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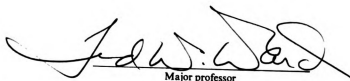
dissertation entitled

EXPECTATIONS OF ACCREDITATION TO  
GAIN CREDIBILITY FOR WEST AFRICAN  
EVANGELICAL LEADERSHIP EDUCATION  
presented by

Alton C. Smith

has been accepted towards fulfillment  
of the requirements for

Ph.D degree in Department of Teacher  
Education



Major professor

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EXPECTATIONS OF ACCREDITATION TO  
GAIN CREDIBILITY FOR WEST AFRICAN  
EVANGELICAL LEADERSHIP EDUCATION

by

Alton C. Smith

A DISSERTATION

Submitted to  
Michigan State University  
in partial fulfillment of the requirements  
for the degree of

DOCTOR OF PHILOSOPHY

Department of Secondary Education and Curriculum

1985

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EXPECTATIONS OF ACCREDITATION TO  
GAIN CREDIBILITY FOR WEST AFRICAN  
EVANGELICAL LEADERSHIP EDUCATION

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Alton C. Smith

## ABSTRACT

### EXPECTATIONS OF ACCREDITATION TO GAIN CREDIBILITY FOR WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION

by  
Alton C. Smith

The study described the credibility aims of the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility expected from accreditation for the graduates of West Africa evangelical Bible colleges as expressed by interested groups.

Credibility was defined as that condition where a person was recognized as having a certain level of competence by virtue of having been educated at a given school.

The study was limited to current, West African, post-secondary, undergraduate-level evangelical ministerial education.

The study was descriptive using means, variances, standard deviations, scatter plots and correlations. The survey used interviews and questionnaires.

Thirteen categories of expectations were identified. They were (1) quality education, (2) transfer, (3) recognition, (4) better self image, (5) student development, (6) higher enrollments, (7) sounder finances, (8) better pastoral preparation, (9) better-qualified Bible school personnel, (10) better personnel for the denomination, (11) broader ministry in Christendom, (12) fuller civic role and (13) wider vocational opportunities.

Highest expectation was pastoral preparation. ACTEA leaders never mentioned development of the student. West African church leaders rated self image highest. West Africa Bible college leaders' values correlated most with ACTEA leaders. West Africa Bible college student leaders' views correlated least with the mission directors. Missionary leaders had the highest correlations with all the groups. Only missionary field directors and West Africa government educational officers listed quality education highest.

Admissions officers viewed ACTEA as an aid or potential aid to them. To improve graduate credibility, the officers suggested that the sending school include more liberal arts, be accredited by ACTEA and provide the American college more data on their admissions standards, degree requirements, course descriptions and faculty qualifications. West Africa government educational officers did not want to become involved in religious credibility.

Both Africans and Westerners rated pastoral preparation at the head of their lists of expectations.

A wide range of values for the correspondence of credential and competence was found. West African church leaders listed quality education eighth among their expectations.

Recommendations included that (1) evangelical missions and African evangelical churches rank credibility of their Bible college graduates, (2) a program of communications be developed to define better ACTEA's role and (3) ACTEA give the student's interests some consideration in standard setting.

IN MEMORY OF HAZEL LEONA YOUNGS

Long time missionary secretary of Brightmoor  
Tabernacle in Southfield, Michigan. She in-  
fluenced my life toward the good more than  
any other human being.

## ACKNOWLEDGEMENTS

In acknowledging those who contributed in a significant way to a work such as this, there is the danger that someone will be omitted inadvertently. Some see a second danger, including too many persons, but that really would be difficult in that so many contribute to our lives every day. How often a stranger, passing on the street, speaks and shares a thought that turns a life. The difficult problem is where to start.

Dedicated teachers like second grade teacher Mary Dawson, now long departed from this world, brushed broad strokes on the canvas that was to be my life and thus formed the early background for this study. Parents, relatives and friends added detail to the picture. Wife Gladys (deceased) and children Barbara, Alton Jr., Brenda, Beverly and Bonnie in their childhood years gave much while father poured over his books in his early college years. They doubtless gave the most. Happily, now grown, the children are leading satisfying lives.



For four of the nine years of our marriage, my faithful and devoted wife, Norma Youngs Smith, has patiently sacrificed many hours of companionship with her husband during the actual research and development of the study. The support was more than moral. Many times she carried my work responsibilities to allow time for the study. No words can adequately express my thanks to her.

Thanks are due to the Division of Foreign Missions (DFM) of the American Assemblies of God. Behind the name plate are people - - friends - - Morris Williams, Africa Field Director; Don Corbin, West Africa Area Representative; Ted Schultz, President of the West Africa Advanced School of Theology (WAAST); the students and faculty of WAAST and a host of missionary and African colleagues without whose support (some hidden and some very direct) the study would have been impossible.

Of vital importance to the study was the well-spring of inspiration and gentle, long-suffering guidance that flowed from the major professor and chairman of my dissertation committee, Dr. Ted Ward. My life is richer and wider for having drunk of his wisdom and profound insight. To have sat at his feet was an experience of which I will speak with pride to the end of my days.

Many thanks are due to Dr. Norm Bell, member of the dissertation committee who guided me through my cognate work in computer science. Special gratitude is due him for the second mile - - and third - - he was asked to go in putting together a totally unorthodox program to

meet the special needs of his counselee. As a result of his painstaking efforts, missionaries all over West Africa now have help available in selection of, systems analysis for and installation of computers. Though the missionaries don't know it, they owe very much of their added effectiveness to Dr. Bell's kind help.

Like David Copperfield's friends, Dr. Max Raines has a way of appearing at turning points in my life and playing a vital role. He was my field advisor when I did my master's thesis in community college administration at the University of Michigan a number of years ago. Now, he is a member of my dissertation committee at Michigan State University. I cherish his warmth and friendship. I deeply respect his immense wealth of knowledge and wisdom in community college education.

The final member of the dissertation committee is Dr. Dick McCleod. His knowledge of computers, educational research and most importantly his kindly character rounded out a dissertation committee any candidate would covet. He is appreciated for accepting the responsibility to help counsel and guide me through the study.

Special mention is due also to Dr. Paul Bowers and George Foxall, guiding lights of the Accrediting Council for Theological Education in Africa. Through their kindness and their wealth of experience in accreditation, missions and Africa, valuable insights were gained about accreditation in the African setting.

Finally, thanks are due posthumously to Hazel Leona Youngs. In my teen years she counseled and fed a passing youth, one among many she helped, and left a mark that never faded. Her deep devotion to the cause of Christian missions was impressed upon me. She taught me it was the highest calling. I still hold that view. She lived to see a dream fulfilled when she bid me farewell as I left for the mission field and moreover, as the husband of her daughter. She died two days later.

## TABLE OF CONTENTS

|                                                    |    |
|----------------------------------------------------|----|
| LIST OF TABLES . . . . .                           | x  |
| LIST OF FIGURES . . . . .                          | xi |
| CHAPTER I. STATEMENT OF THE PROBLEM . . . . .      | 1  |
| Purpose of the Study . . . . .                     | 2  |
| Research Questions . . . . .                       | 2  |
| Rationale . . . . .                                | 4  |
| Generalizability of the Study . . . . .            | 7  |
| Definitions . . . . .                              | 8  |
| Bible College . . . . .                            | 9  |
| Theological Seminary . . . . .                     | 10 |
| Evangelical . . . . .                              | 10 |
| Higher Education . . . . .                         | 11 |
| Accreditation . . . . .                            | 11 |
| Credibility . . . . .                              | 12 |
| Sending and Receiving Schools . . . . .            | 12 |
| West Africa . . . . .                              | 12 |
| Assumptions Relative to the Definitions . . . . .  | 13 |
| Limitations . . . . .                              | 14 |
| Historical . . . . .                               | 15 |
| Geographical . . . . .                             | 15 |
| Academic Level . . . . .                           | 15 |
| Vocational Scope . . . . .                         | 16 |
| Sponsorship of the Bible College . . . . .         | 16 |
| Summary . . . . .                                  | 16 |
| CHAPTER II. PRECEDENTS IN THE LITERATURE . . . . . | 18 |
| Topical Focus . . . . .                            | 18 |
| American Accreditation . . . . .                   | 19 |

|                                                                                                    |    |
|----------------------------------------------------------------------------------------------------|----|
| The British Examination System . . . . .                                                           | 19 |
| The Ministry Approach in France . . . . .                                                          | 22 |
| The Togolese Approach . . . . .                                                                    | 23 |
| The Nigerian Approach . . . . .                                                                    | 25 |
| West African Means of Attaining Credibility . . . . .                                              | 27 |
| Commercial Credibility . . . . .                                                                   | 29 |
| Credibility in the West African<br>Protestant Community . . . . .                                  | 30 |
| Issues in Accreditation . . . . .                                                                  | 31 |
| Methodological Precedents . . . . .                                                                | 38 |
| Summary . . . . .                                                                                  | 41 |
| CHAPTER III.    PROCEDURE . . . . .                                                                | 43 |
| Data Sources . . . . .                                                                             | 44 |
| Identification Process for Data Sources . . . . .                                                  | 44 |
| Definitions of the Data Sources . . . . .                                                          | 46 |
| Sampling Procedures . . . . .                                                                      | 50 |
| Inquiry Procedures . . . . .                                                                       | 52 |
| Survey Objectives . . . . .                                                                        | 52 |
| Survey Strategy . . . . .                                                                          | 53 |
| Pilot Test Plan . . . . .                                                                          | 55 |
| Description of the Survey Instruments . . . . .                                                    | 58 |
| Relation of Research Question to Survey Instruments . . . . .                                      | 59 |
| Limitations Arising from Choices<br>Made in Methodology of the Study . . . . .                     | 61 |
| Assumptions Relative to the Research Question<br>as It Related to the Survey Instruments . . . . . | 63 |
| Summary . . . . .                                                                                  | 64 |
| CHAPTER IV.    FINDINGS . . . . .                                                                  | 66 |
| The Analysis of Data . . . . .                                                                     | 67 |
| Analysis of Returns . . . . .                                                                      | 68 |
| Analysis of Accreditation Status . . . . .                                                         | 69 |
| Analysis of Credibility Expectations. . . . .                                                      | 70 |
| Analysis of Group 6 - Admissions Officers . . . . .                                                | 74 |
| Analysis of Group 7 - West Africa Government<br>Educational Officers . . . . .                     | 75 |
| Analysis of Interviews vs. Questionnaires . . . . .                                                | 75 |
| Analysis of Responses by Nationality . . . . .                                                     | 76 |
| Analysis of the Correspondence of<br>Credential to Competence . . . . .                            | 76 |
| Analysis of Judgmental Criticisms . . . . .                                                        | 77 |
| Findings from the Analysis of the Returns . . . . .                                                | 77 |
| Findings from the Analysis of Accreditation Status . . . . .                                       | 81 |
| Findings from the Analysis<br>of Credibility Expectations . . . . .                                | 85 |

|                                                         |     |
|---------------------------------------------------------|-----|
| The 13 Categories of Expectations as                    |     |
| Defined by the Respondents . . . . .                    | 85  |
| Quality Ed . . . . .                                    | 86  |
| Transfer Cr . . . . .                                   | 87  |
| Recognition . . . . .                                   | 88  |
| Self Image . . . . .                                    | 88  |
| Development . . . . .                                   | 89  |
| Enrollment . . . . .                                    | 90  |
| Finances . . . . .                                      | 90  |
| Pastorate . . . . .                                     | 91  |
| BS Teaching . . . . .                                   | 91  |
| Denomination . . . . .                                  | 92  |
| Christendom . . . . .                                   | 93  |
| Civic Role . . . . .                                    | 94  |
| Job Opport . . . . .                                    | 95  |
| The Credibility Group-Expectation Grids . . . . .       | 95  |
| The 13 Categories of Expectations and                   |     |
| Research Questions 1 through 5 . . . . .                | 99  |
| The Credibility Expectations and                        |     |
| Research Question 6 . . . . .                           | 106 |
| The Credibility Expectations and                        |     |
| Research Question 7 . . . . .                           | 109 |
| Findings from the Comparison of Types                   |     |
| of Survey Instruments . . . . .                         | 111 |
| Findings from the Comparison of National Groups . . . . | 113 |
| Findings of Correspondence of                           |     |
| Credential to Competence . . . . .                      | 117 |
| Findings of Judgmental Criticisms . . . . .             | 117 |
| Assumptions Relative to the Analysis . . . . .          | 119 |
| Summary . . . . .                                       | 122 |
| CHAPTER V.    SUMMARY, MEANINGS AND OUTCOMES . . . . .  | 128 |
| Meaning of the Findings . . . . .                       | 133 |
| Bases of Interpretations . . . . .                      | 133 |
| Meanings of the Study Related to the                    |     |
| Research Questions . . . . .                            | 136 |
| Meanings and the Research Questions in General .        | 137 |
| Group 1 - ACTEA Leaders . . . . .                       | 139 |
| Group 2 - West Africa Church Leaders . . . . .          | 140 |
| Group 3 - West Africa Bible College Leaders . .         | 141 |
| Group 4 - West Africa Bible College                     |     |
| Student Leaders . . . . .                               | 141 |
| Group 5a - West Africa Missionary Leaders . . .         | 142 |
| Group 5b - Missionary Field Directors with              |     |
| West Africa in their Jurisdiction . . . . .             | 142 |

|                                                                    |     |
|--------------------------------------------------------------------|-----|
| Group 6 - American Admissions Officers . . . . .                   | 142 |
| Group 7 - West Africa Government<br>Educational Officers . . . . . | 144 |
| Other Meanings of the Study . . . . .                              | 144 |
| Outcomes of the Inquiry . . . . .                                  | 146 |
| Significance of the Meanings . . . . .                             | 147 |
| Hypotheses Suggested by the Study . . . . .                        | 155 |
| Weaknesses of the Study . . . . .                                  | 156 |
| Worth of the Outcomes . . . . .                                    | 158 |
| APPENDICES . . . . .                                               | 160 |
| A Adherents of Evangelical Churches, West Africa . .               | 160 |
| B Detail of Data Sources . . . . .                                 | 162 |
| Councils of Missions . . . . .                                     | 163 |
| Mission Agencies . . . . .                                         | 164 |
| Group 1 - ACTEA Leaders . . . . .                                  | 169 |
| Group 2 - West Africa Church Leaders . . . . .                     | 171 |
| Group 3 - West Africa Bible School Leaders . .                     | 177 |
| Group 4 - West Africa Bible College<br>Student Leaders . . . . .   | 180 |
| Group 5a- West Africa Missionary Leaders . . .                     | 182 |
| Group 5b- West Africa Missionary Directors . .                     | 187 |
| Group 6 - American Admissions Officers . . . .                     | 189 |
| Group 7 - West Africa Government<br>Educational Officers . . . . . | 190 |
| C Preliminary Letters and Forms . . . . .                          | 191 |
| D Interview Guides and Checklist . . . . .                         | 202 |
| E Transmittal Letters and Questionnaires . . . . .                 | 223 |
| To Group 1 - Anglophone . . . . .                                  | 224 |
| To Group 1 - Francophone . . . . .                                 | 229 |
| To Groups 2 and 5 - Anglophone . . . . .                           | 234 |
| To Groups 2 and 5 - Francophone . . . . .                          | 242 |
| To Groups 3 and 4 - Anglophone . . . . .                           | 247 |
| To Groups 3 and 4 - Francophone . . . . .                          | 254 |
| To Group 6 - Anglophone Only . . . . .                             | 260 |
| To Group 7 - Anglophone . . . . .                                  | 266 |
| To Group 7 - Francophone . . . . .                                 | 271 |
| F Analysis to Determine Needs Classifications. . . .               | 277 |
| Quality Ed . . . . .                                               | 278 |
| Transfer Cr . . . . .                                              | 280 |
| Recognition . . . . .                                              | 282 |
| Self Image . . . . .                                               | 283 |
| Development . . . . .                                              | 284 |
| Enrollment . . . . .                                               | 285 |

|                                                     |     |
|-----------------------------------------------------|-----|
| Finances . . . . .                                  | 286 |
| Pastorate . . . . .                                 | 287 |
| BS Teaching . . . . .                               | 288 |
| Denomination . . . . .                              | 289 |
| Christendom . . . . .                               | 290 |
| Civic Role . . . . .                                | 291 |
| Job Opport . . . . .                                | 292 |
| G Number of Responses by Group and Need . . . . .   | 293 |
| H Credibility Points by Group and Need . . . . .    | 295 |
| I Formulas for the Description Statistics . . . . . | 297 |
| J Scatter Plots of Means and Groups . . . . .       | 300 |
| K Correlations of Group Means . . . . .             | 307 |
| L Late Returns . . . . .                            | 309 |
| M Map of Distribution of Respondents . . . . .      | 312 |
| BIBLIOGRAPHY . . . . .                              | 314 |

#### LIST OF TABLES

|                                                                                    |     |
|------------------------------------------------------------------------------------|-----|
| 1A. Survey Instruments Returned . . . . .                                          | 79  |
| 1B. Instruments Included in the Study . . . . .                                    | 80  |
| 2. Accreditation Status . . . . .                                                  | 83  |
| 3. Mean Credibility Ratings by Group and Expectation . . .                         | 97  |
| 4. Variance of Credibility Ratings by Group<br>and Expectation . . . . .           | 98  |
| 5. Standard Deviation of Credibility Ratings<br>by Group and Expectation . . . . . | 100 |
| 6. Expectations by Rank Order by Group . . . . .                                   | 102 |
| 7. Comparison of the Type of Survey Instrument<br>by Expectation . . . . .         | 112 |
| 8. Comparison of Responses by National Group . . . . .                             | 114 |

#### LIST OF FIGURES

|    |                                                                                              |     |
|----|----------------------------------------------------------------------------------------------|-----|
| 1. | Population and Data Sources . . . . .                                                        | 47  |
| 2. | Subjects for Pilot Test of Interview Protocol . . .                                          | 55  |
| 3. | Subjects for Pilot Test of Questionnaires . . . . .                                          | 56  |
| 4. | Scatter Plot of Means and Credibility Values of<br>African and Western Respondents . . . . . | 116 |

## CHAPTER I. STATEMENT OF THE PROBLEM

A variation of the American accreditation system was transplanted to Africa under the auspices of the Accrediting Council for Theological Education for Africa (ACTEA). The transplantation introduced an American solution to credibility in education into a milieu that traditionally treated credibility in other ways.

Questions have been raised as to the concept and expectations of accreditation held by ACTEA's clientele and whether accreditation (American style) satisfied African needs. A persistent problem was the growing need for academic credibility for the graduates of the evangelical Bible colleges of West

Africa: credibility with their own denominations, with overseas schools where they were going for further studies, with sponsoring missions and with the governments of the countries where the graduate worked. The possibility of a dissonance of values between the various groups that were interested in the credibility of the graduates was a reason for the study.

### Purpose of the Study

The purpose of the study was to describe the aims of ACTEA and the expectations of students of post-secondary undergraduate West African evangelical institutions for the preparation of ministerial leadership from the view points of African church leaders, Bible college leaders, Bible college student leaders, mission leaders and directors and government educational officials.

### Research Questions

To accomplish the purpose of the study, the following research questions were developed.

1. What credibility for West African Bible college graduates was anticipated from ACTEA accreditation by ACTEA leaders?\*

---

\* The composition of these groups was discussed in chapter III.

2. What credibility for West African Bible college graduates was anticipated from ACTEA accreditation by leaders of evangelical African churches for whom ministers were being prepared?
3. What credibility for West African Bible college graduates was anticipated from ACTEA accreditation by administrators of West African evangelical Bible colleges?
4. What credibility for West African Bible college graduates was anticipated from ACTEA accreditation by students who were to be prepared as ministers?
5. What credibility for West African Bible college graduates was anticipated from ACTEA accreditation by missions from non-African churches that sponsored evangelical African Bible colleges for the preparation of the African clergy?
6. What credibility for West African Bible college graduates was anticipated from ACTEA accreditation by evangelical graduate schools in the United States which might receive graduates from evangelical Bible colleges in Africa?
7. What credibility for West African Bible college graduates was anticipated from ACTEA accreditation by the governments which were a large part of the African context in which the churches and mission work?

### Rationale

The correspondence of the objectives of ACTEA and the expectations of its clients as to the credibility of the graduates of African Bible colleges was a matter of growing importance in Africa. African Bible colleges were looking increasingly to accreditation as a means of attaining credibility.

Credibility was a factor when some African ministers were refused the right to conduct religious education classes in the public schools of their country, an activity provided for by law in a number of African countries (Agboku, 1978). The reason given for the refusal was that the institutions at which they were prepared for the ministry were not listed in the particular catalog of "approved" institutions that the responsible government administrator consulted. Some African pastors were refused opportunity to speak on TV because they did not have a baccalaureate degree from a college on the approved list consulted by the government authority in control of television programming (Oyakhilome, 1980).

Increasing numbers of graduates of African Bible colleges were applying to American theological schools to obtain higher degrees in specialities not yet available in Africa. The meaning, level and quality of the credentials held by Third World persons were not always clear to the admissions people of the American

theological schools. The ambiguity might result in an injustice, however unintentional, being done to the matriculating student (Guynes, 1977). When the African graduate of an American seminary returned home, the meaning of the American credentials was often unclear in Africa.

The significance of credentials was not the only aspect of the problem. Power and control were near the vortex of the problem (Seldon, 1960). Accreditation could serve as a means of continuing a sort of "colonial" control of African Bible colleges by external powers while accomplishing the stated goals of accreditation.

The power and control operated in several directions. When the West African Bible college graduate sought admission to the American theological school, the decisive power rested with the American admissions officers. When the African graduate of the American theological school returned home to the work, it was the African church and its context that judged the value of the American credential.

The power picture was further complicated by the fact that the governments of Africa played a dominant role in quality control of education, whereas in the United States, quality control was maintained, in principle, by numerous voluntary, independent accreditation agencies (Zook & Haggerty, 1936, p. 9).

Accreditation was not the only alternative in dealing with the matter of credibility of education in Africa. Accreditation was the uniquely American alternative (Blouch, 1959, p. 3). The British and French (Continental) alternatives were also seen in West Africa. Seldon advocated a clear understanding of all three to be able to understand fully any of the three (1960, p. 16). The services of the United Nations Education, Social and Cultural Organization (UNESCO) were in evidence. The African and Malagasy Council for Higher Education (Conseil Africaine et Malagache pour l'Enseignement Supérieur - CAMES) operated in 14 countries of Africa. All the systems suggested means of achieving credibility in higher education in West Africa.

Cross-cultural differences added to the complexity of the issue. In the light of cross-cultural differences as to what factors constituted quality academic credentials, how could American theological schools develop their African students for the most effective service in their African churches? How could accord be achieved in these relations that would build lasting, mutually beneficial ties between Third World churches and their American counterparts? Mutually acceptable understanding of credibility matters was one part of facilitating that service and those ties.

### Generalizability of the Study

Population validity was the degree of similarity between the target population and the accessible population. The target population or universe was the population to which the study was generalized. The accessible population was the population of the study, the data sources (Borg & Gall, 1979, p. 179-180).

The population of the study was the evangelical bodies (missions and African churches) in the West African context. The study was designed for the findings to be generalized to the population of the evangelical organizations (missions and churches) of Black Africa.

Population validity of the study was strengthened by the commonality of the following variables in Black Africa. West African countries, as most countries of Black Africa, had common problems of poverty, under-developed resources and unstable governments (Ambroggi, 1980, pp. 100-117; Dadzie, 1980, pp. 58-65; Mahler, 1980, pp. 66-77; Sassan, 1980, pp. 118-151; and Scrimshaw & Taylor, 1980, pp. 78-99).

West African churches generally shared the problems of how to relate to African churches of other parts of Black Africa, to each other and to their western counterparts. They had similar problems in training leadership and of inadequate finances (Wakatama, 1978; Costas, 1974).

Bible colleges of West Africa and of Black Africa in general commonly suffered from costly student-teacher ratios, from wide differences of competence in the applicants and frequently had to cope with cross-cultural factors within their context (in addition to the mission-church relationship). The common variables between the population of the study and the population to which the study was generalized contributed to the population validity of the study. Persons from other regions of Black Africa could find descriptions in the study that could help them better understand the credibility problems they faced in post-secondary education. Indeed, the fact that these commonalities extended through much of the Third World could give value to the results of the study beyond Africa.

#### Definitions

Several terms were used in the study, the meanings of which may not have been easily accessible, or they were used in a unique way in the study. Those terms and their definitions follow.

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Bible College - The term Bible college was defined by the American Association of Bible Colleges (AABC) as follows:

Bible college education is education of college level whose distinctive function is to prepare students for Christian ministries or church vocations (pastor, missionary, Christian education director, minister of music and other specialized forms of Christian service by both lay and "professional" workers) through a program of Biblical, general and professional studies (1980, p. 9).

The definition was adequate for the study except for the phrase "both lay and." Most Bible college education in Black Africa aimed to develop "professional workers" only and was likely to continue to do so for some years to come. The term "professional workers," as used in this context, referred to members of the clergy who made their living by means of their religious vocation.

Some Bible college programs were three-year and some four-year programs. The length of the programs in government schools and the types of tests used for admission varied from region to region. Bible colleges in the region of a given university, by ACTEA standards, had to follow the length of program and testing standards of that given university.

In the African context Bible college often referred to secondary level institutions. The term was not used in that sense in the study.

Theological Seminary - A theological seminary, according to Crum (1949, p. 80), was a graduate level institution whose primary objective was to produce persons for religious endeavor at the master's or doctoral levels. This definition was employed in the study. In West Africa, the term seminary was often used for undergraduate programs, for example, the Nigeria Baptist Seminary. The word seminary, in those instances, was equivalent to Bible college as defined in the study.

Evangelical - In the study evangelical was equivalent to what Barrett called conservative evangelical. He defined conservative evangelicals as

persons . . . characterized by commitment to personal religion (including new birth or personal conversion experience), reliance on Holy Scripture as the only basis for faith and Christian living, emphasis on preaching and evangelism and usually on conservatism in theology . . . . affiliated to . . . national Evangelical fellowships or alliances . . . [and] to the World Evangelical Fellowship (WEF) . . . (including Pentecostals) . . . (1982, p. 71).

In several notable instances Barrett found the term evangelical used by groups who relied on Holy Scripture as the only basis for faith and Christian living, who emphasized preaching and evangelism and who were usually conservative in theology, but were associated directly or indirectly with the World Council of Churches. Barrett distinguished these evangelicals as conservative in contradistinction with what he termed Conciliar Evangelicals. Conciliar Evangelicals were "not regarded as Conservative Evangelical in doctrine or emphasis."

Higher Education - The formal training in a college-level institution. Post-secondary education refers to any type of training, formal or nonformal, after secondary level (Meyer, 1975). In Western Europe higher education is more equivalent to the American term senior college or post-junior college (Chambers, 1950, p. viii). Africa followed the European meaning in the past, but is shifting toward the American definition. In this report the two terms were used as suggested by Meyer.

Accreditation - The literature was replete with definitions of accreditation (or accreditment or accrediting as it has been variously termed). Two earlier historians of accreditation said it was the recognition accorded to an educational institution in the United States by means of an inclusion in a list of institutions issued by some agency or organization which sets up standards or requirements that must be complied with in order to secure approval (Zook & Haggerty, 1936).

Blauch said much the same (1959, p. 3). Seldon found deeper significance. He saw accreditation as a means of control of higher education, a "struggle over standards among contending groups" (1960, pp. 1, 2, 6). The definition of Zook and Haggerty served for the study except that accreditation reached beyond the borders of the USA by the time of the study.

Credibility - Credibility was broadly defined as that which was capable of being believed, that which was plausible. In the study as applied to institutions of higher learning, credibility referred to that condition where a person was recognized as having a certain level of competence by virtue of possessing a validly earned credential (e.g. certificate, diploma, degree) from a given educational institution.

The term credibility was often replaced in everyday parlance by the phrase "have a diploma from." In educational circles, the subject was often referred to as "equivalence" (of diplomas). UNESCO rightly suggested the words "recognition," "validation" or "qualification" in place of "equivalence" and "diplomas" in that equivalence and diplomas evaluate secondary evidence of ability while the other words (and credibility of the individual) deal with evaluation of ability (UNESCO, 1976, p. xix).

Sending and Receiving Schools - As a student transferred from one school to another the previous school was the sending school. The subsequent school attended was the receiving school. The sending and receiving pertained to the transmission of academic records.

West Africa - For the purpose of the study, West Africa included Benin, Burkina Faso, Gambia, Ghana, Guinea, Ivory Coast, Liberia, Nigeria, Senegal, Sierra Leone and Togo. Mali, Niger and Chad were not included in the definition of West Africa for

the study because of their cultural ties to North Africa and because there was far less intensive evangelical missionary activity in those countries.

#### Assumptions Relative to the Definitions

The definition assigned to credibility embodied some assumptions which in turn arose from certain personal presuppositions.

The definition of credibility used in the study focused on the person rather than the institution. The accent on the individual was based on the presupposition that the student was the primary beneficiary of credibility. The prestige of an educational institution would be of little value except that some young person possessing that school's credential had some special quality represented by that credential. The focus was put on the person.

A presupposition that might escape the western eye was that possession of a credential normally inferred a certain competence. In the Third World, a credential may be sought with little regard for the competence it purports to represent. In fact, competence and credential were disassociated in certain strata of the Western World. From those strata came the "diploma mills" that granted specious degrees and their clientele who willingly paid money to buy those degrees.

The stipulation "a validly earned credential" used earlier in defining credibility anticipated the same problem, credentials which did not represent a commensurate competence. Interest in the quality of education was sometimes superseded by interest in the credential. The heart of the problem was that the Third World frequently viewed the symbol of credibility, "having a diploma," as more important than that which the symbol represented, a well-rounded person. In the analysis, the data were examined for evidence of too much emphasis on credentials with too little on competence.

The definition of credibility did not specify how the credential was to be "validly earned." The assumption was that credibility may be obtained by "passing courses" American style, by "passing examinations" European style, by the graduate's own performance once on the job, or by other means described in chapter II. The presupposition was that these methods of obtaining credibility were valid.

### Limitations

The study was limited in several dimensions: historical, geographic, academic levels, vocational scope and types of sponsorship. The rationale for each of these follows.

### Historical

The study was largely limited in its historical scope to the present. A brief coverage of the immediate past (basically the mid-twentieth century to the present) was treated in the review of precedent literature. This limitation was necessary to keep the historical dimension of the study in manageable proportions. The history of quality control of education was large enough that it could have supported several studies in and of itself.

### Geographical

The study focused on West Africa because West Africa was the scene of intensive evangelical missionary and church activity as shown in the appendices. The study was related also to the USA, France and Britain. The USA was the birthplace of accreditation. Britain and France were important for their differences from the USA and their colonial influence in West Africa.

### Academic Level

The study focused on the college undergraduate level. Primary, secondary and graduate levels were considered only as they related to the undergraduate level. This limitation was to help keep the study within manageable limits.

### Vocational Scope

Liberal education in the Christian milieu of Bible colleges was widespread in the USA, but not in Africa. The work of Bible colleges in Africa was almost universally to prepare clergy for the churches. For this reason the vocational scope of this study was ministerial education.

### Sponsorship of the Bible College

The study was limited to Bible colleges sponsored by evangelical churches and/or missions. Wider scope would have required too many concessions to accommodate too widely divergent differences. A more narrow scope would have excessively reduced the generalizability of the study. See appendix A for an overview of the number of adherents of the churches the scope includes.

### Summary

The problem was the possibility of a dissonance of expectations between the various groups that were interested in the credibility of the graduates of the evangelical Bible colleges of West Africa.

The purpose of the study was to describe the credibility ACTEA intended to offer and the credibility sought for the graduates of West African evangelical Bible colleges by West African church leaders, Bible college leaders and students, missions to West Africa, receiving theological seminaries in the USA and the African governments which are part of the context for these groups.

Increased use of accreditation in Africa linked with problems of meanings of credentials provided rationale for the study. A review of the background of credibility showed that it has been an issue of accreditation from its inception.

Credibility was defined as that condition where a person was recognized as having a certain level of competence by virtue of possessing a validly earned credential from a given educational institution.

The study was limited to current, West African, post-secondary, undergraduate-level ministerial education.

## CHAPTER II. PRECEDENTS IN THE LITERATURE

The literature relative to the problem of credibility of higher education as it related to this study was considered topically, for issues in accreditation and for methodological precedents.

### Topical Focus

The topical focus was treated from eight vantage points: U.S. accreditation, the British examination system, the French ministry of education approach, the Togolese approach, the Nigerian approach, West African means of attaining credibility for college graduates, commercially obtained credibility and credibility in the Protestant community.

### American Accreditation

Accrediting agencies and associations have been a powerful force in quality control in American higher education (Blouch, 1959, p. 8). The scope and methods of American accreditation have changed with time while the original *raison d'être* has stayed essentially unchanged. Accreditation was designed in the late nineteenth century in the United States to provide higher learning with needed quality control that at the same time did not violate the academic freedom appropriate to the American democratic experiment. The original orientation broadened from vertical (secondary to post-secondary) to include horizontal (college to college), and emphasis shifted from pure external criticism to self-study aimed at improvement (Zook & Haggerty, 1936; Nevens, 1959; Seldon, 1960).

### The British Examination System

Britain's post-secondary education was provided by the universities, polytechnics, the open university, teacher-training colleges and art and music colleges (UNESCO, 1976, p. 270). The open universities were an outgrowth of a public cry in the late 1960s for increased higher education opportunities and more active quality control of higher education standards (Driver, 1971, p. 175). The open universities were more responsive in many ways to the felt needs of the public in their use of many non-formal educational methods.

The responsible body for higher education in England was the Department of Education and Science headed by a Secretary of State for the department. The secretary was advised by the Committee of Vice-Chancellors and Principals of universities.

Each university was autonomous (in theory) operating under a royal charter. Autonomy and accountability converged when the university had to submit its budget to the University Grants Committee (UGC) which interceded before parliament. Some 80% of the university funds came through the UGC. The universities, polytechnics, teacher training colleges and arts and music colleges could grant degrees. Other post-secondary institutions could prepare students for degrees, but could grant only "external degrees" through the University of London or the Council for National Academic Awards. England was phasing out external degrees (UNESCO, 1976, pp. 270-271).

Credibility in Britain was achieved by the examination system which was an outgrowth of educational abuses in the Oxford-Cambridge system toward the end of the eighteenth century and in the early nineteenth century. Oxford and Cambridge had become elegant monopolies for gentlemen with servants, wine, parties and much spare time. Toward the end of the nineteenth century, Oxford and Cambridge were influenced by the sobriety that was manifesting itself in other domains of British life (Rothblatt, 1974). The examination system became a major means of cont-

rolling quality of British education and remained so to the time of the study.

Each university selected its own number of examinations to give, level to pass and subject matter content. Where further selection was necessary, further requirements were added. Oxford, Cambridge and Durham wrote their own examinations (UNESCO, 1976, p. 272).

The British influence on African education was reflected in the educational structures of the African countries that formerly were colonies of Britain and in the West African Examinations Council (WAEC). The influence on individual countries was described later in this chapter in the example of Nigeria.

The WAEC, formed as recently as 1951, was rooted directly in the examination systems of Cambridge and the University of London. In 1955 the Cambridge Syndicate allowed the name of the Cambridge School Certificate to be changed to the West Africa School Certificate, but the certificate was still awarded by the Syndicate. The WAEC was later granted greater freedom to orient the tests more directly to African needs. In 1960, the WAEC launched its own School Certificate Examinations independent of both Cambridge and London. In 1962, tests in Bible knowledge were added to the repertoire. In the same year, the WAEC began training examinees on African soil. In 1972 the first African assumed leadership of the WAEC (WAEC, 1973, pp. 13-14). The lingering control of colonialism in the credibility process was clear enough.

### The Ministry Approach in France

The continental system traced its origins to Napoleon. The system has been both elitist and flexible, possible because of its centralized control (Seldon, 1960). Public education was generally controlled by the ministry of education which was a branch of government provided for by law. Formal, private educational credibility was also partially regulated.

Public pressures led to the Loi d'Orientation of 1968 which in effect departmentalized the French public university and made other attempts to democratize French higher education (Driver, 1967). The law also created new universities. The new universities were more autonomous than the old in that they could elect the president and council (made up of students and community people as well as teachers) and were multi-disciplinary. The new universities could award national diplomas regulated by the ministry of education or their own credential.

The French higher educational system included the new universities, many specialized schools of administration including the grandes écoles and private schools. Some schools were controlled by specific ministries relative to their specialization. These schools and the new universities alone could issue national diplomas. The private and denominational schools could not issue national diplomas.

The minister of education was the pivotal person in French higher education. He was advised by a council of university professors, students, representatives from outside the educational community and a conference of university presidents and regional advisory councils on higher education (UNESCO, 1976, p. 83).

UNESCO was taking an active role in resolving European problems of evaluation of credentials which had to cross national lines including those of France. A resolution was adopted in 1964 at the thirteenth General Conference of UNESCO launching a project to clear up the inconvertibility of post-secondary credentials. After some study of the problem, UNESCO arranged a number of regional conventions to promote international credibility of credentials for students, teachers, researchers and professional persons. European countries entered into the conventions with each other and with countries in Africa, Asia and the Middle East. UNESCO hoped to develop a world-wide unified system of recognition of credentials (UNESCO, 1976, p. vii).

France had reciprocal equivalence conventions with most of its former colonies in Africa.

#### The Togolese Approach

Togo was a colony of Germany, Britain and France. By far, French influence was the most profound. The educational system was patterned largely after the French system. The educational system was totally controlled by the central government through

the ministry of education. A battery of tests was given periodically to the interested public by the ministry of education. Those who passed the tests were certified for that level and could enroll in school at the next level higher or exit to an appropriate job if they could find one. The rest were "recycled," that is, required to repeat that level. If a person failed in his or her second attempt at the tests, she or he was excluded from the educational system. Changes in the difficulty level of the examinations, in the level of mastery required for passage and in grading objectivity had a direct bearing on the credibility of the system. The difficulty level was made variable by the introduction of oral testing. The level of mastery required for passage was reduced (Agbokou, 1978).

Togo looked to CAMES (Conseil Africain et Malagache pour l'Enseignement Supérieur, that is, the African and Malagasy Higher Education Council) to set the standards for evaluation of credentials. The international aspects of CAMES were reported in more detail under the West African heading later in this chapter.

The Togolese ministry of education had its National Commission for The Study of The Equivalence of Diplomas decide on equivalence of credentials to be recognized in Togo. The commission used UNESCO documents in the process.

The workings of the Togolese commission was a good example of how the CAMES standards operated at the national level. Togo established the commission by presidential decree about 1977.

The commission was under the National Minister of Education and Scientific Research who chaired the commission. The rest of the commission was composed of the director of each level of education, the director of the national educational archives, the director of the university, the director of the national budget and the public functions director. Evaluative specialists did the raw work of evaluation under the jurisdiction of the commission.

The commission was required to maintain a list of degrees it judged equivalent. The commission depended heavily on the UNESCO studies as a resource for the lists. The commission decided on the equivalence of credentials or professional status one desired in Togo.

To obtain the desired recognition, one had to present a dossier to the office of the commission addressed to the minister. The commission was required to reach unanimity behind closed doors in its evaluation of the dossier (Ministère de l'Education Nationale, c1977, pp. 1-3).

### The Nigerian Approach

Nigeria was the pace-setter for English-speaking West Africa. The federal government controlled all aspects of public education and influenced private education as well (Federal Republic of Nigeria, 1981). The need to replace colonial educational objectives with education to meet current needs was widely

expressed. Among the needs listed were the skills to assess new trends, how to bring about change, and attitudes towards change.

The inspector system was proffered as a means of fulfilling the needs. The idea was that a school inspector would note educational needs, then sell teachers and administration on programming to meet the needs (Rotini, 1974). The inspection and examination systems were the combined means to which Nigeria was looking to maintain quality education.

Nigeria was moving from West African Examinations Council testing to her own specially prepared testing. In the year 1981 Nigeria began some changes in the system that would make the secondary level into a 3-3 format phasing out the sixth form (i.e. the higher school certificate). The concepts of credit hours, transfer of credit and grade point averages were becoming an official part of the system.

Serious ethical problems were found in the evaluation process as these changes collided with existing cultural values (Federal Republic of Nigeria, 1981). A striking example of such a problem was the account of how examinations for the First School Leaving Certificate and the West African School Certificates were spread freely about Lagos, Nigeria and other cities in 1963 and again in 1967 (Alexander, 1967). The continuing presence of coups was another problem. The turbulent environment was hindering the quality and diluting the credibility of education in the West African context.

### West African Means of Attaining Credibility

Control of the quality of higher education in West Africa was hybrid in that it combined colonial, post-colonial and African traditions. The colonial vestiges were seen in the West African Examinations Council and the basic structure of any national educational system. The post-colonial influence was seen in the regional organizations and deviations from the colonial pattern. African-ness in African education was evidenced by the widespread teaching of vernacular tongues in the lower grades to preserve the indigenous language and culture. More African-authored textbooks were appearing. An African-oriented view of history was emerging (Ki-Zerbo, 1978). Numerous holidays were set aside to commemorate events important to African nations. Parades, dances and folkloric museums were other expressions of African tradition in African education.

Some standard setting has been achieved. Rotini called for a test-inspection system as they have in Nigeria which would be sensitized to new trends and ready to work for change (1974). There were hindrances. Higher learning was a relatively new thing in Africa (Brady, 1937) due to the racism inherent in the second era of colonialism (Brown & Hiskett, 1975). African, Western, Christian and Moslem cultures were confronting each other. In spite of these obstacles to broader unity, regional efforts have been made to mobilize the diverse forces of higher education

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in Africa (Association of African Universities, 1969). The Overseas Liaison Committee of the American Council on Education cited no less than 49 various sorts of regional organizations that related to education in Africa in one way or another (Overseas Liaison Committee, 1973, pp. xi-xii).

Two of the regional organizations dealt with credibility in West Africa. One was the Association of African Universities (AAU), the other the African and Malagasy Council for Higher Education (CAMES). Another several dozen organizations were interested in specialized aspects of credibility in varying degrees. The West African Examinations Council (WAEC) was another regional organization involved in credibility. Because WAEC was patterned closely after the British system, it was discussed in detail in the section on the British system.

The AAU was founded in 1967. Among its *raison d'être*, it aimed "to promote cooperation among African institutions . . . in the determination of equivalence of degrees." The organization boasted more than 50 member universities in 1973 (Overseas Liaison Committee, 1973, p. 111).

The CAMES, serving francophone Africa, came into being in 1968 as a creation of the Organisation Commune Africaine, Malagache et Mauricienne (OCAM), though CAMES had member nations which were not members of OCAM. CAMES served as an international Forum on an array of higher education matters. CAMES succeeded in establishing a convention including the francophone countries

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of Africa and Malagasy which provided machinery for reciprocal legal recognition of degrees awarded by universities of member countries (Overseas Liaison Committee, 1973, p. 121).

A commission of CAMES made up of national representatives was charged with equivalency. The commission negotiated mutually agreeable standards of hours of credit, teacher qualifications, methods and controls (CAMES, 1978, p.1). An example of the workings of CAMES at the national level was cited under the Togo rubric in this chapter. CAMES came closer than any organization thus far encountered in the study to being an accrediting association in the American sense.

#### Commercial Credibility

The foreign student or the receiving school in the United States could obtain professional evaluation of credentials coming from overseas for a fee. Companies such as Education International; Education Credential Evaluators, Inc.; International Consultants of Delaware, Inc.; International Education Research Foundation, Inc.; and World Education Services, Inc. provided full credentials evaluation services. They maintained libraries of evaluative materials such as accreditation listings or listings of government approved schools. They had large reservoirs of experience from which to draw in making their evaluations. Their charges ranged from \$55 to \$150 de-

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pending on the specific type evaluation requested. The companies processed up to 10,000 applications per year depending on the company.

#### Credibility in the West African Protestant Community

As of April 1984, there were ten associations of theological schools serving the credibility needs of the Protestant communities of Africa or regions of Africa (World Council of Churches, 1984). Nine of the ten were associated with or funded by the World Council of Churches (Conference of African Theological Institutions, c1984). One organization, the Accrediting Council for Theological Education in Africa (ACTEA), was sponsored by the Association of Evangelicals of Africa and Madagascar (AEAM) under the aegis of its Theological Commission.

ACTEA and all its counterparts except the AABC were founding members of the International Council of Accrediting Agencies (ICAA) which was formed in 1980. The ICAA was sponsored by the Theological Commission of the World Evangelical Fellowship (WEF) (Bowers, 1981).

In 1980 the AABC with the Christian College Consortium and the Fellowship of Evangelical Seminary Presidents named a group to study international credibility problems. The group named itself the Task Force on Evaluation of Credentials from Overseas Theological Schools (TECOTS). The problem according to TECOTS

was growing foreign enrollments in American theological schools without adequate admission guides to deal with overseas theological schools, a wide variation of credentials being presented to American theological schools and no systematic guidelines to evaluate them. The group treated Africa first.

TECOTS produced the "Credential Evaluation Guidelines for students from Theological Schools in Africa" (American Association of Bible Colleges, 1981). The guidelines were the most comprehensive aid found to evaluate the credibility of African applicants to American evangelical graduate schools or seminaries (Smith, 1985).

### Issues in Accreditation

Any activity that set standards for and evaluated higher education was likely to be involved in controversy. Accreditation was no exception. The literature showed that credibility was one of several issues of accreditation.

Credibility was at the root of the development of the American accreditation system (Zook & Haggerty, 1936, p. 23), the British examination system (Rothblatt, 1974, pp. 280-287), the French ministerial system (Seldon, 1960, p. 12) and the African systems. Evidence of the basic role of credibility was visible in the North Central Association of Colleges and Schools

statement of aims which stated that NCA aimed specifically at "maintenance of high standards of excellence" and "continued improvement" which were directly related to credibility (North Central Association of Colleges and Schools, Fall, 1981, p. 368).

Credibility was an issue in admissions. Problems were encountered in granting advanced standing to in-coming transfer students only to find their previous work was not what the credentials represented (Zook & Haggerty, 1936; Seldon, 1960).

The various means to attain credibility were not above criticism and hopefully, not above benefit from criticism. Derthick cited with concern the immense power of the American accreditation system in spite of the fact that it was "voluntary" (1959, p. v). Records indicated that accreditation people have "felt free to extend the standards informally to include other matters also" (Zook & Haggerty, 1936, p. 57). Blouch was troubled with accreditation associations which sought to control the student flow into certain professions. He criticized the "ins" seeking to keep the "outs" outside the association, though he thought the discriminatory practices were on the wane (1959, pp. 4-5). While Kirkwood did not agree with the criticism, he acknowledged that accreditation was widely viewed as stifling innovation (1973, p. 212.). In Nigeria eight people were reported to have sold test copies to an undetermined number of candidates for the African School Certificate Examinations in the Lagos area (Alexander, et al, 1967). Meyer presented a powerful argument against the whole

idea of granting credit (a form of credibility) in lieu of recognizing the experiences of a person (1975, p. 14).

The problems related to credibility in higher education at the time of the study were deep rooted and widespread.

Another difficult issue in accreditation down through the years was "input versus outcome." The position was that accreditation should be based on input where input meant institutional procedure. Accreditation's critics argued that evaluation of institutional procedure was overlooking a far surer measure of educational achievement, graduate performance. Accreditation supporters argued the measure of institutional procedure was the surest base for evaluation for accreditation.

Some educators defined input as the student at entry into his/her college experience. Accreditation supporters were accused of poor reasoning as they argued that certain schools, because of accreditation, produced more successful graduates. Critics of accreditation suggested the advantage was not necessarily because of the treatment the school gave the graduate, but because of the graduate's advantaged position at entry, the "Ivy League Phenomenon" (Kasouf, Oct. 29 1982, p.6; Pace, Fall 1984, pp. 10-14).

Whether input referred to institutional procedure or to the student at entry, output was generally defined as the student at or after graduation. Output was an issue on its own. Some educators were doubtful that an educational program could be evaluated

on the basis of student performance. Those educators noted that the farther removed the graduate was from his college experience, the more difficult it would be to relate his/her performance to that experience.

