



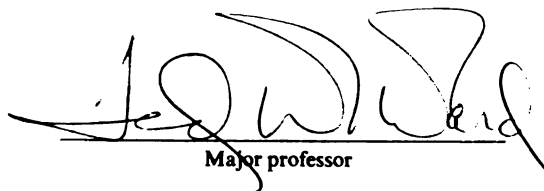


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CURRICULUM FOUNDATIONS FOR LEADERSHIP EDUCATION
IN THE SAMBURU CHRISTIAN COMMUNITY
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Edgar James Elliston

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CURRICULUM FOUNDATIONS FOR LEADERSHIP EDUCATION
IN THE SAMBURU CHRISTIAN COMMUNITY

By
Edgar James Elliston

A DISSERTATION

Submitted to
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ABSTRACT

CURRICULUM FOUNDATIONS FOR LEADERSHIP EDUCATION

IN THE SAMBURU CHRISTIAN COMMUNITY

By
Edgar James Elliston

The purpose of the study is to compare the leadership expectations of the Samburu (Loikop) of north central Kenya, of the missionaries of the Christian Missionary Fellowship in Kenya and certain biblical criteria for Christian leadership.

The study is intended to provide a basis for educationally effective, culturally appropriate and biblically authentic curricular planning for the Samburu and CMF missionaries--for the Samburu as they lead in the church and for the missionaries as they work with the Samburu.

The study has immediate applications for both missions and development agencies who may work with Nilotic peoples. It has more general application to the education of leaders in intercultural situations.

The recommendations for beginning to work focus on areas of agreement among the three sets of data. Recommendations for orientation are made regarding matters of disagreement among the sets of data.

Criteria for evaluating Christian leadership are drawn from biblical texts and evangelical Christian writers. Six criteria are offered, the principal one of which is that Christian leaders should be servants.

Eighty Samburu elders were interviewed to determine their leadership expectations and values. These men were from very traditional communities and from more progressive communities. All twelve of the CMF missionaries in Kenya at the time of the study were interviewed to determine both their own leadership expectations and how they value the responses given by the Samburus.

Many traditional Samburu leadership values parallel biblical values. For example, leadership ought to be distributed and servant-based. Personal aspiration is to be disciplined to values of the community. Leaders ought to be recognized by the community served as being "worthy" in the community. Some Samburu values contrast with missionary-held values. The Samburu values are closer to the biblical values than to the missionary values. In many ways the Samburu values are closer to biblical values than western values generally are. The Samburu values are more community and cooperatively oriented; whereas, the missionaries' values tend to be more individualistic and competitively oriented. While both value a distributed leadership, the Samburu are more participative and the missionaries are more hierarchical and activistic.

ACKNOWLEDGEMENTS

To the many who have made significant contributions to the present study I extend my deepest appreciation. The Fields Committee, the Board of Directors and the Administration of the Christian Missionary Fellowship allowed time for the class work, encouraged and supported the study project from the beginning through completion.

Daystar Communications of Nairobi, Kenya made the arrangements with the government of the Republic of Kenya to secure permission to do the research.

The Office of the President granted permission to do the study with permit number OP.13/001/90.205. The government officials of the Republic of Kenya in Samburu District without exception generously helped and provided access to useful information. The District Officers and Chiefs were especially helpful in introducing me to the principal elders in many communities.

The Samburu elders not only agreed to be interviewed, but offered many kind expressions of hospitality and acceptance. Both my wife and I were welcomed in their homes and villages, invited to ceremonies and treated as honored guests.

All of the missionaries of the Christian Missionary Fellowship in Kenya graciously agreed to be interviewed as a part of the project.

Ray Giles, Jim Smith, Sam Rowen, Robert Ferris and Fred Norris offered useful critical comments about the section of the study which

treats the biblical criteria for Christian leadership.

The support of the guidance committee including Professors David Heenan, Norman Bell, Richard Niehoff and Ted Ward is very much appreciated. A special word of appreciation is offered to Ted Ward whose encouragement and counsel kept the study in focus. His visit to Kenya in the summer of 1980 provided the stimulus and direction for me to finish the project.

Much appreciation is owed to Donna, my wife, who not only went from Africa to East Lansing with me, but also returned to Kenya to keep house in a tent and live out of a camper during the time of the research. She also typed the various drafts and encouraged all along the way.

I owe a deep debt of appreciation to many, but can not place any blame for any weaknesses in the study on any who helped and encouraged.

Edgar James Elliston

October, 1981

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CHAPTER I

THE PROBLEM

To be effective in education it is important to begin where people are. Leadership development is now widely recognized as a major task of missionary activity. Thus nothing is more important than coming to grips with what leadership is and means in a given ethnic area to which a group of missionaries is intending to go. Before undertaking a change-oriented enterprise in any society, whether for religious or other development purposes, the local context must be studied systematically to discover where the people are and how to get on their "wavelength".

The study seeks to describe where the Samburu are and compare their leadership expectations with those typically held among missionaries and with values that can be rationalized or advocated on theological grounds.

The purpose of the study is to compare the leadership expectations of the Samburu, the leadership expectations of the missionaries of the Christian Missionary Fellowship (CMF) and certain biblical criteria for Christian leadership. The study provides a basis for the development of leadership education curricula for the Samburu church of Kenya and for the orientation of missionaries who will be assigned to work with the Samburu.

Effective leadership education ought to begin within the learners' frame of reference. The study sought to assess the Samburu frame of reference in terms of their leadership values and expectations. Effective educational planning involves clarifying one's values and setting some means for assessing the achievement of one's goals. The review of biblical criteria for Christian leadership served these functions in the study. McLuhan said, "The medium is the message" (1964:7). If the media which in this case include the missionaries are to communicate effectively, then they must demonstrate the message within the Samburu frame of reference employing biblical values. Teaching and demonstrating the message within the Samburu frame of reference requires that missionaries be oriented toward the use of these values and how to work in this frame of reference.

Significance of the Problem

Comparing these three different sets of data is important for at least five reasons: 1) leadership education curricula, 2) mission/national church relations, 3) mission methods, 4) missionary orientation, and 5) application to other Nilotic peoples.

Leadership Education Curricula

The Samburu churches and the missions which are presently working and will be working in the future among the Samburu need to know these sets of expectations and values so that relevant church leadership development curricula can be developed.

Mission/National Church Relations

Leaders of missions need to know these relationships so that all of the relations with the national church and all of the leadership curricula concerns will contribute to the church's being dynamically indigenous as soon as possible.

Mission Methods

Missionaries need to know where the leadership expectations of the Samburu and the leadership expectations of the missionaries agree and disagree so that the overall mission approach can be built on mutually acceptable interpersonal relationships which are culturally acceptable and appropriate. Moreover, mission leaders need to know where the leadership expectations of the Samburu and missionaries disagree so that the problems of cultural dislocation for the Samburu and the cultural overhang for the missionaries can be minimized as much as possible in the development of curricula and the implementation of leadership education.

Missionary Orientation

Mission planners need to know the Samburu leadership expectations and biblical criteria for Christian leadership so that appropriate orientation curricula for missionaries and other change agents can be designed.

Application to Other Nilotic Peoples

While the specific individual applications of the findings of this study may not fit every other situation among the Maasai cluster

of the Nilotic peoples in Kenya, Sudan and Tanzania, similarity exists among this cluster of tribes in terms of lifestyle, worldview, economy and language to suggest that what applies to one ought to at least be considered for the other peoples in this cluster of peoples. Development agencies and missions which are working among these other peoples may find helpful instruction from the Samburu.

Assumptions

Ignorance of the differences and similarities between the missionaries' leadership expectations and the Samburu is expectations will likely lead to frustration and perhaps even conflict. This frustration is currently seen in both the churches which are among the Samburu and among the missions which are working there. Furthermore, the frustration is observed by non-members of the church and seems to contribute to their resistance to the church (Oehrig 1978:23-29, Elliston 1980).

Frustration in the Church

If the missionaries do not work in accordance with the leadership styles and expectations of the local culture, several serious problems may emerge within the church (Barrett 1969). These problems include the dislocation of the church from the mainstream of the local culture "sealing it off" from relevance, potential growth, and the establishment of a growing dependency on the mission for all of that which can not be provided from within the culture (Elliston 1978). Barrett has shown through a careful study of more than 6,000 independent African churches that mission paternalism undermines

initiative and indigenous control. Through a misunderstanding or a lack of understanding of the local culture the seeds of future schism are sown (Barrett 1969).

Frustration in the Mission

If missionaries do not know where to begin in the local culture, they often begin at a point they know from their own culture. Their communication may be mono-cultural rather than inter-cultural. This frustration may be seen in the use of inappropriate communication forms or channels which may completely miss the people for whom the communication is intended. Or, the perceived message may vary widely from what was intended. It is a common practice among several of the churches which are presently working among the Samburu to teach in either Swahili or English in the church services. The Samburu speak their own language which is a Nilotic language and they generally do not speak Swahili which is a Bantu language. Only the educated can speak Swahili or English (Oehrig 1987:23-29).

CMF Goals

Some of the assumptions about the Christian Missionary Fellowship (CMF) which is the mission being investigated in this study need to be explained. It is assumed that the CMF missionaries who are assigned to East Africa are "typical" of other missions and other Christian development agencies. The leadership expectations and general western world view are assumed to be similar to other missions and Christian developmental agencies.

One overall goal of the CMF church leadership development program is to enable the church leadership corporately to meet the training and educational needs and to become functionally self-reliant in this area without continuous domination by missionaries. This goal applies to the whole of the national church as well as to individual congregations. The leaders who are educated will be expected to function in their churches in ways that are both consistent with biblical criteria for leadership and culturally relevant or consistent with the leadership expectations among the Samburu people.

Another goal of the CMF in working with the Samburu is the establishment of dynamically indigenous/contextualized and growing churches and Christian communities.

The training of church leaders to function in ways which are similar to indigenous patterns of leadership are expected to minimize cultural dislocation and enhance their leadership effectiveness in the church.

The CMF is seeking to develop leadership training curricula and programs with the church so that the church leadership can continue to train other leaders without dependence on the mission.

Another stated goal of the CMF is the development of the kind of leadership training program and curriculum that the church will want to continue and will be able to continue academically, administratively and financially (Elliston 1976).

Leadership Assumptions

Biblical principles or evaluative criteria for Christian leadership are valid interculturally and may serve as a normative base for the training of Christian leadership when they are expressed in dynamically equivalent forms in another culture.

The indigenous leadership patterns should be retained except where they come into conflict with the biblical criteria for leadership and then changed only in culturally appropriate ways which remain culturally appropriate.

While western models of leadership may be appropriate for western churches, they may not be appropriate for non-western churches.

Leaders should be trained so that as they lead the church they will maximize church growth including quantitative growth, qualitative growth and organic growth (Tippett 1970). Quantitative growth is growth in the numbers of people who become communicant members of the church. Qualitative growth is growth in "Christian" maturity including a genuine concern for the needs of the wider community. Organic growth refers to the organizational growth and growth of the church as an organism.

The training of leaders who have already demonstrated leadership abilities in the church rather than training those who might become leaders provides at least two advantages. The training of functioning leaders is more effective in terms of establishing stable churches. Secondly, this approach is more efficient in terms of financial costs and the number of graduates who will continue over time in church leadership roles (Winter 1969, Weldon 1973).

Curriculum Development

The terms "curriculum development," "leadership training" and "leadership development" occur in this study. The following definition of curriculum serves as the basic assumption about curriculum:

Curriculum development is seen as the process of making the decisions about what should be taught and why, and then operationalizing those decisions. Often when people think of curriculum development they think only of the mechanical operations of designing and producing materials and procedures to be used in instructional activities. But the current use of the phrase stresses the should nature of the decisions. The decisions in curriculum development are not merely mechanical decisions that can be arrived at by systematically working through a flow chart, they are value decisions.

However, because curriculum decisions are value decisions, it should not be inferred that the decisions are based merely on intuitional preferences, as some people think of value judgments. Value judgments that result in meaningful practice rest upon reflections, and careful deliberation. They are based upon rational understandings about what is reality.

In curriculum development the value decisions are based on understandings of reality that emerge from the foundational disciplines. Foundational disciplines include such fields as history, philosophy, sociology, mathematics, and biology to name only a few. It is from the knowledge that scholars in these disciplines are organizing that the value decisions in curriculum development are made (McKean 1977:2).

Conceptual Framework

Figure 1 provides the model from which the research questions for the relationships between the three foci of the study will be drawn.

The following list of potential relationships as seen in Figure 1 provides the framework for developing the research questions. The following numbered items relate to the numbers of the potential relationships in Figure 1.

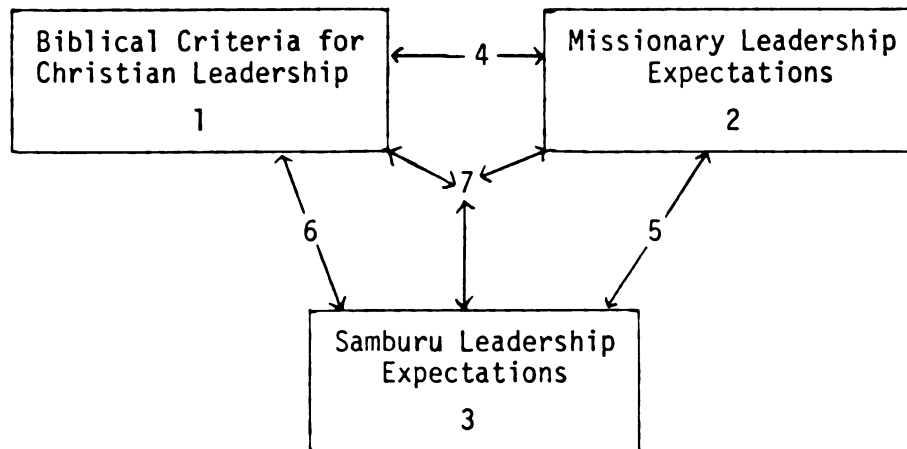


Figure 1

CONCEPTUAL FRAMEWORK

- 1) Biblical criteria for Christian leadership serve as the basic evaluative model for Christian leadership described in the study.*
- 2) Missionary leadership expectations refer to the actual leadership patterns, expectations for themselves and for those of the Samburu culture and assumptions which the missionaries hold about leadership.

*The particular biblical criteria chosen for the evaluation of Christian leadership are those which have been developed based on the writings of Richards, Gangel, Ward, Smith and others. These criteria would be generally held to be valid by both those affiliated with the Christian Missionary Fellowship and by the supporting constituency of the CMF. The CMF is an evangelical mission supported by Christian Churches and Churches of Christ and whose missionaries accept the authority of the Scriptures in matters of faith and practice. CMF missionaries accept the authority of the scriptures not only for their own lives, but also consider the scriptures to be authoritative interculturally.

- 3) Samburu leadership expectations refer to the leadership expectations, values and patterns which are seen in the traditional nomadic Samburu culture.
- 4) Agreement may or may not exist between biblical leadership criteria and missionary leadership expectations.
- 5) Agreement may or may not exist between missionary leadership expectations and Samburu leadership expectations.
- 6) Samburu leadership expectations and biblical criteria for Christian leadership may or may not agree.
- 7) When the three sets of data are considered, agreement may or may not be seen among all three or between any one and the other two.

Research Questions

The following list of research questions need to be answered in order to address the problem of the study:

- 1) What are the Samburu leadership expectations?
- 2) What are the CMF missionaries' leadership expectations?
- 3) What are the biblical criteria for Christian leadership?
- 4) What are the areas of agreement between the biblical criteria for Christian leadership, the missionaries' leadership expectations and the Samburu leadership expectations?
- 5) What are the areas of little or no agreement between biblical criteria for Christian leadership, missionaries'

leadership expectations and Samburu leadership expectations?

Scope of the Study

The study is designed to compare the leadership expectations of the Samburu culture with biblical criteria for Christian leadership and leadership expectations of the CMF missionaries. The study then focuses on three primary data bases: 1) Functioning leaders of the traditional Samburu people in Kenya, 2) All of the CMF missionary men* who are assigned to Kenya, and 3) The writings which are related to the leadership expectations of Christian leaders as found in the New Testament.

The methods by which the data were gathered from these three different data bases were adapted to fit each one. Since the study is coming primarily from an educational perspective rather than from theology, anthropology or missiology, the author depends on the literature from these fields to provide an appropriate theoretical base from each. While the research then is not aimed primarily at theological issues or ethnological descriptions, it does touch on some matters related to these disciplines and on some missiological concerns as they relate to education and the development of leadership development curricula.

* The wives of the CMF missionaries in Kenya are not part of the official decision-making group and so were not interviewed.

The methods by which the three data bases were determined were different. The limited number of Christian leaders in the New Testament about whom we have direct evidence or who taught about leadership are considered. It should be noted that these leaders came from at least two different cultural backgrounds. Jesus, Peter and James were monocultural. Paul was bicultural. Others of Greek or Hebrew culture are considered only as they relate to specific concerns.

All of the CMF missionary men assigned to Kenya were accessible for study so each one was interviewed.

Interviews of a sample of the functioning leaders of the Samburu people provides the data base from that perspective. The leaders in the sample represented family, community, political and the wider aspects of the Samburu people.

Overview of the Study

The study is divided into eight chapters which are all extensions of the classical five-part dissertation which includes: 1) problem statement, 2) review of precedent research, 3) methodology, 4) findings, and 5) summary and conclusions.

In Chapter II the precedent research concerning leadership theory, the Samburu people and curriculum is briefly reviewed.

Chapter III is a background study based on the literature about the Samburu culture. The matters it treats are important to understanding the Samburu people. For the reader of the current research, a summary is provided on page 252.

Chapter IV describes the methodology which was used in the study. The methodology consisted of meeting three different methodological tasks. The first task was to describe the leadership values and expectations of the Samburus. The task was met by interviewing eighty Samburu elders. The second task was to describe the missionaries' expectations and how they valued the Samburu expectations. This task was met by interviewing all of the CMF missionaries in Kenya. The third task was to select and describe biblical criteria which should be applied both to the Samburus and to the missionaries. To meet this task the author referred to several evangelical theologians, missiologists and anthropologists.

The three chapters which present the findings are sequenced so that Chapter V describes the findings from the Samburu interviews, Chapter VI describes the findings from the missionary interviews and Chapter VII describes the findings from the review of the literature about criteria for Christian leadership.

Chapter VIII compares the findings in summary form and presents recommendations which are based on the findings. The application of the findings and recommendations fits missionaries who work with Nilotic peoples in particular. However, the methodology which begins with indigenous values and seeks to build from within the client group's own frame of reference is applicable to much wider circles outside of Christian missions. For one to be effective in intercultural communications or education beginning in the clients' frame of reference is essential.

If one does not begin within the host culture's frame of reference, severe cultural dislocation and counter-productive forces may be unleashed.

CHAPTER II

PRECEDENT RESEARCH

The chapter is divided into four primary parts: Leadership Theory, Theological Bases for Christian Leadership, the Samburu Context and Curriculum.

Leadership Theory

Within the first section attention is given to a definition of leadership, general characteristics of leadership and leadership styles. The general leadership theory relates to the more specific and later section treating the biblical criteria for Christian leaders.

Definition of Leadership

Gibb's article, "Leadership" (1954), and Stogdill's Handbook of Leadership (1974), provide useful bases on which to begin a consideration of leadership. Stogdill's work is an analysis of more than 3,000 books and articles about leadership. While these come from the background of social psychology and business, their relevance to Christian leadership are clear because the dynamics of leadership and social interactions are similar in both "Christian" and "secular" contexts.

The functional leader emerges from the group because of his dynamic value to a given group at a given time. The question is whether he can produce results in, for and with the group better than anyone else.

. . . leader behavior is substantially related to the type of group in which leadership occurs as well as to the person engaging in the behavior (Hemphill and Coons 1957:37).

One key to defining leadership is seen in the definition of leadership behavior in the context of a group. The leader can only be understood in terms of the group with which he functions, the means by which he behaves in the group and the ways he influences the group.

The Leader is the Focus for the Behavior of the Group

The leader is the person whose relationships and activities within the group focuses the attention and behavior of the group. He/she focuses the behavior of the group around himself/herself. He/she becomes the model for group behavior. Redl suggests that the term, leader, is restricted to that relationship which characterized by love of the members for the person who becomes the ego ideal for the group (1942:573ff). The leader is the one who can polarize the behavior of the group in one way or another.

The Leader is the People's Choice

Sociometry, a technique for revealing the feeling or preference relationships among the members of a group, is an effective means to

identify leaders. However, "socio-centrality is not necessarily leadership" (Gibb 1954:881). One may be a leader by being the people's choice. The means by which this choice is may vary from group to group and from culture to culture. They may be based on popularity, geneology, skill or any number of other characteristics, but the function of sociometric choice remains. "The essence of the leader role is found in voluntary conferment of authority by followers" (Bigg 1954:883). This authority may be either traditional which is based on rules and routinized ways of acting or charismatic which is based on the personal qualities or characteristics of the individual.

The Leader Exercises Influence Over Others

Gibb states, "A leader may be reliably defined in terms of the extent of his influence within a group" (1954:883). Stogdill writes, "the leader may be considered an individual . . . who exercises more important influence acts than other members of the group or organization" (1974:6). Pigors holds that leadership is a concept applied to the personality-environment relation to describe the situation when a person is situated in the environment that his "will, feeling, and insight direct and control others in the pursuit of a common cause" (1935:12).

Anthropologists speak of "opinion leaders." Their counsel shapes the decisions of the group. This function or influence may be either positive or negative, helpful or harmful depending on the context. One who influences the group is considered a leader.

The Leader Can Achieve Group Goals

The person who helps the group move toward achieving its goals is considered the leader. The leader affects the structure and total performance of the group as a group (Gibb 1954:883). Hemphill and Coons suggest, "leadership . . . is the behavior of an individual when he is directing the activities of the group toward a shared goal" (1957:7). It should be noted that it is a shared goal not just the goal of the leader.

The Leader Exhibits Leadership Behaviors

Different behaviors indicate leadership in different contexts, but some commonalities typically occur. Gibb suggests that only rarely and then only in highly structured organizations can a single leader be identified. More often a group has several leaders. Leaders are identified in this way as those who initiate structure in the interactions of others as a part of the process of solving a common problem (Gibb 1954:883). Some leadership behaviors typically include: seeking and taking responsibility for actions, setting an example, looking out for the welfare of the group, making sound and timely decisions, insuring that the group tasks are understood, supervised and accomplished, taking initiative, and maintaining integrity (Military Leadership 1973).

Leadership and
"Headship" are
Different

The leader differs from the "head" in at least five ways. "Headship" or domination is exhibited in the stereotyped ideas of master-slave, officer-men, teacher-student, boss-employee types of relationships. These kinds of relationships are generally distinguished in the literature from leadership. Gibb describes the principal differences between leadership and "headship"--

Leadership is to be distinguished, by definition, from domination or headship. The principal differentia are these: i) Domination or headship is maintained through an organized system and not by the spontaneous recognition, by fellow group members, of the individual's contribution to group goals. ii) The group goal is chosen by the head man in line with his interests and is not internally determined by the group itself. iii) In the domination or headship relation there is little or no sense of shared feeling or joint action in the pursuit of the given goal. iv) There is in the dominance relation a wide social gap between the group members and the head, who strives to be maintained through an organized system and not by the spontaneous recognition, by fellow group members, of the individual's contribution to group goals. ii) The group goal is chosen by the head man in line with his interests and is not internally determined by the group itself. iii) In the domination or headship relation there is little or no sense of shared feeling or joint action in the pursuit of the given goal. iv) There is in the dominance relation a wide social gap between the group members and the head, who strives to maintain this social distance as an aid to his coercion of the group. v) Most basically, these two forms of influence differ with respect to the source of authority which is exercised. The leader's authority is spontaneously accorded him by his fellow group members, the followers. The authority of the head derives from some extra-group power which he has over the members of the group, who cannot meaningfully be called his followers (1954:882).

The Leader Initiates Structure

Several writers view leadership as a process of originating and maintaining role structure. For Hemphill "to lead is to engage in an act that initiates a structure in the interaction as part of the process of solving a mutual problem" (Stogdill 1954:15). Stogdill defined leadership as the "initiation and maintenance of structure in expectation and interaction" (1974:411). The initiation of structure is basic to leadership. "Initiating structure is related to group unity. Consideration is related to low absenteeism, grievances, turnover and bureaucracy" (Stogdill 1974:140).

The Leader is One with a Differentiated Role

One major contribution of modern sociology has been the development of role theory. Every member of society or of a group occupies a certain status position within that society or group. In that status a person is expected to fulfill the role that accompanies that status. Leadership appears as a manner of interaction by and toward the individual who comes to be placed in a leader role by other members of the group. Leadership then emerges from the interaction of the group as a group related role. Each person plays a different part or role in the interaction. The differentiation is a matter of influence, that is, one person, the leader, influences while the other members of the group respond. Leadership then "may be regarded as an aspect of role differentiation" (Stogdill 1974:14). Gibb (1954) considers group leadership as a position emerging from the social interaction itself.

Roles are defined in terms of the expectations that the group members develop in regard to themselves and other members. Stodgill states, "Of all available definitions the role conception of leadership is most firmly buttressed by research findings" (1974:15).

Summary

Definitions of leadership vary widely. Writers have not agreed about the meaning of the concept. Definitions have been developed to serve different purposes and differ accordingly. As Bennis writes, "Leadership is the fulcrum on which the demands of the individual and the demands of the organization are balanced" (1975:328-329).

Stodgill's definition of leadership will serve as the primary definition for our purposes in this paper: "Leadership is the initiation and maintenance of structure in expectation and interaction" (1974:411).

General Characteristics of Leadership

Listings of leadership "traits" fill many pages in books and articles about leadership. Some of these texts suggest that if attention is given to these traits, one's effectiveness in influencing group behavior will be enhanced.

What is not warranted . . . is the conclusion that the mere possession of traits can equip a man to perform effectively in some role of leadership (Gange 1976:159).

Leaders are made in the dynamics of the group of which they are a part. As people fill leadership role expectations of the group, they become leaders. To the extent that the sharpening of the following

traits is done within a group that expects those traits in their leaders' leadership skills may be improved. Hendry and Ross list five primary traits and six secondary ones. These traits include the following: empathy, group membership, consideration, surgency and emotional stability. The list of secondary traits includes the following: desire for leadership, intelligence, competence, consistency, self-confidence and the ability to share leadership (Gangel 1976:162).

Wilburn says,

A strong characteristic of the effective leader is his willingness and capacity to train others to become leaders. He assumes that his followers are working with him, not for him (1963:47).

Several other leadership characteristics relate directly to one's functioning within the group. Again, it is evident from these characteristics that leaders are made not born. Gangel states, "'the natural leader' is a myth and doesn't really exist" (1976:160). The social dynamics of the group allow the development of leaders and confirm them in leadership roles. Two of the primary group functional characteristics of leadership include: initiation of group spirit and prediction of group direction. Other characteristics may also be seen.

Initiation of Group Spirit

The degree to which one can create an esprit de corps is an indication of his leadership. Bringing an amorphous group of individuals to discipline their feelings and actions together to mold a satisfying spirit of unity, cooperation and direction is an important functional characteristic of leadership.

Prediction of Group Direction

The leader should be able to predict what the group will do. The leader affects the internal group relations, i.e., structure, and the effectiveness of the group performance as a whole. As he is able to affect the internal group relations, he should be able to predict what the group will do (Gangel 1976:162).

Other Characteristics

Halpin and Winer's study provides a useful listing of nine additional functional group leadership characteristics.

- 1) Initiation--the facilitation or resistance of new ideas and new practices.
- 2) Membership--the mixing of the leader with the group and the informal interaction between the leader and the members or the interchanges of personal services with the members.
- 3) Representation--is seen when the leader "defends his group against attack, advances the interests of his group and acts in behalf of his group."
- 4) Integration--may be observed when "a leader subordinates individual behavior, encourages pleasant group atmosphere, reduces conflict between members or promotes individual adjustment to the group."
- 5) Organization--occurs when the "leader defines or structures his own work, the work of other members, or the relationships among the members in the performance of their work."

- 6) Domination--is seen when the "leader restricts the behavior of individuals or the group in action, decision-making or expression of opinion."
- 7) Communication--occurs when the "leader provides information to members, seeks information from them, facilitates exchange of information, or shows awareness of affairs pertaining to the group."
- 8) Recognition--may be observed when "a leader engages in behavior which expresses approval or disapproval of group members."
- 9) Production--is seen when a "leader sets levels of effort or achievement or prods members for great effort or achievements" (Hemphill 1950:5-6).

Summary

Stogdill summarizes his wide review of the leadership related literature between 1948-1970 by writing,

The leader is characterized by a strong drive for responsibility and task completion, vigor and persistence in pursuit of goals, venturesomeness and originality in problem solving, drive to exercise initiative in social situations, self-confidence and sense of personal identity, willingness to accept consequences of decision and action, readiness to absorb interpersonal stress, willingness to tolerate frustration and delay, ability to influence other persons' behavior, and capacity to structure social interaction systems to the purpose at hand.

It can be concluded that the clusters of characteristics listed above differentiate (1) leaders from followers, (2) effective from ineffective leaders, and (3) higher echelon from lower echelon leaders (1974:81).

Stogdill makes a very important observation which is relevant to the focus of this paper: " . . . to a very large extent our

conceptions of characteristics of leadership are culturally determined" (1974:82).

Kincaid in addressing an international conference on the subject, "Patterns of Communication, Decision Making and Motivation for Development," makes the following observation:

The effectiveness of various patterns of leadership upon group productivity, cohesiveness, and motivation is not a function of any simple bipolar dimension of leadership behavior, but rather a complex function that is conditional upon the problem situation and context in which it occurs. This implies that effective leadership depends upon the leader's flexibility and the variety of his responses as conditions change. Some of the relevant conditions that have been researched and reviewed . . . include: (a) group size, (b) task-interaction orientation, (c) degree of problem structure, (d) internal and external stress, (e) the favorableness of the situation for the leader, in terms of the degree that he is liked and trusted, task structure, and his prestige and power to reward and punish, (f) the requirements for a rational solution, structure, acceptance, goal consensus, conflict, resolution and information, (and) (g) goal setting and feedback (Kincaid 1976:117).

Leadership Styles

One of the key foundational studies for looking at leadership styles was that of Halpin and Winer (1952). They examined the leadership styles of airplane commanders. After an analysis of a large number of variables, two variables were discovered to account for 83 per cent of the variance. These variables were the factors of consideration and initiation of structure (Halpin and Winer 1957: 41-43). From a different set of studies Getzels and Guba describe two parallel styles which are very similar (1952:235-246). They describe these two styles as nomothetic and ideographic. Ignatovich in another study discovered that two factors accounted for about 89

per cent of the variance as he looked at the leadership styles of school principals. He entitled these two factors: "intolerant/structural" and "tolerant/integrator" (1971:14). These two factors could well be related to the expected leadership styles for Christian leaders from the biblical data. "Consideration" was associated in the reliability and validity testing with indications of friendship, mutual trust, respect and warmth. "Initiating structure" was associated with behavior which organized the group, defined relationships, defined roles, established patterns of communication and established ways of getting things done. Neither was correlated with authoritarianism (Halpin and Winer 1957:43).

Biblical Criteria for Christian Leadership

For the purpose of this study authors who represent an evangelical perspective have been selected to provide the direction and theological basis on which the description of biblical evaluative criteria for Christian leadership are built.

Richards' A Theology of Christian Education (1976) describes the basic theological position assumed by the present study. Richards limits the primary sources about Christian leadership by writing,

It is important to focus our understanding of leadership in the Church through concepts drawn from the New Testament. This is not because we reject the Old Testament. Or because there are no insights into the nature of leadership there. It is because the New Testament defines the way leadership principles are applied to the Body (1976: 131-132).

His primary descriptive term for a Christian leader is "servant."

Jesus' . . . kind of leader, suited for greatness among disciples, is presented as a servant. Among disciples in the Body of Christ, leaders are not over but among, not rulers but slaves, not takers but givers. If we are to understand the nature and function of leadership in the Church, we must take the Servant model with complete seriousness (Richards 1976:132).

Smith's The Biblical Doctrine of the Ministry of the Church (1957) provides much useful insight into the meanings of key biblical terms such as deacon, elder, and servant. With each term the concept of servanthood is more fully developed as it applies to Christian leaders. His "Apostleship in Acts: A Missiological Inquiry" (1975) supplies insight into the biblical term, apostle.

Gangel (1976) while supporting the "servant concept" of Christian leadership draws some useful distinctives between secular leadership and Christian leadership. While the two are similar in many ways, in terms of working with people and influencing groups the distinctives are crucial. The primary distinctive is the Christian leaders' source of authority.

. . . Christian leadership must take its cue from the authority by which the definition and function of Christian leadership can be determined (Gangel 1976:169).

Ward's exegesis of the primary leadership texts from the gospels sets Jesus' servant concept of leadership in sharp contrast with the popular Greek leadership concept (1978). His description of the Greek influence on first century Palestine provides a useful basis for understanding the basis of modern western status and hierarchical leadership patterns.

Kraft's Christianity and Culture (1979) lays a strong base from which the current insights from anthropology, linguistics and

communications can be brought to bear on biblical interpretation and the application of biblical message in non-western cultures.

Kraft seeks to go beyond the descriptive term "indigenous" as it applies to the development of theology and leadership within non-western churches to develop what he terms a "dynamic equivalence" in these domains. "Dynamic equivalence" when applied to a church would

- (1) convey to its members truly Christian meanings,
- (2) function within its society in such a way that it plugs into the felt needs of that society and produces within it an impact for Christ equivalent to that which the first-century church produced in its society, and
- (3) be couched in cultural forms as nearly indigenous as possible (1979:322).

As Kraft applies the concept of "dynamic equivalence" to church leadership, the focus continues to be on the appropriateness of function rather than on a standardization of form.

Assuming that . . . [I Tim. 3:2] the scriptures both designate culturally appropriate forms and point to supraculturally valid meanings, we may ask how such a list ought to be transculturated into other cultures. We suggest that this passage designates (and illustrates for that culture) at least irreproachability, self-control and good will to others as requirements. In a dynamic-equivalence church the leaders are therefore to manifest such characteristics as will communicate these meanings to the people of their culture The forms . . . will be functionally equivalent to those in I Timothy 3 and Titus 1, but not necessarily the same. For different cultures, while showing a considerable degree of similarity in such matters, . . . focus on slightly differing aspects according to their differing value systems (1979:323-324).

Gwatkin and Shepherd's article "Bishop" (1963), outlines the biblical texts which refer to bishops and elders to clarify their functions.

Knox's article, "The Ministry in the Early Church" (1956), supplies much insight into the foundations of Christian leadership. He traces the early development of the ministry and leadership in the Church, and the impact of both the local issues and the cultural differences between the various early Christian communities.

Bauer's A Lexicon of the Greek New Testament (1957) as translated by Arndt and Gingrich provides the technical descriptions of Greek terms.*

Precedent Samburu Research

Spencer's writings about the Samburu including The Samburu A Study of Gerontocracy in a Nomadic Tribe (1965), Nomads in Alliance (1973) and "The Function of Ritual in the Socialization of the Samburu Moran" (1970) together provide a solid ethnological descriptive base on which to build.

Fumagalli's A Diachronic Study of Change and Sociocultural Processes Among the Pastoral Nomadic Samburu of Kenya: 1900-1975 (1978) adds much information about change and the problems the Samburu are currently facing. Fumagalli focuses this doctoral study on the grazing schemes which have been advocated or imposed from colonial times until the present and on the Samburu responses to these changes. He approaches the whole problem from a systems point of view so the relative influence of many different interacting factors may be seen.

* The Greek New Testament which is used for reference was edited by Aland, Black, Metzger and Wilgren and published in 1966.

Scripture quotations unless otherwise noted are taken from the New American Standard version of the Bible.

For example, he cites several factors which by themselves seem unrelated such as the volunteering of 300 warriors to serve in World War II, population growth and re-current drought as elements which continue to influence the attitudes of the Samburu toward change.

Pedenzini's Samburu Prayer: A Religious Experience in Living Words (1978) provides good insight into the Samburu world view. Pedenzini is a Roman Catholic priest who has lived and worked among the Samburu for many years. His study of Samburu prayer provides not only a descriptive analysis of the Samburu concept of God as seen through the active prayer life of the Samburu but also a wider view of the whole Samburu religious and value systems.

Kaplan's Kenya Handbook (1976) which was written for the U.S. State Department provides a very helpful introduction into the broader Kenyan context. This handbook includes brief descriptions of the history, geography, economy and peoples of Kenya.

Ojany' and Ogendo's Kenya: A Study in Physical and Human Geography is the standard reference for Kenyan geography. The maps which are included in the study are adapted from this text.

Oehrig and Oehrig's "A Feasibility Study of the Samburu for Christian Missionary Fellowship" (1978) provides useful introductory information about the whole Samburu context. The purpose of the study was to provide baseline data for the planning of Christian Missionary Fellowship to work among the Samburu. This survey was commissioned by CMF for the purpose of gathering information which would serve as a basis for deciding whether or not to assign missionaries to work among the Samburu. Among the data collected in this report

which are relevant to the present study were statistics about the educational and religious contexts of the district.

Elliston's "Samburu Survey Report" (1980) reports a follow-up survey to the Oehrig study. The focus is on elements of social change and how they relate to the Samburus' potential receptivity to the Christian gospel. The recommendations relate to the CMF's working with the Samburu.

Curriculum

Several writers have contributed to the theoretical base of the present study in the following concerns: curriculum theory, curriculum research, the "schooling" model in education, non-formal education and evaluation.

Curriculum Theory

When considering curriculum development, one very soon comes to Tyler's "Rationale" in which four basic questions are asked:

1. What educational purposes are to be attained?
2. How can learning experiences be selected which are likely to be useful in attaining the objectives?
3. How can learning experiences be organized for effective instruction?
4. How can the effectiveness of the learning experiences be evaluated? (Tyler 1949:1).

In determining what educational purposes or objectives are to be attained Tyler suggests three sources: studies of the learner, studies of society and suggestions from subject matter specialists. "Data drawn from these sources are to be filtered through philosophical and psychological screens" (Kliebard 1975:80).

Tyler defines a learning experience as "the interaction between the learner and the external conditions to which he can react" (1949:63). He continues to clarify a learning experience by writing, "Learning takes place through the active behavior of the student; it is what he does that he learns not what the teacher does" (1949:63).

Tyler lists five principles which may aid in the selection of learning experiences.

1. For a given objective to be attained, the student must have experiences that give him opportunity to practice the kind of behavior implied in the objective.
2. The learning experiences must be such that the student obtains satisfactions from carrying on the kind of behavior implied by the objectives.
3. The experiences should be appropriate to the student's present attainments, his predispositions and the like.
4. There are many particular experiences that can be used to attain the same educational objectives.
5. The same learning experience will usually bring about several outcomes. One must then be aware of the negative outcomes as well as the positive ones (1949: 65-67).

The criteria Tyler cites for the organization are built around three basic concepts: continuity, sequence and integration. Continuity is the "vertical reiteration of major curriculum elements (1949:84). Sequence is "having each successive experience build on the preceding one but go more broadly and deeply into the matters involved" (1949:85). Integration is "the horizontal relationship between curriculum experiences" (1949:85).

Thus continuity involves the recurring emphasis in the learner's experience upon these elements; sequence refers to the increasing breadth and depth of the learner's development; and integration refers to the learner's increased unity of behavior in relating to the elements involved (1949:96).

Tyler writes,

An effective organization for learning provides an order of experience based on the student's development, not on the relations of content within the subject (1977:49).

Tyler cites four major principles which may be used in the organization of curriculum: 1) to extend geographically from the learner's experience, 2) to work chronologically, 3) to provide concrete experiences before the abstract, and 4) to move from the simple to the complex (1977:52-53).

Tyler's view of evaluation is basically one of summative evaluation as it seeks to determine to what extent the objectives are being realized by an appraisal of learner behaviors (1949:105-106).

McKean's "uses of Research in Curriculum Development" (1977) provides a theoretical framework for thinking about several of the issues of this study. The purpose of his paper is "to establish the place of research in curriculum development" (1977:1).

McKean begins with a description of basic curriculum concepts. He defines curriculum as

the entire set of processes used to identify learner needs and cooperate with the learner in meeting those needs (1977:1).

Payne holds that

a wide ranging definition is probably desirable, because it emphasizes the relevance of many experiences for both the individual and society. It also allows for great flexibility in specifying the exact experiences which are adaptive and responsive to the thousands of different kinds of local educational needs (1974:5).

However one ultimately defines curriculum, one must accept that it includes everything that directs and stimulates

student experience and learning. For the most part, primary focus is on the educator's systematic and intentional efforts (1974:6).

Ward writes, "Curriculum is the interface between intentions and operations--between the why and the what/how of an educational activity" (1979:1).

