

THEOLOGICAL HIGHER EDUCATION IN LIBERIA: A CASE STUDY OF THE
LIBERIA BAPTIST THEOLOGICAL SEMINARY

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The Liberia Baptist Theological Seminary (LBTS), opened on March 4, 1976, exists to train men and women for Christian ministry. It offers four-year degree programs leading to bachelor of arts in theology, bachelor of arts in religious education, and bachelor of divinity. Three major periods characterized its growth and development. The first, from 1976 to 1989, was a period of growth and prosperity. The second, from 1990-2003, was a time of immense challenge for the seminary because of the Liberian Civil War. The final period, from 2003 to the present, shows the seminary attempting to re-position itself for the future as a premier Christian higher education institution in Liberia. One of the challenges remaining, however, is the lack of historical documentation on factors impacting the growth of the seminary.

This historical case study research sought to provide a comprehensive overview of the LBTS within the context of theological higher education in Liberia and the Liberian Civil War. The four major purposes guiding this research were: 1. Historical—to document and evaluate the rise, survival, developments and achievements of LBTS; 2. Institutional—to gain insight into how the seminary operates; 3. To document the effects of the 13-year civil war on the seminary; and 4. To identify the perceived challenges and needs of the seminary.

Study participants included administrators, faculty, staff, students, graduates, and trustees, both past and present. Data were gathered through semi-structured interviews and document analysis. With thorough analysis of all data, seven major themes surfaced: 1. The lack of funding and qualified national faculty; 2. The relationship between missionaries and nationals; 3. The need for partnership development nationally and internationally; 4. The strong impact of the civil

war on the seminary; 5. Realignment of seminary mission; and 6. The need for Bible training center and seminary perseverance during the war. As the seminary positions itself for the future, it continues to experience need in the areas of financial and educational resources, Internet technology, and the acquisition of qualified national faculty.

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By

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CHAPTER 1

INTRODUCTION

Brief History of Liberia

Liberia, situated on the west coast of Africa and the oldest of Africa's modern republics, has an area of 111,369 square kilometers (43,000 square miles) (Dunn & Holsoe, 1985; US State Dept., 2010). Based on the last census conducted in 2008, the total population of Liberia stands at a little over 3.4 million people (LIGIS, 2009).

The original inhabitants of Liberia moved into the region between the 12th and 16th centuries from northern and eastern Africa (Liberia Review, 2010). Over a period of several centuries, these tribal groups, Kruan speakers (Dei, Kuwaa [Belle], Bassa, Wee, [Krahn], Kru, [Klao], and Grebo [Glebo]), and Mande speakers (Maa [Mano], Dahn [Gio], Kpelle, Loma, Gbandi, Mende, Vai and Madingo) are believed to have migrated to the Grain Coast in successive waves in response to socio-political and economic disturbances in the great Sudanese empires (Dunn & Tarr, 1988). Portuguese explorers established contacts with Liberia as early as 1461 and named the area Grain Coast because of the abundance of "grains of paradise" (malegueta pepper seeds). In 1861 the British installed trading posts on the Grain Coast, but the Dutch destroyed these posts a year later. There were no reports of European settlements along the Grain Coast until the arrival of freed slaves in the early 1800s.

Liberia was one of the few African countries that was not encompassed into the sub-Saharan empires at the time, or did not suffer from colonial rule in the 19th and 20th centuries. The area was not densely populated prior to the arrival of the settlers in 1822 because of the dense tropical forests covering almost the entire country (Liberia Review, 2010). Although Liberia has been frequently characterized as being founded by freed slaves, it was initially

imagined as a haven for freed people of color, descendants of Africans who were no longer enslaved. Actually, the country was literally a philanthropic project of a private white benevolent organization, the American Colonization Society (ACS) founded in 1816 (Moran, 2006). However, the formation of the ACS was more than just creating a nation of freed slaves. There was also an underlying religious goal. Africa was believed to be a dark and pagan continent in need of the Christian message. It was believed that the most effective method to reach these pagans with the gospel was to resettle African-Americans who had come under the influence of the gospel message (Stepp, 1999).

Between 1815 and 1817, an exploratory venture was started by an African-American Quaker and maritime entrepreneur named Paul Cuffee. His aim was to help a small group of African-American immigrants establish themselves in Africa because he believed that African-Americans could more easily rise as a people in Africa rather than they could in America with its system of slavery and its legislated limits on black freedom. Cuffee financed and captained a successful voyage to Sierra Leone. However, he died without the full realization of his dream. White proponents of colonization capitalized on the partial success of Cuffee's venture to form an organization to repatriate those free African-Americans who would volunteer to settle in Africa (History of Liberia, 2011).

The American Colonization Society (ACS), an organization of white clergymen, abolitionists, and slave owners, was founded in 1816 in Washington, D.C., by Rev. Robert Finley, a Presbyterian minister from Basking Ridge, New Jersey, and included Judge Bushrod Washington and Henry Clay, among others (Levitt, 2005). Rev. Finley believed that blacks would never be fully integrated into American society and that they would only be able to fulfill their potential as human beings in Africa, the land of their origin. He saw colonization as

beneficial to both American blacks and Africans alike through the spreading of Christianity. He also thought that colonization would gradually end slavery (American Colonization Society, 2010; Department of State, 2010). While this philanthropic objective of ACS is much heralded, the fact is that it was not established to be a genuine philanthropic organization, but rather an agent or mechanism to rid the United States of free Blacks because of the perceived threats they posed to America's slavocracy. The aborted revolts of Gabriel Posser in 1800 and Denmark Vessey in 1822, and the bloody revolt of Nat Turner in 1831 coming in the two great slaves states of Virginia and South Carolina, terrified the whole country and placed the United States on "red alert" (Levitt, 2005).

Liberia, "land of the free" was founded by free African-Americans and free slaves from the United States in 1820. Official assistance in the founding of Liberia by the United States was intertwined with the slavery issue. After Congress passed a bill in 1819 making slave trade piracy, it authorized stringent measures in an attempt to eliminate the practice. Among those measures was the return of any African to the coast of Africa if that person were found on a slaver (Mower, 1947). An initial group of 86 immigrants, who came to be called Americo-Liberians, established a settlement in Christopolis (now Monrovia, named after U.S. President James Monroe) on February 8, 1820. Thousands of freed American slaves and free African-Americans arrived during the following years, leading to the formation of more settlements. Slave states in North America were increasingly interested in being rid of their free African-Americans, and the result was the formation of more colonization societies. These groups, including Maryland State Colonization Society, Virginia Colonization Society, and the Quaker Young Men's Colonization Society of Pennsylvania, established colonies in Liberia for former slaves and free blacks. In 1838, these societies merged with the ACS to form the commonwealth

of Liberia and claimed control over all settlements. The commonwealth adopted a new constitution and a newly appointed governor.

Between 1821 and 1867, the American Colonization Society (ACS) resettled about 10,000-13,000 African-Americans and several thousand Africans from interdicted slave ships; and it governed the commonwealth of Liberia until independence in 1847. On July 5, 1847, a constitutional convention was convened in Monrovia with twelve delegates representing the three counties of the commonwealth. On July 26, 1847, the Liberian Declaration of Independence, reminiscent of the American Declaration of 1776, was adopted and signed (Pham, 2004; Sirleaf, 2009). In this constitution, Liberians charged their mother country, the United States, with injustices that made it necessary for them to leave. They called upon the international community to recognize them. Great Britain was among the first countries to recognize the new country. The U.S., however, did not recognize Liberia until the American Civil War. Abraham Lincoln extended official recognition to Liberia on October 3, 1862. After recognizing Liberia, the United States drew up a treaty with her promising not to interfere, unless asked by the Liberian government, in the affairs between the aboriginal inhabitants and the Republic of Liberia.

In 1848, the Liberian Constitution was ratified, and the first elections were held. This constitution was written by Simon Greenleaf, a Harvard law professor. The colony's former governor, Joseph Jenkins Roberts, born and raised in the United States, was elected Liberia's first president. Maryland Colony declared its independence from the Maryland State Colonization Society, but did not become part of the Republic of Liberia. It joined the republic of Liberia and became a county in 1857. Freed slaves continued to migrate to Liberia until the end of the American Civil War in 1865 (Department of State, 2010; History of Liberia, 2010; Tyler-

McGraw, 2007; Mower, 1947; Soma, 1994). Even after the arrival of the settlers up to the formation of the Liberian state, there was a series of crises between the settlers and the indigenous people. A total of six wars were fought over territories from 1822-1840 (Levitt, 2005).

By the middle of the 19th century, however, of the over 5,000 black Americans who immigrated to Liberia, 2,000 had died of tropical diseases, and several hundred returned to the United States. The indigenous Liberians and the settled Liberians were not a unified group until 1904 when the Liberian state began indirect rule over indigenous people. The term indigenous Liberians referred to those native born or naturally belonging to Liberia. The indigenous Liberians were divided into 16 major groups: Bassa, Dei, Gbandi (Dahn), Glebo, Gola, Kissi, Kpelle, Krahn (wee), Kru, Kuwaa (Belle), Loma, Mano (Ma), Mandingo (Mading), Mende and Vai (Alao, Mackinlay, & Olonisakin, 1999; Levitt, 2005).

The new republic also faced difficulties in the 19th and 20th centuries. They had to endure attempts at colonization from the British and French as well as internal tribal conflicts. By the close of the 19th century, the new republic had lost almost 50 % of its territory to the British and French (Dunn & Holsoe, 1985; Liberia Review, 2010). The new republic also lacked the capital and labor necessary to become competitive in commerce. But greater still was the status of the ethnic groups in Liberia, who generally showed little interest in Christianity or western civilization. The Liberian national narrative was one in which, as one author describes it, “Christianized Africans Americans returned to Africa with all the benefits of civilization” (Tyler-McGraw, 2007, p. 45). The commonly held belief among the colonists was that the return of African-Americans to Africa was divinely providential-- that God brought the Africans to America in order for them to discover the gospel truth and return to their homeland with the

message of Christianity (Stepp, 1999). The new republic was involved in world affairs including being one of the nations to sign the League of Nations Covenant after World War I; joining the war against Germany, Italy, and Japan; and signing the United Nations Declaration in 1944 (Liberia Review, 2010; History of Liberia, 2010).

Politically, the country was a one-party state ruled by the True Whig Party (TWP). The style of government and constitution was fashioned after the United States, and the Americo-Liberian elite monopolized political power and restricted the voting rights of the indigenous people until 1946. Socio-politically, the people of Liberia were divided into two broad groups: descendants of the freed slaves, known as the Americo-Liberians and the indigenous African population that had lived in the area historically. The former subjugated the latter for over 135 years. Despite constituting less than 10 % of the population, the Americo-Liberians formed the ruling elite. From the beginning, members of this elite had failed to integrate socially, thereby maintaining themselves separately in politics, religion and education (Alao, Mackinlay, & Olonisakin, 1999). This ruling elite or settlers, comprised of freed African slaves and free African Americans, held a superior attitude over indigenous people. They viewed the native Liberians as uneducated, primitive people that they alone had the right to rule. As liberated men and women, they felt they could enslave others and that it was sanctioned by God (Soma, 1994). Pham (2004) stated, “the settlers viewed themselves as pioneers in establishing an African beachhead for civilization and the Christian religion with the two being perceived as intrinsically linked” (p. 54).

The True Whig Party, founded by the settlers, dominated all sectors of Liberia from independence in 1847 until April 12, 1980 when an indigene, Master Sergeant Samuel K. Doe (from the Krahn Tribe) overthrew President William R. Tolbert in a coup d'état. This could be

considered the first revolution. It is believed the fuel that ignited this revolution was a deep-seated resentment among the indigenous population because of the subjugation endured at the hands of the Americo-Liberian oligarchy. Not only were the indigenous denied basic rights, but they were also exploited and used as forced laborers. Attempts by presidents such as William Tubman and William Tolbert to unite the country by bridging the divide and providing basic services to its people through a series of unification policies, fell short. The results were widespread discontent with the ruling elite, student strikes and other non-violent actions. The TWP response was suppression. This created an atmosphere ripe for a revolution (Alao, Mackinlay, & Olonisakin, 1999).

The April 14, 1979, Rice Riots, which started after the price of the staple food rice was increased by nearly 50 % per bag, was a turning point in the demise of the TWP oligarchy. Doe's forces executed Tolbert and several officials of his government thus bringing to an end over 133 years of Americo-Liberian political domination and forming the People's Redemption Council (PRC). After overthrowing William Tolbert, Samuel Doe imposed martial law, suspended the constitution and governed by military decrees. During his rule, he promoted members of his Krahn ethnic group to key positions in the government and military thus creating tension between them and other tribal groups. The overthrow of Tolbert ended Liberia's first republic (Adebajo, 2002).

In October 1985, under a new constitution, civilian rule was restored in elections, and Doe retained power though the election was thought to be fraudulent. After the elections, human rights abuses, corruption and ethnic tensions intensified. Witch-hunts against perceived enemies of the government were common, and this led to a number of people going into exile. Those refusing to go were arrested, tortured and some killed. On November 12, 1985, after Doe's

former army Commanding General Thomas Quiwonkpa almost succeeded in toppling him, The Armed Forces of Liberia (AFL) repelled the attack. The result was the killing of Quiwonkpa and the carrying out of reprisal killings of members of the Mano and Gio tribes suspected of supporting Quiwonkpa. Despite the poor human rights record of Samuel Doe, he enjoyed tremendous military and political support from the United States, was a staunch ally and met on two occasions with President Ronald Reagan (Department of State, 2010; History of Liberia, 2011).

On December 24, 1989, a small band of rebels led by Charles Taylor, a former official in the government of Samuel Doe, invaded Liberia from the Ivory Coast through a village called Butuo in Nimba County, northern Liberia. This invasion can be considered the second revolution. This region was inhabited predominantly by the Gio and Mano tribes. Within six months, after rapidly gaining the support of many Liberians, Taylor and his National Patriotic Front of Liberia (NPFL) were on the outskirts of the capital city, Monrovia. The majority of their support came from members of the tribal groups that were being persecuted by Doe and his Krahn supporters. Between 1989 and 1996, a bloody civil war ensued that claimed the lives of over 200,000 people and displaced over a million people into refugee camps in neighboring countries. The Economic Community of West African States (ECOWAS), a regional economic and political group comprised of West African Countries, decided to intervene militarily (Department of State, 2010; History of Liberia, 2011) .

After a series of meetings in Gambia starting in May 1990, the August 6-7, 1990, meeting proved momentous. It was at this meeting attended by the leaders of Nigeria, Ghana, Guinea, Sierra Leone and Gambia that a peace enforcement group known as the Economic Community Monitoring group (ECOMOG) was established with several member countries such as Ghana,

Nigeria, Sierra Leone, Guinea, Gambia, among others contributing troops under the leadership of Nigeria. The regional peacekeeping force arrived at the port of Monrovia on August 24, 1990 amidst fierce fighting under the leadership of Ghanaian General Arnold Quainoo. The force's mission changed to peace enforcement after a late September 1990 attack led to the death of three Nigerian nurses and two Ghanaian sailors. The intervention of ECOMOG brought relative stability to the capital and its environs (Department of State, 2010).

On September 9, 1990, President Samuel Doe was captured and killed by Prince Johnson, founder of the Independent National Patriotic Front of Liberia (INPFL), a break-away faction of Charles Taylor's NPFL, while visiting the headquarters of ECOMOG (Ellis, 2001). After the death of President Doe, a meeting of ECOWAS leaders and Liberian politicians in Banjul, Gambia led to the formation of an Interim Government of National Unity (IGNU). Professor Amos Sawyer was selected as the interim president of Liberia on August 29, 1990 (Adebajo, 2002).

The seating of IGNU under the protection of ECOMOG did not end the crisis. The war continued with thousands being killed and hundreds of thousands displaced. More factional groups sprang up to add to the crisis. The United Liberation Movement (ULIMO), founded in Sierra Leone by former soldiers of the Armed Forces of Liberia, Liberia Peace Council (LPC), Lofa Defense Force (LDF) were allied against Charles Taylor's NPFL. Despite several peace conferences, cease-fires, meetings between the major players and regional organizations and countries, and formation of interim governments, the war continued. Finally a cease fire was secured which led to the disarmament of the various factions by a combined ECOWAS and United Nations Mission in Liberia (UNOMIL). Elections were held on July 19, 1997, and

Charles Taylor secured over 75.3 % of the votes thereby becoming the new president of Liberia for a six-year term. His party also won majority of the seats in the Legislature (Adebajo, 2002).

For the next six years the lives of Liberians were not improved. Illiteracy and unemployment rates were high, and basic services were lacking. Taylor's misrule led to the resumption of armed rebellion in 2003 between Taylor's forces and Liberians United for Reconciliation and Democracy (LURD) and Movement for Democracy in Liberia (MODEL). On June 4, 2003 a cease fire, which was never kept, was signed in Accra, Ghana, by the three groups. On August 11, 2003, under international pressure, Charles Taylor resigned and departed into exile in Nigeria. A 3,600 strong peace keeping force was deployed to Liberia by ECOWAS. On August 18, leaders from this regional group, ECOWAS, laid the groundwork for a comprehensive agreement that led to the creation of a two-year interim government headed by Gyude Bryant. In October 2003, the United Nations created the United Nations Mission in Liberia (UNOMIL) which took over security in Liberia with a force that became its largest with over 12,000 soldiers from various member countries (Department of State, 2010).

In October 2005, presidential and legislative elections were held with a subsequent runoff held in November, 2005 which led to the victory of Ellen Johnson Sirleaf's Unity Party (UP). These were the most free, fair and transparent elections held in Liberia to date. Sirleaf became the president of Liberia and Africa's first female president. Her party, UP, however, did not win a majority in the legislature. The next presidential election was recently held in November, 2011. Because no candidate secured the fifty percent plus one needed to win the presidency in the first round, a run-off was held between President Sirleaf's Unity Party and the opposition Congress for Democratic Change (CDC) of Winston Tubman. This run-off was boycotted by the opposition, alleging fraud and vote tampering, which resulted in to a victory for

President Sirleaf. She was inaugurated for the second term on January 16, 2012. Since the election of 2005, Liberia continues to slowly emerge on the international stage. The country successfully negotiated for the cancellation of its external debts of over four billion dollars. The country still faces many challenges including an 80% unemployment rate, and the lack of adequate health and educational services. However, the security situation improved, and relative peace returned because of the presence of over 12,000 United Nations Army and police officers. However, armed robbery was a major problem (Department of State, 2010; Myers, 2012).

Higher Education in Liberia

Higher education in Liberia has been centered on three institutions from 1862 to the mid - 1980s. These institutions are Liberia College, the precursor to the University of Liberia and Liberia's oldest; Cuttington Collegiate College and Divinity School, a private church related institution, Liberia's second oldest precursor to Cuttington University; and William V.S. Tubman College of Technology incorporated in 1978, formerly Harper Technical College, founded in 1971 and the precursor to William V. S. Tubman University (Seyon, 2003).

Higher education development in Liberia can be traced back to the mid 19th century. Seeing the need for the development of post secondary education in Liberia while visiting the United States, President Joseph J. Roberts appealed for help with the formation of higher education in Liberia. The Massachusetts Colonization Society favorably considered his plea and formed the Trustees of Donations for Education in Liberia. Prominent donors to this effort included George Nixon Briggs, Amos Lawrence, who gave the first \$100 US to Liberia College, and Andrew Peabody (Livingston, 1976). The American Colonization Society shared similar sentiments, and plans were initiated to put the program into effect. President Roberts was informed of the plan and referred it to the Legislature in December 1850. On December 24,

1851, the Legislature passed the Act establishing the Liberia College and incorporating the Board of Trustees. Despite the decision to go ahead and build the institution, personal interests among legislators and politicians as to the site for the college construction stalled the process. A period of inactivity ensued. In 1860, the charter was amended, and the college was constructed in Montserrado County. It was completed and formally opened on January 23, 1862. Because of the lack of qualified students, classes did not commence until 1864. Joseph J. Roberts, the first president of Liberia became the college's first president. Despite being chartered as a Liberian institution, it received support from the Trustees of Donations. The college became wholly supported by the Liberian government by 1878 (Manly, 1965).

The Liberia College was essentially an American higher education institution established on Liberian soil specifically for the higher education of Blacks. It was established to provide education for the returning Africans and prepare leaders for the church and state. The curriculum was designed in America by Americans with no concern for the Liberian society. The curriculum was dominated by the classics, but did include science, rhetoric, history, social studies, and languages. The institution had faculty with a relatively broad education before emigrating to Liberia. Among them were Alexander Crummell, a Negro educated in New York, and then at Cambridge, and Edward Blyden, also Black, who was educated in St. Thomas, British West Indies (Barclay, 1982; Livingston, 1976; Sherman, 1990).

Liberia College was not without challenges that hampered its growth. The climate was unfavorable and with the presence of mosquitoes, many students succumbed to malaria. Also, the wars between the indigenous and the Americo-Liberian community took Americo-Liberian students from their classes to war and led to the death of some. A conflict developed between the Black (or darker skinned) and the Mullatoes (lighter skinned) Americo-Liberians. The Mullatoes

discriminated against their darker skinned brethren and at some point denied them access to higher education. This idea fostered a caste system that continued with the mullatoes dominating economically, politically and socially every aspect of life in the new republic.

By 1878, the idea of liberalizing the curriculum to include subjects that were representative of African culture was addressed. A champion of this effort was Edward Blyden, a faculty member who went on to become president of the college in 1881. Blyden's attempt to indigenize the curriculum and introduce Arabic was met with resistance from the Americo-Liberian elite who perceived a threat to their power. The elite opposed any attempt to deviate from the traditional Christian college curriculum, and the college services never went beyond the Americo-Liberian elite. The plan envisioned by the founders of Liberia College to incorporate native Africans by educating them never materialized. It was not until the 20th century that native Africans began to attend Liberia College (Livingston, 1976; Dillon, 1986).

Liberia College grew, and on February 15, 1951, the Liberian Legislature chartered it as the University of Liberia. This charter merged the Liberia College with the William V.S. Tubman Teacher College. With the availability of funds from Liberia's natural resources, the new university began to expand and create new colleges and professional schools. With this charter came the need for the development of qualified faculty. Faculty from universities in the United States were sent to Liberia to train local faculty and local faculty were sent to the United States to acquire advanced degrees. Also, the University of Liberia utilized the services of expatriate faculty from some African countries. The United States Government also sent professionals to serve in various administrative, instructional and financial capacities at the university (Ndebe, 2010). After the institution was chartered as a university in 1951, other

colleges were added including the Louis Arthur Grimes School of Law in 1951 and the A.M. Dogliotti College of Medicine in 1966.

From its inception, the University of Liberia only offered bachelor's degrees. Over the years, however, it began offering master's and professional degrees. As of 2011, the academic program of the institution was comprised of six colleges and an institute: Liberia College (College of Social Sciences & Humanities), College of Business and Public Administration, William R. Tolbert, Jr. College of Agriculture & Forestry, W. V. S. Tubman Teachers College, T. J. R. Faulkner College of Science & Technology, College of General Studies, Institute for Population Studies; three professional schools: Louis Arthur Grimes School of Law, School of Pharmacy and the A. M. Dogliotti School of Medicine; and three graduate programs: Regional Science (RESCI), Educational Administration & Supervision (MSED) and the Ibrahim B. Babangida Graduate School of International Relations (Academic Programs, 2011).

The University of Liberia is governed by a board of trustees. The president of the republic serves as the visitor to the university. The president of the university, appointed by the president of the republic, is responsible for the day-to-day operation of the university. Funding for the university primarily comes from the government of Liberia budgetary appropriations supplemented by tuitions and fees (Bank-Henries, 1977).

The second institution of higher education founded in Liberia was Cuttington College and Divinity School. It was founded in 1889 through the merger of two church-related high schools, The Hoffman Institute and the Mount Vangham High, to form Cuttington College in 1889 (Hoff, 1958; Dunn, 1992). A private enterprise of the Protestant Episcopal Church, Cuttington College was initially located in Cape Palmas, Maryland County, where it flourished as an all male institution. Its initial purpose, despite the fact that it had a college-level curriculum, was to train

leaders for the Episcopal Church. In 1922, the institution was incorporated to grant degrees and diplomas (Ndebe, 2010). However, in 1928, student unrest and the lack of funds led to its closure. It was reopened in 1949 as a co-educational institution and moved to Gbarnga, Bong County, central Liberia, about 116 miles from the capital city, Monrovia to make it more accessible to students from all parts of Liberia (Bank-Henries, 1977).

After its re-opening in 1949, Cuttington College received over 1,500 acres of agricultural land from the government of Liberia. A large scale construction process began with the addition of a chapel, administration building, residence halls, faculty and staff housing, and other buildings. In 1976, the school was chartered by the Liberian legislature as Cuttington University College. It maintained this name until it became Cuttington University on July 20, 2005. Until 1988, Cuttington was the only private four-year degree granting institution outside of seminaries and Bible colleges in Liberia (Ndebe, 2010).

Cuttington, though it receives some funding from the government of Liberia, is funded by a variety of organizations including the Episcopal Church in Liberia and America, the Lutheran church, United Methodist Church, USAID, and student fees among other sources. It is governed by a 16-member board of trustees chaired by the Bishop of the Episcopal Church of Liberia. The President of the university, appointed by the board, runs the day-to-day affairs of the university and is also a voting member of the board. The faculty consists of both locals and expatriates (Ndebe, 2010).

William V.S. Tubman University, originally Harper Technical College, was founded in 1971. During this period, Liberia as a nation was experiencing tremendous growth without development, so there was the need to train middle-level technicians and technical teachers for elementary and secondary schools--needs that were not being met by the existing two institutions

of higher education, but critical to national development (Seyon, 2003). In 1978, the university was incorporated and named William V. S. Tubman College of Science and Technology after President William V.S. Tubman, Liberia's 19th president and a beloved son of Maryland County where the college is located, on the occasion of his 75th birthday. It initially admitted 87 students. The college emphasized the field of engineering offering associate degrees in mechanical, civil, electrical, and electronic engineering. By 1990, the institution was accredited by the National Commission on Higher Education in Liberia (NCHE) to offer a five-year bachelor's degree in those disciplines of engineering (Tubman University, 2010).

Tubman College of Science and Technology, like every facet of Liberian life, was affected by the civil war from 1989-2003. Buildings were looted, facilities destroyed, books and equipment vandalized and burned. In 2006-2007, the Ministry of Education of Liberia (MOE) and NCHE initiated the revitalization process of the college of technology. Several assessments were done and funding provided which led to the permanent establishment of a team in 2008. New leadership was put in place and the institution was elevated to a university level and renamed William V.S. Tubman University (TU) (Tubman University, 2010).

The University of Liberia, Cuttington University and Tubman University dominated the higher education scene in Liberia from the late 19th century to the late 20th century. However, during the course of the late 20th century, several universities developed. More degree granting universities were established during the 13-year civil (1989-2003) war era than during all the years prior to the civil war. As of 2011, there are 33 government recognized, 6 public and 27 private higher education institutions in Liberia. Of these institutions, two are recognized to offer master's level degrees; Cuttington University and the University of Liberia. As of 2011 there are no doctorate granting institutions in Liberia with the exception of the professional Doctor of

Medicine and Juris Doctor offered by the University of Liberia. There are discussions about establishing a community college in Lofa County, northwestern Liberia (NCHE, 2011).

