.5-acre urban campus than residential students (2,500) who lived on the spacious, rural residential campus. To compound the situation, there were only 10 faculty members living on or nearby the rural campus or nearby and yet there were more than 2,000 students. One of the administrators remarked how these new trends jeopardize Daystar’s

mission of holistic education: “That is ridiculous. You can't do anything but be a machine, a factory of knowledge, with that kind of ratio” (L.G.).

In response and to bolster their residential distinction, Daystar was building 75 new units for faculty housing on the residential rural campus. This initiative was designed to foster the kind of community that supports the university’s holistic education. The strategy had multiple goals. First, it provided more opportunities for interaction between students and faculty, especially to impart a shared faith. Also, part of the hope was that a greater faculty presence on campus would help curb student behavior that is contrary to the community’s code of conduct. Thus, the strategy was a response, in part, to the perceived moral decay among students.

Second, the residential strategy included inviting seasoned faculty to mentor younger faculty members by modeling an integrated lifestyle while living together in the village. So the strategy had elements of human and institutional capacity building. Nurturing individual faculty to interact with and care for students outside of the classroom strengthened the university’s overall ability to achieve its holistic educative mission.

Third, the housing initiative creatively addressed financial pressures in ways that benefit faculty, student, and the institution. Faculty would be given incentive to live in the new units by offering relatively low-cost rent for nice living accommodations. Subsidized housing is equivalent to a salary increase for faculty. At the same time, administrators realized that improving benefit packages would strengthen their ability to attract top faculty. Recruiting top faculty was increasingly challenging in the face of growing competition with other institutions. Concerning benefits to students, roughly 90% of the income received via faculty rent would be allocated to create an endowment to fund student scholarships. Daystar leaders estimated that each house would produce enough annually to fully support one student (tuition, room, board,

and fees). Daystar leaders were finding ways to ease the pressure to admit only students from the upper-economic class.

Fourth, a faculty member's willingness to live and relocate to these new faculty houses would be used as a proxy for administrators to determine if new faculty members were buying in to the liberal arts, residential approach. One administrator described it like this: "If [faculty] don't want to move here, then we know who is not committed to the Daystar philosophy and purpose. So it also becomes a filter. We want committed faculty. And this will be one way to determine commitment, without dismissing or sacking people" (L.G.). So the strategy would serve as savvy way to address one of the trickiest human resource dimensions unique to staffing a Christian university: identifying faculty members who are academically qualified, Christian, and willing to embrace a residential lifestyle.

One potential negative, unintended impact from new initiatives regards the impact on faculty workload. There were various perspectives about the workload of faculty. Faculty were expected by administration to serve as mentors to students, attend chapel, and perform other spiritual duties that would not be included in nonreligious academic settings. The chaplain's office indicated that many faculty members were receiving this well. However, some faculty were concerned about the expectations of the administration. They described a reticent idea from some administrators that working at a Christian university should be a calling and distinct from secular or regular employment. The implication was that faculty members should be satisfied even if they were not compensated in equal ways as their peers at private nonreligious universities. Some faculty described this as a missionary attitude. One Dean described how this older notion was inhibiting change to increase academic staff salaries, while academic staff raised concerns that this made them feel undervalued. Such conversations indicated that the

impact of new initiatives on faculty workload would be an important piece of the administrative puzzle.

In summary, this innovative strategy to develop a new faculty village highlighted the kind of multi-dimension impact of the environment. The various purposes of the strategy reach across structural, human resource, political, and symbolic responses. It highlighted the ways Daystar is rethinking the processes by which to provide a values-based education in light of shifting contextual pressures.

Recognizing the importance of environment-institution relationship. A third dimension of the impact of shifts in the environment upon Daystar is evident in a keener recognition of the significance of Daystar's relationship with the environment. In other words, administrators and faculty on campus were cognizant of environmental opportunities and constraints, and that Daystar's future was intimately associated with its context. Ironically, two contrasting notions characterized this awareness: recognizing institutional agency and recognizing institutional constraints. Each of these is described below.

Recognizing institutional agency. One of the impacts changes in the environment upon Daystar was an increasing awareness of institutional agency within a broader ecosystem. This recognition was evident when faculty spoke about entrepreneurial optimism, academic reputation, institutional niche, relevance of liberal arts programs for society today, and responsiveness.

There was a deep awareness of the need to be more responsive to the environment. This is seen across Bolman and Deal's categories of responses. Daystar has been responding to changing student needs and demographics, national goals, government expectations, societal needs, employer feedback, and peer institutions (both in terms of competitors and collaborators).

This case study revealed that being responsive to the environment went by various terms and carried various connotations on Daystar's campus. Participants spoke in terms of being market-driven, relevant, and responsive. There were various connotations in the discussion, and apparent tensions (as discussed above). To be market-driven seemed to be a shift from Daystar's traditional approach where curriculum was derived through a process that was more mindful to core values and institutional mission than market demand. Regardless of a participant's position on the issue, such conversations evidenced a growing recognition of the importance of the environment-institution relationship.

Two institutional adaptations described in Part 3 particularly illustrate a growing awareness across Daystar of the need to be more responsive to the environment: Daystar's efforts in curriculum development and quality assurance. First, consider the perceived need to be responsive in terms of curriculum development:

What we try to do any time we are revising or developing a program, we try to align ourselves with what is happening locally and internationally. ... You look at what is happening locally, the changes that are happening internationally, and then you put topics in your curriculum. Or you develop a new curriculum altogether so that you capture some of these things. (M.D.)

Daystar faculty were seizing opportunities to adapt curriculum to their dynamic local and international context.

Second, Daystar's efforts in quality assurance revealed another way the environment was prompting the university to be more responsive. This case presented a unique lens on the impact of higher education policy upon one particular private university. Analysis suggested that Daystar was actually well-positioned for the new regulatory procedures introduced by the 2012 University Act because it had been accustomed to CHE/CUE's stringent accreditation requirements for over twenty years. Daystar established a Center of Quality Assurance with two

full-time employees. They also have a center dedicated to the promotion of teaching excellence across all departments. The university is able to conduct internal self assessments. Quality assurance is a costly endeavor for any institution. Like an athlete who has trained at high altitude and then experiences a competitive advantage when performing at sea level, Daystar University was well-acquainted with the quality assurance policies legislated in the 2012 University Act. In fact, the CUE has requested Daystar to assist other universities with quality assurance procedures, as recounted by interviewees. Other universities will likely require major adaptations and incur great expense to survive let alone thrive in the higher education policy environment. Daystar has been leveraging its strengths and recognizing institutional agency to seize new opportunities.

Recognizing constraints upon institutional autonomy. Another dimension of the impact upon Daystar in navigating the territory of higher education in Kenya was, ironically, an increasing awareness of limited autonomy. Aspects of this impact became apparent through two environmental changes in particular: stiff competition and Constitutional reforms. When talking about such changes, participants seemed to feel at the mercy of the environment. The impact of these two external forces was an awareness of limited autonomy.

Unprecedented expansion of higher education institutions in Kenya has created unparalleled competition. Veteran administrators with long histories at the institution recalled days of old when it was relatively easy to attract students and hire adequate numbers of academic staff. Long gone are those days in Kenya. Never before, said these administrators, has competition to survive as a university in Kenya been so stiff. The increased competition for students was perceived in negative terms. Daystar University had experienced decline over the last two years before this study in the number of applicants as well as student population.

Similarly, with regret, several deans and faculty members described the loss of key personnel migrating to other institutions who offered more lucrative employment. Stiff competition with other universities made it challenging to hire and retain well-qualified faculty members. Competition has heightened the awareness of Daystar's constraints perhaps more than any change in Daystar's context.

The impact of Constitutional reform has had a similar effect upon the institution: a greater awareness of environmental constraint. Daystar revised its student admissions policy to be aligned with the new criteria. Similarly, the prospect of new government funding streams left some wondering if institutional admissions processes would be undermined. Would funding come with strings attached?

Overall, it seemed that Daystar functioned with more autonomy in a previous era in regard to the government and to other institutions. Now, according to one administrator, Daystar has entered "a new era of higher education" (R.O.) There are new constraints facing University leaders and workers. Daystar personnel felt the impact of some of the changes, such as unprecedented expansion of HEIs, cut-throat competition, and rising government expectations, in terms of diminished autonomy.

Case Analysis Summary

Daystar's story is about a well-established university pleased with its hard-earned reputation and success as semi-elite, non-denominational Christian university. Rather than expanding or altering its vision, Daystar has been striving to maintain its distinctively Evangelical educative mission across its renowned professional and liberal arts programs. In the process the university has mitigated a cadre of new environmental pressures and leveraged its

strengths as a mature institution. The case analysis of Daystar unfolded in four parts, summarized next.

Part 1 described three key features of Daystar's institutional portrait: educational approach, evangelical identity, national and regional impact. Daystar has found a niche in the national higher education landscape in Kenya offering high quality professional programs with a liberal arts foundation from a Christian perspective. The university has become known as a leader in inaugurating and promoting a vision for Christian higher education contextualized in African communities. As such, Daystar plays a leading role at the national level in terms of its faith-based orientation as well as its commitment to educational quality. Part 1 concluded that preserving these features is a central focus of Daystar's contemporary institutional saga amidst a host of new environmental pressures and opportunities, which is the focus of Part 2.

Part 2 analyzed how administrators and faculty at Daystar understood shifts in national policies, trends, and socio-cultural values relevant to higher education in Kenya. First, the section analyzed perceptions about national policies. Regarding the University Act, there was strong approval for the new legislation based upon shared thinking that CUE's expanded role would result in more equitable processes, greater institutional benefits, and increased national benefits. Regarding perceptions about the Constitution, there was a range of perspective due to different understandings of its impact upon campus policies and practices such as the student code of conduct, hiring practices, and admission policies. Vision 2030 appeared to be valued by some administrators but overall this particular policy regarding Kenya's development agenda seemed to remain aloof from the day-to-day functioning of the University. Second, the section analyzed perceptions of trends in higher education. Three inter-related themes surfaced from interview analysis regarding faculty members' and administrators' descriptions of the changes in

the higher education system in Kenya: rapid expansion, fierce competition, and increasing standardization. Finally, Part 2 reported that Daystar's faculty and administrators observed changes in the characteristics of university students and socio-cultural values across the country. They noted that incoming students were more often working professionals and less academically prepared. They also perceived a decline in morality in Kenya associated with a rise in secularism, which was evident to them in both students and faculty. These perceptions were important to identify and understand because they influenced the ways Daystar has been responding and adapting to its environment, as described in Part 3.

Part 3 reported how Daystar has been adapting to changes in Kenya's policies, trends, and socio-cultural values relevant to higher education. The section also analyzed these adaptations through four lenses (structural, human resource, political, and symbolic) to better understand the environment-institutional relationship. Analysis from each lens is summarized here.

In terms of structural adaptations, Daystar leadership has identified increasing student enrollment as a top strategic priority as a private institution whose financial well-being relies heavily on tuition. Accordingly, there was a university-wide push to develop new programs and curricula that would attract students while addressing societal needs. At the same time, there were a number of related structural adjustments that carried complex tradeoffs: capping tuition in the face of cheaper peer institutions; closing or merging programs with low tuition revenue; creating new income generating mechanisms; increasing investment in quality assurance processes; constructing new buildings in response to student demographics and socio-cultural values. Structural analysis highlighted how increasing efficiencies was particularly challenging given the expensive nature of Daystar's unique education approach (blending liberal arts and

professional studies with a Christian perspective). There was some concern that assumptions underlying market-driven program development might erode commitment to the structures (administrative, curricular, organizational) necessary to execute Daystar's historic mission.

Analysis from a human resource perspective focused on a number of institutional adaptations related to the needs and interests of students and faculty. Evening courses have increased to accommodate the schedules of professional students who work during the day. Also on the rise were a number of interventions in the anticipated influx of non-Christian students. Furthermore, practices for hiring and training faculty were changing in light of fierce competition. The institution was increasingly more likely to hire academic staff with PhDs, even at higher salaries, rather than hire early-career faculty at lower rates with the intention to supplement their doctoral training. The thinking was that this shift will guard against losing large investments in costly faculty development through faculty migration to other countries or other "poaching" institutions.

Political analysis discussed how Daystar leaders and faculty were navigating power struggles, conflicts, and coalitions in both internal spheres and the external environment. Three were highlighted: internal debates about educational philosophy, new collaborations with like-minded universities, and facility improvements for competitive advantage. Analysis of debates on educational philosophy revealed internal tensions tied to different opinions about if or how Daystar should reduce core programming (i.e. general liberal arts courses and mandatory religious courses) in order to decrease the cost and length of Daystar's programs. Furthermore, political analysis also revealed how Daystar was forming coalitions with other FBUs to advocate for institutional autonomy in a new Constitutional era and to address the shared challenge of

integrating faith and learning. Daystar was leveraging external relationships to navigate the broader political economy of Kenya's higher education ecosystem.

The final analytical frame employed was symbolic analysis. Discussion concentrated on three responses to shifts in the environment: conducting a campus-wide seminar series to reify institutional core values amongst faculty and staff; employing religious rituals to bolster Christian identity; and engaging national priorities through outreach and research to nurture institutional reputation. Analysis concluded that these efforts were triggered, in part, by changes in the 2010 Constitution, which in turn prompted Daystar to open its admissions policy to non-Christian students. Hence there was a perceived need to grow the capacity of faculty and staff to integrate their faith and academic work.

Part 4 expanded, integrated, and reached across analysis of Daystar's structural, human resource, political, and symbolic perspectives to examine the impact of environment changes upon Daystar. Three dimensions captured the impact of environment changes upon Daystar: (1) revitalizing institutional identity and mission; (2) re-tooling to implement academic quality with soul; (3) recognizing the environment-institution relationship. Leaders and faculty members of Daystar have been responding with verve to new pressures to fortify Daystar's vision, mission, and legacy. Key aspects to their strategy include leveraging strengths as a mature institution, increasing competitive advantages, ensuring financial viability, investing in quality assurance processes, and seizing opportunities amidst contextual constraints.

CHAPTER 7: PAN AFRICA CHRISTIAN UNIVERSITY

This chapter analyzes the impact of shifting national policies and contexts upon a relatively small, Pentecostal university. The discussion opens with a brief sketch of Pan Africa Christian University's institutional identity (Part 1) followed by an analysis of how leaders and faculty perceived their national context (Part 2). This sets up a description of the specific ways the institution has been adapting to its dynamic environment (Part 3). The chapter closes with a description of the impact upon the institution of the perceptions of and responses to the environmental conditions (Part 4).

Insights from this chapter are based on the following sources: (1) ten one-on-one semi-structured interviews with full-time academic staff including the Vice-Chancellor (VC), Deputy Vice-Chancellor Academic Affairs, (DVCAA), Registrar, three Heads of Departments (HOD), Financial Administrator (FA), Chaplain, Quality Assurance Officer, and one Lecturer, each functioning as a course instructor in addition to their various administrative and leadership duties; and (2) institutional documents collected from visits in 2012 and 2013. Pseudonymous initials were assigned to each participant to preserve confidentiality.

Part 1: Institutional Portrait

Pan Africa Christian University (PAC) is a relatively small Pentecostal institution that is transitioning from a narrow vision as a clergy training institution to a more comprehensive vision as a university. This transition remains one of the central features of PAC's institutional saga. The following section traces the transition from PAC's historical origin to its contemporary situation. Snapshots of the current programs, enrollment, and staff profile are included, particularly because these three areas surfaced often in interviews. They are key realms in which challenges, opportunities, and pressures were noticed, according to participants (expanded in Part

2). The section closes with a rationale for how PAC is a significant case for analysis amidst the constellation of faith-based universities in Kenya.

Historical origins and a streamlined vision. Pan Africa Christian University first opened its doors in the late 1970s as a clergy-training institute sponsored by the Pentecostal Assemblies of Canada (PAOC). At the time, PAC arranged an agreement to offer joint-degrees in association with a US partner, the International Correspondence Institute which is now Global/ICI University (PAC, 2009). Functioning under this singular focus allowed the university to concentrate efforts in teaching, management, curriculum development and the like. In short, the basic functions common to HEIs (Higher Education Institutions) were streamlined.

The original campus location was selected for its accessibility and remains situated on a 23-acre semi-urban property just a few blocks off one of the main thoroughfares in Nairobi. From this central location, PAC maintained this solitary mission and prepared hundreds of church leaders from Kenya and neighboring countries, particularly for churches associated with the Pentecostal Assemblies of God (PAG) in Kenya and other African countries. The PAG is an association of churches which has grown to over 3,000 fellowships. Alumni are working primarily in religious-oriented fields such as pastoral ministry, counseling, denominational leadership, missionary work, Bible college faculty, and para-church ministry. Some graduates have entered corporate business. Some graduates have pursued graduate studies in universities and seminaries all over the world.

Accreditation brings mandate to expand vision. In February 2008 the Commission for Higher Education (now Commission for University Education, CUE) awarded PAC a charter to confer university level degrees. At that time, the university chose to “diversify its curriculum to include programs that will prepare its graduates to serve God and humanity in the market place”

(Catalogue, p. 6). The university has developed and implemented multiple programs leading to Master's and Bachelor's degrees and Diplomas. Accordingly, PAC has experienced growth in the following areas: (1) programs, (2) student enrolment, and (3) academic staff. A brief explanation is provided here of these particular three because they often arose in conversations with faculty and leaders as they provided a snapshot of PAC.

Program growth. At the time of this study, about 300 students were enrolled in PAC's various programs at the Diploma [*sic*], Degree, and Graduate level. The university has developed multiple programs leading to Master's and Bachelor's degrees and Diplomas. The university offers six undergraduate degree programs in Bible and Theology, Counseling, Business Leadership, Communication, Commerce, and Community Development (the last three were launched in May 2013); and two Masters of Arts programmes in Leadership and Marriage & Family Therapy (MAFT), introduced in January 2013. PAC also offers a Pre-university program, Diploma in Transformational Church Leadership and a Frontier Youth Development program designed specifically for students in transition from high school to tertiary education.

Student enrollment. Conversations with most administrators and faculty members at PAC often turned to student enrollment, particularly the disappointment and challenges associated with stagnant numbers. For that reason and to provide background for further analysis, I have included detailed information about student enrollment. PAC leadership shared past, current, and prospective student enrollment data (see Table 7.1). Reflections on student enrollment patterns provide an important backdrop to how participants perceived PAC's position in the national system. Table 7.1 shows student registration by program for the May 2013 term with total enrollment of 330. A faculty member said that there was a combined total of only six students in the three new programs launched in May 2013. Faculty and administrators expressed

disappointment that the new programs had not attracted more students and increased the total student enrollment more dramatically. That said it is important to note that these figures do not include the Certificate and Diploma in Transformational Church Leadership (TCL) program which had over 2,000 students in various centres within and outside Kenya. These courses occur and are taught almost entirely by adjunct faculty in off-campus locations, such as in the local church of a PAC graduate/pastor. In other words, the TCL seemed to have little impact on the main campus. Faculty and administrators wished the number of incoming students was higher.

Table 7.1

PAC Student enrollment Academic Years 2009-2013

Program	May 2013	May 2012	May 2011	May 2010	May 2009
Bible and Theology	116	101	104	110	95
Bible and Translation	-	-	-	1	3
Business Leadership	90	86	78	60	43
Communication	1	-	-	-	-
Commerce	3	-	-	-	-
Community Development	2				
Counseling	79	78	69	54	66
MA in Leadership	23	57	55	64	82
MA in MFT	6	-	-	-	-
Youth Discipleship	5	6	10	13	13
Pre-University	2	9	8	6	-
Short Courses	1	2	3	2	2
TOTAL	330	339	327	310	304

Note. MFT = Marriage and Family Therapy.

The strategic plan identifies increasing student enrollment as a central priority. The University planned to aggressively market its Diploma programmes to attract at least 160 students by 2017. With this strategic plan university leaders hoped to expand the pipeline of students into more advanced programs, since historically many Diploma holders are absorbed into the degree programs. Furthermore, the University also planned to offer its classroom courses as online beginning January 2014. Based upon these strategies to increase student enrollment, the University Management projects a student population of 5,455 by 2017 (PAC, 2013, p. 34).

Administration and faculty profile. In the early years the Pentecostal Assemblies of Canada (PAOC) supplied missionaries from Canada who comprised the majority of leadership and faculty. Over time, the full-time faculty has become increasingly composed of African nationals while administrative leadership has been provided predominantly by PAOC missionaries. In 2010 PAC appointed its first African Vice-Chancellor (who was in office at time of data collection). In 2014 (at the time of writing) the university appointed its second African VC.

Like many private universities across sub-Saharan Africa, PAC carries out its functions with a small cadre of full-time academic staff, who also shoulder the lion's share of the administrative responsibilities, supplemented by a much larger group of adjunct instructors hired on a part-time basis. According to executive leadership in the 2012-13 academic year there were 17 full-time, "permanent" staff, and about 35 adjunct instructors resulting in a 1:2 ratio for full-time to part-time instructors. The education levels of the 17 permanent staff are as follows: Professor – 3; PhD holder – 4; PhD Candidate – 8 ; Masters degree holder -2.

In summary, PAC was prioritizing institutional growth with an aggressive strategic plan that included increasing the numbers of programs, students, and faculty. The plan envisioned, at the end of 5 years, the addition of 18 new programs, student enrollment to grow from about 300 to 5,000 students, and academic staff to more than double, particularly PhD holders. Later sections discuss the details of this aggressive plan, why it is PAC's response to environment realities, and how it is creating a sense of pressure as well as optimism. Table 6.2 provides key characteristics of PAC's institutional portrait.

Significance: Why investigate PAC? There are three characteristics of PAC which make it a suitable case for analysis for this dissertation study: (1) commitment to maintain religious-oriented mission; (2) expanding its mission from a clergy-training institute to a university; and (3) owned by Pentecostal churches. These characteristics are explained below to show how PAC is similar to and also distinct from the other two universities in this dissertation study. PAC shares the first characteristic with other universities in the sample, while the second two characteristics evidence PAC's uniqueness amongst the three. Also, the discussion explains how PAC relates to other FBUs in Kenya beyond those included in this study. These broader themes of relevance to universities are mentioned here, but discussed in more detail in the implication section of the cross-case analysis chapter.

First and foremost, like all of the universities in this dissertation study, PAC has been seeking to maintain its religious-orientation as a significant part of institutional mission and ethos. The vision of PAC is "to be a Christian university of choice in Africa, characterized by high quality and professional education in a community of learning and service, which is instrumental in the transformation of society" (PAC, 2012). The mission of PAC is "to develop godly Christian leaders, growing disciples of Jesus Christ who are thoroughly equipped to serve

God, the Church and their communities as they strengthen and actively multiply believers in Africa and around the world” (PAC, 2012). PAC is not characterized as a religious university by name only; top leadership promoted this vision. The Vice-Chancellor of PAC articulated the university’s vision in his welcome note to prospective students:

The mission of PAC is to develop godly Christian leaders to serve God and humanity in Africa and beyond. The university therefore offers holistic, value-based higher education that ensures that character development goes hand in hand with intellectual development. Its educational philosophy emphasizes integration of Christian faith and learning. This approach is emphasized in all courses taught at PAC University. The aim is to produce high caliber graduates of impeccable character. The kind of men and women that Kenya and the continent of Africa desires at this time. (PAC, 2012, p. 6)

The long-standing commitment to provide higher education from a distinctly Christian vision remains at the center of PAC’s identity. While PAC’s commitment to uphold its religious heritage is shared by other universities in this study, the next two characteristics are distinct to PAC amongst the three cases under investigation.

Second, PAC is a small institution undergoing a planned expansion in scope of mission. One of the long-standing professors described PAC’s transition as “transcending from Bible school to a liberal arts university ... [which includes] moving towards a global vision of education.” In this regard, PAC paralleled a surprising number of institutions in Kenya where the majority of private universities are Christian institutions and many of which began with the sole vision of training clergy and have yet recently expanded into universities.

Third, PAC’s denominational affiliation as a Pentecostal institution also is noteworthy. The rapid rise and growing influence of Pentecostal Christianity in SSA are beyond the scope of this study, and well-documented elsewhere (Gifford, 1995; Ranger, 2008; Robeck & Yong, 2014). But a brief snapshot of the growth and influence of Pentecostalism in Kenya is important to understand the perceptions and adaptations of PAC, particularly juxtaposed with PAC’s desire

to expand in size and influence. In terms of numbers alone PAC's situation is intriguing: it has a stagnated enrollment of about 300 students over the last five years, yet backed by a denomination whose founding church alone boasts over 15 thousand members. Researchers have well-established that Pentecostal and Charismatic movements are fast becoming the dominant forms of Christianity across Africa with nearly 12% of the entire continent (Robeck & Yong, 2014). *The Economist* reported that nearly one million Kenyans – approximately one out of every 30 people in the country – attended a revival conference conducted by American Pentecostal preacher T. D. Jakes in Nairobi (*The Economist*, July 20, 2006). The Pew Research Forum on Religion and Public Life (2006) further illustrated the significance of the Pentecostal movement in Africa and Kenya in particular:

With Pentecostalism's demographic explosion has come the sudden expansion of its efforts to shape politics and public life. While nationalist movements drove African politics during the era of decolonization in the 1950s and 1960s, and mainline church leaders were deeply involved in the continent's efforts at democratization in the 1980s and early 1990s, Pentecostals have become increasingly important political actors in the last 15 years. This political awakening is becoming increasingly visible, as illustrated in the following: ... In Kenya, Pentecostals actively campaigned against and helped defeat President Mwai Kibaki's draft constitution in November 2005, largely because it provided for the establishment of Muslim personal law courts.

As a Pentecostal institution, PAC is affiliated with the fastest growing and most influential form of Christianity across sub-Saharan Africa. Also, PAC is backed by a denomination whose founding church in Nairobi boasts over 15,000 members. Yet, PAC has a stagnated enrollment of about 300 students over five years even though it is the only Pentecostal university in Kenya chartered by the CUE. East Africa School of Theology (EAST), founded by the American Assemblies of God, is the only other accredited Pentecostal university in Nairobi. Like PAC, EAST is relatively small and received a Letter of Interim Authority from CHE in 2010 (Commission for University Education, 2014). Hence, PAC's limited growth in light of the

denomination's exponential growth invites further probing. Given these three characteristics, PAC is as an intriguing case study promising potential insight into a host of issues at the intersection of religion, higher education, and politics in sub-Saharan Africa.

To summarize, this background and portrait is important because PAC's perceptions of and responses to shifts in the contemporary higher education landscape are related to the ongoing pursuit to expand the university's vision. When the institution began classes with its first 6 students in 1978, the vision of the Board of Governors (BOG) was to offer theological education at a post-secondary level to church-workers. Thirty years later, in 2008, the Commission for Higher Education (now Commission for University Education) awarded PAC a charter to confer university level degrees. At that time, the university began to "diversify its curriculum to include programs that will prepare its graduates to serve God and humanity in the market place" (Catalogue, p. 6). The pursuit of this expanded vision officially began in 2008 via a government awarded charter and continues to this day in an ever more turbulent higher education ecosystem. This transition remains one of the central features of the PAC institutional saga, as noted throughout the following analysis.

Part 2: Perceptions of National Context

While Chapter 4 provides a detailed description of the contemporary landscape of higher education in Kenya, this section sheds light on how that context appears through the eyes of individuals at PAC. It describes how faculty and leaders were making sense of the national context by identifying patterns of consensus as well as a range of internal perspectives. Understanding these perceptions lays the ground for analysis of what, how, and why PAC is adapting to the changes in the higher education environment (which is the topic of Part 3). Discussion about participants' perceptions of changes in the national landscape is grouped into

three categories: higher education policy, trends in the higher education system, and broader socio-cultural shifts that have bearing upon higher education stakeholders. The following discussion answers the first research sub-question from the perspective of PAC leaders and faculty: *What are the opportunities and pressures within the higher education environment in Kenya facing faith-based universities?*

Perceptions about higher education policy. This section reports on perceptions about three relatively new or revised policies that have bearing on higher education in Kenya: 2012 University Act (UA), 2010 Constitution, and Vision 2030. For details on each policy see Chapter 2, Section: National Context of Higher Education in Kenya The purpose of this section is to report how the faculty and administrators perceived these three policies.