McKean characterizes curriculum development as

the process of making the decisions about what should be taught and why, and then operationalizing those decisions The decisions in curriculum development are not merely mechanical decisions that can be arrived at by systematically working through a flow chart they are value decisions. In curriculum development the value decisions are based on understandings of reality that emerge from the foundational disciplines (1977:2).

Curriculum Research

McKean defines curriculum research as "the activity of inquiring about the way things are" (1977:2). The purpose of curriculum research is seen to be "to generate new knowledge about the way things are" (1977:3).

McKean develops a model of the curriculum domain which identifies the various elements and processes related to curriculum and how they relate to each other (1977:3).

Curriculum activities are

identified as where the rubber meets the road. It is placed at the top of the model because it is for the purpose of curriculum activities that all of the other processes and elements of the curriculum domain exist. In the model it is depicted as expanding from the curriculum decisions (McKean 1977:4).

Curricula decisions are "the should decisions which directly lead to the curriculum activities" (1977:4).

McKean says the curriculum decisions which should be made may be outlined by answering the journalistic questions of who, what, where, when, how and why (1977:4). "The who decision defines the nature of the instructor and the nature of the learners" (1977:5). The what decision "identifies what the teacher will be doing and what the student will be doing" (1977:5). The where decision "involves both the social and physical setting of a learning activity" (1977:6). The when decision is a two-fold decision involving both the time of day and the timing of the activities in relationship to other activities (1977:6). The why decisions about the curriculum reflect one's basic value commitments (1977:6-7).

Curriculum foundations

involve the theoretical issues that influence the decisions that are made. In good curriculum development, the foundations include both issues . . . and disciplines in which knowledge exist and is constructed which helps educators to understand the issues (1977:7).

McKean suggests three foundational issues which are raised by the following questions:

- 1) What are people's needs?
- 2) What kind of knowledge and skills can meet these needs?
- 3) How do people come to process the necessary knowledge and skills? (1977:7).

McKean suggests four principal disciplines which serve as foundations for curriculum development:

- 1) Historical/Philosophical; 2) Sociological; 3) Psychological; and 4) Subject matters (1977:9).

Johnson's article, "Definitions and Models in Curriculum Theory," supplies additional bases for this present study. He defines curriculum as

a structured series of learning outcomes. Curriculum prescribes (or at least anticipates) the results of instruction. It does not prescribe the means . . . to be used in achieving the results (1977:6).

Johnson makes a useful distinction between training and education by writing,

Training implies learning for use in a predictable situation; education implies learning for use in unpredictable situations. The development of a training curriculum begins with a job analysis in which the tasks to be performed and the knowledge skills and attitudes needed to perform them are identified. The uses of training are . . . replicative and applicative. The uses of education are associative and interpretative (1977:9).

Johnson views curriculum as the output of a curriculum development system and the input of an instructional system (See Figure 2).

The "Schooling" Model

The schooling model of education has a long history dating back to the ancient Greeks and Chinese. It has come to be the normative model for education in most of both the developed and developing world.

The schooling model, however, is coming under heavy criticism not only for its usefulness in the more developed world, but especially in the less developed countries of the world.

One of the foremost critics of schooling's effects on society is Ivan Illich. The purpose of his principal book, De-schooling Society, (1972), is

to raise the general question of the mutual definition of man's nature and the nature of modern institutions which characterizes our world view and language (1972:2).

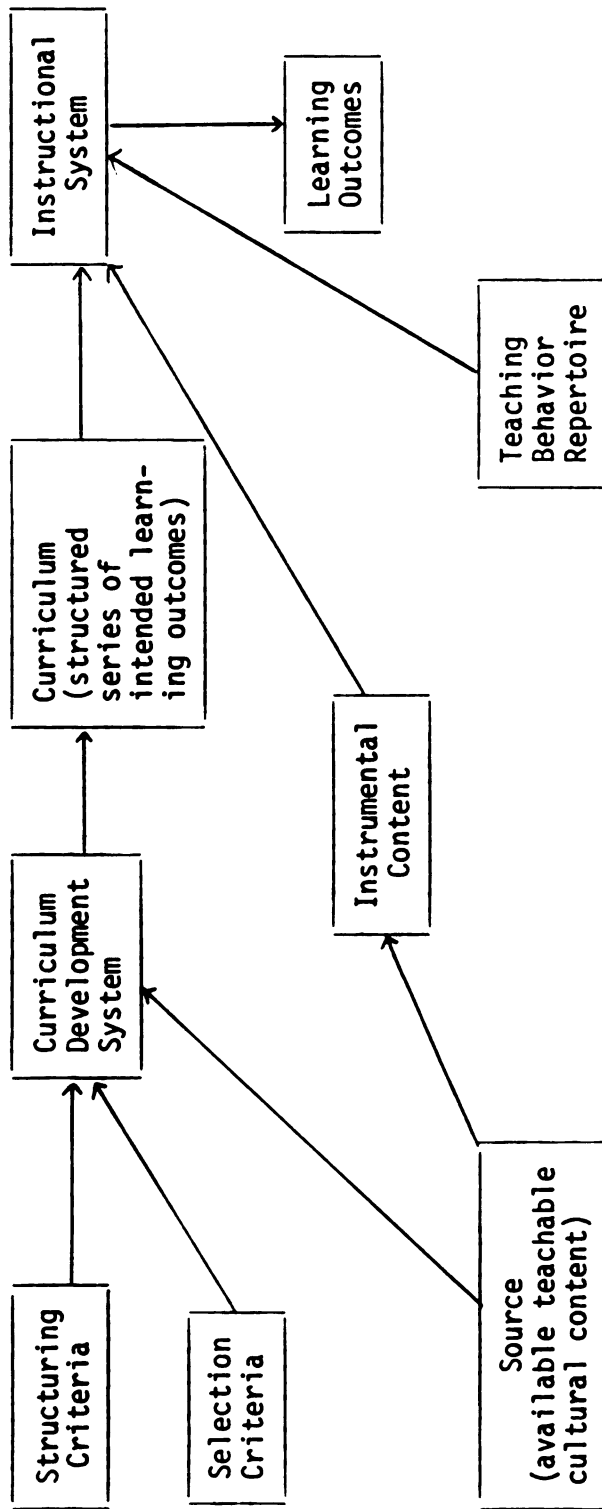


Figure 2

CURRICULUM AS AN OUTPUT OF ONE SYSTEM AND AN INPUT OF ANOTHER

(Johnson 1977:10)

Illich uses the school as his paradigm to question the nature and outcomes of societal institutions because of its central role in modern and newly developing societies.

Illich holds that two commonly held "illusions" lead to part of the problems created by schooling.

Equal educational opportunity is, indeed, both a desirable and a feasible goal, but to equate this with obligatory schooling is to confuse salvation with the Church (1972:15).

The second major illusion he suggests is that "most learning is the result of teaching" (1972:18).

He lists three functions of schooling in modern society:

It is simultaneously the repository of society's myth, the institutionalization of that myth's contradictions, and the locus of the ritual which reproduces and veils the disparities between myth and reality (1972:54).

The theme of deschooling society is woven into the warp and woof of this book. Illich sees schooling as an important root of many of society's ills including oppressive social relations, political alienation, inadequacies in education and modern economic problems. He holds then that "deschooling is . . . at the root of any movement for human liberation" (1972:68).

Ward describes some of the dominant characteristics and weaknesses of a "schooling model" of education which further lead one to seek alternatives when considering curriculum foundations for the education of leaders in the Samburu Christian community.

He writes,

Schooling has been . . . the principal means by which the privileged few within a society can maintain

themselves and their kind through an apparently 'just' and unassailable meritocracy (1975b:2).

Ward lists twenty critical weaknesses in a "schooling" approach to education. Seven of these weaknesses which may be more serious within the Samburu context include the following:

1. All learners are assumed to be similar in terms of needs, interests and abilities
2. Learners are increasingly made more competitive at the price of cooperation.
3. Learners are expected to be receptors of learning rather than communicators.
4. The learner's part in decision-making is minimal and tends to be steadily reduced
5. The content to be learned is justified in terms of future needs of the learner
6. Abstractions of experience (in the form of language and symbols) are substituted for realities
7. The teacher is ascribed authority, thus creating a hierarchy based on unearned status . . . (n.d.:2-3).

It will be seen later in the study that many of the underlying values which are expressed in the schooling model go counter to the Samburu culture. The values of cooperation and participation in decision-making alongside the antipathy toward a hierarchical structure within the Samburu culture all suggest that these weaknesses of the schooling model of education may be critical in the Samburu context.

Ward suggests,

The need for effective nonformal education is usually expressed as an imperative to find alternatives in response to one or more of the following goals:

- 1) to bring education to people who are not being reached by the formal educational establishment;
- 2) to provide education at lower cost; and/or
- 3) to direct educational objectives toward goals that are more practical or more closely related to the learners' needs within their society (1974:112).

Within the Samburu context the primary target audience for training would relate to the meeting of each of these three general goals for nonformal education. They have been bypassed by the formal educational structure because they are too old. Neither the government, Church nor individual Christian communities can afford the costs of establishing a formal educational institution for them. And, because of the nature of a schooling approach the immediate needs of the community would much more likely be by a nonformal approach to the training of Christian leaders.

To design an appropriate instructional framework for effective learning three factors need to be considered:

- 1) relationship of the planned educational goals to the social values of the learners (what they see as important for satisfactions in life);
- 2) accommodation of the pedagogical expectations of the learners (how they expect to be taught); and
- 3) accommodation of the cognitive style of the learners (through what mental processes, strategies and meditations do they learn?) (Ward 1974:112).

Effective education requires more than bringing together students and an array of educational resources. Whether the students learn and the relative value of what they learn are matters which should not be taken lightly. "To assure effective learning demands that ends and means . . . be aligned with significant values of the society" (Ward 1974:112). To insure effective learning then those who are planning the curriculum should

evaluate the degree of fit between the planned educational experiences and the expectations of the learners, in the light of the social values and needs in the society (Ward 1974:112).

Coombs, Prosser and Ahmed in their New Paths to Learning for Rural Children and Youth (1973) were among the earlier writers in current literature to attempt to define nonformal education. They describe nonformal education as

. . . any organized educational activity outside the established formal system--whether operating separately or as an important feature of some broader activity--that is intended to serve identifiable learning clienteles and learning objectives Non-formal, as used here simply indicates that a given educational programme, though organized in some fashion, is not part of the formal system. It does not imply that the pedagogical methods used are necessarily unconventional Any educational activity falls into the nonformal category if (a) it is consciously and purposively organized and systematically pursued, (b) with a view to facilitating particular kinds of learning by a particular learning clientele and (c) it is not an integral part of the formal education system (1973:11).

Simkins' Non-Formal Education and Development (1977) provides "a review of some of the literature on nonformal education in developing countries" (1977:1).

Simkins describes the developing world's educational context by citing three widespread phenomena. The first is the "massive rise in student enrolments in formal educational programs over the past twenty years" (1977:2) with the concomitant rise in public expenditures for education. The limit on the amount that can be spent on education has nearly been reached by many.

Secondly, " . . . the 'outputs' produced by the formal school system are inappropriate, both in numbers and quality . . . (Simkins 1977:3).

Thirdly,

. . . formal educational systems have proved and are proving extremely resistant to change, despite the steadily accelerating rate of political, social and technological change in the world today (1977:3).

Simkins defines nonformal education as

any organized educational activity outside the established formal system--whether operating separately or as an important feature of some broader activity--that is intended to serve identifiable learning clienteles and learning objectives (1977:7).

He distinguishes between formal education and nonformal education (NFE) primarily on the basis of the structure of the education, i.e., formal education is hierarchically structured and chronologically graded, whereas NFE is not. NFE is distinguished from informal education by the organized and planned character of NFE as contrasted with the unplanned and unorganized learning of the informal education.

NFE is further contrasted with formal education by a description of three key advantages of NFE which related to the three major problems identified in the preface, namely, cost, relevance to students and flexibility. Simkins is careful, however, to point out that these clear cut advantages are based primarily on the paradigm description of NFE. Often the distinction between formal education and NFE is not clear. Sometimes the paradigmatic characteristics of one may be seen in the other.

The competitive and individualistic ethos of formal education tends to discourage initiative outside the established syllabus and leads to self-interest at the expense of social interests. This trend contributes to alienation from one's community and the

development of expectations which can only be satisfied in a modern environment.

Clearly an education which alienates rather than integrates, which encourages the conservative rather than the innovative and self-interest rather than community-interest, and which gives value to kinds of learning which are only of marginal relevance to real national needs must affect individual attitudes and patterns of national development in much deeper and more complex ways than simplistic arguments about the content of the curriculum imply (Simkins 1977:27).

NFE, on the other hand, potentially can avoid these serious alienating problems as it moves toward functional actions based on reflection and interaction.

NFE faces two serious threats which result partly from the strong formal educational values in most developed or developing societies. In the first place NFE may be formalized as NFE programs actively "seek to compete for students and resources" (Simkins 1977:33) with formal education. NFE may be established to enlarge the possibilities for individuals to obtain formal educational qualifications, or as a substitute for schooling to open possibilities for entering the modern sector thus leading toward formalization.

The second threat is a devaluation of the NFE program. This devaluation occurs because NFE programs which do not compete with formal education are often labeled as inferior by advocates/graduates of a formal educational system.

In his concluding remarks Simkins writes,

. . . it seems unlikely that attempts to expand non-formal provision, especially if this is felt to require a reallocation of resources away from formal schooling, will meet with much success. Furthermore, such programmes as do get

off the ground, unless they become increasingly formalized through taking on many of the trappings of schooling, will be in danger of becoming not equal, complementary partners with formal education in meeting national needs, but second-class alternatives for the rural (and some of the urban) poor (1977:69).

Many of the largely implicit affective aspects of formal education are likely to be anti-developmental, if development places emphasis on widespread rural development, on co-operation and self-reliance Many of the affective aspects of educational programmes may be related to the educational form and process itself Educational reform is therefore extremely difficult in the absence of wider social and economic reform (1977:70).

Case and Niehoff in their Education in National Development

Suggestions for Policy Makers (1976) further clarify some of the

questions about nonformal education. The nonformal education methods

are designed to achieve more immediate results, especially in preparation for, or improving effectiveness in, socially useful jobs; in reaching large numbers who for whatever reason are outside the formal education stream, notably adults and school drop-outs; in affecting behavior more directly; in building upon what is likely to be stronger motivation, due to its more obvious relevance to real-life problems and needs and to the presently existing knowledge and skills of the learner; in being less dependent upon literacy by using primarily oral and visual methods of communication; and in taking advantage of the strengths of group learning, especially where behavioral changes are the principal objective (1976:50).

It appears that the emphasis on and interest in NFE in the field of education coincides with and in several ways is parallel to paradigmatic changes in missiology, community development, inter-cultural communications and anthropology's conception of cross-cultural/inter-cultural relations. In each case the move has been away from doing things either to or for people to improve their lot toward approaches which are characterized by a working with people to improve the possibilities for shared futures.

Summary

Many of the curriculum concepts and curriculum development skills which have been developed in the context of formal education are relevant and useful in nonformal education. However, when these concepts and skills are applied from a "top-down" approach as is typical in a schooling model without the active participation of both the learners and the communities involved, a nonformal approach may become as oppressive as a strictly formal approach. Freire's praxiological approach of reflection--action--reflection--action (1970) is one participatory way to reduce this danger. The process of conscientization while based on solid curriculum theory and curriculum development skills depends on the active participation of the learners.

While it may be true that many clients or potential clients of nonformal education do not know what they need or indeed what their capabilities are, it is also true that an outsider may not know their needs even as well as they do. Through participation in sharing in the life situation and identification in and with the community the educator can, however, with the learners come to understand the needs that should be addressed. A formal educational approach is less flexible and less well equipped to work through this process than a nonformal approach.

One of the strengths of nonformal education is its more immediate functionality. Those who are learning are applying what they are learning to their work as they learn. On the other hand, some raise the question as to whether or not what the learners are learning is conceptually meaningful. The balance between the practical

and the theoretical needs to be maintained. The sensitive educator may see that the teaching of appropriate theory is indeed one of the more practical things to do because of its basic functions of explaining and predicting outcomes. However, concepts and one's ability to work with concepts can be learned inductively.

The issue of equivalency and transferability to formal education is a recurring question. No one answer completely satisfies because of the different purposes and contexts involved. The dangers to which Simkins refers of devaluing the nonformal education or formalizing it to answer this question are ever present (1977).

One might expect a continuing tension between formal and nonformal education systems because of differences in assumptions, goals and methods. Often the target audiences are also different. Simkins' possible three roles of nonformal education (complementary with schooling, supplementary to schooling and/or an alternative to schooling) again should be considered in the individual context to determine what is an appropriate relationship or mix.

Evaluation

Stufflebeam (1973:125-156) provides a paradigm for understanding the functioning of evaluation and its relationship to decision making (See Figure 3). His "context" and "input" types of evaluation are particularly relevant to curriculum development.

Stufflebeam defines evaluation,

Evaluation is the process of delineating, obtaining, and providing useful information for judging decision alternatives (1973:129).

	Intended	Actual
Ends	Planning decisions supported by context evaluation to determine objectives	Recycling decisions supported by product evaluation to judge and react to attainments
Means	Structuring decisions supported by input evaluation to design procedures	Implementing decisions supported by process evaluation to utilize control and refine procedures

Figure 3

TYPES OF DECISIONS AND CORRESPONDING EVALUATION

(Adapted from Stufflebeam 1973:
133, 135)

He adds the following notes about evaluation,

1. Evaluation is performed in the service of decision-making, hence, it should provide information which is useful to decision-makers.
2. Evaluation is a cyclic, continuing process and therefore, must be implemented through a systematic program.
3. The evaluation process includes three main steps of delineating, obtaining and providing. These steps provide the basis for a methodology of evaluation.
4. The delineating and providing steps in the evaluation process are interface activities requiring collaboration between evaluator and decision-maker while the obtaining step is largely a technical activity which is executed mainly by the evaluator (1973:129-130).

After describing each of the types of evaluation in his model (See Figure 3) i.e., context, input, process and product evaluation, Stufflebeam presents a more comprehensive model which shows the relationship between these different types and decision making as well as the means by which each is done (See Figure 3).

Summary

Whether the education of church leaders is done through the means of a formal (schooling) or nonformal approach, the question of curriculum development must be considered because "any education (not excluding nonformal education) has a curriculum" (Ward 1979:1). A principal difference between nonformal education and formal education is the hierarchical structure of formal education. The principal difference between nonformal education and informal education is that "it is deliberately planned, sponsored and staffed" (Ward 1979:1).

Curriculum for the purpose of this study is seen in the broad terms of Payne who suggests that curriculum includes "everything that directs and stimulates student experience and learning" (1974:6).

The curriculum research to which this study is related treats the questions of curriculum foundations as they undergird curriculum decisions. The basis for understanding this research is in McKean's model.

A comparison between the formal and nonformal approaches to education is presented so that as recommendations are made which are based on this study, there is a basis on which to avoid the major weaknesses of the formal approach.

Evaluation is seen as an aid to decision-making. Different types of evaluation relate to nearly every type of decision-making in curriculum development or curriculum improvement. The different types of evaluation and evaluation models presented in this chapter provide a broad conceptual framework to consider the contributions

of and needs for evaluation especially in educational planning which is the focus of this study.

CHAPTER III

THE SAMBURU CONTEXT

Chapter III describes the context in which the Samburu live. A detailed review of the Samburu context provides a basis for understanding the setting in which the Samburu leaders function. They are conditioned by their traditions, social structure and ecological setting among other things. Without some understanding of this setting it is difficult to understand the Samburu's logic for leadership or their frame of reference.

The first section outlines the broader Kenyan context noting some of the major elements of the geography, economy, and education. The second section of this chapter focuses more specifically on the Samburu people in their local context. The purpose of this second section is to provide a description of the Samburu context and some of the leadership expectations which are found in the literature about the Samburu.

Kenyan Context

This section outlines the broader Kenyan context of which the Samburu people are a part.

Geography and Population

Kenya extends about four degrees both north and south of the equator. About fourteen million people inhabit the 224,960 square

miles. Of this area about 5,200 square miles are covered by Lake Turkana (formerly known as Lake Rudolf) and Lake Victoria.

The per annum population growth rate is among the highest in the world and if it remains unchecked, the population will double by 1995. The highest population density is in the highland areas northeast of Nairobi and in the western plateau regions. About 75 percent of the population lives in about ten percent of the land area because of the arid conditions over much of Kenya's area. Over 70 percent of the total area receives less than twenty inches of rainfall a year. About 90 percent of the population is rural and the rural population is concentrated in the areas that average sixty to eighty inches of rain per year (Kaplan 1976:74).

In the southern half of the country the population density is about 450 per square mile (Tuqan 1976:81).

The rate of urban growth is about 7.1 percent annually. The rural-urban migration is a growing factor in Kenya's socio-economic context. Nairobi and Mombassa absorbed about two-thirds of the rural migration during the latter half of the 1970's. Urban planners have recognized this problem and have set out to modify the trend by developing physical ingrastructure in the smaller cities and towns to help reduce the over population of Nairobi and Mombassa. This policy was outlined in the 1974-1978 Kenya Development Plan.

The present Development Plan 1979-1983 recognizes the continuing rural-urban migration and that further steps must be taken to cope with it.

The Government's policies with respect to rural-urban migration . . . can be summarized as follows:

- i. to promote the productivity of land in every rural and pastoral area so that the economic pressures for migration elsewhere are reduced in magnitude;
- ii. to encourage migration to areas of the country where opportunities and productivity are increasing most rapidly;
- iii. to ensure that movements are not in such large numbers that they exceed the opportunities available, leading to frustration and dissatisfaction (Development Plan 1979-1983:66).

Statistics indicate that about 80 percent of the rural migrants are under thirty and more than half of them are single (Kaplan 1976:78). The hope of employment appears to be the major factor in the migration because more than two-thirds of the migrants do not own any farmable land.

Kenya's population is divided into about thirty ethnic groups who range in size from a few thousand to over two million. The African population belongs to one of the four major groups: Cushitic, Bantu, Nilotic, and Para-Nilotic.

The Economy

Subsistence farmers and cash-croppers constitute the largest part of the Kenyan population. The urban bias in economic policy continues to depress the economic condition of the smaller farmers and pastoral peoples. The high tariff protection for industry tends to penalize the agricultural sector. Credit policies have diverted capital from the rural areas to the urban areas to be lent to foreign-owned firms at lower interest rates than are available abroad. The

disparate crop prices and specific taxes on individual commodities have further depressed the agricultural economy.

While the urban bias has been predominate in the past, positive steps are being planned to reduce the inequities. "It is a major objective of the present Plan to reduce further the degree of inequity" (Development Plan 1979-1983:5). The further reduction of urban bias is emphasized in the current Plan's "target groups":

Using the dural criteria of low incomes and lanck of access to opportunities, five target groups have been identified for this Plan. They are:

- i. Pastoralists--those whose incomes derive mainly from the care of livestock in a nomadic setting.
- ii. Small farmers--those with land who derive the majority but usually not all of their incomes from working the land.
- iii. Landless rural workers--those who have little or no land and who derive the majority, perhaps all of their income from casual farm employment.
- iv. Urban poor--those who live in poverty in the urban areas with limited incomes derived from casual self or wage employment.
- v. The handicapped--those who must be given skills commensurate with their abilities, and opportunities to use those skills productively (Development Plan 1979-1983:22).

Kenya has had remarkable growth and stable change since Independence. The government is sensitive to the rapid social change underway and is seeking to channel it into constructive directions. The current Development Plan 1979-1983 states of the development in Kenya since Independence:

This development has, however, led to profound social change. As modernization and development spread and deepen, further social change will be inevitable. The nature of those changes must be constructive . . . (24).

The Kenyan government is seeking balanced growth in development in both the rural and urban sectors.

Rural development cannot be a self-contained process. The rural areas must be knit closely to urban markets for both supplies of farm inputs and consumer goods and outlets for farm produce if they are to become an integral part of the monetary economy. (Development Plan 1979-1983:45).

In order to meet the present development goals a seven-fold strategy has been adopted.

- 1) More intensive land use and development
- 2) Development of appropriate technologies
- 3) Smallholder development
- 4) Arid and Semi-arid land development
- 5) A poverty alleviation focus
- 6) Market incentives
- 7) Increased access to land and land-based employment for low income rural families (Development Plan 1979-1983:210-212).

The production of export crops on small holdings has surpassed that of large farms or estates. The better developed "white highland" gave Kenya a head start in agricultural development. Much of this land has now been resettled through the Kenyan land reform allowing Kenyans to purchase the former white highlands. The agricultural sector through the export of tea, coffee, sisal and pyrethrum to overseas markets provides the Kenyan economy with about 60 percent of Kenya's exports and more than 40 percent of her gross domestic product.

Recognizing the needs for local control of the economy and for the employment of Kenyans the Kenyan government began in 1964 to initiate its Kenyanization program. The goals were simple--to provide opportunities for Kenyans and to insure that expatriates

were not holding jobs that could be held by Kenyans. In 1974 Mzee President Jomo Kenyatta announced that the control of the economy had successfully passed into Kenyan hands.

Education

Tuqan states that the early policy decisions by the newly independent Kenya

show clearly that the Government chose to place the main emphasis on the expansion of higher levels of education and trying to gear these to the manpower needs of the modern sector of economic life while providing facilities for a slower but steady increase in primary school enrolment (Parkinson 1976:85).

The Kenyan government's continuing valuing of education is clear from the following statement from the Development Plan 1979-1983:

The Government commitment to education is underlined by allocating a 25.6 per cent share in recurrent expenditure and 2.6 per cent in the development budget. This effort is substantially supplemented by Harambee efforts. In 1978 the enrolment in primary schools was about 3 million or 85.6 per cent of those of the ages of 6 to 12. It is projected that this proportion will increase to over 95 per cent by the end of the current Plan. During the plan period the Government will abolish all major fees and levies to make primary education universal and free as early as possible (Development Plan 1979-1983:103).

Formal Education

The formal educational system of Kenya goes from primary school through university. In addition to government schools there are many privately supported and community supported schools. Schooling was non-compulsory until January, 1980. This fact was partly the result of schools not having been established in some rural areas. Likewise, in the most densely populated urban areas such as Nairobi and Mombassa

the shortage of teachers and classroom space caused some availability problems.

The government provides teacher training free provided the trainees agree to teach for at least three years after graduation. A similar bonding arrangement applies to government-aided university students.

Nonformal Education

In addition to the formal academic educational system Kenya has a number of different technical and vocational education programs. The formal technical vocational system included eight secondary vocational schools and four technical high schools.

Many still felt through the mid-seventies that the best way to a career was through the academic secondary school and university. Students who were unsuccessful going this route often go either to the polytechnic institutes or technical high schools.

The village polytechnics have been another means by which attempts have been made to train youth for self-employment or group employment in their own local areas. These village polytechnics are currently frowned upon by many as inferior to an academic education.

The Kenya National Youth Service (KNYS) is a voluntary work and education program for Kenya citizens between the ages of sixteen and thirty years of age. While it is aimed more at development, it has absorbed many young people in it and given them training for specific skills such as carpentry, vehicle maintenance, building and the like. For volunteers who have extended their service with the

KNYS definite attempts are made to place them in suitable employment following their separation. While no guarantee is given that a given person will be able to find suitable employment, the Service does try. Many employers have been eager to employ men and women who have already demonstrated their abilities and discipline under the exacting conditions of the KNYs (Wood 1974:81-86).

While the KNYs does not claim to offer a solution to the primary school leaver problem in Kenya, it has been able to deal with large numbers of young Kenyans at a vital stage of their personal development for two or three years. It has eased the employment problem for the limited number who can participate. While it is a voluntary organization, the number who can join is limited to between 1,000 and 2,000 new members per year. The number accepted depends upon funds which are allocated to the KNYs annually (Griffin 1976: 23-29).

Primary School Leavers

The primary school leaver problem is caused by the pouring of thousands of young people out of the primary schools into an economy which presently can not absorb them and give employment to all to seek it and into a secondary school system which is also overloaded. The secondary system also faces the problem of employment of its graduates. The results of the frustration of this unemployment are seen in the rising incidence of juvenile crime (Wood 1974: 12). Kenya is continuing to seek to cope more effectively with this problem during the present plan period.

The Government will address all three aspects of the school-leaver problem, the first through its efforts to expand employment opportunities in general, to promote Kenyanization and to encourage earlier retirement in the private sector. Second, students will be encouraged through career guidance in the schools and in community programmes to address employment prospects in a more realistic manner and in particular to consider opportunities in rural areas. Government policy to reduce wage and income differentials . . . is critical to the redirection of aspirations. Finally, the Government is reviewing school curricula, expanding its training facilities, the Rural Works Programme, the National Youth Service and promoting private sector training through the Directorate of Industrial Training in order to prepare students and school-leavers more appropriately for the employment that will be available (Development Plan 1979-1983:38).

Other nonformal education programs include the extension courses offered through the Institute of Adult Studies at the University of Nairobi, correspondence courses which are offered through the same institute and broadcast over the Voice of Kenya, and numerous literacy programs aimed at raising the percentage of literates from a low fifteen per cent.

The educational policies of Kenya after independence re-enforced the colonial conception of the reasons for education. The whites were seen as the elite who did not have to work. As Kenyans left school and secured employment in white collar jobs they no longer had to "work" in the sense of manual labor. A new elite was established.

Geographical Characteristics Of Samburu District

The Samburu District is located in the Rift Valley Province of Kenya. It lies to the southeast of Lake Turkana and shares common

boundries with the following districts: Turkana and Baringo to the northwest and west, Marsabit to the northeast, Isiolo to the east and Laikipia to the South. It is located between $36^{\circ}01'$ and $38^{\circ}05'$ east longitude and $0^{\circ}35'$ and $2^{\circ}30'$ north latitude. It has an area of about 20,809 Sq. km. (53,895 Sq. miles).

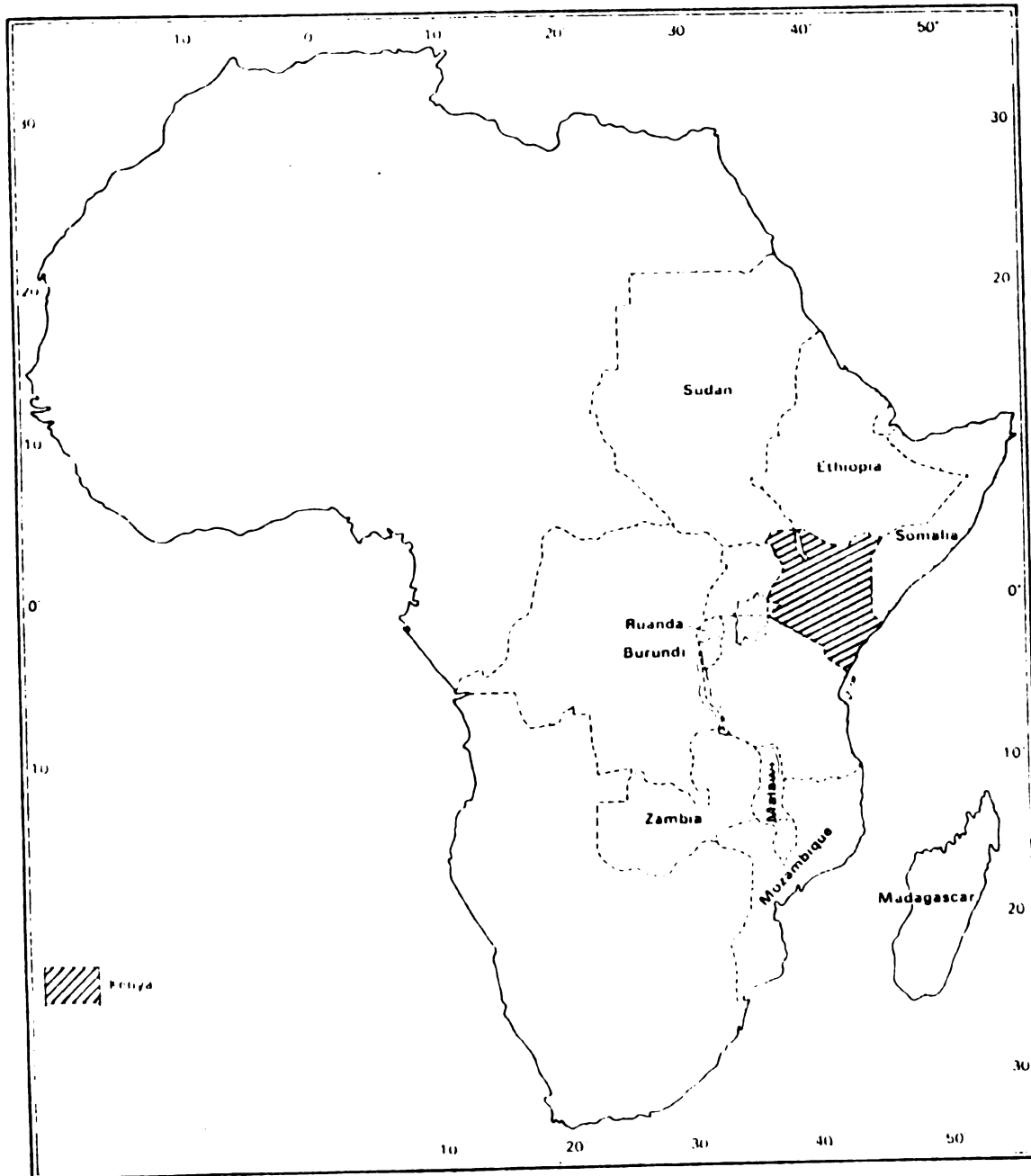
Topography

The area is characterized by low desert areas (150 m), plains regions (about 2,000 m) and the Nyiro, Ndoto and Matthews ranges of mountains which reach 2,750 m. in elevation (See maps on pages 60-64).

The district lies along the eastern rim of the Rift Valley. The broad volcanic highlands in Lorroki to the south-west were formed as Rift Valley lavas infilled the land between the rift and the basement ridges of Lorroki and Kirisia. The mountain ridges which North-South are ancient basement complexes which in the south-eastern area of the district could have been reinforced by tertiary flows from the Mt. Kenya area. The Matthews together with the basement massives to the east (Sabachi, Shaba etc.) were at one time continuous and blocked the eastern flow of highland water. The central basin is thought to have been an ancient lake, basin formed by the drainage of the Lorroki Plateau.

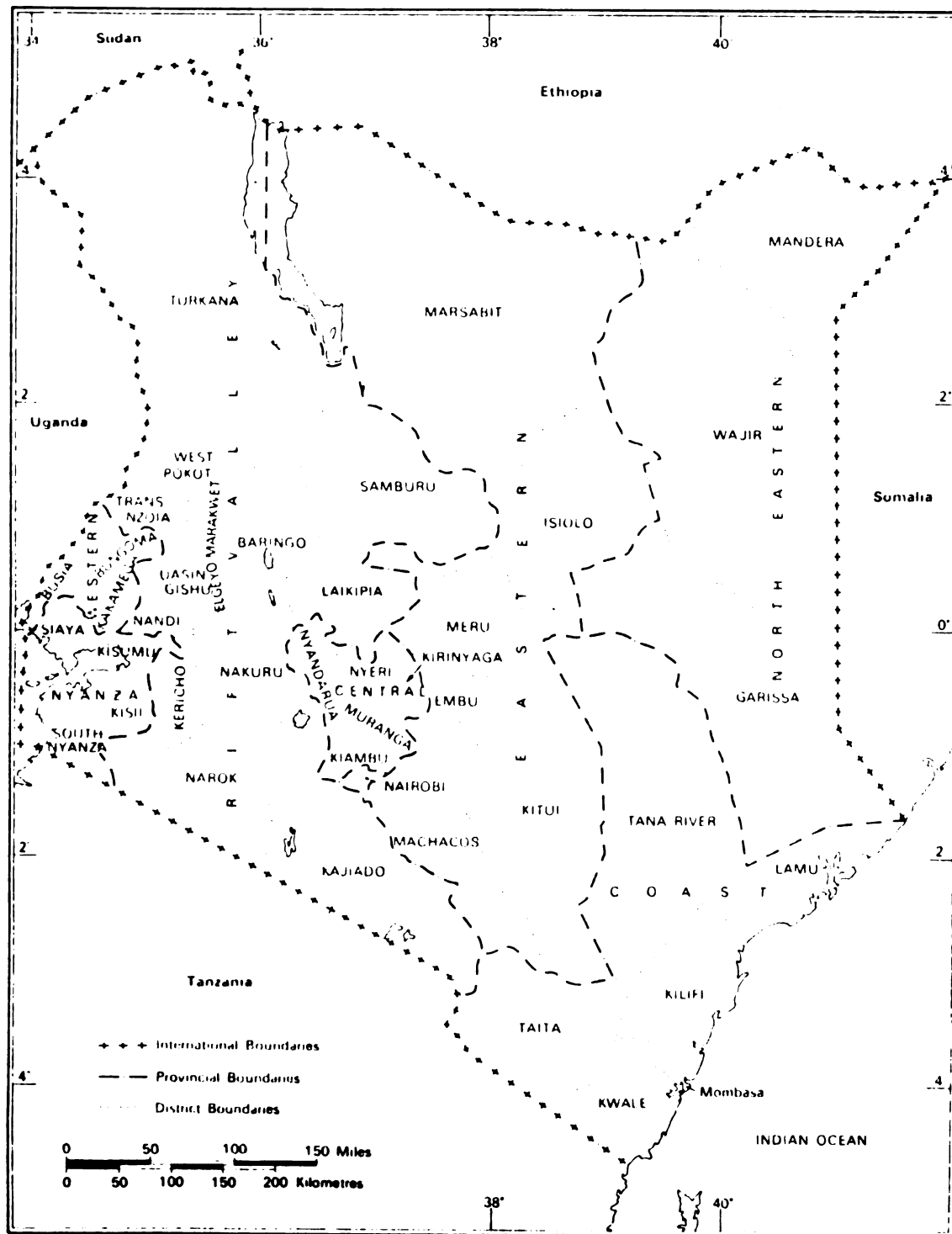
Millenia of erosion have successfully lowered their points of continuity, drained the lake basin and given to the area a number of rivers which flow eastwards. The two significant rivers in this basin are the Seya-Barsaloi-Milgis river and Ewaso river (Kenya's third longest river) to the south. A number of intermittent streams e.g. Baragoi and Amaya drain the Lorroki and the northern parts of the district.

The soils in the district are classified as volcanics which range from dark brown ariable clays to yellow-red sandy/clay loams with lateritics ones. In areas close to the basement compexes the soils are also granitic with shallow stony soils and rock outcrops (District Development Plan:2).