Other educators argued that outcomes could be measured, suggesting that the student be asked his/her opinion, that comparisons of college and non-college groups be made, that professors be asked their opinions and that individuals be tested before and after the college treatment with the over 300 standardized tests available (Pace, Fall 1984). Mosley, et al, from a comparison of ACT scores of 23,156 K-12 students in Alabama, found that students in accredited schools, both public and private, did better than students from non-accredited schools, both public and private (Mosley, et al, Summer 1984, pp. 242-244). The question could be asked, "Would the level of the students at entry nullify those findings?" The issue was not to be settled easily.

A complex facet of the outcome issue was the type of person the education aimed to develop: the liberal arts man or the technician. Ernest Boyer, president of the Carnegie Foundation, expressed fears the 51 recognized accrediting groups operating in the American college environment were "wearing down internal governance structures" with their incessant demands (Kasouf, Oct. 29 1982, p. 6). Turner said several computer-related associations, in setting accreditation standards, gave "too much attention to the needs of industry and ignore[d] the philosophy of the liberal

arts colleges" (Turner, June 13 1984, p. 1). The technicians have found powerful allies in specialized accrediting agencies. The educators tended to view the campus as besieged by those agencies.

The kind of person education produced was a matter of public interest. One educator wondered if the public interest was best served "when the machine [computer] sorts out and identifies the variables to be studied and there is less reliance on intuition and time consuming reflection . . . " (Beasley, Fall 1984, p. 73). Kaplin, a lawyer, found the term "public interest" not quite definable (Jan. 1983, pp. 87-114).

The issue of power was discussed in the rational of the study (in chapter I) related to the specific matter of credibility. Power was an issue of accreditation in general. Davis asked how an academic field should be defined and evaluated in the light of accreditation's existence (Fall 1984, p. 122). Both Davis and Kaplin discussed the alternatives of governmental licensure, institutional accreditation or individual certification (Davis, Fall 1984; Kaplin, Jan. 1983). Kaplin showed that American courts were drifting from the view that accrediting agencies were private entities to the view that they were quasi-public (not engaged in state action nor subject to normal constitution restraints on government) or quasi-governmental (acting for the state and subject to constitutional restraints). He advised the agencies to hedge for both eventualities, but to work

for the quasi-public role. He reported that the courts were holding accrediting agencies increasingly accountable (Jan. 1983).

In the foregoing discussion, accreditation tended to be cast in the role of an aggressive force acting in general restraint of educational liberty. Accreditation's defense for its restraining role was that educational liberty too frequently gave way to educational license, in the past and at the time of the study. A large part of accreditation's original reason for being was the incredible abuses of educational privilege that took place in the United States in the Nineteenth Century.

Educational abuses continued at the time of the study. Christianity Today, a leading voice of the American evangelical community, cited the case of a doctor degree-granting "Bible institute and seminary" which had "no library or research facilities," a non-resident student body of more than 3,000 students and a faculty of only four persons, two of which held "degrees" from a school in South Carolina that had been forced to close by the Consumer Fraud Division of that state. The other two faculty members had received "degrees" from the school itself. The school had been "accredited" previous to the time of the article by an agency that was also forced to close by South Carolina. The school was "accredited" at the time of the article by an association in the mid-western United States operated by a man and his wife. The agency was described by an accreditation expert as

"virtually meaningless." The article was not critical of the school's non-resident program, noting that the North Central Association had awarded recognition to a non-resident program, nor specifically that the program was woefully short of normal accreditation standards for a doctor degree-granting institution. The criticism was that the use of the word "accredited" was misleading to students who would later find they had not gained the credibility they had assumed they would gain from a school they were led to believe was accredited (Frame, Feb. 1 1985, pp. 38-42).

Gross educational abuses in Great Britain led to the birth in 1984 of the British Accreditation Council for Independent Further and Higher Education (BAC). A "disreputable element in the private sector" was preying on "gullible" persons, especially foreign students, by advertisements in their nation's newspapers that led to outlays of up to £2,000 for courses of only one month or even as little as two weeks (O'Leary, Nov. 30 1984, p. 10).

The literature indicated that not only were there fraudulent educational institutions, but also accreditation agencies directed by charlatans, to accredit them. Once the word accreditation was established with a positive connotation in the public mind, the unprincipled "educator" who was rejected by a legitimate accrediting agency simply formed an "accrediting" agency of his/her own and "accredited" him/herself and perhaps others like him/her.

The Council on Postsecondary Accreditation (COPA) served as a force to warn the public of such abusive agencies. Richard M. Millard, the president of COPA, cited recognition of accrediting agencies as COPA's primary reason for existence (Fall 1984, pp. 84-86).

Beasley raised several diverse issues associated with accreditation of libraries. The issues were generally applicable to other branches of education. He asked how to define a profession, who really ought to set standards, (the professor, the students, the public, the government, etc.) and what right the public had to accreditation reports (confidentiality versus disclosure). He raised the question, "Where do we go" if we scrap accreditation? (Fall 1984).

### Methodological Precedents

The inquiry into descriptive studies was limited to West African higher education alone. A large number of studies were still available as precedents for the study.

Borg defined the descriptive study as one designed to find out "what is." Descriptive statistics, also called summary statistics, described the data by means of the mean, median and standard deviation (1979, pp.407-409). The exploratory descriptive study was particularly useful when researching in an area where

closely related previous studies were not available. While one was limited as to drawing inferences from descriptive statistics, one could and should draw hypotheses from the descriptive statistics on which later studies can be built. The later studies should yield inferential statistics.

A number of studies have been done using the descriptive method to launch lines of study in educational research relative to West Africa. Oduneye used the descriptive survey method to study the effectiveness of the Nigeria Universities Commission (NUC) as perceived by board members, senior administrators and university personnel. He combined the data thus obtained with "the literature and government reports to gain a global view . . ." (1983).

Several other studies were close to the present study both as to methodology, type of data handled and context. Enin utilized the descriptive approach to identify needs, to relate higher education goals to identified needs and to determine perceptions, all in the West African context (1983). Eleven distinct needs for community college education in Nigeria were unearthed by Nwosu in his descriptive study (1981). The descriptive method was employed by Ogulu to study the relationships of five issues of higher education (1982).

The Isam study of the Southern Association of Colleges and Schools (SACS), a regional accrediting association in the USA, found a dissonance between questionnaires and interview

responses. The Isam study highlighted the importance of comparing questionnaire data with interview data (1980). The Dwankiyes study was another example of the use of the questionnaire used with interviews to gather data for a descriptive study (1980).

Barikor employed two questionnaires in his study, one for 13 university directors and a second to 76 communities making up the sample. A comparison was made of the services offered by the universities of a West African country and the services perceived by the users (1980). The disparity of group size was also a useful precedent for the current study.

The method of development of the survey format used by Olugbemi as well as other precedents contained in his study were helpful. He used a five-part questionnaire based on a prior study of the literature, extensively reviewed the instruments and pilot tested them. The forms were used on three groups very disparate in number and nature: six teacher college principals, 200 graduate teachers at the six schools and two most senior officials in the Federal Ministry of Education, Lagos (1977).

The foregoing methodological precedents served as precedents for the exploratory descriptive study. That descriptive study could in turn serve as a foundation for further studies into accreditation as it develops in Africa.

### Summary

Accreditation was the American means of attaining credibility in education. Other countries used other systems of attaining credibility. The British examination system stemmed from Oxford, Cambridge and the University of London and used the student examination as the main means of establishing credibility of the person. The French ministry approach, dating back to Napoleon, was liberalized in 1968. Internally, credibility was a matter of direct governmental control in France. International credibility matters were handled by a series of conventions between European countries and countries of Africa, Asia and the Middle East.

The Togolese approach followed the French system with modifications to meet some of the peculiar educational problems of Africa in general and Togo in particular.

The Nigerian approach to credibility combined the examination system borrowed from Britain and the inspection system. Africa made several significant efforts to mobilize educational efforts. Commercial credential evaluation services were available in the United States to aid students in establishing credibility for their credentials from overseas. The Protestant community in Africa looked primarily to ten associations of theological schools related to the WCC and one associated with the AEAM, ACTEA, to aid in credibility matters.

The issues in accreditation cited from the literature were credibility, input versus outcome, the liberal arts man versus the technician, the public interest, power shifts, educational abuses and accreditation in America and Britain and unprincipled accrediting agencies. The question was raised, if accreditation were scrapped, what better thing is there to serve in its place?

Numerous methodological precedents for descriptive studies were available. The studies combined the views of respondents with literature, identified needs and goals, used the questionnaire for data gathering, used open-ended questions, the Likert scale and the interview method.

### CHAPTER III. PROCEDURE

The purpose of the study was to describe the credibility ACTEA aimed to provide to graduates of accredited schools and the credibility the clientele of the schools expected to receive. In keeping with the research questions, the researcher asked ACTEA leaders, church leaders, leaders and students of Bible colleges in Africa, missionaries and missionary leaders, U.S. graduate school admissions officers and African government officials the credibility they expected from ACTEA accreditation.

The following discussion explained the procedure employed to accomplish the purpose of the study. The discussion details the identification process for data sources, the data-sources, the sampling procedures, the inquiry procedures, description of the

survey instruments, relation of the research question to the instruments and assumptions relative to the research questions as they related to the survey instruments.

### Data Sources

The discussion of the data sources included the identification process and the definition of the data sources.

#### Identification Process for Data Sources

Setting up the study required contacting councils of missions which might supply the names of evangelical missions which in turn might provide the names and addresses of the persons working with them who would be potential subjects of the study. Fourteen councils of missions, listed in appendix B, were written using the letter and form shown in appendix C. Of the 14 councils written, 11 (79%) responded. From the responses of the 14 councils and other resources (Barrett, 1982; Missions Advanced Research and Communications Center, 1973), 61 mission agencies were identified with addresses and contact persons. The 61 mission agencies were listed in appendix B. Letters were mailed to the 61 mission agencies with forms asking for names and addresses of their personnel who would make up the subjects of

the study. The letters and forms were shown in appendix C. Responses were received from 47 (77%) of the mission agencies. From the responses and other resources (Rakotondriabe, 1981; Accrediting Council for Theological Education in Africa, 1982), group 2 through 5 data sources shown in figure 1 (chapter III) were compiled.

The data sources included persons outside the parameters of the study, that is, whose churches had no post-secondary school serving West Africa and/or who were not evangelical. Instruments returned by persons outside the parameters were normally not included in the study. Background questions in the instruments were designed to screen respondents.

Inclusion of instruments returned by groups 2 through 5 was determined by whether their churches had evangelical post-secondary schools in Africa. A preliminary study of the documents revealed nine post-secondary schools in West Africa (ACTEA, 1982; Rakotondriabe, 1981). The survey instruments revealed another 11 African post-secondary schools in West Africa or elsewhere in Africa, but frequented by West African students, bringing the total to 20 post-secondary schools of interest to the study. The number of instruments returned or administered did not correspond one-person-one-school for each of the 20 schools for groups 2 through 5 because some respondents listed two or more schools while others listed the same schools as other respondents.

### Definitions of the Data Sources

The study was designed for the findings to be generalized to the population of the evangelical organizations (missions and churches) of Black Africa. The data sources of the study were drawn from representatives of these groups in the area defined as West Africa. The data-sources of the study were shown in figure 1.

According to figure 1, group 1, ACTEA leaders, was made up of 18 persons, all administrators, so the source was the same size. Ten of the persons were Africans. The rest of them came from various western countries. ACTEA leaders were generally educators, though some were church administrators or missionary leaders.

Group 2, the evangelical churches of West Africa, had a membership of over 4.4 million persons. Seventy-seven administrators were identified by the process described in the preceding section. All members of group 2 except ten were Africans. All members of the group were men. Judging from their responses and from personal observation in Africa, the members of group 2 were of widely diverse educational levels.

Students and administrators of the Bible colleges as well as mission leaders and mission directors were treated as distinct groups. Twenty-six schools were queried. To be sure administrators of all the schools were contacted, instruments were sent to

FIGURE 1

| POPULATION AND DATA SOURCES |                                           |                  |     |                       |                |
|-----------------------------|-------------------------------------------|------------------|-----|-----------------------|----------------|
| Grp                         | Population                                | App.Pop.<br>Size | Grp | Source                | Source<br>Size |
| 1                           | ACTEA                                     | 18               | 1   | Administrators        | 18             |
|                             |                                           |                  | 1   | Printed publications  |                |
|                             |                                           |                  | 1   | Correspondence        |                |
| 2                           | Evangelical churches of West Africa       | 4,437,478        | 2   | Chief administrators  | 77             |
|                             |                                           |                  | 2   | Constitutions         |                |
| 3                           | Evangelical Bible colleges of West Africa | 26               | 3   | Chief administrators  | 30             |
|                             |                                           |                  | 3   | Constitutions         |                |
|                             |                                           |                  | 4   | Students              | 26             |
| 5                           | Evangelical missions in West Africa       | 37               | 5a  | Mission leaders       | 69             |
|                             |                                           |                  | 5b  | Mission directors     | 21             |
|                             |                                           |                  | 5   | Statements of aims    |                |
| 6                           | Evangelical theological seminaries in USA | 4                | 6   | Admissions officers   | 4              |
|                             |                                           |                  | 6   | School catalogs       |                |
| 7                           | Governments of West Africa                | 12               | 7   | Educational officials | 12             |
|                             |                                           |                  | 7   | Government documents  |                |

30 school administrators. Sixteen school leaders were Africans, one was Canadian and the rest American. All of the Bible school leaders were men. They were generally better educated and more acquainted with accreditation concepts, though diverse levels of both qualities were noted.

Group 4, West African Bible college student leaders, was composed of generally young, all male, Bible college student council presidents. In at least some of the schools, they were elected by the student body. Many of their responses were more thoughtful, more articulate and more knowledgeable than their seniors, African or Western.

Group 5a, the mission leaders, were all men except for two ladies. They were mainly from the United States (51), Canada (5), the United Kingdom (5), and Australia (2). Brazil, Nigeria, Ireland, France, Denmark and West Germany each contributed one missionary to the group. All members of the group were missionaries who held supervisory positions on the field. (Field in missionary parlance referred usually to one or a few countries, sometimes to part of a country.) All members of the group were Western except one African.

Group 5b was composed of mission directors who were based in the sending country and administered the missionary activities of the respective group over large regions of the world or even the whole world. All 23 of the mission directors were Americans except six. Of the six non-American directors, three were

Canadian, one was South African and one was British. All but one were men.

Group 6 was composed of four admissions officers of four graduate-level theological schools in the United States. One member of the group was a woman, the rest were men. All of the officers were Americans.

Group 7 was made up of the chief educational officers over post-secondary education for each of the countries of West Africa. As far as could be determined, two of the officers were women, the rest were men. All of the officers were Africans of high educational level.

Various documents were also considered. The documents included some sent in by respondents with their questionnaires and some obtained by collecting them. Letters that respondents submitted with their questionnaires were also considered. The documents and letters were examined during the analysis for added information they might provide on any of the variables defined during the study and for answers to ancillary questions of the study such as cross-checks on accreditation status, attitudes relative to correspondence of credential to competence and judgemental criticisms. Details of the analysis were described in more detail in chapter VI. A map of West Africa showing the geographic location of each respondent was shown in appendix M.

### Sampling Procedures

Subjects were selected from each group of the population of the study. The questionnaire tool was used to survey group 1 because of its wide geographical distribution. The 18 persons represented the total organizational structure of ACTEA.

The subjects from group 2 were composed of an executive of each evangelical church of West Africa and its constitution. The chief executive was addressed. The data source thus consisted of 77 persons. The chief executives were selected because they represented the effective view of their respective churches. To try to survey different levels of the church hierarchies and congregations would have been logistically beyond the means of the study.

Group 3 was composed of the leaders of West African Bible colleges. A factor in establishing the potential number of valid subjects in groups 2 through 5 was the number of post-secondary schools serving West Africa. With 26 potential post-secondary schools, groups 3 and 4 were limited to a potential valid size of 26. The larger size of the source in group 3 to which questionnaires were sent reflected an effort to uncover post-secondary Bible colleges that were not already known at the outset of the study. Before the study, only nine post-secondary schools were known to the researcher. Sending questionnaires to leaders of all evangelical bodies in West Africa discovered another eleven

schools. More than 26 subjects were queried in groups 2 and 5 because people from several countries might relate to one school.

Group 4 was composed of student leaders at the schools. Twenty-six potential school and student leaders were identified.

Sixty-six subjects were identified for group 5a which was made up of the ranking missionary from each mission to the countries delimited for the study. Group 5b was composed of the ranking mission directors for each mission who had West Africa in their jurisdiction. Twenty-one directors were identified.

The subjects for group 6 included the chief admissions officers of four evangelical theological postgraduate schools in the USA. The following four schools were chosen.

1. The Assemblies of God Theological Seminary (AGTS)
2. Southern Baptist Theological Seminary (SBTS)
3. Gordon-Conwell Theological Seminary (GCTS)
4. Wheaton College Graduate School (WCGS)

These four schools were selected for several reasons. All four of the schools had made allowance for foreign students in their programs as evidenced by extensive provisions set forth in their catalogs and documentation sent with the catalogs to prospective students from overseas. Among the foreign students, of course, there were West Africans. All four schools had graduates who served as missionaries around the world, specifically in West Africa. Their statements of faith were a representation of the evangelicals as defined in the study. Two schools (AGTS and

SBTS) were denominational schools and two were not. Two were members of the Association of Theological Schools (SBTS and GCTS) and two were not. AGTS and WCGS were members of the North Central Association of Colleges and Schools and the other two were not.

The subjects for group 7 were the directors of post-secondary education for the 12 governments of West Africa.

### Inquiry Procedures

The study was a cross-sectional survey. The survey yielded a normative description of the variables related to credibility expressed by the respondents. The primary research tool was the questionnaire. The use of the questionnaire was required by the immense geographical distribution of the subjects and the current travel conditions in Africa. The interview tool was used with subjects in Togo from groups 2 through 5 and 7. Lomé, Togo was the place from which the study was made. The interview data was compared with the questionnaire data. Results of the comparison were reported in chapter VI of the study.

### Survey Objectives

The specific objectives to be achieved by the survey was to determine the credibility that the board and officers of ACTEA

aimed to deliver to their clients, the credibility needs for West African Bible college graduates as stated by the respondents from groups 2 through 5 and 7, a rating for each need by groups 2 through 5 and 7 and the ranking of accreditation as a source of credibility (among other sources) by group 6.

### Survey Strategy

The sequence of procedure was as follows:

1. A review of the precedent literature was made so as to identify more specifically the problem areas of credibility and the existing ways of gaining credibility. The procedure continued throughout the duration of the study.
2. Pertinent data about the subjects were collected, especially addresses. The collection involved sending out questionnaires to mission councils and mission sending agencies in Africa, Europe and the United States to obtain the data needed to identify the subjects for groups 2 through 5 and 7. Inquiry letters and forms used for this preliminary data-gathering phase were shown in appendix C.
3. Printed materials were obtained from the data sources and reviewed so as to identify more specifically their needs in the domain of credibility. The procedure continued throughout the duration of the study.

4. Tentative questionnaires and interview guides were developed. The interview protocol and questionnaire format were discussed under the heading of "Description of the Survey Instruments." The interview technique was used with groups 2 through 5 and 7 in Togo.
5. The interview guide and questionnaires were pilot tested. The interview guides had to be varied according to each group. The guides and checklist were shown in appendix D. The pilot test plan was described in more detail in the section entitled "Pilot Test Plan" which follows this section.
6. Questionnaire packets were sent out. It was necessary to vary the letters and questionnaires to correspond directly to the group receiving them. Samples of each transmittal letter and questionnaire were shown in appendix E. One month and a half was allowed for respondents to return survey instruments. Follow-up letters with duplicate packets were sent to those subjects who still had not responded. New time limits were set. After another month and a half the analysis of the data began. The long return time allowed was due to the difficult mailing conditions in Africa.
7. During the data-gathering period the interviews were conducted. Contact was made by phone or personally to arrange an interview date. Advance insight into the contents of the interview was given at this first contact.

Pilot Test Plan

According to Borg and Gall, pilot test procedures were to follow "closely the procedures planned for the main study" (p. 70). The interview protocol and questionnaire procedure described in the "Description of the Survey Instruments" was followed.

Those individuals who underwent the pilot test interviews were shown in figure 2.

FIGURE 2

| <u>SUBJECTS FOR PILOT TEST OF INTERVIEW PROTOCOL</u> |                   |                                                                                        |
|------------------------------------------------------|-------------------|----------------------------------------------------------------------------------------|
| <u>Group</u>                                         | <u>Person</u>     | <u>Position</u>                                                                        |
| 2                                                    | Geoffrey Tomtania | Pastor, Temple du Calvaire, Lomé<br>(Young Togolese church leader)                     |
| 3                                                    | Mark White        | American interim director of Togo<br>Baptist Seminary<br>(School in early development) |
| 4                                                    | Gabriel Mitré     | Pastor of Bè Church, Lomé<br>(Togolese, former student at<br>WAAST, now a graduate)    |
| 5                                                    | Gene Kummerer     | Former field chairman,<br>A/G Mission to Togo, American                                |
| 7                                                    | Edo Améla         | Chairman, Dept of Arts & Letters,<br>Univ of Benin, Togolese                           |

Those persons who responded to the pilot test questionnaire were shown in figure 3.

FIGURE 3

| SUBJECTS FOR PILOT TEST OF QUESTIONNAIRES |                    |                                                                                         |
|-------------------------------------------|--------------------|-----------------------------------------------------------------------------------------|
| Group                                     | Person             | Position                                                                                |
| 1                                         | Donald Corbin      | Member of the ACTEA Council,<br>American                                                |
| 2                                         | Geoffrey Tomtania  | Pastor, Temple du Calvaire, Lomé<br>(Young Togolese church leader)                      |
| 3                                         | Mark White         | Interim Director of Togo Baptist<br>Seminary, American<br>(School in early development) |
| 4                                         | Gabriel Mitré      | Pastor of Bè Church, Lomé<br>(Togolese, former student at<br>WAAST, now a graduate)     |
| 5                                         | Gene Kummerer      | Former field chairman,<br>A/G Mission to Togo, American                                 |
| 6                                         | Douglas D. Webster | Director of Admissions<br>Ontario Theological Seminary                                  |
| 7                                         | Edo Améla          | Chairman, Dept of Arts & Letters,<br>Univ of Benin, Togolese                            |

The pilot test procedures differed from the main study procedures. The pilot test procedure opened with an explanation of the purpose of the activity. The person tested was asked after each question what he/she understood the question to mean. Notes were taken (and recorded with permission of the respondents).

There was greater allowance for deviation from the protocol to explore alternate approaches.

Changes in the procedure and survey instruments resulted from the pilot testing. The original drafts of the questionnaires did not provide response spaces for the second question on variables of credibility. Variables of credibility were difficult to find on the interview checklist. The lines for each response were too few. The number of responses provided for were too few. Some variables were not needed, others not provided. In the case of the government protocol, the questions were too easily side-stepped by the assertion that the government did not tamper with religious matters. The survey instruments were modified as necessary in the light of the findings of the pilot testing. The modified items were reviewed with the pilot test respondent to see if the changes were effective.

The pilot testing process did not uncover previously unforeseen potentials for the study.

The data gathered in the pilot test were run through the statistical handling procedures to check the data handling procedures for weakness. The statistical package planned for analysis of the data turned out to be inadequate having capacity for no more than one independent variable per record and only twelve dependent variables per record. A statistical package with greater data-holding capacities was obtained. Calculations done by the

statistical package were checked independently and found accurate.

### Description of the Survey Instruments

Five variations of one basic survey instrument were used for the study. A questionnaire was designed for group 1, a second for groups 2 and 5, a third for groups 3 and 4, a fourth for group 6 and a fifth for group 7. Pilot-tested final versions of the questionnaires were shown in appendix E.

Interview guides parallel to the questionnaires were prepared for subjects from groups 2 and 5, groups 3 and 4 and group 7 in Togo. One checklist was used with all of the interview guides. Structured/ semi-structured interviews were used to accomplish the survey objectives with the Togolese persons in groups 2 through 5 and 7. Both open-ended and closed questions were used. The pilot-tested final versions of the interview guide for groups 2 through 5 and 7 and the checklist were shown in appendix D.

The interview protocol was as follows:

1. On arrival friendly, cordial, relaxed relations were established. The respondent was set at ease that it was his/her expert views on the credibility matter that were being sought. The definition of credibility as used in the study was reviewed and discussed.

2. Permission was requested to record the interview explaining it would help for accurate record keeping and so interviewer could pay closer attention to the interview.
3. The respondent was assured that the findings would be presented so as to safeguard the respondent's anonymity.
4. At that point the interview proceeded following the Interview Guide.

#### Relation of Research Question to Survey Instruments

The purpose of the study was to describe the credibility ACTEA aimed to provide to graduates of accredited schools and the credibility the clientele of the schools expected to receive. In keeping with the research questions, ACTEA leaders, church leaders, leaders and students of Bible colleges in Africa, missionaries and missionary leaders, U.S. graduate school admissions officers and African government officials were asked the credibility they expected from ACTEA accreditation.

While each of the five versions of the survey instruments varied from the other four to allow for the vantage point of the respective group, all the instruments related directly to the research questions of the study. In the instruments for groups 2 through 5, in the section on survey information, there was a question asking the accreditation status of the respondent's post-

secondary school. In the instruments for groups 1 through 5, there were two questions designed to elicit from the respondent the situations or ways he/she would hope that the credibility gained by ACTEA accreditation would benefit the graduates and others by way of the graduates. The respondent was asked to rate his/her response on a defined scale of 0 to 4.

For group 6, the American admissions officers, the instrument asked the process used by the American postgraduate school to establish the credibility of a person from a foreign country applying for admission to that school. The respondent was urged to include quantitative or qualitative criteria used in evaluation. The respondent was further asked how the credibility of an applicant would be effected if he could show his/her degree was from an ACTEA accredited post-secondary school. Further, the respondent was to suggest all the means by which Africa's evangelical Bible colleges could enhance the probability for their graduate's admission to the respective American institution. The respondent was asked to rank the importance of the means he/she listed. If they did not list ACTEA accreditation as an enhancement, they were asked to explain why.

The survey instrument for group 7, the government officials, asked if the government could see value in the services offered by ACTEA. The official was asked if the government had any plans for utilizing the services of ACTEA in the future. If a Bible college in the country were accredited by ACTEA, the officer was

asked, in what situations or ways would he/she hope that the credibility gained by accreditation would benefit the graduates or others through the graduate. The official was asked to rate each of his/her responses on the same scale used by groups 1 through 5.

The responses to the questions provided data to describe the respective expectations of each group from credibility via ACTEA accreditation.

#### Limitations Arising from Choices Made in the Methodology of the Study

The generalizability of the study was effected by choices that had to be made in developing the methodology of the study. The study was designed to be generalized to the population of the evangelical organizations (missions and churches) of Black Africa. As was mentioned in chapter I, conditions required that the study be limited to current, West African, post-secondary, undergraduate-level ministerial education.

In developing the methodology of the study, no provision could be made to survey the needs of those who attended the churches. Only the expressions of the church leaders were accessible. In the African context, the finer points of democracy were sometimes held in lower esteem than that which the western

mind might assume ideal. The viewpoint that would most effect change in a West African church's Bible college was that of the church leaders. In spite of the small size of the group in comparison with the number of adherents, the group represented the effective viewpoint.

The interview tool was used only in Togo. A few interviews in each country to compare with the returns from that country would have been better, but that option was not available. The next best thing was to use the interview tool in the area available, Togo, and recognize that differences in responses with the questionnaires may have come not only from questionnaire weakness, but also from variables acting uniquely on the persons from Togo representing each group.

The survey instruments were not designed specifically to elicit or prohibit criticisms of ACTEA. The purpose of the study was not to develop a negative critique of ACTEA's work. Judgemental criticisms of the accreditation idea and of the study did occur however. The use of the open-ended question protocol allowed the criticisms to occur. The criticisms were reported in chapter IV.

Assumptions Relative to the Research Questions  
as They Related to the Survey Instruments

The assumptions relative to the meaning of credibility were discussed earlier. The meaning of credibility was important to the use of the survey instruments to obtain data to answer the research questions. Individuals may have understood the word differently. To minimize the effect the different views would have on the responses, the subjects were exposed to the definition of credibility used for the study before being exposed to the survey instruments.

Frankness was assumed in the responses of groups 3 (Bible college leaders), 4 (students), 5 (missions personnel) and 7 (government personnel). In the African church context, the assumption was tenuous. Persons in groups 2 through 5, who held views which were significantly diverse from the church leaders in group 2, would more likely reflect the official view than their own. Frankness could only be hoped for in groups 3 through 5 when they felt sure their anonymity was assured. The position of the government officials was expected to be guarded.

One purpose of using the interview tool was to provide a comparison of its responses to those from the questionnaire to look for a lack of frankness. A lack of frankness was judged possible when the means of variables of credibility were wider between questionnaires vis-à-vis interviews than between extremes of the seven groups.

### Summary

The study was conducted according to the following procedure. Data-sources were defined as the persons controlling ACTEA, the chief executives of the evangelical churches of West Africa, the top administrators and student leaders of evangelical Bible colleges in West Africa, the missionary leaders in West Africa, admissions officers of four leading American theological seminaries and the directors of university education in the countries of West Africa.

The highest ranking persons in each group were sought as subjects for the inquiry.

Inquiry procedures followed the style of a cross-sectional survey to obtain a normative description of the variables of credibility expectations of the different groups. Survey strategy included interviewing subjects in Togo and using questionnaires for those outside Togo. All instruments were pilot-tested and modified in the light of the testing.

Five variations of the basic instrument were needed to meet directly the seven groups of the study. Interviews followed a specified protocol.

The research questions were linked directly to the survey instruments.

No consideration was given to the views of church members in general. Widespread use of the interview technique was not possible. Although there was no overt solicitation of views opposing accreditation, some opposing views were expressed.

An understanding of credibility was assumed during the study. To offset the danger of a wrong assumption, the definition of credibility used in the study was included in the survey instruments. The assumption of frankness was checked by comparison of means of questionnaire vis-à-vis interview responses with extreme means of the seven groups.

#### SECTION IV. FINDINGS

The discussion of the findings included description of the analysis of the data, the findings from the returns, findings from the accreditation status question, findings from the questions on credibility expectations, findings from the comparison of interviews versus questionnaires, findings from comparison of nationalities, findings of correspondence of credential to competence, findings of judgmental criticisms and assumptions relative to the analyses.

### The Analysis of Data

The data from interviews were recorded in notes, on a checklist and on cassette tapes. Data were also in the form of responses to questionnaires, letters and documents which frequently accompanied the questionnaires. The survey instruments were identified with the respondent and filed by the seven groups of the study. Background information on the instruments included

- +The name, address and title of the respondent
- +His/her African church affiliation
- +His/her foreign mission affiliation
- +His/her nationality
- +Whether his/her church had a post-secondary school in Africa (groups 2 through 5 only)
- +Whether school was evangelical or conciliar in orientation (groups 2 through 5 only)
- +The name of the school (groups 2 through 5 only)
- +The school's admissions standards and degree offered (groups 2 through 5 only)
- +Whether the mode of data gathering was by questionnaire or by interview
- +Whether the respondent was interested in receiving a resume of the study.

For groups 2 through 5, the survey information in the instruments contained data on whether the school was accredited with ACTEA or seeking accreditation. The respondents' expectations of ACTEA accreditation were asked of all groups.

The data were analyzed in terms of the return of the instruments, the accreditation status of the schools, the credibility expectations, group 6, group 7, the interviews versus questionnaires, nationalities of respondents, the correspondence of credentials and competence and judgmental criticisms.

#### Analysis of Returns

The lists of subjects to whom survey instruments were addressed were compared by group and by language (English or French) to the number of survey instruments that were returned. The percentages of subjects of each of the seven groups that responded were calculated by language. The anglophone and francophone figures were totaled for each group and percentages calculated. The number of returned instruments that were included in the study were tallied by group. To be included, the respondent had to indicate he/she had a post-secondary school in his/her church in Africa or be a member of group 1, 6 or 7. The percentages of returned instruments that were included in the study was calculated by language and group based on the total potential number of individuals in the data source.

Several unanticipated situations were encountered. Three respondents decided that they were not the ones to which the questionnaire should have been addressed, so they sent them on to other persons they felt more qualified. Because the respondent was in a better position than the researcher to make that decision, the name of the second person was entered on the list of respondents for that group in place of the original person. Instruments were addressed to individuals, but two were intercepted by other individuals where the original person had returned to his home country or had been replaced at the post. In those cases, too, the newer name was entered on the list in place of the original name to up-date the records. This approach was possible inasmuch as the respondents were not randomized samples, but chosen selectively because they represented well that segment of the population.

#### Analysis of Accreditation Status

Question 1 of the survey information section of the instruments, used with groups 2 through 5, asked whether the school with which the respondent was associated was accredited or planning to be accredited. Space for comments was provided. The raw data included dichotomous responses and comments. The responses were tallied according to the group to which the respondent belonged.

Of the 42 instruments which contained this question, 26 respondents volunteered comments. Several respondents reported on more than one school in their jurisdictions. If the comment conflicted with the yes/no response, the comment was given priority on the basis that the researcher's interpretation of the respondent's comment was more probably correct than the respondent's interpretation of the researcher's question. The comments were helpful in assuring that the yes/no response was correctly interpreted.

#### Analysis of Credibility Expectations

The main survey questions, those on credibility, were the object of the next phase of the analysis. Respondents were to list their expectations of ACTEA accreditation for the graduates and others through the graduates. After having made up their lists of expectations, the respondents were to assign a value to each expectation of accreditation on an interval scale ranging from 0 to 4 with 0 representing an expectation virtually no value and 4 indicating an expectation of high importance from the respondent's point of view. Though no respondents did, they could have assigned decimal figures within the 0 to 4 range inasmuch as these were continuous ratings. The raw scores were treated as falling on an interval scale rather than a ratio scale in spite

of starting with zero because a score of 4 would not be considered twice as important as 2.

Prior to the analysis, a tentative list of possible expectations was prepared. Each expectation was tentatively assigned a one- or two-word name to identify it conveniently. A brief one-sentence definition of the expectation was tentatively formed. During the analysis, the responses were examined to identify the expectations the respondents expressed. As a response was identified as a specific expectation, a resume of the response was listed under the expectation with which it was identified. A digest was made of the resumes associated with each expectation. The digest became the expanded definition of the expectation. The tentative definitions were modified in the light of changes in the expanded definition caused by the addition of other responses to the list. The expectations were, in effect, defined by the respondents' comments as interpreted by the researcher.

Several categories were added that had not been anticipated. The expectations introduced into the study by the respondents were self image, enrollment, recognition, financial benefits, and job opportunity.

The classifications of civic role, Bible school (BS) teaching, quality education and development of the person remained unchanged.

Most of the categories were modified. Transfer to graduate school and transfer to a college of the same level were combined because many respondents did not make the distinction. Higher productivity was combined with better pastorate and renamed simply pastorate because the productivity was related to the pastorate. Higher church post was renamed denomination to broaden the classification. Greater influence grew into Christendom.

Several of the original tentative categories were dropped not being mentioned by the respondents. The categories that were dropped were ordination, gaining a secular post or teaching in public school as the main profession.

The final list of expectations that was developed was classified under two headings: (1) educational and (2) vocational. The expectations associated with education were quality education, transfer of credit, self image, enrollment, recognition, finances and self development. Vocational expectations were the pastorate, BS teaching, denomination, Christendom, civic role and job opportunities.

A resume of each expectation expressed by a given respondent was put in a record along with the respondent's name, group and value for the expectation. Each record was entered into a computer data bank. An exhaustive printout of the responses by expectation was provided in appendix F to aid replication.

Inasmuch as the respondents were allowed to cite as many expectations as they chose with no restraint, it was inevitable

that two or more responses from one respondent could be classified in one classification. In order to retain in tact both the value assigned to each expectation cited by the respondent and to allow for the weight resulting from his/her mentioning the same expectation several times in different forms, all responses were analyzed by group rather than by individual. For example, five respondents from group 1 cited quality education 14 times between them granting 51 points total for that category. The 51 points were divided by the 14 responses to yield 3.64 points as the mean for group 1 for that cell.

After the categories of expectations were identified, each response in each survey instrument was classified in a category. The data from each survey instrument were entered by individual into a data bank. Each record contained the respondent's identification number, data source group number, nationality code, cultural group code, the code indicating whether responding by interview or questionnaire, school accreditation status, a credibility rating and an expectation. Because each record contained a single response and its identifying data rather than all data for one respondent in one record, there were no empty spaces in the files.

The data were inter-related in the form of grids where group was the vertical dimension of the grid and expectation was the horizontal dimension. Descriptive statistics for each cell in the group-expectation grid were calculated. The statistics in-

cluded the number of responses in each group, the total number of points awarded by the group to the given category, the mean rating for the group, the variance of the ratings and the standard deviation of the ratings. Scatter plots and correlations for the total number of points in each category were calculated by group. The formulas for the calculations were shown in appendix I.

#### Analysis of Group 6 - Admissions Officers

Group 6 was not included in the analysis with the other groups because the graduate schools themselves could have been mentioned by groups 2 through 5 and 7 as a situation where credibility was needed. Rather, the means by which group 6 ranked ACTEA accreditation in comparison to other credibility-producing criteria was treated separately. Respondents were asked to describe the process they used to establish the credibility of overseas applicants. Respondents were asked to describe what effect accreditation of the applicant's alma mater by ACTEA would have on the applicant's credibility. These questions were fully open-ended. The analysis was presented narratively. Admissions officers were asked to list and rank things they would suggest African sending schools might do to enhance the credibility of their graduates. The lists and ranking were reported quantitatively.

### Analysis of Group 7 - Government Educational Officials

The statistics from group 7 were included in the calculations of the group-expectation grids, but the nature of the responses indicated the responses from group 7 merited separate treatment as well. Only two instruments were returned\* of the twelve that were sent out to group 7. Of the two instruments returned, only one supplied responses that could be classified for use in the group-expectation grids. Both respondents added comments that were reported later in this chapter.

### Analysis of the Interviews vs. the Questionnaires

The data were analyzed to compare the responses on the questionnaires with those from the interviews using the same classifications as those developed for the analysis of credibility expectations of the seven groups. The questionnaire-interview factor was the independent variable of the analysis. The descriptive statistics were calculated in the same fashion as for the analysis of the responses of the seven groups.

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\* See appendix L for additional information from late returns.

### Analysis of Responses by Nationality

Survey instruments were returned from citizens of Australia, Benin, Brazil, Burkina Faso, Burundi, Cameroon, Canada, Central African Republic, Denmark, France, The Gambia, Ghana, Guinea, Guinea-Bissau, Ireland, Ivory Coast, Kenya, Liberia, Nigeria, Senegal, Sierra Leone, South Africa, Togo, the United Kingdom, the United States and West Germany. The twenty-six countries represented were separated into three cultural groups: Western (Australia, Brazil, Canada, Denmark, France, Ireland, the United Kingdom, the United States and West Germany), African (Benin, Burkina Faso, Burundi, Cameroon, Central African Republic, The Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Kenya, Liberia, Nigeria, Senegal, Sierra Leone and Togo) and South Africa, separately. Descriptive statistics were calculated in the same fashion as for the credibility section of the study using nationality as the independent variable rather than group.

### Analysis of the Correspondence of Credential to Competence

An examination was made of all the valid instruments together with accompanying letters and documents to determine if there was evidence of value for correspondence of credential to competence. Indication of correspondence was taken to exist where

value was placed on quality education to back up the credential. A lack of correspondence was judged to exist if the credential were the central object of value with little or no apparent reference to the education it symbolized.

#### Analysis of the Judgmental Criticism

The survey instruments, attached letters and documents were examined for any judgmental criticisms, especially to accreditation or the instruments, as to philosophy or method. The findings were reported later in this chapter.

#### Findings from the Analysis of the Returns

The study was designed so that the data would yield a description of the credibility ACTEA aimed to provide to graduates of accredited schools and the credibility the clientele of the schools expected to receive. As noted in the research questions, ACTEA leaders, church leaders, leaders and students of Bible colleges in West Africa, missionary leaders and directors, U.S. graduate school admissions officers and African government officials were to cite the credibility they expected from ACTEA accreditation.

A summary of the quantities of survey instruments which were returned was shown in tables 1A and 1B. Table 1A showed that 10 (56%) of the 18 survey instruments sent out to group 1 were returned. Table 1B showed that all 10 instruments were included in the study in that all respondents were ACTEA people. Table 1B showed that all four of the admissions officers of American graduate schools and seminaries, group 6, returned their forms giving them a 100% return rate, highest for all the groups. All their instruments were included in the study.

Table 1A showed that group 5, the West Africa missionary leaders and directors, produced the strongest African return with the return of 41 (62%) of the 69 instruments sent to the leaders and 15 (71%) of the 21 instruments sent to the directors returned. Table 1B showed that of the instruments returned by the missionary leaders, 15 were included in the study. Of the 15 instruments returned by the missionary directors, 4 were included in the study. Fourteen schools were represented by the 15 missionary leaders while seven schools were associated with the 4 directors. The larger number of schools under the directors was logical in that the jurisdiction of the directors was larger than that of the missionary leaders.

Table 1A showed that the weakest return was from the West Africa governmental educational officers, group 7. No anglophone responses came in and only two francophone responses. One of the two francophone responses which was returned was from the

TABLE 1A

## SURVEY INSTRUMENTS RETURNED

| Group<br>ID-Lang |      | Group<br>Descrip      | Number<br>Sent | Number<br>Returned | Percent<br>Returned |
|------------------|------|-----------------------|----------------|--------------------|---------------------|
| 1                | Engl | ACTEA                 | 16             | 9                  | 56.25               |
| 1                | Fren | Leaders               | 2              | 1                  | 50.00               |
| 2                | Engl | Church                | 52             | 11                 | 21.15               |
| 2                | Fren | Leaders               | 25             | 11                 | 44.00               |
| 3                | Engl | College               | 28             | 10                 | 35.71               |
| 3                | Fren | Leaders               | 2              | 1                  | 50.00               |
| 4                | Engl | Student               | 24             | 8                  | 33.33               |
| 4                | Fren | Leaders               | 2              | 1                  | 50.00               |
| 5a               | Engl | Mission               | 66             | 41                 | 62.12               |
| 5a               | Fren | Leaders               | 3              | 2                  | 66.67               |
| 5b               | Engl | Mission<br>Directors  | 21             | 15                 | 71.43               |
| 6                | Engl | Admission<br>Officers | 4              | 4                  | 100.00              |
| 7                | Engl | Governmnt             | 5              | -                  | --                  |
| 7                | Fren | Officers              | 7              | 2                  | 28.57               |
| TOTAL            |      | ANGLOPHONE            | 244            | 98                 | 40.16               |
| TOTAL            |      | FRANOPHONE            | 41             | 18                 | 43.90               |
|                  |      | GR TOTAL              | 285            | 116                | 40.70               |

TABLE 1B

## INSTRUMENTS INCLUDED IN STUDY

| Group<br>ID-Language | Group<br>Description  | Number<br>Included |
|----------------------|-----------------------|--------------------|
| 1 Engl               | ACTEA                 | 9                  |
| 1 Fren               | Leaders               | 1                  |
| 2 Engl               | Church                | 3                  |
| 2 Fren               | Leaders               | 3                  |
| 3 Engl               | College               | 7                  |
| 3 Fren               | Leaders               | 1                  |
| 4 Engl               | Student               | 8                  |
| 4 Fren               | Leaders               | 1                  |
| 5a Engl              | Mission               | 15                 |
| 5a Fren              | Leaders               | --                 |
| 5b Engl              | Mission<br>Directors  | 4                  |
| 6 Engl               | Admission<br>Officers | 4                  |
| 7 Engl               | Governmnt             | --                 |
| 7 Fren               | Officers              | 2                  |
| TOTAL                | ANGLOPHONE            | 50                 |
| TOTAL                | FRANOPHONE            | 8                  |
|                      | GR TOTAL              | 58                 |

\* To be included, the respondent had to indicate he/she had a post-secondary school in his/her denomination in Africa or that he/she was a member of group 1, 6, or 7 where the criterion did not apply.

country from which the study was conducted. Obtaining names and exact addresses of the government officials proved to be impossible. Officials of the United Nations, the American and French embassies and cultural centers, all the local libraries, a UNESCO office and the Togolese government yielded only the counsel that if the letter were addressed to the minister of higher education or the francophone equivalent, the letter would surely be delivered. The return, being so low, indicated that the letters either did not get through or the governments were not inclined to respond to the questionnaire.

A total of 285 instruments were sent or, in the case of interviews, administered during the study. One hundred sixteen instruments (41%) were returned. Twenty evangelical post-secondary schools in Africa serving West Africa were represented in the study. A total of 58 instruments were included in the study.

#### Findings from the Analysis of Accreditation Status

A list of the 20 evangelical post-secondary schools represented in the study and their accreditation status was shown in table 2. By way of example, table 2 showed that a leading African churchman stated that the Assemblies of God Divinity School in Nigeria was not accredited with ACTEA and did not have plans to accredit with ACTEA. Beyond what was shown on table 2, the churchman commented that his church was considering ACTEA as

just one option for accreditation. The leader did not specify what the other options were. Eight of the schools had only one respondent each report on them. In those cases, a comparison of opinions between respondents was not possible.

Of the 12 schools which had more than one respondent reporting on them, seven schools showed no conflict of reports, that is, the respondents agreed the given school was or was not accredited. Of the seven schools, two schools were reported by two respondents each and the other five schools by three respondents each.

The other five schools with more than one reporter each showed a conflict over whether the schools were accredited. Among the five schools where conflict over accreditation status was found, three schools were reported by only two respondents each, one school was reported by five respondents and one was reported by seven respondents. In the case of the school reported by five respondents, four respondents opted for the correct status of the school, while only one, reporting from another country, was not sure.

The school with seven reporters showed four respondents (all Africans) viewing the school as accredited or moving toward accreditation. An American missionary educator and an American missionary leader saw the school as unaccredited and with no plans to accredit. The American missionary leader commented that he was "not yet convinced that ACTEA accreditation should be of high

TABLE 2

## ACCREDITATION STATUS

| School                           |   |     |   |    |   |    |    |    |    |    |
|----------------------------------|---|-----|---|----|---|----|----|----|----|----|
|                                  | 2 |     | 3 |    | 4 |    | 5a |    | 5b |    |
|                                  | A | NA* | A | NA | A | NA | A  | NA | A  | NA |
| A/G Divinity Sch (Nig)           | 1 |     |   |    |   |    |    |    |    |    |
| Bib & Miss Theol Coll            |   |     | 1 |    |   |    |    |    |    |    |
| Cameroon Bapt Theol Sem          |   |     | 1 |    | 1 |    |    |    | 1  |    |
| Ecole Bapt de Theol Af Occ       |   |     |   |    |   |    | 1  |    |    |    |
| ECWA Theol Sem (Igbadja)         |   |     |   |    |   |    | 1  |    | 1  |    |
| ECWA Theol Sem (Plateau)         |   |     |   |    |   |    |    | 1  | 1  |    |
| Evangel Bible College            |   |     |   |    |   |    | 1  |    |    |    |
| Ghana Chr Coll & Sem             |   |     | 1 |    | 1 |    |    |    | 1  |    |
| Institut Biblique (Yamoussoukro) |   |     | 1 |    | 1 |    |    |    |    |    |
| Liberian A/G College             |   |     |   |    | 1 |    |    |    |    |    |
| Liberia Bapt Theol Sem           |   |     | 1 |    | 1 |    |    |    | 1  |    |
| Life Bible College               |   |     |   |    |   |    | 1  |    |    |    |
| Nairobi Intl Sch of Theol        |   |     |   |    |   |    | 1  |    | 1  |    |
| Nigerian Adv Sch of Theol        | 1 |     |   |    |   |    |    |    |    |    |
| Nigerian Bapt Theol Sem          | ? |     |   |    | 1 |    | 2  |    | 1  |    |
| Reformed Theol Coll of N Nig     |   |     |   |    |   |    | 1  | ?  |    |    |
| Samuel Bill Theol Coll           |   |     | 1 |    | 1 |    | 1  |    |    |    |
| Sierra Leone Bib Coll            |   |     | 1 |    | 1 |    | 1  |    |    |    |
| United Missny Theol Coll         |   |     |   |    |   |    | 1  |    |    |    |
| West Af Adv Sch of Theol         | 3 |     | 1 |    | 1 |    | ?  | 1  |    |    |

\* A=accredited or seeking accreditation, NA=not accredited and not seeking accreditation.

priority in attaining the Institutional role and General Objectives of our school." The respondent represented by the question mark was also an American missionary leader. He commented at length on the debate he perceived over accreditation. He cited fears he had witnessed of ACTEA infringing on the doctrines and practices of his church. He indicated he saw a deeply rooted fear that accreditation might push the academic level of the school too high for the level of the applicants. He suggested the fears came from a lack of knowledge about ACTEA.