2012 University Act. Administrators and faculty members at PAC tended to discuss one particular aspect of the new legislation. Even though the UA introduces a number of new agencies and procedures in Kenya's higher education system, PAC participants tended to focus upon the changes regarding the Commission for University Education (CUE), Kenya's regulatory body. Interview analysis revealed three prominent perceptions about the UA's changes to the CUE shared by many PAC participants: (1) support for CUE's expanded role; (2) support for a new process to approve programs; (3) ambiguity about CUE's implementation of changes. Reasons for each of these are described next.

First, PAC participants welcomed the UA since it expanded the regulatory jurisdiction of the CUE. Two reasons in support of the CUE's larger role emerged in conversations. Some participants noted that the quality assurance system now promises to be more equitable particularly for private institutions. The change in the UA placed public universities under the scrutiny of the CUE, which private universities have experienced since 1985. Participants

thought that the UA verified private universities now having more legitimacy in Kenya. Beyond their own institutional benefit, participants also thought that changes in the UA would benefit the national system with greater rigor for quality assurance across all institutions. Both of these dimensions—the benefits to PAC as an institution and the benefits to Kenya—surfaced as participants described past engagement with CHE/CUE.

PAC's experience with CUE is bitter-sweet. Like enduring sour medicine that leads to improved health, PAC's administrators perceived the painstaking adherence to CUE's exacting standards as worthwhile. To illustrate, a top administrator represented many of his PAC colleagues about the CUE:

The demands of the Commission for University Education—we cannot get away with sloppiness. We cannot get away with poor quality. In many ways, like any good accreditation body, they really help us and insist that we get our house in order. So we are stronger. We are a better institution because of Commission for University Education. As you know,—and this may go in your dissertation—they can be a pain in the gluteus maximus! But any accrediting body can be like that. But when it is all said and done, we are a better and stronger institution because of them. Their demand for quality education is paying off, and will pay off. As I said earlier, there are some schools that get away with poor quality. But I think that is only a matter of time....In terms of quality control in Kenya we are not fulfilling a lot of the requirements right now. But if they keep the standards, and they keep bringing this up, I think that in the future, by the time we get to 2030, we should be in pretty good shape. So the framework is there. And I feel good about the framework. (M.S.)

In other words, there was buy-in at PAC of CHE's authority and procedures despite the challenges. Such buy-in was apparent in PAC's willingness to make a couple major changes: reducing general education requirements from fifteen to ten courses and hiring a new FT quality assurance officer. These adaptations to curricula and staff are described in detail in Part 3.

Second, participants welcomed the change in the UA about the procedure to launch a new academic program. Previously, the CUE required that each individual program be vetted and approved by the CUE before being launched. This process often took years. Now, institutions

that have already been chartered by the CUE may begin programs without program-specific approval. The charter itself serves as CUE approval. Participants welcomed increased autonomy and the shortened timeframe for launching programs. One administrator explained a practical benefit, “So for us, that freed us quite a bit and we were able to mount three programs that were pending approval at CUE. That was a big plus for us” (W.O.). Thus PAC expressed appreciation for CHE’s new policy to expedite program accreditation, as articulated in and authorize by the UA.

Third, there was much uncertainty about the implementation of the particulars of the UA. The uncertainties included the following: the impact of new legislation upon PAC’s charter and name as an explicitly Christian university; the institution’s autonomy in the admissions policies; and if or how newly formed national agencies would include representation from private universities. Ironically, one of the senior leaders informed me that just one week following my visit to PAC the CUE was hosting a meeting for all private HEIs in Kenya to discuss the implications of the UA. He rattled off a list of questions that he intended to bring up at an upcoming meeting:

One of the key issues that we want to find out about, of course, is about the charter, whether we will need to revise our charter or not. That is one. Another issue is the whole issue of admission. And also, there has been mention of whether or not even the name Christian ought to be there, that is in our name, Pan Africa Christian University, and whether that cannot be seen to be discriminatory by itself. So that is an issue. Of course, another question is the whole issue of admission. We are wondering if we can still plan to admit only Christians. And of course, we want to find out how student placement will be done, and how the representation in those [national] bodies will be done—whether private universities will be represented in those bodies. And if we are allowed to admit our own students in addition to those who are admitted under the placement board, how will that work out? Which students will be admitted by the board? And which students shall we be allowed to admit? And the same thing for the funding board. How shall we fit into it? So those will be some of the questions that we want to look at. (M.U.)

Another uncertainty raised by several administrators was a concern about CHE's limited capacity in light of its expanded role. Several wondered if CHE's renowned quality assurance procedures would lag under their increased volume of work.

In short, PAC administrators and faculty felt positive about CUE's expanded role as authorized by the UA, despite a number of uncertainties in the broader implications of the new legislation. PAC's whole-hearted embracement of the expanded authority of the CUE was similar to the resounding pattern across other private universities (this pattern will be discussed in the cross-case analysis).

2010 Constitution of Kenya. Interview analysis revealed a strong association between the passage of a new Constitution and a growing concern about PAC's ability to maintain the institution's religious heritage. There was little positive conversation about the Constitution as compared to other institutions which acknowledge the Constitution's strong advocacy for higher education for all citizens. In general, concern, fear, and reluctant submission predominantly characterized conversations about the Constitution. At PAC almost all administrators and faculty interviewed perceived the Constitution in terms of reducing institutional autonomy.

Most specifically, PAC participants interpreted the Constitutional non-discrimination clauses as threatening to their historical, religious-based membership requirements (e.g. only admitting students and hiring faculty who identified as Christian). Many expressed concerns about possible litigation concerning their restrictive admissions policy. A senior administrator summed it up crisply: "For us here as a Christian institution, we were very selective about students. And now, that is not there. To be selective, is to invite lawsuits" (MS). Many wondered how changing the admission policy would affect the institution's Christian ethos. This perception was very strong and repeated at PAC. One leader summed up a common attitude of

uncertainty concerning the status of their university charter in light of the newly adopted Constitution:

The issue is this. Our charter, for example, is very clear on who to admit and who to employ. But somebody will argue that the Constitution is supreme to any other law. That is where we are. That any other law, whether you are talking about our charter or anything, is subordinate to the Constitution. But some of these things, of course, we will not know really what it means until they are tested in court. Some of these institutions have actually been asked to revise their charters so that they can be in line with the new Constitution. We have not been asked to do that, as of yet. But that is something that could be coming--where we are told, "Okay, you have a charter, you got it before the Constitution, and it is in the section in this clause, and in this clause it is contradictory to the Constitution. Would you change it?" For now, we have not been asked. But these are some of the discussions that we are having. (M.U.)

It is interesting to note that anticipated changes to PAC's charter were to avoid litigation. Hence, it seems likely that such a change could be considered as symbolic in nature with political motivations, even though it has structural bearings. This will be explained further in Part 3 which will discuss institutional adaptations.

Vision 2030. Introduced in 2008, *Kenya Vision 2030* is the country's blueprint to reach economic, social, and political developmental goals by 2030. Vision 2030 describes higher education as a critical piece and driver of economic growth in order to increase national competitive advantage in an increasingly globalized market. It views higher education as increasingly oriented toward professional development, science, technology, and research. See literature review (Chapter 2) for further details on Vision 2030.

Among PAC faculty and administrators interviewed there was a range of perceptions in the understanding of Vision 2030 at the national level as well as its implications for this particular institution. There was a diversity of perceptions about Kenya's national development vision, and about if or how PAC should respond to it.

Many administrators and faculty members expressed admiration for Kenya's national development plans as articulated in Vision 2030, and saw it as highly influential on current decision-making processes at their university. One top leader, for instance, put it this way:

Just about everything we do is with some kind of direct or indirect reference to [Vision 2030]. We are very aware of that. When we plan programs, we look at programs that line up with the university mission but also we look at how does this fit in with the needs of the country, especially the needs as articulated by Vision 2030. The 2030 vision to me is quite a remarkable document as a guide for the country. Obviously, some people have done a lot of deep, profound thinking about the future. (M.S.)

From his vantage, the pulse of PAC was beating according to Vision 2030.

At the same time, other top administrators said that Vision 2030 had basically no impact upon PAC. One administrator expressed what she perceived as a major gap between the national and institutional vision:

My sense of this [Vision 2030] document is that, first of all, it's a government document that has to be sold to stakeholders, you know, stakeholders who are now the common *wanachi* (Swahili, *common people*) in different sectors, who would be able to help Kenya become a developed country by 2030. But I think there has been a lapse, you know, between the document, that excellent document, and what's going on actually on the ground because I think there hasn't been a sense of ownership that has been sold to stakeholders. And so PAC, if I were to talk about PAC as a university, I don't even see that Vision 2030 appearing in our strategic plan. I mean, PAC just has its own strategic plan. You know, where it seeks to grow as a university. Not exactly seeking to grow as a university as part of this particular plan. So I think ownership hasn't quite been inculcated (W.O.)

Another top leader expressed a similar perception, and added explanation of why he thought Vision 2030 had yet to have any bearing on this university, or other private universities.

I think it is because, for private universities, for the most part, they are more concerned about their own survival and how they are growing rather than the nation as a whole. In other words, they would want to look at, this is Kenya, and we really want to be in line with the direction that Kenya is going. They want to see as an institution, how can we keep our enrollment, how can we keep our budget, and how can we grow. So if they find that a particular program will bring in students, whether it is a key program within Vision 2030 or not, they don't refer to it. What they refer to is whether this is something that will bring in students. So that is one area where I thought as to universities in particular, and as our particular institution in Pan Africa Christian University, we need to go back

and see what does the Vision 2030 say, and how can we as an institution start aligning our programs to Vision 2030. That is one of the things that we need to do, even as Pan Africa Christian University. (M.U.)

In other words, he thought that private universities have their own values, problems, and incentives for functioning which may or may not be in line with the national agenda. Common to all privates, he said, is the need to survive, especially by designing programs that attract students which in turn yields revenues, since most private HEIs rely almost entirely upon student tuition to cover operating costs (the logic is simple: more programs = more students = more revenue). Yet, like others, he certainly acknowledged the importance of aligning particular programs at PAC with the national vision.

Finally, some participants criticized the Vision for purporting a vocational-oriented vision of education that is narrower than the holistic, values-based education of PAC. One seasoned professor explained this concern:

I think basically the strongest impact on the university is the country's objective to achieve the 2030 Vision. And I can demonstrate that. The present Deputy President [of Kenya] was appointed as Minister of Education sometime back. And he argued "...All humanities must shut up, be shut up in universities. Only science should be taught. Because sciences are developmental. They give people skills and so on that they can speed up the economic development. But humanities don't do anything..." Now, that is a blanket statement. They didn't justify it point blank, because he was asked where do we get the lawyers from [*sic*]? If you're going to shut up the humanities, how are we going to have the lawyers coming in?We have many writers and publishers, where are they going to come from? Because all these are humanities. Of course, it's just the Minister talking out of his ignorance. But that's the kind of attitude people have. It is a very narrow perspective. They reason from what is referred to as an irresponsible program of human conditioning. They are leaving other aspects out. So they reason from a very small range. So the challenge is this: are we going to have enough people who can see education for what it is, in its reality? That education is a holistic approach to human development. That's the biggest challenge that we have. (N.A.)

He sees the national vision in opposition to institutional vision.

Ironically, the aforementioned senior administrator and this seasoned professor both agreed that PAC's response to Vision 2030 is important to the future of the institution; but the

response is important for very different reasons. The senior administrator explained the need for PAC to align its programs to the national vision, while the seasoned professor assumed a more defensive posture, calling for resistance to an “irresponsible” narrow educational philosophy in order to maintain the kind of “holistic approach to human development” that PAC historically has held. Hence, even though leaders and administrators agreed that PAC should respond in some fashion to the Vision, they had starkly different approaches: bold adaptation vs. bold resistance. In sum, there was a diversity of perceptions about Kenya’s national development vision, and about the importance of PAC’s response to it. In some ways, there was agreement among perceptions, even though for starkly different reasons.

In short, PAC participants perceived changes in national policies in terms of tradeoffs. The analysis now turns to their views on trends in the higher education system.

Perceptions about trends in Kenya’s higher education system. Two inter-related trends surfaced frequently in interviews when faculty members and administrators were asked to describe the changes in the higher education system in Kenya: rapid expansion and fierce competition. The following discussion traces the areas of consensus as well as ranges of perspective related to these two trends.

Expansion. There was a strong, shared perception amongst faculty and administrators about the mixed blessings of the current state of higher education in Kenya. The overwhelmingly predominant perception centered on how the number of HEIs have “ballooned” and “mushroomed.” Faculty and administrators perceived several opportunities and challenges resulting from this rapid expansion.

On one hand, participants rejoiced about greater university access in Kenya via both private and public delivery, and often lauded the government for facilitating this accomplishment and pioneering universities. For example, one administrator observed:

I would say that there has been great progress and expansion that has been realized in the last few years. The Kenyan government seems to be quite committed to making sure that higher education is accessible to as many students as possible and it's done this by increasing the number of public universities, making it easier for private universities or private colleges to get letters of authority and then later on being chartered. So we have a number of universities right now that are public and also numerous that are private. (W.O.)

The sentiment of gratitude for government policies that liberalized higher education and thus increased privatization was common at PAC.

Participants identified satellite campuses as a relatively new and popular method of expansion for HEIs in Kenya. They perceived that environmental conditions were prompting HEIs to open branches in new places, particularly urban areas. One administrator raised the concern about campus location and the meager facilities used to delivery university level programs across the country:

We've seen a mushrooming of universities in satellite campuses all over the place. And in fact, sometime back, there was a concern by one newspaper writer [who] was saying, "The universities expanding and going into particular places needs to be checked because now we are having universities sharing premises with businesses that are not compatible with higher education. For instance, if you have a whole building, let's say a storied building and one floor or two floors are taken up by a university and then the very next floor is a club, you know, and then the other one is something else. So then how are students studying when there's noise coming from a club? You know, those kind of things." So those are concerns that are there. (W.O.)

It seemed that faculty and leaders at PAC were weighing the pros and cons of campus locations and branch campuses. This was not surprising given their own decision to open a new campus, which is discussed further in Part 3 about institutional responses.

On the other hand, there was much concern about challenges associated with the rapid rate of expansion. PAC participants perceived three environmental factors that particularly exacerbated threats to educational quality: resource scarcity, escalating demand, and a credentialing mentality among working professionals. Each is explained briefly below.

The most frequently mentioned concern at PAC was rapid expansion without a corresponding increase in resources. For example, one HOD expressed interrelated concerns about expansion, quality, and faculty scarcity:

A lot of these universities that have come up, they have mushroomed, and they have grown. But their content is sometimes a little bit questionable. And so, how do you stay authentic? Or how do you maintain integrity without compromising? How do you maintain quality and at the same time make it affordable so that people can come? And, you see, we are small. Being a lecturer, I think, has become an amazing business. (Laughter) You know, you are really on demand. And so, how do you afford good people? You know, those have become some of the things. (K.O.)

She observed that limited human capital and rising demand has created an opportunity for university lecturers but often at the expense of smaller institutions, like PAC, who struggle to attract qualified staff.

Another anticipated challenge is keeping up with the demand for higher education. Participants frequently commented about an escalating desire for university level education in Kenya. One faculty member observed an “unquenchable thirst for higher education” in Kenya (J.A.). Several participants noted challenges associated with the escalating student enrollments resulting from government-sponsored elementary education. A top leader remarked:

I think the other change that we are expecting is, you know, there is what many call free education. First, there was free education for primary education. And now, they have started free education in secondary schools. And the impact of that will be felt in 2015. So, we will be expecting the number of secondary school graduates to increase drastically in that year. And that is certainly going to pose a new challenge in terms of the numbers of students, and again, in terms of the faculty needed to teach the students. So I think that is going to be quite a challenge to the whole higher education system. (M.U.)

Kenya's success in increasing student enrollment in primary and secondary levels puts pressure on tertiary institutions. Matching the increase of student numbers with qualified instructors was a priority concern.

Several participants noted an increase in working professionals returning to the university system for continuing education. Accordingly, participants at PAC believed it was an opportune time to be providing higher education. At the same time, some noticed that the pressure for a university degree, particularly for working adults, was creating an undesirable affect. Some working professional students seem to value the credential more than the learning that it represents. One administrator linked together the swelling demand for education and this credentialing affect:

Kenyans seems to be having a weird appetite for higher education. Almost everyone is in some evening class somewhere, doing either professional studies or, you know, academic studies....I think that [the appetite is] coming from the job market. There seems to be a demand from the job market for particular qualifications, especially, I mean, just availing of papers. People are looking for paper, for credentials....And so the problem is that now you find people going for credentials that they might not exactly need but because there's some pressure, this demand, you know, that if you don't have this, probably you'll stagnate or you'll become redundant, then you better continue growing yourself. You know, so people are continuing to grow themselves. (W.O.)

PAC's response to and the impact of this swelling demand is discussed in more detail in Parts 3 and 4, respectively.

Some remained optimistic amidst concerns about educational quality. One reason for optimism was a feeling that quality control standards were in place and functioning effectively. A top leader remained optimistic amidst concerns, feeling that quality control standards were in place: "We are not fulfilling a lot of the requirements right now. But if they keep the standards, and they keep bringing this up, I think that in the future, by the time we get to 2030, we should

be in pretty good shape. So the framework is there. And I feel good about the framework” (M.S.).

In short, participants had a deep sense that running a university was no longer business as usual. The abovementioned leader summed it up well. He reflected upon the higher education landscape, particularly how the number of HIEs has “ballooned” and “mushroomed”, and noted, “It is a whole new day here in Kenya” (M.S.).

Fierce competition. There was a strong perceived correlation between the rise of HEIs and the rise of competition. The perception of this competition was somewhat mixed, but seen by participants predominantly as a number of challenges. Foremost, they described difficulties of expanding institutional mission and reputation amidst competition. That effort, said many, takes a robust marketing campaign which requires resources. One administrator articulated well the challenges associated with expanding mission, and lamented PAC’s lack of resources for marketing:

We saw ourselves as preparing leaders for the church. Now, we have thrown ourselves into the open market, to prepare leaders for the nation. I’m quoting what our mission is, “grow up leaders for the church and society.” And every other university is growing people for the society in the different disciplines so there’s a lot of competition. Now, from our tradition, because we were focusing on people for the church, the main thrust was pastoral development. So we have always had a small populations [*sic*]. We have always been known by churches so they send us people to come and train as pastors. I’m imagining because I have not been in the management. But now, for us to bring the other part of us that is coming along. (W.O.)

Another challenge of competition was evident in participants’ concerns about low student enrollment. A top leader articulated well this concern, and the ripple effects of stiff competition:

It [competition] affects us because, for example, the numbers of our enrolled students are much lower than we would like to be....Also, we have a very small number of programs. We are working at expanding the programs. We are doing that in a slow and measured way, but we are increasing them. The more programs, we feel the more interest we will attract. One of our biggest problems is money. We are not tuition driven, we are not budget driven; we are cash flow driven. If you don't have the cash then there is no money

to spend. But the problem is not really the money flow. The problem is gross income. But these things feed each other. (M.S.)

Concerning various trends in Kenya's higher education system, participants also expressed a number of perceived opportunities. Three in particular arose most often. First, private institutions now have more legitimacy in this era. For example, a top leader told a story of himself as a VC of a private HEI serving on the accreditation committee for a public university. This was unthinkable just a few years ago, prior to the University Act legislation. In general one of the HODs described this as an era of "political good will" for private HEIs (M.E.). Second, some leaders commented enthusiastically about new government support to develop institutional capacities, such as quality assurance mechanisms and loan eligibility. Third, a few of the participants noted how increased competition stimulated survival response.

In sum, participants shared perceptions about the challenges of two major trends in higher education: expansion of universities and increased competition. There was a range of perspective about the benefits and opportunities created by these two trends.

Perceptions about socio-cultural shifts in Kenya affecting universities. When answering interview questions about the dynamic nature of Kenya's higher education system, faculty and administrators at PAC frequently offered observations about shifts in Kenyan society. They believed these socio-cultural changes were influencing other HEIs and their own university; so they are important to report here. Faculty and administrators perceived two significant shifts in Kenya society: increasing demands from industry and a decline in morality. Each is discussed briefly to highlight how participants viewed these changes as both opportune and challenging, and why they are important to PAC in particular.

First, some participants commented about industry's increasing demand for and lack of well-trained graduates. One faculty member who was also involved with quality assurance

procedures made a similar observation: “We’re also responding to the changes in environment by coming up with programs that are required in the industry. So that is another way in which we are responding to changes in the environment” (M.N.). Accordingly, they perceived this era as an opportune time to provide programming more relevant to industry demands. These perceptions aligned with PAC’s strategic plan to expand its vision, described in Part 3.

Second, many participants lamented what they perceived as an eroding sense of morality in society. Participants often spoke in sweeping generalizations about Kenya’s declining values. Within this general air of malaise, one particular vice repeatedly surfaced: corruption. Many participants described corruption as a deeply embedded problem particularly in government and industry.

Accordingly, many participants saw a connection between this moral decline and the importance of PAC’s values-based education, as represented by this faculty member:

One of the impacts that this university can have is the issue of the nature of the students that we are producing. We focus on [producing] servant leaders, people who can be honest, people who can be trusted in the marketplaces. And you see nowadays, there’s a need for people who are trustworthy. So that is one of the changes that have been happening. The industry is seeking people who can be custodians of other people’s resources and community resources. So then, we believe that we are responding to the changes in the environment by producing graduates who can be trusted in the workplace. (M.N.)

Interestingly, his justification for PAC’s existing values-based education links together the two shifts described above. That is, there was a sense that industry seeks graduates that are not only well-trained but also trustworthy in an era of rampant corruption. Thus, from PAC’s vantage, changes in the society seemed to make PAC’s values-based education more relevant and urgent.

Summary. This section analyzed participants’ perceptions of changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya. Perceptions of three policies were analyzed. Regarding the University Act, PAC administrators and faculty

felt positive about CUE's expanded role as authorized by the UA, despite a number of uncertainties in the broader implications of the new legislation. PAC's whole-hearted embracing of the expanded authority of the CUE was similar to the resounding pattern across other private universities (this pattern will be discussed in the cross-case analysis). Regarding the Constitution, at PAC almost all administrators and faculty interviewed perceived the Constitution in terms of reducing institutional autonomy. Regarding Vision 2030, some perceived a need for PAC to align its programs to the national vision. Others assumed a more defensive posture, calling for resistance in order to maintain PAC's more holistic educational philosophy.

Part 3: Institutional Adaptation

This section discusses how PAC has been adapting to changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya, as identified by the participants. It is a logical progression from Part 2 with the assumption that understanding how faculty and administrators perceived their institutional context informed analysis about how they have been adapting to their context. The purpose of this discussion answers, in part, the second research sub-question: *How are faith-based universities adapting to the opportunities and pressures within the higher education environment in Kenya?* To answer the question, this section reports the analysis of STU's institutional adaptations to environmental changes. The section draws upon two important analytical concepts described in Chapter 3: Cameron's (1984) definition of organizational adaptation and Bolman and Deal's (1984) four-frame model.

Case study analysis of PAC identified nearly two dozen organizational adaptations. Figure 7.1 presents these adaptations in summary form. For organizational and analytical purposes, institutional responses are categorized according to Bolman and Deal's (1984) four-frame model. The bulk of this section is a detailed discussion of STU's structural, human

resource, political, and symbolic responses to environmental changes. To clarify, Part 3 reports organizational adaptations within the Bolman and Deal categories, while Part 4 discusses the broader impact of environmental changes upon the institution that often span the Bolman and Deal categories. I describe the impact as major themes arising from analysis of the university-environment relationship. In other words, Part 4 considers the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of PAC's organizational adaptations (Part 3), described next.

Figure 7.1 *PAC Institutional Adaptations Organized by Bolman & Deal's Model*



Structural Adaptations. There are several structural responses that PAC has been employing to alleviate pressure and capitalize on opportunities in Kenya's dynamic higher education environment. These responses surfaced as participants described three common organizational processes: *strategic planning*, *coordinating resources*, and *revising policies*. These processes are used below to categorize a number of PAC's structural responses. The following discussion demonstrates how participants viewed various structural responses as

linked to changes in the higher education environment. The discussion also explains the supposed rationale behind these responses and what individuals intended the response to accomplish.

Strategic planning. Many participants viewed PAC's planning processes through a structural lens. The most commonly described piece of the administration's vision was the PAC (2013) Business Plan 2013-2017. This strategic plan is a 39-page document that spells out a 6-point implementation strategy. The following analysis of the strategic plan is limited to the aspects that surfaced in conversations with faculty and administrators.

Creating a 5-year strategic plan. Many participants described PAC's strategy planning as "a rational sequence of decision making to produce a desired outcome" (Bolman & Deal, 2008, p. 314). Accordingly, the Business Plan has four main objectives and seven key result areas in order to accomplish the stated objectives. They are included here to capture the magnitude of the objectives.

- 1) To launch and market at least three degree programs every year. One being Masters and two Undergraduate from 2013 to 2017, thereby having about 18 programs by the end of 2017.
- 2) To grow tuition revenue from the current level of being 57% of the annual budget to about 83% of the budget by 2017, making the University more tuition dependent and reducing stakeholders' support to zero of the annual budget.
- 3) To increase the capital budget from the current 4.2 million KES to at least 20 million KES by 2017.
- 4) To raise staff salaries and benefits by 20% in the year 2014 to make the University's rates more competitive compared to similar institutions.

The Business plan identifies seven Key Result Areas in order to achieve the envisioned growth:

- 1) Recruitment and development of strong management and teaching faculty,
- 2) Development of more market driven academic programmes,
- 3) Enhancement of research work,
- 4) Aggressive marketing and public relations activities,
- 5) Refurbishment and improvement of physical facilities,
- 6) Upgrading of the ICT and Library capacity, and
- 7) Enhancement of the University's community service (p. 5).

Administrators and faculty discussed a number of initiated and future structural adaptations that align with the goals of the aforementioned objectives of the new strategic business plan. Three key adaptations emerged frequently: developing new programs, planning to open a branch campus, and reducing core curriculum. Responding to competition is a recurrent theme throughout these initiatives.

Program development. Many PAC faculty and administrators spoke eagerly about the newly launched programs as well as those in the pipeline. One administrator described the rationale and tenor:

This business plan tries to outline what we need to do. One thing we realized is that we need programs which are competitive. And the university really supported that. Like this year, we have already launched three programs. A program in Bachelor of Commerce, a BA in Community Development, a BA in Communication and also the Master's in Marriage and Family Therapy. So those have been already launched and in September we also need to launch an MBA. (K.O.)

Furthermore, a top leader explained the rationale for adding new programs with relevance to Vision 2030:

With the 2030 Vision, we know that there is a big push to make Kenya the IT center of East Africa. There is a demand for that. We don't do it to meet the government's approval, but when we plan in that area we know that the government is very appreciative and approving. In September we are beginning a Bachelor in Business Information Technology degree. We are now working on a Bachelor of Science in Information Technology. And another related degree, I don't know if this is unique to Kenya, the BIT, which is Bachelor of Information Technology. (M.S.)

One of the reasons PAC was emphasizing the development of new programs in technology was due to the emphasis of IT in the national development agenda. In short, expanding programs was a predominant way that PAC was responding to the environment.

Seeking new urban campus in Nairobi business district. Several participants commented about the perceived need to be more accessible to students. Opening a branch campus in the bustling business district of Nairobi seemed to be one solution popular amongst administrators and faculty. One HOD illustrated:

We have a strategy of getting a building in the city center, which is getting to be a strategic place. Because there we are able to attract many students because of the convenience, when they are coming and when they are leaving, after class. So we are planning to get a property and have our classes in the city center. (K.O.)