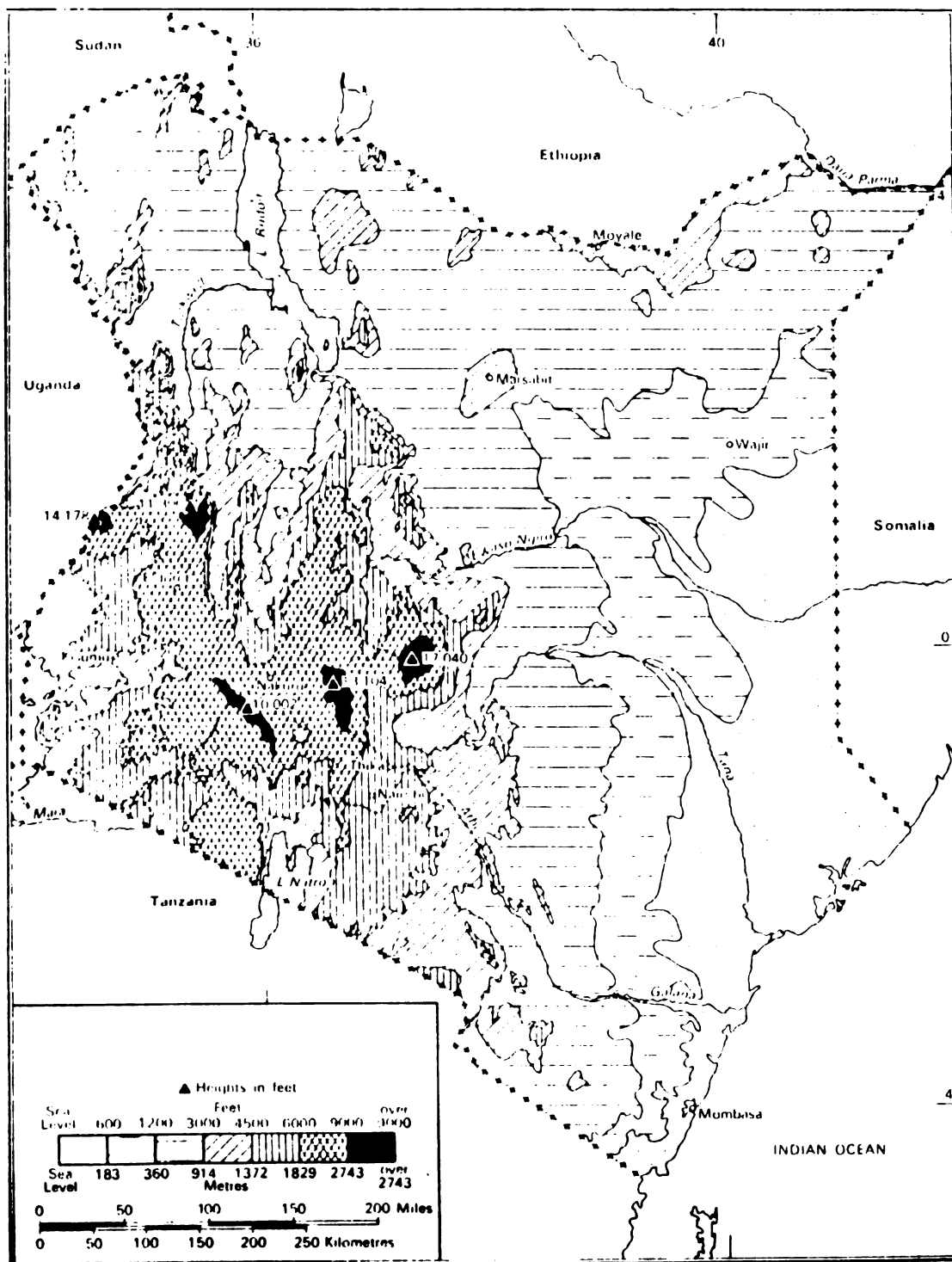
LOCATION OF KENYA IN AFRICA

(Ojany 1973:2)



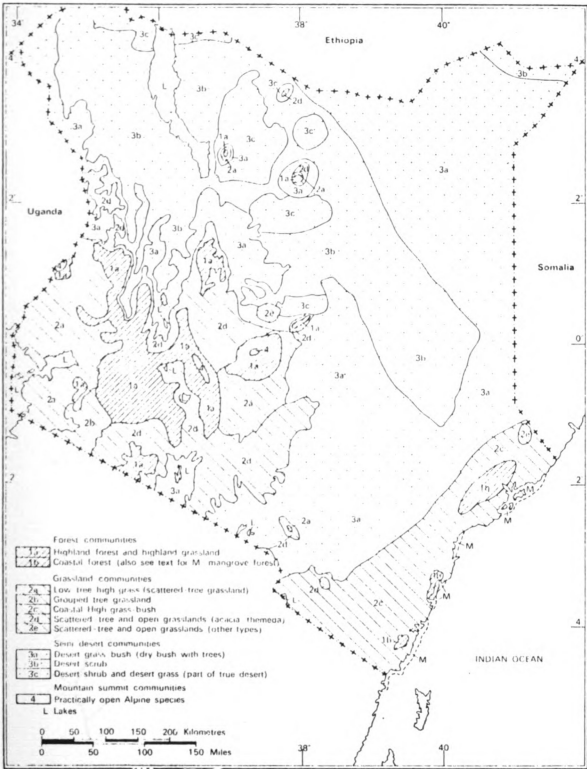
INTERNATIONAL AND ADMINISTRATIVE BOUNDARIES 1968

(Ojany 1973:3)



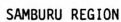
RELIEF

(Ojany 1973:39)



VEGETO-ECOLOGICAL REGIONS

(Ojany 1973:80)



Climate

Rainfall varies widely across the district both in amounts and predictability. The southwestern plains and Lorroki Plateau average about 500-700 mm of rainfall. The central basin area normally receives between 250-500 mm of rain per year. Parts of the mountainous areas, Nyiro and Matthews Range, normally receive between 750-12,00 mm.

The temperatures vary with the elevation. The mean maximum of the lower areas would be about 110⁰ F while in the higher elevations it would be nearer 85⁰ F. The mean low temperatures range down to 70⁰ F in the higher elevations.

Ecology

There are four distinct ecological regions in the district. They can generally be identified by their elevation. They range from the very sparse desert along the northern side of the Ndoto range to the scrub brush and savannahs in the higher elevations. In the higher parts of the mountains are heavily forested areas.

The four ecological zones can be roughly classified as follows:

- 1) The Lorroki Plateau which ranges from 5900-8400 feet in elevation.
- 2) The plains to the north and east of Lorroki range from 3900-4900 feet elevation.
- 3) The semi-desert basin which ranges from below 1000 feet to about 3900 is to the north and east of the Ndoto Mountains and Matthew's Range as far as Archers Post in

the southeast, Mount Marsabit in the northeast and the eastern shore of Lake Turkana in the northwest.

- 4) The mountains including Mt. Nyiro (9000'), Kulal (7500') the Ndoto and Matthew's ranges.

Land Potential

The Ministries of Agriculture, and Land and Settlement classify the land potential of the Samburu District as follows:

- i. High potential 140,00 h.a. (857.5 mm rainfall)
- ii. Medium potential Nil (612.5-857.5 mm rainfall)
- iii. Low potential 1,612,000 h.a. (612.5 mm rainfall)
- iv. All other 329,000 (District Development Plan 1979-1983:3).

Infrastructure

The infrastructure in the Samburu district is among the most underdeveloped in Kenya. The lack of agricultural or other products for shipping out of the area and the low population have been among the reasons for the lack of development.

Transportation

Maralal is served by a daily bus service as well as by matatus.* Matatus also make daily stops at Wamba when petrol is available. While there are all weather roads to Baragoi and Wamba, other roads are liable to flood during the rains.

Marala, Baragoi, and Wamba all have servicable air strips.

* A matatu may be a van or a pickup truck with an enclosed bed with seats. Matatus provide a large percentage of the public transportation system in Kenya.

Water

The availability of adequate pure water continues to be a problem for much of the district. Maralal's reservoir dried up during March of 1980 and water had to be trucked into the city. Other towns such as Wamba, Kirimun and Baragoi have adequate water supplies from boreholes. In some trading centers water continues to be a problem. For example, Lesirikan has a nonfunctioning borehole and even the traditional wells went dry during the past dry season.

Communications

Maralal is served by a microwave phone link to down country. The service is generally excellent. Other divisional or mission centers are served only by radiophones.

Samburu Responses to Basic Needs

The following description of the Samburu based on Malinowski's model describes the context in which the leadership expectations of the Samburu and the projected work of the missions will take place. The ways that the Samburu meet each of the basic functional needs described by Malinowski* provide insight into their lifestyle and

* Malinowski provides a model by which a culture may be described in his scientific theory of culture. He holds that a culture develops from the functional responses to the basic needs of metabolism, reproduction, bodily shelter, safety, movement, health and growth. The ways by which people develop regularized means or institution for meeting each of these needs give rise to culture and the values which undergird society. Malinowski derived his theory of culture from his idea that cultural phenomena are determined by basic human needs and the

the potentials for outsiders to work with them. The following brief discussion of each of these needs is intended to illustrate the values and some of the social organization of the Samburu culture.

About 75 per cent of the population of the district are traditional nomadic Samburu people. The total population recorded in the 1979 census was 76,850. The distribution of the population is approximately as listed in Table 1.

Table 1
POPULATION DISTRIBUTION

Age	M %	F %
0- 4	9.75	9.65
5- 9	8.42	8.21
10-14	6.54	6.07
15-19	5.12	4.98
20-24	3.91	4.11
25-29	3.18	3.75
30-34	2.53	2.71
35-39	2.27	2.41
40-49	3.30	3.31
50-59	2.22	2.19
60+	2.81	2.56

(Kenya Statistical Abstract
1978:15)

possibilities for satisfying them rather than by chance inventiveness or simple borrowing. He held that people organize into permanent groups, that they relate by traditional laws and customs, that they cooperate with defined settings using equipment and tools, and that they follow established norms or rules. All of which forms their behavior. He defined culture as

the integral whole consisting of implements and consumers' goods, of constitutional charters for the various social grouping, of human ideas and crafts, beliefs and customs (1944:36).

Food and Nutrition

The Samburu depend primarily on their cattle for milk which forms the basis of their diet. During the dry season it may be supplimented by blood which they draw from their cattle. Sheep and goats also provide a source of meat during the dry season. Oxen are slaughtered and eaten on ceremonial occasions especially during the dry season. These ceremonies include circumcision, ilmugit ceremonies, marriages and the like. Any cow that dies naturally is eaten without delay. The diet may be supplimented by some leaves and bark which they add to the meat stews. Some maize meal (posho) is purchased with money received from the sale of stock at the government auctions.

The Samburu raise very few crops for food primarily because of the semi-arid to arid condition of the area where they live and because of their social organization which is tied around their cattle. The area where most of the Samburu live would not support agriculturalists. Even the higher savannahs which might be used for agricultural purposes are not farmed because of their nomadic lifestyle.

The distribution of food is done through carefully prescribed social conventions and specific restrictions prevent its being distributed otherwise. At a ceremony where an ox is slaughtered, for example, every person in the community will receive a part of the meat, but which part and how much is pre-determined by the individual's role, status and relationship with the owner(s) of the ox and the community. Other prescriptions relate to the moran (the unmarried circumcised men of the warrior class).

Reproduction/Kinship

The kinship system of the Samburu leads to a complex structure of society. Two primary institutions stand out in the social structure and affect the kinship system: the segmentary decent system and the age-grade system.

Segmentary Decent System

This system has six levels, each of which is characterized by certain beliefs and prescribed behaviors. These levels in ascending order include: 1) the lineage group, 2) the hair-sharing group, 3) the sub-clan, 4) the clan, 5) the phratry, and 6) the moiety. Membership is inherited through the father.

Lineage Group

The lineage group may not always be a strictly defined social unity. It is seen when a girl is to be married. The closely related elders who are consulted and who have a joint claim to one of the heifers given in the bridewealth comprise this group. The lineage group typically has ten to twenty male members and is dispersed over a very wide area and may extend to possibly two or three generations beyond the oldest living members.

Hair-sharing Group

The hair-sharing group consists of people who must shave off all of their hair after the death of a man. This group normally consists of about sixty men who "generally have a vague belief in a founding ancestor" (Spencer 1965:74).

Sub-clan

The sub-clan normally numbers between 100-200 men. More than 75 percent of one's "stock friends" are from his own sub-clan. Two distinct customs are associated with it. Within an age-set only the members of the same sub-clan address one another by their own personal names. Others will be addressed as age mates, by some name referring to their family or lineage or a nickname. To use their personal names would be a sign of gross disrespect. Secondly, the girls of the same sub-clan are avoided sexually out of respect.

Clan

The clan is the most important social unit with regard to economics, social relationships and political associations among the Samburu as a whole. The moran of a clan perform their age-set ceremonies together to the exclusion of others. Each clan is commonly divided into at least three sub-clans. At least three are needed for stable clan relationships and to maintain harmony within the clan.

Phratry

The Samburus have eight exogamous phratries (sections). Each phratry elects from each age-set of moran a ritual leader with certain ceremonial duties and powers. Members of the same age-set and phratry are considered the phratry age-set. Each phratry age-set has its own ritual leader and consists of the moran of each of the clans of that phratry (Spencer 1965:75).

Moiety

The Samburu are divided into two major sections or moieties, the Black Cattle Group and the White Cattle Group. While the two are considerably mixed, the Black Cattle moiety predominates at higher elevations; whereas the White Cattle moiety predominately live at the lower elevations. Fumagalli suggests this phenomenon may be due to the ecological factor of heat and exposure to the sun. Lighter skinned animals survive the heat of the lower elevations better than the darker ones who would absorb more heat and require more water (1977:80-82).

Marriage

The Samburu marry outside their own clans and age-sets. Men normally marry between the ages of 30-35. Women traditionally are at least ten years younger when they marry.

Several values lead to their practice of polygamy. They desire many children to carry on their name. Custom proscribes intercourse with one's wife until a year after a child is born. Having more than one wife indicates a relatively higher economic status. These values are supported by the age-grade system in which the men are prevented from marrying until late. These practices also provide a context for the development of anomic social conditions with the moran.

Marriage is considered binding especially after the first is born. Before then it is a tenuous situation in which the couple have little as they view it to keep them together. However, after

children have been born, if there is a divorce, it is not considered binding or final until the oldest child of the second marriage is circumcised. The first husband can reclaim her and her children of the second marriage until then with little recourse by the second husband. A widow is not allowed to remarry.

Polygamy

Since polygamy (polygny) is widely practiced. Many more young men than young women are available for marriage. The elders effectively restrict the marriage of the moran age-grade so that the marriageable girls are only available to the older men. This restriction leads to considerable strain especially among the older moran. The common practices of concubinage and adultery with the younger unmarried girls and wives of the elders is a continual source of tension among the Samburu. One apparent reason that the moran age-set which was formerly the warrior class continues is in order to allow for the institution of polygamy.

Polygamy is apparently practiced largely for economic reasons. However, some social status comes with it as well. While it is costly to marry additional wives, the economic benefits soon follow. One is partly limited in the size of his herds to the number of sons he has to herd them.

Age-Grade/Age-Set System

In addition to the seminary decent system the age-grade system is an integral part of the Samburu social structure. It ranges through the whole people so that the age-grades and age-sets of the different

segmentary groups have another basis of commonality. In addition to identifying one's family the identification of a man's age-set is either consciously or unconsciously done whenever two strangers meet.

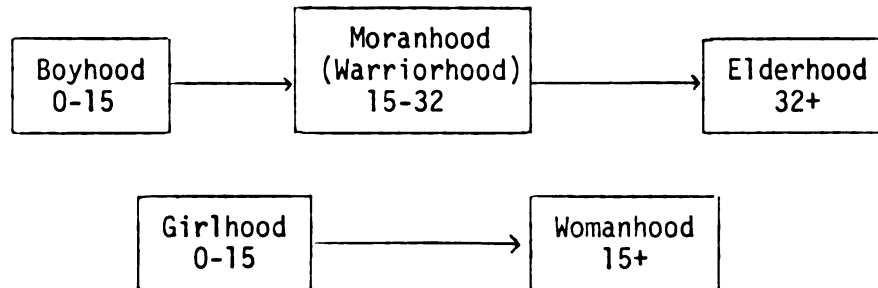


Figure 4
AGE GRADES

Age-Grades

There are three age-grades for men: boyhood (birth to adolescence before the boys are members of an age-set), moranhood (from adolescence to early manhood) which corresponds to the period between their initiation into an age-set and marriage, and elderhood (from early manhood [marriage] until death).

Women do not belong to age-sets but do have two age-grades: girlhood and womanhood. A girl is circumcised (clitordectomy) about the same age as a boy and is married as soon as possible after the circumcision--the next day if possible.

Age-Sets

An age-set is composed of all the men who have been circumcised during a specified period of time, and a new one is generally formed every 12-14 years (Spencer 1965:80).

One maintains special relationships with his own age-set throughout his life. It is characterized by equality within one's age-set and inequality with members of other age-sets. Members of alternate age-sets have a special relationship in which the senior age-set has the power of the curse over the younger and the responsibility to teach the younger. The senior of the alternate age-sets becomes the "firestick elders" or those who are charged by the society with the social development and instruction of the junior set when they are moran. The age-set immediately senior to the firestick elders is commonly known as the "fathers of the moran". They may or may not have sons who are moran. Some of the more senior age-sets may have sons who are moran as well.

Shelter

The settlements of the Samburu provide the context for the meeting of the need for shelter. A settlement normally consists of five to twenty huts belonging to several families. They are arranged in an oval pattern and encircled by a six to eight foot high thorn fence to keep the stock in and the predators out. The houses are typically about ten feet in diameter and five feet tall. The women construct them of mats and hides over a wood frame or plaster them with manure in the more permanent settlements. Those huts covered with mats or hides may be moved easily as the settlement has to move on an average of about once every five weeks. The huts are considered the property of the women (Kaplan 1976:131).

Clothes are simple. They consist of a simple blanket, loincloth and beads. Women traditionally wore goatskin skirts. They now commonly wear brightly colored "sheets". The moran continue to wear sheets and use red ochre in their hair.

Safety/Protection

The Samburu do not maintain any police force. The maintenance of police is done by the Kenyan government through the district administrative offices and then through local chiefs who are appointed by the district administration. Social control which allows for the meeting of the safety needs is exercised through the use and potential use of the curse by the older men. All kinds of social disturbances from simple disagreements to fighting clashes between groups are controlled by the elders who are able to exercise the power of the curse over the offenders. This power may be used to control stealing and restitution, the excesses of the moran or other kinds of internal threats to safety.

Another "institution" which serves a safety-protection function is "stock friendship". By forming social relationships by the giving and receiving of cattle among stock friends one diffuses his risk of loss due to disease, raids or confiscation. One's stock friends may be called on in times of need. This possibility provides protection from economic ruin. One may give or "lend" an ox to a stock friend for some ceremonial or other need and then the stock friend is expected to return a heifer at some unspecified time in the future. In this way ceremonial needs may be met through the exchange and

giving of oxen and one's herds may be built through the return of the heifers.

The combined opinion of one's clan's elders also provides a certain security function for a person and for the clan. Provided that one is considered as a "worthy" member of the clan and has not been considered as "mean," the clan will through its collective conscience prevent the excessive use of the curse against one person or others within the clan taking undue advantage of him. The clan will help one to marry thus protecting one's old age and posterity.

The moran are the warrior class and those who would be called on to defend the Samburu from an outside threat. While their condition is somewhat anomic because of the lack of this need to protect the clan, they are still considered the warrior class.

Health/Hygiene

The Samburu face some health problems not only for themselves, but also for their cattle. Extended periods of drought and recurrent outbreaks of East Coast Fever, anthrax, trypanosomiasis and hoof and mouth disease continue to threaten the livestock and through the livestock the Samburu people. In 1977-1978 it was estimated that the stock population in Lorrochi declined by about 50 per cent (District Development Plan 1979-1983:7).

The growth of the population, both livestock and human, is threatening to turn the delicate ecological balance against the Samburu. Land crowding is one of the more recent problems related to health. What improved health care there is brings a mixed blessing.

The Samburu are on the whole a healthy people when compared with African agriculturalists. Undernourishment is rare among children.

The Samburu possess a wide variety of herbal treatments and cures for their diseases. They recognize about 135 species of trees and shrubs of actual or supposed medicinal values (Fratkin 1975:5). Herbal cures which affect personal health are public knowledge and accessible to everyone.

If the illness is perceived to be the result of a curse or witchcraft, a ritual diviner (laibon) must be consulted. After divining that one has been cursed (usually by means of stones), he will treat the patient with magical medicines and seek to accomplish a ritual purification which removes the original curse or sorcery. Thus the laibon prepares herbal cures for physical ails and performs ritual medicine to counteract the effects of a curse or sorcery.

The Samburu are concerned about avoiding polluting influences in both their individual health and their concepts of well being in the society. God gave Samburu cattle and small stock to look after, for those animals in turn will sustain the society. To eat food from outside that domain would not only be blasphemy, but a risk of suffering untold misfortune, both natural and mystical. Unclean foods include most of the non-domestic animals-- fish, birds, eggs, wild mammals, reptiles of any sort (Fratkin 1975:9).

Animals which eat unclean foods especially excrement are unclean. Only those wild animals which resemble domestic cattle, sheep, goats and camels may be consumed. Eland, buffalo, gazelle and giraffe are acceptable. Zebra and wild dogs are excluded.

Neighboring tribes who do eat food prohibited by the Samburu are considered unclean and this forms part of the basis for the prohibition for intermarriage. The Elmololo at Lake Turkana eat fish. The Dorobo eat pig and zebra and the Turkana will "eat anything but a hyena" (Fratkin 1975:10).

While the Samburu do not conceive the causes and cures for disease in the same ways as modern medicine, a large number of their practices are wise and useful. Peptic ulcers, for example, are treated with milk. The contagious aspect of tuberculosis is recognized and those with the disease are isolated. Polio, malaria and hepatitis are blamed on poisons transmitted by mosquitos. Many of the herbal medicines do have proven pharmaceutical properties which are recognized as treatments for the symptoms for which the Samburu use them.

Growth/Education

The western outsider is likely to miss the educational system of the Samburu. Because of the absence of formal schools in the traditional culture one may mistakenly assume a lack of an educational system among the Samburu. There is however, no lack of such a system. The results of the indigenous educational system of the Samburu are fully socialized/enculturated Samburu adults.

One way to understand the Samburu enculturation process is to examine the age-grade system noting who teaches what to whom and why, when, where and how it is done. Full details for each of these aspects are not available in the published literature, but some of the broad outlines can be seen. These outlines are significant for

the training of leaders and future educational endeavors which may be attempted among the Samburu.

This section briefly describes the education of the following five sectors (age-grades) of the Samburu society: 1) boyhood, 2) moranhood, 3) elderhood, 4) girlhood and 5) womanhood.

Boyhood

Boyhood is the time when a boy's father teaches him the essentials of herding and stock management. His moral and social education, however, is minimal before circumcision which comes sometime shortly after puberty. A boy remains about ten years behind a girl in terms of social education until after marriage. He is kept from becoming the head of a family for about that much longer and his social maturation is delayed.

The boys are taught something about honor prior to their circumcision by their fathers and older relatives. To flinch during the circumcision would bring disgrace not only on the individual boy, but on his family, lineage and clan. The firestick elders (members of the second age-set older) help to increase the sensitivity to the disgrace of flinching. To flinch would be to downgrade the standard of behavior for the whole clan. To flinch would also greatly reduce one's personal prestige for many years. Other men would hesitate in establishing a "stock friend" relationship with him. Because of the stress many young men have "shaking" seizures before the actual circumcision.

Moranhood

Moranhood is an age-grade which is divided into two periods: early and later. The early period is characterized by a general social immaturity. The moran comprise the most anomic factor of the Samburu society. They are often difficult to control. They steal livestock and cause continual problems with the wives of the elders who are about their same age. They enter into sexual relationships with unmarried girls and are a continuing source of tension in the society. The later period of moranhood begins with the ilmugit of the name ceremony. During the later period the moran are expected to learn "respect" for the elders and begin to accept some social responsibility.

The "firestick elders" are responsible for their control and training. The "fathers of the moran" who are the next age-set older than the firstick elders serve as counselors and restrainers of the firestick elders in the training of the moran.

During the period of moranhood a young man is taught certain eating restrictions which are designed to keep him away from married women. He may not eat any food seen by married women. Moran are expected to eat in the bush. They can drink milk only in the presence of another moran.

Specific ceremonies mark the "rites of passage" through the periods of moranhood. The ilmugit ceremonies mark off the different periods of moranhood. The ilmugit of the arrows is performed when one becomes a junior moran. The ilmugit of the name marks the separation of the junior and senior moran. The ilmugit of the bull

signifies the time when the ritual of the moran and following him the other moran may marry. The ilmugit of the milk and leaves is celebrated when the whole set becomes elders and the series is brought to a close. In some special circumstances other ilmugit ceremonies may be celebrated for the moran. At these times oxen are slaughtered and the firestick elders instruct the moran through harangues.

A recurrent feature of the ilmugit ceremonies in particular is that they specifically relate the moran to the wider society. Their mothers must build their huts in a certain order, the firststick elders lead the others in conducting the ceremony, and all persons in different categories including boys and girls have specific cuts from the ilmugit oxen. The moran are apart from the remainder of the society in their ilmugit enclosure, and yet they are linked to the society in a ritually defined way. The whole ceremony and its associated harangues tends to be conducted by the elders in a spirit of keeping the moran at a distance while not letting them get too far out of hand. This expresses the whole position of the moran in the wider society.

Ilmugit ceremonies are, however, only a periodic climax of the ritual position of the moran. They remain under ritual as well as social restrictions until the time that they marry and settle down: no moran should eat meat seen by a married woman, drink milk from the cattle of his mistress's hair-sharing group, drink milk when not accompanied by other moran, drink any form of alcohol or associate with married women. These prohibitions are in part ritual and in part social (Spencer 1973:94).

The principal function of the ilmugit ceremonies appears to be "the reinforcement of the notion of a sense of respect rather than a fundamental adjustment of social relationships" (Spencer 1965:257).

The moran are taught by the elders how to settle disputes through means of discussion. Only when disputes can not be settled through discussion will the elders approve a whipping contest or a collective beating.

The firestick elders try to inculcate a sense of respect into the moran. Before circumcision "their moral education was a casual restraint imposed by their fathers and senior herdsman" (Spencer 1965:135). During the period of moranhood it takes the form of many public harangues by the firestick elders. These harangues are always a part of the ilmugit ceremonies.

Elderhood

One becomes a junior elder when he marries. Junior elderhood is a time when a man settles down to the serious tasks of rearing a family and building up his herd. During this period he may endanger his health from overwork. Until he has sons to help him herd and manage the cattle, he can only occasionally associate with other elders. He is still cut off from the principal means of gaining real insight into his society and acquiring the knowledge and wisdom needed to influence the other elders. When he does have time to listen to the gossiping and discussions of the elders, he will be in a position to add materially to the elders' discussions before he is a firestick elder (Spencer 1965:175). A man is not likely to have much to offer in the way of influence before he is about 45-50 years old.

The "education" that is done during this time is informal. That it is informal does not diminish its significance. Several crucial social "skills" are learned from the more senior elders during the period of junior elderhood before one becomes a "firestick elder". Some of the important social skills which must be learned during this

period if one is to be a "leader" include the following: 1) Use of the curse. Elders must know when it is most appropriate, how to control its use by others, how to reverse its effects through the blessing, on whom they have the power to curse and how to maintain harmony and increase their prestige through limiting their use of the curse. The "fathers of the moran" serve to give much instruction and counsel to the firestick elders during this period. 2) How to manage and enlarge their herds through the spreading of risk and exchanging their oxen for heifers through "stock friend" relationships and balancing the needs of their family, the desire for additional wives, and the demands of their affines for cattle. 3) How to build and maintain respect and honor through social interaction. 4) How to become more "worthy" in the view of the elders and avoid appearing as "mean" or selfish. 5) Learning all of the intricacies of the stock exchanges, their implications and the reciprocal responsibilities of his clan as well as learning what exchanges have taken place, when these occurred and between whom. 6) Learning the social prohibitions and prescriptions of the clan. Learning to be able to function in each of these areas requires much observation, interaction and time.

Only after one's sons have been circumcised does one become a senior elder. While the ilmugit ceremonies are past, the senior elders continue to observe and learn about the wider social ties both within the clan and in the wider sectors of the society.

Girlhood

A girl is soon taught by her mother to avoid elders, that is, married men. While she is taught that her father really cares for her, she is disciplined to avoid him and show him respect. Before puberty a girl is expected to learn how to perform the tasks of womanhood from her mother and other women in the settlement. During the period prior to her circumcision or about puberty, girls enter into lover relationships with the moran. If a girl becomes pregnant with a junior moran, she will likely abort the fetus or kill the baby.

Womanhood

The trauma of the transition from girlhood to married womanhood is eased by the other women of her husband's settlement. These women include her co-wives. She is circumcised on one day and then goes away the next day married to a man who is somewhere between ten and forty years older than she is. Before leaving she has to publically reject her lover. She has to make the adjustment from avoiding elders to being married to one. While women have few rights or little influence individually, as they join together within a settlement or even in somewhat wider associations, they are able to console, consort and mitigate against some of the abuses of the men. Until a child is born if a man abuses a woman and she returns home, her family may be very sympathetic and refuse for her to return unless some changes are made. The women of a settlement do have a certain amount of social control over the women of the settlement.

Scientific Theory of Culture as It
Applies to the Samburu*

The following description of the Samburu social system is intended to help the reader come to understand the context of the leadership expectations of the Samburu. The six "concrete isolates" of organized behavior will provide the structure of the survey (Malinowski 1944). They are derived from the meeting of the basic needs of the people.

* Malinowski presented the following scheme (Figure 5) in order to give the anthropologist a taxonomic model on which to base his study of social organization. The schematic shows the relationships between the "six concrete isolates of organized behavior" (1944:53). Every organized activity has a definite structure. The schematic shows how the elements of the organizational structure are related.

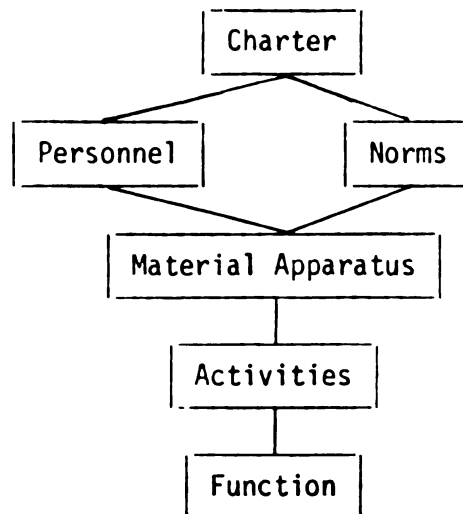


Figure 5

SIX CONCRETE ISOLATES OF ORGANIZED BEHAVIOR
(1944:53)

Charter*

The system of values around which the Samburu are organized seem to center on two foci: the maintenance of stability and continuity of the clan, and the expansion of their cattle herds.

The emphasis in social values is placed on cattle, at times almost to the exclusion of small stock. "A man who has cattle is important," they say. "He can have many wives and many sons to look after his herds. When he wants small stock he can easily exchange an ox for many sheep or goats. But if he has only small stock, then he is like a Dorobo and it is hard for him to become rich" (Spencer 1965:3).

The place that cattle have within the culture is seen in their economics and social relationships which center around their cattle.

The Samburu desire to maintain a balance or harmony in social relationships and to spread the risk of economic loss by a complex system of social relationships is fulfilled primarily in one's own clan. Harmonious relationships with other clans such as with one's

* Malinowski defined the charter of an organization as follows:
The charter is the idea of the institution as entertained by its members and defined by the community (1944:48).

. . . the system of values for the pursuit of which human beings organize, or enter organizations already existing (1944:52).

The charter forms the basis from which both the organization of personnel and the nature of the rules or norms are derived. Both the organization of the personnel and the norms are contingent on the charter. The purpose goals and objectives of the institution or organization comprise the charter. The charter is the intent of the whole organization. It is the basis for action. The charter gives overall direction to the whole organization like a constitution. It is the idealized definition of what ought to be accomplished.

sister's husbands must also be maintained. One function of the institution of "stock friends" is reducing one's personal risk and at the same time assuming some of the risk for one's stock friends. Another function is the building of one's own herd through the exchange of oxen for heifers.

The value of expanding one's social influence (leadership) through wise personal management of his herd and "worthy" relations with others is apparent among the firestick elders and those of the more senior age-sets.

The ideal man who lives up to all expectations of the society is the worthy man . . . and his opposite is the mean man The worthy man has a market sense of respect . . . and he is generous to the point of self-denial. But, he is not expected to pursue his generosity to the extent of being unduly harsh on himself or his family for this would be unreasonable

The mean man is despised. He gives his own personal interests priority over what others consider to be his social obligations; no man would seriously admit to being mean. He would justify his behaviour as reasonable under the circumstances as would any worthy man; but he would fail to convince other people of his worthiness or good faith, and they would not be prepared to show good faith in their dealings with him

Only the mean men do not care for their cattle; only mean men are jealous or curse out of sheer spite. The same term . . . is used of a coward or someone who lacks the determination to pull his weight in community life

Apart from the prestige in being regarded as worthy, the Samburu recognize the long-term economic benefits: when a worthy man needs food, or stock or help with his herds, he can always expect these. In this way he is insured against exigencies and can more easily afford to continue to be generous and worthy (Spencer 1965:26-28).

The sense of worthiness is related to their sense of honor which is another key value. This value (nkanyit) has different meanings in

in different contexts. It may mean respect, a sense of shame, a sense of duty, politeness, avoidance, decency or honor. The most consistent English equivalent is a sense of respect. The Samburu repeatedly emphasize the virtue of this quality (Spencer 1965:xxii).

Fumagalli expands on this very important value of "worthiness" or "respect" by writing,

Nkanyit, generally translated with "respect," is the most highly stressed virtue throughout the socialization and enculturation process of both sexes, especially males. It is the most praised, highly regarded and spoken about quality especially among elders. The Samburu term nkanyit has been translated as: sense of respect, honor, politeness and proper manner. Its core appears to be centered around a deeply rooted regard, appreciation, and respect for fellow human beings, be they elders, women or children. Elders because of their seniority and position of authority deserve particular consideration and respect, but everybody is entitled to respect and expected to give it to others (fumagalli 1977:121).

Generosity is another highly praised value among the elders. Generosity contributes to the building of "worthiness" or "respect".

Generosity is also one of the most valued and praised qualities in a man Being generous when someone can afford it is also an investment and an insurance for the future, because a person who has gained in prestige, esteem and reputation, when in need is likely to find help (Fumagalli 1977:122).

The value of conformity is strongly held by and for Samburu leaders. One is expected to conform to the ideals and norms of the group. Fumagalli, writes,

The exercise of authority can never be for its own sake, but, among the Sambur, implies a strict conformity to the social norms and values, and is ultimately aimed for the common welfare and good of the group family and society (Fumagalli 1977:122).

The elders are expected as the leaders of the Samburu to

"personify self-control, conformity, consensus and all the ideal norms of Samburu society" (Fumagalli 1977:118-119).

Other values which are widely shared among the Samburu include independence of action and interdependence and cooperation. Independence of action is an important valued shared by many pastoralists. Pedenzini suggests it is

not only necessitated by environmental circumstances, hardship and difficulties the people have to face, but is also fostered by specific elements in the process of socialization (Pedenzini 1978:51).

This value has even been institutionalized in the institutions of age-organization, segmentary lineages and stock associates. Fumagalli says,

. . . in the long run, cooperation pays off better and secures more advantages [than competition]. It is part of the Samburu philosophy that investing in social harmony, cooperation, in giving generously and avoiding in asking too insistently one will find people more willing to give and to help especially in time of need (1977:84).

Selfishness and a desire to exercise authority or power for one's own advantage are values which are strongly resisted among the Samburu. Fumagalli adds,

Among the Samburu, as among other pastoralists, authority and power have to be used for the success of the group (family and wider society) and cannot be directed to egotistic interests. Samburu ideals and values condemn and isolate a stingy and selfish person and, since economic success is conditioned by and founded on social relations and interactions, a selfish man can hardly make it and be successful (1977:117).

The Samburu highly value having a large family. They prefer to have both sons and daughters. Sons are needed to assure one's posterity and to help with the herding of the stock, but daughters are helpful in the home and in building one's herd from affinal relationships.

They see having a large family as a function of polygamous marriages.

The Samburu ideal for a man is that he be autonomous in his own affairs. He should have more people owing cattle debts to him than he owes to others. Because of the nature of the culture and the environment one can never be fully autonomous, but the balance can be in one's favor.

The Samburu have a rich oral folklore which illustrates the values of their society. The superiority of men to women for example is illustrated in the fable, "Why Elephant is an Old Woman," in which God is to the elephant as man is to the woman.

Long ago, Elephant said to God, "I am bigger than you and I will eat animals." God replied, "No, you will eat trees," to which Elephant refused.

So God said, "Can you beat me?" And Elephant replied, "Use, if you rain, I can rain."

And God said, "Let me see you rain. I want to see the water run. And Elephant made a small hole into which he urinated. When he finished, God asked, "Have you rained?" to which Elephant replied, "Yes."

Then God said, "Make a light as a signal," and Elephant wagged his head so that his tusks moved back and forth, and God asked, "Have you made a signal?" to which the Elephant replied, "Yes."

And God said to Elephant, "Can you shout?" and Elephant made a mighty sound.

Then God said, "Let me hear you shake in your stomach," and Elephant made a rumbling noise in his stomach.

Finally, God said, "Wait for me!" and He brought a wind and rain and lightening, and He shouted and blew, until Elephant could take no more and said, "Leave me alone, I will eat trees" (Fratkin 1974:4)!

Animal symbolism are similiarly used to explain many of the intricacies of the social structure. Nearly every animal in Samburuland finds its

way into the folklore. "Polygamous" relations between cattle and similar animals are seen as supportive evidence for their practice of polygamy. The power of the bulls to exclude the younger ones from the herd is compared to that of the elders as they exclude the moran from marriage.

Personnel*

The Samburu number more than 76,000. They are a part of the Maasai cluster of Nilotic peoples whose social organization sets them apart. They remain distinct from the Turkana, Dorobo and other adjacent peoples. However, they continue in a symbiotic relationship with the Rendille and Ariaal (southern Rendille) who are camel herders. Many Rendille have undoubtedly become Samburu, but to be accepted as a full Samburu clan member with all the rights and privileges it sometimes takes two or three generations.

Spencer comments on the similarities between the Samburu and the Maasai by writing,

In their language and culture, the Samburu are very similar to the Maasai. In fact, it is commonly accepted by both Africans and Europeans that they are a branch of the Maasai people and were originally of the same stock. This popular be taken too seriously in view of the extent to which intermarriage and intermigration have taken place between

*The personnel are the identifiable people who are associated with the social organization. Malinowski defined them as " . . . the group organized on definite principles of authority, division of functions, and distribution of privileges and duties" (1944:53).

the tribes of this area for countless centuries; but it does underline their similarities (1965:xvii).

The Samburu are organized along definite principles of authority with the older over the younger and the men over women. The divisions of functions are expressed in the role expectations for each age-grade and age-set. The distribution of privileges and duties also corresponds to the age-grade and age-set divisions.

With the continual nomadism which brings different individuals and groups into contact continually cultural homogeneity is maintained. The kind of nomadism which is followed by the Samburu constantly brings virtual strangers together. Their initial attitudes and behavior towards one another are initially determined by their structural relationships regardless of how the relationships may later develop. In this context formal relationships between social groups are particularly relevant. The segmentary division of the society into clans and the age-grade/age-set system are especially relevant. The clan is important not only in the matter of residence, but also in the matter of wider social relations. The age-grade/age-set system helps determine the relationships between those of similar and different ages (Spencer 1965:24).

Samburu leadership is exercised through the initiation of structure and consideration by the elders. They control the people and make the decisions. The ideal for leadership as seen by the Samburu is a gerontocracy or rule by the old men (Spencer 1965).

Three kinds of "religious leaders" are recognized by the Samburu: 1) ritual specialists, 2) diviners and sorcerers and 3) witches and laisi.

The ritual specialists are expected to prepare the herbal cures and are concerned about the maintenance of social harmony. They are consulted when a curse is suspected. They are the experts in ceremonial details. There is no particular desire for one to become a ritual specialist because he knows which of his own cattle are "unpropitious" from their markings and because the cattle know that he knows they can curse him (Spencer 1973:114). Diviners are considered in much the same way as ritual specialists. They have special knowledge usually given to them by their fathers and may be approached by individual Samburu who have suffered some misfortune. They may be called on to diagnose barrenness in women or cattle. They can delve deeper into mystical mysteries than a ritual specialist because of their closer relationship with their guardian spirits.

The Samburu are not overly concerned about sorcery. They see certain ritual precautions as sensible such as the disposal of hair, but they do not do much beyond these ritual precautions. They are critical, however, of the Tiamus and the Dorobo because of their practices of sorcery. Some diviners are sometimes suspected as being sorcerers.

Laisi and witches have an unusually potent curse. The Samburu laisi claim descent from the Rendille iipire. They claim to maintain their power by performing the same ceremonies at each new moon and at the birth of each son (Spencer 1973:116). The power of the laisi is due to his power over his guardian spirit.

A lais (singular of laisi) and a witch (nakapelani) are distinguished on moral grounds. "Morally, a lais must be in the right to have effect, whereas a witch is morally in the wrong" (Spencer 1973:117).

The curse of a lais is simliar to that of a firestick elder. If he has not been respected, then the curse may have its effect. This expectation is true of other curses as well. If the person who has been cursed is innocent then the curse will have no effect. On the other hand, a witch may be unjustifiably jealous and effectively curse someone. The Samburu are especially critical of the Turkana for their use of witchcraft.

Norms*

The norms of the Sambur or the idealized "how" the "charter" or social organization is to function does not always work along the traditional ideals of the Samburu. The norms for marriage, stock exchange, migration, coping with drought, education and settlement patterns as well as those related to other domains of life are beginning to undergo change.

The structure of the society allows for the continued institution of polygamy. The prescribed relationships between the moran and the rest of the socity, especially the elders, girls (uncircumcised) and the younger married women are intended to keep the moran in a state of

*The norms or rules are the ideals for performance which are operationally defined so the personnel can know them. The charter describes what ought to happen. The norms describe how the charter is to be implemented. They may not be what actually exists or what is done. They are often found in precepts, texts and regulations. Malinowski wrote,

The rules or norms of an institution are the technical acquired skills, habits, legal norms and ethical commands which are accepted by the members of the group or imposed on them (1944:53).

suspended social animation. Institutionally, the moran are expected to be irresponsible and economically unable to afford marriage. They are expected to be socially immature until after the ilmugit of the name ceremony after which they are expected to make progress in developing respect for the elders. They are allowed discrete sexual license with the unmarried girls, but are expected to stay away from the married women.

The Samburu maintain both their social equilibrium and the growth of their herds through the same set of norms. Balancing the flexible relationships between the stock friends and their giving of cattle to their affines, and maintaining of adequate food supplies for one's own family demands continual attention.