Table 1

Categories of Higher Education Institutions in Liberia

Institution	Location	Date Established	Type/Category
University of Liberia	Monrovia	1851	Public / I
Cuttington University	Suakoko, Bong County	1889	Private / I
Tubman University	Harper, Maryland County	1978	Public / II
African Methodist Episcopal University	Camp-Johnson Road, Monrovia	1996	Private / II
United Methodist University	Ashmun Street, Monrovia	1998	Private / II
African Methodist Episcopal Zion University College	Benson Street, Monrovia	1995	Private / II
Stella Maris Polytechnic	Capitol Hill, Monrovia	2005	Private / II
Liberia Baptist Theological Seminary	Robertsfield Highway	1975	Private / II
African Bible University College	Yekepa, Nimba County	1977	Private / II
Liberia Assemblies of God Bible College	Brewerville, Liberia	1980	Private / II
Monrovia Bible College	Robertsfield Highway	1984	Private / II
Trinity Bible College	Harbel, Margibi County	2001	Private / III
Morris Community College and Airline Studies	Clay Street, Monrovia	1992	Private / III
Jake Memorial Baptist College	11 th Street Sinkor, Monrovia	1995	Private/ III
Leigh Sherman Community College	Fiamah, Sinkor, Monrovia	1976	Private / III
Liberia Christian College	5 th Street, Sinkor, Monrovia	1997	Private / III
Christian Theological Seminary	Jamaica Rd., Monrovia	2007	Private / III
Bomi Community College	Bomi Cointy	2005	Public / III
Grand Bassa Community College	Grand Bassa County	2008	Public / III

(table continues)

Table 1 (continued).

Institution	Location	Date Established	Type/Category
West Africa School of Missions and Theology	Old Road, Sinkor, Monrovia	1995	Private / III
Wesleyan Bible College	72 nd Paynesville, Monrovia	1995	Private / III
Vision International Christian College of Liberia	Paynesville City, Monrovia	2009	Private / III
Liberian International Christian College	Ganta, Nimba County	2008	Private / III
Lincoln College of Professional Studies	Clay Street, Monrovia	1967	Private / III
Smythe Inst. of Management & Tech	16 th St. Sinkor, Monrovia	1999	Private/ III
Adventist University of West Africa	Camp Johnson Road, Monrovia	2010	Private / III
St. Clement University College	Opposite ELBC	2010	Private III
Nimba Community College	Sanniqueullie, Nimba County	2010	Public / III
International College of Business and Technology	Carey Street, Monrovia	1998	Private / IV
LICOSSES Mobile Teacher Training Institute	Paynesville, Weaver Avenue	2007	Private / IV
Liberia Bible Institute	ELWA Junction, Paynesville	1975	Private / IV
Free Pentecostal Bible College	Voinjama, Lofa County	2008	Private / IV
Liberia National Police Academy	Paynesville, Police Academy	2010	Public / IV

Note: Category I: Accredited baccalaureate and above degree granting institutions. Category II: Accredited baccalaureate degree granting institutions. Category III: Accredited associate degree granting institutions. Category IV: Diploma/Certificate granting institutions. Source: National Commission on Higher Education in Liberia (NCHE), 2011.

Prior to the civil war (1989-2003), Liberia nurtured an internationally acclaimed higher education system that emphasized quality, relevance, gender equity, and sustainable development. International standards were met and the system could be compared to many of those in the western world (Collins, 1998). However, with the advent of the civil war, conditions changed. Higher education institutions experienced tragic losses, not only of human resources,

but also of infrastructures that were destroyed. With the advent of the 21st century, many challenges awaited higher education in Liberia. Presenting at a UNESCO sponsored world conference on higher education, Collins (1998) summarized the challenges that would face higher education in Liberia in the 21st century. He stated that the challenges involved a number of factors including:

1. Global coordination of institutions of higher education for research in scientific and technological knowledge;
2. Establishment of specialized higher education institutions for critical disciplines;
3. Improvement in institutional quality, and;
4. The strengthening of existing programs and offering of new ones relevant to sustainable development (p.3).

Higher education in Liberia has not been without its challenges. Like in most countries on the African continent, higher education in Liberia has been funded primarily from the national treasury. Even private institutions received some form of direct government grants to operate. Some institutions remain dependent on some private world agency like the World Bank. This dependency can create problems of interference, and may affect the quality of education (Teferra, 2009; Brown, 1982). This in turn can affect economic development and the competitiveness of African tertiary educational institutions in an increasingly global economy (Materu, 2007).

Another challenge to Liberian higher education is the proliferation of sub-standard institutions. The National Commission on Higher Education of Liberia (NCHE) is the government agency responsible for accrediting colleges and universities. It has taken strong

measures to make sure tertiary institutions operating in Liberia meet certain standards. During the civil war, the need for education and the lack of an adequate system to evaluate universities led to the proliferation of bogus universities in Liberia preying on the poor masses. The NCHE was strengthened, and it took stringent measures, closed down many of these institutions, and revoked the accreditation of some who were not meeting standards (NCHE, 2006).

Higher education in Liberia is still recovering from the infrastructural, economic, and resource damage inflicted by the civil war. During the war, institutions were looted, buildings were burned, and documents were destroyed. Faculty left leading to a brain drain. As of 2011 most of these institutions are trying to do more with fewer funds from the government. According to the most recent figures, higher education accounted for less than 3 % of the 2009-2010 national budget of \$347,035,687 US, with the three largest institutions, University of Liberia, Cuttington University and Tubman University accounting for 2.2 % (Republic of Liberia Projected Budget 2009-2010,).

Theological Higher Education in Liberia

Theological higher education in Liberia can be traced back to the founding of the nation in 1822. When the settlers arrived, they had a two-fold mission: to build a new nation and to proclaim the gospel of Jesus Christ and convert the indigenous people to Christianity. They sought not only a haven for the settlement of freed slaves, but also what they called regeneration of Africa from its “depth of degradation” (Dunn, 1992, p. 20). With this mindset, there was an need to train men and women for Christian service which led to an attempt by churches in Liberia to establish theological schools. The settlers soon realized that they could not build a new nation and preach the gospel simultaneously (Kulah, 1994).

The Baptist church is credited with establishing the first seminary on Liberian soil. In

1835, upon their return, Reverends William Coker and William Mylne were sent to Grand Bassa County where they built the first and only Baptist seminary. Many young people, including the son of a tribal chief, were trained for the ministry. After thirty years, the seminary was closed when the Baptist Union moved to Gabon. The Baptist Union, organized in 1850, offered one-year correspondence courses and fellowships for those entering the ministry including evangelists, Sunday school teachers and ministers. In 1880, the Liberia Baptist Missionary and Educational Convention was organized with the goal of offering adequate theological education. This convention was strategic in providing almost all of the Baptist preachers. Theological education in the Baptist church reached a milestone with the establishment of the Liberian Baptist Seminary in 1976 (Kulah, 1994).

The arrival in Liberia of Bishop David Ferguson in 1885 played an important role in Episcopalian theological higher education. Cuttington Collegiate and Divinity School was established on February 22, 1889, through a \$5,000 US grant from Robert F. Cutting, and officially named in 1897. An institution of the Episcopal Church, Cuttington Collegiate and Divinity School had a multi-faceted purpose. Though it offered theological, preparatory, collegiate and agricultural-industrial courses, its focus was the training of the hearts and minds of Liberian and African youth in order to prepare them for the task of Africa's regeneration. The intent of the institution was to guarantee that a number of qualified men go out to do the Lord's bidding throughout the length and breadth of the missionary district. The theological department of the institution trained clergy and lay church workers consistent with the discipline and worship of the Episcopal Church USA (Dunn, 1992).

The Cuttington Collegiate and Divinity School closed its doors in 1929, suffering from the lack of teachers and the effects of the Great Depression, after years of providing the

Episcopal Church with quality theological education. St. Cyril's Seminary was established in 1944 to meet the increasing need for trained seminarians. In 1949, following much discussion, the United Methodist Church (formerly the Methodist Church), and the Lutheran Church (formerly the Evangelical Lutheran Church), joined the Episcopal Church in operating the first ecumenical seminary in Liberia-Cuttington College and Divinity School. This operation continued until 1962 (Kulah, 1994). Although Cuttington does not operate an ecumenical seminary in 2011, it does have a theology program offering a master of theology (M.Th.) (Cuttington University, 2011).

The United Methodist church has also been involved in theological higher education. In 1839, the Board of Missions of the United Methodist Church authorized the Liberia Annual Conference to build a seminary in Monrovia. The Monrovia Seminary was opened in 1839, and a permanent building was constructed in 1850. In 1854 another institution, the Cape Palmas Seminary was established in Cape Palmas, Maryland County. The Board of Missions found it difficult to maintain both institutions simultaneously, and in 1866, they were closed down. However, in 1877, the Monrovia Seminary was re-opened as a college. The name of the seminary was changed to the College of West Africa. In addition, the Cape Palmas Seminary was re-opened in 1891 with an increase in enrollment. Among those trained at Cape Palmas was William V.S. Tubman, eighteenth president of Liberia. Both seminaries continued to operate until 1925 when the great depression led to their closure. During this time of closure, the only means of ministerial training was the Conference Course of Study. In 1959, another attempt was made by Bishop Prince Taylor, the last American missionary bishop, to open a seminary in Gbarnga, 120 miles from Monrovia. The school, known as the Methodist Ministerial Training School, offered a year of continuing education for pastors. Later the institution was elevated to

grant a two-year certificate in theology. In 1972, the Lutheran Church in Liberia voted to join the United Methodist Church to found the Gbarnga School of Theology (GST) (Kulah, 1994).

There were other denominational attempts at theological higher education. Theological education in the Lutheran Church began in 1922 when Rev. K. P. Jensen was sent to Polapele to open a seminary. The seminary continued until 1926 at which time Jensen was transferred to Sanoyea. The seminary then moved back to Muhlenburg in 1928 under the leadership of Rev. F. H. Block. In 1929, it was reorganized and elevated to two levels: a three-year residential program and a Scholfield Bible correspondence course for those not pursuing the residential program. Upon his return to Liberia in 1945, Lutheran Board Secretary Rev. William Gerberding recommended the establishment of a theological seminary to train evangelists, pastors and Christian workers. Funds were raised and land secured to construct the Lutheran Training Institute at Kpalopele. However, transportation and unforeseen circumstances prevented the completion of the seminary on schedule which led to the abandonment of the project. The seminary at Muhlenburg was renovated and elevated by Rev. Ruccus. A one-year Christian worker course was incorporated into the regular school, spreading the curriculum over four years. Those interested, however, in the ministry had to pursue two additional years of training which led to a certificate in theology (Kulah, 1994).

In 1958, the Lutheran Training Institute was relocated to Salayea, and an attempt was made to build a three-year residential seminary. The first students were enrolled in 1959 and graduated with a diploma in theology. Not much later, in 1962, the seminary was closed because of the cost of operating and the decline in giving for the mission from America, the high mobility of missionaries leading to a lack of stable faculty, and the lack of interest in ministry among the

youth. With the closing of this seminary in Salayea, the Lutheran Church was compelled to send its ministerial students out of the country for studies (Kulah, 1994).

Table 2

Accredited Theological Higher Education Institutions in Liberia

Name	Religious Affiliation	Established	Type/Category
Liberia Assemblies of God Bible College	Assemblies of God Church	1980	Private / II
Liberia Baptist Theological Seminary	Liberia Baptist Convention	1975	Private / II
African Bible University College	Independent	1977	Private / II
Monrovia Bible College	Independent	1984	Private / II
Trinity Bible College	Independent	2001	Private / III
Jake Memorial Bible Coll	Independent	1995	Private / III
Christian Theological Seminary	Independent	2007	Private / III
West Africa School of Mission and Theology	Independent	1995	Private / III
Wesleyan Bible College	Independent	1995	Private / III
Liberia Bible Institute	Independent	1975	Private / IV
Free Pentecostal Bible College	Swedish Free Pentecostal Church	2008	Private / IV

Source: National Commission on Higher Education in Liberia (NCHE), 2011.

It is interesting to note that the Roman Catholic Church, known for its emphasis on theological education, was not involved on a grand scale in Liberia. It was not until 1975 that the church began to train seminarians in Liberia establishing the St. Paul College and Seminary. The college offers a bachelors of arts and a bachelor of Divinity degree after seven years of study. Prior to the establishment of this seminary, Roman Catholic Seminarians were trained in Ghana or Nigeria (Kulah, 1994). As of 2011, the Roman Catholic Church has a huge presence in Liberia with three dioceses currently operating in Monrovia, Cape Palmas and Gbarnga (Catholic Church, 2011).

There have been attempts by smaller denominations and non-denominational entities to establish theological higher education institutions in Liberia. Among such groups is the Liberian Assemblies of God Church. This church is one of the pioneering denominational mission organizations in Liberia. Its history dates back to the early 20th century when missionaries landed on the coast of southeastern Liberia. Presently the church operates a baccalaureate granting institution called Liberia Assemblies of God Bible College and a diploma granting institution, Berean College. As of 2011, the majority of the recognized theological higher education institutions in Liberia are operated by non-denominational entities (NCHE, 2011).

Statement of the Problem

The problem this study addresses is the lack of research literature on the pre- and post-civil war development of Liberia Baptist Theological Seminary. The country of Liberia endured a 13-year civil war (1989-2003). This war, which began on December 24, 1989 and lasted for over 13 years, was an attempt to remove the indigenous regime of Samuel Doe that has become tribalistic. After President Doe removed the Americo-Liberian oligarchy and one party state that has ruled Liberia since 1847, he became a dictator silencing free speech and dissent. This war changed the political, social, educational and economic landscape of the country. The unavailability of documented research that explores the history of the pre- and post civil war development of LBTS has a potential of seriously impacting the knowledge base, pre- and post-civil war, of Liberian theological higher education in general and LBTS in particular. A well-researched and documented historical study of the pre-post civil war development of Liberia Baptist Theological Seminary will add to the knowledge base of Liberian history, theological higher education in Liberia and, especially, give present and future readers the story of LBTS. This study addresses the development of LBTS, prior to, during and after the pivotal civil war.

Purpose of the Study

Four major purposes will direct this study:

1. The first is historical: to document and evaluate the rise, survival, development and achievements of Liberia Baptist Theological Seminary which has continued its mission despite the 13-year Liberian civil war.
2. The second is institutional: to gain insight into how the seminary operates.
3. The third is to document the effects of the 1989-2003 Civil War on the seminary.
4. The fourth is to identify the perceived challenges and needs of the seminary.

Significance of the Study

Baptists are credited with establishing the first seminary in Liberia in 1835 in Grand Bassa, southeastern Liberia, though the Liberia Baptist Theological Seminary, the culmination of this effort, opened its doors in 1976 (Kulah, 1994). This seminary, one of the largest institutions of theological studies in Liberia, serves one of the largest religious denominations in Liberia. The history and analysis of this institution will help individuals interested in theological education understand: 1. An African seminary's growth and development in the midst of a 13-year political upheaval; 2. The structure, mission, and vision of a Liberian Institution of theological studies; 3. The challenges and perceived needs of theological institutions in Liberia, and 4. The similarities and differences between Liberian protestant seminaries and Protestant Seminaries in the United States of America.

This study is significant because of the need for a documented research on Liberian theological higher education in general and Liberia Baptist Theological Seminary in particular. The lack of research in these areas could affect the knowledge base of Liberia and LBTS. A well documented study will help present and future students understand the history of LBTS.

Religion, especially Christianity, has had a significant impact on the history of higher education in Liberia. The first higher education institutions founded in Liberia, Liberia College and Cuttington College, were initially created to train people for ministry. These people were entrusted to proclaim Christianity to the indigenous people and convert them (Seyon, 2003). Liberians are known and noted for being religious people. More specifically, the Baptists have had a historic role in Liberia's history. Some of the first missionaries who visited Liberia were Baptists and they have been credited with establishing the first seminary on Liberian soil and were key in the founding of Liberia College (now the University of Liberia) (Kulah, 1994). The declaration of independence of Liberia was signed by the settlers at the Providence Baptist Church. With the advent of seminaries and Bible schools, the focus of training people for ministry shifted from the universities. Individuals desirous of attaining theological higher education and preparing for the ministry of preaching the gospel went to Bible colleges and seminaries. Despite all the crises the country has gone through, the involvement of theological higher education institutions in Liberian life continued. This research seeks to provide information and understanding of theological higher education in Liberia with an emphasis on one institution, the Liberia Baptist Theological Seminary.

Despite the fact that Liberia and the United States of America share much in common, Liberian protestant/evangelical seminaries possess a different *modus operandi* than their counterparts in America. Liberian seminaries' approach to resource and leadership development, vision, mission, structure, accreditation and policy is unique. This study seeks to provide insights into evangelical theological institutions as it traces the pre- and post-civil war development of Liberia Baptist Theological Seminary.

Evangelical theological education is expanding all over Africa despite the political upheavals many, if not all, African countries face. This study will help other institutions in the midst of, or might encounter, political upheavals understand how to navigate, survive and be true to their mission and vision.

Finally, this study seeks to help the reader understand how political crises affect theological education. Despite the 13-year civil war, theological institutions and especially the Liberia Baptist Theological Seminary, continue to fare well in their mission of training people to proclaim the gospel of Jesus Christ which has led to a tremendous growth in Christianity in Liberia such that almost 85% of the population considered themselves Christians (Department of State, 2011).

Limitations

While the goal of this study is to maintain a high level of objectivity in the process of gathering information and unveiling the history of LBTS, the author is cognizant of the fact that history, as a human product, does convey a high degree of subjectivity even with the application of the most rigorous research methods (Esqueda, 2003). The lack of published research on LBTS posed a limitation on this study. Though the institution does have a catalogue, data will be obtained from a variety of sources. Also, many of the persons interviewed will rely on recall rather than documentation to answer questions.

The political situation in Liberia over the years, especially the 13-year civil war, has posed a limitation on this study. The war brought about displacement of people and the destruction of documents and properties. Individuals who could have provided information could not be found and documents have been destroyed.

The limited amount of published research on seminaries and theological higher education in Liberia also posed a limitation to this study. The author came across one published book on theological higher education in Liberia and that was published in 1994. With the lack of more current literature, the current state of theological higher education and seminaries in Liberia, especially the Liberia Baptist Theological Seminary, can only be gauged through a triangulation of different sources.

Delimitation

This study is delimited by the fact that the focus is on one particular theological higher education institution-- the Liberia Baptist Theological Seminary. The purpose is to provide an historical overview of that seminary within the context of the pre- and post 13-year civil war.

Research Questions

The research questions are adapted from a study conducted by Octavio Esqueda (2003) His study on Cuba utilized a combination of interviews and document analysis to develop a history of Eastern Cuba Baptist Theological Seminary. This author reformulated the questions to reflect this study and will utilize Esqueda's theory of seminary development in light of the political environment.

The research questions of this study are:

1. What are the historical roots, milestones, and pre-civil war developments of the Liberia Baptist Theological Seminary (1964 -1990)?
2. How did the seminary develop during the civil war (1990-2003)?
3. What is the current status of the institution after the civil war (2003-Present)?

Definition of Terms

Theological higher education institutions: For the purposes of this study, these are institutions that are established primarily for the purpose of training and equipping students for vocational Christian ministry and offer a degree and/or certificate in theological/religious studies.

CHAPTER 2

LITERATURE REVIEW

The review of literature will focus on the history of Liberia, the 13-year civil war, higher education in Africa, higher education in Liberia, theological higher education in Liberia, and the Liberia Baptist Theological Seminary. This section provides a review of the research and historical literature that has shaped our view of the Liberia Baptist Theological Seminary.

History of Liberia

There is not much current literature on the history of Liberia. Most research on Liberia was written within the context of the 13-year civil war. This section, however, attempts to review literature on the historical foundation of Liberia. Liberia, arguably, the oldest independent African republic, has a rich history written from different perspectives.

Researchers approached the study of Liberia's history from different perspective. One of the most prominent was a study by Dunn and Tarr (1988) who explored the migrations of different tribal groups from other parts of Africa in a series of waves that led to the settlement of what is present day Liberia prior to the arrival of freed slaves.

In another study, Tyler-McGraw (2007), examined the history of Liberia's founding from the perspective of one group of Americans' role. This researcher found that Black and white Virginians were very influential in Liberian early history. There was a large population of freed slaves who eventually went to Liberia, and Liberia's first president and other presidents were born in Virginia. Another researcher, (Moran, 2006), examined Liberia's history and the civil war from an anthropological perspective. Moran's research, however, is more of a social scientist's reflections on Liberia, its people and the crisis through the years.

While much research acknowledges the fact that Liberia was inhabited prior to the coming of the settlers, many of the works on the history of Liberia focus on the role of the American Colonization Society in the founding of Liberia. However, Dunn and Tarr (1988), document the Liberian society prior to the arrival of settlers, the abolition of slavery in America and the repatriation process. Their work argues that the signing of the Ducor Contract on December 15, 1821 between certain leaders of what was then Liberia, representatives of the U.S. government, and the ACS, laid the legal political foundation of the Liberian state which was “factually” established on April 25, 1822 when the repatriates settled on Cape Mesurado. On the other hand, West (1971) traced the founding of Liberia through Sierra Leone. He found that the arrival of the early settlers in Sierra Leone and the favorable conditions they experienced led to further adventures into what was known as Liberia. West examined Liberia’s history within the broader context of the repatriation of freed slaves and the founding of different colonies in Africa. He focused more on the events overseas leading to the founding of Liberia as opposed to conditions in Liberia prior to the founding of Liberia. Also, he examined other countries that benefitted from the repatriation of slaves, such as Sierra Leone.

Somah (1994), however, did address the role of the ACS in the founding of Liberia, but also examined Liberia’s history from an environmental perspective. He argues that the repatriation of freed slaves and founding of Liberia did impact the environment. The arrival of freed slaves and other settlers brought about a displacement of the indigenous population, led to the introduction of a new caste system and subjugated one group, the indigenous people, to servitude. Pham (2004) went a step further and concluded that the history of Liberia is a history of a failed state. He supported his premise by examining Liberia from the formation of the American Colonization Society to the civil war of 1989. He stated that, “The very foundation of

the Liberian state contained within it the seeds for its own self-destruction” (p. 193). Further, he concluded that the creation of the class system after the settlers arrived, the inability of the settlers to give the indigenous people basic rights and privileges and the subjugation of the settlers produced seeds that eventually led to Liberia’s self destruction. Basically, His final conclusion is that Liberia has a rich history with ironic underpinnings. A group of settlers set free from slavery by their colonial master’s return and enslave and subjugate another group to servitude.

While most of the research on Liberia’s history addresses specific areas and time frames, the most current prior to the proposed study is from the U.S. Department of State (2010). Its background note on Liberia offers a comprehensive and current overview of Liberia’s history on a smaller scale. It examines different aspects of the country ranging from country profile to geography to people and economy. Coleman (2010) also provides a small-scale history of Liberia in his overview of the country. It gives those interested in Liberian history a short discourse of the politics and history of Liberia.

The 13-Year Civil War (1989-2003)

Just as with the literature on the history of Liberia, Is approached study of civil war in Liberia from different perspectives. One of the prominent researchers is Kulah (1999) who took a positive and futuristic approach to the war. While other writers attempted to create a historical and military analysis of the war, Kulah was positive about the future of Liberia. Despite that positivity, that he shares a bit about the crisis, and in some places placed blamed where he thought it belonged--with the leaders of Liberia.

Stephen Ellis (1999) examined the civil war from a religious-cultural perspective. The civil war, while a political event, had religious underpinnings. The actions of the warlords, their

ideas, the prevalence of traditional healers, according to Ellis, are deeply rooted in religious thinking. The first part of his book examined the civil war while the second part served as an inquiry into the reasons for the war. Basically, this research is a graphic portrayal of the savagery and violence that characterized the civil war. However, while Ellis was not more interested in the reasons for the war, but instead in producing a narrative of what happened, Levitt (2005) attempted to unearth the underlying historical causes of the civil war and propose a framework to understand the longstanding conflict between the settlers and native Liberians. In an attempt to discuss this, Levitt postulated that the civil war of 1989 did not happen in a vacuum, but instead was the culmination and evolution of a series of mini-crises and conflicts that characterized Liberia's history since its founding. Levitt chronicled 18 conflicts from 1822-2003. Also, he concluded that the settlers-natives rivalry throughout the history of Liberia played a huge part in the conflicts that have existed.

Although Adebajo (2002) was interested in the civil war, this researcher looked more at the role of the regional organization, ECOWAS, and the United Nations in the Liberian civil war. Basically, his research examined the peace-keeping efforts of the regional body and the involvement of the United Nations in securing peace to Liberia with specific focus on the role of Nigeria, the dominant contributor of forces to the peace-keeping efforts. Adebajo attempted to seek answers to the inability of ECOMOG, the regional keeping force, to attain its objectives of securing peace in Liberia and the implications for peace and security in the West African sub-region. Alao et al. (1999) also addressed the civil war within the context of the peace process examining the role the politicians, warlords and peacekeepers played in the crisis. This earlier research chronicled the different accords signed throughout the crisis and the impact and implications for Liberia and the sub-region.

Still another perspective was provided by Sirleaf (2009) who chronicled her thoughts on Liberia's history and the civil war by way of an autobiography. Sirleaf produced a narrative study of her life as a one-time supporter of a Liberian warlord. While she wrote about her life primarily, she also devoted sections of her book to her thoughts on the more current Liberian crisis. Sirleaf's book, while a personal reflection of a principal actor in Liberian political life, is also a good historical tool for those interested in catching a glimpse of Liberian history from someone who has been in the halls of power.

Higher Education in Africa

Despite the fact that access to higher education in Africa has been growing, scant literature addresses African higher education (Materu, 2007). In one of the studies that do exist, Brown-Sheman (1990) argued the importance of the higher education in the development of Africa. She postulated, however, that this can be achieved only when some of the challenges facing African higher education are addressed. Her work chronicled the development of higher education in Africa, examining the conceptualization of the African university; and she concluded with a narrative of the challenges facing the African university and the search for possible solutions. It is a study that offers helpful solutions to the challenges facing African higher education as it positions itself for the key role of aiding development on the continent.

The most notable recent research on African higher education is included in a volume from the research program of the Center for International Higher Education at Boston College (Teferra & Altbach, 2003). This volume, containing arguably the most extensive and comprehensive research on African higher education, is a valuable resource for information on higher education in Africa. It includes analytical essays on all of Africa's fifty-four countries and serves as a resource and data base for books, articles and dissertations dealing with African

higher education. Although this volume is extensive, it lacks details, instead providing an overview of African higher education. It can serve more of an historical purpose.

While Teferra and Altbach (2003) provided a historical overview of African higher education, Materu, (2007), examined the importance of maintaining quality in higher education. He proposed that while it is important that African higher education strive to maintain quality, there are challenges and opportunities. Also from a historical perspective, Cossa (2008) examines the phenomenon he terms African renaissance and its impact on African higher education. His study outlined a trend would take African higher education from its western influence and challenge African scholars to developing a contextual higher education for Africa in areas such as teaching methods and curriculum..

Teferra and Knight (2008) compiled research on the international dimension of higher education in Africa. They presented a collaborative effort between the Association of African Universities and the Center for International Higher Education at Boston College to document and analyze the international dimension of African higher education on a country-specific case-study basis. In the study, a sample of countries was selected and relevant historical and contemporary themes were considered. The work gave a brief overview of the country, examined trends and challenges to the higher education system and the international dimension at the national, regional and institutional levels. This research compilation is an excellent tool for understanding globalization and higher education in Africa.

In the research literature about African higher education, there appears to be a general consensus that higher education is a catalyst for growth and development in Africa. Yusuf, Saint, and Nabeshima (2008), in a report on tertiary education in Sub-Saharan Africa, argue that higher education is a catalyst for growth if Sub-Saharan Africa is to catch-up with other regions of the

world in development. Sub-Saharan African countries can accelerate catch-up in growth and development with other developing and developed countries if more emphasis and resources are placed in tertiary education. The report acknowledges that while Africa is experiencing economic growth and development, its stock of human capital in secondary- and tertiary-level skills is small. The accumulation of these skills is hindered by the rising mortality rates arising from diseases like AIDS and emigration of the most talented. The report, while affirming the importance of primary and secondary education, emphasized the importance of tertiary education in Africa's growth and development and suggested that reforming financing arrangements, granting institutions autonomy, encouraging diversity in teaching and learning approaches and fostering the development of national and regional post-graduate programs will enable tertiary education a driver for growth.