One of the HOD's showed excitement about this new possible branch campus, but noted, "it is quite an investment so it will depend on whether that is approved or not" (J.A.). Leadership was weighing the costs and benefits of opening a branch campus in Nairobi.

Reducing core courses in general education curriculum. Another structural change was curricular reform. Similar to many faith-based institutions, PAC has a general education requirement across all its programs. However, the amount of courses had come under fire and PAC reduced required core courses from 15 to 10. Apparently this was a response to a number of environmental pressures coming to a head: CUE's regulatory policy, competition with other universities with shorter programs, and the need to add specialized courses to some programs.

Each of these is illustrated next. One administrator described how regulatory pressure from CUE forced a reduction of core courses:

[Reducing core courses] was a requirement by CUE. CUE felt that for a program that has 144 hours, being an undergraduate program, then dedicating 45 hours to core courses is too much. So they have a policy about that, which says that core courses in any particular undergraduate program should not exceed 20% of the entire program. So we did some calculations, and realized, oh, okay, so then for us to be able to be within the 20% allowance that they give, then we need to reduce these courses from 15 to 10. (J.A.)

One HOD described the reduction in core course as a response to competition with other universities and the need for greater specialization in programming:

Previously we were having 15 core courses and these ones have been reduced to 10, to be able to accommodate more areas of specializations, whether it is business or psychology and all those other areas so the reduction of the core courses was aimed at creating more room for more specialized courses...in whatever area a student is working on. Yeah, because we realize that when we compared ourselves with other places, other universities, some of our students may have been disadvantaged by taking fewer courses within a specialized area and therefore there was that need. (W.O.)

It seemed a number of external pressures prompted PAC's curricular reform.

The newly adopted ten core courses reflect PAC's commitment to holistic and Christian education. The courses cover a broad range of fields including academic research and writing, public speaking, critical thinking, and Bible and Christian theology. The list of ten is as follows: Introductory English, Spiritual Formation, Bible Survey and Doctrines, Research and Writing, Communication Skills, Introduction to Leadership, Hermeneutics, Health and Social Issues, Worldviews and Critical Thinking, Christian Ethics.

Coordinating resources. There are a few structural adaptations related to financial management that participants described as responses to changes in the environment. The key responses that either have been implemented or were under discussion included capping the tuition rate and creating new income generating mechanisms.

Capping tuition. Interview analysis revealed that several of PAC's structural adaptations related to finances, particularly the price of tuition. PAC has not raised tuition rates since 2009. Several administrators cited stiff competition from other universities as the primary reason for not increasing the tuition rate. However, PAC plans to increase tuition by 10% every other year beginning in 2015. One of the financial administrators explained the reason was motivated by a desire to increase the quality of education and confirmed by a recent comparative market analysis conducted by PAC's Board of Trustees. Their analysis revealed that PAC's undergraduate tuition was the lowest in what they considered as their peer group.

The business plan confirmed this rationale: "PAC's pricing strategy has been to keep the fees a little lower than the competitors. This assumes a market penetration strategy where prices are kept slightly lower than competitors to encourage more students to enroll. This strategy is especially useful where competition is stiff and the institution is not well known. However, this might not be sustained in the long run, hence the need to emphasize on product quality and quality customer service" (p. 16). Hence, PAC has been responding to the environment by appropriately pricing their educational services.

Creating new income-generating mechanisms. Administrators and faculty described a number of ideas PAC was designing or implementing to increase revenue stream. The primary strategy was a plan to seek "bridging funding" for the university's owners (K.I.) This seed money is designed to facilitate a transition to greater financial independence. Participants also mentioned raising funds via rental fees from facilities.

Revising policy. The governing body of PAC was revising policy to resolve potential conflicts. The student admissions policy received much attention in interviews, as mentioned above in Part 2. To reiterate briefly, administrators perceived PAC's long-standing policy to

require all admitted students to be Christian as potentially in conflict with the non-discrimination clauses of Kenya's 2012 Constitution. Hence, PAC's admission form and policy was revised. PAC now enrolls academically qualified students regardless of their religious convictions. This change (and the potentially ensuing implications) received much attention in interviews, as conveyed in Part 2 and also below in other institutional responses.

One administrator explained the logic behind recent changes to the PAC admission policy:

When it comes to admission of students, currently PAC has opened it up to students who are not necessarily Christian. So we do have Christian students who are being admitted. But if there are students who are qualified and they're not Christian...as long as they qualify academically, then they cannot be discriminated against. Because if we would, if we don't admit them, then that would be seen as discrimination and that might attract litigation. (W.O.)

The threat of litigation arose repeatedly in association with the change of admission policy (see Political Adaptations below).

Human resource adaptations. Case analysis of PAC identified a few university responses to changes in the higher education environment that can be analyzed from a human resource perspective. Two arose most frequently during conversations with administrators and faculty: hiring new faculty and improving services to students.

Hiring new faculty. The baseline faculty demographic described in the Institutional Portrait (Part 1) is noteworthy particularly in light of PAC's strategic growth plan. According to an administrator who oversees human resource matters, PAC intended to more than double the permanent staff in four years, from 17 to 42. That increase, plus the addition of other full-time faculty administrators such as Deans, Deputy Vice-Chancellors, and Directors, would bring the total of permanent staff from 24 to 51. Over that same time, the university planned only minimal growth for other staff from 44 to 48.

There was an interesting story behind these numbers. The story illustrated how the university has been responding to its environment in terms of human capacity. An administrator described the rationale behind PAC's HR plan as a way to increase full-time academic staff: "We have a plan that every time we introduce a new [academic] program, we'll be engaging at least two permanent staff per program, as we begin. So that most of the work is taken by the permanent [staff and] only the shortfall which is going to go to the adjunct" (K.I.) Like many other aspects, PAC's discussion about the strategy surfaced ongoing tension for decision-makers between balancing quality and cost. One administrator explained:

When you have the part-timers, it is cheaper to have the part-timers in terms of money, but in the long run, it's also not good...in terms of trying to maintain a certain level of quality. So as we continue to improve financially, we keep on bringing in permanent staff.

He also described how this strategy was linked with his understanding of the environment:

So when you look at the ratios [between permanent and adjunct staff], the number of the part-timers will be less and this strategy is, like I said, is advised by the rise of competition. Because with competition, you need quality. So when people have been assured of the quality, not only of your programs but also the way they are being delivered, then you are sure that you're able to remain afloat in the market. (K.I.)

The running assumption, in his eyes, was that having permanent teaching staff is a mark of high quality, and that high quality institutions will have greater longevity in an increasingly competitive market.

However, as the story unfolded, retaining faculty had been a challenging task complicated by a host of factors. There had been a high degree of turnover of faculty and staff as a result of aging staff (retirement). Additionally, there had been departures seemingly connected with the installation of new leaders. One of the instructors explained:

And there are some leaders, in this context, when they took employment here, a large number of faculty quit. They said we can't work under this person, we know him. They left. So they have been leaving very, very frequently. (N.A.)

To summarize, in response to the need to increase programming, PAC was intending to more than double the permanent academic staff in four years, from 17 to 42. However, they were facing a number of constraints such as attracting and retaining well-qualified faculty.

Addressing students' needs. Another HR adaptation was a commitment to improve students' experiences and academic success. This was evident in a changing attitude toward students, new language used to describe them, and the future strategic plan. One administrator observed that faculty and administrators were exhibiting a changed attitude in "the customer care of students." He attributed an increase in student retention to such improved attitudes, although he was not able to provide specific numbers: "When it comes to the class environment, we focus on how to retain the students that we have. We have continuity. They don't leave us. So we have improved in the level of customer care in terms of interactions and in terms of service offered" (K.I.). Similarly, participants described a shift in language from *students* to *customers*. Analysis of the Strategic Business Plan (PAC, 2013) confirmed this intentional effort: "The student is the main strategic customer of the University. Therefore the University will address students' welfare needs in a holistic manner through the provision of social, physical, and recreational facilities and services" (p. 17). Some of the specific objectives included a new student medical plan, leadership development program, construction of sports and recreation facilities, development of student exchange and study abroad programs, and provisions of vocational counseling and placement services (PAC, 2011). However, it seemed that a number of these efforts remained in planning stages or were at best in early stages of implementation.

Political adaptations. Viewing organizations through a political frame, Bolman and Deal (2008) argued that institutions and their leaders will face a "predictable and inescapable ethical dilemma: when to adopt an open, collaborative strategy or when to choose a tougher, more adversarial approach" (p. 228). When determining which approach to assume, Bolman and

Deal observed that organizations weigh the importance of relationships with others (e.g. collaborations and partnerships) and their own ethical values and guiding principles. Several issues facing PAC leaders can be framed along this spectrum of open collaboration versus adversarial resistance. Case analysis of PAC identified two key university adaptations to changes in the higher education environment that can be analyzed from a political frame: (1) preparing for and protecting against legal action; (2) seeking a viable niche to survive fierce competition of the HE ecosystem.

Preparing for and protecting against legal action. PAC was preparing for and protecting against potential legal action, which entailed a number of structural, human resource, and symbolic responses. It is described here as political because the predominate theme of each is conflict-related. Participants indicated that recently PAC added a new section to the Student Code of Conduct. One top administrator explained the logic of responding to religious diversity:

We have to decide, how do we respond to that? So we have to have some kind of either disclaimer or something that will protect us legally. So that if they come demanding a mosque we can say, ‘This is a Christian institution and we cannot start a mosque.’ And to be able to do that legally. (M.U.)

Along those lines, a top leader explained that PAC added a lawyer to the Board of Governors: “In fact, one of the things that we're doing even now, we have just invited a lawyer into our counsel. Because it is becoming more necessary that we need legal advice.” Similarly, he continued, “we have had to realign our charter of the University to reflect that because we did not want to invite lawsuits” (M.U.). The responses made by PAC to the possibility of increasing religious diversity on campus illustrated a protective posture in anticipation of conflict. According to a political lens, this posture is more characteristic of adversarial resistance than open collaboration.

Seeking viable niche to survive fierce competition. Bolman and Deal (2008) observed that organizations are both arenas for internal power contestations as well as agents within the political dynamics of broader ecosystems. They also observed “as in nature, relationships within and between ecosystems are sometimes fiercely competitive, sometimes collaborative and interdependent” (p. 246). Participants often spoke of PAC’s need to find a niche in the competitive market. One HOD expressed it this way:

We need to introduce ourselves to the nation. We need to become known and that requires a lot of resources which we do not have as an institution and that has been our main place of struggle....So competition is one of the greatest threats to us as an institution. Because our marketing base is not as well developed, and that is because marketing depends on resources. (C.U.)

The lack of an effective marketing and publication relations strategy was often noted by administrators. This seemed to be the missing link in a mysterious puzzle: if the demand for university education is soaring, as participants noted in Part 2, then why is competition so threatening? It seems that PAC’s ineffective marketing is failing to link the demand with the programs that PAC is offering. Thus the university has not been growing like their competitors. The political frame provided a useful lens in order to clarify the underlying logic of the participant’s perceptions.

Another administrator also bemoaned the stiff competition especially in light of PAC’s ineffective marketing:

We don’t seem to be growing quite well, quite much. And [it is] to be expected that now [we] should be growing quite a bit but one of [the] biggest, biggest constraints is financial. Because without finances, then you can’t make yourself visible, as I said before. You need to market yourself. You need to let people know that you’re here, you know, and that hasn’t been happening. So where PAC is quiet, the competitors are shouting it on the rooftops. You know, and having adverts in the papers and in all medias [*sic*], you know. Whether it’s television or radio or print media...And so that has worked negatively for PAC at the moment. My hope and prayer as a Christian is that PAC would be able to get out of the position it is in right now because...PAC has excellent facilities that are capable of taking care of many students, you know, within these facilities. So the

very fact that we haven't been very visible, that is working against us while our competitors are not as quiet as we are. Yes, so the competition is stiff out here and it is having a negative impact on us (W.O.)

Analysis of the Strategic Business Plan also revealed adaptations that fit a political frame. One part of the strategy implementation section entitled "Strategic Niche" particularly displayed this:

In the midst of the cut-throat competition in the market, PAC seeks to position itself as the Christian Leadership University of choice in the region. To be able to do this in the context of a Kenyan Constitution that is against discrimination in admission, the Governing Council in consultation with the Board of Trustees has worked out a strategy of integrating faith in learning so as to ensure that the University remain true to her Philosophy and that of the stakeholders. (p. 18)

This language illustrates how PAC conceives itself and its context in political overtones, struggling against market competitors and Constitutional constraints.

In short, via the political frame, analysis revealed several salient themes regarding the complex tension between the following: opening up student admission to persons from diverse religious backgrounds, striving to maintain Christian ethos on campus, avoiding litigation for discrimination, and surviving amidst the cut-throat competition in the higher education ecosystem. These themes that emerged in analysis of Political Adaptations are closely linked to themes that surfaced through analysis of Symbolic Adaptations (described next).

Symbolic adaptations. Case analysis of PAC University identified two adaptations to changes in the higher education environment that can be analyzed from a symbolic frame: (1) improving reputation amongst stakeholders; and (2) maintaining spiritual formation rituals. Each response is analyzed below.

Improving institutional reputation. Actions intended to change public perception of an institution can be categorized as symbolic action. PAC is occupied with changing three dimensions of its reputation. Participants described a need to be known as (1) more than a Bible

college, (2) a place of quality, that is a center of excellence, and (3) aligned with national goals. Each is described below.

“Not just a Bible college”. Many participants made the link between changing institutional reputation and the need for an aggressive publicity campaign. The importance of being perceived by the nation as a university—and not “just a Bible College”—surfaced repeatedly in conversations with faculty and administrators. One HOD told a story about how PAC’s reputation as a clergy training institution lingered detrimentally. She had recently attended Kenya’s national university exhibition, a large public convention where institutional representatives promote their universities amongst attendees that may include prospective students, government leaders, parents, and employers.

You know, that perception has also affected us as an institution. I was out there for that exhibition and they could stop there and say, “You mean you have business classes? Is PAC *not just a Bible college* [emphasis added] or Bible training institution?” But then we informed them. So that perception has affected us. So one of the ways that we are trying to work towards improving this is having more programs in the business department and then the second one is advertising and promotions, just like being in that exhibition. I think it was the very first time or the second time in so many years. (J.A.)

In her opinion, PAC having representation at the university exhibition was a step in the right direction to changing public opinion about PAC.

Similarly, other participants spoke of a number of practical ways PAC was marketing itself. For instance, one administrator described recent efforts to get a top university leader to appear on radio and television commercials. He also said, “We have been holding a lot of activities, promotional activities in churches. On Sunday, to go to speak to people about our programs and all that and we hope that can be able to help us” (K.I.). PAC has been taking some initial steps to respond to pressures in the environment with marketing actions.

“A Center of Excellence”. A top leader described his understanding of PAC’s efforts to align with the government directive to develop as a Center of Excellence. PAC pinpointed two fields of expertise: leadership, and marriage and family.

First in terms of programs we have to start thinking more in terms of what are the demands of Vision 2030. That I think is an orientation that we have to keep in mind. So that the programs that we launch must be such as to align ourselves with where the country is going. I have also mentioned developing as a Center of Excellence. At this point, as Pan Africa Christian University, we have not yet identified the area that we would like to say “This is our area.” Of course, we have said that we are the Leadership University. We say that in our applications and in our literature. And we felt like we would want to become a Center of Excellence in the area of leadership. So that we can develop that area, so that people can know that we are the people to see if you want to study leadership. Of course, we are also thinking of becoming a Center of Excellence in the area of family studies. That is, if you want to study anything having to do with the family, we are the Center of Excellence in that area, from children to teenagers and adolescents to marriage and family. We have a program in marriage and family now. So, we would like to become a one-stop place in terms of research and family, courses in family—short courses, long courses, degree courses, and up to PhD level, so that we become a Center of Excellence in family studies. So in terms of developing Centers of Excellence, this is done the way we feel that we should go. (M.U.)

The language of Vision 2030 was prominent in this leader’s thinking. Apparently, leaders at PAC were taking into consideration the recommendations of Kenya’s national development plan when designing new academic programs.

Another part of the logic of program development tied back to the perception that Kenya’s leadership is plagued with corruption:

When you look at most of the challenges that Kenya’s society is facing in the area of leadership, you realize that one of the problems we have is leaders who have no integrity, no moral values and those kind of things. So I feel that our courses in leadership do make a contribution towards developing leaders of integrity. Although I still feel there’s really much more that needs to be done. Probably that will be an area that the general higher education, not only the Christian or the faith-based universities, should be dealing with. (J.A.)

Hence, there were various reasons why PAC has been striving to become a Center of Excellence in the fields of leadership studies, and marriage and family studies. Symbolic analysis clarified

the linkages between external factors—such as the educational mandate of Vision 2030 and socio-cultural trends—and program development at PAC. For some leaders, being perceived as a Center of Excellence provided motivation to develop expertise in particular fields.

“Aligned to the vision of the government”. It was important to PAC to be perceived as aligned with the national agenda, to some degree, for symbolic reasons just as much as for agreement with the vision itself. A top leader indicated a rather calculated response to government expectations in order to appear as relevant:

I think the whole thing is that for one, we need to be relevant as an institution. And we also know that if we are going to get support that we need from the government, then we have to be aligned to the vision of the government. And it is better to do it before we are forced to do it. Because if we appear that we are doing things directly contrary to what and where the country is going, then certainly the government will not be as supportive. (M.U.)

The rhetorical value to be known as having program objectives aligned with national priorities and policies was important to PAC leaders. As such, it is befitting as a symbolic response.

In summary, PAC has been occupied with changing three dimensions of its reputation. Participants described a need to be known as (1) more than a Bible college, (2) a place of quality, that is a center of excellence, and (3) aligned with national goals. Each was a distinct message, but PAC did not seem to have a sophisticated scheme. Rather, at this point there was just an awareness of the need to improve in these three areas. As previously noted, there is a close link between these three themes and the themes that emerged through political analysis, fighting against competitors and seeking a viable niche.

Maintaining spiritual formation rituals. Similarly to other FBUs, PAC has relied upon spiritual formation rituals as an important way to maintain PAC’s religious heritage. This strategy was evident in PAC’s strategic business plan which calls for the “promotion of spiritual formation programs and activities in the two campuses and for both day and evening students”

(p. 18). The plan clarifies the logic and look of these programs: “These programs will lead to a practical Christian lifestyle through mentoring, internalization of the philosophy, integration of biblical values and principles in learning, and involvement in outreach activities in every aspect of the university’s everyday life” (p. 18). Conversations with faculty and administrators confirmed the use of spiritual formation rituals as a valued symbolic adaptation to the perceived threat of a student body with potentially greater religious diversity.

Summary. This section reported how PAC has been adapting to changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya. The section also analyzed these adaptations through four lenses (structural, human resource, political, and symbolic) to better understand the environment-institutional relationship. Structural analysis revealed PAC’s emphasis upon strategic planning, particularly developing new programs, opening a branch campus, and reducing core curriculum. Analysis from a human resource perspective identified PAC’s drive to hire new academic staff and to address the needs and concerns of students. Political analysis examined responses to two of the most predominant threats in the minds of PAC leaders: litigious action and rising competition from peer institutions. Symbolic analysis described the ways and reasons why PAC has given attention to improving its reputation and maintaining a spiritual heritage.

Part 4: Institutional Saga

This concluding section offers an evidence-based interpretation of PAC’s saga as a faith-based university amidst the contemporary conditions of higher education in Kenya. It retains a holistic perspective of PAC in its real-life context to understand complex social phenomena. The purpose of the following discussion is to answer, in part, the overall research question: *What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?* To

answer this question this section synthesizes the first three sections. It considers the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of PAC organizational adaptations (Part 3) upon PAC's core identity and functions (Part 1). It describes the "impact" as major themes arising from analysis of the university-environment relationship. In this case, the impact is considered upon a small, Pentecostal university amidst a mission shift.

More specifically, the impact of changes in the higher education landscape upon PAC could be described as have four key dimensions: (1) a survival mentality—market pragmatism over nationalistic idealism; (2) a growing acceptance of the bounds of institutional agency within contextual realities; (3) recognition of the need for organizational adaptation; and (4) an enduring conservatism mixed with optimistic entrepreneurship. Each is described below.

Institutional survival by market pragmatism. Like a savvy mother elephant defending her calf from a pack of lions, institutional leaders at PAC demonstrated a resolve to stay alive amidst external pressures such as government expectations and cut-throat competition from peer institutions. This survival mentality seemed driven more by market pragmatism than by nationalistic idealism. For instance, a top leader demonstrated such thinking about institutional prioritization, not only within PAC but also within universities throughout the region:

[The government] even said that in terms of programs, they want programs that help the country to achieve the Vision 2030. For example, one of the things that they are saying is that they would like to have Centers of Excellence. For example, the Cabinet Secretary was very strong on that. Today, you will find that every university has a business degree program. And [the Ministry of Education] would like to move to a situation where an institution like Pan Africa Christian University develops a certain kind of program where we say this is our flagship. This is where we have excellence. And everybody will know that if I [as a student] want to take this course, this is where I will go. But we don't see that either in public universities or private universities. Instead, it is like every university is trying to do everything. Because, it is more like, how can we survive? How can we bring you as many students as we can? Instead of, how can we become relevant, how can we become strategic, how can we be in line with the Vision 2030? So that I think is a challenge that many of us will have to come to terms with. (M.U.)

A top leader explained how the Ministry of Education's national strategy called for universities to be Centers of Excellence but he felt that neither public nor private universities were responding to this strategy. A top leader's observation portrayed a current context described as survival of the fittest, trying to stay alive by attracting students (and thus increase resources via student tuition), not growth according to an idealistic vision for the national higher education system. This perception reflected the influence of managerial leadership for strategic planning yielding to the stronger influence of market environment (not the Vision 2030 policy guidelines). It might be fair to conclude that national policy may invoke institutional response, but such response is not predictable or homogenous. Instead, institutions respond in various ways, first and foremost, to ensure institutional survival. At least, that is how events were unfolding at PAC.

A top leader also evidenced an increasing priority for institutional survival and expansion. He told the behind-the-scenes tale with candor:

[Competition] affects us because, for example, the numbers of our enrolled students are much lower than we would like to be. That is in part because of our low enrollment. Also, we have a very small number of programs. We are working at expanding the programs. *We are doing that in a slow and measured way* [emphasis added]. But we are increasing them. The more programs, we feel the more interest we will attract.... One of our biggest problems is money. We are not tuition-driven, we are not budget-driven; we are cash flow driven. If you don't have the cash and there's no money to spend. But the problem is not really the money flow. The problem is gross [assets]. But these things feed each other. Therefore, for example, our marketing budget is very low. That is why you only see us infrequently in the newspaper throughout the year. Whereas, other universities have bigger ads much more frequently. But it is cash flow. Marketing is a big problem. The small number of programs is a problem. It attracts fewer people.... Our growth has been slow and measured. I and a lot of my colleagues *are really confident that in the short time we are going to see dramatic growth* [emphasis added]. As a matter of fact, we have a business plan right now. It is a five-year plan. It sees us growing to 5,000 students. (M.S.)

Evidently, PAC's expansion plan has moved from "slow and measured" to "dramatic". PAC has prioritized institutional growth with an aggressive strategic plan to grow from 300 to 5,000 students in 5 years.

Institutional agency within contextual bounds. There was a growing acceptance at PAC towards the need to adjust to realities on various scales, such as the impact of constitutional authority in the realm of higher education in addition to the impact of globalization upon Kenya and beyond. One administrator articulated well this sense of a wake-up call:

Well, PAC maybe just needs to come clean, not try to hide anything. And when students come here, they should feel at home, which spells out what PAC is and that we are providing education for all. For those Christians, there is provision. For those who are not Christians, there is provision. So decide which side you want to be; because we are not able to fight against the government and shut up the Constitution. It cannot work. We have to find how we can function within that Constitution. And we have to realize that these changes that are taking place in Kenya are actually imposed from outside because Kenya can't be an island. Kenya has to be like other countries. Politically, economically. Because the countries that pull strings and kinda [*sic*] dictate things in Kenya are basically Western countries. So we operate within their terms. (W.O.)

Her thinking demonstrated an increasing acceptance of limited institutional freedoms within the Kenyan constitution, as well as understanding of the international influence upon Kenya. More generally, her thinking revealed her belief that managerial decision-making—at national and institutional levels—must be alert to environmental realities: Kenya or PAC "can't be an island" (W.O.). This growing acceptance of the limitation of institutional agency goes hand in hand with the next sign of environmental impact.

The need for organizational adaptation. Across the campus of PAC was a sharpened sense of the need for more organizational adaptation. It seemed that competition with other universities was one of the primary sources of this heightened understanding. The PAC University Business Plan (2013) makes this connection clear under a section entitled *Re-launch of the University*:

In order to propel the University to be the kind of institution of higher learning able to compete with its peers in the market, the University needs to be re-launched afresh. The University needs to expand its undergraduate and graduate programs, improve the quality of its programs and teaching staff and support indirect costs of research, and upgrade its soft infrastructure which includes ICT and related items, and tuition and boarding facilities. The University will need to rebrand itself. This will be coupled with very aggressive marketing and increased visibility. (p. 25)

Apparently, external pressures from the competitive market were having an impact upon PAC in terms of inciting leaders not only to see the need to adapt but also to design the blueprint into which the forms and functions of PAC should accordingly evolve.

Near the end of his interview, a top leader summed up his understanding of the stimuli to which PAC needed to respond:

I think the University will just have to adapt and adjust, because it will have no choice. I think that is what I would say. I think that the leadership of the University will have to accept the new dispensation, in terms of the University Act, and in terms of the new Constitution, and in terms of the Vision 2030, and align itself to it. In terms of the new leadership, the University will have to learn how to manage in that context: how to manage and lead. I think it will have to do that in order to survive and to avoid a crisis. ... In the first place, if it does not align and adjust to the University Act it will not survive. Legally it will not survive. So on that point it will have to align itself, and to the new Constitution, and to the New University Act—because those are compulsory ... about the other, leadership [PAC governance] will have to manage to avoid a conflict between the sponsors [owners]—who are the church—and the University, which of course would be detrimental to the growth of the University. They will have to manage that. (M.U.)

One of the seminal themes regarding the impact of the environment upon PAC was the need to adapt to the host of policy documents, whose composite effect inaugurated a “new dispensation” in Kenyan higher education.

Enduring conservatism mixed with optimistic entrepreneurship. PAC’s responses to Kenya’s dynamic higher education ecosystem revealed an enduring conservatism about maintaining religious heritage mixed with optimistic entrepreneurship. One HOD evidenced an attitude common on campus toward the anti-discrimination clauses in the Constitution.

We are trying to be a bit reactive, to see what kind of situations will call for what kind of modification ... wait and see so that you will decide then. However, recently, most of our documentation has been modified to accommodate students who are not going to be Christians. But [the modifications] also lock them out of key things, like student leadership, yeah, because you want to be sure that the people who will be in key things are people that ... will propagate the Christian agenda of the university. It's a bit of an agenda. (C.U.)

This kind of protectionist, reactive, conservative mentality was common across the PAC campus when it came to any hint of minimizing the Christian distinctiveness of their institutional mission. Moreover, this sensitive tone is evident in the undergraduate student application. One of the clauses to which admitted students must agree in order to secure matriculation states the following:

“No irrevocable contract arises from enrollment. The University reserves the right to alter its rules and regulations at any time. If accepted, do you agree to abide by the regulations of Pan Africa Christian University, to submit to those in authority, and promise not to take any legal action against the university?” (Pan Africa Christian University, 2012, p. 8)

A top leader described some of the background that gave rise to this new clause.¹ It was clear that to some degree the impact of external threats to religious heritage reifies conservatism.

However, external threats were also breeding new thinking about how to approach the religious aspect of PAC's educative mission. For instance, a new mentality to student development was emerging across campus. One administrator described it like this:

What the university has decided to do at the moment is to still maintain that the staff and faculty that are being hired are born-again Christians so that the university doesn't lose its heritage and its values. And so the university has changed its approach then, from being a discipleship approach to an evangelistic approach [*sic*]. (W.O.)