Traditional Religious Context

The Samburu believe in one high god. People think of him as being involved in their daily lives. The elders pray regularly at home and in community meetings. The guardian spirits of each individual are in some way related to him. Normally, the Samburu do not practice sorcery or witchcraft. Divination does occur, but people do not generally seek to become diviners.

He is considered and called upon, not as a numinous force or power or as an abstract, incorporeal or shadowy Divinity, but as a living being: a person, a living God with whom people can communicate in a personal way and one who is interested in their individual and communal needs. God has a name which is descriptive of both his nature, vitality and power, and of the experience the Samburu have of him. He is presented as having a material body with arms, feet, mouth, eyes, and ears: as one who perceives as does every human being by means of organs and senses, and as one whose mental and psychological

life is substantially the same as man's. God is addressed by means of attributes that show him as having a close relationship with people: he is their grandfather, their ancestor, their protector, their provider and shelter. He is, in a very special way, their shepherd, as they are shepherds of their herds. He is also omnipresent, righteous and deathless. Furthermore, from the prayer texts, God emerges as remote and distant, yet at the same time near and present, constantly active through his provision of rain, life, health, prosperity and protection, as well as through his punishment by means of sickness, misfortune or death. Above all else, He is invoked as a personal, approachable God, necessary and indispensable to people's lives (Pedenzini 1978:196).

The Samburu believe God to be a "collection of guardian spirits" (Spencer 1965:112). These spirits are concerned about not only people, animals and plants, but inanimate objects as well. When one is cursed, "his guardian spirit will leave him so that troubles will befall him" (Oehrig 1978:8).

Religious Change

The rate of religious change appears to be relatively slow. However, one significant change apparently is taking place which relates both to religious expressions and basic value orientations. There appears to be a significant increase in the number of diviners (laibonok) among the Samburu who are not from traditional diviners' families. When asked, the Samburu elders acknowledge this recent increase. Some elders say they are puzzled as to why. Others say that younger men see the easy profit in it and so have entered it as a profession. One interpretation seems to be true, that is, the social stress which is being felt is showing itself in the Samburu religious answers which traditionally have been beyond the latitude of acceptability. Becoming a laiboni with a personal profit motive

in mind runs counter to traditional values, but it is happening as people are seeking their counsel in increasing numbers and frequency.

Material Apparatus*

The material apparatus of the Samburu is much more simple than some cultures. The housing is designed to be mobile and is constructed of short poles, mats and skins. Since the temperature in the Samburu region ranges from mild to hot, they have little need for a more well developed means of controlling for the weather. Since people are nomadic, all that is associated with the housing needs to be designed so that it can be easily transported.

Traditionally, there was no explicit land ownership among the Samburu. Any stock owner had a right to live wherever and with whom-ever he pleased. Now, however, with the introduction of group ranches and some privately owned ranches land is privately or jointly owned in some areas. Presently, the adjudicated group ranches are only in the Lorrochi Plateau area. Some privately owned ranches are found in other divisions.

Some areas are associated with certain clans which are more numerous there, but any person was traditionally free to migrate if he desired. One limitation was that if one went to where he had no

* Malinowski held that "all organization is invariably based upon and intimately associated with the material environmental setting" (1944:52). The material environment always undergirds every organization. The economic resources, equipment, profits, property, and other material apparatus are intimately associated with an organization.

relatives, he might not be well received especially if the grazing were sparse. However, if he approached those who were already there and put his case to them first, they should hardly object to his coming. If he ignored such conventions especially during the dry season, then bad feelings might result. Some difficulties may also arise in being accepted into a group ranch members. It is not permitted, however, for outsiders to freely graze their animals on lands which have been adjudicated as either private or group ranches.

Some consumer goods and outside food stuffs such as maize meal, sugar, fabrics and beads are commonly seen in the settlements. These items are purchased from the sale of stock at government auctions in the area.

The Samburu only marginally function in the Kenyan monetary economy. Their economy is still based on their cattle and to a lesser extent on their small stock. Their small stock consist of sheep, goats and donkeys. Sheep and goats are useful for their meat at the height of the dry season when the cows do not give adequate milk. Donkeys are used only as pack animals.

On the average each homestead has a herd of about 80 cattle (i.e., 11 or 12 per person). But the range is considerable: one herd in five is less than half this size, and one in 15 is more than double. The poorer homesteads must inevitably rely on the richer ones for some of their food, depending on the size of the family and the number of cattle actually in milk (Spencer 1965: 2).

Because of the need for some ability to function within the national monetary economy there are periodic government auctions in which they may sell some of their stock. They normally do not sell

their cows, but may sell an ox or small stock. Their primary medium of exchange, however, remains their cattle.

Another aspect of cattle as property which should be taken into consideration is the high value each animal as a basic unity of exchange, gift or negotiation. A cow cannot be divided between a number of people except as a meat feast after which it ceases to have any tangible value. This means that those social relationships which are clustered around the ownership of cattle tend to be expressed in multiple and often diffuse rights which different persons can claim in certain beasts or in the whole herd, and inevitably all the hazards and bounties that accompany the stock economy affect the nature of these relationships (Spencer 1965:23).

The pasture is another important feature of the Samburu material/physical environment. Both the British and the present Kenyan governments have attempted to regulate the grazing patterns to reduce the overgrazing. These attempts in the past have for the most part been abandoned because of drought conditions. However, the current group ranching schemes appear to have the potential for much more permanent effects.

Salt is important to a livestock based economy. It is available in salt licks at certain watering points throughout the Samburu region. Normally, it is not a problem, but it is a factor which constantly affects the nomadic and pastoral patterns of the Samburu.

Activities*

The Samburu engage in several key activities in order to achieve their purposes and maintain their value system. They move

*The activities are the actual behaviors of the group. Malinowski summarizing his scientific theory of culture to describe

from one area to another as pastures and water are needed. In the season when the rains come they move toward and across the lower plain area in the north. During the dry season they move toward and across the higher Lorrochi plateau region and West Mt. Nyiro. The plain region is less than 3,000 feet elevation while the higher plateau ranges up to about 7,000 feet above sea level which makes them a part of the Kenyan highlands.

The irregular and unpredictable rainfall results in migrations of large parts of the population in similarly irregular and unpredictable ways. Dispersed clusters of settlements form as people group and re-group themselves at various points over the countryside. An independent stock owner generally confines himself to certain areas and migratory tracts which he knows well. When possible he will move to a site close to the ones he previously used where he knows many of the advantages which the countryside has to offer: grasses, browse, water points, paths, dangerous places to be avoided and so on. His nomadic pattern is affected by the size of his herds and the labour force at his disposal. In theory the Samburu are free to move as they please; in practice their freedom is limited to several choices (Spencer 1965:7).

Traditionally, a settlement would move every five weeks. This movement followed the herding and watering which are the key activities. As the movement of herds is restricted the movement of settlements is also reduced. Managing the herd is a primary foundational activity for the whole society. This management may require that the herd be

activities wrote,

Organized on the charter, acting through their social and organized cooperation, following the rules of their specific occupation, using the material apparatus at their disposal, the group engages in the activities for which they have been organized (1944:53).

divided for optimal care and growth. This division often results in the division of a household or settlement to go in separate directions. This need for division is one reason for the fluidity of the settlements. As the pastures will allow larger settlements, people may re-group with others to form new settlements.

The division of the herd will normally be done so as to leave a subsistence herd and a surplus herd. The subsistence herd consists of just sufficient cows and small stock to provide adequate food supplies for the family, especially the old and young children. The surplus herd is driven by the more active members of the settlement to more rigorous areas where it is likely to benefit considerably.

A Samburu man initially builds up his herd from the stock allotted to his mother by direct agreement with her. He has as a beginning basis the heifer and bull calf his father gave him at birth. There is no competition between half brothers because each wife has her own allotted herd. Younger brothers are expected to show respect for the older brother and avoid competing with them to build up a herd. This cultural pattern assures that each son will have a substantially larger herd than his next younger brother at a given time. At the death of the mother the eldest son inherits the residual herd. The other brothers will expect a gift of a heifer from the herd (Spencer 1973:76-77).

The discussions of the elders provide the forum for decision-making and the instruction for the younger elders. It is through these discussions that the elders exert their influence. Some elders

become much more influential because of their wealth, problem-solving skills and ability to persuade others in the course of the discussions. They are often consulted and their advice in the discussions is sought and then seriously considered. Some men become influential beyond their clans to the phratry level.

Functions*

Malinowski describes function as "the integral result of organized activities" (1944:53). One can observe several obvious results of the social organization of the Samburu.

Polygamy is an important function of the Samburu society. The society with its age-grades and age-sets is designed so that polygamy is one integral result and so that the resulting tensions from the surplus of unmarried men can be managed.

Economic stability is a function of the risk spreading and the extension and maintenance of social relationships.

The result of the dietary restrictions and herbal medicines has left the Samburu with very little malnutrition and generally

*Function is described as the "integral result of organized activities" (Malinowski 1944:53). Malinowski was careful to warn about distinguishing the actual results or function from the charter, purpose or intended results. He wrote,

. . .function can not be defined in any other way than satisfaction of a need by an activity in which human beings cooperate, use artifacts and consume goods (1944:39).

The function is the role of that institution within the total scheme of culture (1944:48).
Function then is the results, the outcomes, consequences or the effects of the organization.

very healthy. The traditional medical practice coupled with the limited use of modern medicine has given the Samburu relatively better health than many other African peoples. However, the resulting population growth has begun to put increasing pressure on the land and on the development of every larger herds. The population in 1979 was 76,850 (1979 Census) and estimated to reach 145,100 by 2,000 (Oehrig 1978:16). Both the population growth and the growth of their herds pose serious threats for the Samburu in the future because of over-crowding and over-grazing.

Some present and potential dysfunctions should be noted. The most readily apparent dysfunctional element of the Samburu society to an outsider is the moran institution. They steal livestock, cause continual tension with the elders because of their affairs with their wives. They maintain lover relationships with the unmarried girls. They are often irresponsible with regard to the herds. Their social irresponsibility is a continual frustration to the rest of the society. While they are the warrior class, they do not have any wars to fight. They are expected to be socially immature and irresponsible and they fill this role. This anomic condition is not likely to change as long as the societal expectations remain the same. They are not expected nor allowed to participate in decision-making with the elders with whom they will compete at a disadvantage for wives.

One important result of the social organization of the Samburu is the maintenance of a gerontocracy in which a great degree of social

power is vested in the older men. The monopoly of marriage among the Samburu elders illustrates this power. This monopoly

leads to the resentment among the younger men, who nevertheless subscribe to the system since they in their turn may acquire the privileges of elderhood when they become elders (Spencer 1965:315).

The Samburu elders have both achieved and ascribed status. Their status accords them a wide control over the Samburu culture by means of the curse and their prestige. Their ascribed authority as elders gives them the right and capability for imposing sanctions or using power. Their achieved status gives them an authority of ideas and competence over social affairs. Elders are considered as experts in the affairs of the Samburu and especially of their own clan.

The whole social structure of the Samburu is designed so that the elders can lead. They have the experience and are expected to lead and to administer the affairs of their people. They exercise their control through the social structure by means of their influence, authority and power to use the curse. Since they are the decision-makers, they are the ones who show the flexibility of the culture. They are the primary ones through whom innovations are accepted or rejected.

The authority and power in Samburu society is vested in the elders and their control over the moran in particular rests on the general belief in the efficacy of the curse. The ability to curse gives one a certain power, but prestige is obtained by not using it in the interests of social harmony. The most common use of the curse

is an indirect one by which a man can prevent another from marrying certain girls. An elder can effectively veto the marriage of the girls whom he is not eligible to marry. Those he can prevent from marrying include all those of the girl's father's phratry or age-set, her mother's phratry or any elder linked in some form of "brotherhood". This potential use of the curse gives the individual elder a certain power over others seeking marriage including both moran and other elders. If a man has offended men in two or three clans, they can effectively block the marriage of any girl among the Samburu until the offender has made amends. This reconciliation may be done through the giving of an ox, a heifer or if the offence is small, some small stock.

Outsiders have often not understood the ways that elders function in their leadership roles. They do not direct activities as a western administrator might, but collectively. Barnard was right when he wrote,

. . . the good leader may sometimes give the impression that he is a rather stupid fellow, an arbitrary functionary, a mere channel of communication, and a filcher of ideas He has to be stupid enough to listen to a great idea, he must arbitrate . . . and he has to be at times a mere center of communication (Boles 1974:113).

That the elders are effective in their leadership among the Samburu is seen in the continuity and solidarity of their people. The elders do perform the processes of leadership which Boles describes,

Leadership is a process in which an individual or a group of individuals take initiative to assist a group to move toward production goals that are acceptable, to maintain the group, to dispose of those needs of individuals within the group that impelled them to join it, and to innovate (1975:425).

The elders serve to help maintain the basic values of the culture and to meet the needs for stability and problem-solving. They are the primary group which controls innovation and change.

Leaders function when people are uncertain A leader functions when there are choices to be made by or for the group . . . a leader reduces the uncertainty of others who are less sure of personal and organizational direction (Boles 1975:124).

The functioning in uncertainty as described by Boles is true not only for innovation but for dealing with other problems such as the anomic conditions caused by the irresponsibility of the moran or counseling about the use of the curse by other elders.

Social solidarity has been maintained in a mobile dispersed society. The clans have been able to maintain their integrity and identity in spite of the wide area over which the people migrate and the tensions caused by the moran. The stability of the Samburu social system continues even though threatened by eco-demographic stresses.

Spencer writes,

The elders . . . have every reason for wanting to maintain a status quo. Even those starting at the bottom at the age of thirty or thirty-five would not want to see younger men of twenty or twenty-five promoted to a position of equality. The system is one of gerontocracy and in such a system, once a man's career has been delayed at its outset so as to enhance the power in the hands of the older men, he has an investment in the system which increases year by year as he climbs towards the top of the pyramid as a very much older man (1970:130).

The concept of leadership among the Samburu may be seen in the linguistic terms which are used to refer to leaders. One of the most frequently used words to refer to a leader is laiguanani. This word is a cognate of such words as a-iguen which means to advise or give

an opinion, a-iguena which means to discuss and nkiguena which means a discussion or debate (Spencer 1965:181). It may also refer to a decision. Laiguanani may then be translated simply as leader, an influential man or spokesman. The semantic implication is that he is able in debating and giving advice. He is considered to be a spokesman for the group who can voice the consensus of the group (Fumagalli 1977:297). Laiguanani is often used to refer to the local chief.

The Samburu use a number of other different terms to express different aspects of their concept of leadership. Taken together they provide a broad view of how the Samburu think of leadership. It should be noted that there is overlap in the areas of meaning in several of these terms thus reinforcing their concept. However, taken separately these terms provide a useful way to describe the different kinds of leaders among the Samburu. These terms provide a window through which one may view some of the values related to leadership as well.

Lounoni is an age-set leader. He is the spokesman for his age-set. He is sometimes referred to as the "head of his generation".

Lkuba most often refers to a chief and is nearly synonymous with Laiguanani.

Lkansolar is simply a transliteration of the English term, counsellor, and refers to those who are elected as counsellors to serve with the country council.

Lkitok refers to an important person in terms of his position or status. He is one who has authority over people. The term, lkitok,

is nearly synonymous with the term, larikoni.

Larikoni is frequently simply translated leader. A larikoni is often one who holds a governmental or institutional position of leadership. He is more of a formal leader with status. This term is often used to refer to a Member of Parliament or to the President of Kenya. A chief is not normally referred to as a larikoni.

Loituruk is one who walks in front as on a trail. This term has a specific leadership related meaning in these terms.

Loiboni is a diviner or ritual leader.

Laitoriani is a ruler or lord. In areas where the church is present, this term is normally only used to refer to Jesus. It is not commonly used to refer to local or government leaders.

The functions of the Samburu leaders re-inforce the democratic nature of the Samburu people.

. . . the power of making decisions does not mean that someone will take advantage. This may be true in monarchies and empires or dictatorships where rulers are always dominant, and dependents always subordinate. Among the Samburu, instead, every man, provided he survives long enough, will get in a position of authority and power (Fumagalli 1977:117).

The women and young men do not participate but among the elders is a wide sense of a democratic spirit, justice and fairness. The specific functions of Samburu leaders relate to several levels. Within their families elders decide where and when to move their herds. They decide how to best divide them to provide for their families given the present ecological conditions. In the community the leaders participate in meetings but do not make decisions for

the group. They may well aid the group in coming to a consensus and then state that consensus.

Leaders will seldom assert themselves or aspire for a higher leadership status or power because of a strong basic distrust of those who aspire and the dislike of competition. Leaders decide about the important rites of passage and particularly control marriage. They solve local disputes and in some areas give counsel to the moran about raiding (Spencer 1970:128).

Dynamics for Change*

Both internal and external factors are combining to bring about change in the Samburu society. The rate of change varies in the different aspects of the culture but every facet of Samburu life is now being touched by these dynamic forces.

Internal Dynamics for Change

The internal functions which appear to allow for continuing stability in change include the linearity of the Samburu age sets, the composite ancestry of the ritually senior Masula section and the functions of the elders' and warriors' age-groups.

Linearity of Samburu Age-Sets

An age-set system through which there is a linear progression as with the Samburu is more conducive to change because each successive

* Part of the information in this section comes from research which the author did prior to the present study. This research is reported in "The Samburu Survey Report" which was presented to CMF in 1980.

age-set is discrete and can incorporate change easier than cyclical age-set systems. The cyclical age-set systems invariably repeat over time and are less open to change (Fumagalli 1978:301-303).

Fumagalli holds that this kind of age-set system is

ultimately the result of a long and rather successful adaptation to a harsh environment The more favorable the conditions and predictability of the environment, therefore, the more definite will be the socio-political structure; the more irregular and harsh the environmental conditions, the more flexible the socio-political structure (1977:303).

Historical evidence has demonstrated that pastoral societies like the Maasai, with linear age-set organization, although commonly described as resistant to change have at times undergone drastic and swift economic changes, e.g., the settling of the Ilchamus (Njemps) and Arusha Maasai, the reversal of the Kaputiei Maasai in acceptance of the Group ranches following the 1959-1961 drought when about 60 per cent of their animals died.

The Ritually Senior Lmasula

The ritually senior Lmasula section continues to aid in innovation and change in both social and economic realms. The Lmasula are composed of those from different ethnic backgrounds, e.g., Turkana, Rendille and others. With their varied background comes a more flexible acceptance of foreign traits, life-styles and alternatives in both social and economic domains. They continue to have a large influence over the rest of the Samburu. For example, they determine when new age-sets are started. They constitute the largest section and about 40 per cent of all the Samburu.

Age-Group Roles and Functions

The functions and roles of the elders' and warrior's age-groups provides a milieu for change. The elders personify and represent conformity to the ideals and norms of the Samburu society. The moran, however, since they live at the margin of society personify and represent dissension and deviance. These two age groups which are in constant tension provide a great variety of ideas and responses to all kinds of situations. This condition provides a dynamic and vital force which has proven highly beneficial to the whole Samburu society (Fumagalli 1977:112-119, 307).

External Dynamics for Change

The Samburu responses to external factors whether they have originated from the colonial administration, the Kenyan government or missions have varied greatly depending on the matter at stake and the expected consequences. The various policies, measures and individual innovations have not been rejected simply because they may have gone against traditional ways. They have been weighed for their feasibility in the Samburu perspective and especially with regard to how they relate to the complex Samburu eco-system. They are then accepted, modified or rejected. Since the beginning of this century, the Samburu have accepted to one degree or another a centralized administration, a monetary system, modern medicine, taxation, education, imported food items, and various governmental policies and measures. Measures such as grazing controls and destocking have been generally resisted especially when the current ecological

situation put them in a severe disadvantage because of the various grazing controls.

As a general rule the Samburu have not been consulted in advance about policies or measures which were taken either by the colonial government or in the earlier days of the Kenyan government. Decisions were simply made in one of the levels of the central government. The major biases have consistently been those of a market based economy, a centralized administration, and settling the nomadic Samburu. Neither the colonial government nor the Kenyan government have fully understood the complex socio-political-economic context of the Samburu which has allowed them to thrive in a very difficult and complex ecological area. The trimodal rainfall patterns coupled with the terrain that ranges from 1000 to 8000 feet elevation combine to make a complex ecological system which if transhumance is allowed will support a large population. However, if any one area is closed to grazing, it may seriously affect the subsistence levels in other areas. Traditionally, the Samburu tended to maximize the whole region to the benefit of the whole people. However, with various stock, grazing, forestry, agricultural, private property, group ranching, and other policies which have been enacted, the traditional balance is severely threatened. It is further threatened by the population growth which has quadrupled the population over the last 70 years.

Grazing Controls, Stock Policies
and Cattle Management

One basic problem underlying many ranching projects introduced among nomadic pastoralists is that generally they are built on a western ranching model which is primarily a commercialized enterprise producing mainly for export. A western model can not be imposed on pastoralists without serious modifications in their worldview, values, socio-political realm, economy, and the ways they meet communal and ceremonial needs, and so on.

The grazing control schemes which began with the British and continue until now in altered forms especially on the Lorroki plateau have been counter to most of the traditional Samburu strategies of exploiting their ecosystem and cattle management. These schemes have restricted social interactions and the availability of grass at different seasons. While most of these schemes have failed to date, some of their positive values have been seen and accepted by those who live in some areas of Lorroki. Those who live on the Barta plain are now seriously considering these schemes as a means primarily of self-preservation. The prevention of overstocking, improved livestock health, permanent water supplies and reserve grass for the dry seasons are all appreciated. However, those who live in the less favored areas such as in the Wamba division are put at a severe disadvantage with the Lorroki restrictions.

The acceptance of the group ranches is conditioned by two important factors: 1) The prevalent ecological conditions of their particular areas and the various possibilities available in the

larger ecosystem, and 2) the desire of the Samburu to control their own land which will guarantee that others, e.g., Turkana, will not take away their land.

The "destocking" measures have generally met with resistance because the Samburu still value quantity over quality. This is not to say that they are not interested in quality and quality improvement because they are. The various measures aimed at destocking--market quotas, taxes, limitations on herd size, limitations on the numbers allowed to graze in certain areas have all met with resistance.

The market and money economy has greatly affected the value of sharing among the Samburu. Traditional bonds of mutual obligation and sharing which operated especially in the dry season have been undermined by a reliance on cereal food available from local shops.

Monetary and market-economy, although generally playing a minor part in the economic sphere, have become an integral part of and now play a complementary role in Samburu life. Although, at present, the Samburu have no tax payments to meet, they continue to sell some of their stock in order to buy items available at the local shops, primarily clothes, food, tea, blankets, and knives. In connection with the dry seasons, the Samburu increasingly rely on the extra food which is mainly cornmeal, bought at the local shops. Some of them have become permanently dependent on famine-relief programs which still distribute food periodically through the local missions.

The people most affected by market economy and other external factors are the paupers who lost their animals due to the recent droughts of 1965 and 1970, and by becoming economically and socially marginal to their society, they have come to depend and rely more on the extra food provided by the missions and on low-paid labor available around towns and centers. The selling of services and labor for money is a rather new trend that has emerged only lately among the Samburu (Fumagalli 1977:345-346).

Army Exposure

More than 300 Samburu moran volunteered to serve with the British army in WW II. Their extended contact with other cultures in countries as distant as India and Burma prepared them to be an important force for change when they were reintegrated into Samburu. Some became shopkeepers but many returned to herding. Their presence is still a factor for change.

Famine Relief

Traditionally, people who lost their stock due to disease, drought, raiding or what ever were reintegrated into Samburu society through loans and/or gifts of animals from relatives, affines and stock associates. However, with the droughts of 1965 and 1970 both the government and missions organized massive relief programs for people who lost most of their stock. These programs of food distribution have undoubtedly saved many lives, but they also effectively destroyed many of the complex networks of obligation, reciprocity and mutual support from within the culture. These networks functioned to assist people become reestablished in a stock-economy and did not lend to continued dependence on outsiders. Many then have been separated from their culture and have tended to cluster around the small towns where other forms of subsistence may be found. With the continuing population growth and over-stocking more and more are being pushed to the margins of the Samburu society and are having to find other means of livelihood.

Agriculture

The emergence of agriculture among the Samburu occurred after WW II with the home coming of the moran who had served with the British. They were generally discouraged or frustrated by the British who were primarily concerned with soil erosion and grazing control. They were further discouraged because the administration felt if they were successful in agriculture, they would have more food and would be less inclined to sell their stock.

The administrative policies along with recurrent droughts and the ever present threat of wild game discouraged most from permanent agriculture. Furthermore, the only area which is suitable for even dry land farming is about 214 square miles (56,000 hectares) on Lorroki.

The moran who are generally the first to accept new ideas might have been expected to become involved in cultivation. However, such is not the case. No moran would consider even gardening.

Traditionally, the warriors were forced to be marginal members of their society and were supposed to stay away from regular activities in and around the settlement. Thus, the shamba (cultivated area) would be avoided since it would be adjacent to the settlement.

Modern Medicine

The Samburu have from the 1920's willingly accepted the use of modern medicines around the colonial centers. The traditional Samburu have a wide range of herbal medicines. They do not associate any particular magical qualities to medicines as do the Turkana. The

acceptance of modern medicine then among the Samburu does not appear to have brought significant changes in worldview as among the Turkana.

Education

While there has been some steady growth in both enrolment and the number of schools in Samburu, still only about 7,500 of the 30,000 school age children were enrolled as of January, 1980. This growth is a long way from the goal set by the District Administration, but it does indicate the impact education is having. Furthermore, it indicates about a 30 per cent increase in enrollment over 1978.

More and more elders are requesting schooling for their children even though there are resulting difficulties in the traditional economy. The children and moran traditionally and even now carry the largest burden of the herding responsibilities. When they go to school, serious re-adjustments at home must be made. Even in traditional areas such as Lesirikan some elders are herding their stock and sending their children to school. This change is being seen in many areas.

In addition to the 48 primary and secondary schools in the district, there are a few village polytechnics. Some work is being done in the area of adult basic education in the towns. More than 40 adult education teachers are employed across the district. However, the literacy rate continues to hover around 5 per cent (Oehrig 1978:38, Sim 1980:13).

Schooling is a potentially potent factor for change, but it is not reaching its potential because of the rural-urban migration.

Once a student has progressed to standard 6 or 7, he is virtually committed to leaving the area.

The Samburu perceive that a foreign system based on different socio-economic norms has been superimposed on their traditional system; some of them still try to hold tightly to the old ways despite the many interferences from the outside, but most Samburu systematically take advantage of all the opportunities and services offered by the new system; and some Samburu, a steadily growing minority, attempt to integrate the two systems by acquiring both personally and through their children, the necessary knowledge for becoming fully successful in the modern sector. On the part of the Samburu elders, giving to their children an education is ultimately a calculated investment both for the future of their children and for themselves. Besides, because of the growing limitations of the traditional system in giving everybody an opportunity to build up enough wealth, it becomes imperative for many of them to supplement the traditional economic basis through a substantial input of services, structures and institutions, food and ideas from the outside (Fumagalli 1977:336-337).

In 1977-78 about 50 per cent of the cattle in the Lorrochi Division died because of East Coast Fever (a tick-borne disease). Following that, many of the moran went to Nairobi and Nakuru to find work. Many have been employed as guards. As they began working, many have sent money back to their families and the word that if they had had some education, they would be able to find better paying employment.

Currently, this presence of a large number of young Samburu men in Nairobi is a strong motivating factor in Lorrochi especially for the elders to send their children to school.

One of the major problems is financing the education. Living arrangements are difficult to manage with food being in short supply. Day schools are not an option for many because of the high cost of

food and school fees. Many express a strong desire for boarding schools. In these schools the government provides living quarters, a blanket and food. Uniforms and the school fees are low.

Seely* observes that the employability of boarding students may be lower because of their attitude toward work and their frequent narrow choice of a profession. They have had everything given to them and often have never had to work. Whereas, school leavers from day schools and harambee schools frequently have to work while going to school to be able to pay for school fees, food, clothes.

With the significant reduction of livestock per capita and with the many that have died in the current droughts and because of disease more elders are looking for other long range suppliments to their income. Schooling is one alternative. As children go to school and find jobs outside the trade economy, they can continue to help support the family. When the author discussed the purchase of improved breeding stock with an elder who had just lost 80 of his 120 cows, he said his son who was working in Nairobi would be buying him a boran bull.

Tourism

Tourism brought the Samburu County Council more than one million shillings in 1978 from fees from the Samburu Game Reserve and Safari

* Merry Seely is an American teacher who has taught in the Samburu District for about ten years. One of her concerns has been that of attitude development. The author and his wife stayed with her during some of their trips through Maralal prior to doing research for the present study.

camps along (1978 Samburu Report:151). It provides about 90 per cent of the income for the Samburu County Council. The Ministry of Tourism and the Samburu County Council are planning to open another game reserve near Wamba to bring to three the game reserves in the district. Tourism currently accounts for the employment of about 400 people in the district.

The continuing and apparently growing number of tourists has at least three important effects on the local people. 1) An increasing amount of contact occurs as the tourists are frequently seen even on the "back" roads of the district. 2) While the government took action in 1976 to provide compensation for losses caused by game animals, the protection of the animals for the tourist trade brings the Samburu into increasing competition for the limited grass and browse. 3) The tourist trade is reducing some of the key traditional dry season reserve grazing areas thus putting the pastoralists at a further disadvantage in their own district. The Samburu Reserve near Archer's Post is in the southeast corner of the district is in the Nyiro Ewaso river valley where it widens out and there are dry season pastures. The Maralal Reserve in the Karisia Hill region is higher and generally has more rain and grass. The proposed Wamba Reserve is above Wamba in the hills. Again, this proposed reserve is in a dry season pasture area.

In the past the Samburu have not paid much attention to the wild game. However, with the increasing pressure on their ecosystem many have been accused of poaching and taking advantage of the lucrative income involved in the selling of contraband.

By considering both the game reserves and the forest reserves (16 per cent of the district) which are both off limits to grazing, the Samburu pastoralists have lost a significant part of their area that traditionally was used for dry season reserves.

The rash of forest fires in the Maralal area in the 1980 dry season were felt by some to have been purposely set with the view to having more pasture land.

Eco-demographic Factors

In 1917 there were an estimated 10,000 Samburu people with 100,000 cattle. The ratio of head of cattle per person then was 10:1 and the average density of the population through the district was .48 per km². In 1969 the Samburu population was 51,500 and the cattle population was 420,000. The ration of head of cattle per person declined to 6:1 while the average population density rose to 3.34 per km² (Fumagalli 1977:338). In 1979 the estimated cattle population based on a 1978 stock census was 221,000 and the Samburu population of the district was estimated to be 57,600 based on the 1979 census. The ratio of head of cattle per person is now down to 3.84:1 while the population density for the district is 3.69 per km².

The "average" densities of population and stock are not the actual densities because in the Wamba division an estimated 3,676 km² (40 per cent) are uninhabited and in Baragoi division an estimated 3,595 km² (50 per cent) are uninhabited. Using these figures in 1979 it was estimated that the densities are as follows for inhabited areas:

Samburu district	5 per km ²
Baragoi	6 per "
Wamba	6 per "
Lorroki	9 per "

These figures more accurately portray the densities of population and partly explain the growing eco-stress in the district (Samburu District Development Plan 1979-83:7). It has been estimated that approximately 6 cattle are needed per "adult equivalent" to provide for the nutritional needs of the people in Samburu District (Samburu District Development Plan 1979-83:16). From the above figures it is obvious that the current situation is marginal at best. At present it is estimated that 9,000 families out of 18,000 families have less than the minimum required. This shortage is only partly alleviated by famine relief.

By examining the statistics provided by census and other administrative reports it is clear the demographic pressure and eco-stress have been mounting dramatically especially in the last 20 years. If the present trends continue, increasingly more and more Samburu will have to find alternative means of livelihood from the traditional pastoral stock economy. At present there are few viable alternatives which will absorb significant numbers of people in the district such as agriculture, manufacturing, or mining.

Summary

Most of the 80,000 Samburu live in the semi-arid Samburu district in north central Kenya. Some, however, are also found in

the Marsabit, Isiolo and Laikipia districts. The majority of the Samburu continue to live a nomadic pastoral lifestyle.

Leadership among the Samburu is distributed among the older men. The whole social organization including the stock-based economy of the Samburu serves to reinforce the older men in their leadership roles.

One principal value among the Samburu may be translated as "worthiness" or "respect". A leader is expected to show his "worthiness" by being generous in the community, providing well for his family, participating in the discussions of the elders and giving good advice. This value is contrasted with the concept of "meanness" which no Samburu would want applied to himself. Meanness may be seen in any form of selfishness, promotion of one's self, refusing to give to those in need, remaining single or not caring for one's family.

A leader is one who listens well and seeks to intercede for the community where he lives. He is not one who might be expected to take control or to necessarily take the initiative to get something done. Leadership among the Samburu is not seen in a hierarchical structure.

CHAPTER IV

METHODOLOGY

The overall purpose of the study was to develop bases for developing leadership education curricula for the Samburu Christian community and for the missionaries who may serve with the Samburus. More specifically, the objectives of the study were to provide descriptions of the expectations which the Samburu have for their leaders, of the missionaries of the Christian Missionary Fellowship for the Samburu leaders and for the biblical principles for evaluating Christian leadership. These descriptions were sought to meet the purpose stated above.

These descriptions and the conclusions that can be drawn from the comparisons are intended to provide foundations for leadership training that is educationally effective, culturally appropriate and biblically authentic.

Three Methodological Tasks

The tasks of describing the expectations of the Samburu for their leaders, the missionaries' expectations for leadership and the biblical principles which may be used as evaluative criteria required different methods.

Samburu Expectations

This methodological task was to gain insight into how the Samburu value leadership and how Samburu leaders function. The method which was used to gain this information was a set of structured interviews with 80 Samburu elders.

Missionaries' Expectations

Describing the missionaries' leadership expectations in a related way to which the Samburu expectations are described was the second methodological task. With these related data areas of convergence or divergence can be seen. The method was not primarily aimed at describing the missionaries' present expectations of Samburu leadership which may be inadequate because of a simple lack of information.

Biblical Principles/Criteria

Providing a description of the biblical principles or ideals for Christian leadership was the third methodological task. These principles are described in a way which allows their use as evaluative criteria for both the Samburu and missionaries' expectations for leadership.

Analysis Procedure

The procedure was to analyse the findings from the Samburu and missionaries' expectations and then evaluate the findings in the light of the biblically based criteria. From this evaluation then came suggestions for curricula development. The procedure for

analysis was to expand and answer the following questions: 1) What are the areas of agreement between the Samburu and missionaries' expectations for leadership and the biblical criteria for Christian leadership? 2) What are the areas of little or no agreement between the Samburu and missionaries' expectations and the biblical criteria for Christian leadership?

Procedures for Samburu Interviews

The Samburu are a nomadic pastoral people of north central Kenya. Their economy is primarily based on the raising of cattle, sheep and goats. Their population is estimated to be 57,600 (Kenya Census 1979). The area in which they live ranges from a sparse desert in the northern part of the district to the cooler and higher Lorroki Plateau in the southwestern part of the district.

The methodological sequence of this study was developed in the following order: An initial tour through every ecological region of the Samburu District was made. During this tour the author interviewed government officials, church and mission leaders, researchers and people working with national and international development agencies regarding the present conditions of the Samburu, the rate and types of social change that was occurring and about their leadership patterns. He also gave attention to the physical conditions of the people. Following the initial tour through the area the Samburu live, he interviewed 80 pastoral elders.

Target Population

The primary target population for the present study within the pastoral Samburu are the elders. The elders are the primary leaders of the Samburu. While there are several age-sets of elders, any man who is married is considered to have entered the age-grade of elderhood.

The Samburu population of the Samburu District is estimated to be about 74 per cent of the total population (Samburu District Development Plan 1979-83:5). The preliminary report of the 1979 census reports a total population of 76,850 for Samburu District. The Samburu population for the Samburu District is about 56,870.

Based on the population distribution described in the 1978 Statistical Abstract for Kenya 13 per cent of the Samburu population are expected to be in the elder age grade (1979:15). Using 13 per cent as the working figure then the total number of Samburu elders is estimated to be about 7400.

Objectives for the Interviews

The objectives to be met by the interviews were to provide the following information: 1) What do leaders do to exercise leadership? 2) How are leaders selected among the Samburu? 3) Do leaders have special roles or status? 4) Does the size of one's herds relate to leadership? 5) Does the size of one's family relate to leadership? 6) How does age relate to leadership? 7) How do leaders influence decision-making? 8) Are there changing trends in leadership expectations?

The Sample

Several criteria were set for the selection of a sample. These criteria included the following: 1) Those to be interviewed were to be pastoral Samburu elders. 2) They were to be selected from areas where there has been little ethnic mixing. 3) They were to be from both traditional and areas where modernizing influences are being experienced.

The Samburu pastoral community is the primary target audience for the development of leadership education curricula so the limitations of being both pastoral and Samburu were imposed. Growing numbers of Samburu are being forced by various factors relating to eco-stress to leave the traditional pastoral lifestyle and seek other ways of livelihood. These displaced Samburu often move to the towns of Samburu District or out of the district to find work. The displaced Samburu are not the primary focus of this study. The further limitation of being pastoral Samburu elders was made because the elders are the leaders of the Samburu. A simple definition of a Samburu elder is a Samburu married man. While active leadership functioning appears presently to peak during the period of being "firestick elders," the junior elders may have some leadership responsibilities and the senior elders may continue to increase their leadership influence as long as their health and mental abilities allow.

A wide range of variability in terms of leadership expectations was sought. One factor which allows one to see this variability is the introduction of group ranches. The more "modern" or "progressive"

are accepting the group ranches whereas the more traditional have not accepted them. In the areas where the group ranches have been established one may find adult education classes, primary schools, bore holes, dips and other evidences of development. In the areas where group ranching is being accepted the government has provided the means by which elders may visit other group ranches in other parts of Kenya. However, in the areas where the group ranches are being resisted, there are fewer schools, clinics, adult education classes and less travel to other parts of Kenya. Because of these variances it was assumed that a wider range of variability would be seen by drawing part of the sample from both kinds of areas.

With the above criteria in mind two locations were selected, Lesirikan and Lodokojek. The Lesirikan Location is in the Baragoi Division of the Samburu District and the Lodokojek Location is in the Lorroki Division. In the Lesirikan Location no group ranches have been adjudicated and the area is populated by nearly all traditional pastoral Samburu except for a small trading center. In the Lodokojek Location the whole location has been adjudicated into six group ranches. Two of these ranches have formally requested loans from the World Bank through the Africa Development Corporation for development projects such as bore holes and dips.

In the Lesirikan Location the total population is estimated to be 2984 (1979 Census) so the estimated number of elders (13 per cent of 2984) is 388. From these elders thirty-two were interviewed.

In the Lodokojek Location two sub-locations were selected because of their acceptance of the group ranching. In these two

sub-locations are the only two group ranches in the district that have progressed to the point of formally requesting development loans. The two sub-locations were Lkiloriti and Mbaringoni. The total population for these two sub-locations is estimated to be 2670 (1979 Census). The estimated number of elders is 347. From these elders forty-eight were interviewed. A total then of eight elders were interviewed.

Interview Procedures

The procedures to interview the Samburu elders were as follows: First, the author went to the District Commissioner in Maralal with a copy of the research clearance from the Office of the President (#OP.13/001/90.205). The District Commissioner then wrote to all of the District Officers. These District Officers called in the chiefs of the areas where the research was to be done, informed them of the permission for the research and requested their cooperation in facilitating the interviewing. The chiefs in turn went with the author to the locations and called meetings of the elders where the purpose of the research and the permission to do it were clarified.

The interviews were structured with the use of a questionnaire (See Appendix B). The questioning was done in the Samburu language with the aid of a Samburu translator who had been trained by the author.*

*The author checked the translation of the questionnaire with several bilingual Samburu men. Several incidents during the interviewing

Before each interview an explanation was given to clarify the purpose of the study and to give an idea about the kinds of questions which would be asked. The text for the explanation is given in Appendix B. This explanation was also the basic information which was given to the District Commissioner, District Officers and the chiefs. It was elaborated whenever there were questions. Often after the interviews, those interviewed would ask more about how the information was to be used.

Several different approaches were used to interview the local elders. After it was announced publicly that the elders were being interviewed, many simply came to the place where the author was camped. Others were interviewed in the contexts of their villages where the author and his translator had walked or driven. Others were interviewed as they gathered for traditional social functions such as dancing "contests" between morans of the various Samburu sections (phratries) or as the elders gathered in the afternoons to play a traditional game. Others were interviewed around wells where they brought their stock for watering. Others were interviewed before meetings that were called to discuss local business. Other elders were interviewed in the contexts of traditional goat roasts which were sponsored by the author.

confirmed the accuracy of not only the translation of the questionnaire but the translation of the interviews. For example, at Lodokojek after working with one group of elders for several days, one of the men who had not previously spoken any English came to talk with the author and re-confirmed what the translator had been saying.