Bloom, Canning and Chan (2006), affirm the above findings in a report of tertiary education in Africa. They challenge the long held beliefs that higher education has no role to play in alleviating poverty in Africa. The long held beliefs had been that a focus on primary and secondary education in Africa will help deal with the problem of poverty. Their extensive research, commissioned by the World Bank with a focus on Sub-Saharan Africa, begins by exploring the dismal state of higher education in Africa. The report concludes that Sub-Saharan Africa has the lowest enrollment rates in higher education in the world which is due to poor funding and a lack of interest by countries. The paper suggests that this neglect is due to the fact that countries and international partners have focused on primary and secondary education while neglecting tertiary education. It also suggests that higher education can produce both public and private good. Privately, higher education can provide better employment prospects for people, and provide a greater ability to save and invest. Publicly, higher education can enhance

economic development through catch-up. The research is more of an advocate for greater investment in and focus on higher education in Africa by international partners and African countries. The report is replete with data supportive of the positive impact of higher education on Africa's economic growth and also a help appendix cataloguing the higher education laws of African countries and the relationships between the poverty reduction strategies of select countries and higher education

Continuing to address the importance of higher education in Africa, Ahmad and Bloom (2000) co-directed the report of a task force convened by United Nation Educational Scientific and Cultural Organization (UNESCO) and the World Bank focusing on higher education in developing countries including African countries. The report, entitled *Higher Education in Developing Countries: Perils and Promise*, on the state of higher education around the world attempted to explore the future of higher education in the developing world. While not specific on Africa, the report found that that tertiary education is essential to developing countries if they are to prosper in a world economy where knowledge has become a vital area of advantage. The report examined governance, systems of higher education, longstanding problems and realities among other areas. The report identified areas where practical solutions need to be found such as the provision of funding from diverse sources, the more effective use of physical and human capital and the proposition of set of principles for good governance. A helpful appendix at the end of the report has tables listing enrollment data, public expenditures, and attainment rates, in tertiary education in African countries. These data can be helpful for individuals interested in studying the state of higher education in the world and especially Africa.

Many researchers agree that immense challenges lie ahead. Lack of research funds, political interference, lack of trained faculty, inadequate institutional funding are few of these

challenges identified in the literature (Materu, 2007; Teferra & Altbach, 2007). Court (2000) agrees with this assessment in his work on the challenges and responses of African Higher Education. In it, specifically dealing with countries not suffering from civil turmoil, he identifies the lack of gender equity, the effects of AIDS on students and teachers, lack of autonomy in the exercise of its vision, the inability to develop a financing system not largely dependent on government, etc., as major challenges facing higher education in Africa. He goes on to identify new trends currently affecting African higher education such as improved governance, specialization, strategic planning, use of new technologies and women participation. While Court (2000) focuses on countries not suffering from civil turmoil, Ibuka (2011) looks at higher education and its challenges in African countries suffering from the effects of civil. She specifically examines Rwanda which just close to a decade ago was embroiled in a genocidal war. Ibuka explores the role of the civil war and its effects on the National University of Rwanda. She concluded that indeed the civil war did impact the university. Destruction of infrastructure, loss of faculty, increased absenteeism, poor academic performance, mistrust, segregation among ethnic lines, and decreased quality of education were identified as some of the effects of the war.

Boyd (2003) further addresses the hardships affecting higher education in Africa in a document chronicling the production of the first handbook on higher education in Africa. Political turmoil, poverty, repressive governments, and wars were few of the challenges identified as critically hindering the growth of higher education in Africa. He further portrays the state of higher education in Africa and identifies the existence of 300 higher education institutions in Africa with Nigeria and Sudan topping the list with 45 and 26 universities respectively, while Djibouti, Cape Verde and Gambia have no universities at all and in countries

such as Angola, Somalia and the Democratic Republic of Congo, post secondary institution have been completely or partially destroyed by war.

Theological Higher Education in Africa

There is minimal well-documented research on theological higher education in Africa. Few, however, surfaced during this study. Bowers (2007) addresses the relevance of theological education in Africa. He identifies the following as current trends today: the proliferation of theological schools; the Africanization of faculty and staff; and the upgrading of academic content. On the other hand, he does reveal challenges that lie ahead such as the intellectual challenge, the need to theological education in Africa to go beyond the one-time preparatory stage and the need for theological education to go beyond its characteristic focus on pastoral formation. Van Der Walt (2002) goes further in examining the challenges by looking at the twenty-first century challenges. He identifies inadequate funding, undue government interference, a burgeoning student population, duplication instead of cooperation among institutions and inadequate attention paid by society at large to institutions as root problems and challenges facing Christian higher education.

While these researchers addressed the issue generally, two researchers examined the topic in practical terms. Amuzie (2004) looked at theological higher education in Nigeria. He examined the impact of the seminary cultures on the educational processes of two Anglican institutions looking at the community life of students and faculty. On the other hand, Ango (2010), argued for the need for the formulation of an African theology of Christian education. The research attempted to make a connection between African Christian theology and Christian education in Africa.

Higher Education in Liberia

While there has been research conducted on specific Liberian institutions, less has been conducted on Liberian higher education. In their studies, Henries (1977), Sherman (1982) and Seyon (2003) provided a general overview of higher education in Liberia looking at the system, components, policies, institutions and other general aspects of the Liberian higher education environment. These works are general descriptions of higher education in Liberia and can be helpful for anyone seeking an overview of Liberian higher education. Mason et al. (1993) also researched Liberian higher education examining the past, present and future prospects and concluded that higher education in Liberia faces huge challenges of access, accountability and funding and that higher education is central to the future development of Liberia.

Barclay (1982) examined higher education in Liberia from a more foundational perspective. He attempted to describe the growth and development of education in Liberia with specific emphasis on education programs and concluded that programs such as teacher education need to be strengthened to ensure its success.

With regard to research on specific institutions, Saunders (1991) examined Cuttington University College as a higher education institution in Liberia. He studied gender equality of the male and female gender in every aspects of that institution. Manly (1965) developed a descriptive history of the University of Liberia. His research traced the founding of the institution and the different groups that played a part in its existence. In yet another specific institutional study, Ndebe (2010), examined the impact of the civil war on higher education institutions in Liberia with specific emphasis on the two major institutions, The University of Liberia and Cuttington University. She studied these institutions pre- and post civil war to

document what the perceived impact of the war and concluded that the universities were heavily impacted in areas such as infrastructure, faculty, and funding.

Theological Higher Education in Liberia

Very little research has been done on theological higher education in Liberia. Phillips (1989) studied African Bible College in rural Liberia attempting to examine the role of the institution and its work in Liberia with the goal of understanding the helpfulness of the institution's mission. This study chronicles this institution's development in rural Liberia. It offers helpful insights into the development of theological higher education in a rural setting.

While Phillips (1989) addresses a specific institution, Kulah (1994) provides a general overview of theological higher education in Liberia. His study, historical in nature, documents the rise, role and status of theological higher education in Liberia and also examines its challenges and opportunities. It provides a helpful analysis of theological higher education within the context of an African culture. He begins by exploring the pioneers of theological education in Liberia such as the Baptists, Methodists, Lutherans, the Protestant Episcopalians and the Roman Catholics. The work then examines current attempts in theological education by looking at the philosophy and curricula of four institutions. He notes that initial attempts at establishing theological education institutions in Liberia were made by westerners with western curriculum, however, current attempts seek to revise and adapt curricula to deal with the needs and problems of Africans. In later chapters, he presents a comparative study of Christianity and African traditional religion examining the beliefs, practices, symbols, adaptations, objects and examines common religious experiences and expressions. The essence of this comparison is from a practical perspective: to enable the pastor to communicate the Christian faith to and from the African perspective. A case study is introduced in the book highlighting the challenges

pastors face in ministering in a culture like Liberia saturated with beliefs in non-Christian traditions and practices. In concluding the work, the author called for greater collaboration and ecumenism among religious institutions in the area of theological education; advocated for the need for the wives of pastors to be trained theologically and the development of African Theology in the areas of Sacrament and liturgy.

Liberia Baptist Theological Seminary

While exploring the research literature, I later discovered a dissertation written in 1979 by the first president of the Liberia Baptist Theological Seminary, Dr. Bradley Brown, on the early stages of the development of the seminary. This work documents the formation of the seminary examining the issues, challenges, personalities, and other behind-the-scene actions that led to the rise of the seminary. It covers the early period of the seminary's development. While this document is a helpful in providing needed information regarding the rise of the seminary, there is a need for a documented research on the growth and development of the seminary over the years and, especially since the political, social and religious landscape in Liberia has changed over the years. The lack of adequate research on specific theological higher education institutions and especially an in depth research on Liberia Baptist Theological Seminary has led to this study. The present study will examine the Liberia Baptist Theological Seminary within the context its pre- and post-civil war development.

Theoretical Framework

The theoretical framework for this study is drawn from a study by Esqueda (2003) on theological higher education in Cuba and, specifically, Eastern Cuba Baptist Theological Seminary. His findings revealed that theological educational institutions are affected by political and social upheavals. Not only do they survive the negative effects, but they emerge stronger.

Cuban Protestantism and Cuban theological education have survived the effects of the Cuban revolution and emerged stronger. This present study utilized this perspective while documenting the impact of social and political upheaval of the Liberian 13-year civil war on the growth and development of Liberia Baptist Theological Seminary

CHAPTER 3

METHODOLOGY

Design

This historical case study documented the pre- and post civil war development of the Liberia Baptist Theological Seminary (LBTS). Historical research examines past events or combination of events to arrive at an account of what happened in the past. It attempts to uncover the unknown, identify the relationship that the past has to the present, and record and evaluate accomplishments or predicting future events (Historical Research, 2011). Historical research, as a qualitative research methodology, emphasizes contextual study: the study of behavior in the natural context, and an appreciation for the wholeness of experience (Gall, Gall, & Borg, 2003). Steps identified as involved in historical study include the identification of the research topic; formulation of the research problem or question; data collection or literature review; evaluation of materials; data synthesis; and the preparation of a report or the narrative exposition (Historical Research, 2011). As it relates to this study, the research topic was theological higher education in Liberia, a case study of the LBTS. The research problem addressed the lack of documented research on LBTS and its relationship to social and political events, particularly the civil war.

Primary and secondary sources were utilized to collect data. A primary source is a record that was generated by people who actually witnessed or participated in the event. Examples include written documents, oral records, relics, diaries, memoirs, and oral histories (Gall, Gall, & Borg 2003; Historical Research, 2011). Primary sources included former presidents, administrators, faculty, and board members of the seminary, Baptist Convention officials who were instrumental and played leading roles in the formation and founding of the institution and former students. Other primary sources included the institution's charter, speeches delivered

during the formation, meeting minutes, and other documents that were generated during the formation of the seminary. I was unable to interview the founding president of the seminary, Dr. Bradley D. Brown, due to the former president's poor health, but instead obtained a copy of Dr. Brown's doctoral dissertation that contained information related to the founding of the seminary (B. Brown, personal communication, November 10, 2011).

I also utilized secondary resources. A secondary source is an individual's account of the event though the individual was not present (Gall, Gall & Borg, 2003). Secondary sources were Baptist convention and seminary officers and students who, though not present when the seminary was founded, had information related to the history of the seminary. Examples of documents used as secondary sources included the seminary's Web site, college handbooks, accreditation documents, and college records. The lack of research on the seminary posed a challenge to me, in terms of gathering secondary information, but I consulted electronic resources such as ERIC, Digital Dissertation Abstracts, FirstSearch, and the World Wide Web to gather pertinent information related to the research on the seminary.

I, through a liaison of the seminary, identified and interviewed a total of fifteen participants in the United States and Liberia including former and current administrators, faculty, students, staff and board members. I was unable to contact an official from the higher education commission to conduct an interview despite several attempts. The individuals contacted were grouped into two categories: primary and secondary. Institutional documents were also cross-checked as part of study design to verify and report accurate information.

Data Collection

Before delving into the data collection process, it is important to provide a context for the reader to understand me. This context can function as a form of disclosure. I is a native of

Liberia. I was born and lived in Liberia until he turned twenty years old, before fleeing Liberia for Sierra Leone due to the civil war. Not only am I a native Liberian, but have also experienced part of the civil war that took place in Liberia. I am a trained theologian and an evangelical by doctrinal persuasion, did not attend the seminary and not affiliated with it in any way. I received my undergraduate and graduate degrees in theologically-related disciplines in the United States. I have maintained contacts with Liberia and occasionally visit to do mission work. I intend, circumstances permitting, to work at the seminary in the future either as a faculty or administrator. Though I share many doctrinal similarities and plans to be affiliated with the seminary, I was careful in examining possible bias while conducting the research and reporting the findings. The findings are a reflection of the transcribed interviews and analyzed documents. I sought to document the rise and development of the Liberia Baptist Theological Seminary over the years. However being a Liberian and someone who experienced the civil war positioned me to evaluate critically some of the events, dates, and statements made during the research study.

I did attempt to visit Liberia during the data collection stage of the research, but was advised against taking the trip because of the unstable political situation in the country. During this attempt, I travelled as far as Nigeria in November 2011, but was advised against entering Liberia because of unsafe conditions. With presidential and legislative elections scheduled for the fall of 2011, life was a bit dangerous and especially for those coming from overseas. The threat of robbery and kidnapping was alive and well in Liberia. Individuals traveling from the United States are usually armed-robbed or kidnapped for ransom (US Department of State, 2012). I was unable to make this trip, the data for the research were collected from primary sources. These were individuals who actually witness and partook in the events reported. I spoke with the first chair of the trustees of the seminary, the president of the seminary during the war,

students during the war and the current president among others. I was also provided original documents regarding the seminary.

Prior to the official data collection, however, I made two trips to Liberia in the summer of 2004 and fall of 2010. These two trips provided first-hand data for the research. The first trip provided me interaction with the institution immediately after the cessation of hostilities, and the last trip provided me with additional information on the current status of the seminary. With the war just over, I was able to experience firsthand the effects of the war on the seminary and Liberia. The visits functioned more as a fact finding mission because no research was conducted because the research had not been approved. During the visit in the fall of 2010, I visited the research site, Liberia Baptist Theological Seminary, and received verbal permission to conduct this research. The academic dean agreed to serve as the “gate keeper” and provided the documents and other pertinent information required for the study. He also helped me locate possible participants for the study and served as the institution’s liaison with me. I also spoke with the seminary president and was assured of the seminary’s cooperation in this project.

It is crucial in the process of gathering information during a research project that one has access to pertinent information and documents. A “gate keeper” can play that role of providing access. The presence of the gate keeper can enhance the quality and quantity of the data collected. It also might allay any fears and anxieties the institution might have about the research and help me adhere to ethical principle of informed consent. Gaining access to the research setting requires a relationship of trust between me and the “gate keeper” (Burton, Brundrett & Jones, 2008).

After receiving formal approval to conduct research on human subjects from the Liberia Baptist Theological Seminary and the University of North Texas, I, working with the

institution's liaison, identified and contacted the participants to be interviewed for the study. Some of the participants already resided in the United States while others contacted informed me of their plans to travel to the United States, some for further studies, vacation and others for institutional matters. They were contacted and interviewed by telephone in the United States. The remaining participants were interviewed from Liberia by telephone.

Data for this research were collected through two means: interviews and document analysis. All participants were interviewed using an interview guide (see Appendix A). The semi-structured interview with an interview guide approach as a research method is a conversational process between me and the participant in which I prepared a list of questions and/or issues, all based on the established research questions, to be explored during the interviews (Patton, 1990; Cohen & Crabtree, 2006). The questions were framed around the topics in the guide. The interview was conducted in a conversational manner. The interview guide directs the conversation towards the topics and issues the researcher wants to learn about. The guide also helps the researcher know what to ask, in what sequence and how to pose the questions and follow-up (Cohen & Crabtree, 2006; Gall, Gall & Borg, 2003; Kennedy, 2006). The interview guide can be revised on an ongoing basis to gather more focused responses from the participants (Strauss & Corbin, 1990; Krauss et al 2009). This interview process was appropriate for this study because primary and secondary sources—administrators, faculty, staff, students, board members—all of whom had different roles and perspectives were interviewed.

Key individuals were interviewed including: (a) Rev. Dr. Jeremiah Walker, first chairman of the board of trustees; (b) Rev. Lincoln Brownell, the first Liberian President of the Seminary; (c) Dr. D. Nyemadieh Walker, former academic dean; (d). Rev. Arnold Hill, current president of the seminary; (e) Mr. Emmett Dunn, a current board member; (f) Rev. Dr. Theophilus Allen,

former acting president and Board of Trustees chair; (g) Charles Barwon, faculty member; (h) Alexander Brooks, current academic dean; and (i) Dr. Tidi Speare-Stewart, former interim president, among others. Dr. Speare-Stewart responded to the interview questions in written form because she was ill and had just undergone surgery. Most of the participants interviewed were either visiting or residing in the United States. I was unable to interview the first president of the seminary due to health reasons, but was able to gain access to a dissertation written by him that dealt with the seminary. Other former presidents were also unavailable to be interviewed.

The interviews were digitally audio-tape recorded and the recordings supplemented by field notes. As each interview was conducted, important points and notes were jotted down by me from each participant. Three follow-up interviews were conducted because I could not understand the response of the participants and needed clarification. After all the interviews were conducted, the audio-taped interview of each participant was transcribed to help in the data analysis. The transcribed data were cross-checked so as to verify the information reported, identify inconsistencies and determine the correct information. I reviewed and cross-checked the transcribed interview data of each participant response to the different areas of the interview guide in order to gather conclusive data for the research.

A second data collection method was document analysis. This process is defined as the study of written communication found in natural situations. They can either be prepared for personal or official reasons. While a helpful tool in qualitative research, document analysis can be challenging because of the inability of the researcher to interview the author and observe the situation in which the written communication were developed. Therefore, a study of the document's context and the purpose of writing the document are helpful in analyzing it (Gall, Gall, & Borg, 2003). Working with the institution's liaison, I received copies of documents

related to the seminary such as college catalog, accreditation documents, budget information, institutional charter, and strategic goals and plans, which were helpful to the research study.

Data Analysis

Interviews

After the audio-taped interviews were conducted, I transcribed the data to check for themes that developed and cross-checked the responses of the participants to the three major areas of the interview guide so as to answer the research questions. The three areas covered in the interview guide were the Pre-civil war development of the seminary, the development of the seminary during the civil war and the post civil war development of the seminary. The notes taken by me were cross-checked with the recorded responses of the participants so as to establish results and conclusions that reflected the actual events as much as possible. As I conducted the cross-checking of the transcribed data, careful note was taken of common themes. These themes were helpful in guiding me in reporting the findings and in the discussion.

Document Analysis

Part of the document analysis process included internal and external criticisms of the materials. External criticism sought to determine the authenticity and genuineness of the materials being reviewed. Was the document an original or a draft? Has the material been altered intentionally or unintentionally by copying? I examined the documents critically, and cross-checked the content with other documents to determine whether or not documents are genuine. Internal criticism, on the other hand sought to determine meaning and accuracy: what was the author trying to say? and how credible was the author? (Gall, Gall, & Borg, 2003).

After the transcribed data were cross-checked for common themes and the documents analyzed, triangulation was used to cross-check the validity of case study findings, using

multiple data sources. It helps to eliminate biases that might result from relying exclusively on any one data source and provides the means for the inclusion of multiple perspectives (Gall, Gall, & Borg, 2003; Glesne, 2005). In this study, I interviewed multiple sources and also analyzed a variety of documents. The triangulation process, which cross-checked the responses of the participants with each other and also with documents obtained, enabled me to construct an accurate picture of events, answer the research questions and report the findings. Where there were discrepancies, I reported them.

After data were analyzed, I conducted a member check to verify the information collected during the interview. The transcripts, preliminary findings including themes that developed were sent by e-mail to the participants for review. A follow-up telephone call was made to ensure the participants received the documents. The purpose of this was to ensure that the findings accurately reflected what was collected during the interview with the participants. The majority of the participants responded favorably to me with a series of recommendations regarding dates, events and statements that needed to be revised. I then cross-checked each recommendation against documents and interview transcripts for verification purposes. I incorporated the suggestions of the participants in the final document when there was a need to do so. The participants were impressed with the findings and a former president and board chair, Rev.

Theophilus Allen said,

I'm impressed with the level of objectivity and professionalism you exhibited throughout. I am further pleased that your work will be a much needed addition to the very scanty body of research work on any given Liberian institution of higher education... (Personal communication, March 21, 2012).

CHAPTER 4

FINDINGS

The problem of this study was the lack of research literature on the pre- and post- civil war development of Liberia Baptist Theological Seminary. The research questions that guided this study and the themes emerging from the data are addressed in this chapter. The research questions were:

1. What are the historical roots, milestones, and pre-civil war developments of the Liberia Baptist Theological Seminary (1964-1990)?
2. How did the seminary develop during the civil war (1990-2003)?
3. What is the current status of the institution after the civil war (2003-Present)?

Findings are addressed first in this chapter, by research question.

Through data analysis, the following themes surfaced. They include: (a) the impact of the civil war on the seminary operation; (b) need for a Bible training center to train Baptist men and women for the ministry; (c) partnership between missionaries and Liberian Baptist Convention; (d) lack of qualified national faculty; (e) relationship between missionaries and nationals working at the seminary; (f) funding issues; (g) persistence and perseverance on the part of the seminary family during the war; (h) realignment of focus and mission to reflect the reality of present day Liberia; and (i) developing relationships with local and international partners. These themes are explored later in the document in this chapter and will provide the framework for the discussion section.

Historical Roots, Milestones and Pre-civil War Development of the Liberia Baptist Theological Seminary (1964-1990)

The history of the Liberia Baptist Theological Seminary (LBTS) can be traced to the founding of the Providence Baptist Church in Liberia in January 1822 by African American

Missionaries, Lott Carey and Collin Teague (Providence Baptist Church, 2011). Carey and Teague, two converted slaves to Christianity from Virginia, USA, agreed to serve as missionaries to Africa. Both men desirous of returning to Africa to preach the gospel established the Richmond African Baptist Missionary Society with the assistance of a wealthy deacon in Richmond, Virginia. In January 1821, the Carey and Teague families sailed on the Nautilus from Virginia to West Africa. While onboard the ship, Carey and Teague established the foundation of a Baptist church that once planted on African soil became known as Providence Baptist Church (Stepp, 2007). This trip was outfitted by the Richmond African Baptist Missionary Society, and Carey and Teague were given books and two hundred dollars cash by the Triennial Baptist Convention (Brown, 1979). The founding of the Baptist mission in Liberia by both men and the settling of free black slaves from America were concurrent. The dedication of both men to the task of taking the gospel to Liberia is summed up in the following words of Carey as written in Weeks and White (1959),

I am an African, and in this country however meritorious my conduct and respectable my character, I cannot receive the credit due to either. I wish to go to a country where I shall be estimated by my merits and not by my complexion, and I feel bound to labor for my suffering race. (p. 26-27)

Prior to their departure for Liberia, a church was constituted in Richmond, Virginia by seven Baptists, including Carey, Teague, their wives, along with Teague's son, Hilary and one Joseph Langford and his wife . This seed of fellowship became the Providence Baptist Church of Monrovia, Liberia. This church is the oldest Baptist church in Africa with an uninterrupted history (Wold, 1968). In the words of an administrator of the seminary, "This Providence Baptist Church has a very significant place in Liberian history. It was at this church where the declaration of Liberian independence as a sovereign nation was signed in in1847 by eleven men who were members of the church" (A. Hill, personal communication, October 3, 2011). The first

meeting house of the church was dedicated in October, 1825. A self-help mission agency, the Liberian Baptist Missionary Society, was formed by the Providence Baptist Church in 1826. Despite the lack of support for foreign sources, Carey made efforts to continue the work of missions in Liberia through this agency utilizing the resources at hand. The first meeting of the society was held in 1827 and forty-five members were enrolled including the governor of the colony, Jehudi Ashmun. Not only was Carey a missionary, but he also served as vice-governor of the colony in Liberia. He was active in fighting against the slave trade and was helpful in the resettlement of freed slaves. He was highly recommended to become governor of the colony, but died in November 1828 in an unfortunate munitions accident defending the colony against Spanish slave ships (Brown, 1979).

Revivals continued throughout the Baptist churches in the colony beginning in June, 1830 resulting in the addition of nearly a hundred members to the Providence Baptist Church. As of January 1, 1834, the membership of the church had climbed to two hundred. The Liberia Baptist Association was organized in 1835 at Bassa Cove, Grand Bassa County with four churches represented. Revivals in 1835 and 1843 resulted in increased church membership (Brown, 1979).

The Baptist Church in Liberia founded the first seminary on Liberian soil in 1835 for the purpose of training people for Christian ministry. The seminary closed in 1865 when the American Baptist Union closed its offices in Liberia and moved to Gabon, West Africa. The Union, founded in 1850, became the only means of theological education offering correspondence courses and leadership training to ministers and teachers within the Baptist tradition (Kulah, 1994). By 1843, there were eight Baptist churches and five hundred members. The association, credited with being the first group to publish literature in the Bassa Tribal

Language: spelling books, hymn books and the Gospel of John. In 1879, the name of the association was changed to Providence Baptist Association and included other counties such as Montserrado, Cape Mount and the Territory of Marshall. Separate associations were also established in Grand Bassa County and Sinoe County (Brown, 1979).

Liberia Baptist Missionary and Educational Convention

In 1880, the Liberia Baptist Missionary and Educational Convention (LBMEC), the parent body of the Liberia Baptist Theological Seminary was founded with the purpose of offering theological education to Baptist men and women for service in the church, and also to send potential people overseas for further study (Kulah, 1994). The convention has had a continuing history to the present. The first president of the LBMEC, Rev. Joseph J. Cheeseman, was also the 12th president of the Republic of Liberia serving from 1892-1896. He died in Office in 1896. From 1880 to 1957, LBMEC held biennial session. The election of Dr. William R. Tolbert as president of the convention marked an era when the convention reverted to annual sessions in 1958 and continues to the present. His tenure as president of the convention and at the same time, as Vice President of the Republic of Liberia, was marked by growth and development. LBMEC has complete oversight over the operations of the seminary (Brown, 1979).

Southern Baptist Mission in Liberia

The Southern Baptist Convention, formed in 1845 in Augusta, Georgia, began missionary work in Liberia in 1846 when it took over the support of John Day, an African American Negro minister in Liberia. Day, originally working in Liberia under the auspices of the American Baptist Missionary Union, chose to sever his relationship with the organization because he wanted to pursue other options for ministry. Born in 1797, Day was a free black cabinet maker

from Virginia and North Carolina. In December 1830, he emigrated to Liberia along with his wife and four children. Shortly afterwards, the Triennial Convention's Baptist Board of Foreign Mission appointed him as missionary. As one of Liberia's educational elite, Day, along with twelve others, helped draft the constitution of the Republic of Liberia and also became the Republic's chief justice. In 1844, Day retired his missionary post and a year later agreed to work as a missionary for the newly formed Southern Baptist Convention. While Day was criticized by fellow Negro ministers for serving with an institution that promotes slavery, Day credits his conversion to Christianity to White Baptists including the decision to serve as a missionary (Flowers, 2008).