Considering the responses by group, all the missionary directors (group 5b) said all the schools with which they were associated were accredited or seeking accreditation. All the other groups had at least two responses on each side (group 2 had three yes, two no, one not sure; group 3 had six yes and two no; group 4 had seven yes and two no and group 5a had 11 yes, two no and two not sure).

The two schools with the most reporters were schools associated with the two evangelical missions with the largest number of missionary personnel in West Africa, indeed in the world (Missions Advanced Research and Communications Center, 1973).

### Findings from the Analysis of Credibility Expectations

In this section of the chapter, the details of the 13 categories of credibility found by the analysis of the expectations and the descriptive statistics for each group by expectation were reported.

#### The 13 Categories of Expectations as Defined by the Respondents

Thirteen categories of expectations were identified in the analysis of expectations of accreditation's ability to produce credibility. To facilitate more accurate and easy conceptualization of the expectations, each expectation classification was put into the form of a set of three elements: (1) a one- or two-word name, (2) a one-sentence definition and (3) an expanded definition. The expanded definition was a digest of the responses associated with each expectation as shown in appendix F. The responses associated with each expectation also served as the source for the short definition. Numerous adjustments were made in the three elements of each set until accord was reached between them. After the sets were tentatively determined, each with its three elements, they were submitted to another person (Charles Harris, Ph.D. from the University of Tulsa in Counseling and Guidance with a cognate in statistics) for objective expert criticism. He was to criticize the sets from the standpoint of whether the sets were coherent and whether all the responses

related logically with the set with which they were associated. Dr. Harris' comments and evaluation confirmed the allocation of expectations to their respective categories in all but a few instances. The following paragraphs show the 13 expectation sets as finally determined.

Expectation: Quality Ed

Short definition: Accreditation should facilitate quality education.

Expanded definition: Accreditation should facilitate quality education by fostering better academic preparation of faculty and students. Better external evaluation via ACTEA and better internal evaluation of the school by self evaluation including comparison with other theological schools and more advanced supervision should derive from accreditation. Accreditation should result in higher educational standards in turn resulting in higher quality education of students, especially in ministerial skills. ACTEA accreditation should bring about better qualified, more competent faculty and provide the means to measure them. Facilities should improve including the school's library; regular, personal counselling services; health services and housing should improve. The school should benefit from sharing with other schools via ACTEA's continental network, sense of community, access to ACTEA seminars, workshops and lectures and from practical aids such as ACTEA's tools, book discounts and bulletins. Accreditation was expected to encourage programs which

were better contextualized, that is, culturally relevant and sensitive to African expectations, up-to-date, structured, equivalent to university level, which fostered independent study skills and which included guided practical experience. Graduates of accredited schools should be of higher quality, more knowledgeable, more qualified and with a better balanced education.

Expectation: Transfer Cr

Short Definition: Accreditation should aid transfer of credit to other schools.

Expanded definition: The graduate of an ACTEA accredited school should more likely be recognized by and admitted to a credible, graduate-level, evangelical, theological school of his choice, whether in Africa or overseas, whether in Europe or the USA, with reception equivalent to that which a graduate of an African university would receive, with ACTEA's intercession if need be. The student from an accredited African Bible college should be able to transfer credit for courses taken at one accredited college for advanced standing to another accredited college of the same level at full equivalence. Receiving schools should be more assured of the level of the transfer student from an accredited school. Graduates should be able to adjust more easily when transferring to another school as standards and levels should be more equivalent. The sending school should not be forced into an imposed uniformity to attain these desires.

Expectation: Recognition

Short definition: Accreditation should encourage respect for the person, the school, the degree and the staff.

Expanded definition: Where ever in the academic world the graduate goes with his/her degree, whether on the continent of Africa or overseas, accreditation should bring international recognition for his/her work as quality work coming from a quality school with a balanced curriculum. The graduate should be recognized as worthy of esteem among his/her friends, fellow students and colleagues and have greater acceptance of his/her ministry and message. The graduate should enjoy more credibility with his/her government for study leaves and public posts; with other educators, his/her congregation and denomination, the public, society and in academic unions and fellowships. Accreditation should bring the denomination greater recognition by the government, especially in the area of curriculum. Accreditation should enhance academic recognition of the school and the credibility of its program and offerings. The school should gain greater respect from the members of the church and the general public and increased recognition of its degrees.

Expectation: Self Image

Short definition: Accreditation should help the person and his/her denomination be more self confident.

Expanded definition: Because of the quality of education fostered by accreditation, the graduate should experience a feeling of competence in his/her field, the sense that the education was soundly equivalent to college level, to other ACTEA schools in Africa and equivalent to, if not better than, foreign schools. Accreditation should enhance self confidence in the execution of the ministry, a sense of accomplishment and a confidence to minister to more highly educated laymen without fear. Accreditation should reduce the African tendency to self denigration and inferiority feelings while adding to a sense of pride, happiness, self esteem, self image, self worth and self ethos. Accreditation should encourage a sense of the call of God. For the school, accreditation should give the professors a sense of satisfaction and achievement, a feeling of equality with other professors. The school's administration should enjoy a feeling of equality with educational peers and a sense of belonging to a "fraternity" of like-minded leaders. The churches and denominations should experience a heightened sense of worth and stature.

Expectation: Development

Short Definition: Accreditation should facilitate spiritual, intellectual and inter-personal development.

Expanded definition: ACTEA accreditation should facilitate the spiritual, intellectual and inter-personal development of graduates aiding them to be good examples, with more disciplined lives and good character. The well-developed graduate should put

his/her trust in God; be an ambitious, strong worker; ready to share his/her Christian love and be a benefit to his/her friends. The well-developed graduate would be a better husband and father, caring more for his/her family. By his/her advanced studies and greater Christian growth, he/she should add to the stature of the congregation and be a blessing even to the school where he/she goes for advanced studies.

Expectation: Enrollment

Short definition: Accreditation should enhance a school's ability to attract enrollment.

Expanded definition: ACTEA accreditation should draw more students to enroll at a school due to wider recognition; should encourage more organizations to sponsor students to the school and should attract more qualified, higher quality students into ministerial study. Accreditation should facilitate enrollment from a continent-wide, international clientele and from other denominations if desired. The graduate of an ACTEA accredited school should commend the school to others more readily.

Expectation: Finances

Short definition: Accreditation should improve finances of the school, the denomination and the foreign mission.

Expanded definition: School, denominational and foreign mission finances should be improved by accreditation's insistence on sound financial practices and physical development of the

school. Savings should be realized by the school and the denomination as quality education in Africa reduces both need of more costly overseas studies and the overall time spent on education. Credibility from accreditation should result in obtaining scholarship aid more easily. The greater credibility resulting from ACTEA recognition should lead to greater financial support for the school.

Expectation: Pastorate

Short definition: The graduate's pastoral skills should be enhanced by accreditation.

Expanded definition: Accreditation's influence should benefit churches with better prepared, more dedicated pastors exercising the ministry with well-rounded foundations in pastoral skills. Churches should be confident the pastor can respond to a wide array of pastoral demands such as developing the church spiritually, pastoring African urban churches and higher educated urban people, giving better witness to the Faith, organizing more skillfully and providing more sound Bible teaching in the church. Churches should benefit because of the likelihood that denominational leaders place the better qualified men more carefully. Churches also should benefit from improvements in other types of workers such as evangelists, Christian education specialists and short-term lay leaders.

Expectation: BS Teaching

Short definition: Accreditation should enhance the graduate's value as a Bible School teacher.

Expanded definition: Accreditation should give impetus to the production of graduates better prepared to teach locally and internationally at mission-operated or African church-operated Bible colleges, seminaries [secondary or non-degree, post-secondary level schools] and pastors' schools [levels vary]. Accreditation should require at least half of the faculty be African thus contributing to shifting African evangelical post-secondary ministerial preparation to an African foundation.

Expectation: Denomination

Short definition: Accreditation should enhance the graduate's value to the denomination.

Expanded definition: Proprietors of the accredited school should benefit from the assurance of locally-recruited, better-educated personnel with the desired professional proficiency. ACTEA accreditation should aid in provision of people with the higher personal standards of spiritual life, administrative skills and executive capacity and accelerate their rise to leadership (or discipleship). The denomination should benefit even if the qualities be exercised only in a local church. The denomination should anticipate graduates with a wider usefulness at teaching in Bible college, pastoring, ministering to children and youth and writing Sunday School materials, vacation Bible school materials and camp programs, founding pioneer churches and cross-

cultural missions, carrying on "tent making" missionary work [i.e., hold down a secular paying job to support the family until the ministry can do so], leading workshops, serving in conventions and as liaisons between the African church and the Bible college. The denomination should have greater confidence in its Bible college(s) with ACTEA as an objective source of measure and more confidence in itself as it leans less on European and American expertise. The denomination should have fewer defections of students studying abroad with its improved facilities at home. As a result of the foregoing benefits, the denomination should expect to be indigenous [self-supporting, self-governing and self-reproducing] sooner.

Expectation: Christendom

Short definition: Accreditation should enhance the graduate's value to all Christendom.

Expanded definition: Accreditation should increase the scope of ministry of the graduate beyond his/her denomination and/or country into fruitful ministry or employment anywhere in Christendom. The graduate should function better in international forums, conferences and associations including pan-African organizations; lead evening or lunch-time Bible institutes and assist in various parachurch organizations including youth groups, student groups, ministers organizations and the World Evangelical Fellowship. The graduate should be able to aid in mission-church relations, to help support church ministries, pas-

tor churches of other denominations and sometimes to aid in Bible translation work. The graduate should have the advantage of better performance, serving any of the Christian population. The graduate should manifest an attitude of servanthood, of sensitivity to the needs of his countrymen. The graduate should enjoy more respect from and influence with other church organizations and denominations by virtue of a wider understanding of them. Persons touched by the ministry of the graduate should benefit from his better education and from having a measure of the graduate's suitability.

Expectation: Civic Role

Short definition: Accreditation should enhance the graduate's value to the church by community involvement.

Expanded definition: Accreditation, by opening doors of opportunity, by enhancing the status of the graduate in the community and church, should be an incentive to the graduate to be more involved in the community as a whole, a discipleship role. The graduate, enjoying more recognition from governments due to ACTEA accreditation, should be permitted more frequently to teach religious education in government secondary schools, to participate in mass media communications, to be named chaplain for various institutions (e.g., universities, government ministries and agencies and the military). Accreditation should elevate the Bible college in the view of government. The government would enjoy spiritual, educated employees by hiring graduates of ACTEA

accredited schools. The government should benefit from better citizens who contribute to the moral and social fiber of the society. The student of an accredited school in the guided practical experience program should help the community surrounding the college.

Expectation: Job Opport

Short definition: Accreditation should enhance the graduate's salary, job benefits and vocational opportunities.

Expanded Definition: Accreditation should improve the vocational aspects of the graduate's life by increasing his income via employment in government schools and institutions. The graduate should find it easier to find employment in the better paying churches, church ministries and at the seminaries with better academic standards due to an education at an accredited school.

#### The Credibility Group-Expectation Grids

In the research questions, ACTEA leaders, church leaders, leaders and students of Bible colleges in Africa, missionaries and missionary leaders, U.S. graduate school admissions officers and African government officials were asked the credibility they expected from ACTEA accreditation. In this section, the descriptive statistics derived from the research questions were reported by group and category of expectation.

The total number of responses by group and category were shown in appendix G. The credibility points assigned to each category by all respondents by group were shown in appendix H.

The mean credibility ratings by group for each category of expectations were shown in table 3. Table 3 showed the ten ACTEA administrators (group 1) awarded quality education a mean score of 3.64 which fell into the interval designated highly important while the African church leaders valued quality education at a lower level (mean of 3.22, important).

Considering the global means for each expectation category, the most important expectation ACTEA accreditation could satisfy was in pastoral preparation (mean of 3.81, highly important). The second most valued expectation was denomination (mean of 3.48, important) and the third, quality education (mean of 3.43, important). The lowest mean value, 2.11 (moderately important) was assigned to the finance classification.

The variance of credibility ratings by group and category were shown on table 4. Table 4 showed that the variance of the values that the ten administrators of ACTEA (group 1) accorded to their responses was .247. The variances for all the groups taken together for each category showed that the least variance of value was over the expectation of ACTEA accreditation to pastoral preparation (.162). The next least variances were registered for the value of accreditation to enrollment (.340) and quality education (.462). The value of ACTEA accreditation in facilitating

TABLE 3

| MEAN CREDIBILITY RATINGS BY GROUP AND EXPECTATION |      |      |      |      |      |      |      |            |
|---------------------------------------------------|------|------|------|------|------|------|------|------------|
| Categories<br>of<br>Expectations                  | 1*   | 2    | G 3  | R 4  | O 5a | U 5b | P 7  | CAT. MEANS |
|                                                   | N=10 | N=6  | N=8  | N=9  | N=15 | N=4  | N=2  | N=58       |
| <u>EDUCATIONAL</u>                                |      |      |      |      |      |      |      |            |
| Quality Ed                                        | 3.64 | 3.22 | 3.10 | 3.80 | 3.27 | 3.75 | 3.57 | 3.43       |
| Transfer Cr                                       | 2.88 | 3.80 | 3.43 | 3.31 | 3.00 | 2.50 | .**  | 3.15       |
| Recognition                                       | 3.11 | .    | 3.50 | 3.56 | 3.14 | 2.00 | .    | 3.17       |
| Self Image                                        | 3.67 | 4.00 | 3.00 | .    | 3.00 | 3.50 | .    | 3.40       |
| Development                                       | .    | 3.50 | .    | 3.67 | .    | 1.00 | .    | 3.25       |
| Enrollment                                        | .    | 3.00 | .    | 3.00 | .    | .    | .    | 2.80       |
| Finances                                          | 2.50 | .    | .    | 1.67 | .    | .    | .    | 2.11       |
| <u>VOCATIONAL</u>                                 |      |      |      |      |      |      |      |            |
| Pastorate                                         | 3.80 | 3.80 | 3.80 | 4.00 | 3.50 | .    | .    | 3.81       |
| BS Teaching                                       | 3.00 | 3.50 | .    | 4.00 | 3.40 | 3.00 | .    | 3.39       |
| Denomination                                      | 3.58 | 3.67 | 3.50 | 3.75 | 3.44 | .    | .    | 3.48       |
| Christendom                                       | 3.13 | 3.33 | 3.50 | 3.20 | 2.90 | .    | .    | 3.17       |
| Civic Role                                        | 3.00 | 2.33 | 3.33 | 2.71 | 2.50 | .    | .    | 2.88       |
| Job Opport                                        | .    | 3.00 | .    | 3.33 | 3.00 | .    | .    | 3.33       |
| GROUP MEANS                                       | 3.32 | 3.37 | 3.35 | 3.35 | 3.13 | 2.79 | 3.44 | 3.26       |

\* 1-ACTEA leaders, 2-Church leaders, 3-College leaders, 4-Student leaders, 5a-Mission leaders, 5b-Mission directors, 7-Government officials.

\*\* Blanks indicate cells where less than two responses were registered.

TABLE 4  
VARIANCE OF CREDIBILITY RATINGS  
BY GROUP AND EXPECTATION

| Categories<br>of<br>Expectations | G R O U P  |          |          |          |            |           |          | CAT. VAR<br>N=58 |
|----------------------------------|------------|----------|----------|----------|------------|-----------|----------|------------------|
|                                  | 1*<br>N=10 | 2<br>N=6 | 3<br>N=8 | 4<br>N=9 | 5a<br>N=15 | 5b<br>N=4 | 7<br>N=2 |                  |
| <u>EDUCATIONAL</u>               |            |          |          |          |            |           |          |                  |
| Quality Ed                       | .247       | .694     | .767     | .177     | .494       | .250      | .286     | .462             |
| Transfer Cr                      | .696       | .200     | .286     | .897     | .308       | .333      | .**      | .564             |
| Recognition                      | .861       | .        | 1.143    | .528     | .476       | .667      | .        | .835             |
| Self Image                       | .267       | .000     | 2.000    | .        | .667       | .500      | .        | .568             |
| Development                      | .          | .300     | .        | .333     | .          | .         | .        | .932             |
| Enrollment                       | .          | .000     | .        | .000     | .          | .         | .        | .340             |
| Finances                         | .500       | .        | .        | .333     | .          | .         | .        | .611             |
| <u>VOCATIONAL</u>                |            |          |          |          |            |           |          |                  |
| Pastorate                        | .200       | .200     | .200     | .000     | .500       | .         | .        | .162             |
| BS Teaching                      | 1.000      | 1.000    | .        | .000     | .300       | 3.000     | .        | .840             |
| Denomination                     | .265       | .333     | .500     | .250     | .528       | .         | .        | .525             |
| Christendom                      | .696       | .333     | .333     | 1.511    | .544       | .         | .        | .771             |
| Civic Role                       | 1.142      | 1.333    | 1.467    | 1.905    | .500       | .         | .        | 1.306            |
| Job Opport                       | .          | 2.000    | .        | .333     | 2.000      | .         | .        | .750             |
| GROUP VARIANCE                   | .591       | .594     | .787     | .878     | .482       | 1.389     | .278     | .708             |

\* 1-ACTEA leaders, 2-Church leaders, 3-College leaders, 4-Student leaders, 5a-Mission leaders, 5b-Mission directors, 7-Government officials.

\*\* Blanks indicate cells where less than two responses were registered.

the preparation of the student for a civic role caused the greatest variance (1.306) among the expectation totals. ACTEA's role in helping the school develop the student produced the second greatest variance (.932).

The standard deviations of the values accorded to each category of expectations mentioned by the respondents were calculated by group and category, by each category with all groups taken together. The results of the calculations of standard deviation were shown on table 5. Table 5 showed a standard deviation of .497 for the values that the ten ACTEA administrators assigned to quality education. In other words, with the mean score of 3.64 the administrators registered, approximately 68% of them responded, on the average, in the interval between 3.15 and the top of the scale. Near 68% of the student leaders (group 4) with the lowest deviation (.422) scored quality education between 3.38 and the top of the scale. The greatest deviations were in the values accorded by missionary directors (group 5b) to Bible school teaching (1.732) where one deviation plus and minus the mean included the scores from 1.268 to the upper limits of the scale.

#### The 13 Categories of Expectations and Research Questions 1 through 5

The purpose of the study was to describe the credibility aims of ACTEA and the expectations of students of post-secondary undergraduate West African evangelical schools for the prepara-

TABLE 5  
STANDARD DEVIATION OF CREDIBILITY RATINGS  
BY GROUP AND EXPECTATION

| Categories<br>of<br>Expectations | G R O U P  |          |          |          |            |           |          | CAT. s<br>N=58 |
|----------------------------------|------------|----------|----------|----------|------------|-----------|----------|----------------|
|                                  | 1*<br>N=10 | 2<br>N=6 | 3<br>N=8 | 4<br>N=9 | 5a<br>N=15 | 5b<br>N=4 | 7<br>N=2 |                |
| <u>EDUCATIONAL</u>               |            |          |          |          |            |           |          |                |
| Quality Ed                       | .497       | .833     | .876     | .422     | .703       | .500      | .535     | .680           |
| Transfer Cr                      | .835       | .447     | .535     | .947     | .555       | .577      | .**      | .751           |
| Recognition                      | .928       | .        | 1.069    | .726     | .690       | .816      | .        | .914           |
| Self Image                       | .516       | .000     | 1.414    | .        | .816       | .707      | .        | .754           |
| Development                      | .          | .548     | .        | .577     | .          | .         | .        | .965           |
| Enrollment                       | .          | .000     | .        | .000     | .          | .         | .        | .632           |
| Finances                         | .707       | .        | .        | .577     | .          | .         | .        | .782           |
| <u>VOCATIONAL</u>                |            |          |          |          |            |           |          |                |
| Pastorate                        | .447       | .447     | .447     | .000     | .707       | .         | .        | .402           |
| BS Teaching                      | 1.000      | 1.000    | .        | .000     | .548       | 1.732     | .        | .916           |
| Denomination                     | .515       | .577     | .707     | .500     | .726       | .         | .        | .742           |
| Christendom                      | .835       | .577     | .577     | 1.229    | .738       | .         | .        | .878           |
| Civic Role                       | 1.069      | 1.155    | 1.211    | 1.380    | .707       | .         | .        | 1.143          |
| Job Opport                       | .          | 1.414    | .        | .577     | 1.414      | .         | .        | .866           |
| GROUP s                          | .768       | .770     | .887     | .937     | .694       | 1.179     | .527     | .841           |

\* 1-ACTEA leaders, 2-Church leaders, 3-College leaders, 4-Student leaders, 5a-Mission leaders, 5b-Mission directors, 7-Government officials.

\*\* Blanks indicate cells where less than two responses were registered.

tion of ministerial leadership. The research questions asked what credibility was anticipated for the students by ACTEA leaders, African church leaders, leaders of African Bible colleges, the students, missionary leaders and directors, American admission officers and West Africa government educational officers.

The 13 categories of expectations were the areas of credibility sought in the research questions. The means (table 3), variances (table 4) and standard deviations (table 5) were the resources for findings to answer the research questions.

Table 3 was rearranged by moving each line (category) in tact to an order from highest to lowest mean corresponding to the expectations as valued by the ACTEA leaders. Table 6 was the result of the re-ordering of Table 3. Table 6 showed that ACTEA leaders accorded pastoral preparation the highest rank. The West African Bible college leaders, students and missionary leaders also put pastoral preparation in first place.

Scatter plots and correlations of the means in each category by group from table 3 were calculated (see appendices J and K). The scatter plots showed little orientation of the points of intersection from lower left to upper right if one considered the classifications where the group made no responses. The empty cells were filled with a zeroes in the calculations to indicate the respondents showed no value for that cell. The orientations of the points gave no reason to suspect the relationships between

TABLE 6  
EXPECTATIONS BY RANK ORDER BY GROUP

|               |               | G            | R             | O             | U             | P            |                |
|---------------|---------------|--------------|---------------|---------------|---------------|--------------|----------------|
| 1*<br>N=10    | 2<br>N=6      | 3<br>N=8     | 4<br>N=9      | 5a<br>N=15    | 5b<br>N=4     | 7<br>N=2     | GLOBAL<br>N=58 |
| <u>1 PAS</u>  | <u>2 SLF</u>  | <u>1 PAS</u> | <u>1 PAS</u>  | <u>1 PAS</u>  | <u>QUA</u>    | <u>3 QUA</u> | <u>1 PAS</u>   |
| <u>2 SLF</u>  | <u>1 PAS</u>  | <u>4 DEN</u> | <u>7 BST</u>  | <u>4 DEN</u>  | <u>2 SLF</u>  |              | <u>4 DEN</u>   |
| <u>3 QUA</u>  | <u>9 TRA</u>  | <u>5 CHR</u> | <u>3 QUA</u>  | <u>7 BST</u>  | <u>7 BST</u>  |              | <u>3 QUA</u>   |
| <u>4 DEN</u>  | <u>4 DEN</u>  | <u>6 REC</u> | <u>4 DEN</u>  | <u>3 QUA</u>  | <u>9 TRA</u>  |              | <u>2 SLF</u>   |
| <u>5 CHR</u>  | <u>7 BST</u>  | <u>9 TRA</u> | <u>11 DEV</u> | <u>6 REC</u>  | <u>6 REC</u>  |              | <u>7 BST</u>   |
| <u>6 REC</u>  | <u>11 DEV</u> | <u>8 CIV</u> | <u>6 REC</u>  | <u>2 SLF</u>  | <u>11 Dev</u> |              | <u>13 JOB</u>  |
| <u>7 BST</u>  | <u>5 CHR</u>  | <u>3 QUA</u> | <u>13 JOB</u> | <u>9 TRA</u>  |               |              | <u>11 DEV</u>  |
| <u>8 CIV</u>  | <u>3 QUA</u>  | <u>2 SLF</u> | <u>9 TRA</u>  | <u>13 JOB</u> |               |              | <u>5 CHR</u>   |
| <u>9 TRA</u>  | <u>12 ENR</u> |              | <u>5 CHR</u>  | <u>5 CHR</u>  |               |              | <u>6 REC</u>   |
| <u>10 FIN</u> | <u>13 JOB</u> |              | <u>12 ENR</u> | <u>8 CIV</u>  |               |              | <u>9 TRA</u>   |
|               | <u>8 CIV</u>  |              | <u>8 Civ</u>  |               |               |              | <u>8 CIV</u>   |
|               |               |              | <u>10 Fin</u> |               |               |              | <u>12 ENR</u>  |
|               |               |              |               |               |               |              | <u>10 FIN</u>  |

Based on data from Table 3.

\* 1 Pastorate, 2 Self Image, 3 Quality Ed, 4 Denomination, 5 Christendom, 6 Recognition, 7 BS Teaching, 8 Civic Role, 9 Transfer Cr, 10 Finances, 11 Development, 12 Enrollment and 13 Job Opportunities. Blanks indicate cells where less than two responses were registered. Underscored capital letters (1 PAS) indicated a rating of highly important. All capital letters (5 CHR) indicated a rating of important. Small letters (11 Dev) indicated a rating of moderately important. No listing fell into a lower level.

groups were other than linear. For the correlation, the Pearson Product-Moment Correlation coefficient was calculated because the raw data were taken from an interval scale and linear in nature (Terrace & Parker, 1971, Vol. 3). The correlations showed the relative similarity of the means awarded to each expectation classification by each group. Table 6 and appendices J and K provided more statistics to answer the research questions.

As to the research question about ACTEA leaders, table 6, the column headed group 1 showed which credibility aims the ACTEA leaders listed and the order in which they rated them. ACTEA leaders never mentioned the development of the student and mentioned enrollment and job opportunities one time each. ACTEA leaders (group 1) held that pastoral preparation was the most important expectation ACTEA accreditation could satisfy (mean of 3.80). The variance of the values assigned to the responses was relatively little (.200). The category with the second highest mean (3.67) according to the ACTEA leaders' was building self image. The variance of the mean was relatively low, .267, which was in the lower third of all the variances listed. The ACTEA leaders' list of values was in closest correlation with group 3, the West Africa Bible college leaders (.773, see appendix K). The lowest correlation registered by the ACTEA leaders was with group 4, the West Africa Bible college student leaders (-.104, a negative correlation). The correlation of list of the ACTEA leaders with the all-group list was the lowest of any group (.278).

The research questions asked the credibility expected from accreditation by West Africa church leaders. The order accorded to the 13 categories of expectations by the church leaders was shown on table 6 under group 2. West African church leaders rated self image at the top of their list (mean 4.00 with no variance). The West Africa church leaders registered one response for recognition, one for finances. The West Africa church leaders' list of expectations correlated closest to the list of the West African missionary leaders (.323, see appendix K). The church leaders' list was in lowest correlation with list of the ACTEA leaders (.021).

The research questions asked for the credibility expectations sought by West Africa Bible college leaders. The list of expectations in the order the college leaders ranked them was shown on table 6 under group 3. The college leaders' list showed pastoral preparation at the top, rated highly important, (mean of 3.80, variance of .200, eighth from the lowest of 77 listings). The college leaders did not offer any responses that could be classified under the heading of job opportunities and only one response each for development, enrollment, finances and Bible school teaching. The list of expectations of the Bible college leaders was farthest from correlation with the West African student leaders' list (.025).

The research question relative to Bible college students asked the credibility they expected from ACTEA accreditation. The order in which the students rated the expectations was shown in table 6 under group 4. The students listed pastoral preparation at the top of their list of expectations (mean of 4.00 with no variance). The students mentioned expectations in every one of the 13 categories developed in the study, but listed self image only one time. The list of expectations of the West Africa Bible college student leaders correlated most closely to the list of the missionary leaders, but even then at a relatively low level (.227, see appendix K). The students showed the least correlation of values with missionary directors (-.155, a negative correlation).

The research questions sought the expectations that ACTEA accreditation might fulfill in the view of West Africa missionary leaders. The order in which the missionary leaders placed the 13 expectations was shown in table 6 under group 5a. Pastoral preparation was put at the top of the missionary leaders list of expectations (mean of 3.50 with variation of .500 which fell in the middle third of the measurements). The missionary leaders mentioned expectations in all of the 13 categories, but referred only once each to development, enrollment and finances. The list of the missionary leaders showed a relatively high correlation of values with all the other groups. The highest correlation of

the leaders' list was with the ACTEA leaders' list (.667) and the lowest correlation with African Bible college students' list (.227, see appendix K).

Research question 5 asked the mission directors with West Africa in their jurisdiction the expectations of credibility they thought could be supplied by ACTEA accreditation. The order of the expectations listed by the directors was shown in table 8 under group 5b. The directors with only one other group rated quality education first on their list (mean of 3.75, highly important, with the relatively low variance of .250). The rating of the categories by the directors correlated nearest to the ACTEA leaders (.368) and farthest from the Bible college students (-.155, see appendix K). The directors omitted the civic role of accreditation from their list altogether and mentioned only once development, enrollment, finances, the pastorate, the denomination, Christendom and job opportunities.

#### The Credibility Expectations and Research Question 6

Research question 6 asked the credibility graduates of West African Bible colleges would need to satisfy American admissions officers. The admissions officers of four American evangelical graduate schools or seminaries were asked for (1) quantitative or qualitative criteria used in evaluating overseas applicants,

(2) what effects on the evaluation would result if the applicant were a graduate of an ACTEA accredited school, (3) the means to which African Bible colleges might resort to enhance the credibility of their graduates for admission to the American schools and (4) a ranking of the means cited.

The quantitative and qualitative criteria for admission mentioned by the officers were as follows.

- + An official copy of a transcript from an acceptable college showing the graduate has completed a four-year baccalaureate degree or the equivalent
- + A grade point average of 2.5 on a 4.0 scale
- + A copy of the college catalog of the sending school
- + References
- + Proof of financial responsibility
- + Pass a TOEFL exam at 550 or better if not anglophone
- + Show potential for contributing to the sending church
- + Statement of level of school from an official of the sending school
- + Evidence of a clear, strong Christian testimony

The officers mentioned that they looked to the Association for Foreign Student Affairs and the American Association of College Registrars and Admissions Officers (AACRAO) for counsel with difficult credentials. One officer volunteered the question was "very difficult to answer. Done on a case by case basis." He looked to "various publications, information supplied from the

schools which the student attended, experiences of other U.S. colleges with students from the college in question" and his own past experience.

As to effects of ACTEA accreditation on the candidate's credibility, one officer said his school granted regular admission to graduates from ACTEA accredited schools from any country. Another officer of a denominational school said he needed more information about ACTEA: ACTEA's standards, reasons ACTEA might refuse accreditation and which schools were already accredited by ACTEA. The denomination to which the officer belonged operated a Bible college in Africa that was accredited by ACTEA at the time. One officer said ACTEA accreditation would "facilitate greatly our investigative process."

The admissions officers suggested and ranked several things that African evangelical Bible colleges might do to enhance the credibility of their graduates for admission to American schools. Following were the suggestions of the officers as they ranked them.

- 1 The four-year college should be established by or recognized by the specific denomination.
- 1 The African Bible college should include a fairly broad range of subject matter, especially liberal arts as this was too often a deficiency of overseas students.
- 1 The sending school should be accredited by ACTEA.

- 2 The four-year college should be accredited by a recognized accrediting association such as ACTEA.
- 2 A guide should be provided to help in comparing the U.S., British, Dutch, and French systems.
- 3 ACTEA accreditation (respondent added, when he "understands" ACTEA better)
- 3 The sending college should provide good detailed information as to admissions standards, degree requirements, course descriptions, faculty qualifications, etc.

#### The Credibility Expectations and Research Question 7

The last research question asked what credibility the graduates of West Africa's Bible colleges might need before the governments of West Africa. Only two governments responded to the survey, one by questionnaire and the other by interview. The officer responding by questionnaire was an officer in the National Commission for the Equivalence of Degrees (La Commission Nationale des Equivalences des Diplômes). The officer responding by interview was an official of the highest rank in the Ministry of Education (Cabinet du Ministre de l'Education Nationale).

One respondent spoke the sentiments of both when she said "here, we want that the Biblical studies be the affair of the re-

ligious establishments. The state does not busy itself with church education." The affirmation was spoken and written in the clearest fashion.

Would the services of ACTEA be of help to them in their jurisdictions? Neither official knew of any way ACTEA would be of help to them. One did try to respond to the questions on credibility. The question for them was if a Bible college in your country were accredited with ACTEA, in what ways could you see the accreditation benefiting the graduate or others through the graduate? The respondent suggested nine ways, seven of which fell into the quality education classification, one in the transfer classification and the last in the area of recognition. The official suggested that admission standards be the same as for the university. In her country persons were often admitted to pastoral training if they could read or write in any language. The officer stressed the importance of general education subjects at standards equivalent to those of public schools being taught as part of pastoral preparation. Bible college teachers should be trained to a level higher than that at which they teach. The official suggested the candidate pastors present themselves for testing by the nation's academic testing system. Transfer of credit would be facilitated, the official said, if these standards were maintained. The degrees of the graduates would be more widely accepted and "rational."

The other official, having opened with his disavowal of interest in ecclesiastical education, spoke only in that vein regardless of the question posed. He said his country had no need for recognition of religious degrees. Religion was taught in private schools. Even if a church officer taught in a public school, he would not be an employee of the state. No religion was taught in the public school, only civic instruction with no religious content.

#### Findings from the Comparison of Types of Survey Instruments

The responses to the two survey questions relative to credibility were analyzed for possible effects from the type of instrument used to administer the survey, interview protocol or questionnaire. The responses were also searched for evidence of a lack of frankness. The raw data were considered according to the 13 classifications defined during the analysis of credibility expectations. The summary statistics were presented in table 7 by category. In table 7, seventy-four responses via questionnaires were shown citing quality education as an expectation that should be satisfied by ACTEA accreditation. The mean value of quality education accorded in the 74 questionnaire responses was 3.42 (important) while the mean value for responses obtained in interviews was 4.00 (highly important, two reporting).

TABLE 7

| COMPARISON OF TYPE OF SURVEY INSTRUMENTS BY EXPECTATION |                       |      |       |       |                      |      |       |       |
|---------------------------------------------------------|-----------------------|------|-------|-------|----------------------|------|-------|-------|
| Categories<br>of<br>Expectations                        | I N S T R U M E N T S |      |       |       |                      |      |       |       |
|                                                         | ---Questionnaires---  |      |       |       | -----Interviews----- |      |       |       |
|                                                         | n                     | Mean | Var   | s     | n                    | Mean | Var   | s     |
| <u>EDUCATIONAL</u>                                      |                       |      |       |       |                      |      |       |       |
| Quality Ed                                              | 74                    | 3.42 | .465  | .683  | 2                    | 4.00 | .000  | .000  |
| Transfer Cr                                             | 47                    | 3.08 | .758  | .871  | 5                    | 3.20 | .700  | .836  |
| Recognition                                             | 36                    | 3.19 | .847  | .920  | 3                    | 3.00 | 1.000 | 1.000 |
| Self Image                                              | 18                    | 3.33 | .588  | .767  | 2                    | 4.00 | .000  | .000  |
| Development                                             | 6                     | 3.00 | 1.60  | 1.26  | 6                    | 3.50 | .300  | .548  |
| Enrollment                                              | 10                    | 2.80 | .400  | .632  | *                    |      |       |       |
| Finances                                                | 9                     | 2.11 | .611  | .782  |                      |      |       |       |
| <u>VOCATIONAL</u>                                       |                       |      |       |       |                      |      |       |       |
| Pastorate                                               | 19                    | 3.79 | .175  | .418  | 2                    | 4.00 | .000  | .000  |
| BS Teaching                                             | 17                    | 3.35 | .867  | .931  | 1                    |      |       |       |
| Denomination                                            | 31                    | 3.48 | .525  | .724  |                      |      |       |       |
| Christendom                                             | 28                    | 3.29 | .804  | .897  | 8                    | 2.75 | .500  | .707  |
| Civic Role                                              | 26                    | 2.88 | 1.311 | 1.143 |                      |      |       |       |
| Job Opport                                              | 8                     | 3.25 | .786  | .886  | 1                    |      |       |       |
| ALL CATEGORIES                                          | 329                   | 3.25 | .751  | .867  | 30                   | 3.33 | .574  | .758  |

\* Blanks indicate cells where less than two responses were registered.

The responses via the questionnaires taken globally rated the expectations at a mean of 3.25. The mean value of responses via the questionnaires was 3.33. Both scores fell in the interval designated as important, .08 points apart. The variance and standard deviation for the responses which came by way of the interview ( $s^2 = .574$  and  $s = .758$ ) and by way of the questionnaire ( $s^2 = .751$  and  $s = .867$ ) were in the middle ranges of all the variances and standard deviations. The range of means between the seven groups was from 2.79 to 3.37 (.58, see table 3). The range of variance between all the groups was .278 to 1.389 (1.111, see table 4).

#### Findings from the Comparison of National Groups

Table 8 showed a comparison of the values accorded to the 13 categories of expectations according to national grouping. Two groups were shown, responses from African respondents and responses from respondents from Western countries. Table 8 showed that in 41 responses from Africans and 35 responses from Western persons, quality education was mentioned. Africans valued quality education at a mean of 3.44 (important) while Westerners counted it at a mean of 3.43 (important). Variance of value for the Africans was .502 larger than for the Westerners who registered .429.

TABLE 8

| COMPARISON OF RESPONSES BY NATIONAL GROUP |                    |      |       |       |                   |      |       |       |
|-------------------------------------------|--------------------|------|-------|-------|-------------------|------|-------|-------|
| Categories<br>of<br>Expectations          | N A T I O N A L    |      |       |       | G R O U P         |      |       |       |
|                                           | -----African*----- |      |       |       | -----Western----- |      |       |       |
|                                           | n                  | Mean | Var   | s     | n                 | Mean | Var   | s     |
| <u>EDUCATIONAL</u>                        |                    |      |       |       |                   |      |       |       |
| Quality Ed                                | 41                 | 3.44 | .502  | .709  | 35                | 3.43 | .429  | .655  |
| Transfer Cr                               | 26                 | 3.15 | 1.095 | 1.047 | 26                | 3.08 | .394  | .628  |
| Recognition                               | 20                 | 3.45 | .366  | .605  | 19                | 2.89 | 1.211 | 1.100 |
| Self Image*                               | 8                  | 3.88 | .125  | .354  | 11                | 3.09 | .691  | .831  |
| Development                               | 9                  | 3.56 | .278  | .527  | 3                 | 2.33 | 2.333 | 1.528 |
| Enrollment*                               | 6                  | 3.00 | .000  | .000  | 3                 | 2.33 | 1.333 | 1.155 |
| Finances                                  | 6                  | 1.83 | .567  | .753  | 3                 | 2.67 | .333  | .577  |
| <u>VOCATIONAL</u>                         |                    |      |       |       |                   |      |       |       |
| Pastorate                                 | 13                 | 3.92 | .077  | .277  | 8                 | 3.63 | .267  | .518  |
| BS Teaching                               | 7                  | 3.71 | .571  | .756  | 11                | 3.18 | .963  | .982  |
| Denomination                              | 16                 | 3.63 | .250  | .500  | 15                | 3.33 | .809  | .900  |
| Christendom*                              | 18                 | 3.22 | 1.007 | 1.003 | 16                | 3.13 | .650  | .806  |
| Civic Role*                               | 17                 | 3.00 | 1.375 | 1.173 | 8                 | 2.63 | 1.410 | 1.188 |
| Job Opport                                | 6                  | 3.33 | .667  | .816  | 3                 | 3.33 | 1.333 | 1.155 |
| ALL CATEGORIES                            | 193                | 3.36 | .720  | .849  | 161               | 3.14 | .748  | .865  |

\* Five responses belonging to a respondent from South Africa were not included above and were too few for a separate computation.

The highest mean value in the African responses was for pastoral preparation (3.92, highly important). Variation in the same cell was .077 which was among the lowest. The self image of the graduate, school and church that accreditation should bring was also rated as highly important (mean 3.88) in the African responses with relatively little variation of value (.125). Africans valued accreditation as a benefit to the denomination the third highest (mean 3.63), but with more variation (.250), but still relatively little. Finances ranked lowest in value on the Africans' list with a mean of 1.83 (moderately important) with still greater variance of value (.567).

The Western responses also showed pastoral preparation highest among their expectations (mean 3.63, highly important). Quality education was the second highest valued benefit of accreditation (mean of 3.43).

Africans generally gave higher ratings (mean 3.36) than Westerners (3.14). This phenomenon was also noted in table 3.

Figure 4 showed a scatter plot of the means of each group for each of the 13 categories of expectations. The African scores were plotted horizontally and the Western scores vertically. The graph showed a relatively steep slope along a line from lower left to upper right. The points were not closely clustered. The correlation of the two lists was .483.

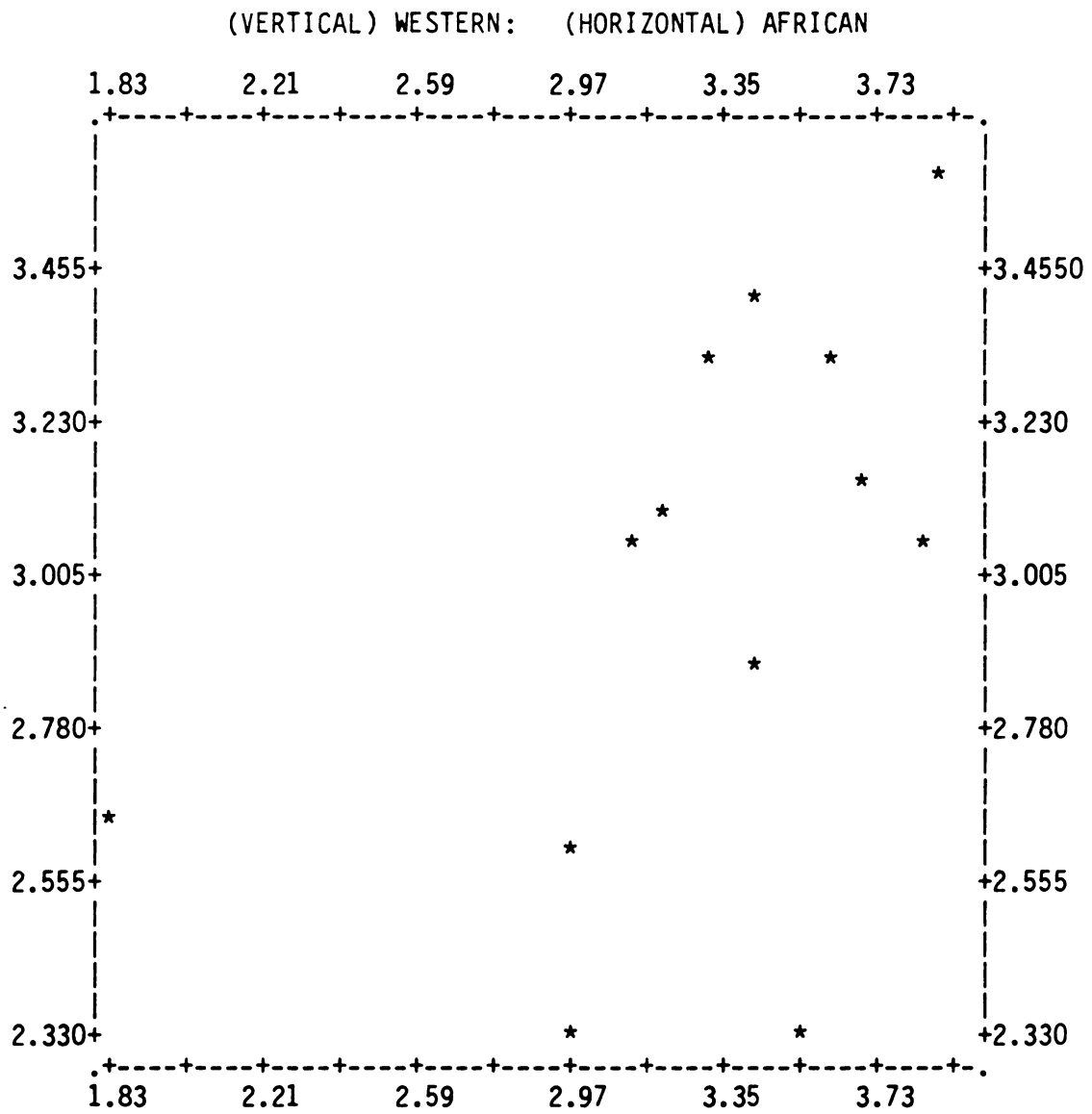


Fig. 4. Scatter Plot of Means of Credibility Values of African and Western Respondents

### Findings of Correspondence of Credential to Competence

The observation was made in chapter I that in the Third World, indeed in the Western world, the degree was often valued more than the development of the person and his/her competence. Table 6 showed that quality education was listed first by missionary directors (group 5b) and government educational officials (group 7), third by ACTEA administrators (group 1) and Bible college students (group 4) and fourth by the missionary leaders (group 5a). On the other hand, quality education was found in seventh place on the list of the Bible college leaders (group 3) and eighth on the West African church leaders' list (group 2). Quality education rated third among the expectations of all the groups together. Recognition was lower than quality education on all lists except that of Bible college leaders.

### Findings of Judgmental Criticisms

Judgmental criticisms of presuppositions of the study and of ACTEA were encountered during the analysis. Three top level members of the ACTEA group questioned the viability of the whole study in that schools were the objects of ACTEA credibility, not persons. [In the study and in the survey instruments, the focus

of credibility was on the person.] One of the three ACTEA leaders argued that in the United States the institution was accredited, not the individual. He argued that even in Europe testing was by state-standardized tests for state-granted diplomas. Another of the three leaders stated that he had never focused his "perception of ACTEA's benefits in terms of the credibility afforded the graduates." His approach was to focus on the credibility of the institution aiming at institutional quality. Credibility of the graduate's credentials was "more or less beside the point." He summed up "If you were to ask about the benefits deriving to the institution [emphasis original] through credibility gain from ACTEA accreditation, in contrast I think I would have no trouble answering." The third ACTEA leader took issue with the study's "definition of 'credibility' [which] focuse[d] on the graduate, rather than ACTEA's focus on the institution." He observed, "You may be mixing apples and oranges for us!"

Two of the same three ACTEA people criticized the study because only two post-secondary schools in West Africa were accredited hence the study, in their view, was premature. One of the two leaders allowed the possibility that "this may be . . . only part of a much larger framework of research."

Another member of the ACTEA group suggested accreditation itself had some inherent dangers. An overemphasis of academic criteria could be dangerous to other "more important factors." He

feared graduates of accredited schools might "despise those from 'lesser' schools." A missionary leader (group 5a) saw "no benefits for the graduates because the [country's] government doesn't recognize ACTEA." She observed "The only benefit I can see to ACTEA" would be the self-study it encourages.

### Assumptions Relative to the Analysis

The analysis required some assumptions in order to be meaningful. When the respondents were asked to rate each expectation on a scale of 0 to 4, it was assumed that the scale was an interval scale, that is, that the distance from 0 to 1 was the same as from 2 to 3. The scale was not assumed to possess the properties of a ratio scale, therefore, a rating of 4 could not be considered twice as important as a rating of 2.