This approach to maintain a Christian distinction still relied heavily on the influence of faculty, but conceived the task of student development as including evangelism. One HOD provided explanation on the background and nature of the shift:

¹ Information withheld given the sensitive, confidential nature

Because the same Constitution also talks about the rights to your religion and your religious affiliations, but it also talks about not discriminating. And I think a lot of Christians, let's say faith-based organizations, have become afraid that they will be seen as noncompliant if they just keep it locked up. So what has happened is that they have moved their mission from training or discipling [*sic*] to evangelism. So like at this University, we have opened up our doors for non-believers, and so now they can come, and study from within a Christian context. And that has its great positives. And has its challenges also. (C.U.)

Of course, given the fact that PAC had admitted only a small handful of non-Christian students at the time of this study, the impact of this transition was as yet found more in rhetoric than in practice.

Another dimension of PAC's entrepreneurial attitude as an impact corresponding to the changing environment was evident in the strategic plan. As previously mentioned, there was strong confidence in the "re-launch of the university" through an aggressive marketing scheme (see above). Also, the conclusion of the plan demonstrates such spirit:

The implementation of the 2013- 2017 business plan will make the University to turnaround and be self-dependent. It is therefore of great importance that each party plays its role, that is, the stakeholders provide the bridging fund, and the management develop the programmes, market them, hire the required personnel and institute an effective system of internal controls. (Pan Africa Christian University, 2013, p. 39)

This language evidences that PAC has been struggling to make budget and yet feeling the need to expand programming. There was confidence that PAC could move from dependence to being "self-dependent" with the right mix of resources, management, marketing, and personnel. The conclusion of the strategic plan conveys entrepreneurial optimism grounded largely in the organization's capacity and managerial strategy as opposed to other possible causes, such as favorable changes in the environment. This is somewhat ironic given the preponderance in the perception of the significant force of external pressures such as competition from the market, controlling measures from the quality assurance agency, and prescriptive national policies.

Case Analysis Summary

The case analysis of PAC unfolded in four sections. Part 1 painted a portrait of PAC as a relatively small institution striving to expand the scope of its mission while maintaining its Christian vision. Their story features a dramatic mission shift: founded as clergy-training institute PAC has been transitioning to a university with multiple faculties. Like all other cases in this study, PAC attempts this feat amidst the turbulent higher education environment in Kenya. PAC was selected for this dissertation study because it is a religious-oriented university in this particular situation,

Part 2 of this case analysis demonstrated how PAC's scenario—expanding mission while maintaining vision—provided for a unique space to understand the impact of shifts in Kenya's higher education policy, market trends, and socio-cultural norms. PAC's faculty and administrators perceived both their institution and their context in terms of tradeoffs. They had been struggling to pay and keep faculty, had recently experienced transitions in several key leadership positions, and were not seeing anticipated increases in student enrollment. Many felt that the university was in this position due to its meager resources, limited programming, and poor marketing. All of which were exacerbated by the cut-throat competition, Constitutional constraints, and rapid expansion of institutions providing tertiary education in Kenya. The strategic Business Plan summed up PAC's current situation: "The limited number of programs being offered by the University has led to its stagnation as the revenue received per annum is not enough to cover its operating expenses and support its growth" (p. 4).

Part 3 illustrated that despite these challenges PAC was not retreating to its former narrow mission, but rather designing and implementing a number of adaptations with aspiration towards an expanded mission. A strategic 5-year business plan guides adaptations as a central

component calling for a number of structural, human resource, political, and symbolic responses. There was a sense of optimism in the future, fuelled by the recent adoption and movement toward the objectives of this strategic plan. At the same time, there was a sense of urgency fuelled by the increasing intensity of competition in Kenya's higher education market.

Part 4 argued that external pressures had not diminished the faith of this faith-based university to survive. However, PAC's survival mentality was driven more by market pragmatism than visionary national policies. Furthermore, the impact of the rapidly changing environment was evident in PAC's increased awareness of the opportunity and need to adapt to contextual realities, to align institutional programs with national priorities, and to respond with spirited entrepreneurship.

CHAPTER 8: CROSS-CASE FINDINGS

This chapter presents key findings of the research study via thematic pattern analysis across the three cases. Using cross-case analysis deepens understanding and explanations of the study's data and phenomena (Miles & Huberman, 1994; Yin, 2009). This chapter focuses centrally on the study's research questions by analyzing and synthesizing the data presented in Chapters 4-6. Although the answers were considered and constructed in the case studies presented in Chapters 4-6, this chapter specifically and summarily answers the study's three research questions (one primary question and two sub-questions). Table 8.1 displays how I aligned pattern analysis of certain parts of the case studies with particular research questions. The following discussion presents the findings of the pattern analysis as answers to the research questions.

Table 8.1

Alignment of Research Questions and Analytic Method

Research Questions	Analytic Method
1. What are the opportunities and pressures from the higher education environment in Kenya facing faith-based universities?	Cross-case pattern analysis of Part 2 of case studies
2. How are faith-based universities adapting to the opportunities and pressures from the higher education environment in Kenya?	Cross-case pattern analysis of Part 3 of case studies
Primary: What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?	Cross-case pattern analysis of Part 4 of case studies

Research Question 1

The first research sub-question asked: *What are the opportunities and pressures from the higher education environment facing faith-based universities in Kenya?* The key findings of this section are organized according to changes in three dimensions of the higher education environment: policy, market trends, and social-cultural values. It may be helpful to explain

briefly the background and rationale for such organization. My 2012 pilot study revealed several environmental factors that leaders and faculty across nine faith-based universities identified as having a meaningful impact upon their respective institution. Hence, my 2013 dissertation study targeted these factors, namely, changing policies and major trends in Kenya's higher education system. Additional socio-cultural factors emerged through in-depth interviews during the 2013 dissertation study. For sake of continuity, Part 2 of each case analysis employed the same organization to report and analyze the perceptions of university leaders and faculty of the higher education environment.

Policies relevant to higher education. This research study examined how changes in three particular policies relevant to higher education in Kenya are impacting religious-oriented universities: the 2010 Constitution, the 2012 University Act, and Vision 2030. They will be discussed in that order, respectively.

2010 Constitution. The primary issue of concern for leaders of religious-oriented universities regarding the 2010 Constitution was the clauses contained within the opening Bill of Rights, which expound upon the educational rights of all Kenyans citizens. These non-discriminatory clauses were not perceived the same across the cases, as evident in Table 8.2. Leaders from Daystar and Pan Africa Christian University (PAC) saw these clauses as threatening to their institutional identity, while leaders from Catholic University of Eastern Africa (CUEA) embraced them. There was a strong, shared consensus at Daystar and PAC that their institutions must revise their student admission policy in order to align with the constitutional mandate. Both universities amended their student admission policies. Both of these universities are now open to admitting non-Christian students for the first time in the

history of their institutions. Across these campuses there was a fair amount of fear concerning the impact of religious diversity upon the Christian ethos of the campus.

Table 8.2

Perceptions of 2010 Constitution

Constitutional clause alluded to during interview	CUEA	Daystar	PAC
“A person may not be denied access to any institution, employment or facility, or the enjoyment of any right, because of the person’s belief or religion.” (Bill of Rights: Section 32.3, p. 26.)	Little / no comment	Feeling pressure to open admission policy to non-Christians or risk litigation	Feeling pressure to open admission policy to non-Christians or risk litigation
“The purpose of recognising [<i>sic</i>] and protecting human rights and fundamental freedoms is to preserve the dignity of individuals and communities and to promote social justice and the realisation [<i>sic</i>] of the potential of all human beings.”	Aligns with the humanistic values of CUEA's educational philosophy & commitment to peace, justice, and reconciliation	Little / no comment	Little / no comment
“Every person has the right ...to education” (Bill of Rights: Sections 19.2, p. 19; 43.1.f, p. 31.)			

However, leaders and faculty at CUEA did not express a pressure to open up their admission policy. In fact, the Constitution was viewed in much more favorable terms. Case analysis concluded that the nondiscrimination clause of the Constitution was of little concern to CUEA participants. Rather, CUEA leadership spoke favorably of the new Constitution. They saw alignment between the notion of education as a right for all Kenyan citizens, as identified in

the Bill of Rights, and the humanistic values of CUEA's educational philosophy. This kind of comparison between the three cases revealed that institutional leaders prioritized differently the importance of students adhering to a particular confessional statement.

2012 University Act. Pattern analysis across the cases revealed that there are four kinds of opportunities and two kinds of pressures related to the establishment of the 2012 University Act (UA).

Opportunities. First, across all of the cases there was strong support to expand the jurisdiction of the Commission for University Education to include state universities. Institutional leaders believed that the UA established a more equitable accreditation policy by holding state universities accountable to the same criteria as private institutions. Leaders thought the UA reflective of a greater opportunity for privates within the national system. For instance, the UA revoked the charters of all state universities which would only be reinstated after successful review from a CUE-appointed assessment team. A senior leader from PAC recounted his participation on that team as a representative of a new era of respect for private universities: in the past, having a leader from a private university assess the educational quality of a state university would have been unthinkable, according to him. Leaders of these faith-based universities were optimistic about a more favorable policy environment for private institutions, such as representation on national review boards and admissions committees.

Second, across the cases there was strong support for the revisions within the UA regarding the accreditation procedures for new programs. The law stipulates that pre-launch review procedures are no longer necessary for chartered universities that, by default, have already passed the scrutiny of the CUE. Hence, leaders at each university in this research study saw a new window of opportunity to develop programs more quickly. This was a treasured

opportunity by each university because they share a characteristic common to private institutions: their operating funds are largely comprised of tuition revenues. Hence, expanding enrollment is a common way to grow operating funds. Analysis of each case identified that generating new programs was a central piece of the universities' strategic plans. Furthermore, the UA provides opportunity not only to develop programs more quickly, but also with increased confidentiality, according to these university leaders. For example, several administrators from Daystar University described how the new program accreditation procedures will minimize the risk of having pre-launched curricula poached by reviewers from state institutions who comprise the CHE's accreditation review panels.

Third, leaders at each of these institutions recognized new opportunities to leverage the mandate of the new national legislation in order to heighten internal awareness of and investment in quality assurance procedures. Administrative leaders charged with the responsibility of quality assurance and internal quality assessment particularly valued this opportunity. This was especially evident, for instance, at Daystar University whose quality assurance officers attributed an increase in funding as well as a more supportive environment for assessment procedures to quality assurance movements at the national level.

Fourth, not surprisingly, leaders at each of the institutions welcomed the possibility of receiving state-funded students. This opportunity is a historic first in Kenya created by the 2012 University Act. However, there was concern expressed by Daystar leaders if such funding comes with government expectations that may conflict with institutional goals or values.

Pressures. In addition to the opportunities, cross-case analysis revealed two kinds of pressures associated with the University Act. First, each of these institutions acknowledged pressure to divert increasingly more funds to internal quality assurance processes. A resounding

conclusion from this research study is that the traditional approach to faith-based education is very expensive. Each of the universities in this study relied upon mandatory core courses as one of the means to carry out their distinct faith-based educational approach. In short, each of the universities expressed that this approach to education was expensive. Therefore, trading and/or diverting precious funds toward any other activity, particularly costly quality assurance procedures, was very challenging. This was especially evident, for instance, at PAC because they have minimal infrastructure to support QA. They wrestled to identify internal resources to fund a new required QA position. They also must call upon already burdened faculty to conceptualize and implement new QA procedures. Without having QA infrastructure, adjusting to be compliant with the new UA requirements was costly. In contrast, Daystar and PAC already had such infrastructure in place. Hence the pressure was somewhat mitigated, even though they still felt pressure to increase the existing capacity of QA.

Cross-case analysis identified another kind of pressure evident at two of the three cases, Daystar University and PAC. Both expressed concern about the formation of the Kenya Universities and Colleges Central Placement Service, a new national admissions board authorized by the UA to give oversight to government-sponsored students. In the past a similar board made decisions relative only to state universities. But now, the UA makes private universities eligible to receive grants or loans from the national University Fund. Uncertainty loomed about if or how the new national selection board would tie state funding to admissions procedures. Daystar and PAC were concerned about potential compromises to financial realities and institutional autonomy. To what extent will institutions have opportunity to decline students recommended by the board? Will state funds come with other expectations?

Leaders described different kinds of pressures from different policy changes. Regarding the Constitutional clauses discussed above, Daystar and PAC felt pressure to compromise their admission criteria to avoid the risk of litigation. Regarding the UA, they felt pressure to revise policies to avoid missing state-funded students. In response, both of these institutions recently underwent a process to revise student admission policies. On the other hand, Catholic University did not experience this pressure. As reported in the case analysis, leadership at CUEA more readily embraced religious diversity on the campus. Thus, the establishment of a national admissions board that may recommend non-Christian students to them was not perceived as a pressure.

Vision 2030. Perceptions about the pressures and opportunities created by the Kenya's national development agenda were similar across each case. However, the range and frequency of these opportunities and pressures varied across institutions. Some participants at each university affirmed the national vision, while others expressed hesitation, concern, and even resistance. Analysis across cases revealed one primary opportunity and one primary pressure regarding Vision 2030, described next.

Opportunity to align institutional vision with national vision. Leaders at each university acknowledged that better alignment of existing and new programs with the national development agenda could benefit their institution. The logic was that such alignment could improve how various stakeholders (parents, students, and policy makers) perceive their institution. Greater perceived relevance, in their minds, could lead to increased student enrollments, more government subsidies, and more clout with policy-makers.

At CUEA and Daystar there was strong, shared support for Vision 2030, whereas at PAC there was a much wider range of perception. Many leaders at Daystar, for instance, appreciated

Vision 2030's value for the role of higher education in national development. Many leaders and faculty at CUEA believed that their commitment to be a world-class university aligned with the expectations spelled out in Vision 2030. However, at PAC perceptions of whether Vision 2030 had influence on program development ranged widely from much influence to no influence. The reasons behind this range seemed to be associated with differences of understanding about the national vision and also with a sense at PAC to prioritize institutional survival over national development.

Pressure to diminish a holistic, values-based educational approach. Each case analysis identified concerns about if and how the national development agenda might diminish the distinctions in faith-based education. For instance, leaders at Daystar believed that their values-based educational mission exceeded the national vision in both geographic scope and moral dimensions. To them, the national vision constrains the institutional vision and attempts for alignment may create tension. Similarly, leaders at CUEA expressed thinking that CUEA's ethical formation of students is a "missing element" in the national vision. At PAC there was outright resistance among some faculty to a "narrow" vocationally-oriented national vision in contrast to the university's holistic institutional vision.

One key finding from this study was that private, faith-based universities have their own values and incentives that may not align with the national agenda. This is not especially surprising. However, what might be of surprise is the strong, shared support for the national vision at two of these institutions, Daystar and CUEA. The two more mature universities expressed more support of the national vision than the institution that has less footing in the national system.

Higher education market trends. This research study asked leaders and faculty at FBU's to identify trends in Kenya's higher education market having the greatest impact upon their institutions. They mentioned several major trends and described various dimensions of each. As reported in the case studies of Chapters 4-6, analysis revealed two major themes across these trends: expansion and competition. Aspects of expansion included the increase in the number of chartered institutions (both public and private), constituent colleges, branch campuses, and technical and vocational schools acquiring university status. Aspects of competition focused on the competition for students and the competition for faculty.

Each case study described expansion and competition separately, in order to understand the nuances and perception of the participants. However, in the cross-case analysis below, the market trends are treated in a more holistic manner given their interrelated nature and to emphasize the opportunities and pressures that university leaders perceived. In other words, the trends of expansion and competition themselves settle into the background, while the opportunities and pressures such trends create come into focus. This section identifies two kinds of opportunities and four kinds of pressures that cut across the perceptions of the leaders and faculty at each university concerning the trends of expansion and competition.

Before discussing the pressures and opportunities, it is helpful to provide a composite portrait of the market based upon the perceptions of the leaders and faculty. Many faculty and administrators made sense of the trends of the national system like this: high demand for higher education is prompting investors and entrepreneurs to open new universities. With a similar motivation, other institutes of lower learning (e.g. technical colleges) are seeking accreditation as universities, as places of higher learning. Consequently the rise in the demand for academic teaching staff has far outpaced the availability of qualified lecturers. Furthermore, according to

their logic, even though having more universities promises more graduates who could help supply the demand for lecturers, there is concern about the quality and experience of such instructors who have just been trained under the duress of the current constrained system. In light of these concerns, all universities are hunting for top talent. Mature institutions that have invested in faculty development, like game parks flourishing with bio diversity, are now at risk to faculty poachers.

Opportunities. Cross-case analysis revealed two major kinds of opportunities emerging from Kenya's dynamic markets for faith-based universities. First, leaders and faculty at each university identified the contemporary era as a ripe time for institutional growth. There were similarities and differences about how this growth has been occurring at each university, concerning dimensions such as location, facilities, and program development. Institutional growth in terms of expanding into new campus locations was a prominent strategy at CUEA and PAC. Catholic University recently opened a new campus in the business district of central Nairobi to become more accessible to working professionals. Leaders at PAC lamented their absence in downtown, and were scoping out strategic locations. However, institutional growth took another format at Daystar. Leaders described their semi-urban campus as strategically located, but cramped for space. Thus their university was building an impressive nine-story facility, rather than looking to acquire and develop new property.

Second, university leaders across each case identified opportunities not only for institutional growth, but also internal improvements. Many leaders talked about how the market trends were sparking a survival mentality. Veteran leaders described how the increasing competition and expansion of many new universities was triggering a survival response. In some ways this was two sides of the same coin. Savvy leaders saw challenges as opportunities.

Pressures. Cross-case analysis identified four kinds of pressures aggravated by the rapidly expanding system and rising competition: (1) becoming more efficient (e.g. making hard choices and facing pressure to reduce key courses); (2) attracting students while lower-priced HEIs (especially new privates) are “stealing” students; (3) retaining staff as a mature institution while other institutions offer “greener pastures” (i.e. higher salaries); and (4) maintaining quality, which is especially difficult when other HEIs value numerical growth over quality. Each is described in more detail.

First, there was pressure to become more efficient. As discussed earlier, each of these institutions acknowledged that their forms of faith-based higher education are costly to deliver. They are recognizing more astutely the cost and length of programs that incorporate general education courses, core religious courses, and disciplinary or professional courses. Administrators and faculty are feeling pressure to reduce the number of courses and the time to degree completion for students. They say this pressure comes from other institutions who are offering shorter and cheaper competitive programs. This is a significant pressure for FBUs who rely upon curricula to carry out their distinct religious mark.

Second, university leaders felt that the rising competition created new levels of pressure to attract students. This pressure was taking two forms. There was pressure to create new programs that will attract students in new fields, and pressure to improve marketing strategies to boost enrollment in existing programs.

Third, the rapid expansion of universities across Kenya has exacerbated the problems associated with faculty shortages. The pressures were experienced differently at the universities. The two more mature institutions, Daystar University and Catholic University, primarily described pressures associated with faculty in terms of retaining faculty. However, the smaller

PAC felt pressure to hire faculty. While differences existed, there was a theme running through each case about academic staff in relation to market trends: the number of qualified academic staff in Kenya's contemporary higher education system is inadequate to meet teaching demands in the rapidly expanding system. This was perceived as the most pressing challenge at the institutional and national level.

Fourth, leaders at each university described how the market trends were pressuring them to minimize quality of education. For many of them it seemed they perceived that any or all of the aforementioned three pressures would be ameliorated if they compromised quality. In other words, if they lowered admission standards they would be able to admit more students. If they lowered the criteria for faculty, it would be easier to hire faculty. If they reduced the contents of programs and the number of courses, they would increase profit margin and fiduciary efficiencies. In short, they felt that the rising competition and rapid expansion of universities undermined a commitment to provide quality education.

It is worth noting that cross-case analysis revealed that university leaders and administrators felt pressured in opposing ways concerning the quality of education. As mentioned in the section before, the 2012 University Act created pressure for them to increase quality, requiring them to divert precious resources into costly quality assurance processes. However, as just described, the market trends pressured them to reduce quality. The research study revealed the unenviable position of leadership in Kenyan's contemporary higher education system.

One major finding from this research is that leaders and administrators perceived the market trends as generating more pressures than opportunities for them as faith-based institutions. More specifically, cross-case analysis revealed that university leaders perceived the

rapid expansion and cut-throat competition as most beneficial to students, somewhat beneficial to the national system, and very challenging to institutions. They were not blind to opportunities, but they realized that some stakeholders were benefitting more proportionately than their institutions. As reported in the case studies, the leaders identified a number of opportunities for students, particularly the benefit of increased access to higher education. They also saw new opportunities for faculty to benefit from university expansion. They realized that lecturers were capitalizing on the rising demand for their instructional services. The national system benefits from new institutions that mitigate swelling demand, but the rate of expansion and limited ability to control growth may threaten quality. However, at the institutional level, leaders and faculty perceived the market as producing more pressures than opportunities. The individual institutions bear the burden of retaining faculty, attracting students, and maintaining quality. One leader at CUEA summarized a notion common across all cases: “trying to offer quality education in the face of competition. That really is a big challenge” (MK). These trends are costing them more than benefitting.

Another perceived drawback of the trends in light of the national system was that market demand does not incentive educational quality or program diversity. Instead programs seemed to be decreasing in quality and becoming more homogeneous, according to the impressions of the participants. Both were perceived as negative shortcomings of the free-market system.

Socio-cultural shifts. At the outset, this research study focused on two realms of Kenya’s higher education context based on findings from a 2012 pilot study: policy issues and market trends. However, I quickly realized the need to include a third dimension. Participants frequently and with intensity identified broader changes in Kenyan society that are affecting their faith-based institutions. The case studies presented in Chapters 4-6 reported these changes under

the theme of socio-cultural shifts. The case studies analyzed how participants' perceptions of these changes influence institutional responses. The discussion here highlights patterns and nuances across the perceptions at each university. Cross-case analysis revealed a shared understanding about one kind of pressure and an emerging opportunity that participants associated with socio-cultural shifts.

One pressure repeatedly expressed across all cases was the concern that rising secularism threatens the implementation and perceived value of religious-oriented higher education. Participants described numerous ways that characterize Kenya as increasingly secular. Members at Daystar and PAC described a decline in morality and ethics evident in society in general, and in students and faculty in particular. CUEA leaders and faculty perceived Kenyan society and their students in particular as more individualistic and less interested in the institutional church. They observed a shift from commitment and respect for the church to absence and disregard. Across these campuses, leaders perceived secularism, individualism, and immorality to be interrelated, on the rise, and creating academic and social challenges on campuses. Incidences of individuals breaching community codes of behavior were prompting need for student discipline. Campus leaders intimately familiar with such matters, such as Chaplains, were concerned that incidences where behaviors on campus do not align with espoused values might damage the reputation of Christianity and their institutions. Institutional responses were not simplistic. How to approach student disciplinary action was hotly contested on campuses. The second research sub-question evaluated how campuses were attempting to re-engage students in church-oriented community service and nurturing the importance and relevance of the religious identity.

Participants at each university envisioned the perceived decline of morality in Kenya not only as a pressure, but also as an opportunity to promote a values-based educational approach.

All campuses especially lamented the prominence of corruption in government leadership. Faculty at Daystar and PAC involved with student internships observed that private firms increasingly seek graduates who are not only well trained but also trustworthy. In their eyes, such changes in the society make values-based education more relevant and urgent. Leaders and faculty at each institution resoundingly affirmed that the mission of their *private* universities had relevance for the *public* good.

Research Question 2

The first research sub-question focused on the environmental factors affecting faith-based universities. The second research sub-question investigated ways in which FBUs have been responding to such factors. Specifically, the question asked *how are faith-based universities adapting to the opportunities and pressures from the higher education environment in Kenya?* Each case study discussed how the university was adapting to changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya (see Part 3 of Chapters 4-6). For organizational and analytical purposes, institutional adaptations were categorized according to Bolman and Deal's (1984) four-frame model: structural, human resource, political, and symbolic. The discussion within each of the four frames analyzed various institutional responses in order to make sense of how the institutions functionalize espoused visions with relevance to the shifting contexts. Using the four-frame model, Table 8.3 summarizes and compares institutional adaptations across the three universities. The following discussion analyzes patterns and nuanced differences across these institutional adaptations.

Table 8.3

Cross-Case Comparison of Institutional Adaptations

<i>Organizational frame</i>	<i>Institutional Adaptation</i>	<i>CUEA</i>	<i>Daystar</i>	<i>PAC</i>
Structural: Strategic planning	1. Designing/ using strategic plan	Yes	Yes	Yes
	2. Expanding programs	Yes	Yes, esp. evening courses	Yes
	3. Opening branch campuses	Yes (Nairobi, Kisumu)	Yes (Mombasa)	Contemplating
	4. Reducing core courses	No; only 4	Completed phase 1 Debating phase 2	Yes; 15 → 10
	5. Increasing QA investments	Received/ Implementing ISO 9001 certification	QA office expanding across schools	Hired new QA officer
	6. Improving facilities	Library/learning center	9-story office/classroom faculty residences	No; limited \$
Structural: Coordinating resources	7. Capping tuition	Yes	Yes	Yes
	8. Launching new mechanisms to generate income	Yes	Yes	Yes
	9. Closing/merging programs	*	Yes	*
Structural: Revising policy	10. Opening admission policy	Already open	Yes	Yes
	11. Opening hiring policy	Already open	No	No
	12. Revising faculty benefit policies	Yes	Yes	No
Human Resource: Faculty issues	13. Hiring new faculty	To replace departures	Top talent in strategic fields	For new programs
	14. Retaining faculty	Offering exceptional retirement benefits	Increasing salaries	Not a focus; limited \$
	15. Developing faculty	Yes; by application	Shift from open to all faculty to targeted funding	Limited basis
Human Resource: Student issues	16. Increasing student services	Online grade reporting	Vocational placement; Expanding evening courses	*
	17. Increasing student financial	New scholarships work-study funds	*	*

Table 8.3 (cont'd)

<i>Organizational frame</i>	<i>Institutional Adaptation</i>	<i>CUEA</i>	<i>Daystar</i>	<i>PAC</i>
	assistance	tuition payment program		
	18. Increasing academic support	Peer counseling	*	*
	19. Preparing for religious diversity	No; already some diversity	Campus-wide seminar series	None yet; Discussing new approach to student affairs
	20. Shifting language from 'student' to 'customer'	Yes	No	Yes
Political	21. Debating educational approach	Yes	Yes	Yes
	22. Preparing for litigious action	No	Yes	Yes
	23. Building coalitions / partnerships	International academic and business partnerships	Among FBUs	No
	24. Prioritizing institutional niche to gain compet. advantage	Yes (Education, Business)	Yes (Communications, Business)	Yes (Family, Leadership)
Symbolic	25. Improving institutional reputation	World-class university	Quality, professional, Christian	University of choice
	26. Reifying religious values with faculty	Center to diffuse Catholic identity across faculties	Campus-wide seminar series on integration of faith/work	Occasional faculty talk
	27. Expanding community engagement	Considerable: Community service week Service learning programs	Modest: Post-election seminar Hosted presidential debate	Minimal: Participation in national forum
	28. Maintaining religious rituals	Weekly mass	Chapel 2x weekly small groups 1x weekly	Chapel 3x weekly small groups 1x week

* Data lacking or inconclusive

Patterns of structural adaptations. Structural analysis focuses on how organizations divide work through specialized roles and units, and then coordinate such efforts through formalized plans, procedures, and relationships. Effective organizational design considers an

organization's mission, goals, and resources in light of situational context. Structural analysis of the three universities in this research study revealed a number of institutional responses to changes in Kenya's higher education environment. Analysis across cases revealed patterns in three organizational processes common to universities: strategic planning, coordinating resources, and revising policies.