By 1849, the Southern Baptist Foreign Mission Board had thirteen missionaries, all Negroes from America, under the "African Mission"; seven ministers and six teachers working in different localities. In 1852, Eli Ball, a Virginia pastor, went to inspect the work in Liberia and recommended the establishment of a high school. By 1853, there were thirteen stations with nineteen missionaries, including teachers and eleven day schools with four hundred pupils enrolled. By 1873, twenty active churches were reported, but few schools due to inadequate financial support. In 1875, the American Civil War necessitated the closing of the Liberian Mission (Brown, 1979).

For more than 85 years, the Southern Baptist Mission was absent from Liberia. In 1960, upon the invitation of Rev. Dr. William R. Tolbert, then Vice President of the Republic of Liberia and President of the Liberia Baptist Missionary and Educational Convention (LBMEC), the SBC mission resumed work in Liberia. Two officials from the Foreign Mission Board of the Southern Baptist Convention, Baker J. Cauthen, Executive Secretary of Foreign Mission Board and H. Cornell Goerner, secretary for Africa, travelled to Liberia. At the end of their visit, the

SBC mission adopted an invitation from LBMEC to begin a program of missionary work cooperatively (Brown, 1979). One achievement of the SBC Mission, however, was the strengthening of Ricks Institute, a Baptist school in Virginia, outside Monrovia, the capital. Founded in 1887, the institute had become a first rate boarding school serving elementary through high school. Southern Baptist missionaries served in various capacities in Liberia in the fields of education, leadership training, evangelism, and church development. Beginning with one missionary couple in 1960, the number of Southern Baptist staff members increased to sixty by 1978 (Brown, 1979).

Over the years, the International Mission Board of SBC increased its missionary presence and work in Liberia. Missionaries were involved in theological education, church planting and church leadership development. However, due to the war, the missionaries had to be evacuated and at the moment, the Southern Baptist Convention International Mission Board does not have a mission in Liberia. Commenting on this, a former staff administrator stated that, “the change in the focus of the SBC International Mission Board to focus more on church planting instead of theological education led to the decision to withdraw the SBC missionaries” (D. Walker, personal communication, August 8, 2011).

The Southern Baptist Convention missionaries operated autonomously in Liberia, unlike in other countries like Nigeria and Ghana where the SBC operated under the national church. The SBC in Liberia received its funding from the Southern Baptist International Mission Board in the United States and dispensed it without the consent of the national church. “All the properties the Southern Baptist Mission acquired in Liberia belonged to them. This didn’t happen in other countries and because of this; they did things without regard for the national church” (J. Dolo, personal communication, January 14, 2012). When the mission closed during the civil war, the

national church had to purchase the properties SBC owned. One such property purchased from SBC by the Seminary was the Dorothy Pryor Compound for over \$100,000 US (J. Dolo, personal communication, March 21, 2012).



Figure 1. Providence Baptist Church, Monrovia, Liberia.

Liberia Baptist Theological Seminary

As the Baptist church grew in numbers, there was a need for trained believers and church leaders. The Liberia Baptist Association, organized in 1835, saw the need to emphasized leadership development in the church. It organized Baptist union meetings in 1838 to train pastors and deacons for the church. “These leadership training meetings were held at different sites in Monrovia, the capital of Liberia, with the goal of equipping the believers to carry out the great commission” (L. Brownell, personal communication, October 2, 2011). It was basically a lay education program intended to train believers for the work of service. Successful participants were awarded a certificate of proficiency for successful completion of the prescribed course of

study in Bible study methods and methods of church work. These meetings then spread to various counties and territories around the country. They were held in June and September from the fourth Thursday to Sunday (Brown, 1979).

As the convention and the churches grew, the need for more trained and well equipped leaders began to surface. There was a need to create an institution to effectively train leaders for the church and the fulfillment of the Great Commission of Christ. A movement arose to bring this to fruition. Key leaders involved in this movement include Rev. Abraham Butler, Rev. John Falconer of the International Mission Board of the Southern Baptist Convention, Rev. Martin of Zion Praise Baptist Church, Rev. Dr. Tolbert, Rev. Bradley Brown among others. These individuals, in the words of a former president, “played important roles in providing leadership to this endeavor” (L. Brownell, personal communication, October 2, 2011).

During the 1964 Annual Session of the Liberia Baptist Missionary and Educational Convention held at the Mt. Galilee Baptist Church, Caryesburg, Rev. Dr. William R. Tolbert, Jr., president of the Liberia Baptist Missionary and Educational Convention made the following statements on April 2, 1964 at the fiftieth session of the Assembly as quoted in the 2010 Liberia Baptist Theological Seminary Student Handbook,

Let me remind you that the builders of our constitution in 1880 set out as one of the targets to be hit by them and succeeding generations, "the establishment of theological institutions for the training of young men for the ministry." Since then, eighty-four long years have rolled by and, sad to say, not one such institution has been founded, neither is any even in sight. How disappointing and disheartening, to say the least, this can be to any serious minded Baptist, concerned about carrying out the objective of the Convention (p. 2).

Rev. Dr. William R. Tolbert, Jr., reminded the audience at this assembly that one of the targets set during the founding of LBMEC in 1880 was the establishment of a theological institution for the training of young men for the ministry. Moved by Dr. Tolbert’s speech to the

50th session of the LBMEC Assembly, Rev. Bradley D. Brown, a Southern Baptist Missionary then assigned in Grand Bassa County, quickly focused himself on the necessity of leadership for a Central Baptist Bible Training Center for Liberia. “Dr. Brown played a very important role. After hearing Dr. Tolbert’s speech, he rose to the occasion and got to work getting the seminary organized,” were the words used by the first chairman of the seminary Board of Trustees to describe the efforts of Dr. Brown in the seminary creation (J. Walker, personal communication October 13, 2011). This projected institution was given the name Baptist Training Center and an over 200-acre property secured (Brown, 1979).

At the 55th annual session of the Liberia Baptist Missionary and Educational Convention meeting in 1969 held at the Shiloh Baptist Church, Virginia, the idea of a Baptist training center for pastors was proposed, discussed and agreed upon. The center was proposed to offer institutes, workshops, and seminars on a part-time basis. The long range goal was the establishment of a seminary (Brown, 1979).

As the proposal for the establishment of a training institute gained momentum among Baptist leaders in Liberia, the Liberia Baptist Missionary and Educational Convention, with cooperative effort of the Southern Baptist Mission in Liberia, gave birth to the Baptist Training Center for the purpose of training and equipping young men and women for the ministry of preaching the gospel of Christ and carrying out the Matthew 28:19-20 commission (J. Walker, personal communication, October 13, 2011). A former administrator, speaking on the momentum, noted that, “Dr. Tolbert kept this vision alive by reminding Baptists at every convention about the need for this seminary” (L. Brownell, personal communication, October 2, 2011)

Following an agreement among Baptist leaders in Liberia and the LBMEC about the need

for the training center, the following persons were elected in 1970 at the 56th Annual Session of the Liberia Baptist Missionary and Educational Convention at the United Baptist Church, Greenville, Sinoe County: Rev. Bradley D. Brown, Director; Dr. Advertus Hoff, Co-Director; and Rev. Abraham H. Butler, Associate Director (Brooks, et al, 2005). Dr. Bradley D. Brown was an SBC missionary, Dr. Hoff was the Vice President of LBMEC and Chairman of the Evangelism Commission and Rev. Butler was dean of the Baptist Union Meetings and Moderator of the Providence Baptist Association.

Missionaries and nationals were involved in the formation of the center. The following recommendation of the LBMEC President, Dr. Tolbert was also adopted at this annual session as witnessed and recorded by Brown (1979) in his dissertation on the seminary:

That the training activities of the Baptist Training Center continue at an accelerating pace with Rev. Bradley D. Brown as Director and General Coordinator, Dr. Advertus A. Hoff, Co-Director and General Coordinator and Rev. Abraham Butler as Associate Director and General Coordinator; and with the committees on Evangelism and Theological Education and Bible Training, respectively, working in conjunction with them in the execution of the purposes and objectives of the CENTER, developing same in gradual stages, as the resources of the Convention will permit and upon recommendation approved by the convention from time to time. Close contact will always be maintained with the President of the Convention who will have an insight in and supervision of the activities of the Center. (p. 47)

After its formation, the training center was located at various places in Monrovia before eventually relocating to Schefflin on Robertfields Highway. In the early 1970s American Evangelist Rev. Billy Graham visited the Baptist Training Center and suggested that the training center be elevated to the baccalaureate level (J. Walker, personal communication, October 13, 2011). Aggressive planning for the training center increased the pace. A curriculum workshop was held on March 7, 1970 followed by a general planning meeting on May 30, 1970. The goal of these meetings was to seek input regarding the needs for training, types of training, and techniques of training. The following areas were considered as curricular options: Bible studies,

Baptist history, doctrine, and biographies, methods of Sunday School, Women Missionary Union and men's and boys' work. At this point, the center was basically in a pre-seminary stage.

Evangelism and ministerial training were also considered with later subdivisions into intensive Bible study, homiletics, pastoral and church development ministry and evangelistic techniques. The workshops brought together a wide variety of individuals including leading Baptists.

By the time the next curriculum planning workshop met on November 14-16, 1974, the schedule was set for the opening of the seminary in March 1976. The workshop, attended by twenty-five participants, was intended to provide the participants an opportunity to brainstorm and discuss curriculum and student body for the seminary scheduled to open in March 1976 and to channel the results of this workshop to the Baptist Training Center director, staff, and Advisory Committee for further action. The objective was to have the curriculum fit into the Liberian church. Two curriculum committees were established: One was for religious education and the other for theological education. The bachelor of theology curriculum resulting from this workshop inculcated subjects such as Islam, African traditional religion and the history of Baptists in Liberia (Brown, 1979).

The Baptist Training Center continued to carry out its task of preparing men and women for the task of proclaiming the gospel of Christ. But there was a need to elevate the educational level of the training center. According to Rev. J. Walker, "There was a need for a serious academic program to effectively train pastors and other church leaders. Prominent Baptists spearheading this endeavor included Rev. Dr. Tolbert, President of LBMEC, Rev. Walter Richards, Rev. Jeremiah Walker, and Rev. Bradley Brown" (Personal communication, October 13, 2011).

At an annual session of the Liberian Baptist Missionary and Education Convention held at the Zion Grove Baptist Church in Brewerville, Liberia, the idea was discussed and agreed upon. The Baptist Training Center was eventually transformed into the Liberian Baptist Theological Seminary with the goal of training men and women to preach the Gospel of Jesus Christ. Prior to the formation of LBTS, Baptist students were theologically trained at the Nigeria Baptist Theological Seminary in Ogbomoso, Oyo State, The Federal Republic of Nigeria. In the words of the current president, “there was a need to train Liberians in Liberia” (A. Hill, Personal communication, October 2, 2011).

At the fifty-seventh session of the LBMEC in Louisiana, Liberia in 1971, Dr. Tolbert kept the vision of a seminary alive with this statement:

The relevance, importance and urgent need of the Baptist Training Center have been emphasized time and again by me and I feel that it is necessary for me to reiterate same in this message. In the meantime, I am incessantly and fervently praying that on a portion of the 119-acre parcel of land situated 12 miles from the city of Monrovia a seminary for theological training will be established before our convention celebrates its Centenary, and thus my dreams would come true. Accordingly, I earnestly implore members of the Convention to be unrelenting and unsparing in their support both morally and financially for the Center. This will only constitute a response to the challenge of making “Liberia for Christ.” (Brown, 1979, p. 41)

The first buildings of the Baptist Training Center were dedicated in 1972, and the part-time institutes continued to train men and women for the ministry. In March 1975, through an act of the national Legislature of the Republic of Liberia (see Appendix D), theological education in the Liberia Baptist Missionary and Educational Convention reached a milestone with the establishment of the Liberia Baptist Theological Seminary. The efforts of Rev. Dr. Tolbert, Rev. Bradley Brown, Rev. Jeremiah Walker and other Baptist leaders in Liberia came to fruition. This was a milestone for theological education in Liberia and West Africa. The seminary became the first evangelical theological higher educational institution in Liberia Not only that, but the

seminary also served as a theological training center for church leaders from other countries in West Africa and beyond. Under the proposed leadership structure, the seminary was the property of the LBMEC. The LBMEC elected a board of trustees to govern the seminary. This board was responsible to the LBMEC and formulated policies and provided overall supervision of the seminary. The seminary was run by a president elected by the Board of Trustees for a four-year term and could be re-elected for as many additional terms as deemed necessary by the board. The President was responsible for the administrative operations of the seminary (Brown, 1979).

Founding the seminary was just the beginning of the dream of Dr. Tolbert and Baptist leaders for the creation of an institution to train men and women for the task of preaching the Gospel of Jesus Christ. A series of challenges arose during this formative stage. A current administrator noted that, “issues such as funding, lack of qualified Liberian faculty, infrastructural developments, library resources, and building a program of study arose” (A. Brooks, personal communication, August 31, 2011). Rev. Bradley Brown, a Southern Baptist Missionary and other leaders of the Liberian Baptist Convention got to work to set up the seminary. Part of the land acquired for the Baptist Training Center was then allocated to the newly established seminary. The proposed budget was \$1.2 million US to get it started and running. The Southern Baptist Convention (SBC) in the US through its missionaries donated an initial amount of \$29,000 US. (J. Walker, personal communication, October 13, 2011).

As an institution of theological education, the seminary’s theology and mission was rooted in the Scriptural command by Jesus for all believers to go among the nations and preach the gospel (Matthew 28:19-20). While the Scripture was the foundation for its mission, the seminary was heavily influenced by Southern Baptist theology and mission and its interpretation of the commission. In the words of a current administrator, A. Brooks, “because the initial

faculty and educational resources of the seminary were of Southern Baptist origin, the seminary was heavily influenced by SBC theology” (Personal communication, August 31, 2011). The Southern Baptist emphasis focuses on the primacy of spreading the gospel or good news of Jesus Christ to a lost world. This is achieved as Christians are trained for the ministry of going out and spreading the message of salvation so that others will place their faith in Jesus Christ. It was the vision of Dr. Tolbert that a place like LBTS would provide the training Christians need to go out and preach the gospel (J. Walker, personal communication, October 13, 2011).

From the establishment of the first training school for Baptist ministers in Liberia in the 1800’s (Kulah, 1994), to the formation of the oldest Baptist church in Liberia, Providence Baptist Church, Southern Baptist missionaries had a huge impact on Baptist work in Liberia. Also, the first president of the seminary and almost all of the initial instructors were Southern Baptist missionaries. Baptist missionaries were instrumental in developing the programs of study and curriculum though some nationals were involved in the process (L. Brownell, personal communication, October 2, 2011). Over the years, however, as nationals became more involved in administration and instruction, there was an increasing attempt to contextualize the mission to fit the Liberian setting while remaining true to the Scriptures. This included tailoring the curriculum and instructional methodology in a way that will prepare the students to effectively minister in Liberian contexts. “Since Liberians were being trained to minister in Liberia, it was important that the Scriptures be framed in this context than western context”, was how a trustee put this discussion (E. Dunn, personal communication, September 22, 2011).

With the donation from the Southern Baptist Convention, the LBMEC, through its president, Rev. Dr. William R. Tolbert, proceeded to raise funds. Funds were raised and buildings were built to get the seminary moving. At annual conventions on LBMEC, each church

was encouraged to contribute towards the educational ministries of LBMEC, and from those funds monies were allocated to the building of the seminary.

After additional buildings were erected, including a library, the seminary opened its doors with a special invocation service on March 4, 1976 with an inaugural class of 18 students (T. Stewart, personal communication, October 20, 2011). These students embarked upon a four-year curriculum leading to a bachelor of theology degree (B.Th.). The initial curriculum provided for 78 courses in the areas of Bible, Christian history, pastoral studies, theology, religious education, education, English, mathematics, philosophy, psychology and sociology. Not only was the course of study limited to the classroom, but also students had to complete four semesters of field education. This provided the opportunity for students to minister in the context in which they will eventually serve after graduation. By 1978, the enrollment increased to thirty-four students with a faculty of eight. The student composition included non-Baptists and non-Liberians. The initial buildings were five cottages, a clinic, a library, a chapel, a classroom, an office building, a dining hall, and a dormitory. There were also recreational and sports programs for students and a van used to transport students to field education and special activities.

The goal of the seminary was to train men and women for Christian ministry and also individuals who will take positions of leadership in LBMEC (Brown, 1979). Rev. Bradley Brown, a 26 year-old Southern Baptist Missionary with a heart for ministry and the propagation of the Gospel of Jesus Christ, was elected to serve as the first president of the seminary. Rev. Brown previously served as the Director of the Baptist Training Center and was a missionary who served among the Bassa People. Rev. Jeremiah Walker became the first Chairman of the Board of Trustees (LBTS Handbook, 2010). The Southern Baptist Mission in Liberia provided most of the faculty, administrators, and staff. Some of the missionaries serving the seminary

included Mrs. Carolyn Brown, registrar; Mrs. Jane Park, nurse; Rev. James Park, pastoral ministries faculty who later went on to become third president of the seminary.

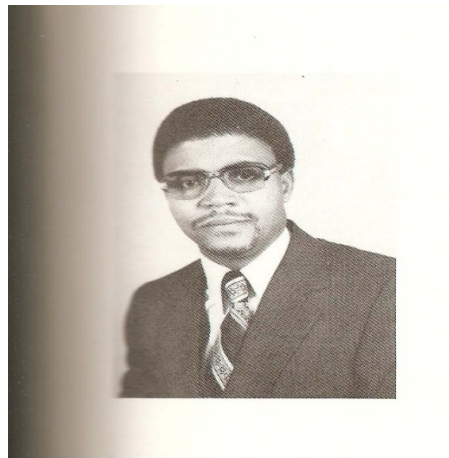


Figure 2. Rev. Dr. Jeremiah Walker. First board of trustees chair.



Figure 3. Rev. Dr. Bradley D. Brown. First elected president.

The provision of human resources by the SBC was crucial in offsetting the cost associated with running the seminary. These missionaries received no remuneration as they voluntarily provided leadership and taught at the seminary (T. Allen, personal communication, July 28, 2011). The emphasis during this inception period was designing the seminary and infrastructural development (A. Hill, personal communication, October 2, 2011).

As a newly-established institution of theological higher education, the seminary faced enormous challenges and needs. Some of the challenges included funding for the continuous

operation of the seminary, additional library resources, availability of qualified Liberian faculty and administrators, and getting the seminary established. Although the Liberian Baptist Convention owned and operated a variety of educational institutions including Ricks Institute, Suehn Mission, Lott Carey Mission, among others. (J. Walker, personal communication, October 13, 2011), this was the first time they had ventured into the arena of higher education. (L. Brownell, personal communication, October 2, 2011)

Continuous funding for the operation of LBTS became a challenge during its inception. Although the donation from the SBC and funds raised through the initiatives of LBMEC were helpful in getting the seminary started, there was a need for securing a source of ongoing funding. The Convention had no endowment for the seminary. The primary sources of funds were student fees and donations from friends of the Convention and churches. These funds were not sufficient to meet the needs of the seminary. In fact, because affordability became a challenge for some students, friends of the seminary provided funds for student scholarships (L. Brownell, personal communication, October 2, 2011). The Southern Baptist Mission through its International Mission Board and missionaries stationed in Liberia provided a bulk of the material and financial resources. The seminary library was furnished with books donated by SBC. The missionaries served in faculty and administrative roles without compensation. Scholarships were also provided to students from Southern Baptist sources overseas (A. Hill, personal communication, October 2, 2011).

The unavailability of qualified Liberian faculty was another challenge. The intent at the formation of the seminary was a joint cooperative relationship between the Southern Baptist Mission in Liberia (SBML) and the LBMEC. This relationship called for the sharing of human and financial resources (Brown, 1979). The plan was for the nationals and missionaries to

assume equal responsibilities with regards the running the operations of the seminary including administration and instruction. The lack of qualified Liberians led to dominance by the missionaries and hindered the fulfillment of this objective. The reality was different. LBMEC did not have the financial means to operate the seminary nor the qualified Liberians to assist the missionaries in teaching. So a bulk of the responsibility rested on SBML (J. Walker, personal communication, October 13, 2011). As an institution of theological higher education, there was a need for personnel trained in theological disciplines. This led to the staffing of the seminary by missionaries. However, there was one Liberian, Rev. J. Gbana Hall, who served as faculty member teaching religious education and later served as dean of academic affairs during this early period. Rev. Hall had returned from the United States with a masters of religious education degree in 1977 (J. Walker, personal communication, October 13, 2011).

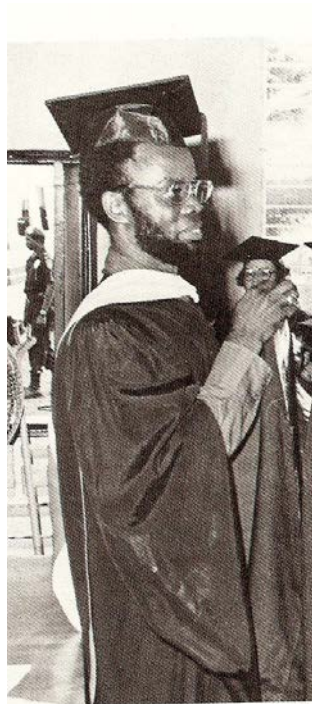


Figure 4. Rev. J. Gbana Hall.

Other Liberians also taught non-theological courses including Rev. J. Gblah. Because of this need, for trained and qualified Liberian faculty in the area of Bible and theology, a plan was

put into place by Rev. Brown to train Liberians overseas to come and take leadership roles in the seminary. Some of these individuals were sent to Nigeria and the US for further training. Rev. Gblah, one of the beneficiaries of such training, later taught New Testament in addition to previous duty as dean of students (A. Hill, personal communication, October 2, 2011; LBTS Chronicles, 1979). While there may have been plans to train Liberians to “take over” the seminary when the missionaries leave, a widely held view in some circles was that the missionaries were not serious in this endeavor. They continually reminded the students that they were being trained to go to the hinterland and “preach the gospel”. Students and others felt that there were no intentional efforts on the part of the “expatriate leadership” to train Liberians for leadership position. A former administrator, T. Allen, stated, “there was no intentional effort to train Liberians to take over the seminary because the idea was Liberians were being trained to go to the interior and pastor churches” (Personal communication, July 28, 2011).

Getting the seminary off the ground and running and the provision of resources for the library were undertaken by the missionaries. Through the leadership of Rev. Bradley Brown, the seminary was structured, programs of study developed and faculty and staff recruited. The seminary began to offer a four-year bachelor of theology degree (B.Th). The resources for the library were secured through donations. Some Liberians were recruited to serve as staff members including David Freeman, maintenance supervisor; Gurlie Deline, library assistant; Rev. John Gblah, dean of students (J. Walker, personal communication, October 13, 2011).

Over the years, as the convention and churches experienced tremendous growth through outreach programs with a strong emphasis on evangelism and church planting, the seminary progressed. A plan was initiated to reach out and train men and women for the ministry. This plan led to the development of a program called Theological Education by Extension (TEE).

This program was designed to provide theological education to pastors and others in the hinterland who were unable to enroll at the seminary. In the words of a former student, “the TEE was a way of carrying theological education to those who would not otherwise have been able to receive it” (P. Payway, personal communication, August 17, 2011). Sessions were organized at different areas of the country, mostly in churches, where these individuals would gather to be trained. Though it was not rigorous as the programs at the main LBTS campus, it provided tools that equipped these individuals for the ministry. It took theological education to men and women who could not afford to attend the main campus. Most of these pastors and church leaders, this program intended to reach, had established themselves and been involved in ministry for years, but lacked solid theological training. Graduates of this program received a certificate (L. Brownell, personal communication, October 2, 2011).

Despite the challenges and needs, LBTS continued to carry out its mission of training men and women for the ministry. A current trustee and student during this time stated that, “The seminary became a vibrant learning community for both Baptists and non-Baptists” (E. Dunn, personal communication, September 22, 2011). The seminary was not affected by Liberia’s history of the Americo-Liberian and Indigenous Liberians divide, which affected every facet of the society from politics to economics to education. Students were enrolled without regard to their ethnic status. Though the Baptist church in Liberia was predominantly Americo-Liberian, it placed emphasis on reaching everyone with the gospel of Jesus Christ. There were both Americo-Liberians and Indigenous Liberians serving and attending the seminary. Commenting further on the importance of this cohesion, a founding administrator stated that, “As a religious institution, the seminary wanted to portray itself as an example of love to the greater society” (J. Walker, personal communication, October 13, 2011).

While there may have been challenges during the inception period of the seminary with recruiting qualified faculty, administrators and staff, student recruitment did not present a challenge during the early stages of the seminary. Students were initially recruited from among the pastors, lay leaders and other Christians who felt the “call of God” to serve in Christian ministry. They were primarily from Baptist churches, though there were students from other denominations and countries from the sub-region. No admission exams were given. Students just needed to be high school graduates. These students also received funding for their studies from a variety of sources including scholarships from overseas sources, local churches and the national government and work-study grants (J. Walker, personal communication, October 13, 2011). Over the years and prior to the departure of the missionaries, funding for the education of students was readily available (L. Brownell, personal communication, October 2, 2011). A former administrator and student remarked, “scholarships were available, whether from the government, missionaries or work study” (T. Allen, personal communication, July 28, 2011).

In December, 1979, the institution experienced its first milestone when the first matriculating class graduated 12 students. The commencement speaker at this event was Rev. Dr. William R. Tolbert, then president of Liberia and past president of LBMEC who, in 1969, challenged the convention to consider a theological institution. Dr. Tolbert not only served as president of LBMEC but also went on to serve as president of the Baptist World Alliance. This commencement happened to be the last he would attend because on April 12, 1980, he was overthrown and assassinated. Dr. William R. Tolbert, 19th president of Liberia and a strong supporter of theological higher education in Baptist circles was assassinated by a group of non-commissioned officer on April 12, 1980. After his death, and the execution of 13 of his officials, the seminary went through challenging times. Because of the instability the death of the

president created in the country, the missionaries who provided the bulk of the human resources and leadership to the seminary left the country. This “brain drain” caused a brief disruption in the work of the seminary (J. Walker, personal communication, October 13, 2011).

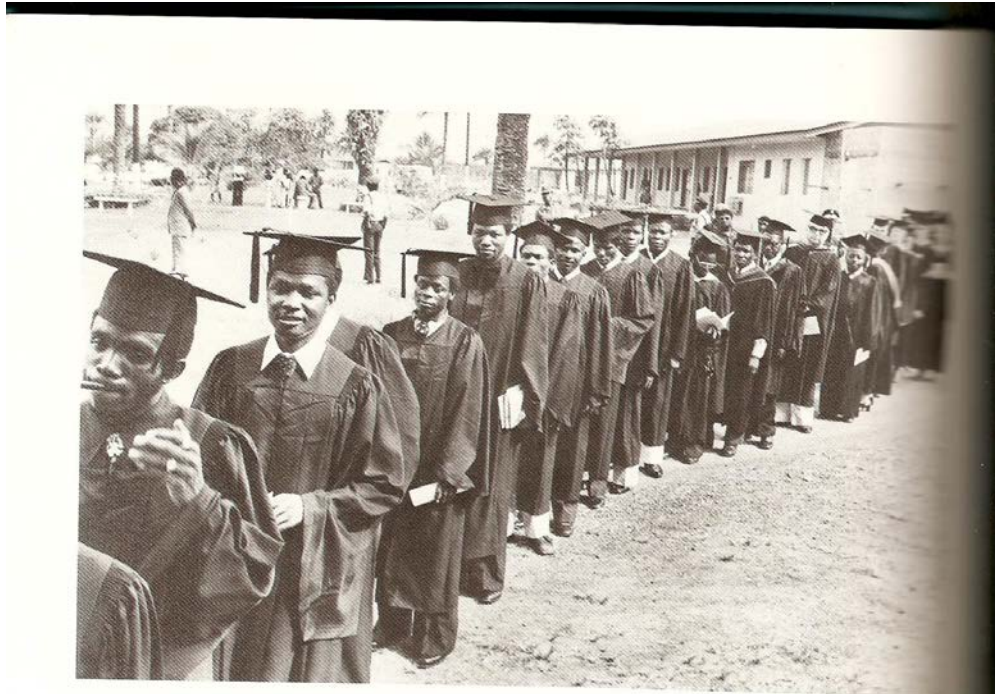


Figure 5. First graduates of LBTS, 1979.