Because respondents were allowed full freedom in citing expectations, some respondents cited two or more expectations that had to be classified in one category. The expectation and its definition had been previously determined from the sorting of the responses. One might have calculated a mean value for the several responses in one category from one respondent and entered that value as the value in the category for the respondent. If that alternative had been chosen, the weight of the several responses would have been lost and the summary statistics would have been

based on averages of averages. All responses and their assigned values were analyzed by group rather than by respondent. Counting responses made it possible for respondents to give as many responses in the same category as they wished. When the respondent made several responses in the same classification, he/she would gain greater overall weight in the cell's summary statistics than those who elected to give fewer responses. The assumption was that because the respondent mentioned several expectations in the same category, he/she was entitled to greater weight in the group-expectation cell. The instruments were totally open-ended, any respondent was free to cite any expectation in any classification and award that expectation any value on the scale.

Three respondents cited expectations, but did not give numeric values to them. In those cases, the expectations were assumed to have been important to the respondents or the expectation would not have been cited. Therefore, a value of 3 (important) was assigned by the researcher. The mean value of all responses in all categories was later found to be 3.26. From that standpoint, the value of 3 was low. With 359 responses and considering the statistics to three or four significant digits, the statistics would have shown little or no effect of the assigned values in most cases. The study benefited from several more expectations so as better to formulate the expanded definitions.

In calculating the descriptive statistics, a normal curve was assumed of the number of responses given in each category and values assigned to the responses.

Some responses could have been classified in several different expectation categories. Several procedural steps were taken to reduce subjectivity in allocation of responses to categories. For example, as the categories were being developed, they were altered many times to fit the responses. The responses were not forced into pre-determined classifications. Once the categories were determined, borderline responses were tried under several classifications until the best fit was established. In some cases, the response was considered in the context of other expectations mentioned by the respondent as with the word "organization." Organization could have referred to a local church, the denomination, parachurch groups or any number of other groupings of people. If the person had used the word earlier to refer to one particular grouping, that meaning was assumed in the subsequent, less specific use. Thus, the response, "Accreditation would help the organization," could have appeared under several different classifications depending on the context in which the respondent employed the word.

Other difficult responses remained. If there were two main themes possible in the one response and no indication of one being dominant, the response was classified under the first-mentioned theme or the expectation mentioned in the major clause

of the sentence. In some cases, the accent of the response was assumed to be the indicator of where the response should be classified. The classification was submitted to an objective expert criticism to further reduce subjectivity. Underlying the rest of the study was the major assumption that the responses were allocated as objectively as possible to realistic classifications that represented the views and values of the respondents and the populations the respondents represented.

### Summary

The chapter contained reports of the details of the analyses and the findings. In the analysis, the number of instruments returned or administered were tallied by group. The question on the school's status with ACTEA was tallied on a school/group grid. Group-expectation grids were used to aid in analyzing the mean values awarded to the expectations, variance of values and standard deviations of values. The responses of groups 1 through 5 were analyzed to find answers to research questions 1 through 5. The responses from the American admissions officers and African government educational officials were analyzed separately from the other analyses for answers to research questions 6 and 7. The responses were analyzed by group and category to find the effects of the type of instrument used in the survey.

The differences in values resulting from the nationality group of the respondent, whether African or Western, were analyzed. The instruments, letters, documents and findings were searched for evidence of value for correspondence of credential with competence as well as to find possible judgmental criticism of the survey.

The study required substantial preliminary research of missions councils, agencies and other resources to develop the means to contact the data sources.

The findings revealed that all the American admissions officers had returned their instruments. The highest African response was from the missionairies. The lowest response was from the West Africa government educational officers.

Twenty evangelical post-secondary schools were found to be in or serving West Africa's evangelical community. Respondents representing five schools gave conflicting reports on the school's accreditation status.

Analysis of the responses yielded 13 categories of expectations listed by the ACTEA administrators or anticipated by the potential clientele: (1) higher quality education, (2) easier transfer to schools of the same or higher level, (3) recognition, (4) better self image, (5) better development of the student, (6) higher enrollments, (7) more sound finances, (8) wider pastoral ministry, (9) more and better-qualified Bible school personnel, (10) richer personnel resources to the denomination, (11) broader

ministry opportunities in the breadth of Christendom, (12) fuller civic role in the community and (13) wider vocational opportunities for the graduate.

When the responses were classified according to the 13 categories and analyzed by group, it was found that the top three expectations were pastoral preparation, denominational service and quality education in that order. Variance of values for all groups together was lowest when discussing pastoral preparation.

A report of the findings as related specifically to the research questions showed that ACTEA leaders never mentioned development of the student as an expectation. Four of the seven groups rated pastoral preparation at the head of their lists of expectations. West African church leaders rated self image at the top of their list and mentioned recognition and finances only one time each. The list of expectations of the West Africa Bible college leaders correlated most with ACTEA leaders' list and least with African church leaders' list. The list of expectations of the West African Bible college student leaders correlated least of all groups with the Mission Directors. Missionary leaders had the highest correlations with all the groups. The missionary field directors and West Africa government educational officers were the only two groups to list quality education at the top of their lists.

For admission to their schools, admissions officers asked for a transcript, the grade point average, a copy of the sending

school's catalog, references, proof of financial responsibility, a score of 550 or better on the TOEFL language examination, applicant's potential to the sending church, statement from the sending school estimating its academic level and clear evidence of a Christian experience in the applicant. The officers viewed ACTEA as an aid or potential aid to their admissions processes. To improve graduate credibility, the officers suggested, the sending school (1) could be affiliated with the receiving school, (2) should include a wider range of liberal arts courses, (3) could be accredited by ACTEA and (4) could provide the American college with more data on the sending school's admissions standards, degree requirements, course descriptions and faculty qualifications.

Findings from the responses of the West Africa government educational officers indicated they did not want to become involved in credibility matters of religious education. When commenting at all on credibility of Bible colleges, the desire was that religious education hold academic standards commensurate with those of the public university and include a substantial proportion of general education subjects in the curriculum.

Responses via questionnaires rated the expectations at a mean of 3.25 while responses via interviews gave a mean value to their responses of 3.33. Deviations of values on the questionnaires and from the interviews were .751 and .574 respectively.

The range of means and variances was narrower between the different kinds of survey instruments than between the groups.

The comparison of responses based on national origin showed that both Africans and Westerners rated pastoral preparation at the head of their lists of expectations with low to lowest variance. The means of two groups showed a relatively moderate correlation (.483).

As to the value of having close correspondence of credential and competence, the findings showed that quality education was at the top of the lists of only missionary directors and government educational officers. West African church leaders listed quality education eighth on their list.

The study was criticized by three top-level ACTEA leaders as premature in that ACTEA had two schools accredited in West Africa at the time of the study and misdirected as the study probed credibility of the student and ACTEA aimed at the credibility of the institution. One ACTEA leader sounded a warning to ACTEA that ACTEA not over-emphasize academics at the expense of "more important things" and that ACTEA not foster a product that looked in scorn on graduates of non-ACTEA-accredited institutions.

Assumptions made in the course of the analysis included the assumption that the scale of 0 to 4 was an interval scale and not a ratio scale. If a respondent mentioned several expectations that fell into the same classification, each mention was treated

as a data point in the calculations. The assumption was that each response was entitled to equal treatment inasmuch as all respondents were allowed to cite as many expectations in any category as they wished. Three responses without values were designated as important by the researcher on the grounds the responses were important to the respondent or he/she would not have mentioned them. A normal curve of the the number of responses and expectation values was assumed. Techniques were adopted in an effort to reduce subjectivity in assigning responses to classifications.

## SECTION V. SUMMARY, MEANINGS AND OUTCOMES

In summary, the purpose of the study was to describe the aims of ACTEA with regards to credibility. The purpose was moreover to describe the expectations of the credibility accreditation could gain for the graduates of West Africa evangelical Bible colleges as expressed by West Africa church leaders, Bible college leaders and students, missions to West Africa, receiving theological seminaries in the USA, and the African governments which provide the context for these groups.

Increased use of accreditation in Africa linked with problems of meanings of credentials provided reason for the study.

Credibility was that condition where a person was recognized as having a certain level of competence by virtue of possessing a validly earned credential from a given educational institution.

The study was limited to current, West African, post-secondary, undergraduate-level ministerial education.

Although accreditation was growing as a means of attaining credibility in West Africa, the literature showed that there were other systems of attaining credibility such as the British examination system, the French ministry approach, the Togolese approach, the Nigerian inspection-examination system, other West African methods, commercial credibility and several means of attaining credibility in the West Africa Protestant community.

A review of the literature showed that credibility was an issue of accreditation from its inception. Other issues in accreditation included input and outcome, whether to produce a liberal arts man or a technician, the public interest, shifting power, educational abuses and unprincipled accrediting agencies.

The population for the study was the (1) ACTEA leaders, (2) leaders of African evangelical churches, (3) the leaders and (4) students of their Bible colleges, (5) evangelical missionary leaders and directors for West Africa, (6) evangelical theological seminaries of the USA and (7) governments of West Africa. The data-source population came from West Africa, and four theological seminaries in the USA. Representatives from each of the seven groups were selected.

The survey used both interview and questionnaire tools. The questionnaire was used with all the groups. The interview was used with groups 2 through 5 and 7 from Togo. For the interview, normal interview protocol was used. Follow-up on delinquent questionnaires was done.

The analysis included a tally of the instruments returned by group, a tally of the responses to the question about the school's status with ACTEA, analysis of the credibility group-expectation grids, analysis to find the effects of the type of instrument used in the survey, analysis of the differences in values resulting from the nationality groups, a search for evidence of value for correspondence of credential with competence as well as to find possible judgemental criticism of the survey.

The study required substantial preliminary research of missions councils, agencies and other resources to develop the means to contact the data sources.

The findings revealed that the highest African response was from the missionaries, the lowest from the West Africa government educational officers.

Twenty evangelical post-secondary schools were found to be in or serving West Africa's evangelical community. Respondents representing five schools gave conflicting reports on the school's accreditation status.

Thirteen categories of expectations were identified. The categories were (1) higher quality education, (2) easier trans-

fer to schools of the same or higher level, (3) recognition, (4) better self image, (5) better development of the student, (6) higher enrollments, (7) more sound finances, (8) wider pastoral ministry, (9) more and better-qualified Bible school personnel, (10) richer personnel resources to the denomination, (11) broader ministry opportunities in the breadth of Christendom, (12) fuller civic role in the community and (13) wider vocational opportunities for the graduate.

When the responses were classified according to the 13 categories and analyzed by group, it was found that the top expectation (also with the lowest variance) was pastoral preparation. ACTEA leaders never mentioned development of the student as an expectation. West African church leaders rated self image at the top of their list. The list of expectations of the West Africa Bible college leaders correlated most with ACTEA leaders' list. The list of expectations the West Africa Bible college student leaders correlated least with the mission directors. Missionary leaders had the highest correlations with all the groups. The missionary field directors and West Africa government educational officers were the only two groups to list quality education highest.

For admission to their schools, admissions officers asked for the routine things most colleges require of overseas applicants. The officers viewed ACTEA as an aid or potential aid to their admissions processes. To improve graduate credibility,

the officers suggested that the sending school include a wider range of liberal arts courses, be accredited by ACTEA and provide the American college with more data on the sending school's admissions standards, degree requirements, course descriptions and faculty qualifications.

The West Africa government educational officers did not want to become involved in credibility matters of religious education. Quality education was encouraged by one respondent.

No influence was detected effecting the responses via the questionnaires vis-à-vis those by interview.

Both Africans and Westerners rated pastoral preparation at the head of their lists of expectations with low to lowest variance. The means of the two groups showed a relatively moderate correlation (.483).

The findings showed a wide range of value for the correspondence of credential and competence judging from the importance accorded quality education. West African church leaders listed quality education eighth on their list.

The study was criticized by three top-level ACTEA leaders as premature and misdirected. One ACTEA leader warned ACTEA not to over-emphasize academics and not to foster over-proud products.

Assumptions made in the course of the analysis included the assumption that the scale of 0 to 4 was an interval scale. The assumption was made that each response was entitled to equal treatment inasmuch as all respondents were allowed to cite as

many expectations in any category as they wished. Three responses without values were designated as important by the researcher on the grounds the responses were important to the respondent or he/she would not have mentioned them. A normal curve of the values assigned to the expectations was assumed. Techniques were adopted to reduce subjectivity in assigning responses to classifications of expectations.

#### Meanings of the Findings

The study was descriptive. Being descriptive, the study did not test hypotheses or test statistical significance. Rather, hypotheses on which future experimental studies could be based were formulated at the end of the study. Visual comparisons and contrasts between findings were made.

#### Bases of Interpretations

In evaluating the findings of the study, attention was focused on the greatest differences and closest similarities in the summary statistics produced by the analyses of the raw data. A list of standards for drawing conclusions was compiled. The standard for interpreting the question on accreditation status was as follows:

1. Conflicting answers to question 1 of the instrument used with samples 2, 3, 4, 5 and 7 were taken to indicate problems of communication or inconsistency of goals or values within the organization.

Christensen indicated that the mean was a measure of location. He said an increase of the mean meant an increase in whatever was being observed. A decrease in the mean moved the bell curve to the left, that is, showed a decrease in whatever was being observed (1977, pp. 115, 117, and 225). The standards for interpreting the means were as follows:

2. A greater mean for a category by a group was taken to indicate that the group valued those expectations more (Christensen, 1977).
3. A lesser mean for a category by a group was taken to indicate that the group valued those expectations less.
4. When the mean of one group was found to be closer in value to the mean of another group, the finding was taken to signify views in closer agreement.
5. Greater difference in means between groups relative to a category were taken to show a greater divergence of values of the groups relative to those expectations.

Variance was described by Terrace and Parker as telling "how much, on the average, an observation in the sample differs from the mean of the sample . . . . the mean of the squared deviation scores" (1971). Greater variation indicated greater dispersion

or deviation from the mean score while lesser variation indicated less deviation from the mean score. Variance and kurtosis were inversely proportional so as to keep the area under the normal curve equal to 1 (Christensen, 1977, p. 118).

The standard deviation, as a descriptive statistic, had the added value that it indicated the range of scores above and below the mean score that one had to embrace in order to include 68% of the scores. Two standard deviations would have included 95% of the scores (Borg & Gall, 1979, p. 416).

The standards for drawing conclusions from the calculations of variance and standard deviation were as follows:

6. If the result of the calculation was larger for any cell, the views represented were considered less consistent. The reliability and validity of the cell's values were held less sure.
7. If the result of the calculation was smaller for any cell, the views represented were judged to be more consistent. The reliability and validity of the cell's values were held more dependable.

The standards for drawing conclusions from the scatter plots and correlation calculations were as follows:

8. Closer orientation of the points of intersection to a line from the lower left of the graph to the upper right was taken to suggest that the groups' views on those expectations

were relatively more alike. The correlation coefficient would be larger, approaching 1.

9. Greater dispersion of the points of intersection on a scatter plot or an orientation of the points tending from lower right to upper left was judged to indicate that the groups held more divergent views relative to their lists of expectations. The correlation coefficient would be smaller, approaching 0 for dispersion and between 0 and -1 for those scatter plots where the points tended to orient themselves from lower right to upper left.

The meanings derived from the study were presented in the following sections. Each meaning was accompanied by supporting evidence. The conclusions were divided into those related to the research questions and other conclusions.

#### Meanings of the Study Related to the Research Questions

The research questions inquired of seven different groups the credibility a graduate of an evangelical Bible college in West Africa should expect from ACTEA accreditation. The meanings of the findings relative to the research questions in general and for each of the seven groups were set forth in this section.

Meanings and the research questions in general. Some conclusions related to all the research questions. Those conclusions were reported in this section.

1. **The definitions of the 13 categories produced by analysis of the expectations indicated a very broad array of credibility expectations to be satisfied by ACTEA accreditation.** Most of the standards ACTEA proposed to uphold were expected by someone. A few expectations ACTEA leaders may not have planned on were ACTEA's intercession for graduates seeking entrance at graduate-level schools in Europe or America, that transfer would be "anywhere in the world," that recognition would be enhanced among one's friends, that governments might hire them and that the graduates would make higher salaries.
2. **The greatest difference of values over any expectations by all groups combined was about the contribution ACTEA accreditation should make to the credibility of the graduate in his/her civic role.** The variance of responses for the groups as a whole for civic role was largest of all the variances (1.306 and a standard deviation of 1.143).
3. **The function of ACTEA accreditation in facilitating the credibility of the graduate in his civic role was held of lesser importance by all groups.** The civic role was never listed above sixth place on any list. The civic role was not men-

tioned at all on two lists. The civic role finished in eleventh place for all groups combined.

4. **ACTEA leaders and ACTEA's clientele were in accord that preparation of the student's pastoral skills was a highly important source of the student's credibility.** Pastoral preparation was given the highest mean score by all groups combined. The variation was the lowest of all the expectations. ACTEA leaders, Bible college leaders, Bible college students and missionary leaders all named pastoral preparation to first place on their lists.
5. **ACTEA accreditation had little role in the view of all the groups combined in contributing to a credibility in the graduate that would increase his/her job benefits (i.e., salary, benefits, working conditions).** Four groups did not mention job opportunity at all and all groups combined granted it no higher than sixth place on their lists of expectations.
6. **That ACTEA accreditation should have a role in the development of the student was an idea of relatively lesser importance to the groups in the study.** Four groups did not mention development. Mission directors listed development in sixth place valued as moderately important. Bible college students and church leaders listed development at fifth and sixth place respectively on their lists, in spite of rating it as highly important.

Group 1 - ACTEA Leaders. Meanings of the findings relative to the ACTEA group were set forth in this section.

7. **The array of interest in the matter of credibility of graduates of evangelical Bible colleges serving West Africa was larger than that anticipated by ACTEA leaders.** ACTEA leaders criticized the study as being premature because only two West African schools were accredited with ACTEA at the time of the study. The study found 20 evangelical schools serving West Africa's clientele. People related to all 20 schools registered feelings about ACTEA accreditation. One of the 20 schools was admitted to the study because ACTEA standards counted francophone schools as post-secondary if admission was at BEPC (about ninth or tenth grade) or better.
8. **ACTEA leaders and West African church leaders valued the role of ACTEA accreditation very highly in building the graduate's self image while West Africa Bible college student leaders showed no interest in it.** Self image was listed second (with variance of .267) and first (with no variance) on the lists of expectations of ACTEA leaders and the church leaders respectively while self image did not appear on the list of the students.
9. **ACTEA leaders' views on the role of ACTEA accreditation in providing credibility to the African Bible college graduate were the closest to the views of the West Africa missionary**

**leaders.** The correlation of the lists of ACTEA leaders and West Africa missionary leaders was the second highest correlation between any two groups.

Group 2 - West Africa Church Leaders. Meanings of the findings related to the West Africa church leaders were as follows:

10. **Some Bible school leaders may not have been keeping their clientele current as to their school's accreditation status.** Five schools showed a conflict of reports as to the accreditation status of the school. The reports from one school were accompanied by comments that indicated that the difference of views as to accreditation status reflected a deeper problem of differing values about accreditation.
11. **Some Bible schools' leaders appear to have been keeping their constituencies current as to their schools' accreditation status.** Seven of the 12 schools with more than one respondent reporting showed no conflict of accreditation status of their schools. One would assume that the more respondents, the greater the probability of conflict, but such was not the case. Five of the schools reporting no conflict had three or more reporters while three of the five schools where conflict was reported had only two reporters.
12. **The African church leaders' ideas about the role of ACTEA accreditation was farther from those of ACTEA leaders than**

**from any other group.** The church leaders' list of expectations was in lowest correlation with the list of the ACTEA leaders.

Group 3 - West Africa Bible College Leaders. The meanings of the findings related to the West Africa Bible college leaders and their research question were reported in this section.

13. **The two groups with the closest agreement on the role of ACTEA accreditation in credibility matters were the West Africa Bible college leaders and the ACTEA leaders.** The correlation between the list of expectations of the ACTEA leaders and the Bible college leaders was higher than the correlation between any two groups.
14. **West Africa Bible college leaders' views about ACTEA accreditation and credibility were least in accord with those of the West Africa Bible college students.** The correlation of the list of expectations of West Africa Bible college leaders with the college students was lower than with any other group.

Group 4 - West Africa Bible College Student Leaders. The meanings of the findings related to the West Africa Bible college student leaders and their research question were given in this section.

15. The difference of views about the role of ACTEA accreditation in the credibility of the graduate was greater between the West Africa Bible college student leaders and the missionary directors than between any two groups. The correlation between lists of the two groups was negative.

Group 5a - West Africa Missionary Leaders. The meanings of the findings relative to the research question on West Africa missionary leaders were reported in this section.

16. No group was in closer agreement with all the other groups about the credibility expectations that ACTEA accreditation should satisfy than the West Africa missionary leaders. The West Africa missionary leaders scored the highest level of correlation of order of expectations with all the groups combined.

Group 5b - Missionary Field Directors with West Africa in their Jurisdiction. The meanings of the findings related to the field directors with West Africa in their jurisdictions and their research question were reported under other headings in this section.

Group 6 - American Admissions Officers. The meanings of the findings relative to the research question on American admissions officers were reported in this section.

17. **American evangelical graduate schools and seminaries asked for the credibility for admission normally required of students from overseas.** The admissions officers reported they required a transcript of the academic record from an acceptable four-year college, minimum grade point average, sending college catalog, references, proof of financial responsibility, a pass of TOEFL at 550 or better and a statement of the sending school of the level of its work. The receiving schools, being evangelical, also required a statement of the student's potential to the sending church and evidence of a Christian testimony.
18. **The American admissions officers evidenced a lack of knowledge of the accreditation services of ACTEA.** One admissions officer frankly admitted he knew nothing of ACTEA. All of the four schools were substantial evangelical centers of theological education with students from all over the world.
19. **The American admissions officers valued ACTEA as a potential source of credibility for applicants from Africa.** The same admissions officer who admitted he knew nothing of ACTEA indicated he would like to know more. One officer said his school would grant admission to graduates from ACTEA accredited schools from any country. One admissions officer said ACTEA accreditation would greatly facilitate their admissions process. ACTEA was mentioned several times as a means

by which African Bible colleges could enhance the credibility of their graduates for admission to the American evangelical graduate schools and seminaries.

Group 7 - West Africa Government Educational Officers.

The meanings of the findings relative to the research question on the West Africa government educational officers were reported in this section.

20. **The two governments declared they had no use for credibility from from any source for religious education.** One government officer said the state did not busy itself with church education. The other respondent said his government had no need for religious degrees.
21. **The government was more interested in quality education than anything else.** One government officer asked that standards for student testing and faculty qualifications approximate those required in the public university, observing that such standards would facilitate transfer and enhance the recognition of the pastor.

Other Meanings of the Study

Several conclusions were derived from the study that did not relate directly to the research questions, but which nonetheless were worth reporting. Those conclusions were included in this section.

22. **Communication difficulties were a problem to research in Africa.** A comparison of responses from the mission councils (79%) and mission agencies (77%) with the overall return from the forms in Africa (40.7%) indicated that communication with Europe and America was better than those between the countries of Africa. Some of the weak return from the African government educational officials may have been due to communication problems.
23. **Africans valued the research project less than the Westerners.** The return of survey instruments by the African groups (2 and 4) was 28.6% and 34.6%. Groups 5a and 5b, who were all Westerners with only one exception, returned 62.3% and 71.4% of the instruments respectively.
24. **Africans valued accreditation less than Westerners.** The low response of the Africans was interpreted to indicate, to some degree, the subject's attitude about its content.
25. **No reason to doubt the frankness of the respondents was found in the survey results.** The mean value of the those who were surveyed by questionnaire and those who were interviewed was only .08 points apart. Candor was noted in both the interviews, the questionnaires and letters accompanying the survey forms. The ranges of means and variances were more narrow between questionnaires via-à-vis interviews than between extreme means and variances of the groups.

26. The similarity of values of the Africans and Westerners was relatively moderate. A scattergraph of the means of the two groups showed a moderate lower-left-upper-right orientation with a correlation of .483 between the lists of the two groups.
27. The graduate's having a quality education to back up his/her degree was not a matter of consistent importance among the groups. Quality education placed from first to eighth on the lists of the groups. The order of expectations of the West Africa church leaders and Bible college leaders listed quality education in seventh and eighth places respectively. Recognition was higher than quality education on the Bible college leaders' list.

#### Outcomes of the Inquiry

The rationale of the study cited the fact that the role of accreditation was growing as a means for establishing credibility for graduates of Bible colleges in West Africa. The findings of the study described the aims of the ACTEA people regarding credibility. The findings described the expectations of the various significant groups of accreditation as a means to gain credibility. In this section of the chapter, significance of the meanings and worth of the outcomes were reported.

### Significance of the Meanings

Conceptualizing an organization as a person apart from the people who make up the organization has been a widespread practice. In law for example, the incorporated company has been the legal person standing between the world and the stockholders. Yet, one should not have forgotten that organizations have been made up of people and ACTEA has been no exception. The ACTEA leaders, who were discussed so impersonally in the inquiry, were human beings with physical limitations. As the conclusions were extrapolated to the level of their implications, an effort was made to keep the recommendations within the limits of human possibility.

**Recommendation 1: Evangelical missions to Africa and African churches should rank higher among their educational priorities the issue of credibility of the graduates of West Africa evangelical Bible colleges.**

Thirteen major areas of expectations were expressed by the respondents. Almost all the respondents expected ACTEA to satisfy the expectations they mentioned. Taking the 13 categories collectively, as was done in the expanded definitions, one could see the impossibility of satisfying the expectations without some changes in expectations and/or service. All the evangelical groups which participated in the inquiry contributed to the list of expectations. Missions and churches should enter decision-

making processes to determine the credibility expected by their young. The need was indicated for evaluative studies of credibility alternatives to suit the expectations of each group. If ACTEA should be the alternative selected to provide the credibility, then dedication of money and personnel should be anticipated to strengthen the ACTEA organization. ACTEA was operated by part-time, on-loan personnel at the time of the study.

**Recommendation 2: ACTEA and the evangelical churches and missions of West Africa should implement a communication program to clarify ACTEA's role in the credibility developing processes of the groups.**

The study showed that part of the problem was that ACTEA leaders may have underestimated the expectations for credibility. The problem was aggravated by the fact that not all the American receiving schools knew about ACTEA's services. The unreasonable expectations ACTEA was to satisfy, such as improvement of salary and working conditions of the graduate, were a two-way communication problem. The conflict over the question of accreditation status of Bible colleges was at least an informational problem. An issue underlying the problems was the inconsistent value of a quality education to back up the degree. The solution was complicated by the overwhelming difficulties of communication in Africa. Encouragement was found in the fact that some of the clientele of some Bible colleges knew the accreditation status of their schools. The American admissions officers expressed desire for and need of the services that ACTEA aimed to offer.

The need for intensive, careful, methodic communication all along the long line from sending church to mission director to field missionary leader to African church leader to Bible college leader to Bible college student was illustrated by the point that the widest divergence of views on credibility expectations between any two groups was between the mission directors and the Bible college students.

**Recommendation 3: Building on the expectations which were similar, the groups should sponsor inter- and intra-group dialogue aimed at reconciling their differing expectations of credibility for the graduate of the West African Bible College.**

The study indicated the respondents were sincere in their responses. ACTEA's aim to help build better pastors was in accord with the majority of the groups. The importance of building a good self image in the young African was a point of close agreement between ACTEA leaders and African church leaders. The high level and broad range of agreement between West Africa Bible college leaders and ACTEA officials was important as the two groups had the most potential of working with each other in credibility matters. The fact that West Africa missionary leaders scored such a consistently high level of agreement with all other groups placed a heavy responsibility on them to serve as catalysts in the process of building more productive cooperation. The closeness of views between the West Africa missionary leaders and

ACTEA leaders could serve as a possible unifying link to support wider cooperation or a binding chain restricting others from full participatory cooperation.

While there was a moderate similarity of views between African and Western respondents, the findings showed differences of values that needed resolution. The value of the research project itself was an area of difference between African and Westerner. The data indicated that the differences of attitude toward the value of research could be investigated among the missions as well.

**Recommendation 4: ACTEA leaders and African church leaders should take mutual action to bring their views closer together on credibility expected for the Bible college graduate.**

The African church leaders' views of the role of ACTEA in aiding the credibility of graduates was more divergent from ACTEA leaders than any other group. As the years go by, the power role of the missionary was viewed as decreasing and the power of the African church leaders increasing. ACTEA people were not callous to the need for keeping close to the African church leaders, having taken Africans deep into the councils of ACTEA. Ten of the 17 members of ACTEA's leadership were African. The continuing gap of views, however, indicated more dialogic activities were needed.

**Recommendation 5: West Africa Bible college leaders should take the initiative in resolving differences between themselves and the West Africa Bible college students about the role of ACTEA accreditation.**

The group with which the Bible college leaders was found to be in least accord was their students. Africa was undergoing swift and sweeping change at the time of the study. Students may have reflected the tenor more quickly than leadership. Bible college leaders would be wise to analyze and close such gaps before they become chasms.

**Recommendation 6: ACTEA's role in providing credibility for the graduate in the secular sector should be reviewed carefully in close consultation with all the groups represented in the study.**

All the groups combined valued credibility of the graduate in his civic role of lesser importance, but with the greatest difference of opinion of any credibility expectation. While the two governments which responded to the survey were vehemently opposed to becoming involved in the credibility of graduates of theological schools, one spoke strongly for quality education for theological students. The fact that more countries did not respond was very unfortunate because there was evidence outside the findings of the study to indicate that there were civic matters that required the credibility of graduates of African theological institutions. Though the problem of communication was difficult, a

deeper study would be helpful into ACTEA's role in providing a credibility to the graduate in at least some parts of the civic arena. The expanded definition of the function of ACTEA in aiding the civic role of the graduate showed an adequate breadth of interest in the subject to warrant its review.

**Recommendation 7: ACTEA leaders should review their definition of the role of ACTEA relative to development of the student that would contribute to his/her credibility.**

No response to the study was more forceful than the reaction of ACTEA leaders to the definition of credibility used in the study. In the study, credibility referred to that condition where a person was recognized as having a certain level of competence by virtue of possessing a validly earned credential from a given educational institution. In the survey, the definition was shortened to "the ability one is assumed to have and the honor due to him because he has justly earned a degree from a given school." The objection of the ACTEA leaders was that the focus was on the credibility of the person and not the institution. If only one leader had voiced the objection, it might have been overlooked as a personal whim, but three ACTEA leaders in the most responsible positions vocalized the objection. A rereading the ACTEA standards, after having received the objection, revealed that the standards at no time indeed made reference to providing any service "for the student." All standards were stated in terms of institutional quality. The uninitiated reader could

have assumed (quite wrongly) that all the standards of ACTEA were created to provide a wholesome learning environment for the students.

Davies pointed out that in any educational institution one had to consider the goals of (1) the organization (2) the teacher (3) the student and (4) the task, or by extension, the client or user (Davies, 1971). In the study, the organization was the denomination and the client the local church or whoever engaged the graduate. While Davies' whole approach to curriculum was rather mechanical, none of the four interest groups he cited could be ignored. From Davies' vantage point, ACTEA standards respected the ends of only two (possibly three) of the four interest groups: the proprietor and the institution (and possibly the faculty). The student's interests were omitted.

The ACTEA reaction was interpretable in terms of the input-outcomes issue described in chapter II. As to input, ACTEA followed the classic accreditation approach: evaluate educational quality largely in terms of institutional procedure while acknowledging the need for measurement of the product. All of ACTEA's standards were found to relate to institutional procedure except one. That standard provided that member schools should "develop procedures for measuring the actual achievements of their graduates in relation to the stated objectives of the institution, in order to obtain sound data against which to evaluate the effectiveness of the institution's existing educational programme"

(ACTEA, 1979). Even that reference to the student did not portray the student's credibility as an end. ACTEA standards were in line with the ACTEA leaders' reaction to the study in that the measurement of the graduate was not for the end of helping the student, but was a means to measure the "stated objectives of the institution." The input aspect of the issue was not, however the focal point of ACTEA's difference with the study.

Output was the focal point of difference of ACTEA leaders with the study's definition of credibility. ACTEA accented the credibility of the institution and not the credibility of the student in much the same way that the computer organizations in chapter II accented "industrial interests" over the student's development. Technical proficiency with the computer for the "public interest" was the desired end of the computer organizations. In ACTEA's case, the public was the church; the technical proficiency, pastoral skills. The point of recommendation 7 was not to minimize the importance of seeking the goals of the institution, but to encourage some consideration of the credibility expectations of the student in curriculum planning for the student's sake.

Care for the interests of the student for the student's sake was in harmony with the principles to which ACTEA adhered. Jesus taught that one individual was worth more than the whole world. Man was the crown of the creation of God. From the value of Jesus and from the viewpoint of the study, exclusion of the cred-

ibility of the Bible college student from accreditation considerations was at minimum counterproductive. In considering recommendation 7, ACTEA leaders should ponder the fact that their list of credibility expectations and the list of the West Africa Bible college students correlated at  $-.104$ . The views of the two groups were among the farthest apart.

#### Suggestions for further Study

One of the outcomes of the study, being descriptive, was the impetus it provided for further study. Several lines of future research were suggested by the findings of the study.

Certainly, the large expectations expressed by the groups in the study of the credibility expected from ACTEA accreditation warrant replication of the study with a larger sampling and/or different survey techniques. The issue of the credibility of the graduate of the West African Bible college has been shown to be important enough to pursue.

Another area of study that should be researched more extensively is the credibility graduates of West Africa's Bibles colleges will be expected to have in the civic domain: to qualify them for teaching in public schools, holding responsible government posts, chaplaincies and other such posts. The governments' attitudes need deeper study. The first indications of the call for Christian liberal arts college programs for Africa in Africa may have been seen in the expectations relative to the civic domain.

Still another fruitful line of research would be to identify why the groups expected so much of ACTEA accreditation when they live and work in regions where European credibility systems were the fashion. A multivariate study to determine the influence of American missionaries, of western influence in general, of modernization of Africa and of educational abuses, to name a few variables, could help focus a communication program to bring expectations of ACTEA and reality closer together.

Several hypotheses suggested for further research by the study were noted.

1. One hypothesis is that the call of the American admissions officers for more liberal arts for West Africans is related to their greater commitment to the development of the student while the present lack of liberal arts is related to the low commitment to the development of the student by those responsible for Bible college education in West Africa.
2. If ACTEA leaders would shift the focus of credibility from the institution to the student, in time  $T_1$ , [Here, several outcomes at  $T_2$  could be compared to  $T_1$ ] (1) the low correlation of values between the students and ACTEA would increase (2) the rate of acceptance of graduates to post-graduate schools would increase and/or (3) the graduate would have a higher frequency of acceptance in the civic domain.
3. If questionnaires are allowed a return time of up to three months in the West African context, the proportion of questionnaires returned will be increased by 20% or more.

4. Another hypothesis is that the low correlation of values between the Bible college leaders and students over credibility of the students was related to their different reactions to the swiftly changing scene in West Africa. [Comparisons of the two groups might be made, for example, as to knowledge of current events, quantity of secular education and ability to read and follow instructions.] Persons in such key leadership positions as Bible college leaders should be sensitized to the need for keeping up with the times.

#### Weaknesses in the Study

In order to reduce the danger of over- or mis-interpretation of the study, the weaknesses in the study that were identified were listed in this section.

1. In sorting the expectations of the respondents to the respective categories, no independent rater reliability check was done. An expert did review the sort already done by the researcher, but the procedure would have been more reliable if the expert had done an independent sort and the two lists compared.
2. The generally low level of returns was a weakness of the study. The technique of mailing questionnaires, even the use of questionnaires at all, especially with Africans, was questionable and fraught with problems. The mail was not dependable. Africans were not conditioned to respond as much as Westerners.

Africans who did not return the questionnaire may have been expressing a negative attitude toward accreditation or an "anti-establishment" bias. In spite of the fact that the survey instruments were pilot-tested with Africans, the instruments may have contained "westernisms" that reduced the African response to them. The interview technique would, no doubt, have been more effective, but the logistics in Africa mitigated against its use in other than a very localized area. The return from the government officials was particularly weak. Generalizations, especially of the African data, should be made only in the light of this weakness. Studies should be done to find what practical data-gathering techniques can be used in Africa and with Africans.

3. Three respondents did not assign values to their responses. This phenomenon had to be interpreted as a weakness in the design of the survey.
4. The assumption of a normal curve of responses was not supported by the findings. The curve skewed to the left as values of 3 and 4 were assigned mostly. Values of 0, 1 or 2 were rarely assigned. Effects of the skewedness of the curve showed up most clearly in the calculations of the standard deviations where one sigma to the right of the mean sometimes exceeded the end of the scale. In principle, three sigmas should have been required to embrace 99% of the curve either to the right or left of the mean.

### Worth of the Outcomes

The study had potential value for the field of curriculum development. Ward said "Curriculum is the concern for decisions about what should be taught why, to whom, and under what conditions." The "what should be taught why" was an unbroken phrase. The values included in the "should" link the "what" of the content of education and its methods to the "why" of educational philosophy (1982). Curriculum research aimed, then, to bring meaning out of otherwise sterile data and statistics.

ACTEA leaders, African leaders of evangelical churches and schools, missions, American theological seminaries, and African governments were presented with a clearer picture of where they were in respect to each other on matters of credibility of their Bible college graduates. Researchers were provided with information that they could use to launch further studies of a more inferential, predictive, or evaluative nature. Programs of change based on the desirable foundation of systematic research to identify the differences and commonalities could be instituted by the groups represented in the inquiry. The study had potential worth for those doing curriculum planning which touched the credibility of graduates of African evangelical Bible colleges. Others outside Africa with population validity variables similar to those of the West Africa population could also find the outcomes of value to them.

## APPENCICES

### APPENDIX A

#### ADHERENTS OF EVANGELICAL CHURCHES OF WEST AFRICA

ADHERENTS OF EVANGELICAL CHURCHES OF WEST AFRICA  
(Taken from Barrett, 1982)

| Contry           | Assbly<br>of God | Apostc<br>Ch Nig | Ch of<br>Gd Clv | WEC<br>Related | CMA<br>Related | Bapt <sup>1</sup><br>Related | SIM<br>Related | UMW<br>Related | Other<br>Groups              |
|------------------|------------------|------------------|-----------------|----------------|----------------|------------------------------|----------------|----------------|------------------------------|
| Benin            | 6000             | 7000             |                 |                |                | 500                          | 3335           |                |                              |
| Cp Vrd           |                  |                  |                 |                |                |                              |                |                | 7500 Nazar                   |
| Gambia           |                  |                  |                 | 200            |                |                              |                |                |                              |
| Ghana            | 30000            |                  | 4000            | 2600           |                | 2000                         | 300            |                | (2)                          |
| Guinea           |                  |                  |                 |                | 3000           |                              |                |                | 100 OpBibStn                 |
| Guinea<br>Bissau | 100              |                  |                 | 2500           |                |                              |                |                |                              |
| Ivory<br>Coast   | 5000             |                  |                 | 5000           | 20583          | 2000<br>2300                 |                |                | 1000 FW Bapt<br>15000 UnEvCh |
| Libria           | 20500            |                  |                 | 5000           |                | 50000                        | 590            |                | (3)                          |
| Mali             |                  |                  |                 |                | 14074          | 50                           |                | 1000           | 5000 GMU                     |
| Niger            |                  |                  |                 |                |                | 200                          | 2700           |                |                              |
| Nigria           | 200000           | 400000           | 7000            |                |                | 1010000                      | 500000         |                | (4)                          |
| Sengal           | 1500             |                  |                 | 200            |                | 100                          |                | 250            | 400 WEF Asoc                 |
| Sierra<br>Leone  | 4000             |                  |                 |                |                | 600                          |                |                | (4)                          |
| Togo             | 6000             |                  |                 |                |                | 5000                         |                |                |                              |
| Burkina<br>Faso  | 80000            |                  |                 | 2000           | 5563           | 200                          | 3500           |                |                              |
| TOTALS           | 353100           | 407000           | 11000           | 17500          | 43220          | 1072950                      | 510425         | 1250           | 1,931,033                    |
| GRAND TOTAL      |                  |                  |                 |                |                |                              |                |                | 4,347,478                    |

<sup>1</sup> Includes Baptists known to be of Conservative persuasion whether conciliar, World Evangelical Fellowship, or unrelated to either.

<sup>2</sup> 50,000 ACMM(UK), 100,000 EMS(UK)

<sup>3</sup> 500 Evangelical Congregational Church, 800 Open Bible Standard, 6,000 Fire-Baptized Holiness 5000 Free Pentecostal

<sup>4</sup> 3,000 Foursquare, 5,000 Pentecostal Holiness, 90,000 Qua Iboe, 15,000 United Missionary Church, 400 World Evangelization Fellowship, 1,610,000 Church of Christ (combined), 4,000 Gospel Forth Mission

<sup>5</sup> 100 Open Bible Standard, 1,350 Missionary Church, 5,383 Wesleyan Church, 4,000 United Brethren in Christ, 1500 United Pentecostal Church

APPENDIX B  
DETAIL OF DATA SOURCES

## BACKGROUND RESOURCES: COUNCILS OF MISSIONS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME     | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                       |
|---------------|------------------|---------------|-----------------------------------------------------------------|
|               | Amer             | F             | Director<br>Association of Church Missions Committees           |
|               | Irsh             | R             | Director<br>Association of Irish Missionary Societies           |
| Hardyman      | UK               | R             | Assistant for Information<br>British Council of Churches        |
|               | Fren             | F             | Directeur<br>Comite Episcopal des Missions a l'Exterieur        |
| Kramp         | Denm             | R             | General Secretary<br>Danish Missionary Council                  |
| Berntsen      | Denm             | R             | Mission Secretary<br>Danish Missionary Council                  |
| Moel          | Fren             | R             | Directeur<br>Echange France-Asie                                |
| Director      | Amer             | R             | Evangelical Foreign Missions Assn (EFMA)                        |
| Director      | UK               | F             | Executive Officer<br>Evangelical Missionary Alliance            |
|               | UK               | R             | Director<br>Evangelical Missionary Alliance                     |
| Inman         | Amer             | R             | Corresponding Secretary<br>Fellowship of Missions               |
|               | Amer             | R             | Director<br>Interdenominational For Missions Assn (IFMA)        |
| O'Shaughnessy | Irsh             | R             | Secretary<br>Irish Missionary Union (Fed of Missny Nsts)        |
| Frankin       | UK               | R             | General Secretary<br>National Missionary Council of Eng & Wales |

## BACKGROUND RESOURCES: MISSION AGENCIES

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                        |
|-----------|------------------|---------------|----------------------------------------------------------------------------------|
| Donald    | Cand             | R             | Executive Officer<br>Africa Evangelical Fellowship, Canada                       |
| White     | Amer             | R             | Administrative Secretary<br>Africa Evangelical Fellowship, USA                   |
| Schmidt   | Cand             | R             | Assistant Director<br>Africa Inland Mission, Canada                              |
| Stam      | Amer             | R             | U.S. Director<br>Africa Inland Mission, USA                                      |
| Chinchen  | Amer             | F             | Executive Officer<br>African Bible Colleges, Inc.                                |
| Hait      | Amer             | R             | Church Relations<br>African Enterprise                                           |
| Dennis    | Amer             | F             | President<br>Afro American Missionary Crusade, Inc.                              |
| Meyer     | Amer             | F             | Executive Officer<br>Apostolic Christian Church                                  |
| Hammond   | UK               | R             | Missionary Secretary<br>Apostolic Church Missionary Movement                     |
| Okon      | Nig              | F             | Chief Executive<br>Apostolic Church of Nigeria                                   |
| Kosick    | Cand             | F             | Chairman<br>Apostolic Church of Pentecost of Canada MC                           |
| Olson     | Amer             | R             | Field Missionary<br>Assemblies of God of Brazil                                  |
| Williams  | Amer             | R             | Africa Field Director<br>Assemblies of God, Division of Foreign Missns           |
| Amstutz   | Amer             | R             | Executive Research Administrator<br>Association of Baptists for World Evangelism |

## BACKGROUND RESOURCES: MISSION AGENCIES

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME         | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                             |
|-------------------|------------------|---------------|---------------------------------------------------------------------------------------|
| Gough             | Amer             | R             | Field Administrator<br>Baptist Mid-Missions                                           |
| Branham           | Amer             | F             | General Secretary<br>Baptist Missionary Association of America                        |
| Wakefield         | Cand             | F             | Executive Officer<br>Bible Holiness Movement                                          |
| Lake              | Cand             | R             | Missions Director<br>Cameroon Baptist Convention                                      |
| Khama             | Camr             | R             | Executive Secretary<br>Cameroon Baptist Convention of Nigeria                         |
| Bright            | Amer             | R             | Administrator of Overseas Ministries<br>Campus Crusade for Christ Intl, Overseas Dept |
| Kennedy           | Amer             | R             | Regional Secretary for Africa<br>Christian and Missionary Alliance, Forgn Dept        |
| Bongiovanni       | Amer             | R             | Director<br>Christian Church of N Am, Gen Cncl, Missn Dpt                             |
| Findley           | Amer             | R             | International President<br>Christian Nationals Evangelism Commission Inc              |
| Rubingh           | Amer             | R             | Executive Secretary<br>Christian Reformed World Missions                              |
| Clymer            | Amer             | R             | Director of Efik Ministries, Nigeria<br>Christian Union Mission                       |
| Varlack           | Amer             | R             | World Mission Secretary<br>Church of God of Prophecy, World Missions Com              |
| Slocumb           | Amer             | R             | Coordinator of Communications<br>Church of God World Missions                         |
| Executive Officer | Amer             | F             | Church of Pentecost of Ghana                                                          |

## BACKGROUND RESOURCES: MISSION AGENCIES

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                     |
|-----------|------------------|---------------|-------------------------------------------------------------------------------|
| Johnson   | Amer             | R             | Executive Secretary<br>Church of the Nazarine, Gen Bd, Dept of Wld M          |
| Datema    | Amer             | R             | Overseas Bishop<br>Church of The United Brethren In Christ, BD M              |
| Jacobs    | Amer             | R             | Overseas Secretary for Africa<br>Conservative Baptist Foreign Mission Society |
| Director  | SAfr             | F             | Dutch Reformed Church in S Africa, (Bantu Ch)                                 |
| de Lange  | SAfr             | R             | Scribe<br>Dutch Reformed Church in South Africa, (NHK)                        |
| Wenchell  | Amer             | R             | General Director<br>Evangelical Alliance Mission, (TEAM) USA                  |
| Miller    | Amer             | R             | Office Staff<br>Evangelical Bible Missions, Inc.                              |
| Ibrahim   | Nig              | F             | General Secretary<br>Evangelical Churches of West Africa                      |
| Smith     | Amer             | F             | President<br>Evangelical Congregational Church, Bd of Misn                    |
| Ray       | Amer             | R             | Executive Officer<br>Evangelical Congregational Church, Div of Mis            |
| Taylor    | Amer             | R             | VP of Field Ministries for Europe & Africa<br>Gospel Missionary Union         |
| McPherson | Amer             | R             | Director<br>International Church of the Foursquare Gospel                     |
| Carpenter | Amer             | R             | Director of Overseas Ministries<br>Missionary Church, Overseas Missions Dept  |
| Smith     | Amer             | R             | General Director<br>Nat'l Assn of Free Will Baptists, Bd of For Ms            |

## BACKGROUND RESOURCES: MISSION AGENCIES

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                           |
|-----------|------------------|---------------|-------------------------------------------------------------------------------------|
| Ford      | Amer             | R             | Administrative Assistant<br>Open Bible Standard Missions, Inc.                      |
| Lynn      | Cand             | R             | Executive Director, Overseas Dept.<br>Pentecostal Assemblies of Canada, Overseas Dp |
| McDowell  | Amer             | R             | Executive Secretary to Director<br>Pentecostal Holiness Missions Department         |
| Leach     | Irsh             | R             | General Secretary<br>Qua Iboe Fellowship                                            |
| Thomson   | UK               | R             | UK Secretary<br>SIM International                                                   |
| Pickett   | Amer             | R             | Director, SIM UK/North Europe<br>SIM, International-USA                             |
| Parks     | Amer             | R             | Executive Secretary<br>Southern Baptist Convention, For Missions Bd                 |
| Phillips  | Cand             | R             | Canadian Director<br>Sudan Interior Mission, Canada                                 |
| Haunstrup | Denm             | R             | General Secretary<br>Sudan United Mission, Danish Branch                            |
| Larson    | Amer             | R             | General Director<br>Unevangelized Field Mission                                     |
| Rabey     | UK               | R             | General Secretary<br>Unevangelized Fields Mission                                   |
| Hardin    | Amer             | F             | President<br>United Evangelical Churches                                            |
| Jeffcott  | Amer             | F             | United Missionary Fellowship                                                        |
| Scism     | Amer             | F             | Executive Officer<br>United Pentecostal Church, Intl For Mis Div                    |