There was strong evidence that each of the universities was utilizing strategic planning to mitigate pressures and maximize opportunities afforded by changes in Kenya's higher education system. A central part of each university's strategic plan included intentional effort to increase enrollment. This was no surprise, given that revenue streams are comprised almost entirely from student tuition at these private universities. Another strategic adaptation evident across cases was university expansion via branch campuses, especially in major urban areas to increase accessibility for working professionals. Similarly, improving facilities was identified as a priority structural adaptation at two universities. Daystar University was constructing an impressive nine-story office and classroom building to accommodate the rise of commuters to their urban campus, and was expanding faculty housing on their rural residential campus to boost extramural faculty-student interactions. Catholic University recently constructed a sophisticated, five-story learning resource center. Leaders at both universities described facility expansion as a strategic response to the mushrooming student population in Kenya aligned with institutional vision and mission. PAC recognized the importance of modern, updated facilities but their response is constrained by limited revenue streams.

Coordinating resources was another important structural adaptation evident across all of the cases. Data from case study analysis strongly affirmed three ways that universities are

coordinating resources: capping tuition due to increased competition, launching new mechanisms to generate income, and closing or merging programs with dwindling enrollments.

Revising policy was another pattern of structural adaptation across all of the cases. Universities were revising student admissions and employee benefit policies. The nuances of these patterns across the cases are discussed below under human resource adaptations and political adaptations.

Patterns of human resource adaptations. The human resource framework emphasizes the relationship between people and the organization. Analysis from a human resource perspective identified a number of adaptations related to the needs and interests of faculty and students. The patterns across these faculty- and student-oriented responses are discussed below, respectively.

The three institutions in this study were reconsidering their approach to faculty-related human resource issues. Each university was involved in hiring, retaining, and developing academic staff. There was resounding evidence that leaders were feeling pressured to think more carefully about these faculty-related issues in light of increasing competition in a shared resource-scarce, environment. However, responses differed depending upon institution.

Daystar University, for instance, modified its strategy for hiring new faculty. The university is now more likely to higher academic staff with PhD's, even at higher salaries, rather than hire early-career, pre-PhD faculty at lower rates with the intention to supplement their doctoral training. They hope this change will mitigate potential loss of large investments in faculty development incurred when academic staff members migrate to other countries or institutions. Catholic University also responded to competition for academic staff, but in a slightly different way. While giving some attention to faculty salaries, the University revised

policies to improve faculty benefits, such as housing and transportation allowances, medical insurance, and the best retirement pension in the country. Their hope was that these efforts to improve the quality of life for their faculty would increase faculty retention and reduce faculty poaching. PAC stated ambitious plans to double the permanent academic staff in four years. However they were facing a number of constraints that make hiring new faculty challenging. They were not able to hire as selectively as Daystar because their institutional reputation was not as strong, or to offer benefit packages such as CUEA due to limited resources. Hence they were aggressively soliciting funds from their sponsoring denominations to support strategic hiring.

Concerning student-related human resource issues, pattern analysis resoundingly revealed that each university was responding to the needs and interests of students. There were similarities and differences in how this trend was occurring on campuses. Both Daystar and CUEA expanded student services. Daystar's adaptations seemed to be focused on career-oriented needs of students. For example, Daystar is adapting to adult working professional students by adding evening programs. For their younger residential student population, Daystar has a dedicated office for vocational counseling and career placement. Daystar's career-oriented adaptations were understandable given its niche to develop leaders across a variety of professional fields. At CUEA new student services included peer-counseling programs for academic success, a tuition payment programs to ease financial burdens, and an online grade reporting system to improve communication between course instructors and students. These kinds of improvements to student services aligned with the university's commitment to implement the quality assurance procedures for which they were awarded the ISO 9001 credential.

Another dimension of a shift toward a student-oriented campus culture was seen in the language by which students are described. Administrators at both CUEA and PAC spoke about an intentional shift to refer to students as “customers.” Some faculty expressed concern that this shift depersonalized the educational climate by using language more akin to a business than a university; but they were appreciative of more student-oriented practices.

Patterns of political adaptations. Political analysis highlighted how universities exist, contend, and evolve with other organizations in the political ecosystem of Kenya’s higher education system. Political analysis identified two kinds of adaptations that were common across all three universities to environmental changes: debating educational approach and leveraging collaborative partnerships. A third kind of political response—responding to possible litigious action—was evident at Daystar and PAC. The nuances of each are described below.

Leaders and faculty at each university were deeply engaged in internal conversations about if or how to adapt their religious-oriented educational approach amidst environmental changes in policy, market trends, and socio-cultural values. Nuances of these conversations differed depending upon the institutional mission. Much of the contemporary experience of PAC was defined by a major decision within the last few years to expand from a narrow mission as a clergy-training institute to a university with multiple faculties. Grappling with the implications of this major shift in educational approach rippled throughout the structures and processes of the university as a whole.

At the other two universities the debate about educational approach seemed more prominent in certain departments or faculties. For example, at CUEA the Faculty of Humanities, Arts, and Social Sciences recently decided to initiate a scholarly conference that demonstrated the relevance of social sciences to national development. These faculty members described how

three threads run through the tapestry of conversations concerning educational approach: education for vocation, education for character formation, and education for citizenship. None of these is mutually exclusive, so drawing firm lines between them in this organizational analysis would betray an accurate portrayal of the university. That said, identifying the threads provided insight into the political dynamics between faculties. Some members, such as faculty in social sciences or in the Center for Social Justice and Ethics, felt the weight of ensuring Catholic identity (e.g. education for character formation) remained prominent on campus. At Daystar the debates were most intense concerning the impact of the educational approach upon proposed curricular revisions. Some faculty in business and economics argued that Daystar needed to reduce costs and time in programs to be more competitive and attract more students. Faculty members in other departments or centers argued for the importance of a holistic approach to educational development despite the risk of being less competitive in price.

In addition to debating educational approach, the political framework highlighted ways that these universities were collaborating with other organizations within their environment for necessary support and mutual benefit. Daystar University was taking a leading role among faith-based universities who are striving to maintain their religious heritage. They were hosting university leaders and faculty across denominational lines for collaborative discussion about the theory and practice of integrating Christian faith and academic work and culture. Both Daystar and PAC were in conversation with other faith-based universities concerning the nondiscrimination clauses of the new Constitution. They were building a coalition to advocate for institutional autonomy in a new Constitutional era. Catholic University was actively pursuing international academic and business partnerships. Additionally, CUEA faculty who serve on national forums are finding opportunities to advocate for the merits of a values-based

approach to higher education. Each of the universities was leveraging relationships to navigate the political economy of Kenya's higher education system.

Pattern analysis also revealed a third politically-oriented adaptation evident only at Daystar and PAC but not CUEA: responding to possible litigious action. Both were concerned that their student admission and their academic staff hiring policies might be called into question in light of the new Constitution. Both revised their admissions policies to allow open access to students regardless of religious belief. Additionally, Pan Africa Christian University added a lawyer to their governing Council. However, the issue of litigious action was a moot point at Catholic University given that the admissions and hiring policies aligned with Constitutional regulations.

Fourth, the political frame highlighted how universities were conceiving their positions as a niche in the market. In turn, they were then realizing a corresponding need to market toward that niche. Pattern analysis revealed similarities and distinctions. The niche of each university was unique, depending on the institution's areas of strength. Yet the universities in this study also shared the niche characteristic of being religious-oriented universities. Pattern analysis revealed the significant lack of marketing capacity at PAC. Multiple participants lamented how their limited marketing led to missed opportunities to capitalize on the national higher education boom. To make matters more challenging, PAC also had limited programming to attract students. In light of the well-established niche of Daystar and CUEA, PAC's limited programs and limited marketing represented a glaring difference.

Patterns of symbolic adaptations. Symbolic analysis illuminates how university leaders shape institutional culture to give meaning and purpose to work and to nurture organizational identity. The symbolic framework identified three patterns that cut across all three

case studies: improving institutional reputation, fortifying institutional niche, and nurturing religious identity. Each is discussed below.

Each university articulated the importance of their institutional reputation in the shifting landscape of higher education in Kenya. Catholic University was taking strides to demonstrate relevance to African society by hosting academic conferences that prioritize interdisciplinary perspectives on national development priorities. Similarly, renewed commitment to community engagement was motivated by a desire to “to bring the university to the people.” Leaders at PAC identified three dimensions of their institutional reputation that were receiving priority. They were striving to make themselves known as a university (not *just a Bible college*), as a place of quality, and as aligned with national polls. Several Deans at Daystar described the importance of engaging national priorities through outreach and research to nurture institutional reputation. Two examples Daystar’s engagement with society were the postelection seminar and hosting of a presidential debate for the elections of 2012.

Symbolic analysis also revealed that fortifying an institutional niche to gain competitive advantage was common across all three universities. PAC was striving to become a center of excellence in leadership studies and family and ministry studies. The university recently launched new undergraduate and graduate programs in these areas and hired new faculty accordingly. Daystar University recognized its existing competitive advantage and prestigious reputation in fields such as communications and business. Senior leadership in those departments described new strategies to hire top talent in order not to lose ground in the reputation race in those fields. Leaders at CUEA described intentional efforts to be known as a high-quality university engaged in pressing social issues. So they were ramping up investment

in quality assurance processes and implementing campus-wide service learning curricula to promote student engagement in local Kenya communities across the disciplines.

A third prominent symbolic adaptation across each university included efforts to nurture religious identity. At PAC the emphasis of this theme was placed upon maintaining spiritual formation rituals for students, such as conducting chapel services three times a week and meeting in small groups once a week. Maintaining these practices was considered to be important in light of the perceived threat of a student body with potentially greater religious diversity. At CUEA, efforts to nurture religious identity pertained more to faculty. The University recently launched the Center for Social Justice and Ethics in order to diffuse Catholic identity across the faculties. They also hold mass once a week. Daystar University's efforts to nurture religious identity included both faculty and student dimensions. Administrators were giving special attention to religious rituals such as chapel and smaller community groups. The Chaplain's Office was revising the chapel schedule so as to devote a number of corporate gatherings to each of the core values undergirding the religious identity of the University. Similarly, the same office was revising administrative structures for smaller community groups across the campus. Daystar University recently initiated a campus-wide seminar series on the integration of faith, academic work, and life in order to increase the ability of staff to implement Daystar's faith-based mission. In summary, cross-case analysis revealed patterns in symbolic responses that each university is enacting to promote the importance of religious-oriented higher education.

Primary Research Question

The central question of this research study asked: *What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?* The overall conclusion from this research study is as follows: Shifts in the higher education environment in Kenya are influencing

how faculty and administrators conceive of their universities' *visions*, the *means* by which universities carry out their educative missions, and the *context* in which they function. These three dimensions—vision, means, and context—are themes that cut across each case, and are useful categories by which to discuss linkages between environmental changes and institutional responses. Drawing upon evidence from each case study, the following discussion substantiates the three dimensions of this conclusion. The section primarily presents findings from pattern analysis of Part 4 of each case study. Part 4 of each case analysis synthesized the first three sections. It considered the impact of Kenya's dynamic higher education environment (Part 2) in tandem with the host of organizational adaptations (Part 3) upon each university's core identity and functions (Part 1). It described the impact in terms of major themes arising from analysis of the university-environment relationship.

Vision. There was resounding affirmation across all institutions about three matters related to institutional vision. First, participants at each university expressed a strong sense that the educational endeavors of their private institutions were relevant to the public good of Kenya. Participants often referenced a perception of high levels of corruption in Kenya, especially in government. When speaking about socio-cultural changes in Kenyan society, participants at each university mentioned a decline in morality and virtues. Hence, participants saw the values-based programs at their universities as producing graduates who can fill the perceived void of ethical leaders in government, private business, and other areas of civil society.

Second, participants expressed that the national development agenda, as articulated in Vision 2030, falls shorts of their universities' visions. There was a strong, shared perception that their universities' values-based educative mission exceeds the national vision in terms of both moral dimensions and geographic scope. For instance, one administrator at CUEA described the

moral and spiritual development as a “missing element” in the national vision (K.M.). These faith-based universities envisioned educational approaches that offer broader understandings of development. Concerning geographic scope, the vision statement of each university conceives of their institutional reach as Africa or even the world, not limited to Kenya. In contrast, as Kenya’s blueprint for development, Vision 2030 narrows its geographic scope to the nation.

It would be incorrect to claim that the notion of Christian higher education as relevant to multiple dimensions of persons and beyond national boundaries is a new vision. However, the perceived decline in the moral ethos of Kenya coupled with the technocratic and economic focus of Vision 2030 seemed to provide new opportunities for leaders to articulate the important distinctiveness of their universities. Such environmental changes also seemed to be reinvigorating their convictions to stay the course of offering values-based higher education. The dichotomization of sacred and secular, according to them, is a detriment to society. These universities envisioned an educational approach that conceives of learners in multiple dimensions. Accordingly, their institutional visions intentionally support multiple kinds of development: not only economic but also intellectual, social, moral, and spiritual.

Third, the cross-case analysis revealed that external pressures were prompting faculty and leaders to debate the educational approach at each university. However, these conversations took different forms at the various schools. Daystar University was juggling between two models of operation: the university as a market-driven business or the university as value-oriented educational community. CUEA was firmly grounded in a Catholic, humanistic educational philosophy; yet greater attention to the quality of graduates was generating conversation about education for vocational preparation and national development. At PAC, the debates were about being driven by a survival mentality or by the espoused university vision.

One noteworthy dimension about the impact of these debates was how the debate itself affected the holistic nature of the vision. Participants at each university described how internal debates tend to polarize issues as well as the leaders and faculty. At Daystar, participants observed there was more tension than ever between a market-driven model and the University's historic commitment to values-based mission. It seemed that with greater tension, participants framed the choice between the two models in terms of “either/or” rather than “both/and”. In short, tension increased polarity of people and issues, which appeared to be frustrating efforts of integration. External pressures seemed to exacerbate the tension between the alternative visions.

Means. Cross-case pattern analysis revealed that each university was rethinking the *means* by which to provide a values-based education in light of the shifting context of Kenya. There are two significant dimensions of this process for Christian universities: academic programming and religious formation. Benne (2001) dubbed the integration of these two tasks as offering “academic quality with soul.” Both aspects offer insight into the impact of the environment on the universities.

First, in terms of producing academic quality, the efforts demonstrated by universities in this study revealed a range of impact from environment pressures. Analysis of CUEA identified an unshakeable resolve to educational quality, despite competition, cost, and autonomy. Not surprisingly their extensive ISO 9001 quality certification process was described as worthwhile and consequential, even though very costly. CUEA leaders demonstrated foresight by recognizing linkages between a number of contextual factors affecting quality: challenges created by the proliferation of universities, misguided consumer impressions about cost and quality, and the poaching of academic staff. Amidst and because of these challenges, CUEA leaders prioritized the need to guard CUEA’s reputation and resolved to be a university

committed to quality, even though it is very expensive. This stance is understandable given that CUEA is a mature institution whose perceived future rests on its ability to preserve a legacy of providing a quality, holistic education. Similar to CUEA, Daystar has increased its commitment to institutionalize quality assurance processes, particularly through hiring professional QA personnel. The strategy to invest more in quality assurance corresponds to Daystar's long history as a leader in the country and to the new University Act which mandates universities to coordinate internal QA procedures.

One striking observation from pattern analysis across cases was the positive correlation between institutional age (years after charter) and the maturity of quality assurance. The two universities that had been chartered for longer, Daystar and CUEA, evidenced mature quality assurance systems. However, PAC was very early in the development of quality assurance procedures.

Second, the efforts of universities in this study to maintain religious distinction included a mix of traditional methods as well as innovative strategies. Before discussing these, it is helpful to recall that there are a number of processes that faith-based universities utilize to maintain the religious distinction of their educative mission. Benne (2001) identified nine factors that facilitate or hinder the secularization process among church-related colleges, such as the relevance of Christian vision across campus, admission and hiring policies, the role of the Bible and Theology Department, and religious ceremonies like Chapel (for more details see Chapter 2: Literature Review). Benne's typology of church-related colleges was used to form the interview protocol of this dissertation study (see Chapter 3: Methodology). A number of these factors arose during interviews and were reported in Part 2 of each case study as institutional responses. The Bolman and Deal (1984) framework proved useful to categorize such responses. The

discussion below returns to Benne's framework to synthesize those responses and to consider the broader impact of the environment upon the institution.

Participants across cases described several threats and challenges to maintaining their identity as a religious-oriented institution such as rising secularism in the church, transient part-time faculty whose loyalties and time are divided among multiple institutions, and pressure to reduce core religious courses. Cross-cases analysis revealed a combination of traditional mechanisms and new strategies to respond to these threats. There was a strong pattern of reliance upon traditional mechanisms at all three universities. Efforts to maintain religious identity included the following: (1) orientation programs for incoming students and new faculty; (2) religious rituals on campus such as weekly mass or chapel services and all-campus prayer times; (3) allocating resources for a full-time university chaplain and support staff; and (4) mandatory religion and ethics courses. Despite a mixed reception from students, university leaders were not shrinking back from required courses as an important means to accomplish their vision of transforming students with religious values. Alumni feedback indicated that some students grow more appreciative of these courses once employed after graduating.

Cross-case analysis identified innovative ways that universities in this study are considering to implement their missions. CUEA recently established the Center for Social Justice and Ethics to assist faculty to understand and integrate a Catholic perspective in their respective disciplines. Similarly, Daystar leaders spoke about a vision to create a new mechanism to better assess the degree to which faculty teach within their various disciplines from a Christian perspective. Additionally, Daystar's faculty housing project was a new initiative with multiple purposes: to provide more opportunities for interaction between students and faculty, especially to impart a shared faith; to encourage seasoned faculty to mentor younger

faculty members by modeling an integrated lifestyle; to address financial pressures in ways that benefit faculty, student, and the institution; and to serve as a proxy for administrators to determine if new faculty members are buying in to the liberal arts, residential approach. Furthermore, CUEA is taking intentional strides to promote the relevance of their contemporary academic endeavors while institutionalizing Catholic values. Creating new service-learning curricula that integrates Catholic identity, community service, entrepreneurship, and coursework is an example of such efforts. These innovative strategies highlight the kind of multi-dimensional impact of environmental changes. The various purposes of the strategy reach across structural, human resource, political, and symbolic responses.

Context. A third dimension of the impact of environmental changes upon universities was apparent in a deepening awareness among leaders and faculty of the university-environment relationship. Leaders and faculty at each university spoke at length about environmental opportunities and constraints. They acknowledged that the university's future was intimately associated with its context. Ironically, two antithetical notions characterized this recognition about the university-environment relationship: recognizing institutional agency and recognizing constraints upon institutional autonomy. Illustrations of each dimension are described below.

One of the noticeable impacts of environmental changes was an increasing awareness of institutional agency within a broader ecosystem. This recognition was evident when participants talked about entrepreneurial activities, academic reputation, institutional niche, and institutional responsiveness. There was a deep sense among institutional leaders to act as agents of change so that their universities were more responsive to the environment.

One foremost example of a strong sense of agency was the action of universities to become more student-oriented. The pattern of becoming more student-as-customer-centric was

evident across each university. Driven by competition for top students (or in some cases *any* qualified students) there was greater attention given to the needs and interests of students. The shift was noticed in the language, campus ethos, and student services. While this change may seem common in other countries where a student-orientation is more normalized (e.g. US), it is unusual in the context of SSA where resources are constrained and limit institutional capability to offer such student services. Even so, the universities in this study were working feverishly to make changes and offer services that attract and retain paying customers (i.e. students). At PAC, for instance, despite stagnated student enrollment rates, there was a sense of optimism in the future, fuelled by the recent adoption and movement toward the objectives of a strategic plan. Perhaps it is not incongruous that spirited entrepreneurialism characterized these faith-based universities.

Another noticeable consequence from navigating the territory of higher education in Kenya was, ironically, an increasing awareness among leaders of limited institutional autonomy. The contours of this impact were evident through analysis of two environmental changes in particular: market competition and Constitutional reforms. Participants at each university described how unprecedented expansion of higher education institutions in Kenya had created unparalleled competition. For instance, Daystar University, whose academic reputation is arguably top among universities in this study, experienced decline over the last two years in the number of applicants as well as student population. Competition has heightened awareness of university constraint perhaps more than any change in Kenya's context.

The impact of Constitutional reform has had a similar effect, at least at two of the universities of this study. Leaders and faculty at Daystar and PAC sensed a greater awareness of environmental constraint. Both revised their student admissions policy to be aligned with the

new criteria. When talking about such changes, participants seemed to feel at the mercy of the environment. That is, the institution had less control. In short, the impact of external forces—especially in the form of market competition and policy regulations—was an awareness of limited autonomy across all three universities.

It would be inaccurate to claim that these universities perceived themselves as ever existing in a vacuum or as somehow unaffected by their context. However, it appeared that they functioned with more autonomy in a previous era. The demarcation of this “new dispensation” (M.U. from PAC) or “new era of higher education” (C.M. from Daystar) was associated with the introduction of new government policies and expansion of other universities. Both have created new environmental constraints in kind and in scope for these universities. Leaders and faculty felt the impact of the changes in terms of diminished institutional autonomy.

Summary

This chapter reported findings that emerged from thematic pattern analysis across the universities of this research study. The chapter summarily answered the study’s central research question and two sub-questions. One key finding from this study is that private, faith-based universities have diverse values and incentives; and those may or may not align with national policies. Another major finding is that leaders and administrators perceived market trends as generating more pressures than opportunities for them as faith-based institutions. Shifts in the higher education environment in Kenya are influencing how faculty and administrators conceive of their universities’ *visions*, the *means* by which universities carry out their educative missions, and the *context* in which they function.

CHAPTER 9: DISCUSSION

Context of Research Problem

This research study explored how private, faith-based universities in Kenya have been responding to rapid changes in the higher education market and policy environment as they endeavor to function as part of the national university system *and* maintain religious heritage. Akin to many nations in sub-Saharan Africa, it is difficult to exaggerate the amount, pace, and kind of recent changes in Kenya's higher education system. For instance, the number of chartered universities in Kenya jumped from 18 to 39 simply over the three years of reviewing literature and collecting data for this study (2011-2013). That increase included the addition of six private universities and 15 public universities. Currently, Kenya has 66 accredited public and private universities, 22 of which are public, 17 private and nine university colleges (Commission for University Education, 2014). More students are attending university than ever before in Kenya's history. In the last five years student enrollment more than doubled from 112,000 to 320,000 (Commission for University Education, 2014). State universities enrolled 53,010 new students in 2014, more than double the number in 2010 (Nganga, 2015b); and yet a backlog remains for government-sponsored students who await admission. Government subsidies to public universities have increased, but still lag behind institutional needs in light of increasing enrollment rates (Nganga, 2015a).

Amidst these changes in the higher education market, Kenyan policy makers have been far from idle, introducing another set of changing factors. Three national-scale policies are radically changing expectations for higher education institutions, including faith-based universities. First, *Kenya Vision 2030* was introduced as the country's new plan for development during the period from 2008 to 2030. Second, in 2010 Kenyan citizens passed a new

Constitution to replace its 1963 independence-era constitution. Third, in 2012 the Kenyan government passed a University Act (UA) that authorized a new regulatory body and initiated sweeping reforms to address concerns about quality, equity, and governance across the system. Within this rapidly changing context challenges abound for university leaders, such as managing expansion while preserving quality, balancing government and institutional relations, aligning workforce needs and educational pathways, and adapting to evolving expectations and roles.

Adapting to environmental change is a prominent experience of contemporary Kenyan universities. How particular institutions, such as faith-based universities, are reacting to the changing landscape is uncertain but important to understand. Few studies have sought to understand the role of religious-oriented universities in Kenya's system, even though such institutions offer a large percentage of state-accredited programs in Kenya (Commission of Higher Education, 2012). Knowledge of the environmental factors driving institutional change will aid assessment of the extent to which adaptations are solving the complex nexus of challenges. For instance, social pressure to increase access to and the quality of higher education is prompting new forms of government involvement with educational institutions. Given the increase expectations (e.g. graduates better trained for the workforce, greater access and quality of education) there are emerging conflicts between FBUs and diverse stakeholders, such as government, industry, students, and parents. It will be necessary for FBUs to understand the impact of new social expectations and government policies if such institutions are to play a role in addressing the vexing challenges facing the national system.

Research Question and Purpose

The focus and purpose of the research has emerged through my professional and scholarly journey in international higher education. Working at a private university in Kenya for

four years prompted a number of scholarly and practical questions. In 2012, as a precursor to this dissertation research, I conducted a pilot study to gain a broader, empirically-based understanding of Kenya's dynamic higher education environment. During May and June 2012, I visited eleven universities (nine private and two public) as well as the Commission for Higher Education, the government agency responsible for the quality and accreditation of universities. I recorded 60 one-on-one interviews with key university leaders, faculty, and government officials. In short, my exploratory research surfaced changes in three national policies, tensions between national and institutional goals, a range of institutional responses and concerns, and repeated requests from leaders and officials for further analysis. This dissertation study investigated one overarching question that emerged from the pilot study: *How are changes in higher education policy and the national context impacting faith-based universities in Kenya?* The particular focus is two-fold: identifying the environmental factors affecting FBUs, and analyzing the ways in which FBUs are responding to such factors.

How and where FBUs fit within Kenya's dynamic system has received limited attention, but promises important benefits. This research study is important for several reasons: insights from the institutional perspective will be relevant to developing countries, like Kenya, where public systems increasingly rely upon private universities to help address escalating demands for higher education, where concerns about quality are changing government-university relations, and where religious-oriented higher education persists.

Research Design

A number of frameworks informed the study's research design. This study utilized a systems approach for investigation and analysis of universities in a national context. I used an organizational framework (Bolman & Deal, 1984, 2008) to analyze institutional responses and

a systems approach (Chapman & Austin, 2002; van Vught, 2008) to interpret those responses within the national context. Levy's typology (1986, 2009) offered definitions to clarify distinctions between religious-oriented and other types of private universities, and to justify religious-oriented universities as a unit of analysis. Benne's (2001) typology of church-related colleges was useful for identifying the influences upon and changes within the inner workings of religious-oriented universities.

Through qualitative case study analysis (Stake 1995; Yin, 2009), I investigated how one particular kind of institution—faith-based universities (FBUs)—is responding to changes in the higher education environment of Kenya. Environmental factors under investigation included changes in national policies (e.g. 2010 Constitution, 2012 University Act, Vision 2030), trends in the higher education system, and socio-cultural shifts. This study investigated the dynamic between national and institutional goals to analyze the perceived and potential role of FBUs in the national system.

The research study elicited multiple perspectives to inform robust qualitative analysis. Primary data were collected through documents and semi-structured interviews with key leaders and academic staff of three purposefully selected FBUs, and with public officials at the Commission for University Education (CUE), the government agency that oversees all tertiary institutions, both public and private. In order to gain a richer understanding of the ways FBUs are perceived to be functioning within the higher education environment of Kenya, I also interviewed other individuals such as students or governing board members of the FBUs under investigation. I also incorporated data from my summer 2012 pilot study that explored the scope, direction, challenges, and critiques of faith-based universities (FBUs) in Kenya.

Case Selection

The research study purposefully selected three faith-based universities in Kenya to maximize variability across key demographics, such as (in relative priority) religious-orientation, evolving nature of mission, age of institution, niche in the higher education system, and number of faculty. The study prioritized the aspect of the evolving nature of the institutional mission in order to establish a fair representation of the diversity of experiences among FBUs in Kenya. Many began as church-sponsored institutions with a narrow mission but have been expanding their status to a university and adding new faculties. Some were established from the beginning as a university with a focus on professional degrees integrated with a Christian perspective. Some are more than 30 years old and boast of battles won for private universities through decades of bantering with the Commission for Higher Education. Others are new on the scene and looking to veteran peers for models (and competitive market intelligence!). Some began with a focus on graduate studies, others emphasized undergraduate programs, and yet others prioritized application-oriented diploma programs. The decision of whether or how to maintain a Christian perspective and/or affiliation with a church is a dynamic issue throughout each of their institutional histories. Each university offers a unique vantage on the contemporary institution-environment relationship, the context in which the study's primary research question is situated.