Figure 6. Rev. Dr. William R. Tolbert.

With the departure of the missionaries, the seminary work slowed down. The Liberian staff and the convention worked to keep the seminary afloat. Not only did the departure of the missionaries affect the seminary, but after the coup, many of the Liberian supporters, both financial and material of the seminary, left the country. Many of these supporters were Americo-Liberians; and with the death of a fellow Americo-Liberian and the ascension of an indigenous Liberian to the presidency of Liberia, they felt insecure and left the country. After some time, the missionaries returned and the seminary continued its work of training men and women for the ministry (J. Walker, personal communication, October 13, 2011). A few years later, in November 1985, there was an attempted invasion of Liberia to overthrow newly elected President Samuel K. Doe led by Thomas Quiwonkpa, a former confidante of President Doe. Quiwonkpa was one of the 17 officers under the leadership of then Master Sergeant Samuel Doe who overthrew and executed former President William Tolbert. He disagreed with President Doe accusing him of being a dictator and fled the country for fear of his life. He organized an invading force to overthrow Doe. Sergeant Doe had few weeks earlier been elected President of Liberia on October 29, 1985. This brief incursion was quickly put down by President Doe's army and presented little disruption to life of the country. However, it led to reprisal killings against members of the Gio and Mano tribal groups who were accused of supporting Gen Quiwonkpa (Moran, 2006).

Over the years, the Liberian Baptist Seminary experienced growth, and in 1983 reached another milestone when it received full accreditation from the Accrediting Council of Theological Education in Africa (ACTEA), an association that accredits institutions of theological education in Africa after an ACTEA Team visit in 1982. This honor provided the institution more prestige. Students from all over West Africa were enrolled at the seminary and

enrollment increased. This honor set the seminary apart as one of the premier institutions of theological education in Africa. Students from all over the sub-region came there (E. Dunn, personal communication, September 22, 2011).



Figure 7. Liberia Baptist Theological Seminary entrance.

The seminary experienced infrastructural developments, the library resources increased and more opportunity was afforded to nationals to acquire higher training out of the country and return and provide leadership roles or teach. The leadership of the seminary was still in the hands of the missionaries with few nationals in leadership roles (J. Walker, personal communication, October 13, 2011). Despite the consensus that the relationship between the missionaries and national staff was cordial, there were few challenges reported. There was a disparity in pay, housing, and other amenities. The missionaries earned more money, had decent living quarters with regular utilities and had means of transport. A former administrator, speaking of the disparity, stated that, “this was the elephant in the room that no one wanted to talk about. It was evident that there was disparity in living” (D. Walker, personal communication, August 2, 2011). The missionaries

were not compensated by the seminary or the Liberia Baptist Convention for their services, but instead received their funding primarily from donors through the International Mission Board of the Southern Baptist Convention in the USA (E. Dunn, personal communication, September 22, 2011)

Despite the growth and development the seminary experienced during this time, there were minor situations that arose. Around 1982 or 1983, a situation involving an instructor at the seminary created an issue. Rev. Tucker Calloway, an instructor of world religion, philosophy and theology, was also pastor of a local Baptist Church named Effort Baptist Church. He had some disagreements with the deacons of the church and on a particular Sunday refused to celebrate Holy Communion. At one point during the service he slashed his hand to make a point about sacrifice. This created some problems in the missionary community and Rev. Calloway was recalled to the US. Students at the seminary loved him and were upset at his removal. The situation nearly got out of hand as the students took issue with the leadership for the removal of Rev. Calloway (T. Allen, personal communication, August 28, 2011).

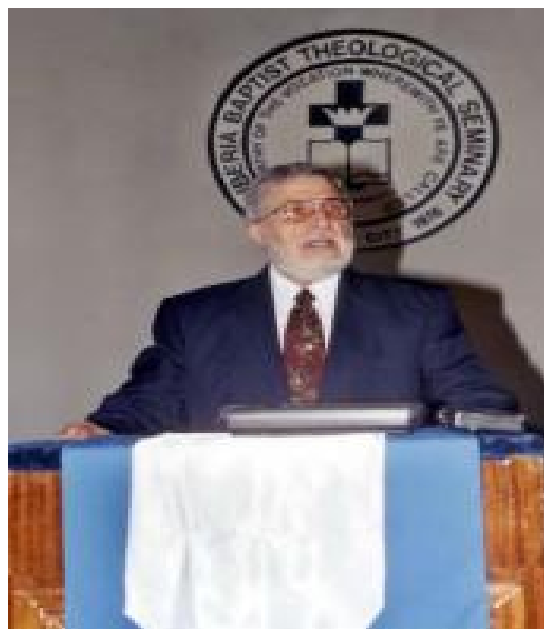


Figure 8. Rev. John M. Carpenter, second president-elect.

Rev. John Mark Carpenter was elected the second president of the seminary and succeeded Rev. Brown as president of the seminary in 1984. Under his leadership the seminary emphasized church planting, evangelism, and Theological Education by Extension (TEE). The TEE program was a distance learning certificate program intended to offer sound biblical training and equip pastors, lay leaders and Christians who could not otherwise afford to attend LBTS in their ministry. Its primary purpose is to extend the resources of theological education to the leaders of congregations who are already serving and developing; to encourage and enable local leaders to develop their gifts and ministries without leaving their homes, jobs, communities, or local congregations (Brooks et al ,2005).

The program was developed, and at certain times an instructor would travel to certain areas of the country and train the students. For the most part, missionaries assigned in the rural areas served as facilitators (J. Walker, personal communication, October 13, 2011). The entrance requirement for students in this program was not as stringent as that required of students enrolling at the main campus. Students needed to have basic skills in reading and writing instead of being high school graduates (A. Brooks, personal communication, October 31, 2011). “It was easy to see how Rev. Carpenter’s emphasis on church planting fit into the TEE program. Because carrying theological education to the rural areas of the country will provide the training and equipping Christians needed to spread the gospel message and plant more churches,” remarked a former president (L. Brownell, personal communication, October 2, 2011).

Rev. Carpenter, born in Toccoa, Georgia in 1929 was an SBC missionary in Liberia. After pastoring several churches in the United States, Rev. Carpenter and his wife Betty moved to Liberia in 1961 to serve as missionaries with the International Mission Board of the SBC. They served until 1977. They returned again in 1983 to continue their service until 1992. While

in Liberia, Rev. Carpenter served as a church planter establishing over 40 Baptist churches in Liberia and building and operating the Pastors Training School in Greenville, Liberia (Sisson, 2011).

As the seminary continued to experience growth and development, there was the need for the expansion of the Library, the provision of basic student recreation services and housing, technology, trained nationals to serve as faculty and above all funds to operate the seminary. The seminary began to experience growth and development and reached out to the rural areas of the country aggressively pursuing its mission (J. Walker, personal communication, October 13, 2011).

Seminary Development during the Civil War (1990-2003)

In the midst of the seminary's growth and development an unusual event occurred in Liberia that not only impacted the seminary, but transformed the entire country. On December 24, 1989, Liberians were informed of a rebel incursion led by a former official of the government of President Samuel Doe, Charles Taylor. Taylor, who fled Liberia in the early 1980's, was alleged to have embezzled close to a million dollars from the government. He was arrested and imprisoned in Boston, Massachusetts, USA. While awaiting extradition to Liberia to face charges, he broke jail and fled. He travelled the sub-region and having secured funding, arms and personnel from sympathizers, launched the rebellion aimed at overthrowing the government of President Samuel Doe. Despite the government's attempt to contain the situation, the rebellion spread rapidly. Every institution was affected. The marauding band of rebel fighters literally destroyed much of the infrastructure (Ellis, 1999; Levitt, 2005).

Liberia's civil war, while political in nature, had tremendous ethnic overtones. There were four major ethnic groups that were the central players in the war, Gio, Mano, Krahn and

Mandingo, though other tribes were affected. The Gio-Mano alliance was pitted against the Krahn-Mandingo tribes. The ethnic component of the war affected every facet of life in Liberia. Individuals from certain opposing tribes turned against each other and this affected every part of the country. (Ellis, 1999). While this ethnic rivalry and tension permeated life in Liberia, the seminary was not affected in that it was not observed among members of the seminary community. According to a former administrator, “students, staff, faculty and administrators at the seminary did not place ethnicity over their relationships as brothers and sisters in Christ” (D. Walker, personal communication, August 2, 2011). “While they might have been some students from rival tribal groups, they refused to be drawn into the ethnic tension facing the nation”, remarked a student during this period (J. Dolo, personal communication, August 19, 2011). It is possible that individual students might have felt differently; but overall, the campus community saw their Christian relationship as having primacy over their tribal affiliations (T. Allen, personal communication, July 28, 2011).

During this civil war period in the seminary history, Rev. Carpenter was the president. As the war closed in on Monrovia, the capital, the United States Government decided to evacuate its citizens. Because many of the faculty and administrators of the seminary were American citizens, they were evacuated out of the country including the president of the seminary at that time, Rev. Carpenter. They were relocated to neighboring countries as a precautionary measure while they observed developments in Liberia. This created some challenges for the seminary (D. Walker, personal communication, August 8, 2011).

The seminary was closed in May 23, 1990 because the situation in Liberia was deteriorating due to the civil war. After the closure of the seminary, Rev. J. Gbana Hall, an instructor, and Dr. Lincoln Brownell, instructor/acting president provided leadership and

ministered to the seminary community and the surroundings through relief and pastoral care (Brooks et al, 2005). Concern for the security of the students, staff, faculty and staff became paramount as the war prompted this move. It was difficult to operate the seminary in the midst of such circumstances. The seminary was relocated to the D. R. Horton Compound on Capitol By-Pass around 1992, few miles outside of the city center. This building previously housed the embassy of the Republic of Algeria. With the absence of the missionaries, nationals such as Dr. Lincoln Brownell and Rev. J. Gbana Hall, both faculty members, were instrumental in helping the seminary relocate to the Horton Compound. The SBC provided some financial help in this endeavor (L. Brownell, personal communication, October 2, 2011).

The Horton family, which owned the Horton Compound, was prominent in Baptist circles in Liberia. The seminary leased this compound and began to operate on a scaled-down level. This relocation of the seminary provided many challenges including financial, logistical, administrative, instructional and other problems. When the seminary vacated its campus due to the war, it was occupied by the Ghanaian contingent, Ghanabatt, of the regional peace-keeping group sent to monitor the ceasefire situation in Liberia (L. Brownell, personal communication, October 2, 2011). During the heat of the war, the regional economic group, ECOWAS, decided to intervene and enforce a ceasefire between the warring factions. A ceasefire monitoring group, ECOMOG, comprising of soldiers from certain countries, was established (Moran, 2006). The occupation of the property of LBTS by the Ghanaian soldiers was crucial in making sure the infrastructure of the institution remained intact. Most of the other higher education institutions in the country were either looted or vandalized (T. Stewart, personal communication, October 20, 2011).

Rev. James Park became the third president-elect of the seminary in January 1992, and

the seminary re-opened its doors in April 1992 at the D.R. Horton Compound on Capitol By-Pass. It was beset with tremendous challenges.



Figure 9. Rev. James Park, third president-elect.

The emphasis during this period was rebuilding from the civil war. Funds needed to be raised and the new campus developed to meet the needs of the seminary. Rev. Park was a Southern Baptist missionary serving in Liberia. Crucial among the challenges faced by seminary was the lack of funds. The missionaries were able to secure the bulk of the funds from their overseas contacts. However, with their departure, it was challenging to secure the funds needed to run the seminary. “Salary payments were delayed for months in some instances”, commented an administrator (T. Allen, personal communication, July 28, 2011). “Students had to decide between feeding their families and paying seminary fees,” remarked a person who was a student during the war on the difficulties students faced (P. Payway, personal communication, August 17, 2011).

With the departure of the missionaries, who formed the bulk of the qualified faculty, and the lack of funds to secure the services of other qualified faculty, the seminary resorted to hiring former graduates to serve as teaching assistants or TA’s. These TA’s possessed only bachelor’s degrees which significantly impacted the quality of instruction at the seminary by lowering the

academic standards (J. Dolo, personal communication, August 19, 2011). Commenting on this arrangement, an administrator during this period remarked, “This is what we had to deal with in order to keep the seminary opened. These students were our best students” (T. Allen, personal communication, July 28, 2011).

There were also logistical challenges as well which affected every facet of the institution. With the unavailability of the bulk of the library resources due to the war, it was difficult for the students to do quality work and instructors to function effectively. Though the seminary was able to retrieve some books from the library at the Schefflin campus and make them available at the new location at the Horton building, the lack of adequate resources affected student learning. Students had to struggle to find the resources needed to do their course work. Transportation was also a huge challenge. The main campus of the seminary was a residential community. Students and some staff, administrators and faculty lived on campus or in close proximity to the campus (P. Payway, personal communication, August 17, 2011). With the relocation, the campus community had to find means to transport themselves to the new location on a daily basis. A former student commenting on the transportation shortage stated that, “students had to depend on professors who had cars to help transport them to classes because it was difficult finding transportation” (J. Fleming, personal communication, September 19, 2001). Students, who were from different areas of the country, had to find lodging in the city. There was also the challenge of funding for the studies of the students. While there were scholarships and work-study grants readily available for students prior to the war, with the departure of the missionaries, the students had to find means of funding their education. Despite this financial challenge, the students reported that funds were “miraculously” provided to help them. They reported receiving donations from anonymous sources to help offset the cost of their education. A former student

stated, “sometimes you when your fees are due, you will just find money in your mailbox to pay your fees. It was a miracle” (P. Payway, personal communication, August 17, 2011).

There was also the challenge of coping psychologically with the war. The war in itself created much trauma for the population of the country. The unavailability of services to help students cope with the warring environment did not deter the students from persevering in their studies. They reported going to school despite the presence of heavily armed men in the streets and sometimes gunfire in the streets. They attribute this resilience to their faith in God (D. Walker, personal communication, August 2, 2011). A former student speaking about happenings during this time said, “One day we were in class and all of a sudden heavy gunfire broke out, and we all fell to the floor. All we could do was pray” (P. Payway, personal communication, August 17, 2011).

These challenges also affected the families of the campus community. In addition to the challenges they faced as members of the LBTS family, faculty, staff and students also had to take care of their families. It meant providing food, clothing and shelter in the midst of the war. It was a time of tremendous difficulty for the seminary. The seminary was operating under dire conditions. One former administrator noted that a milestone during this period was keeping the seminary operational despite all of the challenges (T. Stewart, personal communication, October 20, 2011).

The seminary experienced numerous setbacks during this period of transition from the main campus in Paynesville to the Horton Compound on By-Pass in 1992. It operated at the Horton Compound from 1992-1996. The Horton Compound has since been redeveloped and currently houses a cell phone company, Cellcom. In April 1996, factional fighting broke out in the city between forces loyal to rebel leaders Charles Taylor and Roosevelt Johnson.



Figure 10. D. R. Horton Compound on the right now houses a cell phone company.

Commonly known as the “April 6th war”, it created tremendous damage to the infrastructure of the seminary. The building was looted, documents destroyed; and this set the seminary back so much that it had to close its doors. This created hardships for the students, faculty and others associated with the seminary. Students had their studies disrupted, and faculty, staff and administrators were without a source of income. When the fracas between the two factions subsided, the seminary family was able to return to the looted buildings and salvage whatever documents were available. Because the seminary did not have computers to store documents and had to rely on hard copies, the looting of the seminary was a blow to its operations (L. Brownell, personal communication, October 2, 2011).

With the advent of the “April 6th war,” the US government evacuated its citizens and Rev. Park, then president, left the country. The seminary had to carry out its mission with literally no funding from outside sources. With whatever they could salvage from the ruins of their looted premises at the Horton Compound, the seminary decided to re-open and relocate.

Commenting on this, a former administrator said, “the registrar and I went to the Horton Compound and in the midst of the looted ruins of the seminary and did all we could to salvage whatever was not looted or burned. We were able to gather a lot of documents which helped us a lot” (T. Allen, personal communication, August 28, 2011).

In February 1997, the seminary was relocated to the Baptist Compound, a property provided by The Southern Baptist Convention, located in a suburb known as Congo Town. This Compound formerly served as a guest house and residence for missionaries and other guests of the Baptist church in Liberia. The Seminary was reopened in that same month under the Board of Trustees' Acting Chairman/Secretary, Rev. Theophilus D. Allen, a 1984 graduate of the Seminary, serving as Acting President. After few months, Rev. A. Moses Roulhac, Jr., President of the Liberia Baptist Missionary and Educational Convention, Inc., and an instructor of the Liberia Baptist Theological Seminary, was appointed to serve as the acting president of the Seminary from July, 1997 to July, 1998. Despite this transition, the seminary continued its operations (Brooks et al, 2005). Politically, Charles Taylor, the leader of the 1989 rebellion had just been elected 22nd president of Liberia on August 2nd 1997 under questionable circumstances. Prior to this, Liberia had been led by interim governments comprising representatives of the different warring factions (Moran, 2006).

On August 24, 1998, the Baptist Seminary reached a milestone with the election of Dr. Lincoln Brownell, a 1984 graduate of the seminary, as the fourth president of the seminary. Dr. Brownell became the first Liberian elected president of the seminary and served until May 2006. He previously served as dean of students, and a faculty member. He took the helm of the seminary during a very critical time in its history. Despite the departure of the missionaries and the drying up of the major sources of revenue, the seminary had to continue its mission. The war

had subsided and there was relative peace and tranquility. Dr. Brownell developed a major plan of action intended to transform the seminary. This campaign was intended to solicit donor and supporters. The plan and vision, entitled “A Journey of Faith,” focused on several strategic areas with the goal of raising funds (L. Brownell, personal communication, October 2, 2011).



Figure 11. Rev. Dr. Lincoln Sie Brownell, fourth president elect.

When Dr. Brownell took over the helm of the seminary, the annual operating budget was \$180,000 US. The funding came from three sources: tuition and fees accounted for 10%, local gifts 5%, and foreign gifts 85%. From its inception, the seminary has received the bulk of its funding from foreign sources. To exacerbate these financial challenges, the seminary lacked qualified faculty and administrators; the infrastructure was in decline, and funding for student scholarships was non-existent or in short supply contributing to a decline in student attendance. It was Dr. Brownell who envisioned a plan to improve the seminary after years of decline due to the civil war (L. Brownell, personal communication, October 2, 2011, E. Dunn, personal communication, September 22, 2011). The campaign, according to Dr. Brownell, was envisioned to target certain areas:

1. Self sufficiency: Build an endowment of \$2.5 million US which is intended to help the institution become self sufficient especially in light of the decline in support from the SBC International Mission Board.

2. Academic: Strengthen the academic programs and resources of the seminary through the hiring of qualified faculty and administrators and the building of a new library. This new library will have an increase in holdings and the numbering system would be converted from Dewey to the Library of Congress System.

3. Infrastructure: Refurbish the buildings on campus that were damaged by the civil war and also build new buildings

4. Student recruitment and retention: provide financial assistance and scholarships to students to enable them fund and continue their education. Apparently, the lack of funds had led to the decline in student enrollment because a bulk of the students relied on scholarships and grants to enroll and continue their education.

The campaign targeted both local and international donors. It solicited not only financial donations, but also individuals were encouraged to contribute in kind. “Partners” were encouraged to volunteer their time to help with construction, instruction, and other forms of service (L. Brownell, personal communication, October 2, 2011).

A partnership was established between LBTS and Jonesboro Baptist Church in Georgia. This partnership led to the recruitment of over 500 volunteers from the United States to engage in different projects at the seminary and around Liberia. The church also served as the US liaison for the seminary. Individuals in the United States wishing to contribute to the seminary could do so through the church. Therefore, a trust was established around 1996 in which donors wishing to help the seminary financially sent their contributions. Funds raised from US donors were sent to Liberia to help with the operations of the seminary. However, the trust suspended its relationship with the seminary after a leadership battle between President Brownell and the Board of Trustees. Later, the Board was disbanded and a custodial team instituted to manage the

funds. “At the moment, the funds are still being controlled by this team until a decision can be made regarding the funds” remarked a seminary trustee and former member of the endowment trust (E. Dunn, personal communication, September 22, 2011).

While the seminary contemplated its move to the main campus in Schefflin from the Dorothy Pryor Compound, it began to aggressively pursue different initiatives. This Compound, previously known as the Baptist compound, was renamed the Dorothy Pryor Compound after an American donor, Dorothy Pryor, who contributed significant amount of money for the purchase of this compound from the Southern Baptist Mission after the departure of the missionaries from the country (L. Brownell, personal communication, October 2, 2011). The Eugene H. Dailey Home Missions Program was started in 1998 with 25 students. The goal of this program was to provide mission opportunities for students to reach out and minister the gospel to people in the hinterland, prisons and hospital. Basically, the program was intended to train students to minister in all localities and circumstances. In 1999, the Women in Home Missions or Women Community Mission School was launched. Its purpose was to equip Christian women with Biblical knowledge along with skills in quilting, sewing, pastry, and tie-n-dye (Brooks et al, 2005).

In early 1999, after three years at the Dorothy Pryor Compound, the seminary relocated to its main campus in Paynesville on Schefflin Highway. Prior to the relocation, this 173-acre scenic campus, though originally occupied by the seminary prior to the war, was not engulfed in controversy. This property came under dispute because the community in which the property is located disputed claims by the seminary that they gave the land to President Tolbert for the seminary. Instead, the community contended that the land was leased and therefore rightfully theirs. After several discussions and negotiations, the seminary re-purchased, refurbished and

rededicated the property in 1998, with help from partners in the US. In 1999, a fellowship chapel was dedicated in honor of the first president of the seminary, Dr. Bradley Brown and his wife, Carolyn (L. Brownell, personal communication, October 2, 2011).

In the early 2000's, an armed movement led by two rebel groups, MODEL and LURD took up arms against the government of then President Charles Taylor accusing him of dictatorship. The crisis spread, with little disruption to life in the country except for the capital. However, this political crisis did little to hinder the operations of the seminary (L. Brownell, personal communication, October 2, 2011).

Though the seminary had relocated to its main campus, serious challenges were faced. Funding was still an issue, though overseas donors provided some assistance. Also students faced logistical challenges of relocation to the main campus and the lack of scholarships. Basic services such as electricity and running water were slowly returning. Despite all of these and other challenges, the seminary pressed on with its mission of training men and women for Christian ministry. In fact, the presence of the challenges, in the words of one former dean, was the main reason why the seminary kept its goal. The presence of the adversities presented an opportunity for the seminary to trust the Lord (T. Bright, personal communication, September 2, 2011). Speaking of the seminary existence during the war, a former administrator remarked, "The greatest milestone or achievement during this period was keeping the doors of the seminary opened" (T. Stewart, personal communication, October 20, 2011).

Current Status of the Seminary (2003-Present)

By 2003, the seminary had relocated to its Schefflin campus, dedicated a new Library, refurbished its property with help from donor and was actively involved in crying out its mission. With Dr. Brownell at the helm as president, the seminary continued to aggressively pursue its

vision and mission of training men and women for Christian ministry. Student enrollment increased as well as graduation rates. Also, by 2003, the seminary boasted a total of over 330 graduates from Liberia and other countries including Nigeria, Ghana, Cameroon, and the United States since its inception in 1976. Also the graduates and students were from different denominations such as Presbyterian, Pentecostals, and African Methodists. The programs of study had been diversified to include not only the Bachelors of Theology (B.Th.), but also a four-year Bachelors of Religion degree (B.RE) and a Diploma in Theology (Dip.Th.) (Brooks et al, 2005). There was a steady increase in faculty who were nationals. Many of the national faculty fled the civil war and received training while in exile. As situation improved in Liberia, they returned and offered their services. Some were from denominations other than Baptist. The process was also put into place for the seminary re-accreditation by ACTEA and the Higher Education Commission of the Ministry of Education in Liberia (L. Brownell, personal communication, October 2, 2011).

The institution embarked on a strategic map entitled Renewal. The purpose of this map was to achieve specific goals by 2010. Areas targeted included: Spiritual Renewal, Renewed Vision; Re-accreditation with ACTEA, National Commission of Higher Education of Liberia; Library of Congress Automation of the 23,000-volume library; provision of Internet service and the development of seminary website; attainment of 501(30(c) status and the enlistment of 240 supporting churches and 100 supporting individuals; creation of an endowment; establishment of a teachers college; creation of advanced theological studies-graduate school of theology in partnership with the University of Liberia; strengthening of mission partnerships at home and abroad; faculty and staff development in partnership with sister schools; provision of solar power; engagement in agriculture and the creation of Reconciling Empowering A community

Liberia (REAL) ministries (L. Brownell, personal communication, October 2, 2011)..

The strategic map, created under the leadership of Dr. Brownell, continued through the interim leadership of Dr. Stewart. During Dr. Brownell's presidency, some of the targeted areas were addressed, while others were not realized due to the internal strife between the former President Brownell and the Board of Trustees (A. Hill, personal communication, October 2, 2011). Solar power was inaugurated, REAL Ministries launched, and mission partnerships at home and abroad were strengthened. Also the Library was automated into the Library of Congress system. Plans were put into place for faculty and staff development (L. Brownell, personal communication, October 2, 2011). However, despite the realization of these targets, other areas were affected by the internal strife between former president Brownell and the Board of Trustees such as the creation of the graduate school of theology and strengthening of mission partnerships home and abroad. Though the endowment was created, the trustees of the endowment severed its relationship with institution during the fracas. The accreditation process was placed on hold because of the leadership crisis. Also the ongoing lack of stability in the country due to the civil strife played a part in the lack of fulfillment of some of the goals (E. Dunn, personal communication, September 22, 2011).

Politically, in Liberia, the rebellion against President Taylor continued. However, it did not impact the seminary in a significant way (L. Brownell, personal communication, October 2, 2011). After coming under increased international pressure, President Taylor resigned on August 11, 2003 as president of Liberia. Vice President Moses Gblah assumed leadership of the country until the inauguration of the interim government. On October 14th, 2003, an interim government under the leadership of Gyude Bryant assumed power. Bryant, a businessman, was considered politically neutral. His government was tasked with preparing the groundwork, in collaboration

with international partners and United Nations peacekeepers, for the disarmament of warring factions and laying the foundation for the return to democratic rule through free and fair elections (Levitt, 2005). All these changes did little to affect the work of the seminary. Dr. Brownell continued to provide leadership to the seminary (A. Brooks, personal communication, August 31, 2011).

Dr. Brownell's tenure was not without its challenges. He had disputes with the Board of Trustees, and these led ultimately to his resignation. Critics of Dr. Brownell alleged that his administration was fraught with malpractice and administrative mismanagement. It is alleged that Dr. Brownell did not have regard for the governing board of trustees and that he attempted to single-handedly run the seminary without input from the board which served in an oversight capacity (T. Stewart, personal communication, October, 20, 2011). He responded that he was suspended and dismissed unjustly and in an unchristian-like way in August 2007 and not May 2006 (L. Brownell, personal communication, March 21, 2012). The seminary most recent handbook (2010), however, indicates that Dr. Brownell's tenure ended in May 2006. "Our issue with Dr. Brownell had to do with management. Dr. Brownell and the board had disagreement on how the seminary needs to be managed. That Dr. Brownell understood his role as managing the seminary and we understood our role as providing oversight and that's where the problems came from," remarked a board member on the Brownell issue (E. Dunn, personal communication, September 22, 2011).