The interviewing was conducted in the context of a group because of the clear preference many had to be interviewed in the context of a small group. If an individual elder felt comfortable to talk with the author and his translator alone, the interview would be structured in that way. However, as was more often the case, men preferred to be interviewed in small groups up to four or in a few cases five men. Within the context of these interviews with a group the usual experience was whenever one man felt he had something to add, he would. The freedom and/or expectation of elders to express themselves in a group is an important value among the Samburu. All of the responses of the groups were recorded even if they did not agree.

The reaction to being interviewed was uniformly positive. The positive response greatly facilitated the interviews of others. The author was provided with milk, eggs, and other expressions of hospitality and gratitude including one goat. Again and again the elders pronounced formal blessings in the traditional way on the author, on his family and on the work to which this study is related. Without exception the author, his wife and translator were treated as honored guests in the communities which they visited.

Each interview was recorded, transcribed and then translated. As might be expected, many of the elders had never seen a tape recorder before. When the author demonstrated how it operated and an explanation that the purpose of recording was to enable the author to "remember" what was said, there was no objection to recording the interviews.

Of all of the elders who were approached for interviews only one was reluctant and one other refused to be interviewed. The one consented as soon as he was asked, but gave only very short non-informative answers. The other man refused outright and he was not questioned further. Both of these men were from the Lesirikan Location.

The elders who were interviewed were distributed among the various age-sets of the Samburu elder age-grade as described in Table 2.

Table 2
DISTRIBUTION OF ELDERS INTERVIEWED

Name	Initiation Period	Approximate Present Age	Number Interviewed	
			Lesirikan	Lodokojek
Lkishili	1959-1975	25-41	10	10
Lkimaniki	1947-1959	41-53	14	29
Lmekuri	1935-1947	53-64	6	8
Lkiliako	1926-1935	64-73	3	1
			33	48

The distribution of the elders who were interviewed is indicative of the relative leadership importance of the various age-sets. The Lkishili are the junior elders and are just beginning their families. Many Lkishili still have to spend a large proportion of their time herding their animals to build their stock. The time they can afford to give to the discussions of the elders is limited. Although some

of the older Lkishili are now serving in leadership roles the Lkimaniki are the "firestick elders" and carry the major responsibility in the leadership of the Samburu. A majority of the Samburu chiefs are Lkimaniki as are other key leaders such as the Member of Parliament for Samburu West, the clerk of the County Council and others. The Lmekuri are senior elders as are the Lkiliako and a few Lmerisho. They are highly respected, but because of their age and infirmity, they carry less of the active leadership responsibilities. Their influence, however, is very strong.

The Samburu Instrument

The Samburu instrument was developed to elicit the basic leadership expectations of the Samburu elders. The development of the instrument began with a survey of the different terms which may be translated as leader. Since the focus of the present study is on the expectations for local leadership, two primary terms were used, laiguanani and larikoni. A laiguanani is a spokesman for the group or the one who conducts a meeting. The local chief who is appointed by the district administration is often called laiguanani. Larikoni is a more general term for leader. He is generally a "formal" leader in that he has a recognized position and status within a group, an institution or government agency.

Secondly, the instrument was designed so that the first part (Questions 1-6) was more general and allowed for a variety of responses.

Thirdly, questions 7, 8, 9, 11, 12, 14, 15 were suggested by Spencer (1965 and 1973), Pedenzini (1978) and Fumagalli (1977). These

questions were intended to elicit and confirm some specific Samburu values and expectations which were noted by these three researchers among the Samburu.

Fourthly, the aim of question 10 about schooling was to elicit information about the Samburus' expectation of schooling for their leaders.

The aim of question 13 was to elicit information about what is done about those who are considered leaders who do not function according to the expectations of the group.

The questions were put together and after interviewing four Samburu men who are fluent in both English and Samburu and whose work roles place them in frequent contact with traditional elders, the questionnaire was revised taking into account their suggestions.

Analysis of the Samburu Findings*

To code all of the data from the Samburu interviews the following procedure was used: 1) All of the responses for a given question were read, 2) Every different response was noted. 3) Each question then was re-read and each response given in each question was then tallied. For example, from the 80 men interviewed there were six different responses to the question, "What is a leader's role in the group decision-making process?" In a given interview one man from Lesirikan cited five of these possible responses. Each

* It should be noted that the expectations which are described are what the Samburus said.

response was counted in the tally. 4) Occasionally, during an interview one would either anticipate a question or recall a question which had been asked earlier and respond to one of those questions in addition to what he was presently answering. These responses were also added to the appropriate questions and tallied in the totals. For example, in responding to question 9, "Is stock important for one to be a leader?" 18 men not only said, "no," they went on to say, "one is born a leader" which relates to question 5 which is about the selection of men as leaders.

The major findings are presented in Chapter VI.

Procedures for Missionary Interviews

The missionaries who were interviewed for this study are all part of the Christian Missionary Fellowship team in Kenya. There were twelve in the target population. Eight of these missionaries are assigned to work among the Maasai which is a closely related people both culturally and linguistically to the Samburu. Of these eight five have completed a prescribed first level of language and culture learning which assumes a functional use of the language and a general understanding of how the Maasai culture functions. The other three men are just beginning their Maasai language learning. Two missionaries are working among the Turkana. One has been working there for about three years and the other man has been working on language learning for about nine months. Two other missionaries are located in the Nairobi area. One works full time with administration and the other in radio production for transmission into Ethiopia.

All of these missionaries have been selected because they comprise the decision-making body for the Christian Missionary Fellowship in Kenya. Whatever planning is to be done with or for the Samburu regarding the CMF these men will be involved in the decision-making.

The missionaries interviewed for the study have all had specialized training and orientation for working in an intercultural context. They have spent an average of 6.13 years in college or university. With only two exceptions every one has had some graduate level training in cross-cultural communications, anthropology and missiology. They have an average of 4.4 years of intercultural experience with the range being from one week to 14 years at the time of the interviewing. In addition to the academic and cross-cultural experiential components of their backgrounds they have participated in CMF designed orientation programs which have a strong emphasis in cross-cultural adjustments and identification in the second culture.

Objectives for the Interviews

The interviews were aimed at providing information about the CMF missionaries which will allow comparisons between their expectations for leadership and those of the Samburu, and which will allow some assessment in the light of biblical based evaluative criteria.

Interview Procedures

The interviews were structured in such a way that open ended responses could be given through the first one-half of the interview. Following that, some of the findings from the interviews with the Samburu elders were presented and the missionaries were asked to respond to these findings in terms of what changes are expected and how they valued these changes (See Appendix A for the questionnaire and instructions).

The Missionary Instrument

The purpose for interviewing the missionaries was to collect related data to those which were collected from the Samburus. These data could then be compared and contrasted in terms of values and expectations.

The instrument which was designed was aimed at eliciting related types of data to serve these purposes. The instrument was divided into two sections. The first section aimed at eliciting similar data about leadership. The purpose of the second part was to discover the missionaries' expectations for change among the Samburus as the church is growing in terms of organic growth or internal functioning. It was further aimed at collecting information about how the missionaries value the expected changes within the Samburu Christian community.

A somewhat different focus was intended in the interviews of the Samburus and the missionaries. The crucial issue is the conflict between the new message and the established structures and patterns

of the society. The crunch can be expected between what the Samburu actually do and what the missionaries feel they ought to do. Therefore, the Samburus were asked, "How do you do it?" and the missionaries were asked, "How should they do it?"

In the relating of the findings to the missionaries in the second part of the interviews the following terms were consistently used to describe the number of responses to a particular question from a possible 80:

2- 5	only a few
6-20	a small percentage
21-35	less than half
36-44	about half
45-59	more than half
60-75	a large majority
76-80	virtually all

Analysis of Missionary Findings*

The findings are grouped into the same categories as those which relate to the Samburu. The findings were then charted by individual and question following the same procedure as described in the Analysis of the Samburu Findings.

The major findings are summarized in a prose form in Chapter VIII.

*It should be noted that the missionary expectations which are described are what the missionaries said.

Procedure for Deriving Biblical Evaluative Criteria

The criteria for evaluating Christian leadership were developed from exegetical studies of the biblical text and from the writings of some evangelical authors. The primary bias of the author is that of a evangelical who accepts the authority of the scriptures. It is assumed that the biblical principles which may serve as evaluative criteria are valid inter-culturally when applied in a dynamically equivalent way to the local cultural context.

One leading evangelical author in the area of Christian leadership who approaches the description of the nature of Christian leadership on the bases of the above assumptions is Richards. While a number of other writers are cited in the development of the biblical principles for church leadership, Richards set the stage as it were for beginning this task. At this point two of his important statements serve to give direction to the task.

We want to begin our exploration of leadership and its role in the Church with Jesus' instruction to His disciples, recorded in Matthew 20. It is important to focus our understanding of leadership in the Church through concepts drawn from the New Testament. This is not because we reject the Old Testament. Or because there are no insights into the nature of leadership there. It is because the New Testament defines the way leadership principles are applied to the Body.

. . . . There are different situations in which leadership principles are applied differently. And leadership principles are applied uniquely in the Church of Jesus Christ. Leadership principles for the church are unique because of the way the Body is structured and functions (1975:131-132).

In the exegetical development of these themes which Richards has described something of the servant relationships, the servant

tasks and servant methods of the ideal Christian leadership are clarified.

Richards writes,

The servant task is to serve others in that which is important to God His primary concern and ministry is building up the body and its members (1975: 133).

In addition to Richards many other authors bring in much supportive exegetical and theological information to assist in the development of these evaluative principles. Some of these authors to be consulted include: Bauer (1957), Bruce (1971), Buttrick (1962), Gangel (1976, 1977), Gwatkin (1963), Hastings (1963), Knox (1956), Richardson (1950), Smith (1965, 1975a, 1975b), Ward (1977, 1978) and Wiwcharuck (1963).

Biblical principles for evaluating Christian leadership are summarized in a series of propositional statements which may be used as a basis for evaluating the leadership expectations of both the Samburu and the missionaries.

Limitations

The findings of this study should not be assumed to be generalizable to all of the Samburu or to all of the other Maa speaking groups because the selection of the sample was not done on a random basis. Factors which affect leadership expectations of the Samburu in some other areas may have gone unnoticed. This limitation is not expected to be a serious fault because prior to the present study the author interviewed about fifty men from government agencies, international aid agencies, missions and local elders in

all parts of the district to assess leadership patterns, the present rate of social change and factors leading to both resistance and facilitation of social change (Elliston 1980).

The author's inability to use the Samburu language was another limitation. All of the interviewing had to be done with the aid of a Samburu translator. The author worked with a number of bilingual elders to check the translations of both the questionnaire and the interviews.

Some limitations may be seen in the description of biblical expectations or criteria for leadership. In the first place the author and the references he used were all written from a western cultural background. The western worldview like any other worldview is a grid through which perceptions are screened and assigned meaning (cf. Nida 1960, and Kraft 1979).

The theological references which are cited were written primarily from the "grammatical-historical" method which comes from within a single discipline and culture and which may not be as sensitive to the original cultural setting of the text as might be desired (Kraft 1979). Furthermore, the author writes from an evangelical theological perspective which sees the Bible as inspired by God and the authoritative text in matters of faith and practice.

While there may be limitations in terms of a full understanding of the Samburu's leadership values and expectations and while there may be some weaknesses in the understanding of both the original meaning and cultural context for what is written in scripture and its present day application, the findings from this study do suggest

some directions in which to begin. The findings and subsequent recommendations should be viewed only as a starting point not as the last word.

CHAPTER V

SAMBURU FINDINGS

The traditional pastoral Samburu are a democratic people. Every man is expected to share in his community's decision-making and every man has the opportunity to share in its leadership as he passes through the successive age-grades.

Women are not expected to share in any leadership roles or to participate in community decision-making. The women are considered inferior to men in terms of leadership among the Samburu.

Chapter V summarizes the findings of the interviews with the 80 Samburu elders. Each question is listed and a summary of the responses is given. Responses which were mentioned by four or less respondents are not discussed.

The reason for presenting these Samburu findings in a separate chapter is to emphasize the importance of the Samburu frame of reference and the Samburu values. If Samburu leadership education is to be effective, it must begin where the people are. This chapter seeks to describe some of the important findings of where the Samburu are in terms of their leadership expectations.

Question 1

Would you explain what it means to be a leader among the Loikop.

Responses 1

- 42 A leader is a mediator between the government and the people.
- 28 A leader is one who knows everything that happens in a community and its needs.
- 17 A leader is a spokesman for the group.
- 17 A leader is one who helps the people with development needs such as schools, clinics, dips, and/or bore holes.
- 7 A leader is like a shepherd.
- 6 A leader is like the head of a family.
- 5 A leader is a peace maker.

Question 2

What different kinds of leaders are there among the Loikop?

Responses 2

- 71 Chief
- 27 Elders
- 21 Committee members*
- 18 Counsellor**
- 9 Section and age-set leaders

Question 3

Who would you consider to be the most important leaders in your area?

* The "committee" is a group of about ten elders who are selected by a consensus of all of the elders in a sublocation to serve as counsellors for the chief or sub-chief. They keep the chief informed of events in the sub-location and relay information from the chief to the rest of the people. They may be called on to help settle local disputes.

** Counsellors are elected representatives to the county council.

Responses 3

<u>79</u>	Chief
<u>16</u>	Sub-chief
<u>9</u>	Committee members
<u>7</u>	Councillor
<u>5</u>	Member of Parliament

Question 4

What do these men do that leads you to identify them as leaders?

Responses 4

<u>50</u>	They understand and help solve people's problems.
<u>25</u>	They represent the government to us.
<u>22</u>	They represent us to the government.
<u>6</u>	They advocate new ideas.
<u>6</u>	They function as a local government.

Question 5

How were these men selected as leaders?

Responses 5

<u>42</u>	Leaders are selected by consensus.
<u>22</u>	Leaders are selected on the basis of their past good deeds.
<u>18</u>	One is born a leader.
<u>10</u>	Leaders are not selected--just recognized.
<u>7</u>	Some leaders (chiefs, sub-chiefs) are appointed.

Question 6

What qualifications or qualities do these men have that sets them apart as leaders?

Responses 6

<u>37</u>	The ability to give wise advice.
<u>30</u>	The ability to solve problems.

- 26 The ability to express what most of the people feel, believe or want.
21 The ability not to show partiality.
14 A leader should have integrity.
11 A leader should be generous and not mean.
5 A leader should first demonstrate his ability to care for his family.

Question 7

Is age related to one's being accepted as a leader?

Responses 7

- 46 Yes
33 No
 Comment: One picks a bigger bull for his cows, not a small one.

Question 8

Is having a family important to be a leader? Why?

Responses 8

- 73 Yes
5 No
29 One has to be able to lead his own family before he can lead others.
25 One is considered as irresponsible and selfish without a family.
6 Without a family one is not settled in a community.

Question 9

Is having stock important for one to be a leader? Why?

Responses 9

- 3 Yes
77 No
18 One is born a leader but not with stock.

- 14 Having stock does not make one a leader.
11 What one says and does is more important than having stock.

Question 10

Do the Loikop expect their leaders to be ones who have been to school?

Responses 10

- 34 Yes
13 No
56 Now as contrasted with the past those who have been to school are accepted as leaders.
32 Traditionally, those who had been to school would not have been accepted as leaders.
6 Yes, because educated leaders bring more development.

Question 11

Is it desirable for one to aspire to become a leader?

Responses 11

- 4 Yes
68 No
24 If one wants to be recognized as a leader, he should do something to help the community.
11 Those who do aspire to being leaders are suspected of being dishonest.
11 Traditionally, it was not desirable, but now it is more common.

Question 12

What is a leader's role in the group decision-making process?

Responses 12

- 42 He listens, makes comments and announces the group consensus without bias.
33 He helps supply relevant information.
16 He does not decide for the group.
6 He serves as a guide.

Question 13

If leaders do not do what they are expected to do, what will happen?

Responses 13

- | | |
|-----------|---|
| <u>49</u> | They may be demoted from being leaders. |
| <u>28</u> | They would be advised by the elders. |
| <u>16</u> | A complaint would be registered with the local government administration for those appointed by the government. |
| <u>9</u> | People can do nothing about those who are appointed by the government. |
| <u>8</u> | They would be boycotted by the people. |

Question 14

Is it better to have several leaders in a group or only one? Why?

Responses 14

- | | |
|-----------|---|
| <u>54</u> | Several |
| <u>17</u> | One |
| <u>7</u> | By having several they can help each other. |

Question 15

Are leaders expected to exercise authority over other people?

Responses 15

- | | |
|-----------|--|
| <u>54</u> | Yes |
| <u>19</u> | No |
| <u>10</u> | They may exercise authority in their own location. |

Summary of Leadership Values

For the purpose of summarizing the more important leadership-related values which were expressed in the course of interviewing the Samburu elders, these values have been grouped into four general

categories: 1) function, 2) qualification, quality or ability, 3) selection, and 4) other values.

Function

- 1) The mediation function of leaders with the government is important.
- 2) Knowing the community and its needs is important.
- 3) Community problem solving is expected of leaders.
- 4) A leader's role in decision-making ought to be to listen, supply relevant information and then announce the group decision without bias.
- 5) A leader ought not to make decisions for the group.
- 6) If leaders do not function as expected, they ought after being counseled to lose their leadership roles.
- 7) Among one's peers or those younger from the same area one may exercise authority within the constraints set by the group.

Qualification, Quality or Ability

- 1) The ability to give wise advice is expected.
- 2) The ability to express what most of the people feel, want or believe is expected.
- 3) A leader ought to show integrity
- 4) A leader ought not to show partiality.
- 5) A leader ought to be generous and not mean.
- 6) A leader ought to have demonstrated his ability to care for his family before being accepted as a leader.
- 7) One ought not to aspire to be a leader.

Selection

- 1) The most accepted way of leader selection is by a consensus of the elders. (Those who are appointed are often suspected of seeking their own advantage and maybe even using dishonest means to be appointed.)
- 2) Leadership is a quality given by God at birth.
- 3) Age is not particularly important to one's being accepted as a leader provided he is married and has a family. This requirement means that anyone over thirty-five years old may be accepted as a leader.
- 4) A person who does not have a family is not considered responsible, worthy, settled or mature enough to be a leader.
- 5) Having stock is not important to be a leader.
- 6) Now, as contrasted with the past those who have been to school are accepted as leaders.
- 7) The expectation that leaders ought to have gone to school is growing.

Other Values

- 1) The chief is seen as the most important leader and the most important kind of leader.
- 2) Any leader's "leading" is subject to the counsel and correction of the elders.
- 3) It is generally better to have several leaders in a group than only one.

The following chart (Figure 6) summarizes the findings from the interviews of the Samburus. The findings are presented as a set of categories which are parallel to subsequent summaries of the missionary and biblical findings.

Factor	Values
Qualifications:	<p>Stock ownership not essential.¹</p> <p>Worthy.¹</p> <p>Represents group ideals and needs.¹</p> <p>Dependence on others reduces one's "worthiness" and causes one to be considered "mean".¹</p> <p>Those who have gone to school may be accepted as leaders, but are often considered deficient in understanding Samburu ways.²</p>
Selection:	<p>Selected by group consensus.¹</p> <p>Not selected on the basis of education or training.¹</p> <p>Appointed leaders often distrusted.¹</p> <p>Leadership often referred to as a gift of God.²</p>
Decision-making role:	<p>Listens, supplies relevant information, summarizes discussions to form consensus.¹</p> <p>Does not decide for the group or appear to be either dominating or controlling the group.¹</p> <p>Expresses what the community feels, wants or believes.¹</p> <p>Does not show partiality.¹</p>
Distribution:	<p>Having many leaders is better.¹</p>
Leadership traits:	<p>Demonstrates "worthiness"¹, integrity¹, generous¹, not mean.¹</p> <p>Cares for his family.¹</p>

¹Generally held.

²Mentioned by some, not all.

³Not held by all.

Figure 6

SUMMARY OF SAMBURU VALUES

Factor	Values
Leader education:	Informal. ¹ Based in group interaction and observation. ¹ Schooling considered as either an irrelevant or inappropriate experience for leaders. ² Schooling may be appropriate. ³
Status relation to group:	Serving participant. ¹ Marital status and having children important. ¹
Leader's teaching role:	Informal but sometimes directive as with the instructional harangues given by firestick elders to the moran. ¹
Use of authority:	May exercise authority within constraints--in own area ² , in peer group or younger ² and within limits set by group. ¹
Age:	Primary consideration is whether one is married and has a family. ¹

¹Generally held.

²Mentioned by some, not all.

³Not held by all.

Figure 6 Cont.

SUMMARY OF SAMBURU VALUES

CHAPTER VI

CMF MISSIONARIES' EXPECTATIONS

The findings described in this chapter come from an analysis of the data collected from interviewing twelve CMF missionaries. This chapter describes the findings according to each question of the questionnaire (See Appendix A for the questionnaire which was used), and summarizes the principal values which were expressed in response to the questions.

The reason for describing the missionaries' leadership expectations is to identify their frame of reference in order to provide a basis for comparison with the Samburu values and biblical criteria for Christian leaders. The description of the missionaries' values and expectations provides a basis for assessing the needs for orientation either to the Samburu or to biblical values.

Part A of the Interviews

In the first part of the interview open ended questions were asked with a resulting range of responses. Each different response is noted and the relative frequency it was mentioned by the twelve men interviewed.

Question A-1

What as you see it, makes a person worthy to be a leader?

Responses A-1

- A. 6 To have followers/acknowledged as a leader by a group.
- B. 1 One is born a leader.
- C. 6 Solid faith and committment in Jesus Christ.
- D. 2 To have the qualities required by the culture to be a leader.
- E. 1 Humility.
- F. 2 Willingness to serve others.
- G. 1 Ability to communicate his faith.
- H. 2 Understands the Scriptures.
- I. 2 Exemplary life.
- J. 1 His priority for serving the church.
- K. 1 A follower of some other more mature follower.
- L. 2 One who is respected and trusted.
- M. 1 One who is well informed.

Summary for A-1

Two primary vlaues emerge from this list of responses. They are summarized in responses A and C. A is the primary sociometric value and is further supported by D, F, I, L, and M for a total of 15 responses. C is the primary value for a Christian lifestyle and is further supported by E, F, G, H, I, J, and K for a total of 16 responses.

Question A-2

What kinds of things do people do which cause others to see them as leaders?

Responses A-2

- A. 6 Support or demonstrate the ideals of the group.
- B. 2 Live up to the expectations of the society/group.
- C. 4 Initiate movement toward group goals.
- D. 1 Work through the group's system.
- E. 2 Accept responsibility.
- F. 2 Demonstrate charisma, energy and intellectual ability.
- G. 1 Demonstrate ability to communicate.
- H. 1 Demonstrate their own faith.
- I. 1 Have regular personal devotional life.

- J. 2 Actively discipling someone else.
- K. 1 Demonstrate a desire to learn and teach.
- L. 1 Represent the group.

Summary A-2

The missionaries highly value a leader who is group oriented. A leader should support the group and seek to achieve its goals. Of the 24 responses 16 (A, B, C, D, E, L) clearly relate to a group orientation. A less frequently mentioned value specifically relates to one's personal lifestyle as a Christian. Of the 24 responses 4 (H, I, J) relate to this value. The values of having charisma, energy, intellectual ability and a desire to learn and teach are less widely held.

Question A-3

Within the church who should choose the leaders?

Responses A-3

- A. 3 God (One is born a leader).
- B. 9 The whole church.
- C. 1 Missionaries/those who introduce the gospel in an area.
- D. 1 Not missionaries.
- E. 2 Elders/older more mature leaders.

Summary A-3

The dominant view of the missionaries is to value the whole church's participation in the selection of its leaders (9 responses out of 16). The view that God selects the leaders through the giving of leadership related gifts and then that these leaders are confirmed by the church was a value expressed in 3 of the 16 responses. Two missionaries mentioned that elders or older mature leaders should

have a part in the choosing of leaders. It is interesting to note that one missionary said "the missionaries or those who introduce the gospel into an area should choose the leaders" and, one other specifically mentioned that missionaries should not choose the leaders.

Those who responded by saying A, B, D, and E (15 responses of 16) would not necessarily disagree.

Question A-4

How should leaders be chosen in the church?

Responses A-4

- A. 5 By consensus.
- B. 3 By voting.
- C. 1 By lot.
- D. 1 Not by an outsider.
- E. 3 By other local leaders.
- F. 2 By using the criteria in I Timothy and Titus.

Summary A-4

The strongest held value regarding how church leaders should be selected was expressed as consensus and the related value of voting (a total of 8 responses of 15). Again, the value of the other local leaders' participation in the selection process was mentioned by 3 missionaries. Two missionaries mentioned their valuing of the criteria listed in I Timothy and Titus in the selection of church leaders.

Question A-5

What kinds of qualifications or qualities should church leaders have?

Responses A-5

- A. 1 Stable character.
- B. 8 Mature Christian.
- C. 1 Evangelistic.
- D. 1 Literate or seeking to be literate.
- E. 2 Those qualities listed in I Timothy and Titus.
- F. 1 Filled with the Holy Spirit.
- G. 1 Filled with God's wisdom.
- H. 1 Should be local opinion leaders.
- I. 1 Should have a family.
- J. 4 Respected.
- K. 2 Able to relate to other people.
- L. 1 Have an exemplary homelife.
- M. 1 Have gifts related to leadership.
- N. 1 Lead a quiet life.

Summary A-5

The primary value held by the missionaries regarding the qualifications of a Christian leader relates to his "matruity" as a Christian (Response B). Responses A, C, E, F, G, I, J, K, L, M, and N all serve to explain this primary value. Of the total 26 responses 24 relate to this value. Response E includes the qualities A, B, C, F, G, I, J, K, L, and N.

Question A-6

How should men develop the qualifications and qualities which enable them to become effective church leaders?

Responses A-6

- A. 6 By experience working in the church.
- B. 7 Systematic learning.
- C. 1 Literacy.
- D. 1 Part is not developed but is a gift from God.
- E. 3 By a daily walk with the Lord.
- F. 1 By rearing a family.
- G. 5 By working with and emulating effective church leaders.

Summary A-6

The development of leadership qualifications as expressed by the CMF missionaries can be summarized in three related values. The most frequently mentioned value (7 out of 24 responses) centered on systematic or planned learning experiences which are aimed at developing the qualities mentioned in A-5. These planned learning experiences may be organized either in a formal setting such as a school or a non-formal setting such as a discipling relationship. The related second and third values of experience working in the church (6 of 24 responses) and working with an emulating effective church leaders (5 of 24) both show the perceived importance of developing these qualities within the context of the church with other leaders. The rearing of a family and a "daily walk with the Lord" again both suggest that the development of these qualities is related to the maturing process suggested in A-5.

Question A-7

Should age be related to one's being accepted as a leader?

Responses A-7

- A. 7 Yes.
- B. 3 No.
- C. 1 Being "Spirit-filled" is what makes the difference.
- D. 1 One should have had some experience.
- E. 1 Older men may have better wisdom and insight.
- F. 1 Do not know.
- G. 3 The matter of the importance of age in leadership is culturally conditioned, so it depends on the culture.
- H. 2 The Bible does not place age constraints on the selection of leaders.

Summary A-7

Seven to three said age is related to one's being accepted as a leader with the implication that this value is generally true cross-culturally. However, it should be noted that three specifically noted that the value of age in the acceptance of one as a leader is culturally conditioned.

Question A-8

Do you feel it is important for one to have a family to be accepted as a church leader? Why?

Responses A-8

- A. 10 Yes.
- B. 3 No.
- C. 3 One can lead without a family.
- D. 2 It is a biblical criterion.
- E. 2 One with a family has common experience with other adults and so can relate.
- F. 1 The family is the basic unit of society.
- G. 2 Having a family (children) is a maturing experience in terms of leadership.
- H. 3 One who has a family is seen as a more responsible member of society.

Summary A-8

Then missionaries said it is important for one to have a family to be accepted as a church leader while three said it is not important. It should be noted that one missionary said yes and no depending on the circumstances. The reasons given in C-H provide an adequate explanation or summary of the missionaries' values.

Question A-9

Do you feel that status which is related to wealth should be important to being accepted as a leader?

Responses A-9

- A. 8 No.
- B. 0 Yes.
- C. 2 That may be a culturally conditioned criterion.
- D. 1 There is clear biblical instruction that Christians should not be partial because of one's wealth.
- E. 2 It should not be the case, but very often is.
- F. 1 Do not know.
- G. 1 Irrelevant response.

Summary A-9

That the status based on wealth should not be important to one's being accepted as a leader is strongly supported by the missionaries interviewed (8 of 12). The caution to be sensitive to the cultural value was mentioned by two missionaries.

Question A-10

Do you feel it is important for one to have established his own financial security before he is accepted as a church leader?

Responses A-10

- A. 2 No.
- B. 9 Yes.
- C. 2 This criterion is not a priority.
- D. 3 There is instruction in the New Testament that one should be able to provide for his family.
- E. 2 He should not seek to become a church leader because he needs the money.
- F. 1 One should not owe any man anything according to Scripture.

Summary A-10

Nine to two said they value one's having established his own financial security before he is accepted as a church leader. This

value is supported by the statements in D and F. However, the comments in C and E should be seen as mitigating factors.

Question A-11

Do you feel that potential or emerging church leaders should have a certain amount of schooling before they are accepted as church leaders? Why? If so, how much?

Responses A-11

- A. 9 No.
- B. 1 Yes.
- C. 3 Essential training can be done in nonformal ways.
- D. 6 It should be determined as culturally appropriate.
- E. 1 One's spiritual maturity is not related to academics.
- F. 2 One does not have to go to school to be able to lead.
- G. 3 It may be helpful.

Summary A-11

Nine of the twelve missionaries interviewed said they do not feel that potential or emerging church leaders should have a certain amount of schooling or formal education before they are accepted as church leaders. Schooling is seen by some as an inappropriate means of leadership development at least at present on the basis of the resulting cultural, economic and educational dislocation. The other responses summarize the reasons for this value.

Question A-12

What do you feel should be a leader's role within a group in its decision-making process?

Responses A-12

- A. 4 A guide toward making a consensus.
- B. 3 Represent the views of the group.
- C. 3 Does not decide for, manipulate, or dictate to the group.

- D. 2 Demonstrate how to seek God's wisdom.
- E. 3 Makes certain decisions.
- F. 2 Presents problems and needs to the group.
- G. 3 Stimulates thinking to see all sides are considered.
- H. 2 Organizer.
- I. 2 Facilitator.
- J. 2 Catalyst.

Summary A-12

On the basis of these responses one can say that a leader's role in a group's decision-making process as held by the missionaries interviewed is that of an active participant who values the consensus of the group. One may assume different roles at different stages of the decision-making process. One can also see that a leader is not expected to be domineering or to usurp authority, or to manipulate the group, but to work within the group to reach a decision.

Question A-13

Do you feel it is desirable for one to aspire to be a leader? Why?

Responses A-13

- A. 3 No.
- B. 8 Yes.
- C. 1 No, in the culture where I work, but yes from Scripture.
- D. 4 Yes, in the context of serving and not being served.
- E. 4 Yes, in terms of using one's talents, gifts and abilities.
- F. 1 Yes, the group will not choose to follow someone whom they do not want.
- G. 2 It should not be done to gain power.
- H. 1 That value is culturally determined.

Summary A-13

The majority of the missionaries (9) value one's aspiring to leadership. This aspiration, however, is conditioned by responses

D, E and H, and to some extent F.

Question A-14

If one desires to become a leader, what should he do to influence others to choose him as a leader?

Responses A-14

- A. 4 Serve the group.
- B. 1 Live a life befitting a leader.
- C. 6 One should do nothing to influence or persuade others.
- D. 2 Develop and demonstrate his leadership abilities.
- E. 1 Exhibit a Christian character.
- F. 2 Do not know.
- G. 1 Work to strengthen his own personal weaknesses.

Summary A-14

Of the 17 responses 6 specifically stated that one should do nothing to influence or persuade others. Of those who suggested things to do 6 responses (A and D) mentioned activities related to serving the group and 5 responses (B, D, E, G) mentioned activities which relate to improving one's own lifestyle.

Question A-15

If leaders in the church do not do what they are expected to do, what should be done by the church?

Responses A-15

- A. 11 Advised first by other leaders and then by the wider church (Note procedures outlined in Matthew 18).
- B. 5 Lose leadership role if after being counseled, there is no change.

Summary A-15

While seven of those interviewed did not specifically mention that leaders should lose their leadership roles, all of those interviewed said that leaders should be counseled if they do not live up to the group's expectations. Five said they feel it is important if after having been counseled and there is no change that those leaders should lose their leadership roles.

Question A-16

Do you feel it is better to have several leaders in a group or only one? Why?

Responses A-16

- A. 11 Several.
- B. 1 One.
- C. 3 Several, because of a wider number of perspectives.
- D. 2 Several, because that is the way it works in Maasai.
- E. 2 Several, because one may become a dictator.
- F. 1 Several, because others then can function in the absence of the principal leader.
- G. 1 One may be biased.
- H. 4 There is more wisdom with several.
- I. 1 Different leaders have different abilities and gifts.

Summary A-16

Virtually all of the missionaries interviewed (11 out of 12) value having several leaders in a group over having one. The reasons are cited in responses C-I.

Question A-17

Within the church do you feel that leaders should exercise authority over others? If not, why? If so, who should exercise authority over whom? If so, how should the exercising of authority be done?

Responses A-17

- A. 8 Yes.
- B. 3 No.
- C. 5 Yes, through the decision-making group.
- D. 3 Yes, in some cases such as disciplinary needs or moral cases.
- E. 1 No, because all are equal.
- F. 1 No, because Jesus said, "It should not be among you."
- G. 4 Yes, pastors and elders may exercise authority.
- H. 2 The exercising of authority should be done with a humble spirit.
- I. 4 It should be done by mutual counsel and consent among the pastors and elders.
- J. 1 It should be done by leaders who remain subject to the congregation.

Summary A-17

Eight to three said they think leaders should exercise authority over others in the group. The responses C, D, G, H, I, and J all condition this majority response and E and F clearly state why three missionaries feel it is important that leaders do not exercise authority.

Part B of the Interviews

In the second part of the interview the questions were asked in a way which allowed only a limited number of answers. These responses are listed with each question along with the frequencies they were given. It should be noted that the responses given reflect only those given by eleven missionaries because the responses of one failed to be recorded due to a malfunctioning tape recorder.

Question B-1

About half of the Samburu elders described a leader as a mediator between the government and the people. As the

church is growing in terms of internal functioning is the percentage of people who would describe a leader as a mediator likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-1

Likely to increase	7	Ought to increase	5
Likely to remain the same	2	Ought to remain the same	1
Likely to decrease	2	Ought to decrease	5
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-1

The prevailing expectation (7 to 4) is that the Samburu will increasingly see their leaders as ones who will serve as mediators with the government. One reason for this expectation is the increasing importance given especially to local chiefs who are appointed by the government and committees of elders in government related development matters.

The missionaries interviewed are evenly split 5 to 5 as to whether or not this expectation ought to in fact be the direction the leadership values develop among the Samburu.

Question B-2

Virtually all of the elders named the chief of their area as the most important leader. As the church is growing, is the percentage of people who would name the chief as the most important leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-2

Likely to increase	3	Ought to increase	2
Likely to remain the same	6	Ought to remain the same	4
Likely to decrease	2	Ought to decrease	5
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-2

A large majority of the missionaries (9 to 2) expect the chief to continue to be the most important leader. Five feel that this value ought to diminish as the church is established and other church leaders emerge.

Question B-3

Virtually all of the elders also named the chief of their area as the most important kind of leader. As the church is growing, is the percentage of people who would say the chief is the most important kind of leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-3

Likely to increase	1	Ought to increase	1
Likely to remain the same	3	Ought to remain the same	3
Likely to decrease	6	Ought to decrease	5
Do not know what will likely happen	1	Do not know what ought to happen	2

Summary B-3

A small majority (6 to 4) missionaries expect the importance of the chief as a leader to decline as the church is growing. Only five to four hold that the chief's importance ought to decline. Two expressed uncertainty as to what ought to happen.

Question B-4

Only a few of those interviewed said the elders are the most important leaders. As the church is growing, is it likely that the number of those who would say elders are the most important leaders will increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-4

Likely to increase	6	Ought to increase	7
Likely to remain the same	4	Ought to remain the same	3
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	1	Do not know what ought to happen	1

Summary B-4

All but one who did not know what to expect felt that the importance of the elders in leadership would increase (6) or remain the same (4).

When asked how they valued this expectation, the missionaries said it ought to either increase (7) or remain the same (3) . This valuing by the missionaries reflects a recognition of the missionaries of the importance of the elders in the Samburu culture.

Question B-5

More than half of the men said that a man's understanding of needs and the ability to solve problems causes others to see him as a leader. As the church grows in terms of internal functioning, is the number of those who would say that a man's understanding of needs and the ability to solve problems causes others to seem him as a leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-5

Likely to increase	7	Ought to increase	7
Likely to remain the same	4	Ought to remain the same	4
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-5

All of the missionaries interviewed responded that they expect the value of understanding needs and the ability to solve problems to increase(7), or at least stay the same (4). The missionaries felt that the way they expect the future leadership Samburu expectations to develop are the way they ought to develop.

Question B-6

A small percentage of the elders expect leaders to advocate new ideas. As the church is growing in terms of internal functioning, is the number of those who would say that leaders advocate new ideas likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-6

Likely to increase	9	Ought to increase	9
Likely to remain the same	2	Ought to remain the same	2
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-6

A large majority (9 to 2) expect the Samburu to come to expect their leaders to advocate new ideas. The same large majority of missionaries feel this change ought to come.

Question B-7

When the elders were asked about how leaders are selected, only a few mentioned appointment as an option. As the church is growing in terms of internal functioning, is the number of those who would mention appointment as an option for leader selection likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-7

Likely to increase	4	Ought to increase	4
Likely to remain the same	4	Ought to remain the same	5
Likely to decrease	1	Ought to decrease	3
Do not know what will likely happen	1	Do not know what ought to happen	0

Summary B-7

The missionaries are divided in their expectations about appointment as an option for leader selection. Four expect the Samburus to increasingly accept appointment as an option. Four expect that there will continue to be only a few who would mention appointment as an option. One said it ought to decrease. Then in terms of the missionaries' values four said it ought to increase. This expressed value conflict with the responses in A-3 and A-4 which suggest that the missionaries feel (9 to 12) that leaders ought to be selected by the whole church or by consensus and voting (8 of 12).

One factor which may serve to explain this discrepancy is the fact that the missionaries expect to be working with the Africa Inland Church among the Samburu and that within AIC pastors and some other leaders are appointed.

Eight, however, responded that this expectation ought to remain the same or even decrease.

Question B-8

About half of the elders interviewed mentioned that leaders are selected by a consensus of the elders. As the church is growing, is the number of elders who would say that leaders are selected by a consensus of the elders likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-8

Likely to increase	5	Ought to increase	6
Likely to remain the same	4	Ought to remain the same	4
Likely to decrease	1	Ought to decrease	0
Do not know what will likely happen	1	Do not know what ought to happen	1

Summary B-8

About half (5 of 11) of the missionaries expect the Samburu value of leader selection by the elders to increase. Four feel this value will remain the same. About half (6 of 11) feel that those who hold this value ought to increase in number, while four feel that the number ought to remain the same.

Question B-9

About half of the elders said that the ability to give wise advice is an important qualification for leaders. As the church is growing in terms of internal functioning, is the number of elders who would say that the ability to give wise advice is an important qualification for leadership likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-9

Likely to increase	5	Ought to increase	6
Likely to remain the same	5	Ought to remain the same	4
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	1	Do not know what ought to happen	1

Summary B-9

About half of the missionaries (10-11) feel that the number of those who hold the Samburu value of giving wise advice will increase (5 of 11). The other half (5 of 11) expect it to remain the same.

The valuing of this position changes only slightly from what is expected. Six feel it ought to increase; whereas, four feel it ought to remain the same.

Question B-10

Less than half said that leaders should be able to express what most of the people feel, believe or want. As the church is growing, is the number of those who would say that leaders should be able to express what most people feel, believe or want likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-10

Likely to increase	6	Ought to increase	8
Likely to remain the same	5	Ought to remain the same	1
Likely to decrease	0	Ought to decrease	1
Do not know what will likely happen	0	Do not know what ought to happen	1

Summary B-10

About half (6 of 11) of the missionaries feel that the Samburu value of leaders' ability to express people's feelings, needs or wants will likely increase and about half (5 of 11) feel it will remain the same. However, eight feel it ought to increase; whereas, one feels it ought to remain the same and one feels it ought to decrease.

Question B-11

More than half of the elders said that age is related to leadership. As the church is growing, is the number of those who would say that age is related to leadership likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-11

Likely to increase	1	Ought to increase	1
Likely to remain the same	4	Ought to remain the same	5
Likely to decrease	6	Ought to decrease	5
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-11

The missionaries are nearly evenly divided between expecting the Samburu value about age being related to leadership to remain the same (4) or to decline (6). They are evenly divided (5 to 5) about feeling it ought to remain the same or decline. One person feels the importance of age will increase and that it ought to increase.