## BACKGROUND RESOURCES: MISSION AGENCIES

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME    | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                      |
|--------------|------------------|---------------|----------------------------------------------------------------|
| Christianson | Amer             | R             | General Director<br>United World Mission, Inc.                 |
| Kennedy      | Amer             | R             | Regional Secretary for Africa<br>WEC International             |
| Wright       | Amer             | R             | General Secretary of World Missions<br>Wesleyan World Missions |
| Smith        | Amer             | R             | Administrator<br>World-wide Missions-USA                       |
| Davey        | UK               | R             | Office Secretary<br>Worldwide Evangelization Crusade-UK        |

RECORDS SELECTED 00061

## DATA SOURCE: GROUP 1 - ACTEA LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME    | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                                     |
|--------------|------------------|---------------|-----------------------------------------------------------------------------------------------|
| Adeyemo      | Nig              | R             | General Secretary of AEAM<br>Accrediting Council for Theological Ed in Af                     |
| Bates        | Amer             | R             | at Institut de Theologie Evangelique<br>Accrediting Council for Theological Ed in Af          |
| Bowers       | Amer             | R             | Accrediting Council for Theological Ed in Af                                                  |
| Corbin       | Amer             | R             | West Africa Area Representative for A/G-USA<br>Assemblies of God-USA                          |
| Dipple       | Amer             | F             | Director, Ecole Biblique du Niger<br>Accrediting Council for Theological Ed in Af             |
| Foxall       | Cand             | F             | Accrediting Council for Theological Ed in Af                                                  |
| Imasogie     | Nig              | R             | an ACTEA Council Member<br>Accrediting Council for Theological Ed in Af                       |
| Kemp         | Astl             | R             | Principal, Theological College of Cent Africa<br>Accrediting Council for Theological Ed in Af |
| Marini-Bodho | Zair             | F             | Vice President, Eglise du Christ du Zaire<br>Accrediting Council for Theological Ed in Af     |
| Nicholls     | Amer             | F             | Exec Sec of Theological Commission of WEF<br>Accrediting Council for Theological Ed in Af     |
| Olowola      | Nig              | R             | at ECWA Theological Seminary (Igbaja)<br>Accrediting Council for Theological Ed in Af         |
| Paluku       | CAFR             | F             | Dean, Bangui Evangelical School of Theology<br>Accrediting Council for Theological Ed in Af   |
| Senavoe      | Ghan             | F             | Vice President<br>*Christian Service College                                                  |
| Simbiri      | Keny             | R             | Gen Sec, Evangelical Fellowship of Kenya<br>Accrediting Council for Theological Ed in Af      |

## DATA SOURCE: GROUP 1 - ACTEA LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                                    |
|-----------|------------------|---------------|----------------------------------------------------------------------------------------------|
| Talitwala | Ugan             | F             | Director, Daystar International Institute<br>Accrediting Council for Theological Ed in Af    |
| Tienou    | BF               | R             | Executive Secretary, AEAM Theological Comm<br>Accrediting Council for Theological Ed in Af   |
| Wetmore   | SAfr             | R             | Gen Sec, Association of Evangelicals of S Af<br>Accrediting Council for Theological Ed in Af |
| Yego      | Keny             | F             | Accrediting Council for Theological Ed in Af                                                 |

RECORDS SELECTED 00018

## DATA SOURCE: GROUP 2 - WEST AFRICAN CHURCH LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME     | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                    |
|---------------|------------------|---------------|------------------------------------------------------------------------------|
| Zre           | RCI              | F             | Church Secretary<br>Alliance des Eglises Evangeliques de Cote D'I            |
| Okon          | Nig              | F             | Chief Executive<br>Apostolic Church of Nigeria                               |
| Addo          | Ghan             | F             | Chief Executive<br>Apostolic Church, Ghana                                   |
| Kouassi       | RCI              | R             | President<br>Assemblees de Dieu de Cote d'Ivoire                             |
| President     | Braz             | F             | President<br>Assemblees de Dieu de Guinea-Bissau                             |
| Nahouan       | Ben              | R             | President<br>Assemblees de Dieu du Benin                                     |
| Ouedraogo     | BF               | F             | President<br>Assemblees de Dieu du Burkina Faso                              |
| Pasgo         | Togo             | R             | President<br>Assemblees de Dieu du Togo                                      |
| Namyela-Panka | Ghan             | R             | General Superintendent<br>Assemblies of God in Ghana                         |
| Ezeigbo       | Nig              | R             | General Superintendent of the A/G of Nigeria<br>Assemblies of God of Nigeria |
| Glover        | Amer             | F             | General Superintendent of the A/G<br>Assemblies of God of Sierra Leone       |
| Oke           | Nig              | R             | Moderateur de l'Association<br>Association Baptiste Togolaise                |
| Soro          | RCI              | F             | President de l'AEBCI<br>Association des Eglises Baptistes de la RCI          |
| Moussa        | RCI              | R             | President<br>Association des Eglises Baptistes du Nord                       |

## DATA SOURCE: GROUP 2 - WEST AFRICAN CHURCH LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME         | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                      |
|-------------------|------------------|---------------|--------------------------------------------------------------------------------|
| Maquatte          | Seng             | F             | Leader de l'Eglise<br>Association des Eglises Baptistes du Senegal             |
| Madiega           | BF               | R             | President<br>Association des Eglises Evang. Burkina Faso                       |
| President         | BF               | F             | President<br>Association des Eglises Evangeliques en B-F                       |
| Doko              | Ben              | R             | President De L'U.E.E.B.<br>Association of Evangelical Churches of Benin        |
| Sarpong-Mensah    | Ghan             | F             | President<br>Baptist Convention, Ghana                                         |
| Mans              | SL               | F             | President<br>Baptist Convention, Sierra Leone                                  |
| Marwieh           | Libr             | F             | Bishop<br>Christian Nationals Evangelism Commission Inc                        |
| Ikpi              | Nig              | F             | General Secretary<br>Christian Reformed Church of Nigeria                      |
| Etuk              | Nig              | F             | Director<br>Christian Union Church                                             |
| Agba              | Nig              | F             | General Secretary<br>Church of Christ among the Tiv (NKST)                     |
| General Overseer  | Amer             | F             | General Overseer<br>Church of God in Nigeria                                   |
| General Overseer  | Amer             | F             | Church of God, Ghana                                                           |
| Executive Officer | Amer             | F             | Church of Pentecost of Ghana                                                   |
| Allie             | SL               | F             | General Superintendent Designate<br>Church of The United Brethren In Christ SL |

## DATA SOURCE: GROUP 2 - WEST AFRICAN CHURCH LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME       | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                 |
|-----------------|------------------|---------------|-----------------------------------------------------------|
| Chief Executive | Nig              | F             | Churches of Christ of Nigeria                             |
| Kargbo          | Libr             | F             | Church leader<br>ECWA of Liberia                          |
| President       | Ben              | F             | President<br>Eglise Apostolique du Nigeria                |
| Togbi-wonyo     | Togo             | R             | Pasteur<br>Eglise Baptiste Biblique                       |
| President       | RCI              | F             | President<br>Eglise Baptiste Libre, Mission Protestante   |
| Bonzi           | BF               | R             | President<br>Eglise de l'Alliance Chretienne              |
| Diatla          | Seng             | F             | Pasteur<br>Eglise Evangelique de Dakar                    |
| Oliviera        | Seng             | F             | Pasteur<br>Eglise Evangelique de Dakar                    |
| Nignan          | BF               | R             | President<br>Eglise Evangelique de Pentecote en Burkina F |
| Dieke .         | RCI              | F             | President<br>Eglise Evangelique Protestante du Centre     |
| Foindouno       | Guin             | F             | President<br>Eglise Evangelique Protestante, CMA          |
| President       | RCI              | F             | President<br>Eglise Protestante du Centre                 |
| Hien            | BF               | F             | President de l'Eglise<br>Eglise Protestante Evangelique   |
| Abasi           | Nig              | F             | Field leader<br>Evangelical Bible Missions, Inc.          |

## DATA SOURCE: GROUP 2 - WEST AFRICAN CHURCH LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME         | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                 |
|-------------------|------------------|---------------|---------------------------------------------------------------------------|
| Mahamah           | Ghan             | F             | Secretary<br>Evangelical Church of Ghana                                  |
| Mendes            | GinB             | F             | Church President<br>Evangelical Church of Guinea-Bissau                   |
| Kaburuk           | Nig              | F             | General Secretary<br>Evangelical Churches of West Africa                  |
| Ibrahim           | Nig              | F             | General Secretary<br>Evangelical Churches of West Africa                  |
| Powell            | Libr             | R             | Field Superintendent<br>Evangelical Congregational Church of Liberia      |
| Executive Officer | Gamb             | F             | Evangelical Fellowship of Gambia                                          |
| Aladerin          | Libr             | R             | Pastor<br>Foursquare Gospel Church in Liberia                             |
| Odeleye           | Nig              | F             | General Supervisor<br>Foursquare Gospel Church of Benin                   |
| Sannah            | Gamb             | F             | African Church Leader<br>Gambia Evangelical Fellowship                    |
| Ariye             | Nig              | F             | Director<br>Gospel Light Ministry                                         |
| Farombi           | Nig              | F             | General Supervisor<br>International Church of the Foursquare Gospel       |
| Barnor            | Amer             | F             | National Supervisor<br>International Church of the Foursquare Gospel      |
| Dugbe             | Libr             | F             | President of the Liberian Assemblies of God<br>Liberian Assemblies of God |
| Todi              | Nig              | R             | Bishop<br>Lutheran Church of Christ in Nigeria                            |

## DATA SOURCE: GROUP 2 - WEST AFRICAN CHURCH LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME       | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                              |
|-----------------|------------------|---------------|------------------------------------------------------------------------|
| NO PRESIDENT    |                  | R             | NO PRESIDENT YET NAMED<br>Mission Evangelique de l'Afrique Occidentale |
| Thulla          | SL               | F             | President<br>Missionary Church of Africa                               |
| Maafo           | Ghan             | R             | Associate National Director<br>New Life for All                        |
| Dodo            | Nig              | F             | Producer<br>New Life for All Movement                                  |
| Reven           | Nig              | F             | President<br>New Life for All Movement                                 |
| Akanda          | Nig              | F             | General Secretary<br>Nigerian Baptist Convention                       |
| Imasogie        | Nig              | Y             | President, Nigeria Baptist Convention<br>Nigerian Baptist Convention   |
| Chief Executive | Amer             | R             | Open Bible Standard Churches of Liberia                                |
| Chief Executive | Amer             | R             | Open Bible Standard Churches of Sierra Leone                           |
| Ogbonna         | Nig              | F             | Church Secretary<br>Qua Iboe Church                                    |
| Onakalah        | Nig              | F             | General Superintendent<br>Savior's Evangelical Church                  |
| Chief Executive | Amer             | F             | Sierra Leone Baptist Union                                             |
| Chief Executive | Amer             | F             | Sierra Leone Wesleyan Church                                           |
| Chief Executive | SL               | F             | United Brethren in Christ of Sierra Leone                              |

## DATA SOURCE: GROUP 2 - WEST AFRICAN CHURCH LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME         | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                      |
|-------------------|------------------|---------------|----------------------------------------------------------------|
| Wuantì            | Libr             | F             | Church President<br>United Liberia Inland Church               |
| Chief Executive   | Libr             | F             | United Liberian Inland Church                                  |
| Amao              | Nig              | R             | President<br>United Missionary Church of Africa                |
| Chief Executive   | SL               | F             | United Pentecostal Church, Sierra Leone                        |
| Kroma             | SL               | F             | District Superintendent<br>Wesleyan Church of Sierra Leone     |
| Karnga            | Libr             | F             | International Vice-President<br>World-wide Missions of Liberia |
| Executive Officer | Amer             | F             | Worldwide Evangelism Crusade of Ghana                          |

CORDS SELECTED 00077

## DATA SOURCE: GROUP 3 - WEST AFRICAN BIBLE COLLEGE LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME  | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                         |
|------------|------------------|---------------|-------------------------------------------------------------------|
| Shelly     | Amer             | R             | Principal<br>*Bible and Missionary Theological College            |
| Nfor       | Camr             | R             | Principal<br>*Cameroon Baptist Theological Seminary               |
| Senavoe    | Ghan             | Y             | Vice President<br>*Christian Service College                      |
| Chapman    | UK               | F             | Director<br>*Christian Service College                            |
| Olutimayin | Nig              | F             | President<br>*ECWA Theological Seminary                           |
| Boadi      | Ghan             | F             | Principal<br>*Ghana Baptist Seminary                              |
| Adjei      | Ghan             | R             | Princpal<br>*Ghana Christian College and Seminary                 |
| Sloat      | Amer             | R             | Acting President<br>*Ilorin Theological College                   |
| Kelley     | Amer             | F             | Director<br>*Liberia Assemblies of God Bible College              |
| Carpenter  | Amer             | R             | President<br>*Liberia Baptist Theological Seminary                |
| Iroezi     | Nig              | F             | Executive Vice-President<br>*Nigerian Advanced School of Theology |
| Imasogie   | Nig              | Y             | Principal<br>*Nigerian Baptist Theological Seminary               |
| Macauley   | Amer             | F             | President<br>*Nigerian Divinity School                            |
| Yakobu     | Nig              | F             | Principal<br>*Reformed Theological College of Nigeria             |

## DATA SOURCE: GROUP 3 - WEST AFRICAN BIBLE COLLEGE LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                            |
|-----------|------------------|---------------|----------------------------------------------------------------------|
| Udonsak   | Nig              | R             | Rector<br>*Samuel Bill Theological Seminary                          |
| Simbo     | SL               | F             | Principal<br>*Sierra Leone Bible College                             |
| Kind      | Amer             | R             | Acting Principal<br>*Sierra Leone Bible College                      |
| Gotom     | Nig              | F             | Principal<br>*Theological College of Northern Nigeria                |
| Schultz   | Amer             | R             | President<br>*West Africa Advanced School of Theology                |
| Bliss     | Amer             | F             | Principal<br>Africa Bible College                                    |
| McCall    | Amer             | F             | President<br>Ecole Baptiste de Theologie pour L'Af Occidle           |
| Director  | Nig              | F             | Director<br>ECWA Theological Seminary (Plateau)                      |
| Kambou    | BF               | F             | Professeur dans une ecole biblique<br>Eglise Protestante Evangelique |
| Bassey    | Amer             | F             | Educational Director<br>Full Gospel School of Theology               |
| Kouadio   | RCI              | R             | Professeur et Directeur<br>Institut Biblique de Yamoussoukro         |
| Metsker   | Amer             | F             | President<br>Life Bible College                                      |
| Hong      | Amer             | F             | Principal<br>Maranatha Bible College                                 |
| Tisher    | Cand             | F             | Bible school principal<br>Monrovia Bible College                     |

DATA SOURCE: GROUP 3 - WEST AFRICAN BIBLE COLLEGE LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary) |
|-----------|------------------|---------------|-------------------------------------------|
| Dugbe     | Libr             | F             | President<br>Monrovia Bible College       |
| Johnson   | Amer             | F             | Principal<br>Monrovia Bible Institute     |

RECORDS SELECTED 00030

## DATA SOURCE: GROUP 4 - WEST AFRICAN BS COLL STUDENT LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                         |
|-----------|------------------|---------------|-----------------------------------------------------------------------------------|
|           | Libr             | F             | Student Council President<br>Africa Bible College                                 |
| Nkang     |                  | F             | Student Council President<br>Bible and Missionary Theological College             |
| Buini     | Camr             | R             | Student Council President<br>Cameroon Baptist Theological Seminary                |
|           |                  | F             | Student Council President<br>Christian Service College                            |
|           |                  | F             | President du Conseil Estudiantin<br>Ecole Baptiste de Theologie pour L'Af Occidle |
|           |                  | F             | Student Council President<br>ECWA Theological Seminary                            |
|           |                  | F             | Student Council President<br>ECWA Theological Seminary (Plateau)                  |
|           |                  | F             | Student Council President<br>Full Gospel School of Theology                       |
|           |                  | F             | Student Council President<br>Ghana Baptist Seminary                               |
| Mensah    | Ghan             | R             | Senior Prefect<br>Ghana Christian College and Seminary                            |
| Awojobi   | Nig              | R             | Student Council President<br>Ilorin Theological College                           |
| Pohor     | RCI              | R             | President des Etudiants<br>Institut Biblique de Yamoussoukro                      |
| Nyah      | Libr             | R             | Student Council President<br>Liberia Assemblies of God Bible College              |
| Enoch     | Libr             | R             | Senior Class President<br>Liberia Baptist Theological Seminary                    |

## DATA SOURCE: GROUP 4 - WEST AFRICAN BS COLL STUDENT LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME    | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                               |
|--------------|------------------|---------------|-------------------------------------------------------------------------|
|              |                  | F             | Student Council President<br>Life Bible College                         |
| Addrkorbidji | Ghan             | F             | Student Council President<br>Maranatha Bible College                    |
|              |                  | F             | Student Council President<br>Monrovia Bible College                     |
|              |                  | F             | Student Council President<br>Monrovia Bible Institute                   |
| Akande       | Nig              | R             | President of Student Government<br>Nigeria Baptist Theological Seminary |
|              |                  | F             | Student Council President<br>Nigerian Advanced School of Theology       |
|              |                  | F             | Student Council President<br>Nigerian Divinity School                   |
| Ortese       |                  | F             | Student Council President<br>Reformed Theological College of Nigeria    |
| Abia         | Nig              | R             | Student's House Chairman<br>Samuel Bill Theological Seminary            |
| Kargbo       | SL               | R             | Student Council President<br>Sierra Leone Bible College                 |
|              |                  | F             | Student Council President<br>Theological College of Northern Nigeria    |
| Njor         | Nig              | R             | Student Council President<br>West Africa Advanced School of Theology    |

## DATA SOURCES: GROUP 5a - MISSION LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                               |
|-----------|------------------|---------------|-----------------------------------------------------------------------------------------|
| Foxall    | Cand             | Y             | Accrediting Council for Theological Ed in Af                                            |
| Lipschutz | WGer             | R             | Field Leader<br>Alliance des Eglises Evangeliques de Cote D'I                           |
| Tucker    | Amer             | R             | Field Chairman of A/G-USA Mission<br>Assemblies de Dieu du Burkina Faso                 |
| Marques   | Braz             | F             | Field Missionary<br>Assemblies de Dieu du Senegal                                       |
| Ballenger | Amer             | R             | Field Chairperson of A/G-USA Mission<br>Assemblies de Dieu du Senegal                   |
| Gray      | Amer             | R             | Field Chairman of A/G-USA Mission<br>Assemblies de Dieu du Togo                         |
| Goodwin   | Amer             | F             | Acting Field Chairperson of A/G-USA Mission<br>Assemblies of God of Ghana               |
| Kelley    | Amer             | Y             | Field Chairman of the A/B Mission<br>Assemblies of God of Liberia                       |
| Macaulay  | Amer             | Y             | Field chairman for A/G Mission<br>Assemblies of God of Nigeria                          |
| Welch     | Amer             | R             | Acting Field Chairman of A/G-USA Mission<br>Assemblies of God of Sierra Leone           |
| Pinkston  | Amer             | R             | Mission Chairman<br>Association des Baptistes du Cote d'Ivoire                          |
| Robertson | Amer             | R             | Mission Chairman<br>Association des Baptistes du Senegal                                |
| Wilson    | Amer             | R             | Mission Chairman<br>Association des Baptistes du Togo                                   |
| Skinner   | Amer             | R             | Field Chairman of Ivory Coast Field Conf<br>Association des Eglises Baptistes de la RCI |

## DATA SOURCES: GROUP 5a - MISSION LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME   | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                              |
|-------------|------------------|---------------|----------------------------------------------------------------------------------------|
| Penney      | Amer             | F             | Chairman of the field conference<br>Association des Eglises Baptistes du Senegal       |
| Reuten      | Cand             | R             | Associate Director<br>Association des Eglises Evangelique en BF                        |
| Washer      | Amer             | R             | Chairman, Field Council<br>Association of Baptists for World Evangelism                |
| Swanson     | Amer             | R             | Area Director<br>Association of Evangelical Churches of Benin                          |
| Akande      | Nig              | F             | General Secretary<br>Baptist Convention, Nigeria                                       |
| Gyuse       | Amer             | F             | Nigeria Field Director<br>Campus Crusade for Christ Intl, Overseas Dept                |
| Austin      | Amer             | R             | Regional Director<br>Campus Crusade for Christ Intl, Overseas Dept                     |
| Tisdale     | Amer             | R             | Sierra Leone Country Coordinator<br>Campus Crusade for Christ Intl, Overseas Dept      |
| Branch      | Amer             | F             | with AICA and ENI but works with CNEC<br>Christian Nationals Evangelism Commission Inc |
| Viss        | Amer             | F             | CRCN Liaison Secretary<br>Christian Reformed Church of Nigeria                         |
| Kortenhoven | Amer             | R             | Evangelist<br>Christian Reformed World Missions                                        |
| VanderAa    | Amer             | R             | Field Missionary over Mali and Guinea<br>Christian Reformed World Missions             |
| Scheffers   | Amer             | R             | Field Secretary for CFWM, Ch Ldrshp Dvpt Head<br>Christian Reformed World Missions     |
| Sams        | Irsh             | F             | field missionary<br>Christian Union Church                                             |

## DATA SOURCES: GROUP 5a - MISSION LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME  | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                    |
|------------|------------------|---------------|------------------------------------------------------------------------------|
| Clymer     | Amer             | F             | Director of Efik Ministries, Nigeria<br>Christian Union Mission              |
| VandenBerg | Amer             | R             | NKST Liaison Secretary<br>Church of Christ among the Tiv (NKST)              |
| Williams   | Jama             | F             | National Overseer<br>Church of God Liberia, Inc.                             |
| Brown      | Amer             | F             | Overseer-Missionary<br>Church of God of Ghana                                |
| Brown      | Amer             | F             | Director of Missionary Affairs<br>Church of The United Brethren In Christ SL |
| Shea       | Amer             | F             | Area Director<br>ECWA of Liberia                                             |
| Neufeld    | Amer             | R             | field missionary<br>Eglise Baptiste Biblique                                 |
| Shady      | Amer             | R             | Mission Chairman<br>Eglise de l'Alliance Chretienne                          |
| Toombs     | Amer             | F             | Field Chairman<br>Eglise Evangelique de Dakar                                |
| Osborne    | Astl             | R             | Field Leader<br>Eglise Evangelique du Senegal                                |
| Carter     | Amer             | R             | Chairman<br>Eglise Evangelique Protestante, CMA                              |
| Vaillant   | Fran             | R             | Leader du champ<br>Eglise Protestante Evangelique                            |
| Foster     | Amer             | F             | Associate Director<br>Evangelical Church of Benin                            |
| Bee        | Astl             | F             | Field Leader<br>Evangelical Church of Ghana                                  |

## DATA SOURCES: GROUP 5a - MISSION LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                    |
|-----------|------------------|---------------|------------------------------------------------------------------------------|
| Goodman   | UK               | R             | Director of the Evangelical Mission<br>Evangelical Church of Guinea-Bissau   |
| Grey      | Amer             | F             | Overseer-Missionary<br>Full Gospel Church of God of Nigeria                  |
| Strong    | Astl             | F             | Mission Director for Gambia<br>Gambia Evangelical Fellowship                 |
| Mason     | Cand             | R             | Director, SIM Ghana<br>Good News Church                                      |
| Morris    | UK               | R             | Field Correspondent for UFM<br>Institut Biblique de Yamoussoukro             |
| Babcock   | Amer             | R             | Executive Director<br>International Church of the Foursquare Gospel          |
| Kjaer     | Denm             | F             | field missionary<br>Lutheran Church of Christ of Nigeria                     |
| Feay      | Amer             | R             | Principal, Koinadougou Bible Training School<br>Missionary Church of Africa  |
| Fretz     | Amer             | F             | Field Coordinator<br>Missionary Church of Africa                             |
| Levrets   | Amer             | R             | Executive Secretary, Baptist Mission of Nigra<br>Nigerian Baptist Convention |
| Tisher    | Cand             | F             | Liberia Field Director<br>Pentecostal Assemblies of Canada                   |
| De Jong   | Amer             | F             | Field leader<br>Reformed Theological College                                 |
| Wildsmith | Cand             | R             | Lecturer in Old Testament<br>Samuel Bill Theological College                 |
| Leinbach  | Amer             | R             | Field Director for African leader<br>Sierra Leone Missionary Church          |

## DATA SOURCES: GROUP 5a - MISSION LEADERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                                      |
|-----------|------------------|---------------|------------------------------------------------------------------------------------------------|
| Bryant    | Amer             | F             | President, Baptist Mission<br>Southern Baptist Convention, For Missn Board                     |
| Couts     | Amer             | R             | Mission Chairman<br>Southern Baptist Convention, For Missns Board                              |
| Hunt      | Amer             | R             | Mission Administator<br>Southern Baptist Convention, For Missns Board                          |
| Hill      | Amer             | R             | Mission Chairman<br>Southern Baptist Convention, For Missns Board                              |
| Dyson     | Amer             | R             | Chairman/Coordinator of Baptist mission in SL<br>Southern Baptist Convention, Forgn Mission Bd |
| Klotz III | Amer             | R             | Area Director, Liberia and Ivory Coast<br>Sudan Interior Mission, Canada                       |
| Redekop   | Cand             | R             | International Liaison Officer<br>Sudan Interior Mission, Canada                                |
| Emmett    | UK               | R             | District Superintendent, SIM, Ivory Coast<br>Sudan Interior Mission, International             |
| Petersen  | Amer             | F             | field missionary<br>Sudan United Mission, Danish Branch                                        |
| Carson    | UK               | F             | Field Leader<br>United Liberia Inland Church                                                   |
| Ross      | Amer             | R             | Lecturer<br>United Missionary Church of Africa                                                 |
| Karns     | Amer             | R             | Mission Coordinator<br>Wesleyan Church of Liberia                                              |
| Shea      | Amer             | R             | Mission Coordinator<br>Wesleyan Church of Sierra Leone                                         |

## DATA SOURCE: GROUP 5b - WEST AFRICA MISSIONARY DIRECTORS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                      |
|-----------|------------------|---------------|--------------------------------------------------------------------------------|
| Corbin    | Amer             | Y             | West Africa Area Representative for A/G-USA<br>Assemblies of God-USA           |
| Williams  | Amer             | R             | Africa Field Director<br>Assemblies of God, Division of Foreign Missns         |
| Hopewell  | Amer             | R             | West African Field Director<br>Association of Baptists for World Evangelism    |
| Gough     | Amer             | Y             | Field Administrator<br>Baptist Mid-Missions                                    |
| Lake      | Cand             | R             | Missions Director<br>Cameroon Baptist Convention                               |
| Fredricks | Amer             | R             | Africa Field Director<br>Campus Crusade for Christ Intl, Overseas Dept         |
| Lutz      | Amer             | R             | Vice President New Ministries<br>Christian Nationals Evangelism Commission Inc |
| Van Tol   | Amer             | F             | Field Director<br>Christian Reformed World Missions                            |
| Allen     | Amer             | R             | West Africa Field Director<br>Church of God of Prophecy, World Missions Com    |
| McQuillen | Amer             | F             | Field Secretary<br>Church of The United Brethren In Christ, BD M               |
| de Lange  | SAfr             | R             | Scribe<br>Dutch Reformed Church in South Africa, (NHK)                         |
| Miller    | Amer             | R             | Office Staff<br>Evangelical Bible Missions, Inc.                               |
| Ray       | Amer             | R             | Executive Officer<br>Evangelical Congregational Church, Div of Mis             |
| Swank     | Amer             | R             | International Coordinator<br>New Life for All Movement                         |

## DATA SOURCE: GROUP 5b - WEST AFRICA MISSIONARY DIRECTORS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                       |
|-----------|------------------|---------------|---------------------------------------------------------------------------------|
| Cornelius | Cand             | F             | Executive Director<br>Pentecostal Assemblies of Canada                          |
| Lynn      | Cand             | R             | Africa Field Director<br>Pentecostal Assemblies of Canada                       |
| Pfaff     | Amer             | F             | Field Superintendent of West Africa<br>Pentecostal Holiness Missions Department |
| Mills     | Amer             | R             | West Africa Field Director<br>Southern Baptist Convention, For Missns Board     |
| Hay       | Amer             | R             | Missions Director<br>Sudan Interior Mission, International                      |
| Jorgensen | Cand             | F             | West Africa Field Director<br>Sudan United Mission, Danish Branch               |
| Kennedy   | Amer             | R             | Regional Secretary for Africa<br>WEC International                              |
| Kennedy   | UK               | F             | West Africa Field Director<br>WEC International                                 |
| Smith     | Amer             | R             | Administrator<br>World-wide Missions-USA                                        |

## DATA SOURCES: GROUP 6 - AMERICAN ADMISSIONS OFFICERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                           |
|-----------|------------------|---------------|-------------------------------------------------------------------------------------|
| Brown     | Amer             | R             | Director of Admissions<br>Assemblies of God Theological Seminary                    |
| Otis      | Amer             | R             | assistant dean for admissions<br>Gordon-Conwell Theological Seminary                |
| Webster   | Cand             | R             | Registrar [Pilot test subject]<br>Ontario Theological Seminary                      |
| Britt     | Amer             | R             | Director of Admissions and student records<br>Southern Baptist Theological Seminary |
| Painter   | Amer             | R             | the graduate admissions officer<br>Wheaton College Graduate School                  |

RECORDS SELECTED 00005

## DATA SOURCE: GROUP 7 - W AF GOVERNMENT EDUCATIONAL OFFICERS

(Response Code: F=Followup sent, R=Reply Received, Y=Yes-elsewhere)

| LAST NAME | NATION-<br>ALITY | RES-<br>PONSE | OFFICE<br>ORGANIZATION (*=Post-secondary)                                              |
|-----------|------------------|---------------|----------------------------------------------------------------------------------------|
| OUEDRAOGO | BF               | R             | Secrtaire permanent<br>Commission Nationale des Equivalences                           |
| Chukwuma  | Nig              | F             | Director of Higher Education<br>Federal Ministry of Education, Sci, & Tech             |
| SEDDOH    | Togo             | R             | Secrtaire General de l'Education Nationale<br>Ministere de l'Education Nationale       |
|           |                  | F             | Directeur de l'Enseignement Superieur<br>Ministere de l'Enseignement Superieur         |
|           |                  | F             | Direction de l'Enseignement Superieur<br>Ministere de l'Enseignement Superieur         |
|           |                  | F             | Directeur de l'Enseignement Superieur<br>Ministere de l'Enseignement Superieur         |
|           |                  | F             | Directeur de l'Enseignement Universitaire<br>Ministere de l'Enseignement Universitaire |
|           |                  | F             | Direction des Enseignements Superieurs<br>Ministere des Enseignements Superieurs       |
|           |                  | F             | Director of Post-Secondary Education<br>Ministry of University Education               |
|           |                  | F             | Director of University Education<br>Ministry of University Education                   |
|           |                  | F             | Director of Post-Secondary Education<br>Ministry of University Education               |
|           |                  | F             | Director of University Education<br>Ministry of University Education                   |

APPENDIX C  
PRELIMINARY LETTERS AND FORMS

Preliminary Letters and Forms  
To Missions Councils

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
Reverend Alton C. Smith, Project Coordinator  
B.P. 2313, Lome, Togo

Aug. 14, 1985

{LNAME}  
{ADDRESS}  
{CITY}, {STATE} {ZIP}  
{COUNTRY}

Attention: {POSITION1}

Dear Sirs:

The purpose of this letter is to ask if you can help me with the address(es) of any of the enclosed list of mission organizations. I need to contact them for information relative to my doctoral research.

You could help me either by sending me by air mail the addresses of the headquarters of any organization on the list or by just sending me by air mail a complete listing of the missions associated with the {LNAME} from which I will research myself any addresses it provides.

If there is any cost for the list and the air mail postage, please bill me for these and I will pay it.

Thank you in advance for your vital help in this step of the research.

Yours for souls in Africa,

Alton C. Smith,  
Project Coordinator

ACS

MISSIONS ORGANIZATIONS  
(Please fill in addresses)

Christian Revival Crusade

Evangelical Missionary Society (UK)

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Mission Biblique

Qua Iboe Mission (North Ireland)

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Sudan Interior Mission (Danish)

Sudan Interior Mission (S. African)

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United Missionary Society

World Evangelical Crusade (UK)

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World Evangelical Crusade (USA)

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Please return by air mail to:  
 Reverend Alton C. Smith  
 Academic Dean of WAAST/CSTAO  
 B.P. 2313  
 Lomé, TOGO, West Africa

Preliminary Letter and Forms  
to Missions Agencies

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
Reverend Alton C. Smith, Project Coordinator  
B.P. 2313, Lome, Togo

29 October 1984

{ORG}  
{ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Attention: {TITLE} {FNAME} {LNAME} {NAMDES} {POST1}

Dear Sirs:

The purpose of this letter is to ask you to provide the information needed to complete the enclosed preliminary forms and send it to me by air mail as quickly as possible.

The names of these persons and organizations are needed to make up the sample for my doctoral research project on "Credibility for West African Evangelical Leadership Education." The project is to develop a profile of what West African evangelical church leaders, religious educators, missionary leaders, U.S. seminary admissions officers and West African governments expect from the Accrediting Council for Theological Education in Africa (ACTEA) as ACTEA effects the graduates of West African post-secondary theological schools.

The names and addresses will be regarded as confidential. The persons will be asked to respond to a short questionnaire asking their opinions on the above. In reporting the findings, responses will be cited in such a way as to guard the confidentiality of the respondent's name and church affiliation.

Thank you in advance for your vital help in this step of the research.

Yours for souls in Africa,

Alton C. Smith,  
Project Coordinator

ACS

EST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo

PRELIMINARY INFORMATION FORM for the  
 {ORG}

If address on cover letter is not correct, show corrections here

Name of  
 Mission Agency \_\_\_\_\_  
 Address of  
 Mission Agency \_\_\_\_\_  
 City, State, \_\_\_\_\_  
 Zip, Country \_\_\_\_\_

Name of person  
 Filling out this form \_\_\_\_\_  
 Your  
 Position \_\_\_\_\_

Mark an "X" where you would characterize the {ORG} on the following  
 scales or boxes?

|                                    |                                     |                                 |
|------------------------------------|-------------------------------------|---------------------------------|
| Evangelical                        | ----- ----- ----- ----- ----- ----- | Ecumenical                      |
| World<br>Evangelical<br>Fellowship | ----- ----- ----- ----- ----- ----- | World<br>Council of<br>Churches |
| Conservative                       | ----- ----- ----- ----- ----- ----- | Liberal                         |

☐ The {ORG} tries to embrace both sides of the scale.

☐ The {ORG} tries to avoid aligning with either side of the scale.

Please state briefly the institution goal of the missions of the  
 {ORG}. If it is in written form, simply enclose a copy of it and go  
 on to the next page.

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WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
PRELIMINARY INFORMATION FORM for the  
{ORG}

Page 2

Name of your missionary officer who oversees the West African (or African) field.

His mailing  
Address \_\_\_\_\_  
Mail to city,  
state, country \_\_\_\_\_

Mark with an "X" in the box in front of the countries where the {ORG} has missionary works.

|                                       |                                        |                                       |
|---------------------------------------|----------------------------------------|---------------------------------------|
| <input type="checkbox"/> Benin        | <input type="checkbox"/> Guinea        | <input type="checkbox"/> Nigeria      |
| <input type="checkbox"/> Burkina Faso | <input type="checkbox"/> Guinea-Bissau | <input type="checkbox"/> Senegal      |
| <input type="checkbox"/> Gambia       | <input type="checkbox"/> Ivory Coast   | <input type="checkbox"/> Sierra Leone |
| <input type="checkbox"/> Ghana        | <input type="checkbox"/> Liberia       | <input type="checkbox"/> Togo         |

Would you like to have a resume of the findings and conclusions of this project when finished? (Mark your choice with an "X" in the box.)

☐ Yes☐ No

Please provide the information requested on the accompanying "Country Report Forms" relative to each of the countries you have marked above. Use one sheet for each country. When finished, return only this "Preliminary Report Form" and the "Country Report Form"(s) that you actually used and discard the rest.

Thank you.

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo

COUNTRY REPORT FORM for the  
 {ORG}

COUNTRY \_\_\_\_\_

Name of African church  
 with which you work there \_\_\_\_\_  
 Address of the  
 African church \_\_\_\_\_  
 City, state, country  
 of African church \_\_\_\_\_  
 -----

Ranking African  
 Church leader \_\_\_\_\_  
 His  
 Title \_\_\_\_\_  
 His Mailing  
 Address \_\_\_\_\_  
 His city, state,  
 country \_\_\_\_\_  
 -----

Name of your ranking  
 missionary there \_\_\_\_\_  
 His  
 Title \_\_\_\_\_  
 His mailing  
 Address \_\_\_\_\_  
 His city,  
 state, country \_\_\_\_\_  
 -----

What is the name of the post-secondary theological school to which as-  
 pirants to the ministry from this country or area would go get  
 college-level theological education to become a pastor?

School's mailing  
 address \_\_\_\_\_  
 City, state, country  
 where school is \_\_\_\_\_  
 Name and title of  
 school's chief executive \_\_\_\_\_

Letter and Form to CAMES

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P 2313, Lomé, Togo --- Tél. (228) 21-06-63

10 Février 1985

Conseil Africain et Malagache  
pour l'Enseignement Supérieur  
Secrétariat Général  
B.P. 134  
Ouagadougou, BURKINA FASO

Chers Messieurs,

Je suis en train de faire une recherche pour un doctorat sous l'égide de la Michigan State University, USA. Je dois contacter les directeurs de l'enseignement supérieur (ou équivalent) de chaque pays mentionné sur le formulaire ci-joint. Je n'ai besoin que de leur nom, titre, adresse et ville.

Je serais profondément reconnaissant si vous pouviez me fournir ces adresses. Tout simplement, veuillez remplir les blancs sur ledit formulaire et me le renvoyer aussi tôt que possible.

Je voudrais aussi une copie des procès verbaux de chacun de vos colloques du CAMES sur l'équivalence des diplômes excepté celui de 16-20 janvier 1978 déjà dans ma possession. S'il y avait des frais n'hésitez pas à me facturer et je vous payerai immédiatement selon vos instructions.

Veuillez agréer, Chers messieurs, mes remerciements les plus respectueux.

Alton C. SMITH,  
Coordinateur du Projet

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P, 2313, Lomé, Togo -- Tél. (228) 21-06-63

## FORMULAIRE DES ADRESSES

Veuillez fournir les informations demandées sur les directeurs de l'enseignement supérieur (ou équivalent) pour chaque pays mentionné.

Bénin

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Burkina Faso

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Gambia

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Ghana

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Guinea

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Guinea-Bissau

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Côte d'Ivoire

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Liberia

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Nigeria

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Sénégal

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Sierra Leone

Nom \_\_\_\_\_

Poste \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Followup Letter and Forms to Missions Agencies

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
Reverend Alton C. Smith, Project Coordinator  
B.P. 2313, Lome, Togo

26 January 1985

{ORG}  
{ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Attention: {TITLE} {FNAME} {LNAME} {POST1}

Dear Sirs:

The purpose of this letter is to follow-up on the attached letter dated 29 October 1984 a response to which has not arrived here. Perhaps you never received the first packet or your response got lost coming back. Those things happen too frequently out here and greatly complicate this kind of research.

We very much need to have your response to the enclosed forms as the letter of 29 October 1984 shows. Even if you have no work in the specified countries or have no post-secondary school(s) there, we need that confirmed.

This phase is vital to the continuation of the study. Much work has gone into it. We are hopeful the study will produce valuable results. Your role in responding to and returning the attached form will be appreciated beyond what can be expressed here. Please let us hear from you by return mail - - air mail - - please.

If you have already mailed your response to the first packet in just the last few days, please disregard this inquiry. As they say here in Africa, "Thank you in advance."

Yours for souls in Africa,

Alton C. Smith,  
Project Coordinator

as

Enclosures

(Original letter and forms accompanied this cover letter.)

**APPENDIX D**  
**INTERVIEW GUIDES AND CHECKLISTS**

## Interview Guides and Checklists

INTERVIEW GUIDE FOR GROUPS 2 AND 5  
Church and Mission Leaders

INSTRUCTIONS FOR INTERVIEWER: Go from one question to the next. Read aloud only that which is underscored. Before arriving at the interview read date, time, place of interview, respondent's name, and position onto cassette to identify interview. After arriving converse briefly to set the situation at ease. Ask if it would be all right to tape the interview. Explain the questions will not be difficult, only to benefit from the person's expertise. Assure respondent he will not be quoted directly, only as "one church official [or student, or missionary] said . . . "

## BACKGROUND INFORMATION

1. Does your church have a Bible seminary\* in Africa to train ministers of the Gospel? (If "no," the interview may be terminated. If "yes," go on to question 2.)
2. Would your Bible seminary\* relate more normally with the World Evangelical Fellowship (WEF) or one of its affiliate organizations, with the World Council of Churches (WCC) or one of its affiliates, or neither, or both?
3. Would you characterize your school as more in harmony with the doctrinal position and practices of the WEF or the WCC?
4. Would you classify the academic level of your school as higher than bachelor's degree, between a high school certificate and a bachelor's degree (that is, university level), secondary (that is, the last three or four years leading up to the high school certificate), or something else? If something else, what?
5. What is the name of your Bible seminary?
6. What are the academic requirements for admission to your Bible seminary?
7. What degree(s) or diploma(s) does your school offer?
8. What is your nationality?

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Please go to next page

\* Bible seminary means a post-secondary school, or advanced school or school higher than high school or secondary school.

## SURVEY INFORMATION

1. Is your Bible Seminary presently accredited with the Accrediting Council for Theological Education in Africa (ACTEA) or do you plan to seek accreditation with them sometime?  
(If no, ask why not.)
  
2. We are defining credibility as "the abilities one is assumed to have and the honor due him because he has justly earned a degree from a given school." With that meaning in mind, if your Bible seminary were (or is) accredited by ACTEA, in what situations or ways would you hope that the credibility gained from accreditation would benefit the graduates?  
(Record these responses on the checklist as well as on the cassette.)
  
3. Can you think of situations where accreditation of your Bible seminary by ACTEA would benefit other persons or organizations through the graduates?  
(Record these responses on the checklist as well as on the cassette.)
  
4. I have checked off each situation you have mentioned on a list I have here (and added several that you mentioned that were not on my list). Let me give you the list so you can show your rating of each situation on this scale:

|                                             |   |
|---------------------------------------------|---|
| <u>Highly important situation</u>           | 4 |
| <u>Important situation</u>                  | 3 |
| <u>Moderately important situation</u>       | 2 |
| <u>Situation of lesser importance</u>       | 1 |
| <u>Situation of virtually no importance</u> | 0 |

Please mark all the items you mentioned.

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo

CHECKLIST FOR INTERVIEWS IN ENGLISH

Name of Respondent \_\_\_\_\_  
 Interview \_\_\_\_\_ Group \_\_\_\_\_  
 Date \_\_\_\_\_ Number \_\_\_\_\_

Responses to Background Information Questions:

1. Has Bible Seminary? ☐ Yes ☐ No Comments: \_\_\_\_\_  
 \_\_\_\_\_
2. Would relate more with ☐ WEF ☐ WCC Comments: \_\_\_\_\_  
 \_\_\_\_\_
3. Would be more in harmony in doctrine and practice with the  
☐ WEF ☐ WCC ☐ Neither ☐ Both  
 Comments: \_\_\_\_\_  
 \_\_\_\_\_
4. How would you classify your school:  
☐ Beyond the bachelor degree, that is, masters level  
☐ Between a high school certificate and bachelors degree,  
 that is, post-secondary level  
☐ The last 3 or 4 years leading up to the high school cer-  
 tificate, that is secondary level  
☐ Other (Please specify): \_\_\_\_\_  
 \_\_\_\_\_
5. What is the name of your Bible seminary?  
 \_\_\_\_\_  
 \_\_\_\_\_
6. Academic requirements for admission to your Bible seminary.  
 \_\_\_\_\_  
 \_\_\_\_\_
7. What degree(s) or diploma(s) does your school offer?  
 \_\_\_\_\_  
 \_\_\_\_\_
8. Would like a resume of the results of the study sent.  
☐ Yes ☐ No

## CHECKLIST FOR INTERVIEWS (Continuation)

Is seminary accredited with ACTEA? \_\_\_\_\_ Comments: \_\_\_\_\_

| *****                     |         |        |         |
|---------------------------|---------|--------|---------|
| Credibility would help in | Mention | Rating | Remarks |
| Education Needs           |         |        |         |
| Quality Education         |         |        |         |
|                           |         |        |         |
| Transfer of credit        |         |        |         |
|                           |         |        |         |
| Self Image                |         |        |         |
|                           |         |        |         |
| Enrollment                |         |        |         |
|                           |         |        |         |
| Recognition               |         |        |         |
|                           |         |        |         |
| Finances                  |         |        |         |
|                           |         |        |         |
| Self Development          |         |        |         |
|                           |         |        |         |
| Ministry Needs            |         |        |         |
| In Pastorate              |         |        |         |
|                           |         |        |         |
| In Denomination           |         |        |         |
|                           |         |        |         |
| In Christendom            |         |        |         |
|                           |         |        |         |
| In Bib Sch Teaching       |         |        |         |
|                           |         |        |         |
| Civic Roll                |         |        |         |
|                           |         |        |         |
| Job Opportunities         |         |        |         |
|                           |         |        |         |
|                           |         |        |         |

INTERVIEW GUIDE FOR GROUPS 2 AND 5 - FRENCH  
Church and Mission Leaders

INSTRUCTIONS FOR INTERVIEWER: Go from one question to the next. Read aloud only that which is underscored. Before arriving at the interview read date, time, place of interview, respondent's name, and position onto cassette to identify interview. After arriving converse briefly to set the situation at ease. Ask if it would be all right to tape the interview. Explain the questions will not be difficult, only to benefit from the person's expertise. Assure respondent he will not be quoted directly, only as "one church official [or student, or missionary] said . . . "

BACKGROUND INFORMATION

1. Votre église a-t-elle une école biblique avancée\* en Afrique pour la préparation des pasteurs ?
2. Est-ce que votre école biblique avancée\* est plus associée avec l'Alliance Mondiale Evangélique (AME) ou une organisation sous son parrainage, ou bien avec le Conseil Oecuménique des Eglises (COE) ou une organisation en rapport avec lui, ou bien avec ni l'un ni l'autre, ou avec tous les deux ?
3. Classeriez-vous votre école comme étant plus en harmonie avec la position doctrinale de l'AME ou avec le COE ?
4. Placeriez-vous le niveau académique de votre école au dessus de la licence, entre le bac et la licence, entre le brevet et le bac, ou autre niveau ? Lequel ?
5. Quel est le nom de votre école ?
6. Quelles sont les exigences académiques pour être inscrit à votre école avancée ?
7. Quel diplôme votre école délivre-t-elle ? (Ou diplômes)
8. Quelle est votre nationalité?

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Please go to next page

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\* Le mot avancée veut dire ici une école dans un niveau supérieur à le bac, c'est-à-dire, d'un niveau universitaire. En Afrique, ces écoles peuvent être aussi appelées séminaires, ou même des autres noms.

## SURVEY INFORMATION

1. Votre école biblique avancée est-elle actuellement homologuée par le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (le COHETA) ou est-ce qu'on prévoit qu'elle soit homologuée dans l'avenir ?  
(If no, ask "Pourquoi pas ?")
  
2. Nous définissons la crédibilité comme "les capacités qu'on devrait avoir parce qu'on a reçu à juste titre un diplôme d'une certaine école." Si votre école biblique avancée était (ou est) homologuée par le COHETA, en quelles situations ou en quelles façons pensez-vous que la crédibilité obtenue par l'homologation bénéficiera aux diplômés ?  
(Record these responses on the checklist as well as on the cassette.)
  