From this sundry smorgasbord, this research study purposefully selected three faith-based universities. The three comprise a wide range of key characteristics (see Table 9.1). However, one feature common to all is prioritized for the sake of this study: each expresses a desire to maintain a religious-oriented approach to higher education (see Mission and Vision Statements in Table 9.1). How the institutions functionalize such expressed visions with relevance to their shifting contexts is the focus of this study. A brief summary of each university is next.

Situated in the outskirts of Nairobi, Kenya, Catholic University of Eastern Africa (CUEA) is a comprehensive, private university maintaining a Catholic heritage. About 6,300 students enroll in programs across six faculties spanning certificate to doctoral levels. CUEA has a reputation for quality teaching, community service, regional impact throughout East Africa, and an ecumenical campus culture. Having earned prestigious international quality assurance credentials (ISO 9001:2008), the university embodies educational standards amidst a national context where concerns about quality are triggering national reforms. This case analysis analyzed how this large, mature, Catholic university is adapting to the opportunities and threats of Kenya's shifting context in order to pursue a vision to be a world-class university.

Daystar University is a well-established institution pleased with its hard-earned reputation and success as a semi-elite, non-denominational Christian university. Nearly 4,000 students are enrolled across their 52 accredited programs. Rather than expanding or altering its vision, Daystar is striving to maintain its distinctively Evangelical educative mission across its renowned professional and liberal arts programs. In the process, the university is mitigating a cadre of new environmental pressures and leveraging its strengths as a mature institution.

Pan Africa Christian University (PAC) is a small institution striving to expand the scope of its mission while maintaining its Christian vision. Their story features a dramatic mission shift: founded decades ago as a clergy-training institute, PAC is now transitioning to a university with multiple faculties. Like all other cases in this study, PAC is attempting this feat amidst the turbulent higher education environment in Kenya. Its story has similar features to a number of FBUs in this particular situation, and so was selected purposefully for this study.

Table 9.1

Institutional Characteristics of Participating Universities

<i>Characteristic</i>	<i>Catholic University of Eastern Africa</i>	<i>Daystar University</i>	<i>International Christian University of Africa</i>
Religious orientation	Catholic	Non-denominational Christian	Pentecostal
Vision	To be a world class University producing transformative leaders for Church and society.	Daystar University aspires to be a distinguished, Christ-centered African institution of higher learning for the transformation of church and society.	To be a Christian university of choice in Africa, characterized by high quality and professional education in a community of learning and service, which is instrumental in the transformation of society.
Mission	To promote excellence in research, teaching, and community service by preparing morally upright leaders based on the intellectual tradition of the Catholic Church.	Daystar University seeks to develop managers, professionals, researchers and scholars to be effective, Christian servant-leaders through the integration of Christian faith and holistic learning for the transformation of church and society in Africa and the world.	To develop godly Christian leaders, growing disciples of Jesus Christ who are thoroughly equipped to serve God, the Church and their communities as they strengthen and actively multiply believers in Africa and around the world.
Year awarded charter (Year established)	1992 (1984)	1994 (1992)	2008 (1978)
Program orientation & evolution (if any)	Founded as graduate school of theology; Comprehensive university since 1992.	Founded and remains liberal arts & professional for undergrad; added grad.	Founded and remained Bible institute for decades; now expanding to university.
Enrollment (year)	6,374 (2012)	3,781 (2012)	330 (2013)
# of programs	58	52	4
Level of programs	Bachelor, Masters, Doctoral	Bachelor, Masters, Doctoral	Bachelor, Masters
Schools / Faculties	Arts and Social Science Theology Education Commerce Law Science	Arts and Humanities Business and Economics Communication and Languages Human and Social Science Engineering and Health	Bible Business
Full-time faculty	172	120	17

Summary of Key Findings

In qualitative case study research, analyzing across cases deepens understanding and explanations of the study's data and phenomena (Miles & Huberman, 1994; Yin, 2009). This section summarizes key findings of the study via thematic pattern analysis across the three universities under investigation (for a more detailed presentation of cross-case findings, see Chapter 8). The following discussion of key findings is organized in a fashion similar to the preceding chapter. Findings from the study's two sub-questions are presented first, followed by findings to the overall research question.

Question 1: What are the opportunities and pressures from the higher education environment in Kenya facing faith-based universities?

To pursue the first question I examined changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya. Regarding higher education policy, university leaders and faculty as well as government officials identified three major policies that are creating new challenges and opportunities in Kenya's higher education system: the 2010 Constitution, University Act 2012, Vision 2030. Perceptions of the Constitution ranged from supportive at CUEA to wary and threatened at PAC and Daystar. At CUEA the nondiscrimination clause of the Constitution was of little concern to CUEA participants. However, there was a strong shared consensus at PAC and Daystar that their institutions must revise their student admission policy in order to align with the constitutional mandate. The study found that institutional leaders prioritized differently the importance of adherence to a confessional statement as a means by which to regulate the constituency of the student body.

Pattern analysis across the cases revealed that there were four kinds of opportunities to the establishment of the 2012 University Act (UA). There was strong support for the following

perceived opportunities: (1) the expanded jurisdiction of the Commission for University Education to include state universities; (2) revisions within the UA regarding the streamlined accreditation procedures for new programs; (3) new opportunities to leverage the mandate of the new national legislation in order to heighten internal awareness and investment in quality assurance procedures; and (4) the possibility of receiving state-funded students.

Cross-case analysis revealed a couple pressures associated with the UA. Leaders sensed pressure to divert increasingly more funds to internal quality assurance processes. A resounding conclusion from this research study is that the traditional approach to faith-based education is very expensive. Furthermore, both Daystar and PAC expressed concern about the possibility of relinquishing some autonomy due to the formation of a new national admissions board that will give oversight to government-sponsored students

Pattern analysis of Vision 2030 revealed that leaders at each university acknowledged that better alignment of existing and new programs with the national development agenda could benefit their institution. However, there were concerns about if and how the national development agenda might diminish the distinctiveness of faith-based education. One key finding from this study is that private, faith-based universities have diverse values and incentives; and those may or may not align with national policies

In addition to changes in higher education policy, the study also examined market trends. One major finding from this study is that leaders and administrators perceive the market trends as generating more pressures than opportunities for them as faith-based institutions. Leaders and faculty at each university identified the contemporary era as a ripe time for institutional growth and also for internal improvements. However, the pressure to increase efficiencies, attract

students, retain staff, and maintain quality seemed to outweigh opportunities benefits of the market trends.

In terms of the socio-cultural shifts in Kenya, leaders and faculty across the participating universities expressed concern that rising secularism threatens the implementation and perceived value of religious-oriented higher education. Ironically, they simultaneously envisioned the perceived decline of morality in Kenya not only as a pressure, but also as an opportunity to promote a values-based educational approach.

Question 2: How are faith-based universities adapting to the opportunities and pressures from the higher education environment in Kenya?

The case studies of each university analyzed how each institution was adapting to perceived changes in higher education policy, trends in the national system, and socio-cultural shifts in Kenya (see Part 3 of Chapters 4-6). For organizational and analytical purposes, institutional adaptations were categorized according to Bolman and Deal's (1984) four-frame model: structural, human resource, political, and symbolic. Findings from structural analysis across cases revealed patterns in three organizational processes common to universities: strategic planning, coordinating resources, and revising policies. Analysis from a human resource perspective identified a number of adaptations related to the needs and interests of faculty and students. Institutions were modifying their approaches to hiring, retaining, and developing faculty in light of increasing competition in a resource-scarce environment. Similarly, the relatively new notion of "students as customers" was evident across campuses, along with an increase in various student services. Political analysis revealed two patterns across all universities (debating educational approach and leveraging collaborative partnerships) and a third response (responding to possible litigious action) to be evident at Daystar and PAC. The

symbolic framework identified three patterns that cut across all three case studies: improving institutional reputation, fortifying institutional niche, and nurturing religious identity.

Primary Research Question: What is the impact of shifting national policies and contexts upon faith-based universities in Kenya?

The overall conclusion from this research study is that shifts in the higher education environment are influencing how faculty and administrators conceive of the *vision* for Christian higher education, the *means* by which universities carry out their educative mission, and the *context* in which the institutions function. Concerning vision, leaders and faculty are strongly convinced that these private universities benefit the public good, even though they find themselves mired in internal debates about how to maintain the relevance of their educative mission amidst Kenya's dynamic landscape. Concerning the implementation of religious-oriented mission, these universities all share a commitment to academic quality and the integration of faith and learning, though there is a range of capacities in those endeavors. Universities' efforts to maintain religious distinction included a mix of traditional methods as well as innovative strategies in response to socio-cultural shifts and new national policies. Concerning the context, universities are more cognizant of the importance of the university-environment relationship in contrasting ways; they recognize institutional agency to seize opportunities, yet also recognize environmental constraints—especially in the form of market competition and policy regulations—upon institutional autonomy.

Discussion of Findings

This section discusses the study's key findings in relation to the scholarly literature reviewed in Chapter 2 about higher education systems, organizational adaptation, and Christian higher education. The following discussion focuses on findings for which there was the

strongest evidence across the cases. This decision follows the conventional process of data saturation within qualitative research methodology (Glesne, 2011; Yin, 2009). However, areas of weak consensus are not entirely dismissed; some of these re-emerge as questions for further research.

Contributions to higher education systems literature. Van Vught (2008) claimed that an entirely free-market approach to a national higher education system likely yields less diversification in the system. This result, he argued, is typically an undesired consequence especially if societies are expecting their university system to offer a variety of educational pathways for increasingly diverse societies. The findings from this research study affirmed van Vught's theory along three different dimensions: the unintended consequences of national development policy, the impact of standardization processes, and the impact of regulatory policies. Before discussing these three issues, a brief review of van Vught's theory and its relevance to Kenya's context is necessary.

Following a systems approach, van Vught (2008) examined the factors that facilitate or hinder institutional diversity and differentiation within higher education systems. Kenya's higher education system has been described as a maturing system of diverse institutions jockeying to survive amidst scarce resources, opportune markets, and government policies (Otieno, 2007). How institutions, especially the newly-emerging FBUs, were reacting to the changing landscape was less certain heading into this study. While my study did not examine the concepts of diversity and differentiation at the macro level of Kenya's system, van Vught's utilization of a systems approach provided a model for interpreting how FBUs in Kenya are trying to find their niches in the national context.

Van Vught (2008) put forth two propositions: (1) the larger the uniformity of the environmental conditions of higher education organizations, the lower the level of diversity of the higher education system; (2) the larger the influence of academic norms and values in a higher education organization, the lower the level of diversity of the higher education system. Taken together, van Vught's basic claim is that pressures from the environment (e.g. government regulations) and academic cultural values are the key factors that influence differentiation and dedifferentiation in higher education systems.

Van Vught employed this framework to analyze the impact of higher education policies. He argued that trends in contemporary government policies show a move toward less state control and more institutional autonomy. Ironically, such policies are fostering dedifferentiation and decreasing levels of diversity. That is because, so argued van Vught, economic markets work imperfectly for higher education. Instead, actions of universities and colleges are more closely related to another market, academic reputation, or what van Vught called the "reputation race." Van Vught defined the reputation of a college or university "as the image (of quality, influence, trustworthiness) it has in the eyes of others. Reputation is the subjective reflection of the various actions an institution undertakes to create an external image" (p. 169). This race is tireless and costly, entrenched within and reified by academic culture, and leads to greater levels of homogenization in higher education systems.

The findings from this research study affirmed van Vught's theory in three different ways: First, the environmental impact upon the FBUs of this study raises an alarming question about the trajectory of higher education in Kenya: *to what extent is the environmental impact upon institutions contrary to the intentions of intended national policy?* In the case of PAC—a small, private institution—the institution seems more responsive to pressures threatening

survival in a highly competitive, resource-scarce environment than to idealistic higher education policies that envision a system of high-quality, diversified universities. Even though the University Act empowers the CUE as a regulatory agency to assure quality, PAC is deciding to prioritize expansion over quality. Also, even though Vision 2030 exhorts universities to find a niche and develop Centers of Excellence, several PAC leader's described market pressures pushing them (and other) HEIs toward a more homogenous future with less diversification.

Second, this research study surfaced the impact of the standardization movement in Kenya upon religious-oriented universities. Findings raised questions about the tradeoffs involved in policy that pushes for a more homogenous higher education system in Kenya and throughout the East Africa region. Faculty and administrators at Daystar, for instance, perceived the process as having both advantageous as well as threatening consequences. Further study is necessary to assess the impact of the influence of the standardization process, akin to the Bologna process in Europe, as it is adapted by increasingly more national regulatory agencies across East Africa. In relationship to Christian higher education in particular, further study is necessary to illuminate if/how the standardization process affects institutions with alternative or competing visions of higher education, such as religious-oriented mission or liberal arts approach. What might African societies be losing in those nations whose national education policies mandate curricula? In the words of one Dean at Daystar, "will there still be room in the curricula for the Daystar mark?" (M.D.). Similarly, how can stakeholders in these contexts navigate a healthy balance between centralized, quality control and institutional autonomy?

Third, this research study increases understanding of the unique impact of higher education policy in Kenya upon private institutions. Pattern analysis across cases suggested that mature private institutions, because they have been accustomed to CHE/CUE's stringent

accreditation requirements for over twenty years, are now actually well positioned for the new regulatory procedures introduced by the 2012 University Act. Prior studies of higher education in Kenya have documented the imbalance of the jurisdiction of the Commission of Higher Education. Since its inception in 1985, the CHE had no constituted authority to ensure quality amongst public institutions because public institutions had authority to confer degrees directly by Constitutional Act passed by Parliament. The proposed curricula of state universities never underwent external review; it was simply passed by each institution's Senate. On the other hand, private institutions had to jump through all sorts of hoops to gain accreditation. The CHE's effectual powers existed only in the realm of private institutions to which the CHE issued either a letter of interim authority, registration, or a full charter. In order to receive accreditation, private institutions were required to meet a complex set of criteria pertaining to facilities, resources, size of campus, programming, library, faculty, etc. Other studies of higher education in Kenya allude to this inequality (Kauffeldt, 2010), but the research at hand documents more fully the dimensions of this inequality. All nine institutions in my 2012 pilot study and all three in my 2013 dissertation study bemoaned the inequalities of CHE/CUE's accreditation process.

That said, this dissertation research now provides evidence of a silver lining to a dark cloud. Following the regulations has had a positive sedimentary affect. In both the cases of Daystar and CUEA, years of working toward CHE's rigid compliance standards has developed internal capacities for quality assurance. Both universities established an office of quality assurance with full-time employees. Both are able to conduct internal self assessments. Quality assurance is a costly endeavor for any institution. Like an athlete who has trained at high altitude and then experiences a competitive advantage when performing at sea level, Daystar and CUEA are well-situated to respond to the quality assurance policies legislated in the 2012 University

Act. In fact, according to my interviews with CUE officials, the CUE now requests Daystar to assist other universities with quality assurance procedures. Other universities will likely require major adaptations and incur great expense to survive let alone thrive in the higher education policy environment.

Hence, one hypothesis emerging from this study is that mature, private institutions in Kenya now have a competitive advantage over peers in terms of quality assurance capacity. Further research could test the hypothesis by comparing public institutions that had little or no internal QA capacity with mature private institutions that had developed QA capacities under years of CHE regulations.

Contributions to institutional and organizational adaptation theories. Concepts of organizational adaptation and institutional theory (Cameron, 1984; Powell & DiMaggio, 1991; Kraatz & Zajac, 1996) provide a useful lens to analyze a dynamic central to my study: how changes in the environment are impacting institutions. My study intentionally foregrounds the interface between FBUs and their environment in Kenya. Hence, theories that emerge from the field of the relationship between organizations and environment are fitting to help interpret the data I have collected.

There are several paradoxical conclusions derived from this research study. For instance, leaders and faculty were strongly convinced that their private universities benefit the public good, even though they are mired in internal debates about how to maintain the relevance of their educative mission amidst Kenya's dynamic landscape. Also, universities recognized institutional agency to seize opportunities, yet also saw environmental constraints upon institutional autonomy. This section examines these paradoxical conclusions in light of institutional theory. Both sides of this paradox are evaluated separately (first environmental constraints, then

institutional agency) through contrasting institutional theories, and then the paradox itself is evaluated through the lens of Cameron's (1984) concept of "Janusian" institutions.

One overarching conclusion from this research study is that the leaders and faculty of faith-based universities perceive the proliferation of universities in Kenya as one of (if not the) top driver of change. The overwhelming majority of participants described the context as "explosive", "dynamic," and "mushrooming." In their eyes, there is a clear link between the increasing number of universities and the increase in competition for students and faculty.

This observation about the importance of environmental constraints affirms particular strands of institutional theory such as *population ecology* or *resource dependency theory*. Both of these theories foreground the importance of environmental factors as the primary predictor of institutional failure or success. Population ecology focuses "on the sources of variability and homogeneity of organisational [*sic*] forms.... In doing so, it pays considerable attention to population dynamics, especially the processes of competition among diverse organizations for limited resources such as membership, capital and legitimacy" (Hannan & Freeman, 1989, p.13, as cited in van Vught, 2008). Resource dependency theory concentrates on the mutual interactions between organizations and their environments; organizations are both influenced by and actors upon environments (van Vught). According to these theories, it is no surprise that leaders and faculty to some extent felt at the mercy of market forces and external actors. That is, for many of them it was as if institutional survival depended mostly upon equitable policies from regulatory agencies, subsidies from government, and the support of the church and parents.

However, another insight from this research study is that some leaders and faculty exhibited strong, intentional effort to preserve and protect organizational identity. In short, they thought their actions mattered as much as external changes. They and their institutions were not

simply subject to the winds of change. These strong themes of intentionality and the role of the individual in shaping organizational identity are better explained by a different stream of institutional theory. This observation about institutional agency affirms institutional theories that suggest that managerial influence in institutions is more critical to institutional failure or success than environmental factors.

Powell and DiMaggio (1991) argued that organizations typically function in predictable, routine, and unreflective ways. These manners have a “constant and repetitive quality” which fosters extensive copying and leads to homogeneity among institutions, a dynamic termed *isomorphism* (p. 9). The *institutional isomorphism* perspective emphasizes that, in order to survive, institutions adapt to pressures in light of the responses of other institutions. To put it more bluntly, if a bear were chasing two isomorphic theorists through the woods, they would not focus their efforts on calculating how to outrun the bear (i.e. avoiding environment threats), but rather each would simply try to run faster than the other theorist (i.e. mimicking aspirational peers). In a similar way, institutions become more homogenous reacting to similar conditions within shared environments. Institutional isomorphism would predict, as evident in this study’s findings, that there would be a strong urge among institutional leaders to act as agents of change so that their universities are more responsive than peer institutions to environmental opportunities.

Cameron's (1984) theory of organization adaptation suggests a possible explanation for these paradoxical conclusions. Cameron described Janusian institutions as organizations that have apparently contradictory characteristics. The term, according to Cameron, was coined by Rothenburg (1979, as cited in Cameron, 1984) after the Roman god Janus who was depicted as always looking in two directions simultaneously. Seemingly contradictory managerial

approaches, argued Cameron, are necessary to successfully navigate the complexities of post-industrial environments. Janusian institutions intentionally promote and practice seemingly contradictory behaviors in order to secure a more favorable competitive advantage. Cameron argued that the complexity and turbulence of contemporary higher education contexts fuels such contradictory strategies. For example, modern universities need *stability* (i.e. strong sense of identity, shared understanding of mission) as well as *flexibility* (freedom to innovate, trial-and-error learning, improvisation).

Findings from this research study revealed Janusian characteristics in each case. Analysis of PAC claimed that one impact of the turbulent environment upon the institution was an enduring conservatism mixed with optimistic entrepreneurship. Also, Daystar and PAC exhibited flexibility to reduce general education requirements, yet maintained a stable commitment to nurture Christian distinctions across departments and within disciplines. Another example is how Daystar and PAC have opened admission to students, and yet have maintained university policy to restrict hiring policies to faculty with similar religious convictions. All universities were striving to create a culture that values specialization (e.g. disciplinary expertise) as well as generalization (i.e. Christian values across core courses like ethics, worldview formation). Likely, it would be a stretch to claim that the Janusian characteristics evidenced via this research study is attributable to intentional, savvy leadership. Instead, I surmise that the evidence of such characteristics is the result of the mix between a resource-scarce environment and resourceful leaders devoted to the educative mission and legacy of the universities.

Contributions to Christian higher education literature. The phenomenon of religious-oriented higher education, particularly Christian, has been well-documented in the historical literature of US and European higher education (for a more detailed discussion, see

literature reviewed in Chapter 2). The study at hand was intentionally designed to examine familiar questions about the vision and implementation of Christian higher education yet in a new context. What characterizes a Christian approach to higher education? (Plantinga, 2002). What factors most influence the secularization of private and public colleges? (Marsden, 1994). What policies and practices enable faculty and leaders at Christian universities to mitigate secularization in order to preserve educational quality with soul? (Benne, 2001). Each of these complex questions has been raised and empirically researched in North America. The following discussion describes the ways that this study contributes to scholarship on these complex issues from a Kenyan context.

One goal of this research study was to test the following proposition: the strategies employed by leaders of faith-based universities in Kenya to maintain a distinct Christian identity are similar to the strategies employed by leaders of faith-based universities in other contexts. Research on FBUs from North America, for instance, reveals that an institution's ability to maintain religious identity is closely linked with factors such as student and faculty membership requirements, rhetoric and vision articulated by key leaders, and support from and accountability to a sponsoring church. Such policies, commitments and behaviors were examined at Kenyan FBUs using Benne's (2001) typology of church-related universities and colleges. Findings from this study showed how a non-denominational, Pentecostal, and Catholic university each was utilizing multiple means to maintain Christian distinctiveness. These means included *internal processes* (e.g. faculty development workshops; a revitalized network of faculty and student small groups; rehearsing the vision and mission) as well as *external mechanisms* (e.g. funding via international partnerships; coalition building amongst FBUs in-country). Indeed, this study

confirms that Christian universities in Kenya utilize strategies similar to peers in other contexts around the world to maintain their religious identity.

While examining questions familiar to Christian higher education, this study also attended to the contextualized realities of Kenya. One of the most pressing debates at these Kenyan universities concerned the role of liberal arts and humanities. Traditionally, these are the academic disciplines, especially theology, that form the bedrock of Christian higher education. The debate raises a critical question about the conception of being a Christian university in Kenya: is a strong humanities program and liberal arts curriculum a necessity for a Christian university, especially where other fields are more heavily endorsed for national development? One of the senior administrators at Daystar expressed support in favor of a traditional approach, even as alternative notions find their way into internal decision-making:

I think it is impossible to have a Christian University of integrity without the humanities, without theology and biblical studies, or music for that matter. Not to say that, certainly not to say, that everybody ought to major in those areas. We are not a Bible school. I have plenty of appreciation for Bible schools. But that is not our purpose. Our purpose is to make Christ known in every area of life. And you cannot have a full life if you eliminate literature and music and the arts and the humanities. And yet, at Daystar there is a push to eliminate those areas because they do not make money. That is a real struggle internally right now. (L.G.)

This leader was dismayed by an apparent reduction of programs and courses in the arts and humanities in favor of curriculum that seems more vocationally-oriented and promises students more lucrative careers. He is not alone in his consternation. Many participants across universities in this study voiced similar concerns.

However, participants indicated that one of the primary reasons that students attend such Christian universities is to gain knowledge and skills for employability. At the same time, students appreciate aspects of these religious-oriented universities—personable faculty, family-like learning environments, and holistic personal development—which are specifically attributed

to Christian values and underpinnings. Hence, it is well known on these campuses that students appreciate multiple dimensions of their university experiences: values-based community and vocationally-oriented programs.

In short, this study drew upon multiple perspectives to illuminate familiar and peculiar challenges of preserving religious identity as a Christian university in Kenya. The study surfaced an inherent conundrum about implementing a vision for Christian higher education across each university: there is at the same time tremendous challenge and opportunity to integrate religious beliefs, traditions, and values across and within the educational enterprise including teaching, research, outreach, co- and extra-curricular activities, and the campus environment.

One striking impression from this study is that those who are engaged in the task of Christian higher education in Africa are in a prime position to tackle such conundrums because they best understand the contextual realities to which their educative missions must adapt for social impact or fade away into irrelevance. This study illuminated how some participants, fueled by passion and angst, are simultaneously seeking to reinforce, modify, and challenge traditional paradigms of Christian higher education. Evidence of innovation exists, but is minimal. For those grappling with the conceptualization and implementation of Christian higher education in Kenya, this research study offers a synthesis of critical questions: (1) What new forms and functions can Christian higher education embrace while still maintaining its educational and religious distinctions? (2) What adaptations are more or less threatening to these distinctions? (3) How can the humanities, especially theology, be integrated into courses and programs in contexts where other fields are more heavily endorsed for national development? (4) How can Christian universities develop programs that are value-based, vocationally-oriented and

affordable? Some possible answers to these questions are offered below in the implications section; but first a humble acknowledgment is warranted.

It is wise to recognize that such questions likely will not be answered quickly or simplistically. In fact, such questions will remain so long as Christian universities remain. For instance, one of Daystar's senior administrators remarked about the enduring nature of such questions:

It is not about answers. It is recognizing that this [integration of faith and learning] will always be a struggle. And we are aware of it. And we have to wade ourselves through it. We have no delusions, thinking and saying at some time we will have solved it. (R.M.)

Not surprisingly, this leader and those at other institutions seemed to suggest that preserving an institution's identity cannot be entirely engineered. There is an intangible dimension to preserving organizational identity that is a bit like holding sand: the tighter the grasp, the more sand is lost. Preserving the religious identity of a faith-based university, he would conclude, takes faith; and hard work, as organizations wrestle afresh with enduring questions. Rainer Maria Rilke's advice in *Letters to a Young Poet* is fitting:

Be patient toward all that is unsolved in your heart and try to love the questions themselves, like locked rooms and like books that are now written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer. (1892/1910)

Learning from the struggle, which this study attempts, will be critical for future generations who endeavor to continue the legacy of Christian universities in Kenya and across Africa. Leaders should be reminded that successful and sustainable integration of faith and learning is challenging. In fact, keeping religious and educational priorities in sync is so problematic that the landscape of higher education is dotted with institutions who began with a religious association or orientation but over time have renounced it, turned secular, or function as

if the religious orientation is essentially in name only. History shows that it is very difficult for a religious-oriented university to maintain its religious distinctions over years let alone over decades or centuries.

Implications

This dissertation study yields implications for theory and practice of religious-oriented higher education in Africa. This section begins with broad theoretical implications for what it means to be a faith-based university in contemporary Africa. Then the discussion becomes more focused by offering practical implications for three groups of stakeholders: (1) leaders of Christian universities in Kenya, (2) faculty members of Christian universities in Kenya; (3) higher education policy makers in Kenya. I also identify implications for theory development and methodological advances. However, these implications are woven into broader discussions in two different sections below, respectively, Further Reflection and Further Research. The following sections offer possible answers to the aforementioned critical questions, but are by no means intended to be exhaustive.

Implications for Christian higher education in Africa. Findings from this study suggest implications for the conceptualization of Christian higher education in Kenya. Given the rise of religious-oriented universities in Africa (Glanzer, Carpenter, & Lantiga, 2010), and the similarities of university systems in developing countries (Chapman and Austin, 2002), these implications may have bearing beyond Kenya too. Based upon this study's findings from leaders and faculty at three FBUs in Kenya as well as regulatory officials at the Commission for University Education, this discussion considers three dimensions of what it means to be a faith-based university in contemporary Africa: (1) subject to a national higher education system governed by the state; (2) in service to a national development agenda; and (3) accessible to a

diversity of learners. These three dimensions relate to three broad themes relevant to universities in many international contexts, respectively: *autonomy*, *mission*, and *equity*. However, the discussion here intentionally highlights challenges and opportunities particular to the African context so as to advance scholarship of FBUs beyond North America, where a preponderance of scholarship of Christian higher education has been generated thus far.