Question B-12

A large majority said that having a family is important for one to be considered as a leader. As the church is growing in terms of internal functioning, is the number of those who would say having a family is important to be considered a leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-12

Likely to increase	1	Ought to increase	1
Likely to remain the same	9	Ought to remain the same	9
Likely to decrease	1	Ought to decrease	0
Do not know what will likely happen	0	Do not know what ought to happen	1

Summary B-12

A large majority of the missionaries (9 to 2) feel the Samburu value of a leader's having a family will remain the same. A similar majority (9 to 1) feel it ought to remain the same.

Question B-13

Virtually all of the elders said having stock is not important to being a leader. As the church is growing, is the number of those who would say stock is not important to being a leader likely to decrease, increase or remain the same? Do you think it ought to . . . ?

Responses B-13

Likely to increase	1	Ought to increase	1
Likely to remain the same	10	Ought to remain the same	10
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-13

The missionaries all agreed that the strongly held Samburu value of not regarding stock in the matter of leadership is likely to remain the same (10) or even increase (1). They feel that is the way it ought to be.

Question B-14

More than half of the elders said that those who have been to school are accepted now as leaders. As the church is growing in terms of internal functioning, is the number of those who would say that those who have been to school are now accepted leaders likely to increase, decrease or remain the same? Do you think it ought to be . . . ?

Responses B-14

Likely to increase	9	Ought to increase	3
Likely to remain the same	1	Ought to remain the same	7
Likely to decrease	1	Ought to decrease	1
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-14

Most of the missionaries (9 to 2) expect that Samburus who have been to school will increasingly be accepted as leaders. However, seven feel it ought to remain as it is now. Three feel it ought to increase with the present trend but one feels it ought to decrease.

Question B-15

A large majority said it is not desirable for a Samburu to aspire to become a leader. As the church is growing, is the number of those who would say it is not desirable for a Samburu to aspire to become a leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-15

Likely to increase	0	Ought to increase	1
Likely to remain the same	6	Ought to remain the same	7
Likely to decrease	5	Ought to decrease	3
Do not know what will likely happen	0	Do not know what ought to happen	0

Summary B-15

Six missionaries said the Samburu value of not aspiring to leadership is likely to remain the same. However, five said that they would expect the value to decline or more Samburus to begin to aspire to leadership. Seven said this value ought to remain the same while three said it ought to decline.

Question B-16

Only a few responded that a leader acts as a guide for group decision-making. As the church is growing in terms of internal functioning, is the number of those who would say that a leader acts as a guide in decision-making likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-16

Likely to increase	9	Ought to increase	9
Likely to remain the same	1	Ought to remain the same	1
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	1	Do not know what ought to happen	1

Summary B-16

A large majority (9 of 11) expect more Samburus to act as guides in decision-making. Nine also feel that this value ought to increase.

Question B-17

Only a small percentage of elders responded that leaders do not make decisions for the group. As the church is growing, is the number of those who would say elders do not decide for the group likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-17

Likely to increase	0	Ought to increase	2
Likely to remain the same	6	Ought to remain the same	5
Likely to decrease	4	Ought to decrease	4
Do not know what will likely happen	0	Do not know what ought to happen	1

Summary B-17

Six missionaries expect the Samburu value of leaders not making decisions for the group to remain constant. Four feel that this value will decrease, that is that more leaders will be expected to make decisions for their groups. Five feel it ought to remain constant.

Four also feel that this value should decrease among the Samburu.

Question B-18

More than half said that if leaders do not do what they are expected to do, they will lose their leadership roles. As the church is growing, is the number of those who would say that if leaders do not do what they are expected to do, they will lose their leadership roles likely to increase, decrease or remain the same? Do you think it ought to be . . . ?

Responses B-18

Likely to increase	2	Ought to increase	4
Likely to remain the same	8	Ought to remain the same	6
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	1	Do not know what ought to happen	1

Summary B- 18

A majority (8 of 11) of the missionaries feel the Samburu value of changing leaders if they do not function will likely remain the same. Two feel this value will increase. Six of the eleven feel this value ought to be maintained while four feel it ought to increase.

Question B-19

When the elders were asked if it is better to have several leaders or one in a group, more than half responded that having several is better. As the church is growing, is the number of those who would say that having several leaders is better likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-19

Likely to increase	4	Ought to increase	3
Likely to remain the same	7	Ought to remain the same	7
Likely to decrease	0	Ought to decrease	0
Do not know what will likely happen	0	Do not know what ought to happen	1

Summary B-19

A small majority of the missionaries (7 of 11) feel the Samburu value of having several leaders will remain the same. Four feel it will likely increase. Seven feel it ought to remain the same and three feel it ought to increase.

Question B-20

More than half of the elders said that they expect leaders to exercise authority over other people. As the church is growing in terms of internal functioning, is the number of those who would say leaders exercise authority over people likely to increase, decrease or remain the same? Do you think it ought to . . . ?

Responses B-20

Likely to increase	1	Ought to increase	0
Likely to remain the same	9	Ought to remain the same	8
Likely to decrease	1	Ought to decrease	1
Do not know what will likely happen	0	Do not know what ought to happen	2

Summary B-20

A large majority of the missionaries (9 of 11) expect the Samburu value of leaders' exercising authority to remain the same. Eight hold that it ought to remain the same.

Summary for Part B

Several observations may be made in summarizing the above data. The responses which reflect an expectation that there will be overall changes in the Samburu leadership values number 102 (See Table 2). The responses which reflect an expectation that there will be no change in Samburu leadership patterns number 100. The responses which reflect that there ought to be changes in leadership patterns number 111.

The responses which reflect that there ought to be no change in the leadership patterns number 96.

Responses B-1 through 19

Likely to increase	81	Ought to increase	79
Likely to remain the same	100	Ought to remain the same	96
Likely to decrease	31	Ought to decrease	32
Do not know what will likely happen	8	Do not know what ought to happen	13

There is less expected change (101/100) than what the missionaries feel there ought to be (111). This small discrepancy suggests the missionaries are expecting a certain amount of unresolved tension or ambiguity to remain. Another way to interpret this discrepancy is that the missionaries may expect the emerging church to have somewhat different values regarding leadership than what the missionaries presently hold.

The missionaries are divided as to whether to expect change (101) or not (100). They are also divided in terms of the direction the changes may go (81 to 31).

The missionaries are divided about how they value the possible changes (79 to 32) and whether there ought to be change (111) or not (96).

The missionaries exhibited a relatively small degree of uncertainty about their expectations of changes of constancy in Samburu leadership patterns. There are only eight responses of uncertainty compared to 212 positive answers.

The amount of uncertainty about how to value the changes or constancy in Samburu leadership patterns is more than what is

actually expected. There are 12 responses of uncertainty about how they value changes or constancy to 208 positive responses about their values.

These areas of uncertainty do not reflect an uncertainty of the missionaries of their own values as much as a lack of understanding of the Samburu culture and values.

The following chart (Figure 7) summarizes the findings from the interviews of the missionaries. The findings are presented as a set of categories which are parallel to summaries of the Samburu and biblical findings.

Factor	Values
Qualifications:	<p>Status based on wealth not important.¹</p> <p>Stable², evangelistic², able to relate to others², respected², faith in Christ essential², local opinion leader², have a family³.</p> <p>Lead a quiet life².</p> <p>Supports group goals and ideals¹.</p> <p>Having established one's personal financial security important³.</p> <p>Prior schooling not essential but may be helpful².</p>
Selection:	<p>Selected by group consensus², voting², lot³, use of criteria in I Timothy and Titus². Selected on basis of serving².</p> <p>Not selected on the basis of education or training².</p> <p>Appointment may be an option¹. Missionaries ought to choose leaders³. Elders ought to choose³.</p> <p>Aspiring to leadership within one's "gifts" or abilities acceptable³. Ought to do nothing to influence the choice of oneself³. One ought to seek to influence others to choose him as a leader³.</p> <p>God ought to choose³. One is born a leader³.</p>
Decision-making role:	<p>Active participant¹, initiates action², organizes², facilitates², presents problems to the group², acts as catalyst².</p> <p>Makes certain decisions³, does not manipulate², or dictate².</p>

¹Generally held.

²Mentioned by some, not all.

³Not held by all.

Figure 7

SUMMARY OF MISSIONARY VALUES

Factor	Values
Decison-making role cont.:	Represents the views of the group ² . Stimulates thinking to see all sides are considered ² .
Distribution:	Having several leaders is better ³ .
Leadership traits:	Shows Christian maturity ¹ , respected ¹ , humble ² , willing to serve ² , trusted ² , demonstrates group ideals ² , charisma ² , actively discipline someone else ² . Desirous of learning and teaching ² . Has exemplary homelife ² . Well informed ² .
Leader education:	Structured in either nonformal or formal education ¹ and by unstructured work experience ¹ . Modeling established leaders ² . By experience in the church ² . Done by a "daily walk with the Lord" ² . Based in planned learning experiences which may or may not be with the group to be served ² . Schooling may be an inappropriate means because of cultural dislocation ³ .
Status relation to group:	Equal participation ³ . Marital status and having children important ³ .
Leader's teach- ing role:	May be informal, nonformal or formal ² .
Use of authority:	May exercise authority within constraints--through the decision-making group ³ , in disciplinary or moral cases ³ , with humility ² , by mutual consent ² .

¹Generally held.

²Mentioned by some, not all.

³Not held by all.

Figure 7 Cont.

SUMMARY OF MISSIONARY VALUES

Factor	Values
Age:	Age ought to be an important factor ³ .

-
- ¹Generally held.
²Mentioned by some, not all.
³Not held by all.

Figure 7 Cont.

SUMMARY OF MISSIONARY VALUES

CHAPTER VII

BIBLICAL CRITERIA FOR CHRISTIAN LEADERSHIP*

The chapter describes biblical values for leadership which when translated in a "dynamically equivalent" way (Kraft 1979, Engel 1979, Stott and Coote 1980) may serve as evaluative criteria for assessing Christian leadership. These criteria may also be used as values against which cultural leadership forms may be assessed to determine whether or not they may be used in the church. This chapter then forms the value base or criteria base for assessing the Samburu leadership expectations and the missionaries' leadership expectations in terms of appropriateness within the church.

Important Questions

Several questions need to be answered if biblical criteria for Christian leadership are to be understood or applied to current leadership contexts. This chapter deals with the following questions:

- 1) What are the New Testament examples and teachings about Christian leadership?

*The criteria for evaluating Christian leadership which are developed in this chapter are supported by the Christian Missionary Fellowship. The CMF is an evangelical mission which is supported primarily by the Christian Churches and Churches of Christ. One primary doctrinal position which is held by the constituencies of the CMF is the authority of the Scriptures in all matters of faith and practice.

- 2) What is the meaning of leadership in the New Testament?
- 3) What is the relation between "leadership" and "ministry"?
- 4) What are the expected qualifications for Christian leaders?
- 5) What are the relationships between spiritual gifts and Christian leadership?

Significance of Biblical Criteria

Educators of Christian leaders need to know the biblical criteria for Christian leadership. If these evaluative criteria are not known and set as dynamic models, then it is likely that non-Christian leadership patterns will be accepted as normative. While some different "secular" cultural expectations may not lead away from biblical norms, many do. The importance of domination, high status, and the use of manipulative methods are samples of secular expectations which may be culturally appropriate, but which are not acceptable in the context of the church. The question, "What kind of leadership is appropriate for the church"? must not only be answered, but demonstrated and taught in order to develop leaders who meet biblical criteria.

Several leadership related problems have persisted for centuries within both the western and eastern churches. As the church continues to grow and reach into new cultural contexts, these problems are often transplanted. As "transplants" these problems often cause severe strains within the church and contribute to its cultural dislocation from those it was intended to serve.

Ward identifies five of these problems as 1) the passivity of the laity which is seen in the delegating of "ministry" functions to the

clergy, 2) the hierarchical structure of the church where there is an emphasis on status, privilege and power, 3) an "intellectual meritocracy" in which status is acquired by knowing, 4) a leadership structure in which pride and status have become self-serving ends, and 5) manipulative tactics which is a leadership style characterized by the controlling of others to one's own advantage through playing on guilt, fear, divisions, gossip or other such means. This fifth problem is related to the recent concern for the development of management skills drawn from secular management. It appears that

at least some of the problems of manipulative leadership can be traced to an impoverishment of leadership logic and skills They lack awareness of the possible range of approaches to people and therefore they resort to tactics that are impudent and, in the final analysis, childish (1978:4-5).

All of these problems relate and can be traced to the passivity of the laity. This problem is essentially a leadership problem.

Maintaining biblical principles or criteria in the dynamics of current leadership contexts requires constant attention by educators. Otherwise, non-Christian models may be accepted and cause disruption in the church. Biblical criteria for Christian leadership provide the training guidelines and evaluative criteria for theological education. They provide functional guides both for what a Christian ought to be and do. These principles also relate to the appropriate leadership styles for Christian leaders.

Defining Christian leadership Ward writes,

. . . a leader is one who ministers; a leader serves through the gifts of the Holy Spirit, not in terms of prowess, not in terms of accomplishments or acquired knowledge, but in

terms of what God is doing through his or her life. Leadership in the church is servanthood (1978:13).

Leadership models for the church "must be drawn from the scripture and evaluated in terms of accountability to Christ" (Ward 1978:12).

Richards notes the key and critical concept underlying Christian leadership and ministry as "one of service and support of others . . . (1975:231).

Scope and Limitations

This chapter is intended to serve only as an introduction to the subject of biblical criteria for Christian leadership and to provide the basis for the designing and evaluation of leadership education curricula for the Samburu Christian community and for the missionaries of the CMF.

More detailed analysis of each of the New Testament examples and teaching related to expectations for Christian leadership is limited to those principles and examples which carry important teaching points.

Studies of key biblical words such as servant, ministry, apostle, prophet, pastor, teacher, evangelists, elder, administrator, etc. are limited to show the functional expectations or principles and leadership styles which are appropriate for Christian leaders.

New Testament Models and Teachings

The New Testament provides a considerable body of data which are specifically related to leadership principles for the church. Jesus taught both by example and in other specific ways what he expected in terms of leadership for his followers. Paul and Peter both write about

leadership related themes. The expected style and characteristics of leadership for the church are clear in the New Testament.

The primary models for Christian leadership are found in the New Testament. The key person is Jesus himself. He taught and exemplified the ideal of what was to be expected of Christian leadership. The apostles Peter and James provide both case studies and teaching for developing bases for Christian leadership. The apostle Paul again both as an example and as a teacher provides much additional insight into the principles and expectations for Christian leadership.

The basic model or criterion for Christian leadership is servanthood. Servanthood provides a different way of looking at the concept of a "differentiated role." This theme is developed throughout the New Testament from various points of view.

The apostle Paul in describing how the church is to function listed several "gifts" or roles which relate to leadership functions in the church (cf. Ephesians 4:7-16; I Corinthians 12-14; Romans 12:6-8). In each of these references the ideal of mutual ministry or mutual servanthood underlies the means by which the functioning is to be accomplished. This kind of leadership parallels what is described in "secular" literature as a "distributed" leadership.

The Greek word which is translated leader or guide (hodegos) is not used in the New Testament to refer to Christ. It is not the normal word which is used to refer to Christian leaders either. It carries the idea of domination or ruling. It is only used in the following contexts: Hebrews 13:7, 17, 24; Acts 14:12, 15:22. A word which is frequently used is "ministry" or "service". Ministry or

service is translated from the word, diakonia, (e.g., I Corinthians 12:4-30; II Corinthians 3:6; 11:23). The Christian worker whom we would now consider as a leader is often described as a "slave" (doulos).

Leadership Expectations of Jesus

Jesus' example provides a normative case study for Christian leadership (Richards 1973 and Kraft 1979). One does not have to return to the first century in order to meet these leadership criteria or to conform in a dynamically equivalent way to the leadership principles which he taught. The key feature of Jesus' leadership was that of servanthood. He saw himself as a servant.

For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many (Mark 10:45).

For who is greater, the one who reclines at table, or the one who serves? Is it not the one who reclines at table? But I am among you as the one who serves (Luke 22:27).

Jesus saw himself as one who was to "minister" or serve the needs of others. He washed the feet of his disciples to demonstrate that he expected the leaders of his people not to be proud and "lord it over" others (John 13:3-17).

For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them (John 13:15-17).

His service consisted largely of teaching. While he met the physical needs of many by healing them, these cures were at best temporary (Matthew 8:14; Luke 7:2; 8:41, etc.) He spent much time in teaching (Matthew 5-7, 13:37; 24:33; etc.)

Jesus primary concern for redemption can be seen through his

leadership of his disciples, his service to others and by his death. He came to free mankind. "You shall know the truth and the truth will make you free" (John 8:32). As Jesus led, he always led in ways which redemptive for others, not considering the personal cost to himself.

Jesus' teaching which relate to leadership clearly show the servant/ministry ideal for leadership which he held and advocated for others.

When the mother of James and John, the sons of Zebedee, came to him requesting special leadership status for them, Jesus refused. After the other ten had heard about this request, they were indignant about the request for special status. Jesus then spoke pointedly about their status and expected relationships with each other.

. . . You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many (Matthew 20:25-28) (cf. Mark 10:35-45).

Several points should be noted:

"The rulers of the Gentiles lord it over them and their great men exercise authority over them. It is not so among you" (Matthew 20:25-26). Jesus specifically prohibits the two common traits of leaders in secular situations: "lording it over others" and exercising authority" over others.

In the phrase "their great ones exercise authority over them" the word which is translated "exercise authority" (katexousiazō) is

only used in this context and its parallel account in Mark 10:42. It carries the idea of tyrannizing one's subjects (Bauer 1957:422).

Luke uses the participle of the root verb exousiazō to refer to those who are in authority (22:25). And, in his account the parallel phrase to "exercise authority" is "exercise lordship" which is translated from the verb, kurieuo. This verb means to be lord or master over, rule, lord it over or control (Bauer 1957:459). The cognate noun is the common word for lord, master or owner.

Rather than "lording it over" others or "exercising authority" over others, Jesus expected those who would be great or "leaders" to be servants of all.

Jesus cites himself as their example who "did not come to be served, but to serve and offer his life a ransom for many."

In a parallel account Luke records this dispute about leadership status which arose at the time of the observance of the last Passover meal. Luke's description of Jesus' response is very similar to what is recorded in the Matthew and Mark accounts.

And there arose also a dispute among them as to which one of them was regarded to be greatest. And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. For who is greater, the one who reclines at table, or the one who serves? Is it not the one who reclines at table? But I am among you as the one who serves (Luke 22:24-27).

Jesus in his description of the Pharisees and scribes severely criticized their leadership. In his denunciation of them several key leadership values are exposed. His criticisms are

leveled at several Hellenizing influences which had been accepted into the temple and synagogue worship. These Hellenizing influences were contrary to the traditional Hebrew concepts of leadership and education (Barclay 1974). These same Greek values persist in western society today and have often been the source of church/mission or leadership tensions especially in non-western societies.

Hellenizing Context

The Greek culture was deeply affecting the eastern Mediterranean area at the time of Christ. The Greek language was widely known and Greek thought permeated the learning centers of that whole area. Several key Greek concepts which conflict in some crucial ways with Hebrew values had been accepted into the synagogue and temple leadership. The Greek approach to the use of schools and schooling which grew out of the Greek social structure deeply affected the synagogue and later the church. Whereas, the Hebrew idea had been that education should be holistic, centered in and through the family and essentially religious, the Greek idea was based on schooling, hierarchy and status. There were those who had what was needed and others who needed what they had. Plato wrote much about the hierarchial structures of society. This hierarchy is evidenced not only in social relationships, but also in the material apparatus of a culture. A pulpit, for example, is an artifact which relates to the status and maintenance of differences between those in the group. The Greek concept of education was largely a one-way communicative process. Some had the information

or knowledge and passed it on to others. This facet of Greek thought leads to another. Social privilege was gained through educational competition. Plato's philosopher-kings were those who had progressed furthest through this educational system. The Greeks conceived of knowledge as having its own existence as a commodity. It could be acquired. Learning was seen as reaching out for that knowledge. Knowing was seen as the basis for doing. The Greek idea related the knowing with the doing.

The Hebrew concept of knowledge in contrast was a close integration of knowing and doing, and learning through doing and reflection (Ward 1978:14, Barclay 1974).

Jesus' Criticism of the Greek Patterns

Jesus severely criticized the strict religious leaders of his day who had been deeply affected by the status seeking, hierarchical background of Hellenistic influence.

In Matthew 23:1-12 Jesus clearly exposes both the leadership styles to be avoided and by contrast those elements of leadership which should characterize Christian leaders/servants/ministers. While the Greeks are not specifically mentioned in this passage, the corrupted aspects of their influence and the misapplication of the teachings and authority of Moses were soundly rebuked. Whether the abuses were due to the Hellenizing influences or the mis-interpretation and application of Moses' teachings, Jesus thoroughly criticized the religious leaders for any leadership which relies on power relationships.

Then Jesus spoke to the multitudes and to His disciples, saying, "The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them. And they tie up heavy loads, and lay them on men's shoulders; but they themselves are unwilling to move them with so much as a finger. But they do all their deeds to be noticed by men; for they broaden their phylacteries, and lengthen the tassels of their garments. And they love the place of honor at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi. But do not be called Rabbi; for One is your Teacher, and you are all brothers. And do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. And whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted (Matthew 23:1-12).

Ward made the following perceptive observations about this text and what it means for leaders today:

Leadership for the church is to be non-tyrannical servanthood, evaluated in the light of the teachings of our Lord. Let us therefore accept the evaluative criteria of Matthew 23:1-12. Verse 3: Let us reconcile word and deed. Verse 4: Let us not be delegative but participatory. Verse 5: Let us seek no exalted status. Verse 6: Let us accept no special privilege. Verse 7: Let us take no pride from secular recognition. Verse 8: Let us reject titles of authority, preferring instead a simple relationship as brothers. Verse 9: Let us develop real relationships, not artificial and titular relationships. Verse 10: Let us share with all God's people the recognition of one master. Verse 11: Let us relate as servants to the needs of others. Verse 12: Let us live in humble life-style (1978:22).

Jesus' Example

Jesus exemplified in his leadership and teaching these ten characteristics. The apostle Paul in describing Jesus' life and ministry as being an example for a Christian lifestyle wrote,

Have this attitude in yourselves which was also in Christ Jesus who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross (Philippians 2:5-8).

Jesus summarized his leadership principles or expectations by saying, "whoever wishes to be great among you shall be your servant. Whoever wishes to be first among you shall become your slave" (Matthew 20:27).

Two characteristics of Jesus' teaching about ministry are noteworthy, with regard both to himself and his disciples. One is represented by the word "to send" (apostellein), the other word "to serve" (diakoenin). In many passages of the gospels, Jesus describes himself as "sent" upon his mission by the Father (Matthew 15:24; Mark 9:37; Luke 9:48; John 3:17, 5:36, 6:29, 57, 7:29, 8:42, 11:42; 17:3, 8, 12, 21, 23, 25, 20:21). The same theme occurs in several of the parables, notably that of the wicked husbandmen (Mark 12: 1ff and parallels).

Similarly, in turn, Jesus "sent" forth the Twelve (Matthew 10:5, 10; Mark 3:14; 6:7; Luke 9:2; John 4:38) and the Seventy (Luke 10), with the pronouncement that whoever received them also received him who "sent" them (Matthew 10:40), in the same manner that those who received Christ received the Father who "sent" him (Mark 9:37; cf. Luke 10:16; John 17:8, 25). Underlying all these sayings is the meaning that those who are thus sent are especially chosen by the divine will for their mission, and they bear the authority of him who sent them forth.

Jesus also emphasized the quality of "serving" as a fundamental characteristic of such a ministry. Again, he pointed to himself as the model and example. "I am among you as one who serves" (Luke 22:27; cf. John 13: 13-15).

Greatness in the ministry is accounted, not in outward rank, but in proportion to service (Matthew 20:25-28;

Mark 10:42-45; Luke 22:24-27). And only for service is there promise of great reward. "If anyone serves me, he must follow me; and where I am, there shall my servant be also; if anyone serves me, the Father will honor him" (John 12:26) (Shepherd 1963:386).

The Apostle Paul's Expectations of Christian Leaders

The leadership perspective and expectations of the apostle Paul support both what Jesus taught and exemplified. When Paul wrote about leadership matters, he saw leadership as ministry or service, but not as related to any status or rank in a hierarchy. In his own ministry he did not seek to build relationships on his own learning or religious base status but rather as one who was also seeking to serve Jesus Christ (Philippians 3:3-11). Paul cited his own example of leadership to the Ephesian elders as a model for them (Acts 20:18-35). In the selection of leaders he was concerned about their total behavior, experience and ability not their rank. The apostle emphasized a "distributive" leadership among the people of God based on "gifts" or God given abilities rather than on an authoritarian hierarchial structure. Paul held that the various "leaders" are essentially equal even though their functions may differ. This emphasis may be seen in his analogy of the church as a body with many different functioning parts (I Corinthians 12:12-27). The purpose for any kind of leadership/ministry/service was for the building up of the church (I Corinthians 12:2-7; Ephesians 4:11).

Both in his own example and in his teaching the apostle Paul's perspective and expectations for leadership coincide with the "criteria"

described by Jesus in Matthew 23:1-12. Paul lived as an example of what he taught (Philippians 4:8-9; Acts 20:17-27; I Corinthians 11:1). He sought not just to tell others what to do, but to participate with them as an example (Philippians 3:17). His acceptance of Onesimus and his urging Philemon is an example (Philemon 8-22). Paul considered leadership as that which should bind the church together in service not as something which splits the church into status seeking parties (I Corinthians 1:10-13, 3:3-11). In these passages the only leader who has any status is Jesus Himself (v. 11). Paul did not seek nor rely on the "privilege" of being an apostle (Acts 20:33-35; I Corinthians 9:13-15; I Thessolonians 2:9; II Thessolonians 3:8). From these passages we can know that he maintained a simple lifestyle. Paul did not seek either secular or "religious" recognition after his conversion (Philippians 3:4-11).

Paul treats leadership from two different perspectives which are inter-related. His purpose in writing about elders and deacons to Timothy and Titus was somewhat different from his purpose of describing the functioning of spiritual gifts within the church when he wrote to the churches at Rome, Corinth and Ephesus. Both, however, are integrally related to the matter of church leadership and ministry. These two sets of descriptions are distinguished in the following discussion, but it should be noted that the style and purpose for leadership are consistent between the two.

Elders

In this section we will briefly examine four questions related to the eldership. These questions include: 1) Who are they? 2) What are their qualifications? 3) What are they expected to do? And, 4) What sort of leadership style is expected of them?

1) Who are the elders? As the name suggests, they are the old men (presbuteroi) which suggests both the qualities of old age and experience (Acts 14:23; 20:17; I Timothy 5:17; Titus 1:5; I Peter 5:1-3). They are referred to as overseers (epislopoi) where the Greek culture was more influential than the Hebrew (Acts 20:28; I Timothy 3:1, 2 and Titus 1:7). Knox writes,

The term "elder" seems equivalent to "bishop"; and it is not unlikely that the word episkopos ("bishop") was sometimes used to make intelligible to Gentiles the meaning of presbyteros ("elder"), which would have sounded strange to them as a title of office (1962:21).

While the meaning varies somewhat, the terms elder and bishop were dynamic equivalents between the Jewish and Greek congregations (Kraft 1979).

The term bishop suggests active leadership of the church. Both apostles Peter and Paul refer to these men as shepherds or pastors (poimenes) (I Peter 5:4; Ephesians 4:11). In the case of Ephesians 4:11 a pastor/shepherd is one of the spiritual gifts. This shepherding of the elders suggests a protective work and an upbuilding concern for the church (cf. Acts 20:28; I Peter 5:2-4). Paul suggests that the elders may "rule" (proistemi) (I Timothy 5:17). The verb form may also be translated as "supervise". The elder is one who manages or leads (proistamenon) his own household well (I Timothy 3:3). This

leading or managing suggests diligence, discretion and care in directing and leading. For Titus Paul describes an overseer as "God's steward" (Theou oikonomon) (Titus 1:7). This stewardship suggests both responsibility and accountability. The eldership is associated with teaching. In Ephesians 4:11 the Greek grammar almost demands that pastor-teacher be considered as one gift. Teaching is associated with the eldership in I Timothy 3:2; 5:17 and Titus 1:9 as well. Elders are expected to be examples to the flock (I Peter 5:3). Elders are expected to minister (diakonia) (Philippians 1:1; I Timothy 3:1-8). ". . . the focus is constantly on appropriateness of function rather than on standardization of form" (Kraft 1979:323).

2) What are the qualifications of an elder? The key qualifications are that he be a mature Christian and above reproach in his community (I Timothy 3:2). Paul goes on to list other related qualifications in his first letter to Timothy:

An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. He must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil (3:2-7).

Paul suggests a similar set of qualifications in his letter to Titus:

For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, namely, if any man be above reproach, the husband of one wife, having children who believe, not

not accused of dissipation or rebellion. For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict (1:5-).

Kraft in discussing the above passages writes,

Assuming that in such a list the Scriptures both designate culturally appropriate forms and point to supra-culturally valid meanings, we may ask how such a list ought to be transculturated into other cultures. We suggest that this passage designates (and illustrates for that culture) at least irreproachability, self-control and good will to others as requirements. In a dynamic-equivalence church the leaders are therefore to manifest such characteristics as will communicate these meanings to the people of their culture (1979:323).

What are the elders expected to do? It is not possible to construct a list of all of the possible activities of the elders. However, it is possible to gain insight from some scriptural suggestions: 1) hold "forth the faithful word" (Titus 1:9; I Timothy 6:35); 2) teach the faith (I Timothy 3:2); 3) extend hospitality (Titus 1:8; I Timothy 3:2); 4) exhort in sound doctrine (Titus 1:9); 5) "refute those who contradict" (Titus 1:9); 6) manage his own household (I Timothy 3:4-5); and 7) exemplify the faith (I Peter 5:3).

Gwatkin and Shepherd write concerning the duties of elders/bishops,

(1) General superintendence: Elders in Acts 20:28, I Ti 5:17, I Pe 5:2,3 ruling . . . ; bishops in I Ti 3:5. Indicated possibly in I Co 12:28 'helpers, administrators': more distinctly in Eph 4:11 The "rulers" in Clement must be bishops or elders, for these bishops plainly have no earthly superior, so that they must be themselves the rulers.

Under this head we may place the share taken by the elders:
 (a) at Jerusalem (Ac 15:6) in the deliberations of the
 Apostolic Conference, and (Ac 21:18) in the reception held
 by James; (b) elsewhere I Ti 4:14) in the laying-on of
 hands on Timothy

(2) Teaching: I Th 5:12 rulers admonishing in the Lord;
 I Ti 3:2 the bishop atp to teach; 5:17 double honour to
 the elders who rule well, especially those who toil in
 word and teaching; Tit 1:9 the elder or bishop must be
 able to teach, and to convince the gainsayers

(3) Pastoral care: This is conspicuous everywhere. To
 it we may also refer: (a) visiting of the sick (Ja 5:14)
 with a view to anointing and cure . . . ; (b) care of
 strangers and a fortiori of the poor (I Ti 3:2; Tit 1:8,
 the bishop to be a lover of strangers) (1963:108).

What kind of leadership style is expected of elders? Peter
 succinctly describes what his expectations for the elders' leadership
 style are by writing,

Therefore, I exhort the elders among you, as your fellow
 elder and witness of the sufferings of Christ, and a
 partaker also of the glory that is to be revealed, shep-
 herd the flock of God among you, not under compulsion but
 voluntarily, according to the will of God; and not for
 sordid gain, but with eagerness; nor yet as lording it
 over those allotted to your charge, but proving to be
 examples to the flock (I Peter 5:1-3).

From this brief passage at least the following items may be noted
 about the elders' leadership style: a) They ought to serve/shepherd
 the flock voluntarily not because they are forced to do so. b)
 They ought to serve eagerly not for the personal gain they may
 receive. c) They ought to be examples and not lord it over the
 "flock". d) Their relationship with everyone ought to be characteri-
 zed by humility not pride.

Summary

Elders are experienced and mature Christian men who have demonstrated that they are capable of leading their families and who are above reproach in their communities. They ought to be irreproachable, and exhibit self-control and good will toward others. They are expected to "know" the Christian faith and be able to both teach and defend it. They are expected to be shepherding servants.

Deacons

The word, deacon, is a transliteration of the Greek word, diakonos, which means servant or minister. Every elder or other Christian leader is expected to be a deacon, that is, one who serves (cf Matthew 20: 26-27; 23:10-11). The term, deacon, as it refers to Christian leaders is used both for men and women (cf. Romans 16:1; I Timothy 3:8). Deacons are those who do what needs to be done whether it be serving tables (Acts 6:1-6), teaching or evangelizing (Acts 8:26ff).

The Christian worker is also often described in the New Testament as a "slave" (doulos). Paul and others can call themselves "slaves" of Christ. But the emphasis of this term is primarily upon a status or relationship. . . . The slave is the property of his master, belongs utterly to him--whereas diakonos denotes not primarily a status (although this may be implied), but a function the function of useful service. A minister (diakonos) of Christ is useful to Christ, assisting in the fulfillment of Christ's purposes in the world. A minister of the church is useful to the church, serving its members in all possible ways and contributing to the growth and effective functioning of the church itself (Knox 1962:2).

In his first letter to Timothy the apostle Paul writes the following description of deacons:

Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,

but holding to the mystery of the faith with a clear conscience. And let these also first be tested; then let them serve as deacons if they are beyond reproach. Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Let deacons be the husbands of only one wife, and good managers of their children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus (3:8-13).

The account of the selection of the first seven deacons sheds some light on the expected qualifications of the deacons.

Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. And the Twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the word." And the statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a Proselyte from Antioch. And these they brought before the apostles: and after praying, they laid their hands on them (Acts 6:1-6).

From these brief accounts at least the following qualifications may be seen which applied to the selection of those first deacons and presumably to those who would be chosen later: 1) Dignified, that is, having a sense of gravity and reverence; 2) honest not "double-tongued" insincere or tale-bearers; 3) not drunkards; 4) not materialistic or greedy for gain; 5) committed believers, "full of the Spirit"; 6) having already demonstrated their commitment to serve; 7) monogamous; 8) good managers of their children and their own households; and 9) wise. Wisdom signifies that ability to distinguish between what is advantageous and what is harmful, rightly to assess a situation and to

act in such a way as to bring intention to fulfillment (Herbert 1963:1039). Widsom signifies the right use of knowledge.

Summary

Apart from the few examples of deacons in Acts such as the seven and the qualifications cited by Paul there is little specific information about a specific "job description" for deacons which would continue to be relevant over time or interculturally. That there will be those who function as deacons/servants/ministers in the church whenever or wherever it may be is clear. Little specific information about the leadership style is given beyond what applies from the gospels and what applies to the elders. One can see that the deacons were apparently under the supervision of the older men (I Timothy 3:1; I Peter 5:5; Acts 6).

Knox writes,

There are no distinctions of "inferior" and "superior" among these workers in the churches. They are all recipients and agents of the same Spirit; and whether some of them always exercised the kind of function or the other (that is, superintending or helping), or whether all of them at certain times exercised both functions, they were equally members of the body of Christ, equally indispensable to its proper and effective functioning, and therefore equally significant (1962:11).

Spiritual Gifts

Three principal lists of "spiritual gifts" are given by Paul to the churches in Rome, Corinth and Ephesus. Each list is different even though there is some overlapping as with the gifts of apostle, prophet and teacher. In each case the purpose of the spiritual gifts is to build or strengthen the body of the church. The reason for

the writing to each of the churches about the variety of gifts is to stress the function of the gifts within the whole community. Paul writing to the church in Corinth (I Corinthians 12-14) places much emphasis on the employing the various gifts for the common good and the kind or quality of relationships which characterize those who exercise their spiritual God-given abilities or gifts.

If leadership relates to ministry or serving, then these spiritual gifts must certainly relate to leadership. If a leader is one with a "differentiated role," then these "gifts" must be considered in the context of leadership. Ward suggests that leadership is ministry within the church (1978). These gifts relate to many functions of ministry.

Knox writes,

Sometimes a distinction is drawn between the "charismatic" ("Spirit-given") ministry in the early church and the "institutional" ministry. But if such a distinction was made by others in the primitive period--which seems rather dubious--it certainly was not made by Paul. This ministry was in every part charismatic, and if by "institutional" one can mean "contributing to the growth and orderly functioning of the church," it was also in every part institutional. To be sure, Paul refers to the "bishops and deacons" at Philippi--and these terms suggest an "institutional ministry"--but one must not make the mistake of identifying these with the formally elected or appointed, the ordained officials of a later period Indeed, the "deacons" and "bishops" of Philippians are almost certainly to be identified with the "helpers" and "administrators" of I Corinthians 12:28 and with the helpers of several kinds and the presidents who are mentioned in Romans 12:6-8; and it is scarcely open to question that Paul thinks of these persons as being "gifted" as certainly, and in the same sense, as the "prophets" and "teachers," not to speak of the workers of miracles and the speakers with tongues (1962:10).

The following list of spiritual gifts and brief descriptions is not intended to be exhaustive, but rather suggestive of the breadth of the leadership expected for the church. The descriptions may also uncover something of the style of leadership which should characterize Christian leaders.

The list of spiritual gifts in Ephesians 4:1-13 is obviously related to the leadership functions in the church.

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ . . . (4:11-12).

Apostle

The basic meaning of this transliterated Greek word is "one sent." The Latin translation which has come into English is "missionary"--one sent with a mission or a particular task to do. The specially chosen twelve or thirteen (cf. Matthew 10:2; Mark 3:16; Luke 6:14; Acts 1:13) disciples who were with Jesus from the beginning of his ministry, Matthias who was chosen to replace Judas who betrayed him and Saul of Tarsus are those generally who are referred to as the apostles. However, others are also referred to by this term as well. The word apostle

appears 81 times in the New Testament: 8 in the Gospels, 30 in Acts (Luke-Acts combine for 36), 31 in Paul's epistles . . . 3 in Peter, 1 in Jude and 3 in Revelation. It is translated apostle 78 times, messenger twice (II Corinthians 8:23; Philippians 2:25) and "he that is sent" once (John 12:16) In the 30 times in Acts, all but 2 refer to the twelve. The other two refer to Barnabas and Saul (Paul) 14:3-14.

The verb, "to send forth" (apostello) appears 133 times in the New Testament, 26 times in Acts. In Acts, Jesus is "apostled" to the world (Jews and Gentiles) in 3:20, 26; 10:36 and Ananias is "apostled" to Paul in 9:17. A prefix is added in ecksapostello . . . when Jesus replies to Paul in his vision: "I will 'apostle you far away' to the Gentiles" (22:21) Jesus promises to deliver him "from the people and from the Gentiles--to whom I 'apostle' you" (26:17). The book closes with the mixed response from the Jews in Rome. Paul replies, "Let it be known to you then that this salvation of God has been 'apostled' to the Gentiles; they will listen" (28:28) (Smith 1975:9).

Apostolicity was to become a primary mark of the church. It became one of the criteria for the authority and acceptability of the New Testament canon. "The apostles' teaching, the fellowship, the breaking of bread and the prayers" (Acts 2:42) became the primary distinguishing characteristics of the early church.

The apostles were the primary and first leaders of the church. Their word was considered as authoritative. One special indication of the apostolic authority was their power to work signs and wonders (Acts 2:42; 3:4-7; 4:10; 5:12, 15-16; II Corinthians 2:12) and to empower others to do the same (Acts 8:6; 9:17-18). The primary functions of the apostles in the early church were the preaching of the gospel, the calling of men to repentance and the establishing of churches. Along with these functions was the duty of supervision (Smith 1975).

The apostles were from the beginning a restricted class-eye-witnesses of the life and ministry of Jesus. However, there is a very real sense in which the apostolic function continues within the church. The "sentness" of the church into the world and the task of

"making disciples of all the nations" indicates something of the continuing apostolic nature of the church.

Prophet

Rankin describes the function of the prophet (prophetes) in the early church as threefold:

The function of the prophet in the early Church appears from the use of propheteuein (prophecy) in the NT. This verb is employed in the sense of: (1) to announce as a revelation made by God: Matt. 7:22 ('Many will say . . . Lord, Lord, did not we prophesy by thy name?'), Acts 19:6, 21:9, I Cor. 11:4f., 13:9, 14:1, 3, 4 (vs 3, 'He that prophesieth speaketh unto men edification, and comfort and consolation', 24, 31, 39, Rev. 11:3; (2) to reveal that of which the evidence has been hidden: Matt. 26:68 ('Prophecy unto us, thou Christ: who is he that struct thee?'); (3) to foretell the future: Matt. 11:13, 15:7, I Pet. 1:10 (1950:182).

For Paul, prophecy was one of God's important gifts to his church for edification. I Corinthians 14 illustrates this concern. Shepherd suggests,

By "prophecy," Paul understands intelligible preaching that builds up the church in the faith (cf [I Cor] 12:6), explains mysteries and imparts knowledge (1962:919).