In his own defense, Dr. Brownell accused some members of the seminary Board of Trustees and the Baptist Convention of attempting to direct the seminary from its goal and purpose of for training men and women for Christian ministry. He said that these individuals were after the financial resources of the institution, especially as they related to the leasing of the

Baptist compound. There were philosophical differences, according to him, regarding the operation of the seminary. He wanted to focus on the primary reason of training for ministry, but, in his view, key members of the board were more concerned about the financial gains of the seminary properties. “Several individuals saw the seminary not as a place to train men and women for ministry, but a revenue base for enriching themselves. So I wasn’t going to be a part of any crony group”, remarked Dr. Brownell. (L. Brownell, personal communication, October 2, 2011). However, several former and present officers of the seminary contend that the disagreements between Dr. Brownell and the Trustees was leadership in nature and that Dr. Brownell had gross disregard for the board in running the seminary (T. Stewart, personal communication, October 20, 2011). His failure to adhere to the clear delineation of power between the president and board led to most of the problems (E. Dunn, personal communication, September 22, 2011).

After several disagreements with board of trustees, Dr. Brownell was asked to resign from his position as president of the seminary in May 2006. Prior to the request to resign, Dr. Brownell was suspended from the presidency. He was barred from conducting seminary business for a period of time. It is alleged that Dr. Brownell continued to conduct business on behalf of the seminary, at one point entering into a lease agreement with a local university without the board approval. He was also allegedly involved in a physical altercation with the comptroller of the seminary. These actions, coupled with allegations of insubordination, mismanagement, poor interpersonal skills and administrative malfunctions, left the board with no recourse but to ask Dr. Brownell to resign (T. Stewart, personal communication, January 11, 2012). When these allegations were brought to his attention, Dr. Brownell rejected them and continued to insist that his removal was a conspiracy of a few board members who wanted to control seminary finances

especially in light of the income being generated from the leasing of the Dorothy Pryor Compound. That enterprise generated over \$200,000 US yearly (L. Brownell, personal communication, January 12, 2012).

The disagreements between Dr. Brownell and the seminary board made headlines in the local media. One local newspaper, in its online edition, published the headline: “Chaos Erupts at Baptist Compound Again.” In the article, the writer explored a chaotic scene that occurred at the residence of Dr. Brownell. Apparently, after his dispute with the board, Dr. Brownell was prevented from occupying the residence reserved for the president of the seminary at the Dorothy Pryor Baptist Compound. According to the article, the guards were instructed by the seminary current president, Dr. Arnold Hill, to prevent Dr. Brownell from occupying the home. However, when contacted, Dr. Hill denied issuing the order (Sonpon, 2010). An online edition of another daily ran the headline: “Drama at Baptist Compound: Writ of Arrest Out for Contempt.” In the article, Dr. Brownell was alleged to have accused the board of trustees of evicting him from the residence illegally. He claimed that the board owed him over \$400,000 US in back pay and benefits and that his case against the seminary was currently before the courts. The article further revealed that the eviction of Dr. Brownell seems to be illegal because a judge had issued a writ of arrest for those who were allegedly involved in the eviction of Dr. Brownell (Drama at Baptist Compound, 2011).

Regarding this issue, Dr. Brownell continues to insist on his wrongful termination by the board and has taken the matter to the Labor Court and filed a lawsuit claiming severance pay for 24 years of service and unpaid salaries and benefits for 4 years. He has strong words for the Board of Trustees accusing them of overstepping its bounds in dismissing him. He stated, “the actions of the board showed a lack of appreciation for all the work I did in rebuilding the

seminary after the war” (L. Brownell, personal communication, October 2, 2011).

There have been numerous attempts at mediation, but the crux of the matter seems to revolve around the amount Dr. Brownell is demanding for back pay. When he was removed from the presidency, there are discussions in some circles that the Board of Trustees wants the matter put to rest and is willing to give Dr. Brownell about a \$100,000 US in a series of payments to end the case (A. Hill, personal communication, October 2, 2011). Dr. Brownell, however, continues to insist that no credible offer has been proposed and that he awaits the verdict of the courts. He is confident of victory in the courts. (L. Brownell, personal communication, October 2, 2011). This litigation continues to be a challenge for the seminary as it attempts to focus on carrying out its mission (A. Hill, personal communication, October 2, 2011).

Some, however, have been critical of the way the board handled the Brownell situation. While acknowledging that there were major philosophical differences between Dr. Brownell and the board, they contend that the board did not handle the matter in a good way. The board, they contend, should have been proactive in dealing with the situation instead of allowing it to “spill out” into the open and become a media circus (E. Dunn, personal communication, September 22, 2011).

Critics of Dr. Brownell, however, do acknowledge the visionary and capable leadership of Dr. Brownell in transforming the seminary. Under his leadership, many achievements were made. The 173-acre scenic campus of the seminary was repurchased, renovated and rededicated. Commenting on the leadership of Dr. Brownell, a board member stated, “Under his leadership we introduced mission partnerships with local churches. He accomplished a lot. He did contribute immensely to theological education in Liberia” (E. Dunn, personal communication, September 22, 2011). A new \$150,000 US solar powered library, named after former seminary

president, John Mark Carpenter and his wife Betty, was dedicated in 2001 as the seminary celebrated its silver jubilee. It provided the opportunity for the seminary to increase its holding capacity. This library which became one of the best in Liberia was considered a milestone for the seminary (L. Brownell, personal communication, October 2, 2011). “Dr. Brownell was a smart and visionary leader”, remarked a former interim president (T. Stewart, personal communication, October 20, 2011).

To continue with achievements, under Dr. Brownell, the seminary relocated from the Baptist Compound in Congo Town to its home campus in on Schfellin Highway which it deserted during the civil war. The seminary purchased the Baptist Compound from the Southern Baptist Convention through funds donated by its partners in the US for over \$100,000 US. Dr. Brownell was very instrumental in establishing partnerships with local churches thereby increasing the presence of the seminary (E. Dunn, personal communication, September 22, 2011).

The fact that the seminary was kept opened and fulfilling its mission of training men and women for ministry in the midst of a civil war when most, if not all, of the higher education institutions in Liberia had closed their doors with decreased funding, lack of qualified faculty, looted facilities and other needs was considered a milestone. (T. Stewart, personal communication, October 20, 2011). After the resignation of Dr. Brownell as president in 2006, an inauguration team was instituted while a search was conducted nationally and internationally for a new president. The leadership team was headed by Dr. Tidi Speare-Stewart as acting president; Rev. Brenda Davis-Zota, vice president for administration; Rev. Toby Gbeh, academic dean; and Rev. Jessie Togbahdoya as comptroller. This management team was tasked with stabilizing the seminary while until a permanent president was elected. The seminary began to

experience challenges as foreign support was halted towards the end of the tenure of Dr. Brownell as president, as one former official puts it, “for lack of accountability of funds donated by foreign partners” (T. Stewart, personal communication, October 20, 2011). Despite the challenges, the seminary began to develop into a vibrant learning community. Student enrollment at the seminary increased and the working atmosphere between faculty, staff, administrators and students improved considerably. Dr. Stewart, who once served as a junior cabinet minister at the Ministry of Education in Liberia, is one of the pioneers in Liberian education. She was among those who were instrumental in the establishment of the Monrovia Consolidated School System (MCSS), a K-12 public school system in the capital city. She is currently serving as head of the department of education at the seminary and a faculty member. During her tenure, Dr. Stewart was able to secure as commencement speaker of the seminary in 2009, Africa’s first female elected President, Ellen Johnson Sirleaf, who was also president of Liberia. This event was described as a great event and a milestone in the life of the seminary (T. Stewart, personal communication, October 20, 2011). Prior to President Sirleaf, the first female commencement speaker of the seminary spoke during the 1995 graduation (J. Dolo, Personal communication, March 21, 2012).

When the Stewart team took over the seminary in 2006, they inherited an empty financial coffer, an institution with low morale among the faculty, staff, administrators and students and run-down facilities. With help from LBMEC, student fees, local individuals and income from the rental property of the seminary, they were able to get the seminary going. During this transitional period, the seminary achieved many objectives, despite the low employee morale and depleted coffers: (a) it (seminary) remained committed to achieving its purpose and goals of training men and women throughout Liberia and Africa for the task to preaching the gospel of Jesus Christ;

(b) the Home Mission Program was intensified with the sending of student missionaries to the villages, and leeward towns to preach the gospel and plant churches at the end of every semester; (c) the seminary leadership endeavored to mend the relationships broken with co-partners after the resignation of Dr. Brownell and was successful in restoring them; (d) the seminary reached out to local churches resulting in a strengthened relationship between local churches and the seminary family and greater commitment to the work of the Lord; (e) the seminary embarked on a plan to develop its faculty which led to the sponsorship of three faculty members to local universities where they attained graduate degrees; (f) the leadership set out to improve the morale of the campus community by showing more care and concerns to their needs and treating them with dignity and respect; (g) And, the leadership set out to improve the financial situation of the seminary by moving away from the “dependency syndrome” in which the seminary depended for the most part on foreign partners for its operation. Salaries were regularized and some remodeling work was done to improve the campus facilities. Cultivating local support was crucial to this effort. While achieving financial independence was not entirely successful, it was helpful in creating awareness within the campus and greater Baptist community about the need to be self-sufficient (T. Stewart, personal communication, October 20, 2011). Dr. Brownell rejected the assertion that the seminary’s coffers were empty. He stated that an endowment fund that was created under his administration had over \$100,000 US in it at the Georgia Baptist Foundation (L. Brownell, personal communication, March 21, 2012). During an earlier interview with a former trustee of the endowment, he acknowledged that funds were at the foundation for the seminary, but because the endowment was deactivated because of the internal turmoil between Dr. Brownell and the Trustees, he did not know the dollar amount currently in the endowment (E. Dunn, personal communication, September 22, 2011).

With regards to the seminary, this attempt at transitioning from dependency to independence was not without challenges. Emerging from years of civil war and located within a country with major financial challenges, the seminary had to develop a support system internally. “The missionaries provided the bulk of the support for the seminary so when they left, we had to look for other sources of support,” remarked a former administrator, Dr. Dennis Walker. To help in filling some of this new void in support, a partnership was developed with local churches, especially Baptist churches, to raise support (L. Brownell, personal communication, October 2, 2011). Commenting on the seminary’s attempt to partner with local churches, a seminary trustee, Rev. Emmett Dunn, lamented the fact that, “the seminary had not done a good job in creating partnerships with local churches” (Personal communication, September 22, 2011).

Also, the seminary attempted to tap into its alumni base as a source of support. One thing worthy of note is that the seminary did not intend to completely wean itself of foreign support, but instead to gradually begin to explore alternative areas of support so that the percentage of foreign support would lessen while national support will increase. This endeavor began under former president Brownell and continued during the transitional leadership of Dr. Stewart (T. Stewart, personal communication, October 20, 2011).

While the search continued for a permanent president, the seminary gradually began to develop into a vibrant learning community with improvements in the areas of technology, student life, and infrastructural developments. There were, however, challenges in the areas of adequate compensation for faculty, regular financial donations, and the lack of continuous supply of electricity and other basic services (T. Stewart, personal communication, October 20, 2011).

On October 13, 2009, after a national and international search, the Board of Trustees of the Liberia Baptist Theological Seminary elected Dr. Arnold Hill as president.



Figure 12. Rev. Arnold Hill, current president elect.

A Baptist preacher and educator, Rev. Hill has also served as a business executive. In addition, he had been a visiting professor at the Seminary for two years beginning in 2008 and taught a course called wholistic theology. The goal of the course was to instruct pastors on how to do business so that the church does not depend solely on donations for its sustenance, but engage in business ventures. Initially, he was hesitant to accept the position because he felt it was not the time, but he decided to accept after several interactions with the board. The appointment of Dr. Hill brought a semblance of normalcy to the seminary especially in light of the tense situation between former president Brownell and the Board of Trustees that led to his resignation (A. Hill, personal communication, October 2, 2011).

On March 9, 2010, during the seminary convocation, Dr. Arnold Hill was formally inducted as the fifth president of the Liberia Baptist Theological Seminary. During his induction speech, he outlined his vision for the seminary using the imagery of a vehicle driven on four wheels. Because some elements of the strategic map had not yet been realized, Dr. Hill

introduced a new plan to take the seminary in a different direction. He outlined this vision in a document entitled: President's State of the Seminary Report: Vision for the 2nd Decade of the 21st Century: 2010-2020. (See Appendix C for complete report). The document was centered on "four wheels." The first wheel is an attempt to take LBTS into the 21st century. This would be accomplished by focusing on two areas or "legs": infrastructural and physical development and spiritual and human development. Because of the decades of civil war in Liberia and its impact on the seminary, it was important that these areas be targeted so as to restore basic function to the seminary. The second wheel was a commitment of the institution to academic, spiritual, moral and financial stability. This would be accomplished through the introduction of sound fiscal discipline, encouragement of Biblical scholarship and academic excellence among the seminary community especially faculty, and remaining true to institutional values (A. Hill, personal communication, December 31, 2011).

The third wheel proposed the creation of a Baptist university. This liberal arts institution, of which the seminary would be a component part, would focus on training individuals for the workforce needs of Liberia. Areas of study to be targeted include colleges of education, Technology, Nursing, Agriculture, Mass Communication, etc. A "concept" paper has been drawn and will be presented to the relevant authorities at the appropriate time. I was unable to gain access to the document as it was deemed sensitive and confidential (A. Hill, personal communication, December 31, 2011).

The fourth wheel focuses on investments. The seminary intended to utilize its properties as investment ventures to raise funds to sustain the seminary. The seminary is currently in negotiations with two entities for the possibility of leasing seminary properties for development and investment purposes (A. Hill, personal communication, October 3, 2011).

Dr. Hill's strategic plan, however, is not without its critics. Some see the plan to move to a university status, with the seminary as a component part, as a diversion from the intent of the founders that the seminary be an instrument for the training of men and women for Christian ministry (L. Brownell, personal communication, October 2, 2011).

When Dr. Hill assumed the presidency, he encountered many challenges. The seminary's fiscal house was not in order because of the lack of management and financial accountability. He remarked, "the previous administration did not operate a checking account. There was only a savings account from which money was deposited and withdrawn without accurate documentation." Buildings were in disrepair and lacked basic services such as electricity, running water and office equipment; and the educational level of the seminary faculty was low since some of the faculty members held only baccalaureate degrees while teaching at a baccalaureate granting institution. Also most of the faculty were trained in practical ministry from working in the church as pastors-- not teaching in a theological higher education institution. Additionally, the student to employee ratio, 100:65, was too high. Therefore, the administration decided to streamline the staff (A. Hill, personal communication, October 2, 2011).

Prior to the ascendancy of the current administration, there was a delineation of responsibilities between faculty and administrators. Faculty taught, while administrators provided leadership. Under the effort to streamline the seminary and cut back on staff, a plan was put into place to require administrators to teach. Also prior to this administration, the average monthly staff salary was about \$100 US, and the average administrator's salary was about \$150 US. This effort to streamline the staff had led to an increase in salaries to an average of \$100 US for staff and over \$400 US for faculty. Administrators are now required to teach over fifteen hours a week. "It was imperative that we streamline. You cannot operate an institution with such

a high student to employee ratio. It is better for us to keep a small staff and pay them well”, remarked Dr. Hill.

Student enrollment also took a hit because the incentive to pursue a career in Christian ministry was not appealing. According to Dr. Hill, “Pastors were not paid adequately. In fact, there is probably only one Baptist church in Liberia that has been able to adequately compensate its pastor.” Subsequently, most students pursued other vocations and even those who enrolled in the seminary pursued secondary vocations (P. Payway, personal communication, August 17, 2011).

The introduction of the course on wholistic ministry was also intended to help students attending the seminary to help develop other areas to secure financial security while pursuing their calling. Addressing this issue further, Dr. Hill said, “we want to train pastors to be able to be creative and engage in other projects and be self sufficient and not depend solely on the church for provision.” Prior to Dr. Hill’s presidency the seminary did not have an office dedicated to student services and recruitment. The registrar’s office alone was responsible for student recruitment. This problem was corrected with the creation of an office responsible for registration, admission and recruitment (A. Hill, personal communication, October 2, 2011). The seminary has now created a recruitment policy that targets high schools, churches and other areas with goals and timelines. The seminary also uses Baptist convention events for visibility and student recruitment. There are also “seminary days” when pastors, parents and community leaders are invited to the seminary. These are all tools intended to recruit students (G. Johnson, personal communication, September 1, 2011).

Prior to the presidency of Dr. Hill, the seminary had a singular mission of training pastors for the church in Liberia. However, upon his ascendancy, Dr. Hill, decided to introduce a

different dimension to this mission. Instead of just focusing on training pastors, he intended the institution to focus also on training scholars. To accomplish this, the institution revamped its degree programs. The Bachelors of Arts/Theology degree is an academic degree intended to train biblical scholars. The Bachelors of Arts/Divinity and the Bachelors of Arts/Religious Education Degrees are practical degrees intended to train individuals for the local church ministry as preachers and religious educators. These degrees, while having the same major components have variations in other areas. For example, students in the divinity programs are not required to show competency in the biblical languages or write a thesis, whereas students enrolling in the theology degree are required to show competency in the biblical languages and at the same time write a thesis (see Degree plans in Appendix D). Underscoring the rationale for this shift, Dr. Hill, the current president stated, “We want students to be in the right track. Not everyone is going to be a scholar. If a student is training for church ministry, then the bachelor of divinity is the right track or if a student is training for scholarship, then the bachelor of theology is the right track.” (personal communication, October 3, 2011).

The curriculum over the years has undergone some revisions. Currently, the curriculum for the degree programs has eight divisions. They are Liberal Arts Core, Biblical Studies, Christian History, Theology, Pastoral Studies, Religious Education, Missions and Education (LBTS Student Handbook, 2010). With this planned revitalization of the curriculum and the introduction of the different degrees, the seminary now has a dual mission; to train ministers for the local church and also to train theologians who will provide leadership in theological higher education serving as administrator and professors. The president stated that, “this idea was met with skepticism at first because it seemed to take away from the vision of the seminary, but the

Board and faculty and others have decided to pursue this option because they realized that the church in Liberia needs theologians.”

The administration has set out to strengthen the faculty and build partnerships to meet this challenge. While this goal is lofty, it would require a trained and capable faculty, financial resources and good will on the seminary’s part to meet this challenge. The seminary has secured promises of help from theological higher education institutions in the United States and other parts of the world. Books have been donated and online libraries of these institutions have been made accessible to the seminary. The seminary has also secured opportunities for some faculty and staff to acquire advanced theological training overseas. Currently three scholarships have been provided faculty and staff of the seminary by two theological higher education institutions in the US for advanced study. Currently, there are twenty-two faculty with twelve serving in full-time capacity and ten part-time (A. Hill, personal communication, October 2, 2011).

As the seminary looks towards the future, the current administration has embarked on several initiatives. One area is the restructuring of the seminary leadership. The Board of Trustees, which is responsible for policy, had been involved in the daily operations of the seminary including signing checks. The board involvement was a byproduct of its experience with the former president Brownell. The current administration has created an executive team comprising the president, vice president, academic dean and financial director and two executive assistants, one for ministry and the other for operations. There are also other officers including an IT person, campus security director and others who formed who will not only serve as leaders of the seminary, but would also be required to teach classes (A. Hill, personal communication, October 3, 2011).

Another area of progress is the availability of computing technology and Web access. The accessibility of the Internet at the seminary and in the country as a whole has been lacking. Plans by the international community to link Liberia to the World Wide Web by fiber optic cable has come to fruition. Few months ago, a fiber optic cable was brought ashore to the capital city, Monrovia (Allen & Hugh-Jones, 2011). Currently, Internet access in Liberia is available through satellite technology. The seminary has made Internet access available on campus. Also every seminary executive now has a seminary issued laptop for use. Over 30 computers are available on campus for student use in the library and conference room. A full-time employee trained in Information Technology is responsible for this. In addition, there are plans in the pipeline for the involvement of the seminary in distance education. The seminary is in discussions with major theological higher education institutions in the United States. A policy has been created and one institution has already granted the seminary access to its online databases (A. Hill, personal communication, October 2, 2011).

The seminary is currently reviving the reaccreditation process with ACTEA. This process was stalled during the war era and also during the internal turmoil between the Board and Dr. Brownell. A team from ACTEA visited the seminary during fall 2011 to begin the process (A. Hill, personal communication, October 2, 2011). I was unable to gather information about this visit. I contacted ACTEA, but did not get a response. However, I gathered information from the website of ACTEA (<http://www.theoledafrica.org/ACTEA/Programmes.asp>) last modified in June 2009, designating LBTS as an affiliate member of ACTC. According to the website, affiliate members of ACTC (ACTEA Consortium of Theological Colleges) have met core academic standards of ACTEA relating to admissions, teaching staff qualifications, and length of programme and have been granted provisional recognition based on these criteria. .

The area of faculty is also been examined. The seminary has over the years utilized many of part-time faculty and others who were not qualified. The current plan is to restructure the faculty system by eliminating part-time faculty, requiring administrators and seminary executives to teach and hiring more academically trained faculty. The rationale behind this move is that it will save the seminary money. Also most part-time faculty members are also teaching at other institutions in the country which places many demands on them and can lessen their effectiveness. This transition process is projected to be implemented effective spring 2012. This plan will require administrators to carry more teaching responsibilities and receive more financial compensation (A. Hill, personal communication, October 3, 2011).

Another area the institution intends to tackle is financial independence. The seminary has embarked on a series of investments ventures. Currently, the seminary is leasing a property, the Dorothy Pryor Compound, to a group of investors that will provide over \$200,000 US annually to the seminary.



Figure 13. Dorothy Pryor compound.

Also the seminary entered into discussion with a couple of investors to explore the possibility of entering into a long term leasing of a large swath of seminary land for the development of hotels and other projects. The arrangements have not been concluded yet. This arrangement, if concluded, is expected to provide funds to supplement the seminary income (A. Hill, personal communication, October 3, 2011). Commenting on this arrangement, the current academic dean stated, “it will help the seminary in a big way on the way as we attempt to become self funded” (A. Brooks, personal communication, August 31, 2011). The most recent budget made available to me covering the year 2009, shows that \$282,500.00 US was proposed and \$162,493.68 US actualized. Of the expenditure during this period, \$282,145.64 US was proposed and \$162,008.44 US was actualized (See Appendix K for budget information). I was unable to obtain a copy of the latest budget because it is considered a sensitive document by administrators. However, it was communicated that for the past few years, the seminary budget has grown to over six hundred thousand dollars in two years. No detailed analysis was given (A. Hill, personal communication, December 31, 2011). A closer examination of the 2009 budget reveals that the seminary is still dependent on foreign sources for a significant portion of its income. Despite proposing to generate \$50,000 US for foreign sources, the seminary realized less than 5% of this proposed amount. A significant portion of its budget, more than 50%, came from its investment property and a rental property (See Appendix K for budget information).

The seminary also plans to seek approval from the higher education commission of the Republic of Liberia to be granted a university status. This plan, according to an administrator, “will ensure that the seminary provides an education that is not purely academic, but practical and technical and intended to meet the needs of Liberia (A. Brooks, personal communication, August 31, 2011). This project, while in its infancy stage, has been greeted with skepticism and

cynicism. Some have criticized the move as an attempt to take away from the mission of the seminary, which is to train men and women for Christian ministry (L. Brownell, personal communication, October 2, 2011). A former senior administrator commented that, “they (the seminary) are not ready yet. It seems to be a new trend of all the schools wanting to be a university” (D. Walker, personal communication, August 2, 2011). Others have stated that the seminary is unprepared to become a university because the proper mechanisms, such as faculty, necessary funding and infrastructure among others have not been put into place (E. Dunn, personal communication, September 22, 2011). As of the writing of this dissertation, the seminary was in the process of compiling the document. A working document was being drafted for presentation to the relevant government authorities seeking university status. I was unable to gain access to the document because it was deemed sensitive. But the goal of this endeavor, based on communication with the president was the creation of a comprehensive institution that will help meet the manpower needs of the Liberian society. Courses will be taught and degrees offered that will help prepare Liberians for the tasks of nation building especially in light of the end of the civil war. The seminary will be a component part of the university and maintain its identity (A. Hill, personal communication, October 2, 2011).

Themes Revealed by the Study

In addition to the findings reported above, the following themes surfaced as I examined and cross-checked the transcripts of the interview.

Impact of the Civil War on the Seminary

The civil war did have an impact on the seminary. “Financially it took a toll. With the absence of the missionaries, funding was scarce,” recounted a former trustee (T. Allen, personal communication, July 28, 2011.). Another former member of the seminary remarked, “people

were traumatized and needed help. It provided a lot of hardships. The salaries of the faculty could not meet the needs” (D. Walker, personal communication, August 2, 2011). A former faculty member and academic dean remarked that, “the seminary had a rich library at the main campus that was looted and destroyed. We lost access to the library.” (T. Bright, personal communication, August 29, 2011.)

The Need for Trained Baptist Men and Women for Ministry

Another theme that surfaced was the need for a training center to train Baptist men and women for ministry. The emphasis on this cannot be overstated. Recounting this need of the early fathers of the Baptist convention, a former president stated that, “in 1880 they made it clear that after the foundation of the Baptist convention, that they wanted a school that would be able to train their sons and daughters in theology” (L. Brownell, personal communication, October 2, 2011). A current faculty member and administrator stated that, “the mission of the forefathers of the Baptist convention is stated on two efforts; missions and education. When they started the convention, the goal was to create educational programs” (G. Johnson, Personal communication, September 1, 2011). A former student and staff stated that, “... the convention vision was to train men and women for ministry.” (J. Dolo, personal communication, August 19, 2011). “In 1880, the Baptists articulated a vision to establish theological institutions to train young men and women for ministry,” wrote a former interim president (T. Stewart, personal communication, October 20, 2011).

Relationship between the Missionaries and Nationals

The relationship between the missionary faculty and their Liberian counterparts was addressed. While it seemed cordial, a former student recounted that “the Liberians did not have any say in the running of the seminary, because the missionaries provided a bulk of the funding.

Though there was a board, it was more like rubber-stamped (J. Dolo, personal communication, August 19, 2011). Speaking on this relationship, a former dean stated that there was disparity in the relationship. He said, “all of the missionary instructors lived on the Baptist compound and the Liberian staff and student lived at the campus in Schffelin. They built vast homes for themselves and smaller homes for their Liberian counterparts” (T. Bright, personal communication, August 29, 2011.).

The Importance of Partnership in the Formation of LBTS

The important role partnership between the missionaries and nationals played was emphasized. “The missionaries were serving as partners with LBMEC”, recounted the current academic dean (A. Brooks, personal communication, August 31, 2011). “They really worked together as a team. It was not an SBC thing. The mission was not a Liberian thing”, recalled a former president and graduate of the seminary (L. Brownell, personal communication, October 2, 2011). A former administrator said that, “in 1969 in mission partnership with US Baptists, especially the Southern Baptists and the parent body of LBTS, the Liberian Baptist Missionary and Educational Convention(LBMEC), the Liberia Baptist Theological Seminary opened its doors....” (T. Stewart, personal communication, October 20, 2011). A former academic dean speaking on the role the missionaries and nationals played in the formation of the seminary, said, “it was a partnership between the LBMEC and the SBC mission board.” (T. Bright, personal communication, August 29, 2011).