3. Pouvez-vous concevoir des situations où l'homologation de votre école biblique avancée par le COHETA permettrait à d'autres personnes ou organisations à travers des diplômés et d'en bénéficier ?  
(Record these responses on the checklist as well as on the cassette.)
  
4. J'ai coché sur cette liste-ci chaque situation que vous avez mentionnée (y en ajoutant plusieurs que vous avez mentionnées que je n'avais pas). Permettez-moi vous donner cette liste afin que vous puissiez y indiquer selon l'échelle suivante votre valeur de chaque situation :

|                                             |   |
|---------------------------------------------|---|
| <u>Situation de haute importance</u>        | 4 |
| <u>Situation importante</u>                 | 3 |
| <u>Situation d'importance modérée</u>       | 2 |
| <u>Situation de peu d'importance</u>        | 1 |
| <u>Situation d'importance presque nulle</u> | 0 |

Donnez une valeur à toutes les rubriques que vous avez mentionnés, SVP.

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo

CHECKLIST FOR INTERVIEWS IN FRENCH

Name of Respondent \_\_\_\_\_  
 Interview \_\_\_\_\_ Group \_\_\_\_\_  
 Date \_\_\_\_\_ Number \_\_\_\_\_

Responses to Background Information Questions:

1. Has Bible Seminary? ☐ Yes ☐ No Comments: \_\_\_\_\_  
 \_\_\_\_\_
2. Would relate more with ☐ WEF ☐ WCC Comments: \_\_\_\_\_  
 \_\_\_\_\_
3. Would be more in harmony in doctrine and practice with the  
☐ WEF ☐ WCC ☐ Neither ☐ Both  
 Comments: \_\_\_\_\_
4. How would you classify your school: \_\_\_\_\_  
☐ Beyond the bachelor degree, that is, masters level  
☐ Between a high school certificate and bachelors degree,  
 that is, post-secondary level  
☐ The last 3 or 4 years leading up to the high school cer-  
 tificate, that is secondary level  
☐ Other (Please specify): \_\_\_\_\_
5. What is the name of your Bible seminary?  
 \_\_\_\_\_  
 \_\_\_\_\_
6. Academic requirements for admission to your Bible seminary.  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
6. What degree(s) or diploma(s) does your school offer?  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
7. Would like a resume of the results of the study sent.  
☐ Yes ☐ No

## CHECKLIST FOR INTERVIEWS IN FRENCH (Continuation)

| <u>La Crédibilité aiderai en</u>   | <u>Mention</u> | <u>Eval.</u> | <u>Commentaires</u> |
|------------------------------------|----------------|--------------|---------------------|
| <u>Besoins Educationnels</u>       |                |              |                     |
| Instruction de Qualité             | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Transfer Inter-Universitaire       | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Image de Soi                       | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Enregistrement de l'Ecole          | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Récognition                        | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Aides Financières                  | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Développement de Soi               | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| <u>Besoins de l'Oeuvre</u>         |                |              |                     |
| Comme Pasteur                      | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| En la Dénomination                 | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| En Christianisme                   | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Enseignant dans une Ecole Biblique | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Rôle Pastoral en Domaine Civique   | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
| Opportunités Vocationelles         | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |
|                                    | _____          | _____        | _____               |

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Coordinator

INTERVIEW GUIDE FOR GROUPS 3 AND 4  
 Bible Seminary Leaders and Students

INSTRUCTIONS FOR INTERVIEWER: Go from one question to the next. Read aloud only that which is underscored. Before arriving at the interview read date, time, place of interview, respondent's name, and position onto cassette to identify interview. After arriving converse briefly to set the situation at ease. Ask if it would be all right to tape the interview. Explain the questions will not be difficult, only to benefit from the person's expertise. Assure respondent he will not be quoted directly, only as "one church official [or student, or missionary] said . . . "

BACKGROUND INFORMATION

1. Would your Bible seminary\* relate more normally with the World Evangelical Fellowship (WEF) or one of its affiliate organizations, with the World Council of Churches (WCC) or one of its affiliates, or neither, or both?
2. Would you characterize your school as more in harmony with the doctrinal position and practices of the WEF or the WCC?
3. Would you classify the academic level of your school as higher than bachelor's degree, between a high school certificate and a bachelor's degree (that is, university level), secondary (that is, the last three or four years leading up to the high school certificate), or something else? If something else, what?
4. What are the academic requirements for admission to your Bible seminary?
5. What degree(s) or diploma(s) does your school offer?
6. What is your nationality?

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Please go to next page

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\* Bible seminary means here a school of a level after high school, that is, of university level. In Africa these schools may also be called advanced schools, divinity schools, or even other names.

## SURVEY INFORMATION

1. Is your Bible Seminary presently accredited with the Accrediting Council for Theological Education in Africa (ACTEA) or do you plan to seek accreditation with them sometime?  
(If no, ask why not.)
2. We are defining credibility as "the abilities one is assumed to have and the honor due him because he has justly earned a degree from a given school." With that meaning in mind, if your Bible seminary were (or is) accredited by ACTEA, in what situations or ways would you hope that the credibility gained by the accreditation would benefit the graduates?  
(Record these responses on the checklist as well as on the cassette.)
3. Can you think of situations where accreditation of your Bible seminary by ACTEA would benefit other persons or organizations through the graduates?  
(Record these responses on the checklist as well as on the cassette.)
4. I have checked off each situation you have mentioned on a list I have here (and added several that you mentioned that were not on my list). Let me give you the list so you can show how you value each situation on this scale:

|                                             |   |
|---------------------------------------------|---|
| <u>Highly important situation</u>           | 4 |
| <u>Important situation</u>                  | 3 |
| <u>Moderately important situation</u>       | 2 |
| <u>Situation of lesser importance</u>       | 1 |
| <u>Situation of virtually no importance</u> | 0 |

Please mark all the items you mentioned.

[Checklist same for all groups so not repeated.]

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Coordinator

INTERVIEW GUIDE FOR GROUPS 3 AND 4 - FRENCH  
 Bible Seminary Leaders and Students

INSTRUCTIONS FOR INTERVIEWER: Go from one question to the next. Read aloud only that which is underscored. Before arriving at the interview read date, time, place of interview, respondent's name, and position onto cassette to identify interview. After arriving converse briefly to set the situation at ease. Ask if it would be all right to tape the interview. Explain the questions will not be difficult, only to benefit from the person's expertise. Assure respondent he will not be quoted directly, only as "one church official [or student, or missionary] said . . . "

BACKGROUND INFORMATION

1. Est-ce que votre école biblique avancée\* est plus associée avec l'Alliance Mondiale Evangélique (AME) ou une organisation sous son parrainage, ou bien avec le Conseil Oecuménique des Eglises (COE) ou une organisation en rapport avec lui, ou bien avec ni l'un ni l'autre, ou avec tous les deux ?
2. Classeriez-vous votre école comme étant plus en harmonie avec la position doctrinale et les pratiques de l'AME ou avec le COE ?
3. Placeriez-vous classiez le niveau académique de votre école au dessus de la licence, entre le bac et la licence, entre le brevet et le bac, ou autre niveau ? Lequel ?
4. Quelles sont les exigences académiques pour être inscrit à votre école avancée ?
5. Quels diplômes votre école délivre-t-elle ?
6. Quelle est votre nationalité?

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Please go to next page

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\* Le mot avancé veut dire ici une école du niveau plus haut que le bac, c'est-à-dire, d'un niveau universitaire. En Afrique, ces écoles peuvent être aussi appelés séminaires, ou même des autres noms.

## SURVEY INFORMATION

1. Votre école biblique avancée est-elle actuellement homologuée par le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (le COHETA) ou est-ce qu'on prévoit qu'elle soit homologuée dans l'avenir ?  
(If no, ask "Pourquoi pas ?")
  
2. Nous définissons la crédibilité comme "les capacités qu'on devrait avoir parce qu'on a reçu à juste titre un diplôme d'une certaine école." Si votre école biblique avancée était (ou est) homologuée par le COHETA, en quelles situations ou en quelles façons pensez-vous que la crédibilité obtenue par l'homologation bénéficiera aux diplômés ?  
(Record these responses on the checklist as well as on the cassette.)
  
3. Pouvez-vous concevoir des situations où l'homologation de votre école biblique avancée par le COHETA permettrait à d'autres personnes ou organisations à travers des diplômés et d'en bénéficier ?  
(Record these responses on the checklist as well as on the cassette.)
  
4. J'ai coché sur cette liste-ci chaque situation que vous avez mentionnée (y en ajoutant plusieurs que vous avez mentionnées que je n'avais pas). Permettez-moi de vous présenter cette liste afin que vous puissiez y indiquer selon l'échelle suivante votre valeur de chaque situation :

|                                             |   |
|---------------------------------------------|---|
| <u>Situation de haute importance</u>        | 4 |
| <u>Situation importante</u>                 | 3 |
| <u>Situation d'importance moyenne</u>       | 2 |
| <u>Situation de peu d'importance</u>        | 1 |
| <u>Situation d'importance presque nulle</u> | 0 |

Donnez une valeur à toutes les rubriques que vous avez mentionnées, SVP.

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Coordinator

INTERVIEW GUIDE FOR GROUP 7  
 Government Officials

INSTRUCTIONS TO INTERVIEWER: Go from one question to the next. Read aloud only that which is underscored. Before arriving at the interview read date, time, place of interview, respondent's name, and position onto cassette to identify interview. After arriving converse briefly to set the situation at ease. Ask if it would be all right to tape the interview. Explain the questions will not be difficult, only to benefit from the person's expertise. Assure respondent he will not be quoted directly, only as "one government official said . . ."

1. Does your government see value in the services offered by the Accrediting Council for Theological Education in Africa (ACTEA) as a accrediting agency?  
 (If no, ask why not.)
2. Does your government have any plans for utilizing the services of ACTEA as a accrediting agency in the future?  
 (If no, ask why not.)
3. We are defining credibility as "the abilities one is assumed to have and the honor due him because he has justly earned a degree from a given school." With that meaning in mind, if a Bible seminary in Togo were accredited by ACTEA, in what situations or ways would you hope that the credibility gained by the accreditation would benefit the graduates?  
 (Record these responses on the checklist as well as on the cassette.)
4. Can you think of situations where accreditation of a Bible seminary in Togo by ACTEA would benefit other persons or organizations through the graduates?  
 (Record these responses on the checklist as well as on the cassette.)

---

\* Bible seminary means here a school higher than high school, that is, of university level. In Africa, these schools may also be called advanced schools, divinity schools, or even other names.

5. I have checked off each situation you have mentioned on a list I have here (and added several that you mentioned that were not on my list). Let me give you the list so you can show how you value each situation on this scale:

|                                             |   |
|---------------------------------------------|---|
| <u>Highly important situation</u>           | 4 |
| <u>Important situation</u>                  | 3 |
| <u>Moderately important situation</u>       | 2 |
| <u>Situation of lesser importance</u>       | 1 |
| <u>Situation of virtually no importance</u> | 0 |

Please mark all the items you mentioned.

6. What would a religious post-secondary school have to do to insure that its graduates would be recognized in your country as qualified to teach religion in your public schools or perform any other civic function where your country requires a recognized degree in religion?
7. Would you like to have a resume of the results of the study sent to you?

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo, West Africa

CHECKLIST FOR INTERVIEWS IN ENGLISH - GROUP 7

Name of  
 Respondent \_\_\_\_\_  
 Interview \_\_\_\_\_  
 Date \_\_\_\_\_ Country \_\_\_\_\_

Responses:

1. Government sees value in ACTEA services ☐ Yes ☐ No

Comments: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

2. Has plans to use ACTEA in future ☐ Yes ☐ No

Comments: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

[For questions 3, 4, and 5, use checklist]

6. What would a religious post-secondary school have to do to insure that its graduates would be recognized in your country?

Response: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

7. Wants resume of study ☐ Yes ☐ No

## CHECKLIST FOR INTERVIEWS (Continuation)

| <u>Credibility would help in</u>    | <u>Mention</u> | <u>Rating</u> | <u>Remarks</u> |
|-------------------------------------|----------------|---------------|----------------|
| <u>Personal Educational needs</u>   |                |               |                |
| Graduate School Admission           | _____          | _____         | _____          |
| Inter college Transfer              | _____          | _____         | _____          |
| Assurance of Quality Education      | _____          | _____         | _____          |
| Well-rounded Personal Development   | _____          | _____         | _____          |
| _____                               | _____          | _____         | _____          |
| _____                               | _____          | _____         | _____          |
| <u>Ministerial Vocational Needs</u> |                |               |                |
| Ordination                          | _____          | _____         | _____          |
| Higher Productivity                 | _____          | _____         | _____          |
| Better pastorate                    | _____          | _____         | _____          |
| Higher Church Post                  | _____          | _____         | _____          |
| Greater Influence                   | _____          | _____         | _____          |
| Teaching in a Bible School          | _____          | _____         | _____          |
| Civic Ministerial Role              | _____          | _____         | _____          |
| _____                               | _____          | _____         | _____          |
| _____                               | _____          | _____         | _____          |
| <u>Secular Vocational Needs</u>     |                |               |                |
| Secular Post                        | _____          | _____         | _____          |
| Teaching in Public School           | _____          | _____         | _____          |
| _____                               | _____          | _____         | _____          |

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Coordinator

INTERVIEW GUIDE FOR GROUP 7 - FRENCH  
 Government Officials

INSTRUCTIONS TO INTERVIEWER: Go from one question to the next. Read aloud only that which is underscored. Before arriving at the interview read date, time, place of interview, respondent's name, and position onto cassette to identify interview. After arriving converse briefly to set the situation at ease. Ask if it would be all right to tape the interview. Explain the questions will not be difficult, only to benefit from the person's expertise. Assure respondent he will not be quoted directly, only as "one government official said . . ."

1. Votre gouvernement accorde-t-il quelque valeur aux services offerts par le COnceil pour l'Homologation des Etablisements Théologiques en Afrique (le COHETA) comme organisme d'homologation des établissements théologiques au Togo ?  
 (If no, ask, Pourquoi pas ?)
2. Votre Gouvernement envisage-t-il d'utiliser les services du COHETA pour l'homologation des établissements théologiques dans l'avenir ?  
 (If no, ask, Pourquoi pas ?)
3. Nous définissons la crédibilité comme "les capacités qu'on devrait avoir parce qu'on a reçu à juste titre un diplôme d'une certaine école." Si une école biblique avancée\* au Togo était (ou est) homologuée par le COHETA, en quelles situations ou en quelles façons pourriez-vous espérer que la crédibilité obtenue par l'homologation bénéficiera aux diplômés ?  
 (Record these responses on the checklist as well as on the cassette.)
4. Pouvez-vous concevoir des situations où l'homologation d'une école biblique avancée au Togo par le COHETA permettrait de bénéficier à d'autres personnes ou organisations à travers les diplômés ?  
 (Record these responses on the checklist as well as on the cassette.)

---

\* Le mot avancée veut dire ici une école dans un niveau supérieur au bac, c'est-à-dire, d'un niveau universitaire. En Afrique, ces écoles peuvent être aussi appelées séminaires, ou même des autres noms.

5. J'ai coché sur cette liste-ci chaque situation que vous avez mentionnée (y en ajoutant plusieurs que vous avez mentionnées que je n'avais pas). Permettez-moi vous donner cette liste afin que vous puissiez y indiquer selon l'échelle suivante votre valeur de chaque situation :

|                                             |   |
|---------------------------------------------|---|
| <u>Situation de haute importance</u>        | 4 |
| <u>Situation importante</u>                 | 3 |
| <u>Situation d'importance modérée</u>       | 2 |
| <u>Situation de peu d'importance</u>        | 1 |
| <u>Situation d'importance presque nulle</u> | 0 |

Donnez une valeur à toutes les rubriques que vous avez mentionnés, SVP.

6. Que doit faire une école religieuse post-secondaire afin d'être assurer que ses diplômés soient reconnus dans votre pays comme qualifiés à servir en tant qu'enseignants de la religion dans les écoles publiques ou à faire d'autres fonctions civiques où un degré de religion soit exigé ?
7. A la fin de cette recherche, voudriez-vous recevoir un résumé des résultats ?

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo, West Africa

CHECKLIST FOR INTERVIEWS IN FRENCH - GROUP 7

Name of Respondent \_\_\_\_\_  
 Interview \_\_\_\_\_  
 Date \_\_\_\_\_ Country \_\_\_\_\_  
 Responses:

1. Government sees value in ACTEA services ☐ Yes ☐ No

Comments: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

2. Has plans to use ACTEA in future ☐ Yes ☐ No

Comments: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

[For questions 3, 4, and 5, use checklist]

6. What would a religious post-secondary school have to do to insure that its graduates would be recognized in your country?

Response: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

7. Wants resume of study ☐ Yes ☐ No



## LISTE DE CONTROLE POUR LES INTERVIEWS EN FRANCAIS

| <u>La Crédibilité aiderai en</u>        | <u>Mention</u> | <u>Eval.</u> | <u>Commentaires</u> |
|-----------------------------------------|----------------|--------------|---------------------|
| <u>Besoins Personnels Educationnels</u> |                |              |                     |
| Inscription, Ecole Supérieure           | _____          | _____        | _____               |
| Transfert Inter-universitaire           | _____          | _____        | _____               |
| Assurance d'Instruction de Qualité      | _____          | _____        | _____               |
| Developpement Personnel Bien Fondé      | _____          | _____        | _____               |
| _____                                   | _____          | _____        | _____               |
| <u>Besoins Vocationnels du Pasteur</u>  |                |              |                     |
| Ordination au ministère                 | _____          | _____        | _____               |
| Augmentation de productivité            | _____          | _____        | _____               |
| Meilleur pastorat                       | _____          | _____        | _____               |
| Poste Ecclésiastique plus Haut          | _____          | _____        | _____               |
| Plus Grande Influence                   | _____          | _____        | _____               |
| Enseigner dans une école biblique       | _____          | _____        | _____               |
| Rôle Pastoral en Domaine Civique        | _____          | _____        | _____               |
| _____                                   | _____          | _____        | _____               |
| _____                                   | _____          | _____        | _____               |
| <u>Besoins Vocationnels Séculars</u>    |                |              |                     |
| Enseigner dans une école publique       | _____          | _____        | _____               |
| Obtenir un poste seculier               | _____          | _____        | _____               |
| _____                                   | _____          | _____        | _____               |
| _____                                   | _____          | _____        | _____               |
| _____                                   | _____          | _____        | _____               |

APPENDIX E  
TRANSMITTAL LETTERS AND QUESTIONNAIRES

First letter to anglophone ACTEA leaders

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator

Aug. 14, 1985

{TITLE} {FNAME} {LNAME}  
{ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear {TITLE} {LNAME}:

The enclosed survey form is part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments. The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as {ACTEA POST}. The enclosed instrument has been tested by a sampling of persons who like yourself play vital roles in evangelical-oriented ministerial preparation and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. An envelope addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational  
Administration

as

Follow-up letter to anglophone ACTEA leaders

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo, West Africa

8 May 1985

{TITLE} {FNAME} {LNAME}  
 {ORG}  
 {ADDRESS}  
 {CITY}, {STATE} {ZIP} {CNTRY}

Dear {TITLE} {LNAME}:

This letter is to follow-up on a letter to you from Dr. Ted Ward sent about two months ago. He asked your help in filling out a questionnaire. Your response was supposed to be sent here. It has not come.

Perhaps you never received the packet or your response got lost. Those things happen too frequently and greatly complicate third world research. A model of his letter and the questionnaire are enclosed.

The response of each ACTEA leader is essential to the success of the study. The key role you play in ACTEA makes your response of special importance to the study.

Several years of work have already gone into the study. We are confident the study will produce valuable results. Your responses to the questionnaire are the last vital data needed to complete the study. Your response will be appreciated beyond what can be expressed. Please let us hear from you by return mail -- air mail -- please.

If you have mailed your response to the first packet in the last week, please disregard this inquiry. As they say here in Africa, "Thank you in advance."

Yours for souls in Africa,

Alton C. Smith,  
 Project Coordinator

as

Enclosures

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Coordinator

QUESTIONNAIRE FOR GROUP 1  
 ACTEA LEADERS

INSTRUCTIONS: Fill in the general information spaces. Study the definition of credibility as used in the survey (see box below). Fill in the survey part of the questionnaire.

BACKGROUND INFORMATION

Date \_\_\_\_\_  
 Your Name \_\_\_\_\_  
 Role in ACTEA \_\_\_\_\_  
 Your Address \_\_\_\_\_ Your City \_\_\_\_\_  
 Residence \_\_\_\_\_ Your \_\_\_\_\_  
 Country \_\_\_\_\_ Phone \_\_\_\_\_

African churches  
 you work with \_\_\_\_\_

Foreign Mission  
 Affiliation \_\_\_\_\_

Your  
 Nationality \_\_\_\_\_

Would you like to have a resume of the findings and conclusions of this project when finished? (Mark your choice with an "X" in the box.)

☐ Yes

☐ No

\*\*\*\*\*  
 \* CREDIBILITY \*  
 \* "the abilities one is assumed to have \*  
 \* and the honor due him because he has \*  
 \* justly earned a degree from a given \*  
 \* school." \*  
 \* \*  
 \*\*\*\*\*

---



---

Please go on to next page

## SURVEY INFORMATION

1. If a post-secondary Bible seminary were (or is) accredited by ACTEA, in what situations or ways would you hope that the credibility gained by the accreditation would benefit the graduates? (Please do not list more than one item to a letter.

Rating

|    |       |                          |
|----|-------|--------------------------|
| A. | _____ |                          |
|    | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| B. | _____ |                          |
|    | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| C. | _____ |                          |
|    | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| D. | _____ |                          |
|    | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| E. | _____ |                          |
|    | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| F. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| G. | _____ | <input type="checkbox"/> |
|    | _____ |                          |

If more space is needed, please use back of this page.

## QUESTIONNAIRE FOR GROUP 1

PAGE 3

2. Can you add to the above the situations where accreditation of a Bible seminary by ACTEA would benefit **other** persons or organizations through the graduates?

Rating

A. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

B. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

C. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

D. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

E. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

3. Please go back to your responses to questions 1 and 2 and rate your responses by the following scale:

|                            |   |
|----------------------------|---|
| Highly important           | 4 |
| Important                  | 3 |
| Moderately important       | 2 |
| Of lesser importance       | 1 |
| Of virtually no importance | 0 |

Please rate all the items you listed above. Put the ratings in the boxes by the response they are to rate.

PLEASE MAIL THIS FORM TO REVEREND SMITH IN THE ENCLOSED ENVELOPE.

THANK YOU VERY MUCH!

First letter to francophone ACTEA leaders

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P, 2313, Lomé, Togo -- Tél. (228) 21-06-63

13 Février 1985

{TITLE} {FNAME} {LNAME}  
{ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Cher {TITLE},

Le formulaire d'enquête ci-joint est une partie de l'étude qui est en train d'être menée en Afrique de l'Ouest par Alton C. SMITH sous ma direction en collaboration avec le College of Education de la Michigan State University (USA). Le projet vise à déterminer les relations entre la crédibilité éducationnelle telle qu'elle est pourvue par le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (COHETA) et la crédibilité requises par les écoles supérieurs, les églises, les étudiants pastoraux et les gouvernements des pays de l'Afrique de l'Ouest.

Les résultats de cette étude, en fournissant des informations disponibles sur les besoins et l'importance de la crédibilité telle qu'elle est expérimentée par les différents groupes, permettront de mieux comprendre des possibilités d'agréements ainsi que des différences en ce qui concerne la crédibilité.

Nous avons tout particulièrement besoin que vous répondiez à notre enquête, en raison du rôle important que vous jouez comme {ACTEA POST}. Le formulaire ci-joint a été testé par des personnes de votre rang qui comme vous-même jouent un rôle vital dans la préparation évangélique orientée pour le ministère, et a été révisé pour obtenir un maximum de données utiles avec un minimum de perte de temps pour vous, probablement 25 minutes environ.

Nous apprécierions beaucoup si vous pouviez remplir le formulaire et nous le renvoyer aussi tôt que possible. Une enveloppe à l'adresse du Révérend SMITH et des coupons-réponses internationaux (pouvant être échangés contre des timbres au bureau de poste le plus proche) tous sont joints à cet effet. Les commentaires que vous pourriez faire sur quelque aspect du sujet non traité par ce travail seront bien reçus.

Merci infiniment de votre coopération. Veuillez agréer, Cher {TITLE}, mes salutations fraternelles.

Dr. Ted Ward,  
Professeur d'Administration en Education

Followup letter to francophone ACTEA leaders

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P. 2313, Lomé Togo -- Tél. (228) 21-06-63

8 Mai 1985

{TITLE} {FNAME} {LNAME}  
{ORG}  
{ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Monsieur,

Cette lettre suit une lettre du Dr Ted WARD qu'il vous a envoyé il y a à peu près deux mois. Il vous a demandé de remplir un questionnaire. C'est ici qu'on aurait dû envoyée la réponse. Elle n'est pas là.

Peut-être vous n'avez jamais reçu le paquet ou votre réponse s'est égarée. Cela arrive trop fréquemment et complique fortement la recherche dans le tiers monde. Un modèle de sa lettre et un duplicata du questionnaire se trouvent ci-joints.

La réponse du chaque leader du COHETA est essentielle pour le succès de l'étude. Le rôle clé que vous jouez en COHETA rend vos réponses d'importance spéciale à l'étude.

On a déjà dépensé environ deux ans de travail sur l'étude. On est sûr que l'étude produira de résultats valables. Vos réponses au questionnaire sont les dernières données vitales dont on a besoin pour compléter l'enquête. On appréciera votre réponse plus qu'on peut dire. S'il vous plaît, que nous recevions votre réponse par retour -- par avion.

Si vous avez déjà renvoyé votre réponse au paquet premier dans la dernière semaine, veuillez ingorer cette lettre. Comme on dit ici en Afrique, "Merci d'avance."

SMITH, Alton C.  
Coordinateur du Projet

as

Ci-Joints

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend Alton C. Smith, Directeur du Projet  
B.P. 2313, Lome, Togo -- Tél. (228) 21-06-63

QUESTIONNAIRE POUR LA PREMIERE CATEGORIE  
LEADERS DU COHETA

INSTRUCTIONS: A remplir les espaces pour l'information générale. Veuillez étudier la définition de crédibilité employée dans l'enquête (voir la case en bas). Puis, à remplir le formulaire.

INFORMATION GENERALE

Date \_\_\_\_\_

Nom \_\_\_\_\_

Profession \_\_\_\_\_

Adresse \_\_\_\_\_ Ville \_\_\_\_\_

Pays où  
vous résidez \_\_\_\_\_ Téléphone \_\_\_\_\_

Eglise Africaine  
d'affiliation \_\_\_\_\_

Mission étrangère  
d'affiliation \_\_\_\_\_

Nationalité \_\_\_\_\_

A la fin de cette recherche, voudriez-vous recevoir un résumé  
des résultats ?

☐ Oui

☐ Non

\*\*\*\*\*  
\* LA CREDIBILITE \*  
\* "les capacités qu'on devrait avoir \*  
\* parce qu'il a gagné à just titre \*  
\* un diplôme d'une certaine école." \*  
\* \*  
\*\*\*\*\*

TSVP

## QUESTIONNAIRE POUR LA PREMIERE CATEGORIE

PAGE 2

## FORMULAIRE

1. Si une école biblique avancée post-secondaire était (ou est) homologuée par le COHETA, en quelles situations ou en quelles façons espérez-vous que la crédibilité obtenue par l'homologation bénéficierait aux diplômés ? (Ne pas lister plus d'une situation pour chaque lettre.)

Evalu-  
ation

|    |       |                          |
|----|-------|--------------------------|
| A. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| B. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| C. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| D. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| E. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| F. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| G. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |

Si l'espace manque, utiliser le verso, SVP.

## QUESTIONNAIRE POUR LA PREMIERE CATEGORIE

PAGE 3

2. Pouvez-vous ajouter aux situations ci-dessus celles où l'homologation de votre école biblique avancée par le COHETA avantagerait **autres** personnes ou organisations à travers les diplômés ?

Evalu-  
ation

|    |       |                          |
|----|-------|--------------------------|
| A. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| B. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| C. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| D. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| E. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |

3. Veuillez retourner à la question 1re et 2me et évaluer vos réponses selon l'échelle suivante :

|                                      |   |
|--------------------------------------|---|
| Situation de haute importance        | 4 |
| Situation importante                 | 3 |
| Situation d'importance modérée       | 2 |
| Situation de peu d'importance        | 1 |
| Situation d'importance presque nulle | 0 |

Donnez une valeur à toutes les rubriques que vous avez mentionnées, SVP. Mettre chaque valeur dans la petite case correspondante.

SVP, A ENVOYER CE FORMULAIRE A REVEREND SMITH  
DANS ENVELOPPE CI-JOINTE.

MERCI BEAUCOUP !

First letter to anglophone African church leaders

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator  
19 February 1985

{TITLE} {FNAME} {LNAME}  
{POST1}  
{ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear {TITLE} {LNAME}:

The enclosed survey forms are part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments.

The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as a distinguished African church leader. The enclosed instrument has been tested by a sampling of persons who like yourself play vital roles in evangelical-oriented ministerial preparation and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes. Data on ACTEA are also enclosed if you wish to look at them.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. An envelope addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational Administration

Followup letter to anglophone African church leaders, school  
leaders and students and missionary leaders and directors

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
Reverend Alton C. Smith, Project Coordinator  
B.P. 2313, Lome, Togo  
8 May 1985

{TITLE} {FNAME} {LNAME}  
{ORG}  
{ADDRESS}  
{CITY}, {STATE} {ZIP} {COUNTRY}

Dear {TITLE} {LNAME}:

This letter is to follow-up on a letter to you from Dr. Ted Ward sent about two months ago. He asked your help in filling out a questionnaire. Your response was supposed to be sent here. It has not come.

Perhaps you never received the packet or your response got lost. Those things happen too frequently and greatly complicate third world research. A model of his letter and the questionnaire are enclosed.

If your denomination has a post-secondary school anywhere in West Africa, your response to the questionnaire is essential to the success of the study. Even if you have no post-secondary school(s) in West Africa, we need that confirmed.

Several years of work have already gone into the study. We are confident the study will produce valuable results. Your responses to the questionnaire are the last vital data needed to complete the study. Your response will be appreciated beyond what can be expressed. Please let us hear from you by return mail -- air mail -- please.

If you have mailed your response to the first packet in the last week, please disregard this inquiry. As they say here in Africa, "Thank you in advance."

Yours for souls in Africa,

Alton C. Smith,  
Project Coordinator

as

Enclosures

First letter to anglophone missionary leaders

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator  
19 February 1985

{TITLE} {FNAME} {LNAME}  
{POST1}  
{ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear {TITLE} {LNAME}:

The enclosed survey forms are part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments.

The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as a missionary leader in Africa. The enclosed instrument has been tested by a sampling of persons who like yourself play vital roles in evangelical-oriented ministerial preparation and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes. Data on ACTEA are also enclosed if you wish to look at them.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. An envelope addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational Administration

First letter to anglophone mission directors

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator  
19 February 1985

{TITLE} {FNAME} {LNAME}  
{ORG} {ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear {TITLE} {LNAME}:

The enclosed survey forms are part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments.

The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as a distinguished missionary leader. The enclosed instrument has been tested by a sampling of persons who like yourself play vital roles in evangelical-oriented ministerial preparation and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes. Data on ACTEA are also enclosed if you wish to look at them.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. An envelope addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational Administration

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Coordinator

QUESTIONNAIRE FOR GROUPS 2 and 5  
 Church and Mission Leaders

INSTRUCTIONS: Fill in the background information spaces. Study the definition of credibility as used in the survey (see box at bottom of next page). Fill in the survey part of the questionnaire.

BACKGROUND INFORMATION

Date \_\_\_\_\_  
 Your Name \_\_\_\_\_  
 Job \_\_\_\_\_  
 Title \_\_\_\_\_  
 Your Address \_\_\_\_\_ Your City \_\_\_\_\_  
 Residence \_\_\_\_\_ Your \_\_\_\_\_  
 Country \_\_\_\_\_ Phone \_\_\_\_\_  
 African church Affiliation \_\_\_\_\_  
 Foreign Mission Affiliation \_\_\_\_\_  
 Your Nationality \_\_\_\_\_

1. Does your church have a Bible seminary\* in Africa to train ministers of the Gospel?

☐ Yes ☐ No ☐ Other response \_\_\_\_\_

(If "no," you need not fill out the rest of the form, but we will appreciate very much your sending the above information back to us. Thank you. If "yes," please, by all means go on and fill out the rest of this form.)

2. Would your Bible seminary in West Africa associate most normally with the World Evangelical Fellowship (WEF) or one of its affiliate organizations, with the World Council of Churches (WCC) or one of its affiliates, neither, or both?

☐ WEF ☐ WCC ☐ Neither ☐ Both  
☐ Does not apply ☐ I do not know

Please go to next page

\* Bible seminary means here a school higher than high school or secondary school, that is, of university level. In Africa, these schools may also be called advanced schools, divinity schools, post-secondary schools or even other names.

## QUESTIONNAIRE FOR GROUPS 2 and 5

Page 2

3. Would you characterize the views of your Bible seminary in West Africa as more in harmony with the doctrinal position and practices of the WEF or the WCC?

4. ☐ WEF    ☐ WCC    ☐ Does not apply    ☐ I do not know  
How would you classify your school:

- ☐ Beyond the bachelor degree, that is, masters level  
☐ Between a high school certificate and bachelors degree, that is, post-secondary level  
☐ The last 3 or 4 years leading up to the high school certificate, that is secondary level  
☐ Other (Please specify): \_\_\_\_\_

5. What is the name of your Bible seminary?

---

6. What are the academic requirements for admission to your Bible seminary?

---



---



---

If you need more space, please use back of this sheet.

7. What degree(s) or diploma(s) does your school offer?

---



---

8. Would you like to have a resume of the results of the study sent to you?

☐ Yes

☐ No

\*\*\*\*\*  
 \* CREDIBILITY \*  
 \* "the abilities one is assumed to have \*  
 \* and the honor due him because he has \*  
 \* justly earned a degree from a given \*  
 \* school." \*  
 \*\*\*\*\*

---

Please go to next page

## QUESTIONNAIRE FOR GROUPS 2 and 5

Page 3

## SURVEY INFORMATION

1. Is your Bible seminary in West Africa presently accredited with ACTEA or do you plan to seek accreditation with them sometime?

☐ Yes    ☐ No    Comments: \_\_\_\_\_

2. If your Bible seminary were (or is) accredited by ACTEA, in what situations or ways would you hope that the credibility gained by the accreditation would benefit the graduates? (Please do not list more than one item to a letter.)

Rating

- A. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- B. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- C. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- D. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- E. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- F. \_\_\_\_\_  
 \_\_\_\_\_ ☐

If you need more space, please use back of this sheet.

## QUESTIONNAIRE FOR GROUPS 2 and 5

Page 4

3. Please add to the situations in question 2 those where accreditation of your Bible seminary by ACTEA would benefit **other** persons or organizations through the graduates?

Rating

A. \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ ☐

B. \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ ☐

C. \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ ☐

D. \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ ☐

E. \_\_\_\_\_  
 \_\_\_\_\_ ☐

If you need more space, please use back of this sheet.

4. Please go back to question 2 and 3 and rate your responses according to the following scale:

|                                      |   |
|--------------------------------------|---|
| Highly important situation           | 4 |
| Important situation                  | 3 |
| Moderately important situation       | 2 |
| Situation of lesser importance       | 1 |
| Situation of virtually no importance | 0 |

Please rate all the items you listed. Put your ratings in the small boxes by the responses they are to rate.

PLEASE MAIL THIS FORM TO REVEREND SMITH IN THE ENCLOSED ENVELOPE.  
 THANK YOU VERY MUCH!

First letter to francophone church leaders

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P., 2313, Lomé, Togo -- Tél. (228) 21-06-63  
20 Février 1985

{TITLE} {FNAME} {LNAME}

{ORG} {ADRS}

{CITY}, {STATE} {ZIP} {CNTRY}

Cher {TITLE} {POST1},

Le formulaire d'enquête ci-joint est une partie de l'étude qui est en train d'être menée en Afrique de l'Ouest par Alton C. SMITH sous ma direction en collaboration avec le College of Education de la Michigan State University (USA). Le projet vise à déterminer les relations entre la crédibilité éducationnelle telle qu'elle est pourvue par le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (COHETA) et la crédibilité requises par les écoles supérieurs, les églises, les étudiants pastoraux et les gouvernements des pays de l'Afrique de l'Ouest.

Les résultats de cette étude, en fournissant des informations disponibles sur les besoins et l'importance de la crédibilité telle qu'elle est expérimentée par les différents groupes, permettront de mieux comprendre des possibilités d'accords ainsi que des différences en ce qui concerne la crédibilité.

Nous avons tout particulièrement besoin que vous répondiez à notre enquête, en raison du rôle important que vous jouez comme leader distingué de l'église chrétienne en Afrique. Le formulaire ci-joint a été testé par des personnes de votre rang qui comme vous-même jouent un rôle vital dans la préparation évangélique orientée pour le ministère, et a été révisé pour obtenir un maximum de données utiles avec un minimum de perte de temps pour vous, probablement 25 minutes environ. Des informations sur le COHETA sont aussi ci-jointes si vous voudriez le voir.

Nous apprécierions beaucoup si vous pouviez remplir le formulaire et nous le renvoyer aussi tôt que possible. Une enveloppe à l'adresse du Révérend SMITH et des coupons-réponses internationaux (pouvant être échangés contre des timbres au bureau de poste le plus proche) tous sont joints à cet effet. Les commentaires que vous pourriez faire sur quelque aspect du sujet non traité par ce travail seront bien reçus.

Merci infiniment de votre coopération. Veuillez agréer, Cher Directeur, mes salutations fraternelles.

Dr. Ted Ward, Professeur d'Administration en Education

Follow-up letter to francophone church leaders, school leaders  
and students and missionary leaders and directors

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P. 2313, Lomé Togo -- Tél. (228) 21-06-63  
8 Mai 1985

{TITLE} {FNAME} {LNAME}  
{ORG} {ADDRESS}  
{CITY}, {STATE} {ZIP} {COUNTRY}

Cher {TITLE},

Cette lettre suit une lettre du Dr Ted WARD qu'il vous a envoyée il y a à peu près deux mois. Il vous a demandé de remplir un questionnaire. C'est ici qu'on aurait dû envoyé la réponse. Elle n'est pas là.

Peut-être vous n'avez jamais reçu le paquet ou votre réponse s'est égarée. Cela arrive trop fréquemment et complique fortement la recherche dans le tiers monde. Un modèle de sa lettre et un duplicata du questionnaire se trouvent ci-joints.

Si votre dénomination a une école post-secondaire n'importe où en Afrique de l'Ouest, votre réponse au questionnaire est essentielle au succès de l'enquête. Même si vous n'avez pas d'école post-secondaire en Afrique Occidentale, nous avons besoin que cela soit confirmé.

On a déjà dépensé environ deux ans de travail sur l'étude. On est sûr que l'étude produira de résultats valables. Vos réponses au questionnaire sont les dernières données vitales dont on a besoin pour compléter l'enquête. On appréciera votre réponse plus qu'on peut dire. S'il vous plaît, que nous recevions votre réponse par retour -- par avion.

Si vous avez déjà renvoyé votre réponse au paquet premier dans la dernière semaine, veuillez ingorer cette lettre. Comme on dit ici en Afrique, "Merci d'avance."

SMITH, Alton C.  
Coordinateur du Projet

as

Ci-Joints

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Directeur du Projet  
B.P. 2313, Lomé, Togo -- Tél. (228) 21-06-63

QUESTIONNAIRE POUR LES CATEGORIES 2 ET 5  
Leaders des Eglises et des Missions

INSTRUCTIONS: A remplir les espaces pour l'information générale. Veuillez étudier la définition de crédibilité employée dans l'enquête (voir la case sur la prochaine page). Puis, à remplir le formulaire.

INFORMATION GENERALE

Date \_\_\_\_\_  
Votre  
Nom \_\_\_\_\_  
Votre poste  
dans l'église \_\_\_\_\_  
Votre  
Adresse \_\_\_\_\_ Votre  
Ville \_\_\_\_\_  
Pays où  
on demeure \_\_\_\_\_ Votre  
Téléphone \_\_\_\_\_  
Affiliation avec  
quelle église africaine \_\_\_\_\_  
Affiliation avec  
quelle mission étrangère \_\_\_\_\_  
Votre  
Nationalité \_\_\_\_\_

1. Votre église a-t-elle une école biblique avancée\* en Afrique pour préparer des pasteurs à prêcher l'évangile ?

☐ Oui ☐ Non ☐ Autre réponse \_\_\_\_\_

(Si "non," ce n'est pas la peine à remplir le reste du formulaire, mais nous serons très reconnaissants si vous nous l'enverrez. Merci. Si "oui," en tout cas, SVP, à remplir le reste du formulaire.)

2. Votre école biblique avancée associerait-elle plus normalement avec l'Alliance Mondiale Evangélique (AME) ou une organisation sous son parrainage, ou bien avec le Conseil Oecuménique des Eglises (COE) ou une organisation en rapport avec lui, ou avec ni l'un ni l'autre, ou avec tous les deux ?

☐ AME ☐ COE ☐ Ni l'un l'autre ☐ Tous les deux

☐ N'applique pas

☐ Je ne sais pas

TSVP

\* Le mot avancée veut dire ici une école dans un niveau supérieur au bac, c'est-à-dire, d'un niveau universitaire. En Afrique, ces écoles peuvent être aussi appelées séminaires, ou même d'autres dénominations.

## QUESTIONNAIRE POUR LES CATEGORIES 2 ET 5

Page 2

3. Caractériseriez-vous votre école comme étant plus en harmonie avec la position doctrinale et les pratiques de l'AME ou avec le COE ?

☐ AME    ☐ COE    ☐ N'applique pas    ☐ Je ne sais pas

4. Placeriez-vous le niveau académique de votre école

☐ Au dessus de la licence, supérieure  
☐ Entre le bac et la licence, universitaire  
☐ Entre le brevet et le bac, secondaire  
☐ Autre niveau ? (Lequel, SVP ? ) \_\_\_\_\_

5. Quel est le nom de votre école ?

\_\_\_\_\_

6. Quelles sont les exigences académiques pour être inscrit dans votre école avancée ?

\_\_\_\_\_

\_\_\_\_\_

Si l'espace manque, utiliser le verso, SVP.

7. Quel diplôme (ou diplômes) votre école délivre-t-elle ?

\_\_\_\_\_

\_\_\_\_\_

8. A la fin de cette recherche, voudriez-vous recevoir un résumé des résultats ?

☐ Oui

☐ Non

```

* * * * *
*
*          LA CREDIBILITE
*
* "les capacités qu'on devrait avoir
*  parce qu'il a gagné à just titre
*  un diplôme d'une certaine école."
*
*
* * * * *

```

TSVP

## FORMULAIRE

1. Votre école biblique avancée est-elle actuellement homologuée sous le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (le COHETA) ou est-ce qu'on prévoit qu'elle soit homologuée dans l'avenir ?

☐ Oui    ☐ Non    Remarques \_\_\_\_\_

2. Si votre école biblique avancée post-secondaire était (ou est) homologuée par le COHETA, en quelles situations ou de quelles façons espérez-vous que la crédibilité obtenue par l'homologation bénéficierait aux diplômés ? (A ne pas lister plus qu'une situation pour chaque lettre.)

Evaluation

- A. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- B. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- C. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- D. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- E. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_
- F. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

Si l'espace manque, utiliser le verso, SVP.

First letter to anglophone school directors

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator  
19 February 1985

{TITLE} {FNAME} {LNAME}  
{POST1} {ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear {TITLE} {LNAME}:

The enclosed survey forms are part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments.

The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as {POST1} and as {FUNCTION}. The enclosed instrument has been tested by a sampling of persons who like yourself play vital roles in evangelical-oriented ministerial preparation and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes. Data on ACTEA are also enclosed if you wish to look at them.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. Please pass the packet marked "Student Council President" on to the student you think most represents your student body. Envelopes addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational  
Administration

First letter to anglophone student leaders

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator  
19 February 1985

{POST1}  
{ORG} {ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear {POST1}:

The enclosed survey forms are part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments.

The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as {POST1} and as {FUNCTION}. The enclosed instrument has been tested by a sampling of persons who like yourself are students in preparation for evangelical ministry and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes. Data on ACTEA is also enclosed if you wish to look at it.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. An envelope addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational Administration

as

Follow-up letter to anglophone student leaders

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
Reverend Alton C. Smith, Project Coordinator  
B.P. 2313, Lome, Togo

8 May 1985

{TITLE} {POST1}  
{ORG}  
{ADDRESS}  
{CITY}, {STATE} {ZIP} {COUNTRY}

Dear {POST1}:

This letter is to follow-up on a letter to you from Dr. Ted Ward sent about two months ago. He asked your help in filling out a questionnaire. Your response was supposed to be sent here. It has not come.

Perhaps you never received the packet or your response got lost. Those things happen too frequently and greatly complicate third world research. A model of his letter and the questionnaire are enclosed.

If your school is a post-secondary school, your response to the questionnaire is essential to the success of the study. Even if your school is not a post-secondary school, we need that confirmed.

Several years of work have already gone into the study. We are confident the study will produce valuable results. Your responses to the questionnaire are the last vital data needed to complete the study. Your response will be appreciated beyond what can be expressed. Please let us hear from you by return mail -- air mail -- please.

If you have mailed your response to the first packet in the last week, please disregard this inquiry. As they say here in Africa, "Thank you in advance."

Yours for souls in Africa,

Alton C. Smith,  
Project Coordinator

as

Enclosures

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Director

QUESTIONNAIRE FOR GROUPS 3 and 4  
 Bible Seminary Leaders and Students

INSTRUCTIONS: Fill in the background information spaces. Study the definition of credibility as used in the survey (see box at bottom of next page). Fill in the survey part of the questionnaire.

BACKGROUND INFORMATION

Date \_\_\_\_\_  
 Your Name \_\_\_\_\_  
 Your School \_\_\_\_\_  
 Position \_\_\_\_\_  
 Your School \_\_\_\_\_  
 Address \_\_\_\_\_ City \_\_\_\_\_  
 Country \_\_\_\_\_ Phone \_\_\_\_\_  
 African church \_\_\_\_\_  
 Affiliation \_\_\_\_\_  
 Foreign Mission \_\_\_\_\_  
 Affiliation \_\_\_\_\_  
 Your \_\_\_\_\_  
 Nationality \_\_\_\_\_

1. Would your Bible seminary\* associate most normally with the World Evangelical Fellowship (WEF) or one of its affiliate organizations, with the World Council of Churches (WCC) or one of its affiliates, or neither, or both?

☐ WEF      ☐ WCC      ☐ Neither      ☐ Both  
☐ Does not apply      ☐ I do not know

2. Would you characterize the views of your Bible seminary in West Africa as more in harmony with the doctrinal position and practices of the WEF or the WCC?

☐ WEF    ☐ WCC    ☐ Does not apply    ☐ I do not know

Please go to next page

\* Bible seminary means here a school higher than high school or secondary school, that is, of university level. In Africa, these schools may also be called advanced schools, divinity schools, post-secondary schools or even other names.

3. How would you classify your school:

- ☐ Beyond the bachelor degree, that is, masters level  
☐ Between a high school certificate and bachelors degree,  
that is, post-secondary level  
☐ The last 3 or 4 years leading up to the high school cer-  
tificate, that is secondary level  
☐ Other (Please specify): \_\_\_\_\_

4. What is the name of your Bible seminary?

\_\_\_\_\_

5. What are the academic requirements for admission to your Bible seminary?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ If you need more space, please use back of this sheet.

6. What degree(s) or diploma(s) does your school offer?

\_\_\_\_\_

\_\_\_\_\_

7. Would you like to have a resume of the results of the study sent to you?

☐ Yes

☐ No

```

* * * * *
*
*          CREDIBILITY          *
*
* "the abilities one is assumed to have *
*   and the honor due him because he has *
*   justly earned a degree from a given *
*   school."                        *
*
*
* * * * *

```

\_\_\_\_\_ Please go to next page

## SURVEY INFORMATION

1. Is your Bible seminary in West Africa presently accredited with ACTEA or do you plan to seek accreditation with them sometime?