Evangelist

An evangelist (euaggelistes) "announces good news."

That 'evangelist' denotes the function of preaching the gospel and not a special office in a local congregation or in the Church at large may be confirmed by II Ti 4:5 ('do the work of an evangelist'). In his earlier life Timothy, as St. Paul's travel companion (Ac 16:1ff; 19:22; 20:4; Ro 16:21 etc.), had been an evangelist of the journeying type But in the Pastorals Timothy and Titus are rather the settled pastors and stated teachers, who watch over the morals of the flock and attend to their upbuilding in sound doctrine. It is significant, however, that the author of the letters

includes the task of preaching the gospel to the unbelievers in the commission to Timothy as an apostolic delegate; and that the bishop-elders, who must be apt to teach, are not so commissioned. This marks a transition phase in the establishment of the Church at a time when heresy was a real danger within the community of faith. But Christianity never ceased to be a missionary religion (Lambert and Johnson 1963:276).

Evangelist is currently understood as having two meanings:

- 1) An evangelist is one who announces or proclaims the good news about Jesus Christ, and 2) the one who through the proclamation of the gospel actually leads others to believe in Jesus.

The work of an evangelist is distinctly linked with diakonia (service, ministry) in Ephesians 4:11 and 2 Timothy 4:5. It is implicit in the work of Philip, one of the seven chosen for the ministration in Acts 6 and who is later called an evangelist (Acts 6:2; 21:8-9) (Smith 1957:20).

Pastor

The term pastor is the translation from the Latin word which in turn is the translation of the Greek word for shepherd. The term poimen is translated "pastor" only once but seventeen times as "shepherd." Pastors are equated in function with elders. (See the discussion about elders.) Peter describes the functions of elders in terms of the functions of a shepherd (I Peter 5:1-3). This description is reminiscent of Jesus' response to Peter as recorded in John 21:15-17 where he is recorded of telling Peter to "Tend my lambs," "Shepherd my sheep," and "Tend my sheep." Jesus refers to himself as the "Good Shepherd" (John 10:11-15). Peter refers to Jesus as the "shepherd and bishop of your souls" (I Peter 5:4).

Teacher

Teacher in the English Bible is translated from the Greek word, didasklos (cf. Romans 12:7; I Corinthians 12:28; Ephesians 4:11). Knox in his description of the "gift" of teacher in the context of the early church writes,

The word "teacher" suggests instruction in the more ordinary sense, a setting forth, perhaps in somewhat more objective fashion, of the facts of the tradition and the truth of the gospel, the inculcation of true beliefs, the encouraging of appropriate ethical impulses and conduct. The epistles of the New Testament show us the teacher at work. In them for the most part, the good news is taken for granted, and instruction is being given in some of its implications--theological and ethical. The fact that Jesus is characteristically known as a teacher must reflect, not only the original facts, but also, in some degree, the importance of the teacher's role in primitive Christianity; and indeed the preservation and development of the gospel tradition of Jesus' words must have been largely the work of the early teacher (1962:14).

Service

Service is the same gift as that of ministry. (See the discussion of deacon above and the discussion of "ministry" below.)

Exhortation

The Greek word which is translated exhortation (parakaleo) may also be translated "appeal to, urge, exhort, encourage, comfort or cheer up" (Bauer 1957:622-623). The actor form of this verb is used to describe the Holy Spirit (John 16:7). It is used to describe a function of ministry in the church in Romans 12:8.

Liberality

The word from which liberality is translated is the Greek word, haplotes. Denny suggests

it is the quality of a mind which has no arrierepensee in what it does; when it gives, it does so because it sees and feels the need, and for another reason; that is the sort of mind which is liberal, and God assigns a man the function of metadidonia (giving) when He bestows this mind on him by His Spirit (1961:691).

Leadership

The word from which this term is translated (proistamenos) suggests being concerned about, caring for, giving aid, and in other contexts being at the head of, ruling, directing, managing, being busy with or conducting (Bauer 1957:713). This word for leadership is only used nine times in the New Testament. In I Timothy 3:4 it is used to describe the leadership or management of one's family. It refers to Christian leaders in I Thessalonians 5:12. Paul describing these rulers suggests that they labor among the church and gave instruction. In Titus 3:8, 14 the word is translated "engage in good works." In terms of overall leadership expectations and descriptions given in the New Testament this is a relatively minor term. It is never used to describe Jesus nor his expectations for leadership.

Administrations

Administrations is translated from the word (kuberneseis) that suggests "steering" or "piloting." Grosheide suggests that these administrations suggested "spiritual leadership" (1953:299).

The use of the figurative term apart from the actual steering of a ship is rare in contemporary literature except in poetry. This occurrence in I Corinthians 12:28 is the only time the word is used in the New Testament. It is used in the Greek translation of the Old Testament in Proverbs 1:5; 11:14; and 24:6. The idea of counsel or guidance is expressed in these passages.

Other Gifts

The following gifts: mercy, miracles, healings, helps, tongues and interpretation are considered by the Apostle Paul in the context of his writings about the internal functioning and ministries of the Church (cf. Romans 12:1-8 and I Corinthians 12;14). While the above gifts are not considered by many as directly related to leadership, they are related to the service/ministry of the church. Since the tie between ministry or service and leadership is a close one, these gifts will be described briefly.

Mercy. Mercy (eleon) (cf. Romans 12:8) is listed as a gift of God. Jesus earlier in the Sermon on Mount had pronounced a special blessing on the merciful (Matthew 5:7). The gift of mercy is seen in those who forgive and show patience even when it is not their own advantage. The theme of mercy runs through both testaments and is an expected characteristic of those who would follow God's will (Proverbs 11:17; II Kings 6:21-23; Romans 12:20-21; Luke 10:37).

Miracles. The Greek word (dunamis) which is translated miracles carries the idea of a powerful deed or wonder. In other contexts it is used as power, strength, force or ability. Barclay

asserts that these "wonderful deeds of power" were "almost certainly . . . exorcisms" (1956:123).

Healings. The gift of healing (hiamaton) is the restoration of physical health (cf. I Corinthians 12:28).

Helps. The gift of helps (antilepseis) is that of helpful deeds (I Corinthians 12:28). The entymological idea is "taking hold of (to help)" (Findlay 1961:895).

Tongues. This gift (glossolalia) is perhaps the most controversial of any of the gifts recorded in the New Testament. The controversies surrounding this gift began early in the life of the church. The church in Corinth had difficulties because the believers there did not agree about its usage in the church. That disagreement prompted the Apostle Paul to write chapters 12, 13 and 14 about this problem.

Glossolalia frequently has a cross-cultural context in the New Testament. The word "tongue/s" appears 50 times in the New Testament in seven different books. Of the eleven settings, seven are crosscultural ones. And of the five within those which relate to speaking in tongues, all five are crosscultural: a. Mark 16:17 the Great Commission, i.e., "all the world"; b. Acts 2:5 Pentecost, "Jews . . . out of every nation under heaven;" c. Acts 10:46 "the household of Cornelius," Gentiles; d. Acts 19:6 "the disciples at Ephesus," Jews and Gentiles; e. I Corinthians 12, 13, 14: "Jews and Greeks," 12:13 (Smith 1975:2).

The purpose of glossolalia is varied within the different crosscultural contexts recorded in the New Testament. Three different purposes may be identified: 1) Revelational. This purpose is explicitly stated in I Corinthians 14:6 and then is only one option among other, i.e., "revelation, knowledge, prophecy or teaching."

The revelational purpose is assumed in Acts 2:5-11 and 16-21.

That assumption is based on the meaning of "prophecy" which literally means "to speak forth" and in most contexts, "to speak forth for God" (Smith 1975:2).

2) Evidential/Confirmational. Glossolalia was considered as a sign of confirmation of acceptance of new believers from a culture other than that of the Palestinian Jew (c.f. Acts 2, 10, 19 and I Corinthians 14). 3) Personal. Tongue speaking is described in I Corinthians 14:4, 14, 16, 17 as being for the purpose of self edification.

While the gift of tongues may be for the edification of the church if it is interpreted (I Corinthians 14:27), the gift of tongues is not generally considered a "leadership" gift such as pastor-teacher, prophet, evangelist or apostle.

Interpretation. The gift of interpretation (hermeneia) is the God-given ability to interpret what has been said by one who has the gift of tongues (cf. I Corinthians 12:10).

Summary

One important leadership related theme becomes apparent as these spiritual gifts are studied. Paul places a strong emphasis on the functioning of individuals for the benefit of the whole church. Gifts are given for the benefit of the community of the church. Each person is expected to do his/her ministering without pride and as an act of worship (Romans 12:1-3). The gifts of the spirit are expected to be made functional through the fruits of the spirit especially love (I Corinthians 13, Galatians 5:22-23). The idea of status is absent. The listing of first, apostles, second, prophets,

third, teachers and then other gifts (I Corinthians 12:28) appears to be a chronological or sequential ranking (Findlay 1961:895) in the leadership of the church. Even with this ranking, Paul's emphasis on the mutual functioning of all of the "gifts" for the "common good" as different parts of a body is significant (I Corinthians 12:12-27).

The apostles were given special roles in terms of authority in the church especially those who appeared to be the closest to Jesus--Peter, James and John--and later Paul. Their record of the gospel, their writings and teachings were all considered both by themselves and the early church to be authoritative and normative (cf. Galatians 1:8-9). Even so, they were not beyond being corrected and instructed as when Peter was censured by Paul for ethocentrism.*

Ministry and Leadership

While isolated terms related to leadership, management and administration may be found in the epistles, the preponderance of the information and teachings about leadership are related to the concept of ministry. Leaders are expected to lead through serving or ministering to others.

This section explores some of the implications and expectations for "ministry" or "service" of Christians as found in the New Testament.

*Peter had customarily been eating with non-Jewish Christians. However, when a delegation of Jewish Christians who were sent from James in Jerusalem arrived, Peter would not eat with the non-Jewish Christians for fear of criticism of the Jewish Christians. Paul sharply criticized him for this duplicity (Galatians 2:11-16).

This section explores some of the implications and expectations for "ministry" or "service" of Christians as found in the New Testament. The key word which is used in the New Testament for ministry is diakonia and the verb from which it comes, diakoneo. It occurs 98 times in the New Testament and is translated by at least twelve different English words.

In Matthew and Mark the verb occurs only twelve times, but the force of its meaning is clear.

While it is noted that angels ministered to Jesus following his temptation experience (Mk 1:43; Matt 4:11); the mother of Simon's wife ministered to Jesus and the disciples following her recovery from a fever (Mk 1:31; Matt 8:15; 16; 4:39), the most forceful meaning is occasioned by the request of the sons of Zebedee for positions of pre-eminence in the coming kingdom (Mk 10:42-45; Matt 20:25-28; Lk 22:25-27) Here Jesus teaches that the essence of ministry is humble, sacrificial service. It is not to be identified with authority, but with humility. This truth is given greater emphasis in Luke 22:27 where there is added the question, "For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth." The final basis of judgement, Jesus declares, is to be whether one ministers to the needy (Matt 25:44). In the first two gospels, Matthew and Mark, ministry is humble, sacrificial service as exemplified in the life of Jesus (Smith 1957:9-10).

Jesus taught the essence of ministry is sacrificial service.

The emphasis is not status, rank or authority but humility.

In Luke's writings, Luke and Acts, diakonia is used to describe the preparation and service of food (Luke 10:40; 12:37; 17:8; Acts 6:1-20) and to the service of a group of men who were selected to assist in the life of the early church (Acts 6:16). Luke describes the apostolic office for which the successor to Judas was to be chosen as "the ministry and apostleship" (Acts 1:17, 25).

Smith writes,

In Luke-Acts, then, diakonia is associated with a wide scope of service--from serving tables and giving financial relief to preaching the word and functioning as apostles. It is closely paralleled by the term huperetes--from household servant to apostle of God. The significance of diakonia in Luke-Acts is like to that in Matthew and Mark; regardless of the service, ministry is ministry. Any distinguishing factor is derived from that which is beyond diakonia itself (1957:12).

Diakonia in John's writings corresponds to that in the other gospels.

The three references relate to household servants (John 2: 5, 9), to the service of Jesus and the close identity with him (John 12:26), and to the work of the church (Revelation 2:19) (Smith 1957:12).

In John's writings the concept of ministry is not dependent only on the use of the word, diakonia, but is expanded as it is associated with analogies of the vine and branches and the shepherd and sheep imagery.

The concept of diakonia in Paul's writings and Hebrews is more fully developed and applied more widely. Paul associates both his call and witness as an apostle with diakonia. He refers to his ministry in this way twelve times. "Inasmuch then as I am an apostle of Gentiles, I magnify my ministry (diakonian)" (Romans 11:13). He writes in another place, "I was made a minister" (Ephesians 3:7; Colossians 1:23,25). He describes his whole work as a ministry which the Lord gave (II Corinthians 3:3, 6; 4:1; 6:3, 4; 5:18; I Corinthians 3:5). Paul related diakonia not only to his own apostleship and this work alone but also directly related it to the work and service of prophets, evangelists, pastors and teachers as well. One of the most significant passages in the New Testament which helps clarify the meaning of diakonia is

Ephesians 4:7, 8, 11-13.

But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "When He ascended on high, He led captive a host of captives and He gave gifts to men? And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service [emphasis added] to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ.

The use of diakonia soon came to be applied to a specific servant (deacon) in the church (cf. I Timothy 3:11; Romans 16:1-2). Paul, then, associates diakonia with the gift of Christ to the church once, with fellow-workers ten times, with a specific servant named deacon five times, and with female servants once. He expands the meaning of this term from the work of Christ, apostles, prophets, evangelists, pastors and teachers, those with spiritual gifts to the entire congregation of believers. This meaning can be seen in his description of the application of spiritual gifts in I Corinthians 12-14 and from Romans 1:11. This meaning is also clear in Romans 12:4-8 where the ministry or service is applied to the whole congregation. Paul expands the use of service, ministry or diakonia and relates it to a wide variety of functions within the church. He relates it to those functions which are needed to keep the church functioning as a body and growing as a people.

Diakonia in Peter's writings is associated with the ministry of the prophets (I Peter 1:12). He also expands its usage to apply to the leadership functions in the church which are the responsibility of the elders/pastors/shepherds (I Peter 5:3-5). Peter applies the

term to the various leadership functions which are distributed through the church:

As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen (I Peter 4:10-11).

Jesus as A Servant

The servant/ministry concept is certainly filled with meaning by the life and ministry of Jesus. His association with the concept of the Jewish messiahship places him squarely in the "Servant of the Lord" concept from the Old Testament. The suffering servant concept of Isaiah 52 is identified with Jesus by Philip (Acts 8:32-35). Jesus is presented as the servant in the early teachings of the church (Acts 3:13, 26; 4:27, 30). Peter referring to Isaiah 53:5, 6, 9 gives instructions to those who were servants that they ought to serve well (I Peter 2:21-25).

Paul clearly describing the servant concept of Jesus wrote the following expectations for a Christian leader/worker/servant:

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself taking the form of a bondservant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow of those who are in heaven, and on

earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:3-11).

Jesus saw himself and the early church clearly saw him as the model for a servant-leadership of the church.

Conclusion

The most important criteria which undergird the concept of Christian leadership are summarized in the following propositions. These criteria are assumed to be relevant and applicable inter-culturally when they are translated in dynamically-equivalent ways. While the specific applications and forms will vary from culture to culture, they may still serve as evaluative criteria for Christian leadership.

- 1) Christian leaders should function as servants. They are to be evaluated primarily by the criterion of the "servant" model of leadership as was lived and taught by Jesus and his apostles as the norm for Christian leaders.
- 2) Christian leaders should behave in ways which are beyond reproach in their communities.
- 3) Christian leaders should be distributed within the church with different persons "leading" according to the particular gift he/she may have, e.g., teaching, pastoring, showing hospitality or one of the others.
- 4) Christian leaders should not base their leadership on their own rank, status or power.
- 5) Christian leaders should contribute to the purpose,

fulness and functioning of the Church.

- 6) Christian leaders should reproduce themselves through others, i.e., discipleship.

The following chart (Figure 8) summarizes the biblical findings. The findings are presented as a set of categories which are parallel to previous summaries of the Samburu and the missionary findings.

Factor	Values
Qualifications:	<p>Rank, status and/or power are not qualifications for Christian leaders¹.</p> <p>Ought not to be a new believer².</p> <p>Demonstrated ability to lead one's own family¹.</p> <p>Above reproach in one's community¹.</p> <p>Contributes to the purpose fulness and functioning of the church¹.</p> <p>One should owe no debts¹.</p> <p>Prior education is not a primary consideration¹.</p>
Selection:	<p>God guides the group in culturally appropriate ways to select leaders¹.</p> <p>Seeking power, elevated rank or status to lead not appropriate¹.</p> <p>Leadership is related to spiritual gifts¹.</p>
Decision-making role:	<p>Functions as a servant¹.</p> <p>Ought to hold to and be able to teach "sound doctrine"¹.</p> <p>Does not show partiality¹.</p>
Distribution:	<p>A distributed leadership based on spiritual gifts is desired¹.</p>
Leadership traits:	<p>Demonstrates "fruits of the Spirit" including love, joy, peace, patience, gentleness, goodness, kindness and self-control¹.</p> <p>Above reproach in community relations, family relations and personal behavior¹.</p>

¹Generally held.

²Mentioned by some, not all.

³Not held by all.

Figure 8

SUMMARY OF BIBLICAL VALUES

Factor	Values
Leader education:	Informal ¹ , nonformal ² , formal training/educational precedents ² . Discipling ¹ . Precedents point toward learning by doing or serving with the community ¹ .
Status relation to group:	Servant ¹ . One should lead his own children well before being considered a church leader ² .
Leaders' teaching role:	"Apt to teach" ² . All Christian are commmanded to "disciple the nations" ¹ . Leaders expected to reproduce themselves ¹ .
Use of authority:	Should not "lord it over" but submit to one another ¹ .
Age:	Age is less a factor than maturity and experience ¹ .

¹Generally held.

²Mentioned by some, not all.

³Not held by all.

Figure 8 Cont.

SUMMARY OF BIBLICAL VALUES

CHAPTER VIII

SUMMARY AND RECOMMENDATIONS

The present study is summarized in this chapter and recommendations are made for establishing bases for Samburu leadership education curriculum development, missionaries' orientation and for further study.

Purpose

The purpose of the study was to compare the leadership expectations of the Samburu, the leadership expectations of the CMF missionaries in Kenya and biblical criteria for Christian leadership. The intention was to lay a basis for curriculum development for leadership education in the Samburu Christian community and for more specific missionary orientation.

The significance of the study relates both to the wider Samburu church and to all of the para-church organizations related to it. Because of the close cultural ties with other Maa speaking groups such as the Maasai, Ilchamus and Ndorobo, many of the data and recommendations of the study are expected to be relevant to the churches and agencies working among them.

Precedent Research

Leadership theory as described from a sociological perspective provided a basis to begin thinking about leadership and how it functions. Spencer, Fumagalli and Pedenzini supplied much information about the Samburu context and the social structure in which Samburu leadership functions.

Richards, Gangel and Ward gave the beginning direction for developing the theological basis for criteria to evaluate Christian leadership.

Tyler's rationale laid a basis on which to think about curriculum. McKean's model for curriculum research focused attention on how the curriculum research of the present study relates to curriculum decision-making. The limitations of schooling particularly as they relate to the Samburu were clarified by Illich and Ward. Simkins, Ward, Coombs, Prosser, Ahmed, Case and Niehoff all contributed to the consideration of developing nonformal curricular options for Samburu leadership education. Stufflebeam's paradigm for evaluation suggested the domains for evaluation and related decision-making as they relate to curriculum development and improvement.

Methodology

Two complementary sets of interview were conducted to fulfill the purpose of the study. In the first of interviews eighty Samburu elders were questioned about their leadership values and expectations. In the second set of interviews the CMF missionaries in Kenya were asked related questions. They were then supplied with some of the

findings from the Samburu responses and asked for their expectations and values about the direction of the changes which are likely to occur as the church grows.

To provide criteria for evaluating the data from these two sets of interviews a review of the literature about Christian leadership was made. From this review of the literature a list of six evaluative criteria were selected.

Findings

The principal findings of the study are described in Chapters V, VI and VII. In this summary the findings are evaluated first in terms of biblical criteria from Chapter VII and then according to the values expressed by the Samburu people and finally, in terms of the original research questions.

The values expressed by the Samburus were expressed as non-Christians and within the Samburu frame of reference. An attempt has been made to express the Samburu values in dynamically equivalent ways to relate them to the missionaries' values and biblical criteria.

Six Biblical Criteria

The Samburu leadership expectations and values as described in Chapter V need to be compared to the six biblical criteria which were described in Chapter VII. These two sets of findings are compared in the following section.

Biblical Criterion 1

Christian leaders should function as servants.

Both the Samburu and the missionaries value and expect a leader to serve the group. The Samburu elders explicitly mentioned several ways of serving including mediation, community problem-solving and participation as an equal in decision-making.

The missionaries on the other hand feel that it is through serving or working withing the group toward the group's goals that one develops leadership abilities and comes to be recognized as a leader.

A small percentage of the Samburu elders (6 of 80) and a larger percentage of the missionaries (4 of 11) suggested that it is in the working/serving toward the group's goals that one develops his leadership abilities and comes to be recognized as a leader.

A small percentage of the Samburu elders (6 of 80) and a larger percentage of the missionaries (4 of 11) feel a leader should serve as a guide in a group's decision-making process.

The Samburu generally do not consider it as serving when one makes decisions for the group. Rather, they see this kind of action as selfish and as not being considerate of the group.

The six missionaries who responded are evenly divided on the question of whether or not a leader should make decisions for the group as a way one serves the group.

The ideal Samburu attitude for leaders is one of conformity and subservience to the group. This value is seen in the consistent response (68 or 72) that one should not aspire for leadership within

the group. They do not favor one's working within a group in any way which may tend or allow one to promote his own advantage. Those who openly aspire to leadership are suspected of being dishonest.

The missionaries on the other hand feel that one should aspire to leadership (8 of 11) within the following constraints: that it is done in the context of serving and not being served (4 of 11), in terms of using one's talents, gifts and abilities (4 of 11) and that it not be done to gain power (2 of 11).

Biblical Criterion 2

Christian leaders should behave in ways which are beyond reproach in their communities.

The Samburu elders share this value. The ways they express this value include the maintaining of integrity, not showing partiality, being worthy (generous, respectful, and respected, and not mean), and demonstrating one's ability to care for and lead his own family. A person who does not have children is not considered responsible, worthy, settled or mature enough to be a leader.

The missionaries expressed this value in terms of "Christian maturity." Of 26 responses about qualifications for leadership 24 related to "Christian maturity." This set of responses then would agree specifically with the Samburu values of integrity, not showing partiality, more generally with being "worthy" and not "mean", and possibly with having a family. Ten of the eleven missionaries hold that having a family with children is important for being accepted as a Christian leader, thus agreeing with the Samburu. Three of the responses given by the missionaries for holding this value correspond

directly with the Samburu responses, namely, "One with a family has common experience with other adults and so can relate." "Having children is a maturing experience in terms of leadership." "One who has a family is seen as a more responsible member of society."

Only two of the eleven missionaries specifically mentioned anything parallel to the Samburu ideal of worthiness (generosity, being respected and being respectful of others) or the converse of meanness or selfishness. They said that a leader should be respected, trusted and have an exemplary life. While "Christian maturity" would certainly include this concept, the majority of the missionaries' not mentioning this value should be noted.

Biblical Criterion 3

Christian leadership should be distributed.

The non-Christian Samburu believe that leadership ability is a gift of God with which one is born. The Samburu believe that having several leaders in a group is better in most cases because they can help each other. Having several leaders also facilitates the strongly held value of consensus.

The concept of role differentiation in leadership implicit in the distribution and use of spiritual gifts is not as well developed among the Samburu as among the missionaries. Their emphasis on conformity tends to reduce this differentiation. However, with the appointment of chiefs and the required selection of committee members who have specialized roles this concept is growing.

One missionary mentioned that one is born a leader. Three mentioned that God chooses leaders by giving them spiritual gifts. Ten of the eleven value having a distributed leadership. Three missionaries mentioned that it is good to have a distributed leadership because of the wider number of perspectives which may be considered.

Four missionaries expect this value to increase and seven expect it to remain the same among the Samburu. Three feel that it should increase and seven feel it should remain the same among the Samburu.

Neither the Samburu nor the missionaries specifically mentioned that people should lead according to their particular "spiritual gift(s)". It seems unlikely to the author that this concept is currently present among the non-Christian Samburu, i.e., that God has given particular and different leadership related gifts/abilities to different people.

Biblical Criterion 4

Christian leaders should not base their leadership on their own rank, status or power.

Virtually all of the Samburu feel that the status and economic power which accompanies having a large number of stock should not be considered in whether one is a leader or not. In fact some men who have used their stock or other wealth to "campaign" or seek to influence others to choose them as leaders are not only distrusted, but are openly criticized.

From the comments about Samburus who have been to school it is not the status which goes with having been to school which commends people to leadership, but rather their increased ability to aid the community. The response was that now those who have been to school are increasingly being accepted as leaders not that the Samburu are increasingly expecting their leaders to have been to school. The Samburu elders still express a strong feeling that those who have been to school have lost their "Samburunes" and are like foreigners, thus not qualified to lead. The only essential status to be accepted as a leader at present is that of elderhood. While leaders exist among the women, boys and morans, they seldom have influence beyond their own groups or over the wider community.

The use of power as a base for leadership is not only disliked but greatly distrusted. An example is the power given by the colonial government to the chiefs. The exercising of this power which was expected by the British brought the chiefs into direct conflict with the ideals of their own society. Even today when the chiefs and sub-chiefs seek to exercise leadership based on their rank, status or power, they meet open or passive resistance. The author witnessed several instances of this resistance and listened to the complaints of the elders about this kind of leadership. One range management officer suggested that the delay in accepting the group ranching in the area he was working was due to the misuse of the power, rank and status of the appointed leaders.

When the missionaries were told that the status of having stock was not valued by the Samburu as a basis for leadership, several

found it hard to believe, but felt the value would and should remain as it is.

None of the missionaries said he would value the status of wealth as being important to being accepted as a leader, but two suggested it might be a culturally conditioned value which should be considered.

The status which frequently accompanies those who have been to school was disfavored in nine of ten responses as a condition for leadership by the missionaries. Three felt that essential training can be done in nonformal ways. Six of the eleven stated that whatever education is done, it should be done in culturally appropriate ways which do not lead to dislocation due to inappropriate status or rank.

Nine of the eleven missionaries believed that the importance of schooling and the related status among the Samburu will increase in importance as a factor in leadership selection while one believed it will remain the same. The other felt it would decrease. Only three, however, felt it should increase, while seven believed it should remain the same. One felt it should decrease.

Biblical Criterion 5

Christian leaders should contribute to the purpose, fulness and functioning of the church.

The Samburu describe the functions of their leaders in terms of understanding and solving community related problems and mediation (99 of 111 responses). Wise advice which is valued is considered wise in terms of how it helps the group or community.

Seven missionaries expect this Samburu value to increase and four believe it will remain the same and that it should be that way.

Six missionaries expressed this value in terms of "supporting or demonstrating the ideals of the group" and four in terms of "initiating movement toward group goals". Of 24 responses in a related question 16 clearly support this value. In terms of his role in decision-making the missionaries value a leader who aids in decision-making, but does not dominate, dictate or manipulate the group.

Biblical Criterion 6

Christian leaders should reproduce themselves through discipleship.

The Samburu expect the younger men to observe and listen to the older men to learn how to function in the considerations of the elders. There does not appear, however, to be any conscious "discipling" by older leaders of younger men except perhaps in the case of a laibon who would only disciple/teach his own son.

Among the missionaries only one of eleven mentioned being a conscious "disciple" or follower of an older more experienced leader is important for one to be a leader.

Only two missionaries mentioned that leaders ought to be "discipling" someone else or reproducing themselves in other leaders.

Other Samburu Expressed Values

The Samburus expressed several other leadership related values which are not directly related to the biblical criteria mentioned above. These values are important in considering the development of

curricula for leadership development. The missionaries also commented on parallel value questions and then specifically on these Samburu responses. Where a biblical value mentioned in Chapter VII touches on the value being treated it is noted.

Selection-Related Values

The most accepted way of leader selection among the Samburu is by a consensus of the elders (42 of 89 responses). The elders specifically mentioned that the consensus is based on what the men have done in the past with and for the community (22 of 89 responses). In a similar vein ten elders out of eighty mentioned that leaders are not selected. They are simply recognized. Eighteen elders out of eighty simply stated when asked about how leaders are selected that one is born a leader. These ideas as the Samburu view them are all closely related. One simply is a leader and is recognized as a leader by a consensus of the elders. Any attempt beyond an attitude of conformity and an active serving of the group to seek to reach an elevated status or rank as a leader is met with strong disfavor, opposition and open distrust.

Only seven of eighty mentioned appointment (specifically for chiefs and sub-chiefs) as an option for leadership selection. Again and again, however, the elders expressed a suspicion that the chiefs and sub-chiefs had somehow promoted themselves or sought to influence the decision-making process in their favor which lowered these leaders in the elders' esteem. Appointment by outsiders even if a few local elders are involved as is the case in the appointment of chiefs and

sub-chiefs is not considered as ideal among the Samburu.

The missionaries predominately valued the whole church's (or group's) participation in the selection of leaders (9 of 12). Three in a parallel sense to the Samburu suggested that it is God who selects the leaders and the church only recognizes them. Two missionaries suggested that the elders or more mature leaders should choose the leaders. One stated that the missionaries or those who introduce the gospel in an area should choose the leaders while one other response stated that the missionaries should not choose the leaders.

Another value related issue in the selection of leaders is age. When asked if age is related to being selected as a leader, the Samburu appeared to be split (46 yes and 33 no). However, when one looks more closely at the context of the answers, several values emerge. Age is not related to leadership within an age-set. Leaders are selected among the boys and each succeeding age-set. Age is not an important criterion for leadership among the elders' age-grade provided one has a family and actively participates in the discussions of the elders. These two things are related. One must have a family to look after his stock to free him to have the time to participate in the elders' discussions. Thus while age itself is not a criterion, a man is not expected to assume any community leadership role until he is about 35 or 40.

Seven missionaries said age should be related to being accepted as a leader. Three said it should not be related.

When the missionaries considered the Samburu response that more than half of the elders said age is related to leadership, four

said it will likely remain the same and five said it should remain the same. Six missionaries said that the number of those who say age is important will decrease, while five feel that they should decrease.

Function Related Values

The Samburu felt that if their leaders do not function as they are expected, they should after being counseled, lose their leadership roles. This value parallels another Samburu value which holds that any leader's "leading" is subject to the counsel and correction of elders.

The missionaries agreed with the Samburu on this value. First, the missionaries would value their being advised by a small group and then by the larger community. Then if after the leaders have been counseled and still do not meet the expectations of the group, the group should select other leaders. Several of the missionaries cited the passage in Matthew 18:15-17 as the basis for their value position.

The missionaries considering the Samburu responses related to this value feel the Samburu value will either increase (2 of 10) or remain the same (8 of 10). They feel that the Samburu value should either increase (4 of 10) or remain the same (6 of 10).

Summary

The significant agreements and disagreements are summarized in response to six questions in order to draw the findings together to relate more specifically to the purpose of laying a base for curriculum planning: 1) What are the areas of agreement between the biblical

criteria, the missionary leadership expectations and the Samburu leadership expectations? 2) What are the areas in which the biblical criteria and the Samburu leadership expectations agree, but differ from the missionary leadership expectations? 3) What are the areas in which the biblical criteria and missionary expectations agree but which do not agree with the Samburu expectations? 4) What are the areas where the missionary leadership expectations and the Samburu leadership expectations agree, but where they both differ from the biblical criteria for Christian leadership? 5) What are the areas of agreement between the missionary leadership expectations and the Samburu expectations which are not specified in the biblical criteria? 6) What are the areas of little or no agreement between the missionary leadership expectations and the Samburu leadership expectations which are not specified in the biblical criteria?

Six Research Questions

The Samburu leadership expectations and values need to be considered in the light of the six research questions which were raised in Chapter I. The following section seeks to summarize the answers to the original research questions from the Samburu interviews.

Research Question 1

What are the areas in which the biblical criteria and missionary expectations agree, but which do not agree with the Samburu leadership expectations?

One principal area in which the missionaries agree with the biblical criteria and vary with the Samburu is regarding the matter

of reproduction through discipleship, that is, the individualized training and development of other leaders. While this value does not appear to be counter to existing Samburu values, it does appear to be absent.

Research Question 2

What are the areas where the biblical criteria and Samburu leadership expectations agree, but differ from the missionary expectations?

The Samburu feel very strongly that one should not aspire to leadership. Within some constraints the missionaries generally expressed that it is good to aspire to become a leader. One missionary expressed the idea of aspiring to leadership is a sign of Christian maturity.

Research Question 3

What are the areas of agreement between the biblical criteria, the missionary leadership expectations and the Samburu leadership expectations?

Both the missionaries' and Samburus' leadership values generally agree with the biblical criterion that Christian leaders should function as servants. However, what is considered as serving appears to be culturally conditioned and is therefore somewhat different between the missionaries and the Samburus.

The biblical criterion that leaders should behave in ways which are beyond reproach is a value shared by both the Samburus and missionaries. Again, the ways this value is demonstrated and expressed vary between the missionaries and Samburus. The missionaries express

this value generally in terms of "Christian maturity", while the Samburus express it in terms of "worthiness".

The Samburus' and missionaries' values and expectations only partly agree with the biblical criterion which states that leadership should be distributed within the church with different persons "leading" according to his/her particular spiritual gift.

The Samburus share this value to the extent they believe that leadership should be distributed among a plurality of leaders and that the ability to be a leader or the quality of being a leader is a gift of God. The differentiation between leadership roles and gifts is not well developed.

The missionaries value distributed leadership. However, they did not relate the distributed leadership to the use of spiritual gifts. Their reasons for a distributed leadership were based on the ideas of wider perspectives and the prevention of domination.

The Samburus strongly hold to a parallel value to the negative biblical criterion of not basing leadership on one's rank, status or power. They support this value with taboos and strong sanctions against those who disregard it. None of the missionaries disagree with this value. Two, however, condition their responses by saying this value is culturally conditioned. The missionaries exhibit further support for this value in their responses and practice of resisting the development of leadership based on schooling-related status.

The missionaries share the biblical value that leaders ought to contribute to the purpose, fulness and functioning of the church. The Samburus while not thinking of the church, expect leaders to share

this value. They express it in terms of group-related problem-solving. "Worthiness", a key personal value, is expressed in group or community-related functioning.

In this case the missionaries value more goal oriented leadership; whereas, the Samburu seem to value leaders who are more oriented to internal group functioning. However, neither value necessarily excludes the other.

Research Question 4

What are the areas where the missionary leadership expectations and the Samburu expectations agree, but where they both differ from the biblical criteria?

Both the missionaries and the Samburus value a distributed leadership rather than a hierarchical, status rank or power based leadership. However, the Samburus are not aware of spiritual gifts and the missionaries do not rate their importance in the matter of role definitions to have mentioned them as a reason for valuing a distributed leadership.

Research Question 5

What are the areas of agreement between the missionary leadership expectations and the Samburu expectations which are not specified in the biblical criteria?

Both the Samburus and missionaries value broad group or community participation in the selection of leaders. While methods may vary, both value a consensus.

Both the Samburus and missionaries expect age to be considered in some contexts regarding leader selection. While the reasons

given may vary, the results are generally parallel.

Both the Samburus and missionaries value similar means to be taken and results to be achieved if their leaders do not function as expected.

Research Question 6

What are the areas of little or no agreement between Samburu leadership expectations which are not specified in the biblical criteria?

Some divergence is evident in the question of appointment of leaders as an option for the selection of leaders. The missionaries expect the method of appointment to increase both in government-related leadership roles and to be widely present in the church because of the current policies of the national church with which the missionaries are working.

The missionaries differ from the Samburu in their view of what a leader's role should be in the group decision-making process. The Samburu responses about a leader's role included the following: He listens, makes comments and announces the group consensus without bias (42 of 80). He helps supply relevant information (33 of 80). He does not decide for the group (16 of 80). And, he serves as a guide (6 of 80).

The Samburu see a leader's role as a very low key one and not as a dominant person seeking to move the group in his own way.

The missionaries on the other hand see a leader taking a much more active role in a group's decision-making process. When asked what a leader's role should be 18 of 26 responses related to

very active roles in the decision-making including such roles as guide, organizer, facilitator, catalyst and decision-maker. Only three said that a leader does not decide for, manipulate or dictate to the group. Two others responded that a leader demonstrates how to seek God's wisdom in the decision-making process.

The contrast is underscored by the missionaries' reaction to the Samburu response. Nine said the role of being a guide would and should increase. Only one said it would likely remain the same and that it should remain the same.

Summary

The Samburu elders and the missionaries seem to be similar in many ways. Several values in the restricted area of leadership expectations are close. However, it should be noted that from a broader perspective many contrasts may be seen between the Samburu culture and the missionaries culture. The specific forms and behaviors also differ in almost every case.

Prior to doing the research for the present study, the author did some other studies which were focused around Samburu social change and some of the values contrasts between the missionaries of the CMF and the Samburu. The purposes of these studies were to assess areas of change and to suggest possible educational and missiological strategies which the CMF might use to work with the Samburu. In the following charts some of the findings and recommendations of these studies are summarized.

The following chart (Figure 9) summarizes some of these contrasts which must be considered when Samburu leadership related curricula are being planned by western missionaries or when orientation curriculum is being planned for missionaries.

At the present time change seems to be accelerating among the Samburu. Changes are being seen in nearly every domain of Samburu life. Some of this change is likely to be dysfunctional. With some of the change stress is already being seen and expressed.

While the senior elders are highly respected, the basis of authority seems to be shifting toward younger educated elders. They are the men who are more effective in and with the government. The traditional authority of the elders has been and is continuing to be assumed by non-Samburus who represent the government.

As the bases for authority are shifting patterns of both decision-making and social control are also changing. Many decisions are made within the district administration which affect the Samburu and as resistance occurs, new forms of social control are imposed. The curse is no longer the primary threat. Now economic and legal sanctions may be imposed by the government.

In the past everyone was expected to go through the normal rites of passage. The age-grade/age-set system did not allow for non-participants. Now, however many young men and women are going to school which disrupts the traditional patterns. As the traditional rites of passage are by passed, the authority of the elders and processes of enculturation are weakened.

Value Factor	Samburu	Western Missionaries
Basis of Authority	Age, clan.	Ascribed status, education.
Decision-making	Demonstrated ability to solve problems. Elders' discussion.	Individual consideration by administrator or by group.
Leadership traits	"Worthiness," established social relations, ability to discuss issues, prestige, honor.	Goal achiever, people's choice, one who serves, initiator of structure, one who has influence.
Leadership education	Informal, by observation of older men.	Formal academic training, on the job training.
Leader selection	On the basis of demonstrated abilities.	On the basis of status, "potential" ability or demonstrated abilities.
Economic base	Cattle, small stock.	Money, credit.
Social control	The curse, ceremony, responsibility of the elders.	Law, responsibility of administration, ascribed leaders.
Rites of passage	Formal prescribed ceremonies at times set by the elders.	Informal, determined largely by the individual.
Family	Large families, polygyny, interaction with extended family to clan and phratry.	Small families, monogamy, interaction limited to nuclear and extended families.

Figure 9

VALUES COMPARISON BETWEEN THE SAMBURU
AND WESTERN MISSIONARIES

(Adapted from Elliston 1978, 1980)

Value Factor	Samburu	Western Missionaries
Learning	Continuous throughout life with each subsequent age having specialized domains of knowledge and skills to learn.	School related, learning only needs to be "updated" in a specific context or "orientation" given for entering a new context.
Educational expectations	Schooling is associated with non-Samburu and is based on formal authority. It is often culturally disruptive. Education with non-Samburu is viewed as school based and accessible only to those who settle and give up herding. Education is accessible only to the moran. Education is not expected to be relevant to the problems facing the Samburu--e.g. Pasture availability, water, development "encroachment".	Education may be formal, nonformal or informal and is expected to be integrative.
Theoretical thinking "Formalized Operations"	Development of parabolic symbolic "animal stories and proverbs e.g. "Why Elephant was a Woman".	Development of theories, constructs, paradigms.

Figure 9 Cont.

VALUES COMPARISON BETWEEN THE SAMBURU
AND WESTERN MISSIONARIES

(Adapted from Elliston 1978, 1980)

Value Factor	Samburu	Western Missionaries
Explanation of Phenomena	Relational (disease and other problems as well as good fortune explained on the basis of relationships with others) e.g. effects of the "curse".	Rational (problems and "good fortune") explained on the basis of scientific empiricism and rationalism.

Figure 9 Cont.