The Need for Qualified National Faculty

The lack of qualified nationals to serve as faculty was a theme recurrent in the participants’ response. A current board member and graduate of the seminary stated that, “they, the Liberians did not have a lot of trained faculty.” (E. Dunn, personal communication,

September 22, 2011). Touching on the predominant role the missionaries played in the academic area, a former student stated, “All of the staff, all of the professors were from the Southern Baptists. It was only around 1995, basically 96 when they turned it over to Liberians to run.” (J. Fleming, personal communication, September 21, 2011). Speaking on the challenge of recruiting qualified Liberians faculty to serve at the seminary, a former student and current administrator said, “when it was founded, the recruitment of qualified Liberians to serve was a challenge. The Southern Baptist provided much of the lecturers and they were almost 95 percent. It was around 1990 that many indigenous began to take over” (A. Brooks, personal communication, August 31, 2011). Even the current president attests to this challenge of recruiting and retaining qualified Liberians who left the country and are now overseas. He reminded me that,

The incentive to return is not there. A lot of the trained and qualified Liberians lived in the western world and have well paying jobs. Returning to Liberia to teach at LBTS for less than five hundred United States dollars a month has not been able to lure a lot of them. A lot of these professionals have well paying jobs are unwilling forsake their jobs and return to Liberia to teach (A. Hill, personal communication, October 2, 2011).

Funding and the Seminary

The issue of funding was another theme that surfaced. When the seminary was founded, funding, it seemed, was not an issue. A former administrator spoke that, “initially the Baptist seminary was fully funded by the Southern Baptist Mission through its quota system. Money was set aside for LBTS. The Liberia Baptist Missionary and Educational Convention through its supporting churches also raised support for the running of the seminary (D. Walker, personal communication, August 2, 2011).

However, as times progressed, especially with the onset of the war and beyond, funding became a challenge. A former acting president and Board of Trustees chair recounted that, “the

civil war did affect... other areas. Financially, it took a toll. With the absence of the missionaries, funding was scarce” (T. Allen, personal communication, personal communication, July 28, 2011). This lack of funding also affected other areas of the seminary including faculty recruitment. The current academic dean stated, “the faculty area challenge is lack of adequate salary to match degree and qualification” (A. Brook, personal communication, personal communication, August 31, 2011). Because of the issues surrounding funding, there have been calls for the seminary to explore alternative sources of funding instead of depending on foreign support. A former president spoke of the need for the seminary to be involved in investment ventures. He said, “the seminary needs to invest in agriculture. The seminary has vast tracts of land” (L. Brownell, personal communication, October 2, 2011). The current president also seems to herald this idea of encouraging the seminary to explore investments as a source of alternative funding for the seminary. He stated that, “the seminary is in the process of signing a long term lease with the Chinese for the development of a land owned by the seminary for seven million dollars. The Chinese promised to give \$1.5 million US up front” (A. Hill, personal communication, October 2, 2011). Another administrator also stated that, “the renting of our (Baptist) compound which the French have taken over and brings in over \$200,000 US a year” (A. Brooks, personal communication, August 31, 2011).

Persevering in the Midst of Challenges during the War

The resilience of the seminary family in overcoming the challenges during the civil was recurrent. A graduate and student during the war, recounting the challenges, stated, “paying our school fees and supporting our families, it was a difficult time. There were times when we were in class and on two or three occasions, shooting started and we got on the ground and had to pray”(P. Payway, personal communication, August 17, 2011). Another graduate and student

during the war recounted how the difficult challenges of the war were overcome. He said, “it was more difficult because students had to travel to attend. Even tuition increased. Despite these challenges, some organizations such as Tear Fund and Back to the Bible provided help” (J. Dolo, personal communication, August 19, 2011). Another student stated how the situation was miraculous stating, “sometimes we would have no money. Then all of a sudden the bills will be paid. It was a miracle” (P. Payway, personal communication, August 17, 2011). A seminary administrator during the war recounted how the seminary stood strong despite the crisis. He stated that, “I would classify the seminary as a silent witness. In the midst of this crisis, students were determined to learn. When the university (of Liberia) was closed, we were opened” (T. Allen, personal communication, July 28, 2011). A former administrator referred to this time in the following words: “I call it a miracle. I call it a journey of faith. All I can say is that God just gave us favor” (L. Brownell, personal communication, October 2, 2011).

Re-evaluation of the Seminary’s Mission

Over the course of the study, the call for the seminary to re-examine and re evaluate its mission in terms of the reality of Liberia continuously surfaced. Many of the participants saw the need for the seminary to re-align its mission to reflect the reality of the situation in Liberia without losing the main focus. A current trustee stated that,

the needs and challenges that were present in 1976 when the seminary was founded is different now. The seminary, in order to be relevant in the 21st century, needs to redefine its mission. We need to look at the conditions in Liberia, because we are training people to serve in Liberia. We need to look at our socio-economic situation and redefine our needs to meet those situations. (E. Dunn, personal communication, September 22, 2011)

A graduate of the seminary also stated, “the mission field has changed and if the mission field has changed, then the seminary needs to change its mission if it is to be relevant” (J. Fleming, personal communication, September 21, 2011). A former administrator even went

further to suggest curriculum revision. He stated, “I think the seminary needs to revisit its curriculum. It needs to be really relevant. A plain concentration in theological education cannot cut it right now. We need concentration in leadership and management” (D. Walker, personal communication, August 2, 2011).

Cultivating and Developing National and International Partnerships

Finally the need for the development of relationships with local and international partners was seen as good for the seminary. A current board member realized that the institution has not utilized the potential of local partnerships. He stated that, we (the seminary) have been unable to market the product of the seminary to our local churches for them to be able to fully understand the need to fund it fully well” (E. Dunn, personal communication, September 22, 2011). Another former administrator, commenting on the importance of international partnership development stated that, “you had a joint partnership between the Georgia Baptist Convention and the Liberia Baptist Convention which led to more Southern Baptist Missionaries coming to Liberia to work with the seminary and Liberians” (L. Brownell, personal communication, October 2, 2011).

Future of Theological Higher Education in Liberia

The proliferation of churches in Liberia since the war has led to the need for trained pastors and Christian educators. Since the war started, Liberians had gravitated to churches as the source of comfort and solace. Many of these churches are independently run by individuals without theological education (C. Barwon, personal communication, September 15, 2011). This has also led to the proliferation of theological higher education institutions in Liberia. While some of these institutions are strictly theological, some are granting degrees in other disciplines in addition to theology (NCHE, 2010). It is thought by many that this competitiveness for students might make the future of theological higher education in Liberia bright because

institutions will need to do more to be relevant. With this limit on potential students, administrators believe that their institutions need to be creative to get more students from the “pool” or “diversify their offerings” to attract students from other disciplines. One administrator stated that those who want to “stay alive and ahead of the pack will need to do things others are not doing” (E. Dunn, personal communication, September 22, 2011).

Currently, most of the qualified faculty in Liberia rotate among higher education institutions. Because of the need for money, these individuals teach classes at different institutions (A. Hill, personal communication, October 2, 2011). The phenomenon could create a situation whereby only the institutions that are financially solvent can hire the most qualified and institutions lacking funds are left with the rest. This inequity could then create a disparity between the institutions which could affect the future of theological higher education because students might not want to attend institutions that are staffed with unqualified faculty. The quality of work higher education could also be affected by this rotation of faculty. How can faculty be effective and produce quality work when they are teaching two classes at three different institutions? Student learning will be affected because the faculty might not be able to produce their best.

Also theological higher education needs to be strengthened. With the advent of the civil war, the education system and structure collapsed. Many substandard colleges were formed without being fully vetted by the relevant authorities. There are attempts currently being made to streamline and regulate the proliferation of higher education institutions including theological higher education. An accreditation system has been put into place and systems developed by the National Commission on Higher Education of Liberia, the governing body of higher education institutions in Liberia. This has led to the closure of some higher education institutions who were

deemed as substandard (A. Brooks, personal communication, (August 31, 2011). Emerging from thirteen years of civil war, Liberia has missed much in terms of development and technological advancement. The civil war set the country back decades in area of life and especially higher education. Higher education human and material resources were affected. Qualified instructional staff left the country while infrastructures were destroyed. If the future of higher education in Liberia and especially theological higher education will continue to be bright, the governing authorities need to be intentional in their efforts to develop and implement policies and set mechanisms in place that will improve the quality of education provided by these institutions. Also higher education institutions in the country need to organize themselves into a meaningful group that will promote scholarship, quality, and professional development among themselves (E. Dunn, personal communication, September 22, 2011).

War and Its Effects on Higher Education in Africa

Not much research addressing war and its effects on African higher education were identified by me. After searching online databases, two studies surfaced. Ndebe (2010) did a comparative study of the perceived impacts of the 14 year civil war on two higher education institutions in Liberia. Her research examined the effects of the civil war and after on four areas: teaching quality; student enrollment; student persistence; resources for faculty and students during the war and after the war. Her research found that, during the civil war, a negative impact was reported in these identified areas. These institutions experiences loss of faculty and administrators due to “brain drain”; there was a lack of educational resources due to the destruction of institutional infrastructures; the closure of these institution due to the war affected student enrollment and persistence. Commenting on the adverse effects of the civil war, she stated, “both universities faced the task of re-establishing governance structures, improving

teaching quality rebuilding physical structures and providing resources for teaching and learning” (Ndebe, 2010, p. 114).



Figure 14. Partial view of the Administrative Building.

In another study conducted on the African nation of Rwanda, which went through a brutal genocidal civil war, Ibuka (2011) examined the role on the civil war on higher education in that country with a specific case study of the National University of Rwanda. The research found that the civil war negatively impact the institution in many areas including academic life and student life. Academically, infrastructures and educational resources were destroyed and some faculty members lost their lives while others fled the country. Student life was hugely impacted because students began to performed dual roles. They were not only students, but in some cases due to the loss of family members, these students became caretakers, breadwinners and heads of their homes. They had to provide for their families and at the same time pursue academics. Because of the nature of the civil war, between two tribes, the institutional

environment was filled with fear, mistrust, suspicion and bitterness. Commenting on this environment, Ibuka (2011) stated:

all student participants observed that students did not easily trust each other. The issue of mistrust was traced back to the genocide. All the students, faculty and administrators in the study referred to trust as a concern that affects all Rwandans, despite the fact that it is not largely talked about in the open. (p. 92)

CHAPTER 5

SUMMARY OF FINDINGS, DISCUSSIONS AND IMPLICATIONS OF FINDINGS AND CONCLUSIONS

Summary of Findings

While the seminary was a 20th century creation, its history dates back to the 19th century with the arrival of the first Baptist missionaries to Liberia. Their arrival spurred the creation of Providence Baptist Church, and then the Liberia Baptist Convention and then its forerunner, the Baptist Training Center. The Liberia Baptist Theological Seminary is the product of years of commitment and dedication by Christian leaders whose vision was the training of men and women for the purpose of preaching the Gospel of Jesus Christ. It was an initiative that went through different from a training center to a seminary. It was an initiative that brought together two diverse groups of people, missionaries and locals, for a common cause; the creation of an institution for the training of men and women for Christian ministry.

The establishment of the seminary was not without its challenges. Despite the initial commitment and dedication of few men, the challenges of curriculum development, faculty recruitment and putting the necessary staff in place were present. Despite these challenges, the seminary positioned itself as a center for theological higher education in Africa. The diversity of its student population attested to this. The seminary also went through different phases of its growth and development.

The first major phase of the seminary's history was the period from its formation in 1976 to the start of the civil war in 1989. During this period, the seminary developed as a vibrant institution of theological higher education in Africa. It boasted a well organized library, trained faculty and excellent facilities. The enrollment consisted of students from countries all over the sub-region and basically every major Christian denomination in Liberia (J. Walker, personal

communication, October 13, 2011). This period witnessed the development of the curriculum and infrastructural development. Accomplishments during this period were accreditation from ACTEA, and one of the best theological libraries in West Africa. A sad event during this period was the assassination of its visionary, Rev. Dr. William R. Tolbert, Jr.



Figure 15. Partial view of the Seminary Library.

The second major phase of the seminary's growth and development was the civil war era 1989-2003. These were turbulent times for the seminary. Not only did it relocate twice and was closed twice, but it had to do more with less. It had to carry out the mission of training men and women for the ministry with meager finances, dilapidated and cramped facilities, lack of train faculty, etc. In the midst of the killings and mass destruction, the seminary was committed to training individuals for the purpose of preaching the gospel despite the war. With the departure

of the missionaries, the nationals had to step up and take the leadership. However, an achievement during this period was the ascendancy to the presidency of the first indigenous president, Dr. Lincoln Brownell, Jr. also a milestone in the eyes of former educator was the fact that the seminary kept its doors open as other institutions were being shut down because of the war (T. Stewart, personal communication, October 20, 2011). The seminary went through “trial by fire” during this time. (L. Brownell, personal communication, October 2, 2011). The seminary did experience growth and development during this time. A new and well equipped library was built during this time.

The third and final phase of the seminary is the period beginning after the end of the civil war to the present (2003-present). This phase was marked by turbulent times. The seminary not only relocated to its original place in Paynesville, Liberia, but there was a crisis between the Board of Trustees and the president, Dr. Brownell. This has led to a litigation that continues to this day. The seminary continues to experience growth and development. Also during this time, the seminary was able to repurchase some properties. The degree programs of the seminary have been revitalized with the addition of an additional program. As the seminary looks towards the future, there are plans to transform itself into a Baptist university offering degree programs to meet the manpower needs of Liberia in addition to the seminary programs.

In addition to the above, I found that the seminary has struggled in several areas during these periods of its development. Key areas are the lack of qualified national faculty, funding, technology and student enrollment. Over the years, and especially with the departure of the missionaries, the seminary has struggled with maintaining qualified faculty. From its inception and throughout the years, the seminary has been dependent on foreign sources for significant portion of its operating expenses. A system has not been put into place to tap into the local

sources such as churches, individuals and alumni. Student enrollment at the seminary has been dependent for the most part of individuals training for the Christian ministry. With the increase in the number of theological higher education institutions in Liberia, LBTS now faces a serious challenge for the small pool of students deciding to pursue Christian ministry. These are critical pieces of the puzzle that this institution needs if it is to transform itself into a major theological higher education institution in Liberia. While it is addressing the issue of qualify manpower by securing assistance from institutions overseas, the area of funding need to be addressed. Lastly, the seminary needs to keep itself relevant in terms of reevaluating its degree programs and curriculum if it is to compete in an environment that is heavily saturated with institutions of theological higher education.

Discussion of Findings

In discussing the findings, I use the themes identified above to provide the framework for the discussion.

The civil war in Liberia had a significant impact on the seminary and its operations. A former board chair, Rev. Allen, commenting on this period stated, “the seminary went through a period of struggle to survive. The Horton compound where we relocated was looted and damaged and documents were lost.” A former student, Rev. Payway, speaking of this difficult period, stated, “paying school fees and supporting our families was very difficult.” The fact that two individuals affiliated with the seminary during this period can attest to this speaks volumes about what the seminary family went through. Yet, despite this impact, the seminary still pulled through with carrying out its mission. The war was not an easy period in Liberia’s history. Other institutions also experience damage like every area of life in Liberia including public institutions, but the seminary was resilient. The ability of students to support their families and at the same

time find funds to pay for their seminary fees shows character and is laudable. Also that the seminary was able to work and carry on in the midst of chaos shows a spirit of dedication.

Prior to the seminary formation, the need for a training center for Baptist men and women was continuously spoken of. This need was another theme that surfaced throughout the interview. Dr. Brownell, a former president, speaking on this need stated that, “a training center was needed so they started from Baptist Union Meetings... to the Baptist Training Center which then became the seminary.” The desire for a training facility to prepare their people for service shows vision and commitment on the part of the Baptists. They had a task which was to preach the Gospel to all of Liberia and in carrying out this task they saw the need for people to be trained to carry out this task. This is visionary leadership. This vision and commitment is also seen in the fact that they were not content with just a Union Meeting or training center, but a seminary. It seems the leadership is about to take this commitment to a higher level with talks about creating a Baptist university. It is important to note that it took courage and dedication on the part of the Baptist leaders at that time not only to identify this need, but to begin the process of meeting this need. The fact that the Baptist church in Liberia continues to carry out its mission of training men and women for the ministry can be traced to the vision, dedication and commitment of men and women who saw the need to create the a training facility.

The creation of the seminary as a partnership between the missionaries of the Southern Baptist Convention and Liberian Baptists was frequently mentioned throughout the interview. Rev. Jeremiah Walker, the first chair of the seminary board of trustees speaking of this partnership, said, “after Dr. Tolbert (President of LBMEC) spoke, Dr. Bradley Brown (an SBC missionary serving in Liberia), approached him and told him that they (the missionaries) wanted to help in this work.” The development of this partnership shows the willingness of the Liberians

and Americans to work together for the sake of the kingdom of God. The missionaries could have chosen to not be involved or unilaterally decided to start their own facility since they have the finances, but chose to work with the nationals. This is a clear demonstration of Christian unity. As Christians it is incumbent upon us to work together for the furtherance of the work of the Lord wherever we are. Establishing partnerships is a wonderful thing because we are able to work together. The missionaries and nationals are both gifted differently and utilizing these gifts collectively had more impact in getting the work going.

While the nationals heralded the need for a theological training center for Baptists, the lack of qualified faculty during the early stages of the seminary formation posed a serious challenge. The first chairman of the seminary's board of trustees, Rev. Jeremiah Walker, speaking on this lack, said, "the missionaries did everything, including faculty and administrators. We did not have qualified national faculty to help out and especially in the area of theology." Throughout this study, there was consensus about the lack of qualified national faculty at the inception of the seminary. How could the Baptist leaders have envisioned creating a seminary without providing the means to have qualified nationals as instructors? What could have happened if the missionaries had decided against the partnership? There are several unknowns here, but one thing this clearly shows is that the early Baptist leaders should have anticipated this need and set in place a mechanism to train locals as faculty. They should have known that an institution needs trained individuals to teach. The faculty issue also affected the seminary during the war. In the words of a former student, Rev. James Fleming, "the seminary was taught during this time (war) by TA's (teacher assistants), who were former graduates with bachelor degrees, and local pastors because of their experience." With this arrangement, how can

the diplomas received during this period be considered legitimate? One can understand that there was a need, but how can undergraduates instruct undergraduates?

Though the missionaries and the national Baptists partnered together in getting the work started, the area of the relationship between both groups came up. Apparently some saw the relationship as excellent. Commenting on this, a current administrator, Rev. Johnson, said that, “the relationship was very, very cordial.” On the other hand, others saw disparity in the relationship. A former board member, Rev. Allen, commenting on this relationship said, “the southern Baptists (missionaries) were getting better amenities, better salaries, and lived in homes scattered around campus. The nationals lived in bungalows that later became girls dormitory. There was a bit of a discrepancy in support between the missionaries and locals. At one point there was a feud between a national faculty member and the president who was a missionary on this area.” A former academic dean, Dr. Taryouway Bright remembered an altercation between a national faculty and a former missionary president during which the national faculty told the missionary, “this is not your plantation” (Personal communication, August 9, 2011). These words show that the relationship was testy at times. There was not a consensus on the nature of the relationship between both groups. I can only infer from the responses that the nature of the relationship depended upon an individual’s perception. Some saw it as a cordial relationship, while others felt that one group was living better than others. While each participant had their own opinion on this, it seems the relationship between the missionaries and nationals did not negatively affect the seminary’s progress in any significant way as the work continue and nothing from the interview revealed otherwise. I is of the opinion that, like in every relationship, there were possibly times of disagreement and friction between the missionaries and nationals. However, the fact that the seminary continued its work shows that these groups were willing to

lay aside their personal differences and focus on the greater task of preparing men and women for ministry ahead.

The issue of funding was brought up constantly. As presented in the findings, when the seminary was founded and through a portion of the war, the missionaries provided a bulk of the funding through the international mission board of the Southern Baptist Convention. However, after the missionaries left because the war had intensified, funding became and continues to be a major challenge. Commenting on lack of funds after the missionaries left, Dr. D. Walker, a former academic dean said, “the seminary found it difficult to meet the salaries of the faculty and staff.” To have a senior official of the seminary say this shows that the seminary was really struggling. Without funds to meet basic needs, it is interesting that the seminary survived. Employees needed to be paid and if they were not paid, where did the motivation come from to keep going to work? How can the seminary expect to carry out its mission without funding? Currently, it seems, the seminary has decided to address the area of funding. In the words of the current president, Arnold Hill, “we currently have investments properties providing income... we are able to meet salaries of our employees.” This is a laudable achievement and shows that the seminary is serious about addressing its financial situation.

The fact that the seminary family persevered and persisted during the war was recurrent throughout the interview. A former president, Dr. Tidi Speare-Stewart said, “the fact that the seminary kept its doors open when all other institutions were closing their doors is a milestone.” This perseverance and persistence can be seen in the fact that the seminary is still around today. I am of the opinion that this was possible because the seminary had a focus and most importantly their faith in the Lord. As stated in the words of former president, Dr. Lincoln Brownell, “I called it a miracle... a journey of faith.” I agree with Dr. Brownell that this was nothing short of

miraculous. In the midst of the war with chaos everywhere and things falling apart, yet the seminary was not shaken. And despite all it underwent including burnt premises, looted facilities, the fact that the seminary was able to pull it through is incredibly worthy of emulation. It is a demonstration of vision and commitment.

In the midst of a changing Liberia, there were repeated calls for the seminary to realign its mission to reflect the present day Liberia. The seminary's mission is to train men and women for Christian ministry. Dr. Dennis Walker, a former academic dean said, "a plain concentration in theological education cannot cut it right now. We need concentration in leadership and management." A current board member, Emmett Dunn, speaking further emphatically stated, "the seminary needs to redefine its mission. The needs that existed in 1976 (when the seminary was founded) are different now." Will these calls for a redefinition of the mission of the seminary be heeded? Can the seminary continue to carry out its mission of training men and women for ministry and also include other disciplines? These calls are serious especially from such top level officials of the seminary. These are individuals who are familiar with the seminary and in positions to affect change. Their involvement with the seminary over the years and seeing how it has operated, have probably led them to make this bold call. The call for vision revision is just the beginning, but the implementation of such call is something else.

The importance of cultivating and developing meaningful relationships with nationals and international partners was another recurrent theme throughout the discussion. The current president, Rev. Arnold Hill, commenting on this need stated, "we need to develop and maintain relationships with our local and international partners. Right now we have a partnership with a major theological institution in the world that has allowed us access to its online library." The fact that the president has seen the need and has also been a beneficiary shows that this is an

important area. It is noteworthy that the institution is not only concentrating on international partnerships but has included local partnerships in this endeavor. Locals might not have the major resources, but there are possibly many areas that they could contribute to the development and fulfillment of the seminary's mission. Developing partnerships is important and especially meaningful partnerships. Throughout the study, I did not get the impression that the seminary was involved in any meaningful partnership with non-Baptists. Will this partnership involve collaboration with non-Baptist related institutions? Only time will reveal the benefits of this.



Figure 16. Partial view of the Seminary courtyard.

Based on the findings above on the research of the effects of civil war on African higher education by Ndebe (2010) and Ibuka (2011), and this research on LBTS and the Liberian Civil War, it is reasonable to conclude that civil wars and political instability negatively impacts

higher education. In all instances, institutional, academic and student life were affected. There seems to be a negative relationship between civil war and higher education. The institutions examined in these studies representing two different countries all reported the decrease in the quality of academic life, the loss of faculty, destruction of infrastructures and student trauma as impacts of the civil unrests. These findings go a long way in reminding us all about the dangers of civil unrests and how they cause much of damage to the educational system. It shows that civil war poses a serious challenge to the growth and development of higher education across Africa and Liberia. Institutional, educational, human and infrastructural resources are destroyed which means institutions will have to rebuild themselves. It would be interesting to examine civil wars and their impacts on other countries outside of Africa.

Implications of Findings

This research on the Liberia Baptist Theological Seminary led to the discovery of a variety of issues relating to the seminary. I, in this section, will be examining the implications of the findings of this study. The basic question being answered is, what do these findings mean in today's reality?

Seminary's Mission

The research found that the seminary is committed to carrying out its mission of training men and women for the Christian ministry as discussed in the findings. There is a need, as there will always be, for trained men and women to carry out the Christian message. Since the issuance of the proclamation to Christians by Jesus in Matthew 28:19-20 to go into the world and make disciples of all nations, there will be a need for people to be trained to carry out this task. Because of this task, the seminary will be needed as men and women seek to be trained. The presence of the seminary in today's world is an indication that training will always be available

for those entering into the ministry. However, the seminary should expect to face competition from other theological institutions for the students entering ministry. Commitment to its mission over the years, despite tumultuous years of war in Liberia, could be an indication that the seminary is steady and focused. It could mean that the seminary has a bright future. However, at some point in its life, the seminary might need to re-examine its programs and offerings, yet remaining true to its mission. It might need to explore offering liberal arts education in addition to the seminary studies. The reality is that times are changing and more and more institutions will emerge that are carrying out the same mission. If everyone is carrying out the same mission, then you are not different. A diversified curriculum or program offering could increase the relevance of the seminary and make it distinct. The challenge for this transition, however, is timing. The seminary would have to make sure the process is done in a timely way if it decides to pursue this option of revising its mission.

Funding

Funding was another issue raised in the findings. It is a fact of life that we need money to do many of things including running a seminary. Without funds, the seminary will not effectively carry out its mission. The lack of funding will continue to hamper the seminary's ability to effectively carry out its objectives. The seminary has to accept the reality that it can no longer depend on hand outs from foreign missionaries. It is now time for Liberians to step up and carry out the work. This dependency syndrome had to be eliminated. For the most part, this "dependency syndrome" has plagued many of private institutions in developing countries. In the words of the current president, Rev. Arnold Hill, "most, if not all, of these institutions established through foreign partnerships and with donations from external sources find it difficult to be financially independent after the expatriates depart." Apparently foreign donations pour in

when the expatriates are in charge and running the institutions, but when they depart, the nationals are usually unable to maintain that external donor support system. This syndrome not only affects higher education, but many third world countries are under-developed and dependent on foreign aid for most of their developments.

Some have argued that the dependency syndrome is the creation of colonialists and expatriates who organized and administered entities in countries not developed. These colonists created and managed highly complicated systems of governance and structure. With little or no training and involvement of the nationals in governance and other areas, the colonialists handed over this complicated structure to nationals who were not ready to handle such. The result was total reliance upon the colonialist for guidance and direction in running the system even after their departure. This continued dependence has been described as a business enterprise being exploited by the west whereby “experts” are hired to help the colonized understand and maximize the system created by the departed colonialists (Uche, 1994). While it is fair to partly blame the colonialists for the perpetuation of dependency and hinder development in third world countries because of their failure to put in systems that will enable the colonizers to carry out the work after they departed, developing countries need to try and maximize their human and material resources for the development of their countries. Many of these countries have immense human and material resources that could be used to promote national development (Uche, 1994). Whatever the case, regarding the seminary, Liberians need to realize that it is time for them to do more to support the seminary and not depend on support from overseas. Even if the seminary were to solicit overseas support, Liberians need to come to the table with something instead of complete and total dependence on foreign support.

When the work was started, the missionaries did their part by providing funding and other logistical support. It's time now for the LBMEC, the parents of LBTS, to take ownership of the seminary and show that they are capable to being good stewards. The lack of, or decrease in, funding means the seminary cannot expand its programs and offerings; it means the seminary cannot attract qualified faculty; it means the seminary might not be able to offer scholarships allowing them to attract many of students; and it means the seminary will have to face some hard realities which might include cutting some of the services it offers to the community.