☐ Yes    ☐ No    Comments: \_\_\_\_\_

2. If your Bible seminary were (or is) accredited by ACTEA, in what situations or ways would you hope that the credibility gained by the accreditation would benefit the graduates? (Please do not list more than one item to a letter.)

Rating

A. \_\_\_\_\_  
 \_\_\_\_\_ ☐

B. \_\_\_\_\_  
 \_\_\_\_\_ ☐

C. \_\_\_\_\_  
 \_\_\_\_\_ ☐

D. \_\_\_\_\_  
 \_\_\_\_\_ ☐

E. \_\_\_\_\_  
 \_\_\_\_\_ ☐

F. \_\_\_\_\_  
 \_\_\_\_\_ ☐

If you need more space, please use back of this sheet.

## QUESTIONNAIRE FOR GROUPS 3 and 4

Page 4

3. Please add to the situations in question 2 those where accreditation of your Bible seminary by ACTEA would benefit **other** persons or organizations through the graduates?

Rating

A. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

B. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

C. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

D. \_\_\_\_\_  
 \_\_\_\_\_ ☐  
 \_\_\_\_\_

E. \_\_\_\_\_ ☐  
 \_\_\_\_\_

If you need more space, please use back of this sheet.

4. Please go back to questions 2 and 3 and rate your responses according to the following scale:

|                                      |   |
|--------------------------------------|---|
| Highly important situation           | 4 |
| Important situation                  | 3 |
| Moderately important situation       | 2 |
| Situation of lesser importance       | 1 |
| Situation of virtually no importance | 0 |

Please rate all the items you listed. Put your ratings in the small boxes by the responses they are to rate.

PLEASE MAIL THIS FORM TO REVEREND SMITH IN THE ENCLOSED ENVELOPE.  
 THANK YOU VERY MUCH!

First letter to francophone school leaders

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P, 2313, Lomé, Togo -- Tél. (228) 21-06-63  
18 Février 1985

{TITLE} {FNAME} {LNAME}  
{ADRS} {CITY}, {STATE} {ZIP} {CNTRY}

Cher Directeur,

Le formulaire d'enquête ci-joint est une partie de l'étude qui est en train d'être menée en Afrique de l'Ouest par Alton C. SMITH sous ma direction en collaboration avec le College of Education de la Michigan State University (USA). Le projet vise à déterminer les relations entre la crédibilité éducationnelle telle qu'elle est pourvue par le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (COHETA) et la crédibilité requises par les écoles supérieurs, les églises, les étudiants pastoraux et les gouvernements des pays de l'Afrique de l'Ouest.

Les résultats de cette étude, en fournissant des informations disponibles sur les besoins et l'importance de la crédibilité telle qu'elle est expérimentée par les différents groupes, permettront de mieux comprendre des possibilités d'accords ainsi que des différences en ce qui concerne la crédibilité.

Nous avons tout particulièrement besoin que vous répondiez à notre enquête, en raison du rôle important que vous jouez comme leader en éducation chrétienne en Afrique. Le formulaire ci-joint a été testé par des personnes de votre rang qui comme vous-même jouent un rôle vital dans la préparation évangélique orientée pour le ministère, et a été révisé pour obtenir un maximum de données utiles avec un minimum de perte de temps pour vous, probablement 25 minutes environ. Des informations sur le COHETA sont aussi ci-jointes si vous voudriez le voir.

Nous apprécierions beaucoup si vous pouviez remplir le formulaire et nous le renvoyer aussi tôt que possible. Veuillez donner le paquet adressée au "Président du Conseil Estudiantin" à l'étudiant que vous croyez représente le plus vos étudiants. Des enveloppes à l'adresse au Révérend SMITH et des coupons-réponses internationaux (pouvant être échangés contre des timbres au bureau de poste le plus proche) tous sont joints à cet effet. Les commentaires que vous pourriez faire sur quelque aspect du sujet non traité par ce travail seront bien reçus.

Merci infiniment de votre coopération. Veuillez agréer, Cher Directeur, mes salutations fraternelles.

Dr. Ted Ward, Professeur d'Administration en Education

Follow-up letter to francophone school and student leaders

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P. 2313, Lomé Togo -- Tél. (228) 21-06-63  
8 Mai 1985

{POST1}  
{ORG} {ADDRESS}  
{CITY}, {STATE} {ZIP} {COUNTRY}

Cher Monsieur,

Cette lettre suit une lettre du Dr Ted WARD qu'il vous a envoyée il y a à peu près deux mois. Il vous a demandé de remplir un questionnaire. C'est ici qu'on aurait dû envoyé la réponse. Elle n'est pas là.

Peut-être vous n'avez jamais reçu le paquet ou votre réponse s'est égarée. Cela arrive trop fréquemment et complique fortement la recherche dans le tiers monde. Un modèle de sa lettre et un duplicata du questionnaire se trouvent ci-joints.

Si votre école est une école post-secondaire, votre réponse au questionnaire est essentielle au succès de l'enquêt. Même si votre école n'est pas une école post-secondaire, nous avons besoin que cela soit confirmé.

On a déjà dépensé environ deux ans de travail sur l'étude. On est sûr que l'étude produira de résultats valables. Vos réponses au questionnaire sont les dernières données vitales dont on a besoin pour compléter l'enquête. On appréciera votre réponse plus qu'on peut dire. S'il vous plaît, que nous recevions votre réponse par retour -- par avion.

Si vous avez déjà renvoyé votre réponse au paquet premier dans la dernière semaine, veuillez ingorer cette lettre. Comme on dit ici en Afrique, "Merci d'avance."

SMITH, Alton C.  
Coordinateur du Projet

as

Ci-Joints

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Directeur du Projet  
B.P. 2313, Lomé, Togo -- Tél. (228) 21-06-63

QUESTIONNAIRE POUR LES CATEGORIES 3 ET 4  
Leaders et Etudiants des Ecoles Bibliques Avancées

INSTRUCTIONS: A remplir les espaces pour l'information générale. Veuillez étudier la définition de crédibilité employée dans l'enquête (à voir la case sur la prochaine page). Puis, à remplir le formulaire.

INFORMATION GENERALE

Date \_\_\_\_\_  
Votre  
Nom \_\_\_\_\_  
Votre poste  
dans l'école \_\_\_\_\_  
Votre Adresse  
à l'école \_\_\_\_\_ Ville \_\_\_\_\_  
Pays \_\_\_\_\_ Téléphone \_\_\_\_\_  
Affiliation avec  
quelle église africaine \_\_\_\_\_  
Affiliation avec  
quelle mission étrangère \_\_\_\_\_  
Votre  
Nationalité \_\_\_\_\_

1. Votre école biblique avancée\* associerait-elle plus normalement avec l'Alliance Mondiale Evangélique (AME) ou une organisation sous son parrainage, ou bien avec le Conseil Oecuménique des Eglises (COE) ou une organisation en rapport avec lui, ou bien avec ni l'un ni l'autre, ou avec tous les deux ?

☐ AME    ☐ COE    ☐ Ni l'un l'autre    ☐ Tous les deux

☐ N'applique pas    ☐ Je ne sais pas

2. Caractériseriez-vous votre école comme étant plus en harmonie avec la position doctrinale et les pratiques de l'AME ou avec le COE ?

☐ AME    ☐ COE    ☐ N'applique pas    ☐ Je ne sais pas  
TSVP

\* Le mot avancée veut dire ici une école dans un niveau supérieur au bac, c'est-à-dire, d'un niveau universitaire. En Afrique, ces écoles peuvent être aussi appelées séminaires, ou même d'autres dénominations.

3. Placeriez-vous le niveau académique de votre école

- ☐ Au dessus de la licence, supérieure  
☐ Entre le bac et la licence, universitaire  
☐ Entre le brevet et le bac, secondaire  
☐ Autre niveau ? (Lequel, SVP ? ) \_\_\_\_\_

4. Quel est le nom de votre école ?

\_\_\_\_\_

5. Quelles sont les exigences académiques pour être inscrit dans votre école avancée ?

\_\_\_\_\_

\_\_\_\_\_

Si l'espace manque, utiliser le verso, SVP.