First, FBUs in Kenya are subject to a national higher education system governed by the state. This is perhaps the most striking difference between the experience of FBUs in North America and Africa. Being part of a national system has significant implications upon how FBUs conceptualize and implement their educative mission, and understand the extent of their own autonomy. This study surfaced the experiences of Kenyan FBUs navigating their way as non-state institutions situated in a centralized government-controlled system. This experience is not unique to Kenya.

Across sub-Saharan Africa social pressure to meet the swelling demand for higher education is prompting governments to award university charters to non-state institutions. Simultaneously, pressures to improve quality are giving rise to new forms of government involvement with universities. This study provided in-depth analysis of Kenyan FBUs that have purposed to maintain a Christian distinctive within a system with centralized, secular governance. Findings illustrate how the institutions are embracing opportunities within the national system as well as mitigating pressures from government policies that threaten to diminish the Christian particulars of their educational missions. Findings from this study suggest that FBUs in similar contexts will face challenges concerning how to maintain religious heritage across educational and institution processes, such as student admission, faculty recruitment and hiring, and program accreditation.

This study contributes new insights to the scholarship and practice of Christian higher education administration in Africa by applying a well-known model from veteran organizational theorists Bolman and Deal (1984) to a new context, Christian higher education in Kenya. Bolman and Deal argued that managers and leaders fail to thrive when their perspectives of how organizations function are limited. Alternatively, this study illustrates how leaders and faculty at FBUs in Kenya are adopting multiple frames—structural, human resource, political, and symbolic—to interpret government expectations and guide institutional responses to maintain their Christian distinctions. These implications are significant for several reasons and in a variety of contexts. Implications from this study are relevant in developing countries, like Kenya, where national systems increasingly rely upon non-state institutions to help address escalating demand for higher education, where concerns about quality and equity are changing government-university relations, and where forms of Christian higher education mirror the expansive growth of Christianity in the global south.

Second, FBUs in Kenya face increasing expectations to serve national development agendas. This has implications for how FBUs conceptualize and implement their educative mission. Kenya's development blueprint, Vision 2030, envisions the role of educational institutions to "provide globally competitive quality education, training and research to her citizens for development and enhanced individual well-being" (p. 16). The policy promises increased resources for university and technical institutes to support curricular revisions for the subjects of science and technology (Government of Kenya, 2008). The intention is to position Kenya (and their university system) as a regional hub for research and technological advancement. If or how FBUs might benefit from increased government resources (i.e. state-funded student vouchers) remains to be seen; likely it will depend upon the ability of FBU

leadership to articulate alignment of university mission with national development goals. Such scenarios are not unique to Kenya, but are becoming commonplace across the region.

Governments across East Africa have scripted national plans for economic growth, such as Kenya 2030, Malawi 2020, Tanzania 2025, Uganda 2040. These plans often describe a strategic role for higher education in economic development. Review of national development policies across the region reveals public expenditure for university education is increasing (World Bank, 2010). The current investment and policy environment in East Africa promises critical resources and political will for higher education to lead in social and economic development. Similarly, the swelling amounts of investment in higher education capacity building reflect recognition by the international donor community of the potential role of university-led efforts (World Bank, 2009). The funding cycle has come full circle, “after being shunted to the side by national governments and international agencies alike for almost two decades, higher education is again recognized as a key sector in African development” (Teferra & Altbach, 2004, p. 22). In short, local stakeholders and the international community value the important, strategic role of higher education to advance national development agendas.

Tertiary education institutions function increasingly more as capacity-building systems in East Africa. Granted, current enrollments in higher education in Africa are among the lowest in the world (World Bank, 2010). Even so, the number of students enrolled in tertiary education in sub-Saharan Africa has tripled since 1991, averaging 8.7 percent a year (World Bank, 2009). This increase represents one of the highest regional growth rates in the world in terms of tertiary enrollments. Never before have university systems had such opportunities to infuse workforce development systems with such quantities of graduates. This prospect underlines the critical

need for all universities—public and private—to align curricula with the needs of the workforce, and to address a host of other capacity issues.

Hence, as part of national higher education systems, faith-based universities share a responsibility to contribute to knowledge production that benefits local stakeholders and to produce a well-trained workforce. It could be argued that this responsibility is even greater for universities in Africa, where students have much less opportunity to receive university education than in other global contexts. However, leaders in this study evidenced ways to view such pressures as opportunities. Leaders recognized that as they aligned institutional programs with national development goals they positioned themselves for more support from the government. This is an important strategy for FBUs in Africa as they look to increase funding sources, while buffering impacts of environmental changes that may threaten Christian distinctions.

Third, FBUs in Kenya are expected to be accessible to an increasing diversity of learners per directive of the new Constitution. Administrators described incoming students as increasingly diverse in terms of religious, ethnic, and socio-economic background, academic preparedness, and age. The opportunities and challenges associated with increasing access to university education are known to be closely linked with issues of equity, especially for private universities in Kenya (Oanda, Chege, & Wesonga, 2008). Private universities typically privilege students who can afford to pay for education, that is, those from upper socio-economic levels. This raises the question of the role of FBUs as private institutions in expanding access *with equity*.

One possible alternative is to consider new forms of FBUs, such as faith-based technical and vocational schools. These kinds of institutions, especially in African contexts, are typically more affordable and accessible to learners from lower socio-economic levels. Existing FBUs

may want to consider opening constituent colleges that specialize in vocational training. Such colleges could offer shorter, less expensive training programs; utilize extra-curricular activities to nurture religious formation of students (e.g. chapel and small groups); and, draw upon faculty in the Bible and theology departments of the parent universities to develop the capacity of new instructors to integrate faith and vocational training.

Implications for university leaders. This study suggests that a new kind of leadership is necessary to guide FBUs in this new era in Kenya. Critics of higher education around the world (especially those seated in large lecture halls!) have long observed that simply earning a PhD does not make one an effective university teacher. Similarly, participants in this study noted that being a pastor of a church does not necessarily qualify one for leading a faith-based university. Based on findings from this study, it is possible to suggest a profile for a new kind of leadership for contemporary FBUs in Kenya. Such a profile would have (at least) three dimensions: (1) rootedness in the university's faith tradition in order to nurture religious identity of the institution and its members; (2) knowledge of national, regional, and global higher education systems including university cultures, policies, and procedures in order to abide by environmental constraints (e.g. legal frameworks) and capitalize on opportunities (e.g. international partnerships); and (3) savvy leadership skills befitting the trajectory of FBUs becoming increasingly complex organizations.

To illustrate the applicability of this profile, consider one of the repeated concerns of leaders in this study: academic programs at FBUs are typically longer and more expensive than those offered by competitive peer institutions that do not include religious courses. Leaders are wrestling with pressures to increase financial efficiencies while maintaining religious distinctiveness. One of the most commonly cited temptations is to shorten programs by reducing

religious courses from core curriculum; but this seems to undermine a commitment to maintain religious heritage. Savvy leadership skills are required to navigate this organizational conundrum. Cameron's (1984) theory would argue that Kenyan FBUs that practice Janusian thinking are likely to adapt more effectively to the complexities of their environments and thus thrive better than their peers.

One recommendation for practicing Janusian thinking is to consider adapting the role of faculty members in the Bible and Theology department. This recommendation is an example of Janusian thinking: reducing the number of Bible and Theology courses while advancing the religious identity of the university. Deans could find savings by reducing the number of course offerings in Bible and theology departments if enrollment numbers steadily dwindle. Deans are reluctant to take such actions, even at the promise of financial savings, because it is perceived across campus as "selling out" to the demands of a secular market. Simultaneously, Deans could create new roles for such faculty as consultants or via co-appointments in other departments as specialists on the integration of faith within particular disciplines. This could bolster the integration of religious perspectives with particular disciplinary fields (e.g. for psychology, what is a Christian understanding of Freud; for political science, what is a Christian response to Marxism). This is a way to suffuse theological expertise via inter-disciplinary dialogue by having the faculty of Bible and theology take a lead role.

Implications for faculty. Findings from this research study have implications for faculty as well. Among the many that could be considered, the following implication stems from a critical finding across all cases: Christian institutions rely heavily upon faculty to implement the educative and religious missions. Hence, these universities will benefit from developing the

capacity of faculty members for theologically-informed, integrative reflection upon academic disciplines and programs. This study offers three insights about that capacity-building process.

First, this study found that debates between proponents of various educational models (i.e. education for scholarship, vocation, citizenship, character development) tend to polarize faculty. This study may provide cautionary counsel that “faculty camps” will likely hinder progress toward fulfilling educational objectives, lead to stagnation instead of innovation, and threaten institutional health and longevity. To nurture integrative thinking, faculty could eschew dichotomies that prompt “either-or” scenarios, such as sacred or secular, sciences or humanities, research or teaching.

Second, on the contrary, there is evidence (though more limited) of innovative, entrepreneurial thinking. Leaders are searching for sustainable, innovative forms of Christian higher education in African. Toward this end, faculty members are in prime position to provide integrative intellectual leadership. Christian faculty members, by definition, have opportunity to grapple with how their faith-orientation is affected, supported, and challenged by a particular discipline.

However, third, findings from this study evidenced concerns that some faculty members have underdeveloped capacities of informed theological reflection in their respective fields, often for lack of modeling or simply due to the constraints of faculty life in the Kenyan context. Returning to Cameron (1984), Janusian thinking could facilitate such kinds of integration, that is, by way of advocating for the integration of disciplines that are oft perceived as at odds. Faculties of humanities and professional programs could consider curricular pathways that form *humane professionals*. Faculties of business and basic sciences could consider curricular pathways that form *entrepreneurial scientists*. More practically, departments may want to identify faculty

exemplars who champion such integrative efforts. These champions could extend their influence via simple measures such as offering bulleted points at regular faculty meetings, or via more involved efforts such as TED-talk like presentations or mentoring early career faculty.

Implications for policy-makers. Findings from this study suggested implications for policy development and implementation in terms of both affirming and challenging ways. First, findings from this study affirmed the efforts of Kenyan policy makers who designed the 2012 University Act. Participants in this study resoundingly affirmed the new legislation for “leveling the playing field” for private institutions in Kenya’s higher education landscape. On the other hand, findings from this study raised concerns that some institutions are more responsive to pressures threatening survival than to the ideals of Kenyan’s higher education policies. Findings from this study tentatively affirmed van Vught’s(2008) theory of dedifferentiation. If van Vught is correct in predicting that economic markets work imperfectly for higher education, and that actions of universities and colleges are more closely related to academic reputation, then the reputation race will incentive institutions more than policies. In other words, even though Kenya’s national policies exhort universities to develop as “Centers of Excellence”, other forces may push universities toward a more homogenous future with less diversification. Even worse, some may decide to prioritize expansion over quality. Brinkerhoff and Crosby (2002) counsel policy makers, particularly in developing and transition countries, to consider how policy affects various kinds of stakeholders and attend to the unintended consequences of policy. Policy-makers may want to reconsider policies that better incentive institutions to pursue the envisioned goals of policies and also protect them from market forces. They may also want to create opportunities—national forums, institutional surveys, informal feedback loops—to learn from

the perspectives of private institutions in order to make policy adjustments that promote a higher education system responsive to the needs and interests of an increasingly diverse society.

Further Reflection: National Education and Higher Development

In this section I reflect on issues and concerns that the findings of this study raised for me personally. One of the most common topics in scholarly literature and practitioner discourse on African higher education nowadays is the role of higher education in national (read: economic) development. Findings from this research study extend this discourse with an interesting twist. That is, the findings warrant reflection on *national* education and *higher* development. Leaders and faculty at each university in this study strongly sensed that their university's values-based education exceeded the national vision in one critical dimension. They lauded the objectives of Vision 2030 (Government of Kenya, 2007); yet they sensed there was a "missing element" (K.M. from CUEA) in this plan that beckons Kenyans to "a better future for all" (p. 3). The following section contemplates what this missing element might entail, but first a caveat is warranted.

To be clear, the leaders of the FBUs in this study were not opposed to nor ignorant about Vision 2030. Just the opposite was true. All of them supported Kenya's national development agenda and embraced (rightly, I think) the important role that FBUs can play in improving the country's economic well-being and social cohesion. For instance, a DVC at CUEA concluded that the realization of CUEA's vision would also fulfill the identified goals of the policies guiding Kenya's governance and development:

CUEA's mission statement is providing quality education, quality learning, [quality] teaching, quality research and quality community service—by doing that, we are talking about improving the standard of living of people, producing transformative leaders, and having a society where there is no corruption....So that is our vision: to form that type of just society in the long run. Vision 2030 and the Constitution of Kenya have almost the

same end....Therefore, we say, if you examine it from that perspective, then we are on the same line. (C.O.)

Indeed, FBUs can and should function in the advancement of the social, economic, and political development of Kenya.

That said, I wonder if it is possible that Kenya's three-legged national development plan is missing a leg? Currently, the plan envisions development as standing upon three kinds of development: economic, social, and political. The primary goal of Vision 2030 is to move Kenya from a low- to middle-income status, “providing a high quality of life to all its citizens by the year 2030” (p. 1). Like the participants in this study, I too find that goal admirable and worthy of full support. Yet, would a fourth leg—perhaps identified as *cultural*, *religious*, or *spiritual*—enable the vision to find even more rootedness in the enduring, deeply religious underpinnings and rich cultural restorations of post-colonial Kenya? This study suggests the need to consider multiple dimensions of development in Kenya, and more broadly across sub-Saharan Africa.

Perhaps another metaphor drawing upon common nomenclature of education could prompt us to think more deeply about dimensions of development in Africa (or any society, for that matter). Primary and secondary education across Africa is often referred to as *basic* education. Tertiary education is commonly called *higher* education. National development plans often focus on the *basic* needs for quality human life. What about *higher* needs? Could such national agendas include strategies for *higher* development? By higher development I am referring to ethical, moral, and spiritual dimensions of human personhood and communities, or what participants in this study referred to as the “missing element” (K.M. from CUEA). With them I wonder what could be the role of national education systems in such *higher* development of its citizens? Where in the discourse about education in African countries is attention given to

the development of human societies beyond economic dimensions? Could the capacity of knowledge and skills be considered not merely in economic terms?

Such inquiries beg underlying questions about voice, equity, and accountability. Who is speaking to the formation of national development agendas? More pointedly, to capture the passion of participants of this study, who is taking responsibility to ensure that national educational strategies are designed to promote not only economic prosperity, but also social and spiritual well-being? If universities—both secular and religious—do not assume at least partial responsibility to develop trustworthy leaders, peace-loving citizens, and equitable communities, then who will? Is character development the work of Christian, Islamic, and other religious and philanthropic organizations, while secular institutions undertake the development of knowledge and skills? Should religion be considered private, and public spaces secular? I hesitate to answer such questions, at least not without another research study that, as this one has attempted, integrates participant and researcher voices.

I am not the only one asking such questions. Essays in Bompani and Frahm-Arp's (2010) edited volume *Development and Politics From Below: Exploring Religious Spaces in the African State* explored the shifting, complex sets of relationships between religion, development, and politics in Africa. Their work is grounded upon two primary premises: (1) various kinds of development promoted by modernity have been unsuccessful; (2) the secular-modern assumption that the non-secular would diminish with the increase of development in Africa not only has been demonstrated untrue, but rather religion is “pervading the spaces that the secular has singularly failed to fill” (p. 5). Thus, they call for inquiry not in terms of how development supersedes religion but rather interacts with it: “How do different religions define and critique

development or understand development? Or, how is development shaped by religion and religious movements/communities (re)shaped by development?” (p. 5).

Bompani and Frahm-Arp (2010) ground their analysis and assessment in the influential works of Achille Mbembe (2001) and Jean-Francois Bayart (1993). Mbembe accused development economics, among other Western influences, for having eroded “the very possibility of understanding African economic and political facts” (2001, p. 7). In fact, the notion that a religious Africa was bound to head down the path of Western secularism—popular in the 1960s and 1970s—was so strong that any analysis suggesting the endurance of religion was considered a departure from the so-called Western normality (Mbembe, 2001).

Bayart’s notion that development and politics should come from “below” also undergirded Bompani and Frahm-Arp’s work. Bompani and Frahm-Arp observed a noteworthy element in the contemporary dialogue and debate on the role of religion in development: approaches and analytical tools are derived mostly from Western contexts, and thus adapting Western frames, focus on what religion can do for politics and development. Emphasis is placed on the consequences not the cause of religious action. This obscures both investigation of the role of religion in development and politics as well as a genuine understanding of the meaning of religion itself as embedded in the everyday life of millions of people in the South. Contrary to such Western suppositions, Bayart (1993) discussed the value of religiosities in the postcolonial era for their role in identity reformation, particularly because they offer alternative visions of modernity, development, progress, and the future. Accordingly, the contributions in Bompani and Frahm-Arp advance scholarly literature by way of comparative analysis, tracing interactions between religion, politics, and development from a perspective thoroughly rooted in African experience. These perspectives inform my recommendations for further research below.

To be fair, mixing of religion and development has produced mixed results defying simple explanation. In the last decade, literature has increased describing the development work and social services provided by religious organizations as beneficial to local communities (Clarke & Jennings, 2008; Marshall & Marsh, 2003). At the same time, critical studies demonstrate ways in which the development practices of religious organizations have facilitated change that local individuals and communities perceive as different from external developers, and at times as quite detrimental (Bornstein, 2003; Stambach, 2010). Common throughout these discussions is the need to identify and reform the methodological approaches—particularly Western-oriented—by which African societies are understood. Admittedly, the study at hand is guilty, to some extent, of this critique by drawing primarily upon western-derived frameworks for higher education and organizational analysis. However, I offer a possible remedy to the problem by recommending (in the section below) theoretical research that explores innovative methodological approaches, inspired in part by the work of Ellis and ter Haar (2004).

Employing a socio-religious perspective, Ellis and ter Haar (2004) contended that religious ways of thinking about the world are prevalent in Africa, and have a pervasive influence on politics in the broadest sense. They provided a theoretical model for understanding the relationship between politics and religious thought in Africa, arguing that social scientists need to analyze the particular content of religious thought in order to understand the political significance of religion. Elsewhere, ter Haar and Ellis (2006) conceptually applied their theory analyzing several fields much discussed in the literature on development: (1) conflict prevention and peace building, (2) governance, (3) wealth creation and production, (4) health and education.

Subsequently, Ellis and ter Haar (2007) defended the need to consider seriously African epistemologies as the rationale for their work: “All the models in common academic use are

based on the assumption of a structural distinction between the visible or material world and the invisible world, whereas such a rigid distinction does not reflect ideas about the nature of reality that are prevalent in Africa” (p. 385-6). On one hand, Ellis and ter Haar (2007) pointed out the logic of including religion in development analyses simply based upon the logic of sustainable development and social capital theories:

Many policymakers today accept that sustainable development can be achieved only if people build on their own resources, including the quality of relationships in society, often construed as ‘social capital.’ In Africa, we have noted, communication with a perceived spirit world is common religious practice. In other words, social relationships extend into the invisible world and the latter hence becomes part of people’s ‘social capital’. (p. 396)

However, seriously considering African epistemologies requires researchers to re-think some familiar categories of social science. This need is evident, Ellis and ter Haar contended, in the ways their model has been critiqued for utilizing analytical categories drawn from African epistemologies rather than from mainstream social science. Accordingly, social scientists need to explore fresh ways of conceiving and analyzing how religious and political powers are emerging in ways that do not align precisely with traditional forms of analysis:

We maintain that religion in Africa is grounded in modes of acquiring knowledge that both reflect and shape the ways in which people have viewed the world, past and present. If only for this reason, religion has an important bearing on politics, and indeed politics in Africa cannot be fully understood without taking its religious dimension into account. Although African epistemologies involve concepts that may be unfamiliar to many Europeans and North Americans, there is nothing in them that cannot be analysed by the conventional methods of social science, provided both the scope of investigation and the terms of analysis are considered with sufficient rigour. (p. 393-4)

Descriptions and examples of Ellis and ter Haar’s revised methodologies for investigating religion and development are forthcoming.

Following Ellis and ter Haar's thinking, it is necessary then to return to the aforementioned proposed fourth pillar of Kenya's national development plan, which I suggested as *cultural, religious, or spiritual*. To clarify, this pillar should not be confused with a North American import of Christianity, but rather a more contextualized understanding of spirituality in light of Africa's rich integration of religious ways of thinking and being as observed by Ellis and ter Haar. Within this space of the fourth pillar, FBUs and other religious institutions would find civil and state support to draw upon—not divorce—religious resources toward the resolution of complex social, political, economic, and educational challenges.

To clarify, my intention is not to promote or even suggest that the teaching, research, and outreach of all universities should become a religious enterprise. Instead, I echo University of Wisconsin educational anthropologist Amy Stambach's (2010) notion that discussions debating whether religion and education are related are short-sighted, as if the two occupy separate, unconnected worlds. Rather, she argues that contemporary discourses about religion and education—and I add the many kinds of development—should be more broadly concerned with “how to engage, what to embody, what to define, and of course, what to teach as orthodox and given” (p. 153). In that spirit, I trust this study promotes dialogue between all sorts of stakeholders—academicians, practitioners, members of parliament, state ministers, donors, villagers—about religion and development in ways that avoid polarization, essentialism, and disengagement. Critics could argue the intent is idealistic. While that might be so, it is motivated by the wake of countless failed development programs—both secular and religious—in Africa; and by my work with intelligent, well-meaning scholar practitioners—both secular and religious—who are committed to the difficult task of integrated, participatory, and sustainable multi-dimensional development.

Limitations

Like any qualitative study, this one has limitations. First, this study's findings are limited by the fact that the study was conducted at three Christian universities in Kenya. This was, in part, a limitation of the context. In terms of religious diversity, there are no other chartered universities in Kenya with an orientation other than Christian. Such realities precluded certain comparative dimensions of this study, such as, how might an Islamic university navigate the changes in Kenya's higher education context. As a descriptive and interpretative case study of three universities, findings from the study are not generalizable. Second, the study primarily investigated the experiences of university leaders and faculty with minimal input from other internal actors (i.e. students, governing board members, denominational owners) and external stakeholders (i.e. employers, policy makers). Third, the source of data for the study was participants' perceptions of institutional responses to changes in the higher education context rather than direct observation of those interactions. Fourth, the study focused on the contemporary experiences of FBUs rather than historical origins. A comparison of historical origins of FBUs may offer further explanation of their perceptions of and interactions with government agencies. For example, CUEA's seemingly more comfortable engagement with the state may be a vestige of their European background. Alternatively, Daystar and PAC expressed more concern about government intrusion in student admission policies; this perception might be influenced by their rootedness with conservative Protestant movements in the US that have been shaped by an ethos of church-state separation.

Within these limitations, this study contributes knowledge about higher education in Kenya and about religious-oriented universities striving to maintain organizational identity amidst shifting contexts.

Further Research

The findings of this research study invite further inquiry. Future researchers may wish to extend the trajectory of this study in three ways: (1) comparative research that analyzes other trends, institution types, or contexts relevant to this study; (2) qualitative research designed to produce a more contextualized framework or model of religious-oriented universities in Africa; (3) theoretical research exploring methodological approaches that foster a more integrated, enriched understanding of African ways of thinking about religion, development, and education.

First, researchers may wish to extend this study through comparative research that analyzes other trends, institution types, or contexts relevant to this study. Findings from this study invite further inquiry in comparative and international higher education research. This study identified an array of institutional responses linked to changing national policies and environmental pressures. Findings may have relevance to research on the university-environment relationship in light of various trends in higher education systems. For instance, findings from this study about what influenced institutions to become more or less aligned with national policies and peer institutions could be compared in future studies about factors that influence institutional diversity or homogenization in other national systems (van Vught, 2008).

Furthermore, considering institution type and educational approach, this study offers possible parallels for comparative research about liberal arts colleges and/or universities with general education curricula. For instance, in light of mission shift among liberal arts colleges in the US (Neely, 1999), findings about what is influencing FBUs in Kenya to alter their approach to general education could be compared to the diminishing and changing role of liberal arts education in the United States. This study has parallels with liberal arts colleges in North America wrestling with how to preserve their liberal arts “soul” in an era where vocational skills

and credentials are increasingly demanded. For instance, the New American Colleges and Universities (<http://www.anac.org>) is a national consortium of small to mid-size independent colleges and universities committed to the intentional integration of liberal arts education, professional studies, and civic engagement. Additional research could explore if or how this new hybrid model, which is emerging in the US, might serve as a viable model for FBUs in sub-Saharan Africa, where technical and vocational skills are in high demand.

Additional dimensions of comparative research include the analysis of phenomena investigated in this study that appear in other contexts. Perhaps the most obvious trajectory of comparative research would be the comparison of the experiences of leaders and faculty of Christian universities in Kenya to that of those in other African and/or international contexts. This study enriched the knowledge base of faith-based universities in Kenya. Currently there is a limited amount of empirical research on FBUs in Kenya or elsewhere in sub-Saharan Africa. Less obvious, but equally worthwhile would be comparative research on the phenomena of standardization and qualification frameworks. International education researchers have observed a ripple effect of standardization processes in Europe, often referred to as the Bologna process, evident in the rapid rise of qualification frameworks in African nations, especially those countries whose systems follow a European model (Sall & Ndjaye, 2007; Singh, 2010). Interviews in this study surfaced participants' perceptions about Kenya's leading role in the recently formed East African Quality Assurance Alliance, a movement to standardize curriculum and program requirements in universities across Kenya, Rwanda, Burundi, Uganda, and Tanzania. Findings from this study about the anticipated and unanticipated impact of such national and international reform movements could be compared to the experiences of university leaders and national officials in other countries.

Second, researchers interested in examining the increasing phenomena of religious-oriented higher education in Africa (Glanzer, Carpenter & Lantinga, 2011) could utilize findings from this study to develop a framework or typology to assess African religious-oriented universities. A number of existing frameworks and related studies could inform such an endeavor, as they did the study at hand. Researchers may want to include studies of how Christian universities and college have been secularized (Burtchaell, 1998), typologies of church-related colleges and universities (Benne, 2001; Christenson, 2004; Morey & Piderit, 2006), and models of faith and learning (Simmons, 1998). However, all of these models and studies were derived from or conducted in North American contexts, and are thus subject to contextual limitations.

A framework that may be more suitable to African contexts could incorporate some of the contextual distinctions highlighted by the leaders and faculty members interviewed in this study. Drawing upon their experiences, this study identified factors in the higher education environment of Kenya that are impacting religious-oriented universities. Such factors included the following: accreditation through government entities; expectations to contribute to a national development policy; state-regulated admissions and hiring procedures; regional qualification frameworks that regulate curricula; and resource-scarcity, particularly faculty who hold academic qualifications *and* are beholden to the distinctive educative mission of religious-oriented universities. Furthermore, comparing the study's findings to the literature reviewed in Chapter 2 affirms that a number of such factors are common across African higher education systems (while uncommon in North American contexts). All the more, this behooves future researchers to pay close attention to the environmental factors identified in this study when analyzing religious-oriented higher education in Africa.

Third, future researchers may wish to extend the trajectory of this study through theoretical research designed to explore methodological approaches that attempt to foster a more integrated, enriched understanding of African ways of thinking about development, eschewing the polarizing (arguably imposed) dichotomy between sacred and secular. Even as there are multiple modernities, so there are multiple developments, and multiple integrations between the sacred and secular. We need nuanced eyes and savvy methodological approaches to discern these subtle, yet powerful dimensions of reality.