VALUES COMPARISON BETWEEN THE SAMBURU
AND WESTERN MISSIONARIES

(Adapted from Elliston 1978, 1980)

While polygny has been the norm, the trend seems to be to marry younger and to have fewer wives. This trend has many far reaching implications ranging from inter-clan ties to the potential to maintain a pastoral economy as the Samburu know it.

Alongside all of the other changes is a definite trend from a strictly stock based economy to a money-based economy. The effects of this change again are diverse and occasionally dysfunctional. For example, traditionally the bride price was paid in stock. When the stock was given several relatives had various degrees of claim in various animals. The stock served to benefit the whole extended family and to a degree the sub-clan. Now, however, it is becoming increasingly common to request fewer animals and more money. The money is not divided and if it is, it becomes "personal" property rather than family or communal property.

The education of leaders traditionally was expected to continue through the elders' discussions for a lifetime. Now with the coming of schooling senior elders who have not been to school are losing status. The shift from a present orientation which was the traditional way to a future orientation which is taught in schools leaves many senior elders frustrated and confused.

The above chart summarizes some of these changes which may be dysfunctional in parts of Samburu land. These changes are especially likely to be dysfunctional if they are imposed or if the communities involved do not share in a wide spread participation in every stage of the change.

The following chart (Figure 10) combines the summaries from Chapters V, VI and VII to provide a brief comparison of the findings reported in those chapters. Some contrasts between the three sets of data may be noted in the abstracted statements. Some differences in the number of people who would support the statements may also be noted. However, even though the Samburu and missionary values may appear to be quite similar, virtually none of the actual cultural forms or behaviors are the same. The verbal language and non-verbal language forms are only the most obvious forms which are different. Therefore, the reader ought not to assume that parallel values mean parallel forms or expected behaviours. Rather, the reader ought to expect that every form will be different and only the abstracted values may be parallel.

Recommendations

Recommendations are offered regarding the development of curricula for both church leadership education among the Samburu and for the orientation of missionaries to work among and with the Samburu people.

When an educational system is proposed, it must be remembered that the system is based on certain value assumptions. The nature of man and his role in society are key issues. The ways and results of how these issues are determined shapes both the direction and nature of an educational system. It is evident from Figure 9 that there are a few fundamental differences between the missionaries' views and those of the traditional Samburu even though many of the leadership

Factor	Samburu Value	Missionary Value	Biblical Value
Qualifications	<p>Stock ownership not essential.¹</p> <p>Worthy¹.</p> <p>Represents group ideals and needs¹.</p> <p>Dependence on others reduces one's "worthiness" and causes one to be considered "mean".¹</p>	<p>Status based on wealth not important¹.</p> <p>Stable², evangelistic², able to relate to others², respected², faith in Christ essential², local opinion leader², have a family³, lead a quiet life².</p> <p>Supports group goals and ideals¹.</p> <p>Having established one's personal financial security important³.</p>	<p>Rank, status and/or power are not qualifications for Christian leaders¹.</p> <p>Ought not to be a new believer¹.</p> <p>Demonstrated ability to lead one's own family. Above reproach in one's community.</p> <p>Contributes to the purposefulness and functioning of the church¹.</p> <p>One should owe no debts¹.</p>

¹Generally held. ²Mentioned by some, not all. ³Not held by all.

Figure 10

SUMMARY OF SAMBURU, MISSIONARY, AND BIBLICAL VALUES

Factor	Samburu Value	Missionary Value	Biblical Value
Qualifications cont.	Those who have gone to school may be accepted as leaders, but are often considered deficient in understanding Samburu ways ² .	Prior schooling not essential but may be helpful ² .	Prior education is not a primary consideration ¹ .
Selection	<p>Selected by group consensus¹.</p> <p>Not selected on the basis of education or training¹.</p> <p>Appointed leaders often distrusted¹.</p>	<p>Selected by group consensus², voting², lot³, use of criteria in I Timothy and Titus². Selected on basis of serving².</p> <p>Not selected on the basis of education or training².</p> <p>Appointment may be an option¹. Missionaries ought to choose leaders³. Elders ought to choose³.</p>	<p>God guides the group in culturally appropriate ways to select leaders¹.</p>

¹Generally held.²Mentioned by some, not all.³Not held by all.

Figure 10 Cont.

SUMMARY OF SAMBURU, MISSIONARY, AND BIBLICAL VALUES

Factor	Samburu Value	Missionary Value	Biblical Value
Selection cont.	Ought not to aspire or openly seek a leadership position ¹ .	Aspiring to leadership with- in one's "gifts" or abili- ties acceptable ³ . Ought to do nothing to influence the choice of oneself ³ . One ought to seek to influ- ence others to choose him as a leader ³ .	Seeking power, elevated rank or status to lead not appropriate ¹ .
Decision- making role	Leadership often referred to as a gift of God ² . Listens, supplies relevant information, summarizes discussions to form con- sensus ¹ . Does not decide for the group or appear to be either dominating or con- trolling the group ¹ .	God ought to choose ³ . One is born a leader ³ . Active participant ¹ , initi- ates action ² , organizes ² , facilitates ² , presents problems to the group ² , acts as catalyst ² . Makes certain decisions ³ , does not manipulate ² or dictate ² .	Leadership is related to spiritual gifts ¹ . Functions as a servant ¹ .

¹Generally held.²Mentioned by some, not all.³Not held by all.

Figure 10 Cont.

SUMMARY OF SAMBURU, MISSIONARY, AND BIBLICAL VALUES

Factor	Samburu Value	Missionary Value	Biblical Value
Decision-making role cont.	Expresses what the community feels, wants or believes ¹ . Does not show partiality ¹ .	Represents the views of the group ² . Stimulates thinking to see ² all sides are considered ² .	Ought to hold to and be able to teach "sound doctrine" ¹ . Does not show partiality ¹ .
Distribution	Having many leaders is better ¹ .	Having several leaders is better ³ .	A distributed leadership based on spiritual gifts is desired ¹ .
Leadership traits	Demonstrates "worthiness" ¹ , integrity ¹ , generous, not mean ¹ . Cares for his family ¹ .	Shows Christian maturity ¹ , respected ¹ , humble ² , willing to serve ² , trusted ² , demonstrates group ideals ² , charisma ² , actively discipline someone else ² . Desirous of learning and teaching ² . Has exemplary home life ² . Well informed ² .	Demonstrates "fruits of the Spirit" including love, joy, peace, patience, gentleness, goodness, kindness and self-control ¹ . Above reproach in community relations, family relations and personal behavior ¹ .

¹Generally held.²Mentioned by some, not all.³Not held by all.

Figure 10 Cont.

SUMMARY OF SAMBURU, MISSIONARY, AND BIBLICAL VALUES

Factor	Samburu Value	Missionary Value	Biblical Value
Leader education	Informal ¹ .	Structured in either nonformal or formal education and by unstructured work experience ¹ . Modeling established leaders ² . By experience in the church ² . Done by a "daily walk with the Lord" ² .	Informal ¹ , nonformal ² , formal training/educational precedents ² . Discipling ¹ .
Status relation to group	Based in group interaction and observation ¹ .	Based in planned learning experiences which may or may not be with the group to be served ² .	Precedents point toward learning by doing or serving with the community ¹ .
	Schooling considered as either an irrelevant or inappropriate experience for leaders ² . Schooling may be appropriate ³ .	Schooling may be an inappropriate means because of cultural dislocation ³ .	Servant ¹ .
	Serving participant ¹ .	Equal participant ³ .	

¹Generally held.²Mentioned by some, not all.³Not held by all.

Figure 10 Cont.

SUMMARY OF SAMBURU, MISSIONARY, AND BIBLICAL VALUES

Factor	Samburu Value	Missionary Value	Biblical Value
Status relation to group cont.	Marital status and having children important ¹ .	Marital status and having children important ³ .	One should lead his own children well before being considered a church leader ² .
Leaders' teaching role	Informal but sometimes directive as with the instructional harangues given by firestick elders to the moran ¹ .	May be informal, nonformal or formal ² .	"Apt to teach" ² . All Christians are commanded to "disciple the nations" ¹ . Leaders expected to reproduce themselves ¹ .
Use of authority	May exercise authority within constraints--in own area ² , in peer group or younger ² and within limits set by group ¹ .	May exercise authority within constraints--through ³ the decision-making group in disciplinary or moral cases ³ , with humility ² , by mutual consent ² .	Should not "lord it over" but submit to one another ¹ .
Age	Primary consideration is whether one is married and has a family ¹ .	Age ought to be an important factor ³ .	Age is less a factor than maturity and experience ¹ .

¹Generally held.²Mentioned by some, not all.³Not held by all.

Figure 10 Cont.

SUMMARY OF SAMBURU, MISSIONARY, AND BIBLICAL VALUES

related values are close. In planning an educational system whether it be for the purpose of theological education, basic education or traditional schooling, the societal values and world views both of the Samburu and of the missionaries must be considered. The Samburu values must be considered so that dysfunctional changes are not imposed. The missionaries' values must be considered in order to be aware of where the potential conflicts may be.

As the CMF missionaries enter the Samburu district, several educational implications ought to be considered. Figure 11 suggests some of the potential dysfunctional changes which may occur if there is not a shared development of the educational system. If these changes are not seriously considered and allowance made for them, conflict and misunderstandings may be expected.

As one considers the changes which are potentially dysfunctional among the Samburu, several concurrent strategies appear to be indicated if other leadership curriculum development is to be effective. One can not live or act as though in a vacuum. One change results in many other changes and part of an overall strategy must be to aid the Samburu to learn to cope with accelerating change.

While the focus of the present study is not on culture change or strategies of dealing with change, the potential dysfunctional changes mentioned above must be noted and treated in the overall planning.

While the basis of authority may be shifting from the senior elders, a continued recognition of them and an encouragement of their

Factor	Changes
Basis of Authority	Shifting from elders to educated younger men. Shifting from elders to outsiders in governmental agencies.
Decision-Making	Shifting from collective decision-making by elders to individualized decision-making.
Social Control	Shifting from reliance on the "curse and social and economic sanctions by the sub-clan and clan toward dependence on "legal" sanctions based on national law and enforced by local government administration.
Rites of Passage	Shifting from initiatory rites through the moran age-grade toward acceptance of formal education and marriage outside the traditional structure. Shifting from the firestick elders being responsible for bringing the moran into elderhood to the moran assuming more responsibility on their own.
Family	Shifting from later polygamous marriages toward earlier marriages with fewer wives.
Economy	Shifting from a traditional stock economy toward a money economy.
Education	Shifting from largely informal/nonformal patterns toward formal.
Leadership Education and Selection	Shifting toward a selection based on education rather than proven functionality. Shifting toward a future oriented perspective rather than present oriented one.

Figure 11

POTENTIAL DYSFUNCTIONAL CHANGES

(Adapted from Elliston 1978, 1980)

participation in making every decision which affects them will likely aid in the transition.

To aid in the transition in social control both a continuing support of the traditional social and economic sanctions where they overlap with the "modern legal" system and a re-educating of the elders about the modern legal system are needed.

Many elders want their children to go to school. They also want them to go through the traditional rites of passage. The conflicts between the two cause stress and it is unlikely that outsiders can devise satisfactory functional substitutes, but an attempt should be made not only with the young people involved, but also with the senior members of the community.

As there is less polygyny, serious attention should be given to decreasing infant mortality to reduce the risks of financial and social insecurity for families. One of the traditional reasons for having a large family has been to insure one's financial and social future.

Since the trend toward a monetary economy appears irreversable, a re-educative strategy aimed at helping people function in both economies during the transition is needed. While the question of how to receive a fair price for one's livestock is being treated by the Kenyan government, those who sell their stock are not given much counsel in how to use this new kind of wealth.

As educational planning is done, it should be done so as to utilize traditional patterns--both informal and nonformal--to help

people cope. The focus should be both present and functional as well as future and theoretical.

Figure 12 summarizes some of the possible integrative strategies of a new educational system if the development is done jointly with the Samburu with a view to planning it for the advantage of the Samburu. Whether these strategies or other integrative strategies are used it is imperative that agencies working with the Samburu be aware of these problems to avoid serious conflict and to avoid introducing or continuing culturally disruptive practices.

Given the possibilities which are noted in Figures 11 and 12, CMF missionaries are faced with a difficult challenge. To help meet this challenge the author is recommending that the CMF missionaries follow an approach which leads to a "dynamic-indigeneity" in the church structures, theology and leadership (Kraft and Wisely 1979).

. . . indigeneity is a dynamic process It is a continuing process of social interaction on many levels. As God works, humans respond in terms of their social milieu and attempt to incorporate into their living situation that which God reveals. Subsequent changes will occur in people's social and cultural soil and this will produce dynamic processes that ultimately affect other structures, people and ideas. Indigeneity is a constant dynamic process of change that continually affects social structures, ideals and values.

. . . although indigeneity is rooted in human culture, it is also theologically and Biblically oriented (Kraft and Wisely 1979:xxix).

These principles follow in the tradition of missiology advocated by such men as Venn and Anderson in the nineteenth century and McGavran (1970), Wagner (1971), Tippet (1976), Hodges (1979) and Kraft (1980) in the twentieth century.

Factor	Changes Which Should Be Considered
Basis of Authority	Continued recognition of elders and a working with/through them by outside agencies.
Decision-Making	Continued collective decision-making with the outside agencies working through local elders' "councils".
Social Control	Maintaining the traditional social and economic sanctions where they overlap with the "legal" while at the same time seeking to educate the people about the "legal".
Rites of Passage	Maintaining the traditional forms until satisfactory functional substitutes can be developed <u>with</u> the people.
Family	Allow traditional forms while encouraging evolutionary change to proceed. Stabilizing present families while encouraging the observation and evolution of new forms with fewer wives and observing decreasing infant mortality to reduce the risk of financial and social insecurity.
Economy	Since the trend toward a monetary economy appears irreversible, a re-educative strategy to aimed at helping the people function in both economies during the transition.
Education	Building on the traditional education patterns-- both informal and nonformal to help the people cope. Not emphasizing schooling except as people begin to settle.
Leadership Education and Selection	Emphasize the selection of those for training to be in functional roles and that they not be dislocated either for or by the training.

Figure 12

POSSIBLE STRATEGIES FOR FUNCTIONAL CHANGES

(Adapted from Elliston 1978, 1980)

Kraft and Wisely distinguish between that which is simply "indigenous" and that which is "dynamically-indigenous." As applied missiologically, that which is indigenous is developed by a process of "preformulation, transfer and modification within the receiving culture of a given system". That which is "dynamically-indigenous" is developed by a process of

creation within the receiving culture of something new which is the result of fertilization from outside, but may bear little formal [emphasis added] resemblance to the source culture system (1979:xix).

The latter is acceptable, whereas, the former is not.

Freire's "conscientization" (1970b) which involves a full participation of the community both in the action and reflection on the action parallels educationally and developmentally what is being advocated missiologically by Kraft.

The recommendations based on the findings of the study are divided into three sections. The first section lists recommendations which relate specifically to the Samburus, the second section relates to the orientation of the missionaries, the third section relates to general recommendations for CMF and finally, recommendations for further study are offered.

Samburu-Related Recommendations

As attention is given to the development of curricula for leadership education among the Samburu, the following recommendations proposed for consideration:

- 1) Early emphasis should be given to the areas of correspondence between the biblical criteria, Samburu expectations and

the missionary expectations, namely,

- a) The value that the leader should be a servant of the group.
 - b) The value that leadership should be distributed within/ among the group.
 - c) The value that one's status, rank or power should not be the basis for one's leading in the church.
 - d) The value that leaders should live exemplary "worthy" lives.
- 2) Early positive emphasis should also be given to the areas of correspondence between the biblical criteria and the Samburu values even though the missionaries may from their own background be somewhat uncomfortable with them, namely-- the value that men should not aspire to leadership positions.
- 3) The values which do not conflict with the biblical criteria should be maintained, such as, the "selection" or recognition of leaders by consensus based on the way they serve the group or community.

After the missionaries have sufficiently come to be identified with the Samburu and have understood the ways to resolve tension and conflict with the Samburu, then the following values should be explicitly included in the curriculum:

- 1) The value of discipling which maintains the positive values of a nonformal educational approach without the weakness of a schooling model should be included.

- 2) The value of a distributed leadership based on spiritual gifts which allows role differentiation within the church should be included.

Missionary-Related Recommendations

In most of the leadership related values expressed the missionaries' values were close to both the biblical criteria and the Samburu values. This observation serves to confirm to the author the value of the present pre-field orientation. The areas of discrepancy between the biblical criteria and the missionaries' leadership expectations or values suggest realms where improvement should be made. With reference to some values wide differences exist between the Samburus and the missionaries considered, and yet no clear biblical criteria are present for judging between the two. Missionaries should be oriented to these Samburu values and the potential value conflicts in order to consider how to avoid or minimize these conflicts. This warning is applicable to non-missionaries because the issues raised are not inherently religious or missionary-related issues. They are rather cultural interface issues.

The recommendations then for curriculum development for the general orientation of missionaries working with the Samburu include the following:

- 1) Continued emphases in the academic disciplines of theology, anthropology, inter-cultural communications and missiology should be given.

- 2) Continued emphases in the nonformal CMF developed general orientation to family adjustments, culture learning, developing one's own devotional life and discipling should be given.
- 3) An additional emphasis in ethnopedagogy which alerts the missionaries to the issues involved and in particular the issues, advantages and disadvantages of a formal (schooling) approach and a nonformal approach to leadership education should be included.

Recommendations for Missionaries

The following recommendations are offered for the orientation of new missionaries and are based on the apparent discrepancies between what the missionaries expressed as their values and the biblical criteria for leadership. These recommendations are also aimed at reducing the dissonance between the missionaries in their own leadership expectations and values.

- 1) Regarding aspiration to leadership--The servant model should be the predominant value rather than an aspiration to a leadership position, rank, status or power. This value should become a part of each missionaries' criteria for evaluating Christian leadership, including both his own and others.
- 2) Regarding a distributed leadership based on spiritual gifts--While the missionaries value a distributed leadership, the importance of the distribution of leadership

being based on spiritual gifts was not expressed. This biblical value should become a part of the missionaries' evaluative criteria for Christian leadership by the time they have completed their pre-field orientation.

For the more specific orientation into the Samburu context the following recommendations are given. These recommendations are intended to be in addition to the current specific orientation which is required of all missionaries who are to work in a given societal context in terms of language and culture learning.

- 1) Orientation relating to the Samburu values of leader selection should be included.
- 2) Orientation relating to the Samburu values of leaders' roles in decision-making should be included.
- 3) Orientation should be given about the points of agreement between the biblical and Samburu values for leadership.

The Samburu elders expect their leaders to act in many ways which parallel the biblical criteria developed in the study. They expect a community to have several leaders distributed through the community. They openly dislike anyone who seeks to lead on the basis of his rank, status or authority and distrust anyone who seeks to change his rank, status or authority for his own advantage. The expected personal qualification of leaders in terms of "worthiness", being impartial, and being responsible for his own family clearly exemplify the biblical ideal of being irreproachable in the community. Leaders are expected to help their community which parallels the

biblical criterion of leaders contributing to the purpose, fulness and functioning of the Christian community.

- 4) Orientation should be given to the points of disagreement between the Samburu leadership expectations and the biblical criteria.

The Samburu elders' expectations of their leaders differ from biblical criteria for Christian leaders in a few but significant ways. Their leaders are not viewed as having community related functions regarding religious matters. While elders do pray at nearly every public meeting, they do not seek to "disciple" others in the area of religious leadership. Religious leaders have been viewed as "specialists" in the past. The "diviner" (laibon) and the "wise man" (kursa) only taught their sons the secrets of his divination or wisdom. Then the elders were asked about different kinds of leaders, religious leaders were not mentioned. The Samburu presently expect the principal function of their leaders to be in mediation with the government.

The question of leaders exercising authority elicited a mixed response which should be noted by those who would work among them or seek to educate leaders.

While it is not uncommon for Samburu elders to say that one is a leader from birth or because of a gift of God, differentiated leadership functions are not necessarily considered in that way. There does not appear to be a differentiation which parallels the gifts of the Spirit which relate to Christian leadership functions.

- 5) Orientation should be given to the importance of providing appropriate "role models" in leadership development.

Recommendations for Christian Missionary Fellowship

The importance of values in the organization of curriculum development was cited earlier by Tyler (1977:51). Frankena, writing of the importance of values or "dispositions," simply states, "the task of education is to foster the dispositions desired or regarded as desirable by the society doing . . . the educating" (1977:132). The values which are being considered in this section should not only be explicitly included in curriculum planning, but actively demonstrated in all of the mission's relationships. By being incorporated into the fabric of the mission's activities the "hidden curriculum" (what is caught or learned but not explicitly taught) will support what values are explicitly built into the curriculum for teaching.

The following value related recommendations are offered to the CMF as the CMF leaders consider the development of leadership related curriculum for the Samburu.

From the very outset in developing relationships within Samburu communities several Samburu values should be incorporated into the mission's dealings. These values should be present in both specifically church related and more generally development related activities.

- 1) The value of providing the community of elders who may be affected opportunities to participate in the discussions

which lead to decision-making should be honored. This value originates within the community and would if honored provide continuity and stability in the community.

- 2) The value of having a plurality of leaders for a community should be recognized and honored. This value is present not only in the community but is also a primary leadership value from Scripture.
- 3) The negative value accruing to men who are appointed by outsiders and who by their appointment receive some privileged rank, status or power should be avoided.
- 4) The dissonance between the missionaries leadership expectation ought to be treated to reduce the confusion that dissonance will likely cause among the Samburu.

In the planning for leadership education the dislocative effects of schooling should be avoided. In the words of ILlich, "the ethos, not just the institutions, of society ought to be deschooled" (1972:iv). This value applies more to the personnel of the CMF than to the Samburu because the Samburus have resisted many of the effects of schooling to date. As evaluation is done, this value should be regularly monitored and if those who are involved in a leadership education program are being dislocated, then steps to modify the program should be taken.

When considering leadership education, any planning should begin in participation with the local communities/churches and not come from a "top-down" approach from either the mission or church hierarchy.

Mission curriculum development ought to provide for "role models" in the nonformal leadership education it does both in terms of discipling and other nonformal activities. The values of a "servant model," "distributed leadership based on spiritual gifts" and "reproduction of other leaders" ought to be seen in mission-related curricula development.

In accordance with the value of disengagement, the Samburu dislike for dependence on non-Samburus and the Samburu dislike for outside domination, CMF missionaries as they are involved in curricula development ought to consider planning educational programs in participation with the communities/churches. This participation ought to be done so the churches/communities can fully administer, financially support and staff within a definite limited time frame.

As the missionaries are engaged with the local people in curricula development, the various types of evaluation which aid in decision-making ought to be included in the program planning. Values cited in this study and those in the set of recommendations may serve as beginning bases for evaluation.

The relative advantages of formal and nonformal educational approaches ought to be weighed within the changing Samburu context. An appropriate mixture of both formal and nonformal elements ought to be developed in the light of the current dynamic situation. The appropriateness of the mix could be evaluated at least in the beginning on the basis of how well the overall program meets the values stated in this study.

As attention is given to the organization of the curriculum in its development, the values involved in the continuity, sequence and integration (Tyler 1949) within the curriculum and within the larger church educational program ought to be considered.

One piece of educational folklore says that people tend to teach as they have been taught, administer as they have been administered, lead as they have been led and serve as they have been served. It is recommended then that within the structure of CMF that there be at least a periodic personal assessment of the leadership styles of both the missionaries and the administration of the CMF in terms of biblical criteria.

Recommendations for Further Study

The following hypotheses ought to be tested as part of the "process" evaluation of the CMF's work among the Samburu:

- 1) If the leadership education curricula are developed in patterns which are consistent with the Samburu values and biblical criteria for Christian leadership, then there will be less cultural dislocation and dependence than if they were based on western models.
- 2) If the missionaries are oriented to the Samburu culture and values for leadership, then there will be improved relationships with the Samburu church leaders.
- 3) If the missionaries begin their teaching at the points of agreement with the Samburu leadership expectations and biblical leadership criteria, then the acceptance rate

of Christian leadership responsibilities will be more rapid. Or, if the missionaries begin in the leadership development curricula where there is a high agreement between the biblical criteria and the Samburu expectations then the goal of dynamically indigenous churches will be reached more quickly and to a greater degree.

Further study is needed into the communication networks of the Samburu to provide insight into the appropriate channels of communication with the Samburu not only for educational purposes but for other missiological and developmental purposes as well.

Answering the question of who is the appropriate person in terms of age-set, gender and kinship relationship to teach what (the desired knowledge, attitude and/or skill) to whom within the changing Samburu culture should be done as educational planning for leadership education progresses.

The continuing cyclic evaluative research suggested by Stufflebeam (1973:125-156) which continues to aid in decision-making is certainly needed. The changing context of the Samburu should be further studied to aid in setting more appropriate objectives.

The educational and communicational processes should be evaluated to assist in improving them. All of the inputs of the church, mission and other organizations into the overall program should be evaluated in the light of the stated objectives so that decisions to restructure the programs may be made. The products of the educational system should be evaluated to provide information for making decisions to continue, modify or terminate existing programs.

The need continues for the kinds of research which were done for the study and which are recommended for the Samburu. Educators working in non-western setting need to be sensitized to the questions raised in the study. Western leadership, management and schooling models simply do not fit non-western contexts. Western schooling models simply do not fit non-western contexts. When western schooling or other educational models are introduced, they bring a whole package of values, organizational structures and forms of communication which are not only foreign, but may be highly disruptive within the local culture.

To be effective in education educators must begin where the people are. Beginning the educational process within the frame of reference of the learners is an essential educational principle. The present study sought to assess the Samburu frame of reference in terms of its leadership values and expectations.

Another important part of educational planning is knowing one's goals and objectives as well as the values by which to determine when he has achieved his goals and objectives. In the study the review of the biblical criteria was aimed at establishing some values on which to evaluate leadership development among the Samburu.

If the medium is the message and the message is to be clearly understood, then the media which in this case include the missionaries must demonstrate the message in the frame of reference of the target audience. This need, then, explains the focus on the orientation of the missionaries and the need for continuing research.

APPENDIX A

APPENDIX A

QUESTIONNAIRE FOR SAMBURU LEADERS

I have come to talk to you today to learn some about the ways the Samburu think about leadership. The reason for my interest is so that after I have come to understand some of the Samburu leadership expectations, I may be better able to work with the Samburu in developing leadership training programs. These leadership training programs will be those which are sponsored by the church. Some of these programs will relate specifically to training church leadership; others will be related to training leaders for development projects.

Samburu language translation:

N'gasunoto ee mbaa:

Kaewou airorie ntai anapari ayiolou nkoitei nidoldol Loikop larikok linshi. Kore aidipa ateyiolo, nanin'g mbaa naayieunyeki laiguanak anaa sii larikok linshi, kaidim olen'g duo atouana ontai n'kiashisho pooki nikintibiru mbaa entureining eelarikok. Kore nenia baa kera. Naalak nkanisa. Keipirita leiguanank anaa larikok lenkansisa okuldo siake lamara lenkansisa.

Samburu Interview

Date

Name

Location

Section

Age-Set

Educational level

1. Would you explain what it means to be a leader among the Loikop.
2. What different kinds of leaders are there among the Loikop?
3. Who would you consider to be the important leaders in your area?
4. What do these men do that leads you to identify them as leaders?
5. How were these men selected to be leaders?
6. What qualifications/qualities do these men have that sets them apart as leaders?
7. Is age related to one's being accepted as a leader? If so, how is it related?

8. Is having a family important to be a leader? Why?
9. Is having stock important for one to be a leader? Why?
10. Do the Loikop expect their leaders to be ones who have been to school?
11. Is it expected or desirable for a person to aspire to become a leader? If one does desire to become a leader, what is he expected to do to cause others to choose him as their leader?
12. What is a leader's role in the group decision-making process?
13. If leaders do not do that they are expected to do, what will happen?
14. Is it better to have several leaders in a group or only one?
15. Are leaders expected to exercise authority over other people? If so, what kinds of leaders may? Are there others who may not? If some leaders may exercise authority, how may they do it?

Samburu language translation:

Mpari
Nkarrna
Location
Lmarei
Ntuwuo
Nkisoma natabaka

1. Indim atilimu ajo nyo era larikoni ana laiguanani teatua Loikop?
2. Nyo mpukunot eelarikok naata Loikop?
3. Akua eshi larikok tanaa laiguanak ootuwuana kera kutua tene?
4. Aji eshi eas lelo arikok tanaa aiguanak payie iyielou-u aajo larikok?
5. Aji eshi inkoko ntai Loikop tinigelulu lolo tun'gana loaku larikok?
6. Akua baa/mpukunot naaitai larikok metodoli?
7. Kera nkitooisho/nkarrarro ntoki nashamarieki ltun'gani tana larikoni? Oo tanaa neja, aa nyo?
8. Keidim ltungani lemeata nkan'g ataa lerikoni anaa si laiguanani? aa nyo?
9. Kera parakwoisho ntoki naidom aita ltungani larikoni enaa laiguanani? aa nyo?
10. Amaa eshi Loikop kegelu neshamaa laiguanak oisomate?
11. Amaa ltungani teneyieu neaku laiguanani kenere tenelimu makoon? Amaa ltungani teneyieu neaku laiguanani, akua baa eyiari neas payie egeluni?
12. Nyo eshi eas laiguananani tenkiguana?
13. Amaa tenemeas laiguanak tanaa sii larikok mbaa nemenere, nyo naasai?
14. Amaa te kuna angitie ena, kenere neatai laiguanani lobo tana lkumo?
15. Amaa laiguanak keidim ninje aaku keitore ltungana lemetii nkiguana? Oo era neja, akua arikok oidim aitore ltungana lemetii nkiguana? Aji eiko nenche teneitoreisho?

APPENDIX B

APPENDIX B

QUESTIONNAIRE FOR CMF MISSIONARIES

Instructions for the Interview of the CMF Missionaries Part A:

The purpose of this set of interviews with CMF Field team members is to help me to better understand what you expect and value in terms of Christian leadership. I will be using the information from these interviews along with what was collected from the Samburu interviews to put together some suggestions in my thesis for both the orientation of new missionaries and for the development of leadership related curricula for the Samburu or groups similar to the Samburu.

The information will be treated in such a way that it will remain anonymous.

The interview is divided into two parts. The first part will focus more on your own general expectations and values for Christian leaders in general. The second part will relate more to the Samburus in particular, but I will explain that later.

Questionnaire for CMF Missionaries:

Name _____ Age _____
Educational background _____
Pre-field work experience _____
Mission related experience/Field assignment _____
Time spent in mission service outside of the U.S.A. _____

A. Values about church leadership as held by CMF missionaries

1. What as you see it, makes a person worthy to be a leader?
2. What kinds of things do people do which cause others to see them as leaders?
3. Within the church who should choose the leaders?
4. How should leaders be chosen in the church?
5. What kinds of qualifications or qualities should church leaders have?
6. How should men develop the qualifications and qualities which enable them to become effective church leaders?

7. Should age be related to one's being accepted as a leader? Why?
8. Do you feel it is important for one to have a family to be accepted as a church leader? Why?
9. Do you feel that status which is related to wealth should be important to being accepted as a leader?
10. Do you feel it is important for one to have established his own financial security before he is accepted as a church leader?
11. Do you feel that potential or emerging church leaders should have a certain amount of schooling before they are accepted as church leaders? Why? If so, how much?
12. What do you feel should be a leader's role within a group in its decision-making process?
13. Do you feel it is desirable for one to aspire to become a leader? Why?
14. If one desires to become a leader, what should he do to influence others to choose him as a leader?
15. If leaders in the church do not do what they are expected to do, what would be done by the church?
16. Do you feel it is better to have several leaders in a group or only one? Why?
17. Within the church do you feel that leaders should exercise authority over others? If not, why? If so, who should exercise authority over whom? If so, how should the exercising of authority be done?

Instructions for Part B:

In this second part of the interview I will be sharing some of the findings from the interviews I had with 80 Samburu elders. First, I will be asking what direction the changes in leadership expectations are likely to go as the church is growing in terms of internal functioning of "organic growth". Secondly, I will ask about how you value that direction. Should it go that way? Is growth in the direction that you expect good or best for the church?

For example, I might tell you that a small percentage of the Samburu elders feel it is important for their leaders to wear western clothes. I would then ask, "Is the percentage of people who would say that their leaders ought to wear western clothes likely to increase, decrease or remain the same as the church is growing? Suppose you answered, "It will probably increase" I would then ask you, "Do you think it ought to increase?"

Sometimes you may expect changes which are not desirable for the church so I will ask if the expectation you have is the way it ought to go.

When I interviewed the Samburu elders I asked open-ended questions which allowed for a variety of responses. The responses I

will be sharing with you are only a part of the Samburu responses. I would caution you about making assumptions about other possible responses which I will not have given you.

B. Missionaries' expectations of change among the Samburus

1. About half of the Samburu elders described a leader as a mediator between the government and the people.

As the church is growing in terms of internal functioning is the percentage of people who would say that a leader is a mediator between the government and the people likely to increase, decrease or remain the same? Do you think it ought to . . . ?

2. Virtually all of the elders named the chief of their area as the most important leader.

As the church is growing, is the percentage of people who would say that the chief of their area is the most important leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

3. Virtually all of the elders also named the chief of their area as the most important kind of leader.

Is the number of those who would say that the chief of their area is the most important kind of leader likely to change as the church is growing in terms of internal functioning? Do you think it ought to . . . ?

4. Only a few of those interviewed said the elders are the most important leaders.

As the church is growing, is it likely that the number of those who would say that the elders are the most important leaders likely to increase, decrease or remain the same. Do you think it ought to . . . ?

5. More than half of the men said that a man's understanding of needs and the ability to solve problems causes others to see him as a leader.

As the church grows in terms of internal functioning, is the number of those who would say that a man's understanding of needs and the ability to solve problems causes others to see him as a leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

6. A small percentage of the elders expect leaders to advocate new ideas.

As the church is growing, is the number of people who would say that leaders advocate new ideas likely to increase, decrease or remain the same? Do you think it ought to . . . ?

7. When the elders were asked about how leaders are selected, only a few mentioned appointment as an option.

As the church is growing in terms of internal functioning, is the number of those who would mention appointment as an option for leader selection likely to increase, decrease or remain the same? Do you think it ought to . . . ?

8. About half of the elders interviewed mentioned that leaders are selected by a consensus of the elders.

As the church is growing, is the number of elders who would say that leaders are selected by a consensus of the elders likely to increase, decrease, or remain the same? Do you think it ought to . . . ?

9. About half of the elders said that the ability to give wise advice is an important qualification for leaders.

As the church is growing in terms of internal functioning, is it likely that the number of elders who would say that the ability to give wise advice is an important qualification for leaders will increase, decrease or remain the same? Do you think it ought to . . . ?

10. Less than half said that leaders should be able to express what most of the people feel, believe or want.

As the church is growing, is the number of those who would say that leaders should be able to express what most of the people feel, believe or want likely to increase, decrease or remain the same? Do you think it ought to . . . ?

11. Less than half of the elders said age is not related to one's being accepted as a leader.

As the church is growing, is the number of those who would say that age is not related to being accepted as a leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

12. A large majority said that having a family is important for one to be considered as a leader.

As the church is growing in terms of internal functioning, is the number of those who would say that having a family is important

for one to be considered as a leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

13. Virtually all of the elders said having stock is not important to being a leader.

as the church is growing, is the number of those who would say that having stock is not important to being a leader likely to increase, decrease or remain the same/ Do you think it ought to . . . ?

14. More than half of the elders said that those who have been to school are now accepted as leaders.

As the church is growing in terms of internal functioning, is the number of those who would say that those who have been to school are now accepted as leaders likely to increase, decrease or remain the same? Do you think it ought to . . . ?

15. A large majority said it is not desirable for a Samburu to aspire to become a leader.

As the church is growing, is the number of those who would say that it is not desirable for a Samburu to aspire to become a leader likely to increase, decrease or remain the same? Do you think it ought to . . . ?

16. Only a few responded that a leader acts as a guide for group decision-making.

As the church is growing in terms of internal functioning, is the number of those who would say that a leader acts as a guide for group decision-making likely to increase, decrease or remain the same? Do you think it ought to . . . ?

17. Only a small percentage of elders responded that leaders do not make decisions for the group.

As the church is growing, is the number of those who would say that leaders do not make decisions for the group likely to increase, decrease or remain the same? Do you think it ought to . . . ?

18. More than half said that if leaders do not do what they are expected to do, they will lose their leadership roles.

As the church is growing, is the number of those who would say that if the leaders do not do what they are expected to do, they will lose their leadership roles likely to increase, decrease or remain the same? Do you think it ought to . . . ?

19. When the elders were asked if it is better to have several leaders or one in a group, more than half responded that having several is better.

As the church is growing, is the number of those who would say that having several leaders is better likely to increase, decrease or remain the same? Do you think it ought to . . . ?

- 20 More than half of the elders said that they expect leaders to exercise authority over other people.

As the church is growing in terms of internal functioning, is the number of those who would say that they expect leaders to exercise authority over other people likely to increase, decrease or remain the same? Do you think it ought to . . . ?

APPENDIX C

APPENDIX C

MISSIONARIES INTERVIEWED

The CMF missionaries who were interviewed included the following men. The information about each missionary was current at the time each man was interviewed.

Kenneth Ball, 27, received his B.A. from Northwest Christian College. At the time of his interview he had been in Kenya one week. His assignment following Maasai language learning was to serve as an evangelist among the Maasai.

Garry Brock, 29, received a B.S. from Northwest Christian College and a B.S. from the University of Oregon. Her served one year in Ethiopia with CMF and two years in Kenya with the Maasai. His present role in Kenya is in evangelism and leadership development.

Robert Chapman, 40, received his B.S. from Northwest Christian College and his M.D. from the University of Oregon Medical School. He served with the CMF in Ethiopia for seven years and in Kenya among the Turkana for three years. His current assignment in Kenya is as a medical doctor and evangelist.

Timothy Doty, 29, received his B.S. degree from Northwest Christian College and a B.S. degree from the University of Oregon. He has served two years in Kenya among the Maasai working in evangelism and leadership development.

Philip Hudson, 27, received his B.S. degree from Atlanta Christian College. He has served one and a half years in Kenya among the Maasai and is assigned to work in evangelism and leadership development.

Gregory Johnson, 27, received his B.A. degree from Milligan College and his M.A. from Emmanuel School of Religion. He has been in Kenya for two years and is assigned as an evangelist among the Maasai.

Thomas Kirkpatrick, 63, worked with General Motors for about 25 years in administration before going to Ethiopia. He served in Ethiopia for ten years and then for three years in Kenya as field administrator.

Randall Nelson, 30, received his B.S. from California Polytechnic. He has been in Kenya with CMF for one year and is assigned to work in evangelism among the Turkana after language learning.

Walter Pattison, 48, Received his B.A. and his M.A. from San Jose State University. He served with a mission for three years in Zambia. He has been in Kenya with CMF one month and is scheduled to serve as an evangelist among the Maasai after completing language learning.

Douglas Priest, Jr., 28, received his B.S. from Northwest Christian College and a B.S. from the University of Oregon. He received his M.A. from Fuller Theological Seminary. He has served in Kenya two years and is presently assigned to work in evangelism among the Maasai.

Douglas Priest, Sr., 51, received his B.Th. from Northwest Christian College. He served for nine years with CMF in Ethiopia and three years in Kenya. His assignment is the production of Oromo language radio programs to be transmitted into Ethiopia.

Glynn Wells, 35, received his B.S. from Milligan College and his M.D. from the University of Maryland. He has served in Kenya four and one-half months at the time of this interview. After completing Maasai language study, his assignment will be among the Maasai.

APPENDIX D

APPENDIX D

SAMBURU SEGMENTARY DESCENT SYSTEM

<u>2 Moieties</u>	<u>8 Sections</u> <u>Lmareita</u>	<u>29 Clans</u> <u>Nkajijik</u>	<u>57 Sub-clans</u> <u>Ntepati</u>	<u>Lineages</u> <u>Lkulengai</u>
Nkishu Naarok (Black Cattle)	Lmasula	8	17	-----
	Lnyaparae	4	-	-----
	Lpisikishu	4	18	-----
	Lngwesi	5	4	
Nkishu Naaibor (White Cattle)	Longeli	-	5	-----
	Loimusi	2	3	-----
	Lorokushu	2	8	-----
	Lokumai	4	2	

(Fumagalli 1977:78)

APPENDIX E

APPENDIX E

SAMBURU AGE-SETS' NAMES AND DATES OF THEIR BEGINNING

Age-Sets' Names	Dates	Age-Sets' Names	Dates
Lkuroro	1975 (July 20)	Ltaratirik	1868
Lkishili	1959	Lkiteku	1854
Lkimaniki	1947	Lkipuko	1840
Lmekuri	1935	Lkipayang	1826
Lkiliako	1926	Lpetaa	1812
Lmerisho	1911	Lkurukua	1798
Lterito	1896	Lmeishopo	1784
Lmarikon	1882		

(Fumagalli 1977:100)

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