6. Quel diplôme (ou diplômes) votre école délivre-t-elle ?

\_\_\_\_\_

\_\_\_\_\_

7. A la fin de cette recherche, voudriez-vous recevoir un résumé des résultats ?

☐ Oui

☐ Non

```

* * * * *
*
*          LA CREDIBILITE
*
* "les capacités qu'on devrait avoir
*  parce qu'il a gagné à just titre
*  un diplôme d'une certaine école."
*
*
* * * * *
  
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## FORMULAIRE

1. Votre école biblique avancée est-elle actuellement homologuée sous le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (le COHETA) ou est-ce qu'on prévoit qu'elle soit homologuée dans l'avenir ?

☐ Oui    ☐ Non    Remarques \_\_\_\_\_

2. Si votre école biblique avancée post-secondaire était (ou est) homologuée par le COHETA, en quelles situations ou en quelles façons espérez-vous que la crédibilité obtenue par l'homologation bénéficierait aux diplômés ? (A ne pas lister plus qu'une situation pour chaque lettre.)

Evaluation

|    |       |                          |
|----|-------|--------------------------|
| A. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| B. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| C. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| D. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| E. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |
| F. | _____ |                          |
|    | _____ |                          |
|    | _____ | <input type="checkbox"/> |

Si l'espace manque, utiliser le verso, SVP.

## QUESTIONNAIRE POUR LES CATEGORIES 3 ET 4

Page 4

3. Pouvez-vous ajouter aux situations dans la question 2 celles où l'homologation de votre école biblique avancée par le COHETA avantagerait **autres** personnes ou organisations à travers les diplômés ?

Evalu-  
ation

A. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ ☐

B. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ ☐

C. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ ☐

D. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ ☐

E. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ ☐

Si l'espace manque, utiliser le verso, SVP.

4. Veuillez retourner aux questions 2 et 3 et évaluer vos réponses selon l'échelle suivante :

|                                      |   |
|--------------------------------------|---|
| Situation de haute importance        | 4 |
| Situation importante                 | 3 |
| Situation d'importance moyenne       | 2 |
| Situation de peu d'importance        | 1 |
| Situation d'importance presque nulle | 0 |

Donnez une valeur à toutes les rubriques que vous avez mentionnées, SVP. Mettre chaque valeur dans la petite case correspondante.

SVP,  
A ENVOYER CE FORMULAIRE A REVEREND SMITH  
DANS ENVELOPPE CI-JOINTE.  
MERCI BEAUCOUP !

First letter to American admissions officers

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator  
16 February 1985

{TITLE} {FNAME} {LNAME}  
{ORG} {ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear {TITLE} {LNAME}:

The enclosed survey form is part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments.

The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as {POST1} and as {FUNCTION}. The enclosed instrument has been tested by a sampling of persons who like yourself play vital roles in evangelical-oriented ministerial preparation and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes. Data on ACTEA are also enclosed if you wish to look at them.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. An envelope addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational Administration

as

Follow-up letter to American admissions officers

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
Reverend Alton C. Smith, Project Coordinator  
B.P. 2313, Lome, Togo

8 May 1985

{TITLE} {FNAME} {LNAME}  
{ORG}  
{ADDRESS}  
{CITY}, {STATE} {ZIP} {COUNTRY}

Dear {TITLE} {LNAME}:

This letter is to follow-up on a letter to you from Dr. Ted Ward sent about two months ago. He asked your help in filling out a questionnaire. Your response was supposed to be sent here. It has not come.

Perhaps you never received the packet or your response got lost. Those things happen too frequently and greatly complicate third world research. A model of his letter and the questionnaire are enclosed.

Inasmuch as the {ORG} is one of only four schools chosen for the study, your response to the questionnaire is essential to the success of the study.

Several years of work have already gone into the study. We are confident the study will produce valuable results. Your responses to the questionnaire are the last vital data needed to complete the study. Your response will be appreciated beyond what can be expressed. Please let us hear from you by return mail -- air mail -- please.

If you have mailed your response to the first packet in the last week, please disregard this inquiry. As they say here in Africa, "Thank you in advance."

Yours for souls in Africa,

Alton C. Smith,  
Project Coordinator

as

Enclosures

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Director

QUESTIONNAIRE FOR GROUP 6  
 Seminary Admissions Officers

INSTRUCTIONS: Fill in the background information spaces. Study the definition of credibility as used in the survey (see box below). Fill in the survey part of the questionnaire.

BACKGROUND INFORMATION

Date \_\_\_\_\_  
 Your Name \_\_\_\_\_  
 Job \_\_\_\_\_  
 Title \_\_\_\_\_  
 Business \_\_\_\_\_  
 Address \_\_\_\_\_ City \_\_\_\_\_  
 Country \_\_\_\_\_ Phone \_\_\_\_\_  
 School's religious affiliation \_\_\_\_\_  
 Seminary with which you are you associated? \_\_\_\_\_  
 Associations with which your school is accredited (or seeking accreditation)  
 A. \_\_\_\_\_  
 B. \_\_\_\_\_  
 C. \_\_\_\_\_

Would you like to have a resume of the results of the study sent to you?

☐ Yes

☐ No

\*\*\*\*\*  
 \* CREDIBILITY \*  
 \* "the abilities one is assumed to have \*  
 \* and the honor due him because he has \*  
 \* justly earned a degree from a given \*  
 \* school." \*  
 \* \*  
 \*\*\*\*\*

Please go to next page

## SURVEY INFORMATION

1. Please describe the process you use to establish the credibility of a person from a foreign country applying for admission to your school. Please include any quantitative or qualitative criteria you use for evaluation. (If you have written policies or procedures beyond your school catalog, may we please have copies?)

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2. What effects would there be on the above process of establishing credibility if the applicant presented a B.A. or B.Th. degree granted by a Bible college in West Africa that was accredited with the Accrediting Council for Theological Education in Africa (ACTEA)?

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## QUESTIONNAIRE FOR GROUP 6

Page 3

3. To what means might Africa's evangelical Bible colleges resort in order to enhance the probability for admission of their graduates to your school? (You may include ACTEA in your list as a means of establishing credibility of the applicant or omit it as you see fit.)

Rank

|    |       |                      |
|----|-------|----------------------|
| A. | _____ |                      |
|    | _____ |                      |
|    | _____ | <input type="text"/> |
| B. | _____ |                      |
|    | _____ |                      |
|    | _____ | <input type="text"/> |
| C. | _____ |                      |
|    | _____ |                      |
|    | _____ | <input type="text"/> |
| D. | _____ |                      |
|    | _____ |                      |
|    | _____ | <input type="text"/> |
| E. | _____ |                      |
|    | _____ |                      |
|    | _____ | <input type="text"/> |
| F. | _____ |                      |
|    | _____ |                      |
|    | _____ | <input type="text"/> |
| G. | _____ |                      |
|    | _____ |                      |
|    | _____ | <input type="text"/> |

(If you need space, please use back of this sheet.)

4. Please try to rank the list of enhancements for admission that you gave in question 3. Rank the most important as 1, next as 2, etc.

QUESTIONNAIRE FOR GROUP 6

Page 4

5. If ACTEA accreditation is not on your list above, please indicate why below.

[illegible]

PLEASE MAIL THIS FORM TO REVEREND SMITH IN THE ENCLOSED ENVELOPE.

THANK YOU VERY MUCH!

First letter to anglophone government officials

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
B.P. 2313, Lome, Togo - - Tel. (228) 21-06-63  
Reverend Alton C. Smith, Project Coordinator  
19 February 1985

{TITLE} {FNAME} {LNAME}  
{ORG} {ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Dear Mr. {TITLE} {LNAME}:

The enclosed survey form is part of a study being carried on in West Africa by Alton C. Smith under my direction in cooperation with the College of Education of Michigan State University, USA. The project is concerned with determining the relationship between educational credibility as provided by the Accrediting Council for Theological Education in Africa (ACTEA) and the credibility needed by West African post-secondary evangelical schools, churches, pastoral students and national governments. The results of the study, by making available information on the needs and importance of credibility as experienced by the various groups, will provide greater understanding of potential areas of agreement and differences as regards credibility.

We need especially your responses because of the important role you play as a distinguished leader of university education in Africa. The enclosed instrument has been tested by a sampling of persons who like yourself play vital roles in evangelical-oriented ministerial preparation and was revised to obtain a maximum amount of useful data with a minimum expenditure of your time, probably about 25 minutes.

It will be deeply appreciated if you will complete the form and mail it back as soon as possible. An envelope addressed to Reverend Smith and international response coupons (that can be exchanged for stamps at your post office) are enclosed for that purpose. We would welcome any comments that you have as to any aspect of the subject not covered by the instrument. Thank you very much for your cooperation.

Sincerely yours,

Dr. Ted Ward,  
Professor of Educational  
Administration

as

Follow-up letter to anglophone government officials

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 Reverend Alton C. Smith, Project Coordinator  
 B.P. 2313, Lome, Togo

8 May 1985

{TITLE} {FNAME} {LNAME}  
 {ORG}  
 {ADDRESS}  
 {CITY}, {STATE} {ZIP} {COUNTRY}

Dear {TITLE} {LNAME}:

This letter is to follow-up on a letter to you from Dr. Ted Ward sent about two months ago. He asked your help in filling out a questionnaire. Your response was supposed to be sent here. It has not come.

Perhaps you never received the packet or your response got lost. Those things happen too frequently and greatly complicate third world research. A model of his letter and the questionnaire are enclosed.

Your government is one of only 11 in Africa that were selected to be part of the study, therefore, your response to the questionnaire representing the {ORG} of {COUNTRY} is highly important to the success of the study.

Several years of work have already gone into the study. We are confident the study will produce valuable results. Your responses to the questionnaire are the last vital data needed to complete the study. Your response will be appreciated beyond what can be expressed. Please let us hear from you by return mail -- air mail -- please.

If you have mailed your response to the first packet in the last week, please disregard this inquiry. As they say here in Africa, "Thank you in advance."

Yours for souls in Africa,

Alton C. Smith,  
 Project Coordinator

as

Enclosures

WEST AFRICAN EVANGELICAL LEADERSHIP EDUCATION PROJECT  
 B.P. 2313, Lome, Togo - Tel. (228) 21-06-63  
 Reverend Alton C. Smith, Project Director

QUESTIONNAIRE FOR GROUP 7  
 Government Officials

INSTRUCTIONS: Fill in the background information spaces. Study the definition of credibility as used in the survey (see box below). Fill in the survey part of the questionnaire.

BACKGROUND INFORMATION

Date \_\_\_\_\_  
 Your Name \_\_\_\_\_  
 Job Title \_\_\_\_\_  
 Your Address \_\_\_\_\_ Your City \_\_\_\_\_  
 Your Country \_\_\_\_\_ Your Phone \_\_\_\_\_

SURVEY INFORMATION

1. Does your government see value in the services offered by the Accrediting Council for Theological Education in Africa (ACTEA) as a accrediting agency? (Please see enclosed information sheet on ACTEA if not already aware of ACTEA's functions.)

☐ Yes ☐ No Remarks \_\_\_\_\_

2. Does your government have any plans for utilizing the services of ACTEA as a accrediting agency in the future?

☐ Yes ☐ No Remarks \_\_\_\_\_

\*\*\*\*\*  
 \* CREDIBILITY \*  
 \* "the abilities one is assumed to have \*  
 \* and the honor due him because he has \*  
 \* justly earned a degree from a given \*  
 \* school." \*  
 \*  
 \*\*\*\*\*

## QUESTIONNAIRE FOR GROUP 7

Page 2

3. If a Bible seminary\* in your country were accredited by ACTEA, in what situations or ways would you hope that the credibility gained by the accreditation would benefit the graduates? (Please do not list more than one item to a letter.)

Rating

|    |       |                          |
|----|-------|--------------------------|
| A. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |
| B. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |
| C. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |
| D. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |
| E. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |
| F. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |
| G. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |
| H. | _____ | <input type="checkbox"/> |
|    | _____ | <input type="checkbox"/> |

If you need more space, please use back of this sheet.

4. Please add to the situations in question 3 those where accreditation of a Bible seminary in your country by ACTEA would benefit **other** persons or organizations through the graduates?

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\* Bible seminary means here a school higher than high school, that is, of university level. In Africa, these schools may also be called advanced schools, divinity schools, or even other names.

## QUESTIONNAIRE FOR GROUP 7

Page 3

5. Please go back to question 3 and rate your responses according to the following scale:

|                                      |   |
|--------------------------------------|---|
| Highly important situation           | 4 |
| Important situation                  | 3 |
| Moderately important situation       | 2 |
| Situation of lesser importance       | 1 |
| Situation of virtually no importance | 0 |

Please rate all the items you listed. Put your ratings in the small boxes by the responses they are to rate.

6. Can you see any way that ACTEA could be of service to your government as an accrediting agency?

☐ Yes      ☐ No      Remarks \_\_\_\_\_

7. What would ACTEA need to do to become useful to your country as an accrediting agency?

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8. Would you like to have a resume of the results of the study sent to you?

☐ Yes      ☐ No

PLEASE MAIL THIS FORM TO REVEREND SMITH IN THE ENCLOSED ENVELOPE.

THANK YOU VERY MUCH!

First letter to francophone government officials

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P, 2313, Lomé, Togo -- Tél. (228) 21-06-63  
9 Mars 1985

{TITLE} {FNAME} {LNAME}  
{ORG} {ADRS}  
{CITY}, {STATE} {ZIP} {CNTRY}

Cher Monsieur le {TITLE},

Le formulaire d'enquête ci-joint est une partie de l'étude qui est en train d'être menée en Afrique de l'Ouest par Alton C. SMITH sous ma direction en collaboration avec le College of Education de la Michigan State University (USA). Le projet vise à déterminer les relations entre la crédibilité éducative telle qu'elle est pourvue par le Conseil pour l'Homologation des Etablissements Théologiques en Afrique (COHETA) et la crédibilité requises par les écoles supérieures théologiques, les églises, les étudiants pastoraux et les gouvernements des pays de l'Afrique de l'Ouest.

Les résultats de cette étude, en fournissant des informations disponibles sur les besoins et l'importance de la crédibilité telle qu'elle est expérimentée par les différents groupes, permettront de mieux comprendre des possibilités d'accords ainsi que des différences en ce qui concerne la crédibilité.

Nous avons tout particulièrement besoin que vous répondiez à notre enquête, en raison du rôle important que vous jouez comme leader distingué d'enseignement au niveau supérieur. Le formulaire ci-joint a été testé par des personnes de votre rang qui comme vous-même jouent un rôle vital dans la préparation évangélique orientée pour le ministère, et a été révisé pour obtenir un maximum de données utiles avec un minimum de perte de temps pour vous, probablement 25 minutes environ.

Nous apprécierions beaucoup si vous pouviez remplir le formulaire et nous le renvoyer aussi tôt que possible. Une enveloppe à l'adresse du Révérend SMITH et des coupons-réponses internationaux (pouvant être échangés contre des timbres au bureau de poste le plus proche) tous sont joints à cet effet. Les commentaires que vous pourriez faire sur quelque aspect du sujet non traité par ce travail seront bien reçus.

Merci infiniment de votre coopération. Veuillez agréer, Cher Monsieur le {TITLE}, mes salutations fraternelles.

Dr. Ted Ward,  
Professeur d'Administration en Education

Follow-up letter to francophone government officials

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Coordinateur du Projet  
B.P. 2313, Lomé Togo -- Tél. (228) 21-06-63

8 Mai 1985

{TITLE} {FNAME} {LNAME}  
{ORG} {ADDRESS}  
{CITY}, {STATE} {ZIP} {COUNTRY}

Cher {TITLE},

Cette lettre suit une lettre du Dr Ted WARD qu'il vous a envoyée il y a à peu près deux mois. Il vous a demandé de remplir un questionnaire. C'est ici qu'on aurait dû envoyé la réponse. Elle n'est pas là.

Peut-être vous n'avez jamais reçu le paquet ou votre réponse s'est égarée. Cela arrive trop fréquemment et complique fortement la recherche dans le tiers monde. Un modèle de sa lettre et un duplicata du questionnaire se trouvent ci-joints.

Votre gouvernement est un de seulement 11 gouvernements africains sélectionnés pour être partie de l'enquête, donc, votre réponse au questionnaire est très important pour le succès de l'étude.

On a déjà dépensé environ deux ans de travail sur l'étude. On est sûr que l'étude produira de résultats valables. Vos réponses au questionnaire sont les dernières données vitales dont on a besoin pour compléter l'enquête. On appréciera votre réponse plus qu'on peut dire. S'il vous plaît, que nous recevions votre réponse par retour -- par avion.

Si vous avez déjà renvoyé votre réponse au paquet premier dans la dernière semaine, veuillez ingorer cette lettre. Comme on dit ici en Afrique, "Merci d'avance."

SMITH, Alton C.  
Coordinateur du Projet

as

Ci-Joints

PROJET SUR L'EDUCATION DU  
LEADERSHIP EVANGELIQUE EN AFRIQUE DE L'OUEST  
Révérend SMITH Alton C., Directeur du Projet  
B.P. 2313, Lomé, Togo -- Tél. (228) 21-06-63

QUESTIONNAIRE POUR LA CATEGORIE 7  
Officiers Gouvernementaux

INSTRUCTIONS: A remplir les espaces pour l'information générale. Veuillez étudier la définition de crédibilité employée dans l'enquête (voir la case sur la prochaine page). Puis, à remplir le formulaire.

INFORMATION GENERALE

Date \_\_\_\_\_

Votre  
Nom \_\_\_\_\_

Votre poste dans  
le gouvernement \_\_\_\_\_

Votre Adresse \_\_\_\_\_

Votre Ville \_\_\_\_\_

Votre Pays \_\_\_\_\_

Votre Téléphone \_\_\_\_\_

FORMULAIRE

1. Votre gouvernement accorde-t-il quelque valeur en les services du COnceil pour l'Homologation des Etablissements Théologiques en Afrique (le COHETA) pour homologuer des établissements théologiques ? (Veuillez voir la brochure informatique ci-jointe sur le COHETA si vous ne connaissez pas déjà ses fonctions.)

☐ Oui    ☐ Non    Remarques \_\_\_\_\_

2. Votre gouvernement envisage-t-il d'utiliser les services du COHETA pour l'homologation des établissements théologiques dans l'avenir ?

☐ Oui    ☐ Non    Remarques \_\_\_\_\_

\*\*\*\*\*  
\* LA CREDIBILITE \*  
\* "les capacités qu'on devrait avoir \*  
\* parce qu'il a gagné à just titre \*  
\* un diplôme d'une certaine école." \*  
\*\*\*\*\*

## QUESTIONNAIRE POUR LA CATEGORIE 7

PAGE 2

3. Si une école biblique avancée\* dans votre pays était (ou est) homologuée par le COHETA, en quelles situations ou en quelles façons espérez-vous que la crédibilité obtenue par l'homologation bénéficierait aux diplômés ? (A ne pas lister plus qu'une situation pour chaque lettre.)

Evalu-  
ation

|    |       |                          |
|----|-------|--------------------------|
| A. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| B. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| C. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| D. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| E. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| F. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| G. | _____ | <input type="checkbox"/> |
|    | _____ |                          |
| H. | _____ | <input type="checkbox"/> |
|    | _____ |                          |

Si l'espace manque, utiliser le verso, SVP.

4. Pouvez-vous ajouter aux situations dans la question 3 celles où l'homologation d'une école biblique avancée dans votre pays par le COHETA avantagerait **autres** personnes ou organisations à travers les diplômés ?

\* Le mot avancée veut dire ici une école dans un niveau supérieur au bac, c'est-à-dire, d'un niveau universitaire. En Afrique, ces écoles peuvent être aussi appelées séminaires, ou même des autres noms.

## QUESTIONNAIRE POUR LA CATEGORIE 7

PAGE 3

5. Veuillez retourner à la question 3 et évaluer vos réponses selon l'échelle suivante :

|                                      |   |
|--------------------------------------|---|
| Situation de haute importance        | 4 |
| Situation importante                 | 3 |
| Situation d'importance moyenne       | 2 |
| Situation de peu d'importance        | 1 |
| Situation d'importance presque nulle | 0 |

Donnez une valeur à toutes les rubriques que vous avez mentionnées, SVP. Mettre chaque valeur dans la petite case correspondante.

6. Pouvez-vous concevoir des moyens par lesquels le COHETA peut-être utile à votre gouvernement comme organisation d'homologation ?

☐ Oui    ☐ Non    Remarques \_\_\_\_\_

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7. Que doit faire le COHETA pour être valable comme organisation d'homologation pour votre pays ?

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5. A la fin de cette recherche, voudriez-vous recevoir un résumé des résultats ?

☐ Oui

☐ Non

SVP,  
A ENVOYER CE FORMULAIRE A REVEREND SMITH  
DANS ENVELOPPE CI-JOINTE.

MERCI BEAUCOUP !

**APPENDIX F**  
**ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS**

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
NEED NAME: Quality Ed

Definition-->Accreditation should facilitate quality education

Grp Rating ----- Response -----

|   |   |                                                                         |
|---|---|-------------------------------------------------------------------------|
| 1 | 4 | +Graduate will have better academic preparation                         |
| 1 | 4 | +Acc. provides a solid externally evaluated education in Bible & Theol. |
| 1 | 4 | +Assures graduate his training is of highest quality                    |
| 1 | 3 | +Assures church of quality of graduate's training                       |
| 1 | 4 | +Quality of knowledge because school is accredited, attains a standard  |
| 1 | 4 | +Acc encourages self-evaluation which can improve education             |
| 1 | 3 | +Acc enhances communication, sharing, innovations via ACTEA network     |
| 1 | 3 | +ACTEA insists on contextualization which helps grad's ministry be relv |
| 1 | 3 | +Acc encourages a better school library                                 |
| 1 | 4 | +Acc encourages skills for self-education                               |
| 1 | 3 | +Acc watches for evaluation of performance                              |
| 1 | 4 | +Acc encourages professional standards of the school                    |
| 1 | 4 | +Acc wants professional standards for the faculty (staff)               |
| 1 | 4 | +Acc provides the grad with better quality education                    |
| 2 | 3 | +Acc would usually lead to higher quality graduates                     |
| 2 | 4 | +Acc helps assure Grads have same level as peers in the universities    |
| 2 | 2 | +Grad more likely to benefit from better library in an acc school       |
| 2 | 3 | +Acc would raise the standard of the seminary                           |
| 2 | 4 | +Acc would help update the seminary and keep it current academically    |
| 2 | 4 | +Acc upgrades school which in turn upgrades the graduates               |
| 2 | 4 | +Acc should encourage good knowledge in the grad                        |
| 2 | 2 | +Staffing will be improved for students' great benefit in an acc school |
| 2 | 3 | +Acc improves library which will be available to all for research       |
| 3 | 4 | +Churches will receive better trained and qualified grads               |
| 3 | 4 | +Grad would be a better minister of the Gospel                          |
| 3 | 2 | +Mutual contact with a continent-wide net-work of similar colleges      |
| 3 | 3 | +Healthy services and housing                                           |
| 3 | 3 | +Regular personal counselling                                           |
| 3 | 4 | +Agreed standards of quality provided and encouraged by ACTEA           |
| 3 | 2 | +Improved library holdings                                              |
| 3 | 3 | +More contextualized curriculum encouraged                              |
| 3 | 4 | +Guided practical experience encouraged                                 |
| 3 | 2 | +Regular personal counselling for students                              |
| 4 | 4 | +Grad benefits from advanced supervision provided by ACTEA              |
| 4 | 4 | +Grad motivated by attending ACTEA seminars, workshops, lectures        |
| 4 | 4 | +Grad benefits from practical aids for theological studies from ACTEA   |
| 4 | 4 | +Wealth of experiences from ACTEA's tools, news, seminars, passed on    |
| 4 | 4 | +Grad would have access to news about theological education in Africa   |
| 4 | 4 | +(Fr) We will benefit from better qualified teaching staff              |
| 4 | 3 | +(Fr) We will have a better structured program                          |
| 4 | 3 | +(Fr) Contact with a contenental network of similar schools will help   |
| 4 | 4 | +Acc shows grads have received good academic training                   |
| 4 | 4 | +ACTEA improves standards so grads will have quality effect on others   |

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
NEED NAME: Quality Ed

Definition-->Accreditation should facilitate quality education

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 5a | 4 | +Acc offers a higher level of training for the ministry of the country  |
| 5a | 3 | +Acc insures quality of subjects taught                                 |
| 5a | 3 | +Insure competence of staff                                             |
| 5a | 3 | +Higher quality candidates means higher qualities in grads, hopefully   |
| 5a | 3 | +Acc fulfills the desire of the pastor for best quality training        |
| 5a | 4 | +Creates community, fraternity, fostering growth, enrichment            |
| 5a | 2 | +Acc provides graduate level ed opportunities eg XXX [undergrad school] |
| 5a | 2 | +Grad assurance of a quality education increased                        |
| 5a | 3 | +A mutual sharing of information, problems, etc.                        |
| 5a | 2 | +Assistance from the accrediting agency                                 |
| 5a | 4 | +Self-examination improves school's ministry to students                |
| 5a | 3 | +Self-study programs of ACTEA or WAATI helps school keep acad level up  |
| 5a | 4 | +Acc upgrades the school. ACTEA has criteria to meet.                   |
| 5a | 4 | +Quality & abilities of higher standard because ACTEA will demand it    |
| 5a | 3 | +ACTEA schools get discounts on ACTEA books.                            |
| 5a | 3 | +Grads from acc schools should lessen risk of incompetent people        |
| 5a | 4 | +Ed in Af more culturally relevant and sensitive to African needs       |
| 5a | 4 | +A sort of measurement of excellence                                    |
| 5a | 3 | +A means of comparison with other theological schools                   |
| 5a | 4 | +Person will be better qualified                                        |
| 5a | 4 | +Standards of seminary would be upgraded producing better grads         |
| 5a | 3 | +Acc helps to maintain high standards                                   |
| 5b | 3 | +Acc assures grad he has best training available in Africa              |
| 5b | 4 | +Acc provides reliable measurement of quality ed                        |
| 5b | 4 | +Guarantee quality of work                                              |
| 5b | 4 | +grads enrich other students not in B.Th. Program currently enrolled    |
| 7  | 4 | +Govt wishes that admissions standards be same as for secular Univ      |
| 7  | 4 | +Govt wants general ed in Bib Col to follow rules governing pub schools |
| 7  | 3 | +Govt wants general studies have sufficient importance along with Theol |
| 7  | 4 | +Bib coll to teach secular subjects in harmony with nat'l curriculum    |
| 7  | 4 | +Govt wants students of Bib coll to take official exams for sec subject |
| 7  | 3 | +Govt wants Bib coll to include secular science in curriculum           |
| 7  | 3 | +Govt wants teachers to be of same education as peers in public school  |

## ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS

NEED NAME: Transfer Cr

Definition--&gt;Accreditation should aid transfer of credit to other schools

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 2 | +Graduate's chances to be admitted to grad school increased             |
| 1  | 2 | +Assures training can be transferred to graduate study elsewhere        |
| 1  | 4 | +Grad more able to further education at grad level in Afr or overseas   |
| 1  | 3 | +Acc would facilitate acceptance for further study if opportunity comes |
| 1  | 4 | +Acc makes possible equivalence without insisting on uniformity         |
| 1  | 3 | +Acc enhances recognition by other schools                              |
| 1  | 3 | +Acc aids entrance into credible programs for further studies           |
| 1  | 2 | +Acc enhances access to further studies whether abroad or in Africa     |
| 2  | 3 | +Acc would help admission to evangelical institutions overseas          |
| 2  | 4 | +Grads from Acc Schools can pursue their studies at higher levels       |
| 2  | 4 | +The grad can attend the higher institution with less difficulty        |
| 2  | 4 | +Other schools more likely to accept the grad                           |
| 2  | 4 | +Acc would help the grads gain admission into higher institutions       |
| 3  | 3 | +Acc helps transfer to other schools in Africa, recognition, acceptance |
| 3  | 4 | +Acc helps to get other ACTEA schools to recognize training and acc     |
| 3  | 4 | +Acc helps getting into schools in Western countries, recognized        |
| 3  | 3 | +Grads going for further studies in Af or overseas better recognized    |
| 3  | 3 | +Overseas & other schools have an objective measure of quality of grad  |
| 3  | 4 | +Acc opens more doors to future studies, easier in USA or Europe        |
| 3  | 3 | +Grads have better chance of going to grad schools of higher quality    |
| 4  | 4 | +Grads will be accepted by European schools                             |
| 4  | 4 | +Acc provides better opportunities of being accepted for grad studies   |
| 4  | 4 | +(Fr) Our degree will be more transferable to higher institutions       |
| 4  | 3 | +Grad gets quality educ which helps get admission to similar colleges   |
| 4  | 4 | +Grads recognized by other ACTEA schools in Africa                      |
| 4  | 4 | +Acc helps grads enroll in grad schools outside Africa                  |
| 4  | 3 | +Grad's credentials will be accepted by other theological schools       |
| 4  | 2 | +Grads would have equal rights other university grads in our country    |
| 4  | 4 | +Grads privileged for graduate studies because school is recognized     |
| 4  | 3 | +Grads adjust more easily to curricula of other higher institutions     |
| 4  | 3 | +Help him to prepare himself for higher education level                 |
| 4  | 1 | +Acc helps get admission in other colleges accredited by ACTEA          |
| 4  | 4 | +Acc will facilitate easy admission to higher institutions              |
| 5a | 3 | +Transfer of credit to other undergraduate schools                      |
| 5a | 3 | +Cross-over to other institutions as teachers, etc. Standards check     |
| 5a | 3 | +Acc aids acceptance in other institutions for study, Fr or Eng         |
| 5a | 4 | +Benefit transfer of credit to other schools of higher learning         |
| 5a | 3 | +Transferable credits to other institutions                             |
| 5a | 3 | +Going on for further studies, graduate work                            |
| 5a | 3 | +Acc Expands possibilities for further ed for qualified dip.th. student |
| 5a | 3 | +If a grad wants to do grad work in Am or Eur ACTEA can intercede       |
| 5a | 4 | +Grads should have less problem entering grad schools overseas          |
| 5a | 2 | +To aid in admission to further study                                   |

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
 NEED NAME: Transfer Cr

Definition-->Accreditation should aid transfer of credit to other schools

Grp Rating ----- Response -----

|    |   |                                                                   |
|----|---|-------------------------------------------------------------------|
| 5a | 2 | +Grad can transfer to schools in Af, Eur and USA                  |
| 5a | 3 | +Preparing a select few for higher theological studies overseas   |
| 5a | 3 | +Transfer of credits to other institutions                        |
| 5a | 3 | +Grad's work weighted, evaluated properly as they seek higher ed  |
| 5b | 3 | +Outside institutions can evaluate transcripts and accept credits |
| 5b | 2 | +Encouragement for grads to undertake master's level studies      |
| 5b | 3 | +Credits accepted by other institutions                           |
| 5b | 2 | +Post-graduate study facilitated at other institutions            |
| 7  | 3 | +Govt wants transfer of credit between same-level schools         |

164

RECORDS SELECTED 00052

## ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS

NEED NAME: Recognition

Definition--&gt;Acc encourages respect for person, school, degree, staff

Grp Rating ----- Response -----

|    |   |                                                                          |
|----|---|--------------------------------------------------------------------------|
| 1  | 3 | +Accreditation brings recognition to graduate for what they've done      |
| 1  | 3 | +Graduate of accredited school esteemed among his friends                |
| 1  | 3 | +Accreditation brings respect from the church that is served by grad     |
| 1  | 3 | +Acc helps confer recognition on the denomination of the grad            |
| 1  | 4 | +Credentialling would enhance acceptance of ministry and message of grad |
| 1  | 4 | +Acc encourages academic recognition                                     |
| 1  | 3 | +Acc enhances recognition by grad's government                           |
| 1  | 4 | +Acc enhances curriculum and recognition by the government               |
| 1  | 1 | +Grad of an Acc school may have greater speaker acceptance in church     |
| 2  | 3 | +Grad is recognized and accepted where ever he goes                      |
| 3  | 4 | +Grad would have more credibility with govt and other educators          |
| 3  | 4 | +Grad would have more credibility in his organization                    |
| 3  | 4 | +Grads respected coming from a school recognized for quality             |
| 3  | 3 | +Grads will be recognized as products of a well-balanced curriculum      |
| 3  | 1 | +Govt might recognize work sooner for such as study leaves               |
| 3  | 4 | +Grads more recognized, have more open doors with higher qualifications  |
| 3  | 4 | +Acc will give the grad a good reference                                 |
| 3  | 4 | +The academic recognition of the school's program                        |
| 4  | 4 | +Acc gives grad assurance degree is recognized throughout the continent  |
| 4  | 4 | +(Fr) We will be recognized by ACTEA                                     |
| 4  | 4 | +(Fr) We will acquire better credibility                                 |
| 4  | 4 | +ACTEA's acc would guarantee grad's reliability in public                |
| 4  | 3 | +Grad could join unions and fellowships of ACTEA accredited colleges     |
| 4  | 4 | +Grad will enjoy international recognition                               |
| 4  | 2 | +Grad will receive government recognition in his own country             |
| 4  | 3 | +Grads would be accepted and recognized by our society                   |
| 4  | 4 | +Grads will be recognized abroad                                         |
| 5a | 3 | +Recognition in the academic world                                       |
| 5a | 3 | +If govt recognizes school they will accept degree as well               |
| 5a | 3 | +Acc gives students some recognized credibility in Af evang community    |
| 5a | 3 | +Government recognition of graduates                                     |
| 5a | 2 | +Encourages int'l student body, int'l credibility                        |
| 5a | 4 | +Grads would be more recognized by institutions under government         |
| 5a | 4 | +Grads would be more respected academically by students, colleagues      |
| 5b | 2 | +Grad's alma mater honored, benefits from ministry of grads              |
| 5b | 3 | +Gains govt and public recognition of degrees                            |
| 5b | 2 | +Acc gives credibility to the schooling grads have received              |
| 5b | 1 | +Greater respect from members of church and general public               |
| 7  | 3 | +Govt sees acc as way to increase recognition of degrees of Bibl colls   |

## ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS

NEED NAME: Self Image

Definition--&gt;Acc should help person, school to view self more confidently

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 4 | +Accreditation adds feeling of competence in one's field, boosts ego    |
| 1  | 4 | +Self confidence is enhanced in grad in execution of his ministry       |
| 1  | 4 | +Acc gives the professors a sense of satisfaction and achievement       |
| 1  | 3 | +Acc places professors, administration on equal with educational peers  |
| 1  | 4 | +Acc would enhance self-image of African who tends to self denigration  |
| 1  | 3 | +Acc aids greater self-confidence, freedom from inferiority feelings    |
| 2  | 4 | +Grads are proud and happy, they have self-ethos                        |
| 2  | 4 | +Acc should encourage grad be called of God                             |
| 3  | 4 | +Acc helps grad have self confidence knowing training is equivalent     |
| 3  | 2 | +Grad will have more confidence in their educ that it's sound           |
| 4  | 4 | +Student has confidence that school is as other ACTEA schools in Africa |
| 5a | 4 | +Sense of belonging to a "fraternity" of like-minded leaders            |
| 5a | 2 | +Sense of worth for churches & national bodies, ie, stature             |
| 5a | 2 | +Self-esteem for the graduate                                           |
| 5a | 3 | +A sense of accomplishment by graduates                                 |
| 5a | 4 | +Grads will have more self confidence in their appointments             |
| 5a | 3 | +Self-acceptance, knowing degree is equivalent if not better than forgn |
| 5a | 3 | +Pastoring highly education laymen with NO SENSE OF INFERIORITY         |
| 5b | 4 | +Acc gives Grads a confident self image                                 |
| 5b | 3 | +Greater feelings of self worth                                         |

68

RECORDS SELECTED 00020

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
 NEED NAME: Development

Definition-->Person matures spiritually, intellectually, inter-personally

Grp Rating ----- Response -----

|    |   |                                                                        |
|----|---|------------------------------------------------------------------------|
| 2  | 4 | +Acc should encourage grad be a good example                           |
| 2  | 3 | +Acc should encourage grad have good character                         |
| 2  | 4 | +Acc should encourage grad put his trust in God                        |
| 2  | 3 | +Acc should encourage grad be an "active" person [ambitious]           |
| 2  | 3 | +Acc should develop a strong worker                                    |
| 2  | 4 | +Acc should encourage the grad to be ready to share his Christian love |
| 3  | 4 | +Grad would be a better husband and father                             |
| 4  | 4 | +Grad studies further, his higher Christian growth aids his listeners  |
| 4  | 3 | +Acc helps grads be practically, spiritually and personally developed  |
| 4  | 4 | +Grads acquire better life of discipline, morality supported by ACTEA  |
| 5a | 2 | +Family and friends would benefit from grads                           |
| 5b | 1 | +Grad who goes on in school enriches that school's life                |

39

ECORDS SELECTED 00012

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
 NEED NAME: Enrollment

Definition-->Acc should enhance school's ability to attract enrollment

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 3 | +The school benefits as it can draw more students being recognized      |
| 2  | 3 | +Students would be encouraged to attend the accredited institution      |
| 2  | 3 | +Accreditation would encourage more organizations to sponsor candidates |
| 3  | 3 | +Acc could attract more qualified students to ministerial study         |
| 4  | 3 | +Acc encourages international students to enroll in our school          |
| 4  | 3 | +Acc encourages other denominations to enroll students in our school    |
| 4  | 3 | +Knowing a school is recognized will attract students continent-wide    |
| 4  | 3 | +Grads will be proud of the school and thus commend it to many people   |
| 5a | 3 | +Acc will attract higher quality candidates                             |
| 5b | 1 | +Greater prestige for grad's college with public brings more applicants |

28

CORDS SELECTED 00010

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
 NEED NAME: Finances

Definition-->Accreditation should improve finances of school, denomination

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 3 | +Acc encourages good financial and physical development of school       |
| 1  | 2 | +Acc saves money by not sending students overseas                       |
| 2  | 2 | +Churches benefit as students don't travel so far to get to good schls  |
| 3  | 1 | +Better scholarship aid programs                                        |
| 4  | 2 | +Acc helps grad do less time in adv training, gets back to people quick |
| 4  | 2 | +Acc saves money used to send people abroad for advanced training       |
| 4  | 1 | +Acc saves money of missionaries to come when trained grad can do work  |
| 5a | 3 | +Ed in Af more economical than abroad                                   |
| 5b | 3 | +Greater prestige for school should lead to greater financial support   |

19

ECORDS SELECTED 00009

## ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS

NEED NAME: Pastorate

Definition--&gt;Grad's pastoral skills should be enhanced by accreditation

Grp Rating ----- Response -----

|    |   |                                                                        |
|----|---|------------------------------------------------------------------------|
| 1  | 4 | +To exercise better the ministry for which the student is prepared     |
| 1  | 4 | +Churches benefit by being assured graduates are of quality            |
| 1  | 3 | +Assures a well-rounded foundation for graduate's ministry             |
| 1  | 4 | +Grad will be better able to pastor African urban churches             |
| 1  | 4 | +Grad better able to do Bible teaching in local churches               |
| 2  | 4 | +Grad should be a better witness to other people because of acc        |
| 2  | 4 | +Seminary more likely to produce grads well-prepared to pastor         |
| 2  | 4 | +Grads appointed as ministers in our churches with special care        |
| 2  | 4 | +Acc should increase dedication to the ministry in the grad            |
| 2  | 3 | +Local churches benefit from our grads                                 |
| 3  | 4 | +Churches could be more confident of their pastors' ed, up to standard |
| 3  | 4 | +Local churches would benefit from being better organized              |
| 3  | 4 | +Church members can have more confidence in pastor's training          |
| 3  | 3 | +Churches can be more confident in training of grads                   |
| 3  | 4 | +Churches benefit from spiritual, biblically sound, practical grad     |
| 4  | 4 | +(Fr) Acc benefits the churches with better pastors, evangelists, etc. |
| 4  | 4 | +Grads academically fit for pastoral and Christian ed ministries       |
| 4  | 4 | +People would benefit spiritually through the grads                    |
| 5a | 3 | +Lay leaders of our churches for short-term courses                    |
| 5a | 4 | +Offering ministry to urban persons who have better education          |
| 5b | 4 | +Acc leads to better trained pastors for churches that can afford them |

80

ECORDS SELECTED 00021

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
 NEED NAME: BS Teaching

Definition-->Accreditation should enhance grad's value as Bib Schl Teacher

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 4 | +Grad will be able to teach at the Bible colleges                       |
| 1  | 2 | +ACTEA insists on adequate proportion of African teachers               |
| 1  | 3 | +Nationalization of Bible schools, BS teachers speeded up by Acc        |
| 2  | 4 | +Bible Schools benefit from our grads                                   |
| 2  | 4 | +Acc seminary will produce grads better prepared to teach in Bible Schl |
| 2  | 2 | +Grads likely to be appointed as tutors in our Bible college            |
| 2  | 4 | +Grad can teach in Bible school                                         |
| 3  | 4 | +Local Bible schools would benefit from better instructors              |
| 4  | 4 | +(Fr) Acc benefits Bible colleges with grads for teachers               |
| 4  | 4 | +Acc improves chance to grad to become seminary teachers                |
| 5a | 4 | +Other Bible schools where grads teach benefit                          |
| 5a | 3 | +Bible teachers in secondary schools [Secondary level Bible schools]    |
| 5a | 4 | +National staff better trained to teach in existing Bible schools       |
| 5a | 3 | +Teaching in Bible colleges and pastors' schools                        |
| 5a | 3 | +Schools would benefit from grads                                       |
| 5b | 4 | +Grad could teach in mission & other schools                            |
| 5b | 4 | +Acc enables grads to teach other students with confidence              |
| 5b | 1 | +Source of tutors for non-degree courses offered by the college         |

61

RECORDS SELECTED 00018

## ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS

NEED NAME: Denomination

Definition--&gt;Accreditation should enhance grad's value to the denomination

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 4 | +Accreditation benefits the proprietors of the school                   |
| 1  | 4 | +Accreditation assuring hiring organization of trained personnel        |
| 1  | 3 | +Graduate of accredited school will contribute more to the organization |
| 1  | 4 | +Assures church of better leadership                                    |
| 1  | 4 | +Grad able to produce ed materials in SS, Vacation BS, Camps, etc.      |
| 1  | 3 | +Grad better able to serve denomination in administrative capacity      |
| 1  | 3 | +Grad able to pioneer church planting & cross-cultural missions         |
| 1  | 4 | +Grad can lead workshops on leadership (or discipleship)                |
| 1  | 3 | +Grad can better do tent-making missionary enterprize                   |
| 1  | 4 | +Professional proficiency is assumed to have been attained by grad      |
| 1  | 4 | +Acc opens possibility of leadership in natl church, speeding indig ch  |
| 1  | 3 | +Acc raises standard of Bible teaching, spiritual life, leadership      |
| 2  | 4 | +Grads more likely of a stature to assume natl church responsibilities  |
| 2  | 3 | +Grads can serve as liaisons between the church and the Bible college   |
| 2  | 4 | +Grads stand the chance of being appointed as executive members         |
| 3  | 4 | +National church would benefit from better pastors                      |
| 3  | 3 | +Denomination benefits from well-trained leadership in churches         |
| 4  | 4 | +Accents training in the grad's country, speeds organizational devpt    |
| 4  | 3 | +Acc provides more manpower quicker to the org with local trained grads |
| 4  | 4 | +Grads would contribute educationally to their organization             |
| 4  | 4 | +The denomination will have confidence to train their pastors           |
| 5a | 4 | +Preparation for leadership on high levels in church aided              |
| 5a | 3 | +Our denomination would have greater confidence in calibre of college   |
| 5a | 4 | +Acc aids qualify leaders to advance in ministerial recognition, posts  |
| 5a | 2 | +Church specialists in youth and childrens' ministry                    |
| 5a | 3 | +Church would gain better prepared ministers with ACTEA recommendations |
| 5a | 4 | +Credibility in denominational eyes who look too much to Eur and Am     |
| 5a | 3 | +Ed in Af might decrease defection of students studying abroad          |
| 5a | 4 | +Church would benefit from grad                                         |
| 5a | 4 | +Serving in leadership roles in our national convention                 |
| 5b | 1 | +Speedier entry into leadership in the denomination                     |

108

RECORDS SELECTED 00031

ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS  
NEED NAME: Christendom

Definition-->Accreditation should enhance grad's value to all Christendom

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 2 | +Church is confident of grad's performance at int'l forums, conferences |
| 1  | 3 | +Grad able to lead evening or lunch Bible institutes in cities          |
| 1  | 2 | +Grad can better assist various parachurch organizations                |
| 1  | 4 | +Acc encourages servanthood                                             |
| 1  | 4 | +Persons affected by the grad will benefit from his better education    |
| 1  | 3 | +Acc opens opportunities in church/parachurch organizations             |
| 1  | 3 | +Churches/parachurch orgs benefit having a measure of suitability       |
| 1  | 4 | +ACTEA grad likely to aid much more in mission-church relations         |
| 2  | 3 | +Grads will more likely be accepted into any well organized institution |
| 2  | 4 | +The whole Christian populations benefits from the grads                |
| 2  | 3 | +Grad can work with other orgs like WEF                                 |
| 3  | 3 | +Acc will give an advantage to the grad in other organizations          |
| 3  | 3 | +Grad has more respect by other church orgs, understanding them better  |
| 3  | 4 | +Supporting church ministries benefit from grads of Accredited schools  |
| 3  | 4 | +Acc could gain the grad a good standing with the evang churches here   |
| 4  | 3 | +Other denominations can have confidence to train pastors at our school |
| 4  | 3 | +Grads would help persons and orgs psychologically                      |
| 4  | 4 | +Persons and orgs benefit from soundly taught grad of ACTEA school      |
| 4  | 4 | +Local conventions, associations benefit from trained leaders           |
| 4  | 4 | +Grad can better relate to needs of his countrymen                      |
| 4  | 0 | +Other people will be helped by grads as studies will be advanced       |
| 4  | 4 | +Grad could better defend the Christian Faith when demanded             |
| 4  | 3 | +(Fr) Acc benefits translation of the Bible by providing better workers |
| 4  | 3 | +Grad more able to minister beyond his denomination                     |
| 4  | 4 | +Local and foreign churches benefit by sound-trained pastors            |
| 5a | 3 | +Obviously, those served by the grad would receive a good product       |
| 5a | 3 | +Travelling secretaries of evang student groups, fellowships, youth     |
| 5a | 4 | +Grad will be a better worker                                           |
| 5a | 3 | +Grad will have wider influence                                         |
| 5a | 2 | +Grad will have greater influence in other denominations                |
| 5a | 4 | +Other orgs who hire grads benefit from high quality curriculum         |
| 5a | 3 | +Grads from acc schools assure satisfactory job performance             |
| 5a | 2 | +Grad will have more influence in Assn of ministers                     |
| 5a | 3 | +Grad can minister to a wider scope of people                           |
| 5a | 2 | +Grad will have more influence in pan-Af orgs                           |
| 5b | 4 | +Grads reflect their training thru the institutions in which they serve |

## ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS

NEED NAME: Civic Role

Definition--&gt;Acc should enhance grad's value to church in the community

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 2 | +Accreditation is an incentive for the graduate in the community        |
| 1  | 3 | +Grad will be better able to teach religious ed in govt secondary schls |
| 1  | 4 | +Acc may help recognition from govts thus extending grad's ministry     |
| 1  | 4 | +Acc, if recognized by govt may extend grad's ministry in schools, etc. |
| 1  | 4 | +Acc encourages community relationship-discipleship role                |
| 1  | 3 | +Acc aids recognition in community, opens doors of opportunity          |
| 1  | 3 | +Acc opens possibilities with govt e.g. teaching R.E. in Govt schools   |
| 1  | 1 | +Acc offers greater status within the community and church              |
| 2  | 3 | +The community as a whole benefits from grads of an acc school          |
| 2  | 1 | +Graduate will be more accepted as chaplain for higher institutions     |
| 2  | 3 | +The public sector benefits from grads of acc schools                   |
| 3  | 4 | +Acc could help the govt have a better view of Bible colleges           |
| 3  | 1 | +If Govts recognize ACTEA, govts would employ spiritual, edcucated grad |
| 3  | 4 | +Involvement with the local community in which college is situated      |
| 3  | 4 | +Government of country benefits from a better citizen                   |
| 3  | 3 | +Private & public schools blessed by trained, qualified teachers, grads |
| 3  | 4 | +Some Government organizations would hire them as chaplains             |
| 4  | 3 | +(Fr) Acc would benefit centers of communication (mass media)           |
| 4  | 0 | +Grad can better approach higher institutions (universities) to preach  |
| 4  | 4 | +Grads would help morally the society in which they live                |
| 4  | 3 | +Nation's armed forces benefit by trained chaplain                      |
| 4  | 4 | +Christian and public schools are benefited by trained teachers         |
| 4  | 3 | +Govt ministries and agencies benefit by trained chaplains              |
| 4  | 2 | +Grads would contribute more to others socially                         |
| 5a | 2 | +Perhaps govt recognition for chaplancy or teaching could come about    |
| 5a | 3 | +Community would benefit from grads                                     |

75

RECORDS SELECTED 00026

## ANALYSIS TO DETERMINE NEEDS CLASSIFICATIONS

NEED NAME: Job Opport

Definition--&gt;Acc should enhance grad's salary, job benefits, opportunities

Grp Rating ----- Response -----

|    |   |                                                                         |
|----|---|-------------------------------------------------------------------------|
| 1  | 4 | +Added incentive of economic value, i.e. salaries                       |
| 2  | 2 | +Organizations and groups easier employ grads of accredited schools     |
| 2  | 4 | +Grad can teach in government schools                                   |
| 4  | 4 | +Grads will gain employment in every church in the country              |
| 4  | 3 | +Grads gain tchng appointments in secndry schls and other govt instns   |
| 4  | 3 | +Employment easier for grad from seminary with better academic standard |
| 5a | 2 | +Govt school system benefits as some Dip Th stdns are employed as tchrs |
| 5a | 4 | +Grads would benefit financially in certain institutions                |
| 5b | 4 | +Financial remuneration from local church, church ministries improved   |

30

RECORDS SELECTED 00009

APPENDIX G

NUMBER OF RESPONSES BY GROUP AND NEED

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 NUMBER OF RESPONSES BY GROUP AND EXPECTATION
 

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| Categories<br>of<br>Expectations | G R O U P  |          |          |          |            |           |          | TOTALS |
|----------------------------------|------------|----------|----------|----------|------------|-----------|----------|--------|
|                                  | 1*<br>N=10 | 2<br>N=6 | 3<br>N=8 | 4<br>N=9 | 5a<br>N=15 | 5b<br>N=4 | 7<br>N=2 |        |

---

EDUCATIONAL

|             |    |   |    |    |    |   |   |    |
|-------------|----|---|----|----|----|---|---|----|
| Quality Ed  | 14 | 9 | 10 | 10 | 22 | 4 | 7 | 76 |
| Transfer Cr | 8  | 5 | 7  | 13 | 14 | 4 | 1 | 52 |
| Recognition | 9  | 1 | 8  | 9  | 7  | 4 | 1 | 39 |
| Self Image  | 6  | 2 | 2  | 1  | 7  | 2 | 0 | 20 |
| Development | 0  | 6 | 1  | 3  | 1  | 1 | 0 | 12 |
| Enrollment  | 1  | 2 | 1  | 4  | 1  | 1 | 0 | 10 |
| Finances    | 2  | 1 | 1  | 3  | 1  | 1 | 0 | 9  |

VOCATIONAL

|                 |    |    |    |    |    |    |   |     |
|-----------------|----|----|----|----|----|----|---|-----|
| Pastorate       | 5  | 5  | 5  | 3  | 2  | 1  | 0 | 21  |
| BS Teaching     | 3  | 4  | 1  | 2  | 5  | 3  | 0 | 18  |
| Denomination    | 12 | 3  | 2  | 4  | 9  | 1  | 0 | 31  |
| Christendom     | 8  | 3  | 4  | 10 | 10 | 1  | 0 | 36  |
| Civic Role      | 8  | 3  | 6  | 7  | 2  | 0  | 0 | 26  |
| Job Opport      | 1  | 2  | 0  | 3  | 2  | 1  | 0 | 9   |
| TOTAL RESPONSES | 77 | 46 | 48 | 72 | 83 | 24 | 9 | 359 |

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\* 1-ACTEA leaders, 2-Church leaders, 3-College leaders, 4-Student leaders, 5a-Mission leaders, 5b-Mission directors, 6-Admissions Officers, 7-Government educational officers.

APPENDIX H  
CREDIBILITY POINTS BY GROUP AND NEED

## CREDIBILITY POINTS BY GROUP AND EXPECTATION

| Categories<br>of<br>Expectations | G R O U P  |          |          |          |            |           |          | TOTALS |
|----------------------------------|------------|----------|----------|----------|------------|-----------|----------|--------|
|                                  | 1*<br>N=10 | 2<br>N=6 | 3<br>N=8 | 4<br>N=9 | 5a<br>N=15 | 5b<br>N=4 | 7<br>N=2 |        |
| <u>EDUCATIONAL</u>               |            |          |          |          |            |           |          |        |
| Quality Ed                       | 51         | 29       | 31       | 38       | 72         | 15        | 25       | 261    |
| Transfer Cr                      | 23         | 19       | 24       | 43       | 42         | 10        | 3        | 164    |
| Recognition                      | 28         | 3        | 28       | 32       | 22         | 8         | 3        | 124    |
| Self Image                       | 22         | 8        | 6        | 4        | 21         | 7         | **       | 68     |
| Development                      |            | 21       | 4        | 11       | 2          | 1         |          | 39     |
| Enrollment                       | 3          | 6        | 3        | 12       | 3          | 1         |          | 28     |
| Finances                         | 5          | 2        | 1        | 5        | 3          | 3         |          | 19     |
| <u>VOCATIONAL</u>                |            |          |          |          |            |           |          |        |
| Pastorate                        | 19         | 19       | 19       | 12       | 7          | 4         |          | 80     |
| BS Teaching                      | 9          | 14       | 4        | 8        | 17         | 9         |          | 61     |
| Denomination                     | 43         | 11       | 7        | 15       | 31         | 1         |          | 108    |
| Christendom                      | 25         | 10       | 14       | 32       | 29         | 4         |          | 114    |
| Civic Role                       | 24         | 7        | 20       | 19       | 5          |           |          | 75     |
| Job Opport                       | 4          | 6        |          | 10       | 6          | 4         |          | 30     |
| TOTAL POINTS                     | 256        | 155      | 161      | 241      | 260        | 67        | 31       | 1171   |

\* 1-ACTEA leaders, 2-Church leaders, 3-College leaders, 4-Student leaders, 5a-Mission leaders, 5b-Mission directors, 6-Admissions Officers, 7-Government educational officers.

\*\* Blanks indicate cells where no responses were registered.

APPENDIX I  
FORMUALS FOR THE DESCRIPTIVE STATISTICS

# FORMULAS FOR THE DESCRIPTIVE STATISTICS

## Mean

Given:  $n$  - Total number of observations in the sample

$y_i$  - The  $i$ th score in a group of  $n$  observations

$\bar{y}$  - Sample mean

$\Sigma$  - Sigma, the sign of summation

and

$$\bar{y} = \frac{\sum_{i=1}^n y_i}{n}$$

## Variance

Given:  $n$  - Total number of observations

$y_i$  - The  $i$ th score from a group of  $n$  observations

$\bar{y}$  - Sample mean

$y_i - \bar{y}$  - Deviation score

$s^2$  - Sample variance

$\Sigma$  - Sigma, the sign of summation

and

$$s^2 = \frac{\sum_{i=1}^n (y_i - \bar{y})^2}{n - 1}$$

Note: The reason for the -1 in the divisor was that as the sample variance was extrapolated to a population variance, in the long run, an underestimation would take place. The -1 tended to correct that problem (Christensen, 1977, p. 110-111).

Standard Deviation

Given:  $s^2$  - Sample variance

$s$  - Standard deviation

and

$$s = \sqrt{s^2}$$

Pearson Product-Moment Correlation Coefficient

This coefficient can be calculated in terms of the z scores or in terms of the raw data. In the study the coefficient was calculated from the raw data hence the formula was as follows.

Given:  $n$  - Total number of observations

$x$  - The score from a group of  $n$  observations

$y$  - The score from another group of  $n$  observations

$\Sigma$  - Sigma, the sign of summation

and

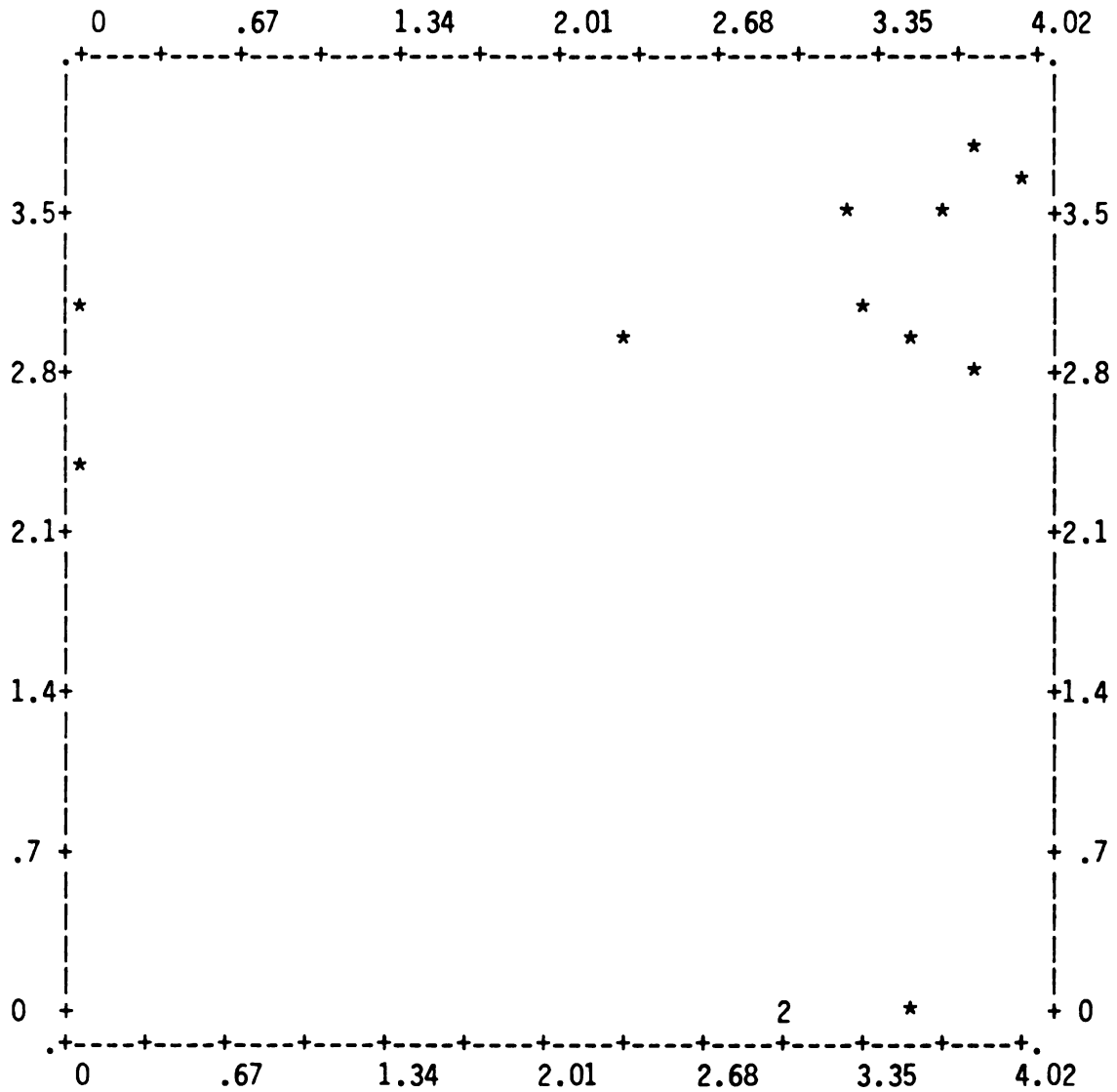
$$r = \frac{n\sum xy - (\sum x)(\sum y)}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$

APPENDIX J

SCATTER PLOTS OF MEANS BY GROUP

## SCATTER PLOT OF MEANS

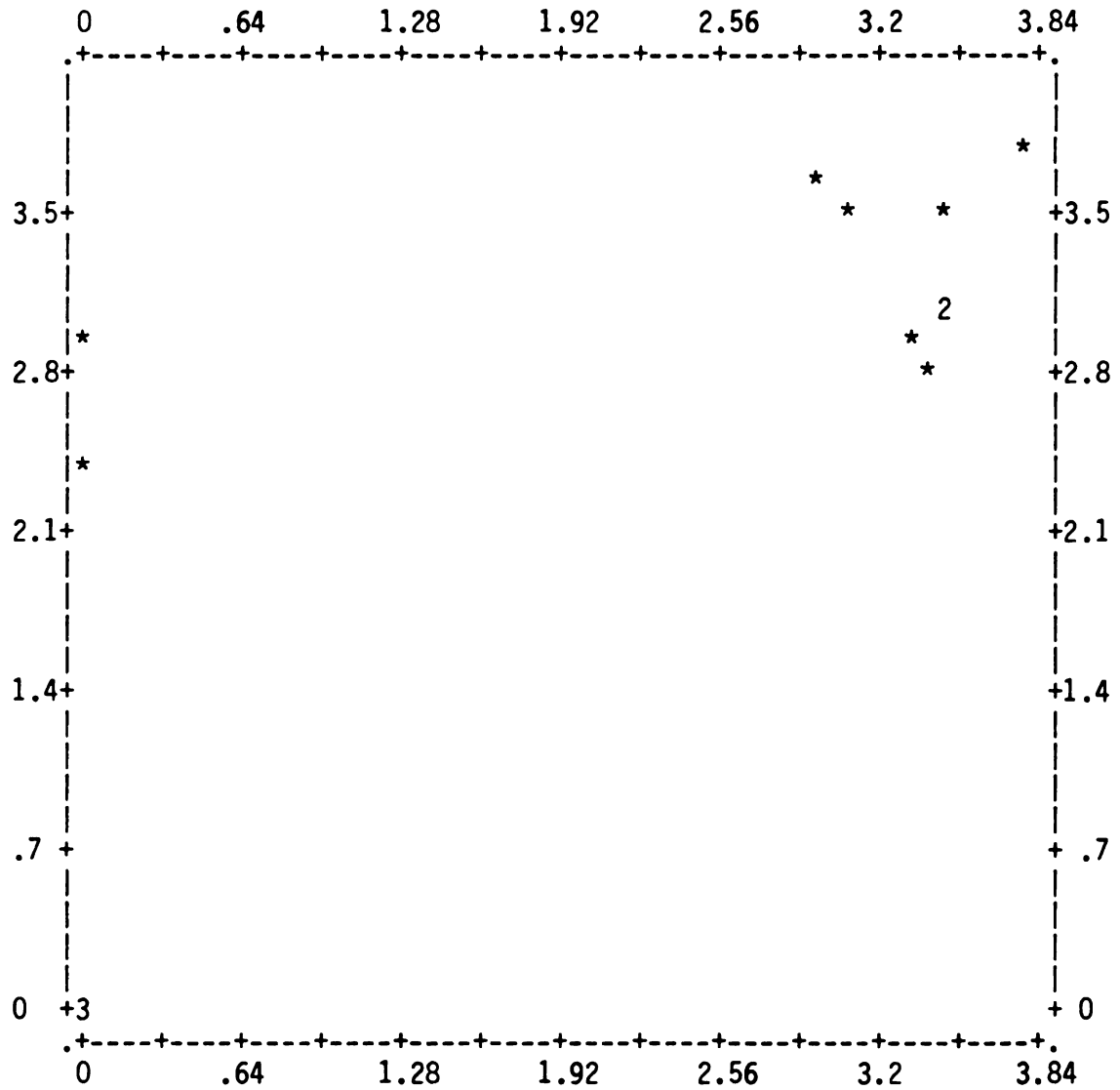
(VERTICAL) GROUP 1: (HORIZONTAL) GROUP 2



13 POINTS

## SCATTER PLOT OF MEANS

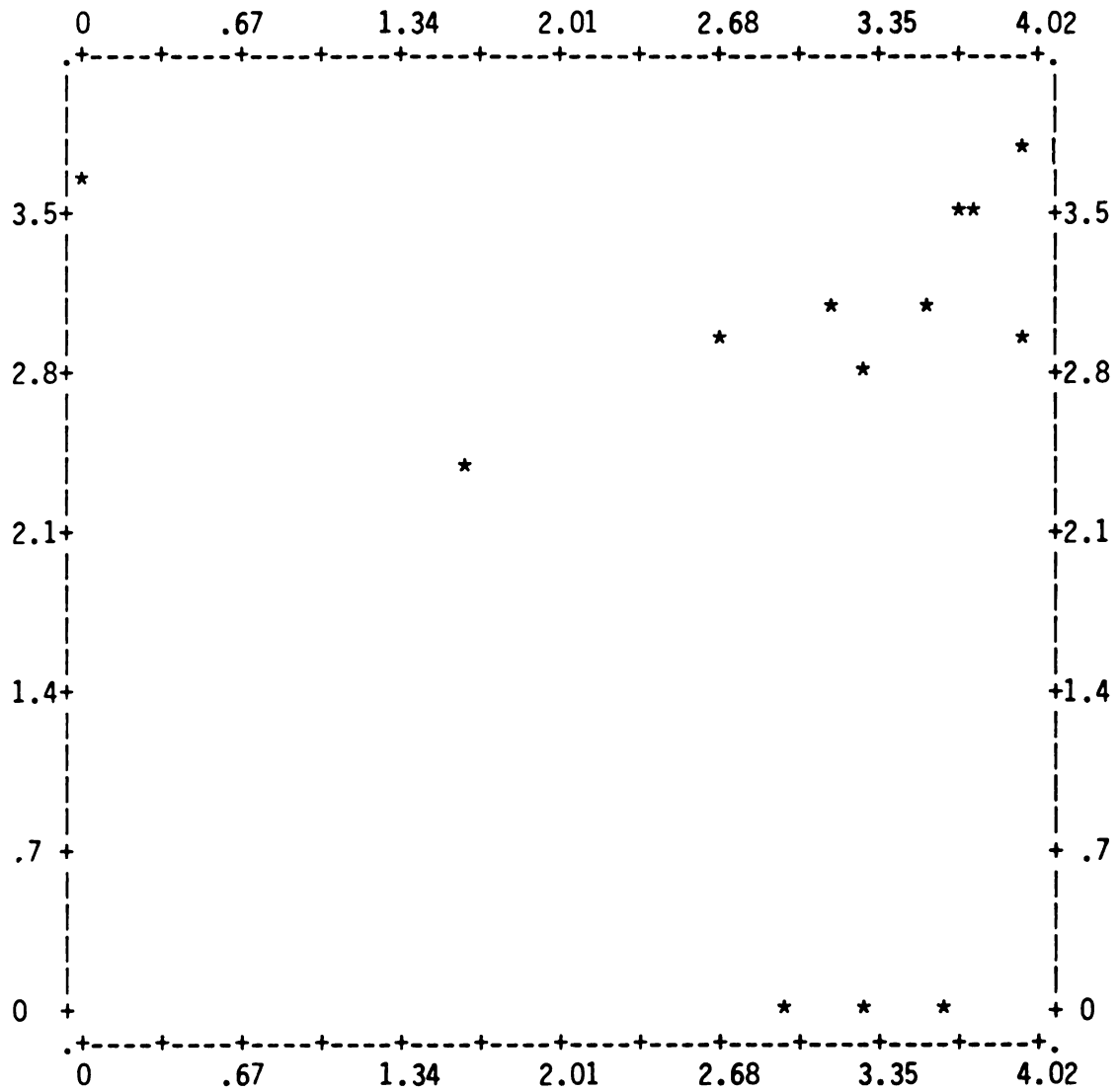
(VERTICAL) GROUP 1: (HORIZONTAL) GROUP 3



13 POINTS

## SCATTER PLOT OF MEANS

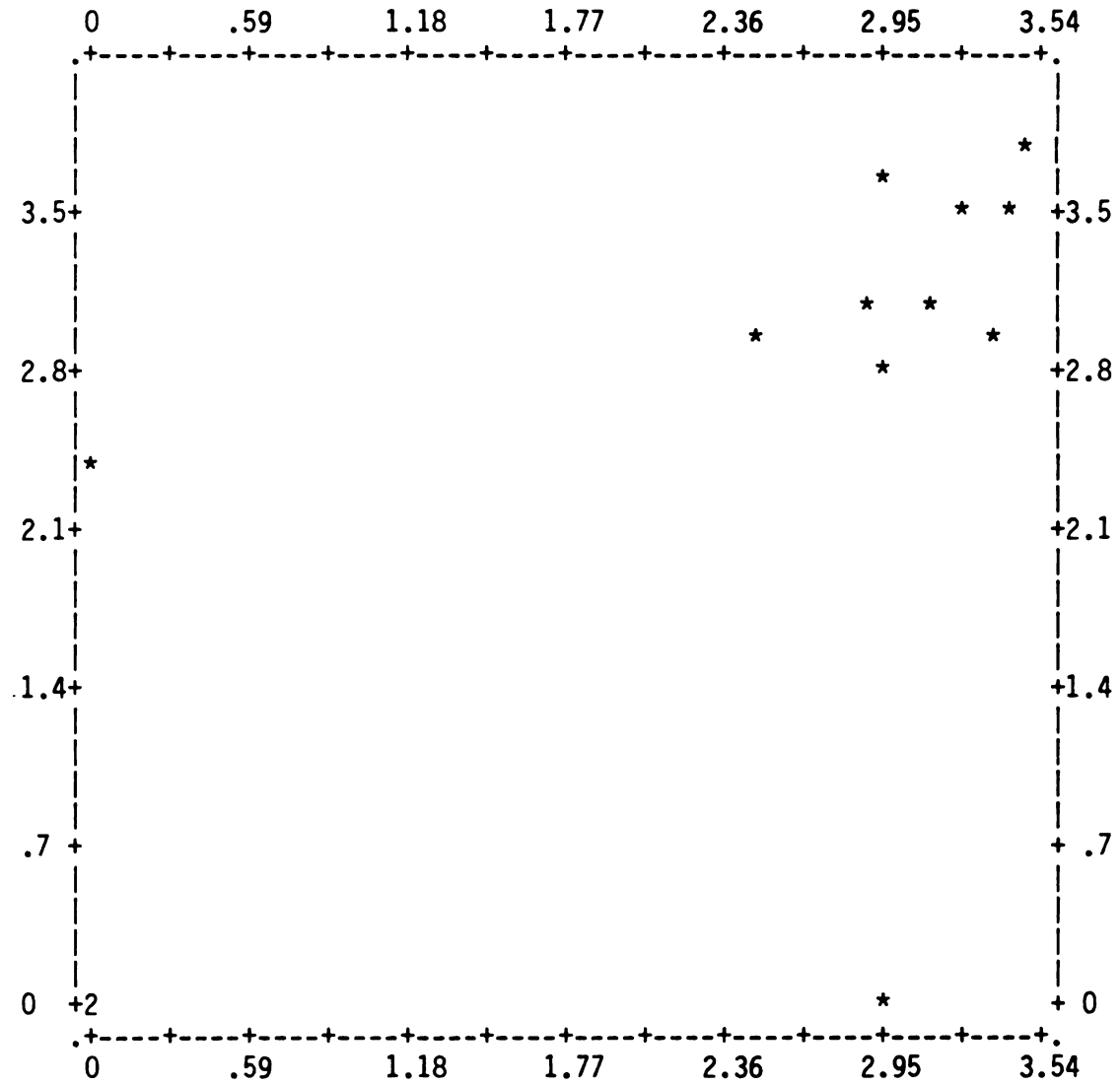
(VERTICAL) GROUP 1: (HORIZONTAL) GROUP 4



13 POINTS

## SCATTER PLOT OF MEANS

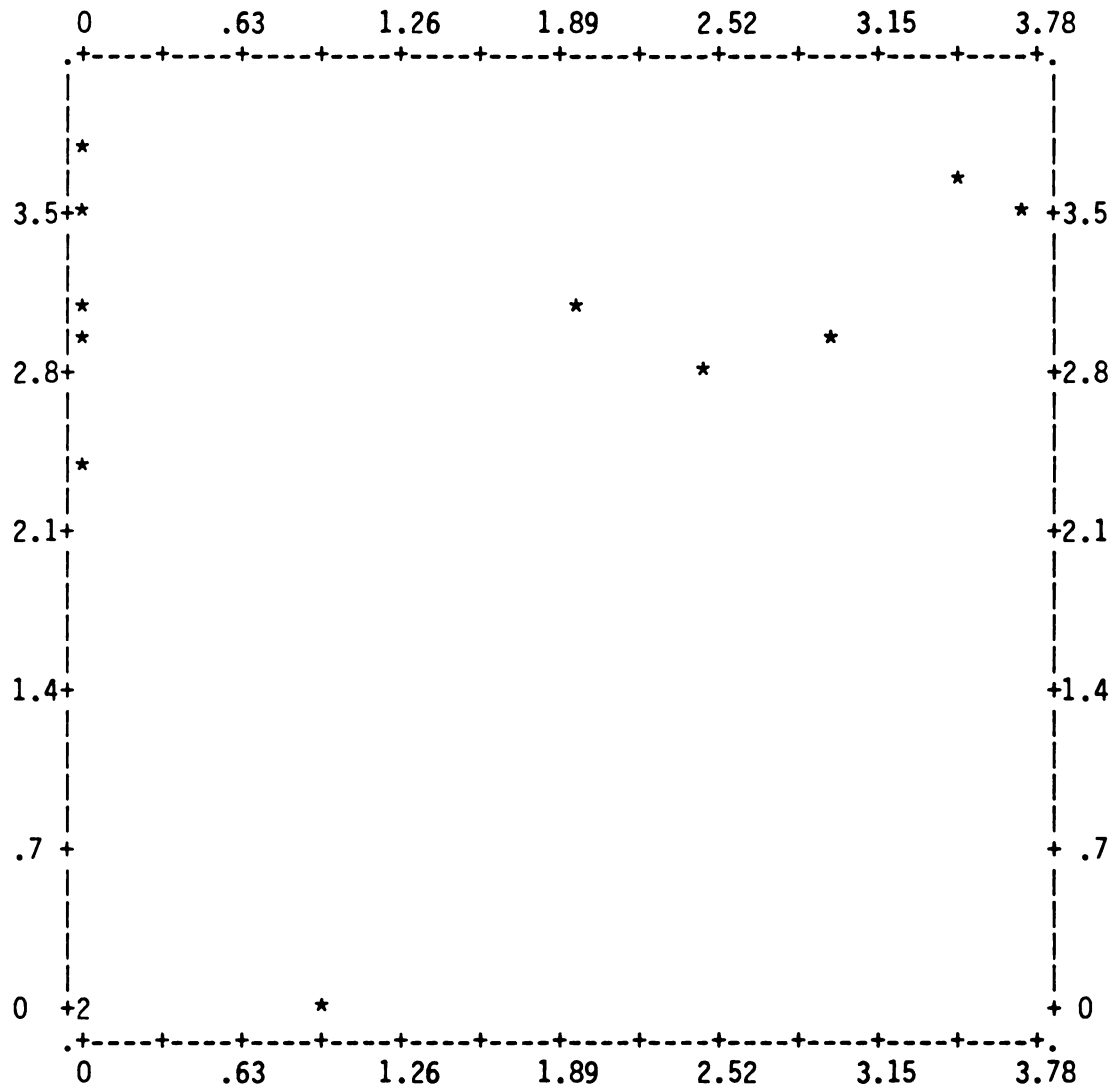
(VERTICAL) GROUP 1: (HORIZONTAL) GROUP 5a



13 POINTS

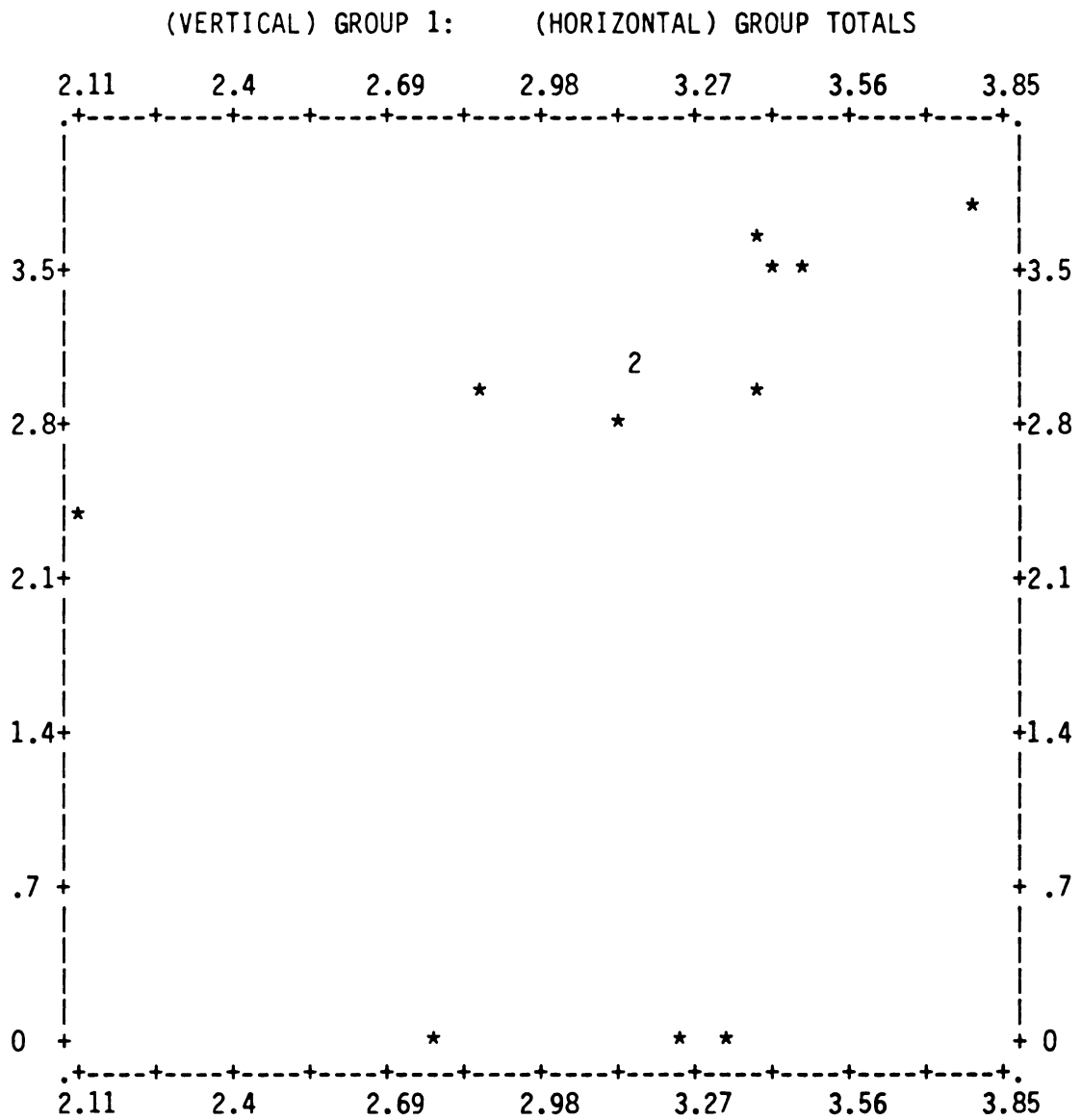
## SCATTER PLOT OF MEANS

(VERTICAL) GROUP 1: (HORIZONTAL) GROUP 5b



13 POINTS

## SCATTER PLOT OF MEANS



13 POINTS

APPENDIX K  
CORRELATIONS OF GROUP MEANS

## CORRELATIONS OF GROUP MEANS

## PEARSON'S CORRELATION MATRIX

|          | GROUP1   | GROUP2   | GROUP3   | GROUP4   |
|----------|----------|----------|----------|----------|
| GROUP1   | 1        | .0214224 | .772765  | -.103621 |
| GROUP2   | .0214224 | 1        | .147309  | .12648   |
| GROUP3   | .772765  | .147309  | 1        | .0247161 |
| GROUP4   | -.103621 | .12648   | .0247161 | 1        |
| GROUP5a  | .667117  | .322586  | .663319  | .226953  |
| GROUP5b  | .367743  | .187547  | .152626  | -.155051 |
| GROUPTTL | .277991  | .682463  | .424796  | .395563  |
|          | GROUP5a  | GROUP5b  | GROUPTTL |          |
| GROUP1   | .667117  | .367743  | .277991  |          |
| GROUP2   | .322586  | .187547  | .682463  |          |
| GROUP3   | .663319  | .152626  | .424796  |          |
| GROUP4   | .226953  | -.155051 | .395563  |          |
| GROUP5a  | 1        | .356438  | .711238  |          |
| GROUP5b  | .356438  | 1        | .303283  |          |
| GROUPTTL | .711238  | .303283  | 1        |          |

APPENDIX L  
LATE RETURNS

## LATE RETURNS

The terminal date for acceptance of survey forms into the study was necessarily set at 10 June 1985. Between that date and August 6, 1985, the date the study was completed, a total of 43 late returns were received. The returns came from the groups in the following distribution:

| Grp<br>Lang       | Group<br>ID# - Name | Forms<br>Received | Forms that could<br>have been included | Afr  | West |
|-------------------|---------------------|-------------------|----------------------------------------|------|------|
| Eng               | 1-ACTEA leaders     | 2                 | 2                                      | 1    | 1    |
| Eng               | 2-Church leaders    | 4                 | 1                                      | 3    | 1    |
| Frn               | 2-Church leaders    | 2                 | -                                      | 2    | -    |
| Eng               | 3-College leaders   | 12                | 9                                      | 2    | 10   |
| Frn               | 3-College leaders   | 2                 | 2                                      | -    | 2    |
| Eng               | 4-Student leaders   | 4                 | -                                      | 4    | -    |
| Eng               | 5a-Mission leaders  | 12                | -                                      | 1    | 11   |
| Frn               | 5a-Mission leaders  | 1                 | -                                      | -    | 1    |
| Eng               | 5b-Missn Directors  | 2                 | 1                                      | -    | 2    |
| Frn               | 7-Gov't Officials   | 2                 | 2                                      | 2    | -    |
| TOTALS            |                     | 43                | 17                                     | 15   | 28   |
| % of late returns |                     |                   |                                        | 34.8 | 65.2 |

The responses on the 17 returns that could have been included in the study were classified into the 13 categories of expectations apart of the statistics of the study. The contents of the responses would not have effected the expanded definitions of

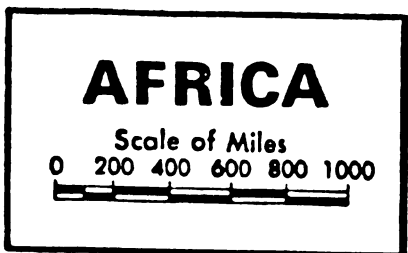
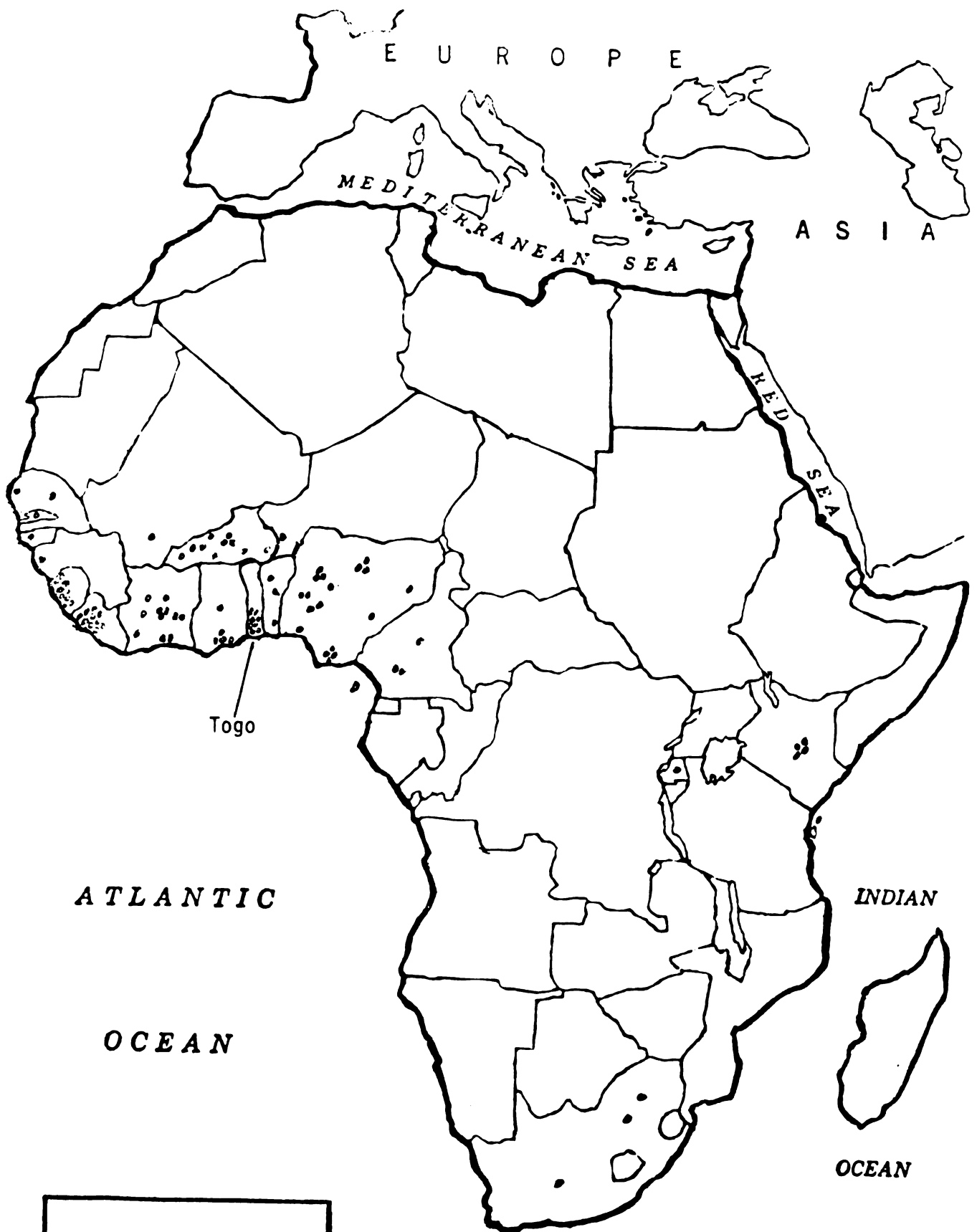
the 13 categories. The proportion of African vis-à-vis Western responses was comparable to the proportions which were returned in the study.

The modifications to the main body of the study that were suggested by the late returns were

1. The reliability of the study as a whole was strengthened by the increased returns and by their similarity to those already received.
2. Considering the 116 on-time returns and the 43 late returns (159 total), 27% of all returns came in late. Clearly, part of the fault of procedure contributing to the low return experienced in the study was setting the cut-off date too early.

APPENDIX M  
MAP OF DISTRIBUTION OF RESPONDENTS

The outline map on the following page showed the geographic distribution of each person who responded to the survey. Each dot represented one respondent. If more than one respondent lived in the same city, the dots representing them were clustered as close to the location of the city as possible. Those respondents who were living outside Africa at the time of the study were not included on the map.



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#### LIST OF FIGURES

|    |                                                                                              |     |
|----|----------------------------------------------------------------------------------------------|-----|
| 1. | Population and Data Sources . . . . .                                                        | 47  |
| 2. | Subjects for Pilot Test of Interview Protocol . . .                                          | 55  |
| 3. | Subjects for Pilot Test of Questionnaires . . . . .                                          | 56  |
| 4. | Scatter Plot of Means and Credibility Values of<br>African and Western Respondents . . . . . | 116 |