APPENDICES

APPENDIX A

Matrix of Religious-oriented Universities in Kenya

Table A.1: Matrix of Religious-oriented Universities in Kenya

		Religious orientation	Origin & Accreditation			# of Approved Programmes				Enrollmt	Depts	Schools / Depts / Faculties	Program orientation & evolution	"Niche"	Context	Academic Staff		
			Estab.	LIA	Chartered (fully accredited)	Bach	Master	PGD	PhD							FT	PT	%PhD
1	Adventist University of Africa	Adventist					5		1									
2	Africa International University	Protestant, Interdenomination	1983		2011		6					Graduate School of Theology; Institute for Study of African Realities; School of Professional Studies	Grad theology added UG		semi-urban (Nairobi)	23	24	92% (44/48)
3	Africa Nazarene University	Nazarene	1994	1994	2002	15	2			1,600	3		UG, grad added later	Education	semi-urban (Nairobi)			
4	Catholic University	Catholic	1984	1989	1992	29	6		4	6,374	6	Arts & Social Science; Theology; Education; Commerce; Law; Science	Grad theology, now comprehensive	Education, Law	semi-urban (Nairobi)			
5	Daystar University	Protestant, Interdenomination	1992		1994	27	6	2	1	2,500	5	Arts & Humanities; Business & Econ; Comm & Languages; Human & Social Science; Science, Engineering, Health	Liberal arts UG; later added grad	Communications	semi-urban	269	122	9% (25/269)
6	Great Lakes University	Protestant, Interdenomination			2012	7	2			800	3	Arts & Science; Health Science; Tropical Institute of Health & Development	Professional since origin	Public Health	semi-urban (Kisumu)			
7	Kabarak University	Protestant, Interdenomination			2008	19	1			3,069	5	Business; Law, Health Sciences; Science, Engineering, Technology; Theology, Education, Arts	Professional + liberal arts		semi-urban (Nakuru)	39	74	28% (32/113)
8	Kenya Highlands Evangelical University	Protestant, Interdenomination			2011	2									rural			
9	Kenya Methodist University	Methodist	1997	1997	2006	15	8	1		9,000	5	Business & Econ; Medicine & Health Sciences; ICT; Education & Social Sciences; Science & Technology			semi-urban (Meru)			
10	Pan Africa Christian University	Pentecostal	1978	1989	2008	4	1			400	2	Bible; Business	Bible school to university	Bible, Business	urban (Nairobi)	15		
11	Presbyterian University of E Africa	Presbyterian				5	1								semi-urban			
12	Scott Christian University	Africa Inland Church			1992	2	1		1	200	2	Biblical & theological studies; Church Ministry & Missions		Theology	rural	14	5	26% (5/19)
13	St. Paul's University	Presbyterian, Anglican, ?			2007	5	5	1							semi-urban (Nairobi)			
14	Strathmore University											Accounting; Grad studies; Finance & Applied Econ; Humanities & Soc Sciences; Management & Commerce; Business; Law	Professional	Business, ICT, Law	urban (Nairobi)	130	118	
15	University of Eastern Africa, Baraton	Catholic	1961	2002	2007	8	7	1		4,737	7	Business; Science and Technology; Education, Humanities & Social Sciences; Health Sciences	Combined prof + liberal arts	Nursing	rural			
16	Comparison Group: Other private universities	Adventist			1991	36	18	2	1	2,124	5							
17	United States International University (USIU)	None			1999	11	5								urban (Nairobi)	85	41	29% (66/226)
18	Aqa Khan University	Islamic		2002	TBD	1	9								urban (Nairobi)			

Sources:

Commission for Higher Education. (Dec 2012). *Directory of approved programmes offered in Kenyan universities*. Nairobi, Kenya.

Commission for Higher Education. (2013). [Web page] Retrieved from <http://www.che.or.ke/status.html>

Institutional websites

Institutional documents collected during May-June 2012

International Association of Universities, Association of African Universities, & IAUI/UNESCO Information Centre on Higher Education. (2010). *Guide to higher education in Africa*. Houndmills, Basingstoke: Hampshire: Palgrave Macmillan

APPENDIX B
NCST Research Authorization

Figure B.1 NCST Research Authorization

REPUBLIC OF KENYA



NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Telephone: 254-020-2213471, 2241349
254-020-310571, 2213123, 2219420
Fax: 254-020-318245, 318249
When replying please quote
secretary@ncst.go.ke

P.O. Box 30623-00100
NAIROBI-KENYA
Website: www.ncst.go.ke

Our Ref: **NCST/RCD/14/012/292** Date: **29th March 2012**

John Bonnell
Michigan State University
USA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on
*"Exploring changing landscapes: The role of Private, Faith based
Universities in Kenya,"* I am pleased to inform you that you have been
authorized to undertake research in **Public and Private Universities** for a
period ending **30th April, 2015**.

You are advised to report to **The Vice Chancellors, public universities
and private universities** before embarking on the research project.

On completion of the research, you are expected to submit **two hard
copies and one soft copy in pdf** of the research report/thesis to our office.


DR. M. K. RUGUTT, PhD HSC
DEPUTY COUNCIL SECRETARY

Copy to:

The Vice Chancellors
Public Universities
Private Universities.



"The National Council for Science and Technology is Committed to the Promotion of Science and
Technology for National Development."

APPENDIX C
Michigan State University Research Approval

Figure C.1 Michigan State University Research Approval

MICHIGAN STATE UNIVERSITY March 16, 2012 To: Ann E. Austin 417 Erickson Hall MSU Re: IRB# x12-255e Category: Exempt 2 Approval Date: March 16, 2012 Title: Exploring changing landscapes: The public role of private, faith-based universities in Kenya The Institutional Review Board has completed their review of your project. I am pleased to advise you that your project has been deemed as exempt in accordance with federal regulations. The IRB has found that your research project meets the criteria for exempt status and the criteria for the protection of human subjects in exempt research. Under our exempt policy the Principal Investigator assumes the responsibilities for the protection of human subjects in this project as outlined in the assurance letter and exempt educational material. The IRB office has received your signed assurance for exempt research. A copy of this signed agreement is appended for your information and records. Renewals: Exempt protocols <u>do not</u> need to be renewed. If the project is completed, please submit an <i>Application for Permanent Closure</i>. Revisions: Exempt protocols <u>do not</u> require revisions. However, if changes are made to a protocol that may no longer meet the exempt criteria, a new initial application will be required. Problems: If issues should arise during the conduct of the research, such as unanticipated problems, adverse events, or any problem that may increase the risk to the human subjects and change the category of review, notify the IRB office promptly. Any complaints from participants regarding the risk and benefits of the project must be reported to the IRB. Follow-up: If your exempt project is not completed and closed after <u>three years</u>, the IRB office will contact you regarding the status of the project and to verify that no changes have occurred that may affect exempt status. Please use the IRB number listed above on any forms submitted which relate to this project, or on any correspondence with the IRB office. Good luck in your research. If we can be of further assistance, please contact us at 517-355-2180 or via email at IRB@msu.edu. Thank you for your cooperation. Sincerely,  Harry McGee, MPH SIRB Chair c: John Bonnell	Initial IRB Application Determination *Exempt*
 Office of Regulatory Affairs Human Research Protection Programs Biomedical & Health Institutional Review Board (BIRB) Community Research Institutional Review Board (CRIRB) Social Science Behavioral/Education Institutional Review Board (SIRB) 207 Olds Hall East Lansing, MI 48824 (517) 355-2180 Fax: (517) 432-4503 Email: irb@msu.edu www.humanresearch.msu.edu MSU is an affirmative-action, equal-opportunity employer.	

APPENDIX D

Call For Participants

May 2013

To Whom It May Concern:

RE: CALL FOR PARTICIPANTS FOR A QUALITATIVE CASE STUDY

Changing Landscapes in Kenyan Higher Education: An Analysis of the Impact of Shifting Contexts upon Religious-Oriented Universities

Purpose of the Study:

The purpose of this dissertation research is to understand how changes in the higher education context of Kenya are impacting faith-based universities (FBUs). The study investigates the opportunities and pressures currently facing FBUs, how FBUs are responding, and how a religious-orientation affects those responses. The study seeks to advance scholarly analysis of FBUs in Kenya and to generate empirically-based insights useful to stakeholders of higher education including policy-makers, institutional leaders, academic staff, students and families.

Selection Criteria:

Participants from institutions who are interested in the study must, at minimum: (1) presently hold an appointment as an administrator, academic staff member, or governing board member, or (2) be a student at a (3) religious-oriented university chartered by the Commission for University Education.

In order to investigate the context of higher education in Kenya, the study also seeks to include perspectives from the following participants: (1) officials at the Commission of University Education; (2) academic staff at public universities; (3) employers of university graduates

To Participate in the Study: Please contact Mr. John Bonnell, a PhD candidate of Michigan State University, at bonnelljohn@gmail.com to learn more about the study and/or to arrange an interview. Interviews will be voluntary, confidential, and conducted May - June, 2013.

Should you have any questions relative to your participation in the study, you may contact Dr. Ann E. Austin, Professor in Educational Administration, 419A Erickson Hall, Michigan State University, by phone: +1-517-355-6757, or email address: aaustin@msu.edu.

Additionally, if you have questions or concerns about your role and rights as a research participant, would like to obtain information or offer input, or would like to register a complaint about this study, you may contact, anonymously if you wish, the Michigan State University's Human Research Protection Program at +1-517-355-2180, Fax +1-517-432-4503, or e-mail irb@msu.edu or regular mail at 202 Olds Hall, MSU, East Lansing, MI 48824.

Research Permission: This research project has been authorized by Michigan State University (US) as well as by the National Council for Science and Technology (Kenya).

Your participation is welcomed and promises to advance local, national, and international understanding of faith-based higher education in Kenya.

Kind regards,

John Bonnell, PhD Candidate
Educational Administration, Michigan State University
bonnelljohn@gmail.com or bonnell3@msu.edu

APPENDIX E

Consent Form

Changing Landscapes in Kenyan Higher Education: An Analysis of the Impact of Shifting Contexts Upon Religious-Oriented Universities

Administrator Interviews

(cases where individuals may be identified by their position)

Researcher Introduction & Study Description: I am John Bonnell, a PhD candidate at Michigan State University in the US. I am conducting a study on religious-oriented higher education in Kenya. This project seeks to understand how changes in the higher education environment of Kenya are impacting faith-based universities (FBUs). I have asked you to participate in this qualitative case study because I would like to understand more about your experiences at a faith-based university in Kenya.

This interview will ask for responses to questions regarding national policies and societal issues affecting your institution, ways those issues are impacting your institution, and how the religious-orientation of this university affects institutional response.

Procedures: You are being asked to participate in at least one in-person interview that will require one to one and half hours of your time. With your permission, I will audio-record the interview so that your response can be adequately captured. I will also take hand-written notes. I will ask you about external factors impacting this university, and the ways in which this institution is responding. The results will assist in the analysis of the impact of changes in the higher education environment upon faith-based universities.

With your permission, following this interview I would like to collect documents to better understand the life and work of this institution.

Risks and Benefits: The risks you may incur by participating in this study are minimal. There is the potential for information you provide to be linked to your institution and/or position.

Your participation in the study will contribute to greater understanding of private, faith-based universities. The results of this study will be useful to institutional leaders and policy makers in developing countries, like Kenya, where demands for higher education are high, where government-university relations are changing, and where religious-oriented higher education persists.

Payment: You will receive no monetary compensation for participating in this study.

Subject's Rights: Your participation in this project is voluntary and you have the right to withdraw your consent or discontinue participation at any time without penalty. You have the right to refuse to answer particular questions. Reports from this research study may include your name, position, and institution. You are asked to mark the their check-box below if you agree to being identified in the reports or publications form this study. If you do not wish to be identified,

do not agree to the statement below. In that case, your responses will be reported in a way that ensures, to the best of my ability, that your identity is not revealed, and your confidentiality will be protected by the maximum extent allowable by the law. However, due to your position, it may not be possible to fully protect your identity as an interviewee. Also, given your role in the institution, it is possible that I would want to attribute a quotation directly to you. If so, I will contact you to gain your consent to attribute that particular quotation. Without such permission, I will not directly attribute any quotations to you in any reports resulting from this study.

I want to assure you that data collected from the interview will be held in confidence. The audiotape will never be used in any presentations. All information disclosed in the interview will be kept under a pseudonym. Access to the interview data will be limited to my advisor and myself, and if legally requested, to the National Council of Science and Technology. This is because I am committed to following the proper guidelines for research in Kenya.

If you have questions or concerns regarding your role and rights as a study participant, or are dissatisfied at any time with any aspect of this study, you may contact—anononymously if you wish—my project advisor, Dr. Ann Austin, Professor of Educational Administration, 419A Erickson Hall, Michigan State University, East Lansing, MI by phone (517-353-6393) or by email (aaustin@msu.edu). You may also contact me by email (bonnelljohn@gmail.com) or by phone in Kenya (insert Kenya mobile here) or in the US (517-580-2040).

___ I voluntarily agree to participate in this study.

___ I voluntarily agree to audio-recording of the interview.

___ I voluntarily agree to have my identity revealed as an interviewee in reports or publications.

Signature

APPENDIX F

2013 Interview Protocol (Administrator & Academic Staff)

Note: the protocol is subject to conversational variation and use of probes per conventional qualitative interview procedures for case study research (Yin, 2006).

Background information

Welcome the participant, thank him/her for meeting today, and begin completion of consent process. Provide a copy of the consent form [written consent form for senior administrators; verbal consent form for others]. Review the consent form and ensure he/she consents to both participating and to digital recording.

Introduce the study verbally and thank them for participating. For example: Thank you for volunteering to participate and contribute your time and valuable input to the research study. I want to talk to you about the dynamic changes in higher education in Kenya today, and how those changes are impacting [name of institution], especially as a faith-based institution. I am mostly interested in your perceptions of these issues given your unique perspective and experiences at this institution. You may—without any explanation—decline any question or stop our session at any time during this interview.

Ask: Do you have any questions or concerns before we begin?

Interview Questions

I have about a dozen questions I'd like to ask you. First we will discuss the changing national policies and social contexts in Kenya impacting higher education. Then, we will discuss the ways those issues are impacting your institution. Throughout our conversation, we will talk about the how the religious-orientation of this university affects your understanding of the issues as well as the responses. Shall we begin?

Start Recorder

Code the interview according to coding scheme (e.g. Say: "June 10, 2013. Interview 4A3")

Opening:

1. What is your position and duties at this university?
 - How long have you been in this position?
 - Have you worked in other positions in this or other universities?

Part 1: Environment of Higher Education in Kenya

[Q1: What are the pressures from the external environment upon institutions?]

[Q3: How does a faith-based orientation influence understanding of the environment and institutional responses?]

- [Q1] 2. How would you describe the higher education environment today in Kenya?
- Where do you see change?
 - What are the greatest pressures?

- [Q1] 3. What changes in the **social context** are affecting higher education institutions?

- Tell me about the increased demand for higher education. From whom? What fields? What is driving it?

- [Q1] 4. What **national policies** are most affecting higher education institutions?
- What is your understanding of the University Reform Act passed in December 2012? What are the implications?
 - What is your understanding of Vision 2030? In what ways is the kind of higher education offered by [name of institution] different from or similar to the national vision?
 - What are the implications of the New Constitution?
- [Q1] 5. How is the **proliferation of university branch campuses and constituent colleges** impacting the environment?
- What kind of pressure is this creating?
 - How is competition affecting institutions?
- [Q1] 6. What is your understanding of the **proposed ranking system**?
- Do you have any concerns about it?
 - What do you expect will be the implications?
 - What is the effect of academic reputation? Increasing?
- [Q1, Q3] 7. What unique pressures do religious-oriented universities face?
- Any specific examples?
- [Q1] 8. Are there any other issues in Kenya that are significantly affecting higher education that we haven't discussed?

Part 2: Institutional responses

[Q2: How are the pressures from the external environment affecting faith-based universities?]

Let's focus our discussion on the ways that changes in Kenya's higher education environment are impacting your institution. First, I have a few questions about your university within the national context; Then, I'd like to talk about specific ways the external pressures and opportunities influence how [name of institution] is going about its work.

- [Q2, Q3] 9. What is it like to be a private, religious-oriented university in Kenya today?
- What is the role this institution plays in Kenya?
 - How does your institutional mission relate with the higher environment?
 - Does this university have a niche? How would you describe it?
- [Q2] 10. What are the expectations upon this institution?
- From the government?
 - From the governing board, trustees, and/or sponsoring church?
 - From students?
 - From parents?

- For business and industry?
- Are there any conflicts between the expectations of various stakeholders?
- Can you describe any specific examples?

- [Q2, Q3] 11. What are the distinctions and similarities of this university...
- To other FBUs?
 - To secular, private institutions? (probe for characteristics common to private HE)
 - To public institutions?
 - How important is it for this institution to be different from these?

Transition: I'd like to talk about how the educational environment is impacting five main institutional and educational processes common to universities: 1) faculty recruitment, hiring, and development, 2) student recruitment and admissions, 3) governance, 4) curriculum development, 5) teaching and learning.

Part A: Shifting contexts and Institutional processes:

- [Q2] 12. Tell me about how changes in Kenya higher education are impacting your **faculty hiring and development**?

- What kinds of challenges does the university face in this area?
- Does this raise any conflict or concerns with the university?
- Does this compliment or conflict with any other institutional goals?

- [Q2] 13. Tell me about how changes in Kenya higher education are impacting the way you **recruit and admit students**?

- What kinds of challenges do FBUs face in this area?
- Probe for concerns, conflicts, or complicating conditions. Particular instances?

- [Q2] 14. Tell me about how changes in Kenya higher education are impacting your **governing processes**?

- Who governs the university? What structures are in place? How are members selected?
- What kinds of challenges do FBUs face in this area?
- Probe for concerns, conflicts, or complicating conditions. Particular instances?

- [Q2, Q3] 15. Tell me about how changes in Kenya higher education are impacting the way your **sponsoring churches** involved?

- What kinds of challenges do FBUs face in this area?
- Probe for concerns, conflicts, or complicating conditions. Particular instances?

Part B: Shifting contexts and Educational processes:

- [Q2] 16. Tell me about how changes in Kenya higher education are impacting your **curriculum development**?
- What kinds of challenges do FBUs face in this area?
 - Probe for concerns, conflicts, or complicating conditions. Particular instances?
 - In what ways do you think the curriculum offered by this university is relevant to social needs?
 - Can you give specific examples? (e.g. programs, departments, projects)
 - Do other people express alternative views? Who? What is their concern?

- [Q2, Q3] 17. Tell me about how changes in Kenya higher education is impacting the campus environment of this university.
- Impact on students in and out of the classroom?
 - Impact on faculty?
 - Impact on the staff?
 - Impact on the role of the Bible and theology department?

Part 3: Influence of religious-orientation

I'd like to conclude our session with two final questions about the influence of the university's religious orientation.

- [Q1, Q2, Q3] 18. What kinds of **pressures** does the university face concerning if or how to maintain its religious identity?
- Probe for secularization influences. Any key issues or decisions?
 - Probe for external forces (e.g. market, government policies, accreditation competition, etc)
 - Probe for internal forces (e.g. leadership, governance, church affiliation, financial

- [Q1, Q2, Q3] 19. How does faith influence attitudes about the **academic reputation** of this university?
- Where or how where is that evident?
 - What complicates these matters?
 - Do other groups of people share or think differently about academic reputation? (faculty, students, staff, administrators, the board, the sponsoring church)

Part 4: Concluding Questions

20. Is there anything else you'd like to share about what we discussed today?

21. Are there any documents that might be helpful in understanding some of the issues we've discuss that you would be willing to let me review? e.g. academic catalogue, public relationship materials, faculty and/or student handbook, faculty interview criteria, statement of faith, minutes from relevant administrative or faculty meetings, newly created job descriptions, etc.

Post-interview Checklist & Commentary: Recorder Turned OFF

- Thank participant for participating
- Give him/her my business card and invite him/her to contact me with any questions or
- Tell participant I will be on campus until [date] and I would be glad to meet again if they have any additional information they think would be relevant to our conversation.
- Tell participant I will be completing interview analysis in the coming months. Ask if they would be willing to be contacted if I need clarification to understand their answers.

Post-Interview Interviewer Commentary for Analytic Memos: Recorder Turned ON

- What do you see as the major themes of this interview?
- What is the most interesting thing you learned from the interview?
- What ideas, themes, or unclear statements would you want to follow up on (if possible)?
- What connections do you see? (to other interviews? to literature?)
- Compose a brief summary and feedback on the quality of the interview, notable characteristics, participant reactions/responses to the interview.

APPENDIX G

2013 Interview Protocol (Public Official)

Note: the protocol is subject to conversational variation and use of probes per conventional qualitative interview procedures for case study research (Yin, 2009).

Background information

Welcome the participant, thank him/her for meeting today, and begin completion of consent process. Provide a copy of the consent form. Review the consent form and ensure he/she consents to both participating and to digital recording.

Introduce the study verbally and thank them for participating. For example: Thank you for volunteering to participate and contribute your time and valuable input to the research study. I want to talk to you about the dynamic changes in higher education in Kenya today, and how those changes are impacting [name of institution], especially as a faith-based institution. I am mostly interested in your perceptions of these issues given your unique perspective and experiences at this institution. You may—without any explanation—decline any question or stop our session at any time during this interview.

Ask: Do you have any questions or concerns before we begin?

Interview Questions

I have about a dozen questions I'd like to ask you. First we will discuss the changing national policies and social contexts in Kenya impacting higher education. Then, we will discuss the ways those issues are impacting faith-based institutions. Shall we begin?

Start Recorder

Code the interview according to coding scheme (e.g. Say: "June 10, 2013. Interview 4A3")

Opening:

- 1) What is your position at the CUE? What are your primary duties?
- 2) In what ways to you **interact with faith-based universities** in Kenya?

Part 1: Environment of Higher Education in Kenya

[Q1: What are the pressures from the external environment upon institutions?]

- [Q1] 2. How would you describe the higher education environment today in Kenya?
- Where do you see change?
 - What are the greatest pressures?
- [Q1] 3. What changes in the **social context** are affecting higher education institutions?
- Tell me about the increased demand for higher education. From whom? What fields? What is driving it?

- [Q1] 4. What **national policies** are most affecting higher education institutions?
- What is your understanding of the University Reform Act passed in December 2012? What are the implications?
 - What is your understanding of Vision 2030? In what ways is the kind of higher education offered by faith-based universities different from or similar to the national vision?
 - What are the implications of the New Constitution?
 - Are these national policies affecting FBUs differently than other institutions? If so, how?
- [Q1] 5. How is the **proliferation of university branch campuses and constituent colleges** impacting the environment?
- What kind of pressure is this creating?
 - How is competition affecting institutions?
- [Q1] 6. What is your understanding of the **proposed ranking system**?
- Do you have any concerns about it?
 - What do you expect will be the implications?
- [Q1] 7. Are there any other issues in Kenya that are significantly affecting higher education that we haven't discussed?

Part 2: Institutional responses

[Q2: How are the pressures from the external environment affecting faith-based universities?]

Let's turn our discussion on the ways that changes in Kenya's higher education environment are impacting FBUs. First, I have a few questions about FBUs within the national context and about specific ways the external pressures and opportunities influence how FBUs go about their work.

- [Q2, Q3] 8. Do faith-based universities have a niche in the national system? If so, what do you think is the niche for various FBUs?
- [Q1, Q3] 9. What unique pressures do you think religious-oriented universities face?
- Any specific examples?
- [Q2] 10. What are CUE's expectations of faith-based universities?
- Are there any conflicts between the expectations of various stakeholders?
 - Can you describe any specific examples?
- [Q2, Q3] 11. In what ways do you think the education offered by these institutions is **relevant to social needs** to national development?
- Can you give a specific example?
 - Is their education more or less relevant than state universities? How so?

That ends our interview. Thank you for generously sharing your time and experiences.

APPENDIX H

2012 Interview Protocol (Administrators & Academic Staff)

Note: the protocol is subject to conversational variation and use of probes as indicated.

Once again, thank you for volunteering to participate and contribute your time and valuable input to the research study. My plan is to report the results of this study in my doctoral dissertation, present the results at educational conferences, and in publications.

I want to talk to you about your understanding of how religious belief influences the life and work of (insert name of institution). I am mostly interested in your perceptions of these issues, not in any particular right or wrong answer. And you may—without any explanation—decline any question or stop our session. I have about a dozen questions I'd like to ask you. I am going to divide this interview into three sections: First we will discuss the role of faith in the mission and ethos of this institution. Second, we'll talk about faith and institutional processes. Third, I will ask you about faith and educational processes. Shall we begin?

ROUND 1

Faith and Institutional mission and ethos

- 1) Could you describe the mission of this institution? (probe for role of faith)
- 2) Where or how do you see that mission coming to life? (probe for observable activities; probe for the role of faith)
- 3) Has the mission changed during your time here, and if so how? (probe for factors of mission drift or solidarity)
- 4) If I were to walk around campus, sit in a classroom, or attend meetings, how could I see the influence of religious belief? (probe for specific educational and institutional processes and observable behaviors)
- 5) What kinds of pressures does the institution face concerning if or how to maintain faith? (probe for external and internal; probe about secularization, accreditation, church affiliation, financial)
- 6) What are ways the institution goes about maintaining its Christian identity?
- 7) How does faith influence interactions between faculty?
- 8) Could you describe how faith influences student life?

Faith and Institutional processes:

- 9) How does working at a church-related institution influence your role as a senior leader?
- 10) Could you describe how faith influences the ways your institution recruits and admits students? (probe for membership requirements)

11) Could you describe how faith affects your hiring procedures?

12) Could you describe how faith influences governing processes? (probe for role of sponsoring church)

Faith and Educational processes:

13) Could you describe how faith influences teaching and learning within classrooms?

14) What is the role of the Bible and theology department in relation to other departments? (probe for how many courses students take, for disciplinary hierarchies)

15) Could you describe how faith influences curriculum development?

That ends our interview. If our schedules allow, might I be able to meet with you again?

Thank you for generously sharing your time and experiences.

ROUND 2

Note: round two questions will emerge via analysis of first round interviews. Below are anticipated talking points to explore the influence of faith as mediated by both internal and external dynamics.

Internal dynamics

- Deeper understanding of the role of faith on particular educational and institutional processes from round 1 interviews.
- Particular internal pressures that influence institutional mission

External dynamics

- The relationship between the sponsoring church and the institution
- Particular external pressures that influence institutional mission
- The conceived relevance of Christian higher education to social needs
- Distinctions and similarities to other church-related or secular institutions (probe for characteristics common to private HE)

APPENDIX I

2012 Interview Protocol (Public Official)

Note: the protocol is subject to conversational variation and use of probes as indicated.

Once again, thank you for volunteering to participate and contribute your time and valuable input to the research study. My plan is to report the results of this study in my doctoral dissertation, present the results at educational conferences, and in publications.

I want to talk to you about your understanding of how religious belief influences the life and work of church-related higher education institutions in Kenya. I am mostly interested in your perceptions of these issues, not in any particular right or wrong answer. And you may—without any explanation—decline any question or stop our session. I have about a dozen questions I'd like to ask you. I am going to divide this interview into three sections: First we will discuss the role of faith in the mission and ethos of this institution. Second, we'll talk about faith and institutional processes. Third, I will ask you about faith and educational processes. Shall we begin?

Church-related institutions: Mission & Environment

- 1) Could you describe the missions of church-related higher education institutions? (probe for role of faith)
- 2) Has the mission(s) of church-related institutions changed, and if so how? (probe for factors of mission drift or solidarity)
- 3) When you visit these campuses how, if at all, do you see the influence of religious belief? (probe for specific educational and institutional processes and observable behaviors)
- 4) What kinds of pressures do church-related institutions face concerning if or how to maintain religious belief? (probe for external and internal; probe about secularization, accreditation, church affiliation, financial)
- 5) What are ways these institution go about maintaining their Christian identities?

Church-related institutions: institutional and educational processes

- 6) Could you describe how religious belief influences the ways these institutions recruit and admit students? (probe for membership requirements)
- 7) Could you describe how religious belief affects faculty hiring or development?
- 8) Could you describe how faith influences governing processes? (probe for role of sponsoring church)
- 9) Could you describe how faith influences curriculum development?

Church-related institutions: Social & national context

- 10) In what way is the education offered by these institutions relevant or irrelevant to social needs?

11) What are the distinctions and similarities of church-related institutions to secular institutions? (probe for characteristics common to private HE)

That ends our interview. Thank you for generously sharing your time and experiences.

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