It seems that the seminary has not put into place a mechanism to address this problem. While the seminary has embarked on investments initiatives (see President Report in Appendix C) to help supplement other income sources, I believe that there is a need for a stabilize source of funding to ensure a steady stream of income. A review of the seminary's 2009 budget, the most current made available to me, revealed that over 85% of the proposed funds came from rental properties. While this is laudable in that dependence on foreign donations seems to be going down, there is a need for caution here. What would happen if these properties are not leased? It is possible for properties leased to experience downtimes. During that budget year, I observed that the seminary did not receive funding or gifts from local sources. This is cause for concern. Though the seminary had decided to make it a priority to pursue more local funding from churches and individuals after the departure of the missionaries in the late nineties (L. Brownell, personal communication, October 2, 2011), but the budget shows that not much of the seminary funds come from local sources.

Can the seminary survive and expand its mission and possibly elevate itself to a university without adequate funding? I believe that this is not possible. Carrying out its mission and doing other things such as recruiting qualified faculty will require significant amount of funds. This is

an area that needs a great amount of attention. If nothing is done to address this issue, the seminary might be in for hard times and plans for future development and expansion might be affected.

Faculty

The lack of qualified national faculty at the seminary might force the seminary to do several things. Among them, the seminary could increase the teaching load of existing faculty thereby diminishing their effectiveness; utilize the services of more part-time faculty; and encourage administrators to assume teaching responsibilities. Will these endeavors solve the problems? Most likely they will provide interim solutions. In the long term, some of these faculty and administrators who might feel overburdened could leave the institution. The reality of the situation is that this lack will hamper the growth of the seminary. The more qualified faculty, the more opportunity the seminary has to expand and develop. While the seminary might have progressed in its mission over the years, the lack of qualified faculty will limit its competitiveness for students which could affect its enrollment. The lack of qualified faculty also decreases the chance of the seminary to be engaged in any meaningful research activity. The focus will then strictly be on teaching. Not only that, but with the unavailability of qualified faculty, the seminary might have no option but to hire unqualified ones which might diminish the academic standing of the seminary. The reality is that there is a need for qualified faculty to produce students who are equipped and ready for the task ahead. The lack of qualified faculty could also affect the seminary accreditation with ACTEA.

The lack of qualified faculty is also attributable to the unavailability of funds to adequately compensate faculty. Currently, the average faculty member makes \$500.00 US monthly plus housing, and the current president, Dr. Arnold Hill admits that this is not sufficient.

Well if this is not sufficient for even the local faculty, how can this amount lure individuals from overseas to come and teach at the seminary? Many of them are probably have well paid jobs and settled families. The seminary will need to do more in terms of compensation if it is to attract qualified faculty and retain them. More money needs to be allocated to recruit and retain well qualified faculty both local and international. The “brain drain” caused by the war could be reversed if the seminary can devote more financial resources to this endeavor.

One positive note in the faculty area worth exploring is that during the study, I came across numerous alumni of the seminary with graduate and terminal degrees who live overseas. Maybe the seminary can tap into this wealth of knowledge by encouraging alumni to volunteer their time and teach at the seminary during summer months or teach fast tract courses that meet for one month. The seminary can provide accommodation and a stipend while utilizing the expertise of the alumni. This could help the seminary get qualified faculty at minimal expense. The logistics will need to be worked out.

Development of Partnerships

The need for the development of relationships with local and international partners was discovered during this study. The world is increasingly getting smaller and as such it is important for institutions to get connected so as to help others in the pursuit of their goals and mission. LBTS cannot function effectively if it intends to go it alone. Local and international partners will play a crucial role in its growth and development. It is from local partners that students and funding could come from. Local churches and individuals could form the support base of the seminary. International partners could serve as means to help the seminary get exposure. They could be means through which the seminary explores opportunities for faculty development and growth. Overall, the reality of the situation is that the seminary cannot be an island in an

increasingly global world. What this means is that if the seminary will be relevant, it will have to accept the fact that partnership development is crucial to the fulfillment of its mission.

Persevering through Challenges

The research found that the seminary developed resilience and focus throughout the years especially during times of extreme challenge like the civil war in Liberia. Despite all the fighting and closures of other institutions, the seminary pressed on. Is this past success indicative of future successes? Only time will tell. One thing that is for sure is that the seminary will experience troubling times in the future. Will it weather it in the future? Is the seminary ready for what the future has in store? Did the turbulent times prepare it? Future research on the seminary might be able to answer this. The seminary needs to look back and examine how it weathered the tough times and learn from it even as it prepare to continue its mission. A whole lot can be learned from the years when it had meager resources, inadequate educational resources, and dilapidated infrastructures to help it position itself form the future. Administrators and students who were present during that time could serve as good resources and provide insights to the present administration. It is possible that some of the past challenges and hard times will appear and an excellent way to handle it is to be prepared.

Internet Technology

I believe that the absence of reliable Internet service poses a serious challenge to the development and growth of the seminary especially in the area of technology and research. While the seminary has computers with web access on campus, it admits that it is not reliable and stable and there are periodic disruptions of service (A. Hill, personal communication, October 2, 2011). However, with the recent introduction of fiber-optic technology to Liberia, (Allen & Hugh-Jones, 2011), I believes that a perfect opportunity has been provided for the

seminary to upgrade and advance its technological capabilities. It is my opinion that a reliable and fast Internet service could even help connect the seminary to electronic resources available at other institutions around the world. Students and faculty will have access to quality and an abundance of materials to do research. The seminary would then have the ability to enroll its faculty in graduate online programs while they carry out their teaching responsibilities at LBTS. This accessibility to fast and stable Internet can lead to the development of online programs at the seminary that could be used to enroll students in from the sub-region. The possibilities are numerous with the availability of a stable internet technology.

Student Recruitment and Retention

Student recruitment and retention needs careful attention. As reported in the findings, when the seminary was founded, students were readily recruited because there was no competition and also funds were available in the form of scholarships and work grants. However over the years things have changed. For the most part there is competition with the rise of additional theological institutions and scholarships are not readily available. This researcher did not identify a clear plan for student recruitment and retention. I believe that the proliferation of institutions has created a competitive environment. Students seeking training for the ministry now have options available to them. They could choose to go to LBTS or another institution. Does LBTS have a plan to recruit these individuals? In fact it was after the ascendancy of the current administration that a comprehensive plan to recruit and retain students was developed (A. Hill, personal communication, October 3, 2011). The plan was not made available to me despite repeated requests. One area that might give the seminary an edge in student recruitment is its accreditation with the Accrediting Council of Theological Education in Africa (ACTEA). I found out through this study that currently the seminary is the only theological higher education

institution in Liberia that is accredited (A. Hill, personal communication, October 3, 2011). This status could serve as leverage over other institutions. Students wanting the status of an accredited degree would prefer LBTS over other institution especially students seeking to transfer and do graduate work overseas. In the interim, the seminary could advertise this to attract students. However, when other institutions are able to get such honor, the competition will intensify.

Suggestions for Further Research

Having researched the Liberia Baptist Theological Seminary in this study, I would like to suggest areas for further research. This research examined a theological higher education institution in a third world country that grew in the midst of a civil war. A future research could examine a non-theological institution in a similar scenario. Or a theological institution in a similar scenario without a civil war could be examined. Or a comparative study could be done of a theological and non-theological institution that developed in the midst of a civil war. It will be interesting to know the outcome of such studies.

This research could have provided even more significance to understanding theological higher education in Africa. However, the limited body of literature on this area created limitations. I would like to suggest the development of meaningful research in the area of theological higher education in Africa.

Perceived Needs of the Seminary

After a careful review of the transcribed responses of the interview participants and an analysis of certain documents by me, the following were identified as the needs of the seminary. They are grouped in different areas as illustrated below:

Table 3

Perceived Needs of the Liberia Baptist Theological Seminary

Areas	Needs
Instructional/Academic	Qualified and trained national faculty with at least a master's degree in specialty areas
Educational Resources	Up-to-date library with more volumes, physical space and online capabilities.
Information Technology	Access to regular and steady high speed internet, computers, software and hardware.
Facilities/Infrastructure	<ul style="list-style-type: none"> • Steady supply of pipe-delivered water. • Steady supply of electricity. • Refurbishing of campus facilities, updating classrooms and constructing new buildings for student housing, classrooms and offices.
Institutional	Development of collaborative partnerships with national and international partners.
Financial	Funding for the operation of the seminary
Student Services	Development of a comprehensive plan for student recruitment and retention.

Conclusions

What started as a desire and dream of the Liberia Baptist Missionary and Educational Convention (LBMEC) to create an institution of theological education to train men and women for the task of proclaiming the Gospel of Jesus Christ in Liberia and Africa and heralded by the late Dr. William R. Tolbert, past president of LBMEC, became a reality in the creation of the Liberia Baptist Theological Seminary. LBTS is currently at a crossroads. There is a need for theological higher education institutions to train men and women for the ministry. There is also a growing need for trained Liberians to meet the manpower needs of Liberia. Recently at a graduation ceremony of a local university, the President of Liberia, Ellen Sirleaf, said that Liberia needed more scientists, agriculturist, doctors and engineers. She went further by saying that Liberia had many of social and political scientists (Yangian, 2011). However, there is a growing number of institutions training men and women for ministry and not many people

pursuing the ministry. The seminary might need to explore the possibility of providing degree programs that meet the growing manpower needs of the country. If they continue to stick to the singular focus, it could pose a serious challenge in the future of recruiting students for its theological programs. This is not to say the seminary should hastily venture into offering programs without adequate preparation. There is a need for an exploratory study to be conducted.

LBTS has a potential for growth and excellence. As the only institution in Liberia currently holding regional theological accreditation, the seminary can leverage that honor.

As the seminary and its proprietors, LBMEC, look towards the future, there is a growing chorus, with its accompanying criticisms, for the establishment of a Baptist University with a comprehensive curriculum and degree programs that meet the needs of the labor market in Liberia. As the seminary's chief executive Rev. Arnold Hill puts it, "there is a need for the Baptists to have a university. We are the oldest Christian denomination in Liberia and yet do not have a university." Whether this is a realistic endeavor at this time or it takes away from the vision of the seminary, only time will tell. As for now, the seminary is bent on carrying out its mission of training men and women for the Christian ministry.

APPENDIX A
INTERVIEW GUIDE

- I. Introduction
 - A. Nature of the research and interview
 - B. Participant's relationship to LBTS(student, administrator, staff, seminary or convention officer)
- II. What can you tell me about the LBTS Pre-Civil War Development from its founding including the years 1976-1989?
 - A. History of LBTS
 - 1. Factors and events that necessitated its rise
 - 2. Personalities/partnerships involved in its formation(what, who, when, where)
 - 3. Initial/continuous funding for its operation
 - 4. Student/faculty/staff and administrator recruitment
 - 5. Relationship between missionaries and Liberian counterparts
 - B. Challenges during this period
 - 1. Administrator/staff challenges
 - 2. Faculty challenges
 - 3. Student challenges
 - C. Achievements and milestones of LBTS during this period
 - D. Political, social and ethnic climate in Liberia and its effects on the seminary
 - E. Theological/missiological roots
 - F. Needs of the seminary
- III. What can you tell me about the years during the civil war 1989-2003?
 - A. Seminary operations during the civil war
 - B. Effects of war on seminary life

1. Effects on administrators/staff/students and faculty
 2. Effects on finances
 3. Effects on campus facilities
- C. Ethnic dimension of the civil war and its effects on the relationship between faculty/students and administrators/staff
- D. Challenges faced by seminary during the war
- E. Achievements and milestones of LBTS during the civil war
- IV. What can you tell me about post Civil War LBTS (2003 and beyond) and its future?
- A. Challenges and needs of the seminary
1. Institutional
 2. Student
 3. Faculty
 4. Administrative/staff
- B. Current status of seminary
1. Student recruitment and retention
 2. Faculty/student/staff and administrator life
 3. Relationship with churches and Baptist convention
- C. Future of the seminary
1. Leadership development
 2. Funding and finances
 3. Fulfilling of mission
 4. Growth potential of seminary
 - a. Infrastructural developments

b. Student growth

c. Relationship with partners and other theological institutions

D. Future of theological higher education in Liberia

APPENDIX B

DOCUMENT ANALYSIS ITEMS AND INFORMATION

1. Accreditation documents
2. Minutes of meetings
3. Copies of speeches related to the seminary
4. Seminary year books
5. Seminary Charter
6. College catalog/handbook
7. College library holdings

Pertinent information to be gathered from document analysis

1. The theology of LBTS
2. Current faculty ethnic and religious composition and their credentials
3. Ethnic and religious composition of the student body
4. Seminary curricula
5. The resources of the library
6. The institution's current budget and the income sources
7. The institution's current purposes, objectives and organizational structure
8. Year seminary was founded, chartered and the founders
9. Institution leaders since its inception
10. Facilities information

APPENDIX C

PRESIDENT STATE OF THE SEMINARY REPORT

THE LIBERIA BAPTIST THEOLOGICAL SEMINARY

Paynesville, Liberia



Office of the President

President's State of the Seminary Report

Outline

President's First Academic Year-Ending Report: State of The Seminary Report:

Restoration of the Ideals and Planting New Seeds: Vision for the 2nd Decade of the 21st Century: 2010-2020

On March 9th 2010 – I was inducted into office under the vision theme: **Restoration of the Ideals and Planting New Seeds**: I am humbled to be the 2nd Liberian to serve in this capacity and thankful to all of you, the Board of Trustees, for electing me and entrusting me with this high responsibility, for which I again pledge to live up to the standard of your confidence.

The Seminary has lost much good grounds due to our on-going national civil crisis, perceived instability and Baptist internal *strife*. Despite these setbacks, we have, over this just ended academic year, made much strive; thanks to the Almighty, thanks to help from an able and supportive staff, thanks to my darling and beloved wife, thanks the Chairman of the Board of Trustees and many of you my fellow Trustees. Without prayers, help, consultation and council from each and every one of you, our year could never have been successful.

I, under the direction of the Holy Spirit, intentionally introduces a new vision for the Seminary, *restoration of the ideals and planting new seeds* awakened and propelled on four **WHEELS**; to be accomplished in this, the second decade of the 21st Century: 2010-2020.

- I. **Wheel #1: Taking LBTS into the 21st Century**: The Liberian civil war, coupled with our own Baptist infighting has nearly crippled the Seminary. We are in the 21st century, operating with 19th century tools and programs: basic stuff did not exist here when I was inducted into office on March 9th 2010: no electricity, no running water, no internet, no TV, every building on campus needs renovation, asbestos roofing on all buildings must be removed by government demand, not one computer on campus, no computer lab, student cafeteria closed, student dorm closed, no campus radio station; missions, the primary work of the LBTS was at an almost non-existent state. At LBTS, academic life is among the best of its kind here as anywhere but there is a disconnect between academic life and lifestyle.

To achieve WHEEL#1, I deliberately introduced two legs under the first wheel:
(a) *Infrastructural and Physical Development* and (b) *Spiritual Formation and Human Development*.

In nine months, under the *first leg*, of wheel one, *infrastructural and physical development*, we have most basic services restored, things can only get better with your prayers and financial help. See few actual accomplishments under leg one of wheel one since induction, March 9th 2010:

1. Campus Review:

- (a) President's Office: Renovated & Properly set-up
- (b) LBTS West Flank secured 1000 feet into the lagoon
- (c) Chapel Extension (rendition)
- (d) Cable TV/DSTV and 40" flat Screen Video (Cafeteria)
- (e) Cafeteria open
- (f) Faculty Cottage: Renovated & Operational
- (g) Business Office: Renovated
- (h) Copy Center: Student Copy center established on two sites on campus
- (i) Men's Dorm from 48 men capacity to 96 Completed
- (j) Internet /Wireless Broadcast Installed and operational
- (k) Distant Learning: Masters level Operational
- (l) Computer Lab(s) for Students: Operational
- (m) Computer in Library
- (n) Seniors Computer lab in Library
- (o) Staff Computers: Every LBTS Executive has a new lap-top
- (p) Piggery for dining Hall: Operational

2. Web Site:

- (a) LBTS Information: visit us at www.lbtseminary.org
- (b) Individualized E-mail: For LBTS folks
- (c) Donation tab: soon to be activated with 501c-3
- (d) LBTS Radio/TV: soon to be activated

3. The Big Stuff:

- (a) **Electricity:** one well managed 35 KVA generator, **back-up 85KVA generator soon to be added to provide electricity to all campus and faculty area.** We now, as never before at LBTS, provide electricity MWF 10:00 AM to 6:30 PM; Tu. & Th. 9:00 AM to 6:30 PM
- (b) **Water:** Well water, barreled, in conversation with major US partner for future rehabilitation into pipe delivered water. **This is one of my greatest disappointments but I am working to achieve this in the not too distance future.**
- (c) **Library on Line:** Details being worked out with major universities in USA

(d) **Buses:** Two used USA School buses already purchased, ocean freight cost minimum of about \$7,500.00 needed to ship each bus to LBTS; \$15,000 needed. We purchased these buses with the clear notion from FBC-Jonesboro, that they would ship them to LBTS for us. They without giving any tangible reason nor explanation pulled out of their commitment leaving the buses exposed to the harsh elements over the last nearly 15 months. **We plan on doing something about this very soon.**

4. Dorothy Pryor Baptist Compound: **Leased: See Wheel #IV: Investment**

Leg 2 of Wheel#1: *Spiritual Formation & Human Development:* LBTS has always been a very conservative, strong academic, Biblically based institution. Great preachers and intellectuals are produced here. Unfortunately, in recent times there has been a disconnect between our great preaching and our personal lifestyle. This disconnect we propose to bridge through spiritual formation and human development by reclaiming our right to **moral authority**. We profess, that it shall be our duty and primary responsibility to train a new army of Christian man and women as soldiers to be launched on this world with clear drive to change our nation for Christ. We are developing as a Seminary of men and women committed to Missions through evangelism, and church planting propelled by a lifestyle of moral authority. We, at LBTS, are not afraid to take sides on issues in contemporary theology. *LBTS, in this second decade, promises to live what it teaches and preaches.*

Missions 2011: We are pleased to present that this year, January/February, LBTS sent out ten missionaries to several villages and towns throughout the country. We usually sent out 25 students, unfortunately, this year due to financial constrains we could only send out ten students. They have been out there serving as volunteer pastors, training pastors and other church leaders, planting churches, resurrecting old churches, conducting revivals, starting Sunday schools, etc, etc. A full report is being prepared by the missions department to be distributed to the BOT, LBTS partners abroad and on our website. **Be on the lookout, for Missions 2011, report and pictures!!!**

II. Wheel #2: Assuredly to Solidity: We are convicted that should we remain true to basic values, LBTS can surely become solid, morally, academically and financially. To this end, Wheel #2 sets on two legs:

(a) **Financial Strength** We met this place in a shameful financial condition, not even a checking account to ensure proper paper trail of expenditure. No financial record, traceable in an organized system. Even if embezzlement cannot be proven, mismanagement certainly existed. Today, Financial policy has been approved and is now in place, expenditure have a system subject to normal accounting principles; first checking account in over ten years was opened April 1st 2010. We are committed to full accountability and transparency in all our transactions, this notion of full accountability and transparency is already leading to solvency which will help pave the way for sustainability. We plan to publish our financial instruments on our website: budget, monthly budget performance reports, monthly reconciliation statements, quarterly financial reports.

(b) *Academic Excellence*: Southeastern Baptist Theological (SEBTS) has agreed to mentor us and train our staff and professors. Some will go to SEBTS campus, others will do online distance learning. The distance learning program has already been put in place at LBTS. Once vetted and approved by SEBTS the program will be published on our website and others (non-LBTS staff) will also be encouraged to participate.

The Academic Year: My first academic year started, March 9th 2010 at Opening Convocation in a formal investiture and induction ceremony. Under my guidance, we admitted 28 freshmen students for academic 2010. LBTS ended academic 2010, December 6th 2010, at Graduation Convocation, Dr. Seth O. Lartey, a 1980 LBTS graduate, delivered the Baccalaureate Address (December 5th 2010) and Professor Dr. Kenneth Keathley, SEBTS, delivered the Commencement Address. We graduated twenty students. Our first class of freshmen students ended the year by showing the highest grade point average (GPA) percentage, per student, per class, in the history of LBTS. Of the 28 freshmen students, about 86% did honors (above 3.00 GPA); about 33% did high or highest honors (3.50 - 4.00) making the Dean's and President's lists. Our first academic year ended better than expected.

Library: E-Library: We are working to get online access to major university libraries in the USA. Two universities have already agreed to work with us in this regard. It is only a matter of time, great libraries will be open to our students and faculty. **Physical Library**: We are working with Canadian Baptist to renovate the physical library and bring it up to state of the art levels.

The Global Village: One of the key reasons we fought so hard to get the internet on campus is because we truly believe that we are in a fully globalized village, the computer is the window to that village and the internet is the eye through which we can participate in that village. We started off with no computers, today not only do all our Executives have computers but our students have easy access to computers through the computer labs, the president conference room and the library.

The Internet: For the benefit of the LBTS family, our campus has been hot wired; outsiders visiting LBTS may access the net on their private computers by securing a code for the president's office or the IT director only by directive of the President. While the internet operates well, the capacity is limited. To enjoy good speed we try to keep as few computers hooked up at the same time. Hence, by controlling access, we avoid unwanted intruders and provide good speed to the LBTS family.

The Scholarships with SEBTS: I know many of you have been wondering and even asking what happened, the students (Staff), why have they not left for SEBTS since the scholarships were first announced last April at the Convention? Nothing serious happened, the scholarships were awarded, but our students had to qualify through a lengthened paperwork process. Because of the complications of Rev. Brooks' undergraduate transcript, part from LBTS part from Sierra Leone, compounded by the fact that his (Rev. Brooks) masters work (degree) is not a direct prerequisite to enter the PhD program at SEBTS; he was asked to do one semester of masters work to qualify him to enter the PhD program. On the basis of that and with our own desire to test out the *distance learning* program (joint venture LBTS/SEBTS); Since Rev. Brooks was being required to do some masters courses, not any different from those required to the other two students, we jumped on the opportunity to do the courses at LBTS.

This, as we properly **envisioned**, has proven to be a win-win proposition for all. The cost for attending SEBTS per student per year exceeds \$50K, a savings for SEBTS. The students have been able to become acquainted with the tense challenges of academic work at SEBTS, also learned to work together, good practice for them when they get to SEBTS. The students did a full academic load each, all the same courses, while at the same time keeping their full work load at LBTS and made good pass. In addition to working together, the students also had the needed time to work on raising their component of the qualification (tickets to get there and student deposit guaranteeing their return). LBTS was also a winner due to this delay going, the Seminary benefited by experimenting with the distance learning program. Now we know it works and how.

We have recently been told, by the SEBTS admissions office, that new immigration regulations will not permit SEBTS to accept international students entering the country for the first time to be admitted in the school, into the second semester. This means that our students have already started the second semester here at LBTS. The earliest they will be allowed to leave will be late Summer/early Fall 2011. God willing, the students will complete first semester 2011 in their jobs at LBTS and will leave right after LBTS closes for academic 2011 first semester. At this writing the students have received their I-20 forms from SEBTS, LBTS has made their return ticket deposit; we are hopeful and prayerful that they will be off for studies soon.

Partnerships: Over the ending academic year 2010, we were able to sign two major MOU to help move LBTS forward, namely: MOU with SEBTS and MOU with Cooperative Baptist Fellowship (CBF). We are working to establish similar mediums of understandings with Canadian Baptist, and others. Most importantly, we are trying to reestablish relationships with our Southern Baptist Convention (SBC) churches, and institutions, many have already agreed to work with us.

2011 John B. Falconer Lecture Series: Church development through preaching. This year's series was done on Church Growth by way of an improved Sunday School. The series was done in two parts: (a) The preaching part was led by Dr. Nuo James Kiamu, an outstanding scholar at LBTS. Professor Kiamu walked us through the Bible and scholarly deduced Biblical measures for improving the contemporary Sunday School. These lectures were presented to the Vice President for Administration to be duplication for use in the churches and to be placed in the LBTS Library. (b) The second part was an intense full week of working, training and developing **The Liberia Baptist Sunday School Quarterly**, Part two was led by Dr. Gary Long, Pastor of First Baptist Church, Gaithersburg. Dr. Long is a prolific writer and scholar, with vast experience in Sunday School Quarterly writing. We expected twenty-five participants, we got over fifty. They produced the quarterly contextualized to Liberia. Is there a need for **The Liberia Baptist Sunday School Quarterly**? Well, Your Seminary is trying to meet that need. Out of this effort the Seminary Press was born.

The Seminary Press: **Expect to hear more:**

2011 William R & V A Tolbert Lecture Series: Leadership: This year we decided to do some transparent internal brushing-up. Hence, we invited the renowned seminary administrator, Dr. James Fasold, founding president and thirty years experience as president of the Spain Theological Seminary, Barcelona, Spain. Dr. Fasold spend three solid weeks with us at LBTS, preaching, lecturing and training our Executives; from the President down to every executive in the LBTS staff. It was a very rewarding experience.

Some achievements under wheel #2: **Wheel #2: Financial Strength & Academic Excellence**

- (1) Financial Accountability, transparency, solvency & sustainability
 - (a) Look our for our Financial Reports on the LBTS website
- (2) Academic Excellence
 - (a) SEBTS: Scholarships: Brooks, Philibert, & Meekie
 - (b) LBTS/SEBTS: Distant Learning
 - (c) LBTS/SEBTS: Missions
- (c) Other major projects under review near conclusions:
 - (i)Library Access
 - (ii)Missions: 10 Students on Mission field in Liberian Villages
 - (iii)MOU: Partners

III. Wheel #3: The Baptist University

- (a) The Academy of Liberal Arts Core course Fulfillment , as mandated by the National Commission on Higher Education for all institutions in Liberia authorized to offer the bachelorette Program is completed at LBTS and fully Operational.
- (b) Application for University Status: Completed and submitted

IV. Wheel #4: Investments: In my induction address at my investiture convocation on March 9th 2010, I exposed my God given Vision for the Seminary and promised, as God leads, I will follow, taking the Seminary in a new direction under the theme *"restoration of the ideals, and planting new seeds."* This is our thesis for this decade, propelled on four wheels. While we highly appreciate, and will continue to seek support from our foreign partners, I strongly believe that we need to break the stranglehold of dependence and strive for self-sufficiency as we build respectability, and dignity for ourselves and our posterity while always striving for inter-dependency and mutual accommodation in our associations and partnerships.

It is to this end that we have remained singularly focused in our efforts to push the fourth wheel, the *investment proposition*. Under this caption, I am pleased to announce that predicated on our first quarter report on two major investment opportunities, which we had, at the time, carefully and successfully negotiated and had achieved advance levels of satisfaction, for which we sort Board of Trustees approval for further engagement and conclusion; and predicated on such approval for further engagement and conclusion, I am pleased to state here that on June 2nd 2011 Baptist History was made as we signed the most significant lease/investment contract in the history of Baptist work in Liberia. While as President of this great institution we were at the center of this program, all credit must go to the following: (a) LBTS Board of Trustees, the contract was also signed by the Chairman of the Committee on Finance and Investment and the Chairman of the Board of Trustees; (b) The (LBIDC) Baptist Investment and Development Commission, the investment arm of our Convention, also signed; (c) LBMEC: our Convention represented by its Chief Executive Officer, also signed. (d) Much credit must also be given to the Vice-President of the Republic, a member of the LBTS Board of Trustees; an active Deacon in one of our outstanding Baptist Churches and a wonderful Baptist, through who's balancing hands and keen mind this effort was made successful.

We can now without reservation declare, that the first component of our budget, **PERSONNEL**, has been secured for the rest of this decade.

Through our **Need List** and other investment opportunities being considered, but yet in undeveloped stages, we hope to secure the other two components of our budget, those being **OPERATIONAL EXPENDITURE** and **CAPITAL DEVELOPMENT EXPENDITURE**.

Thanks for the opportunity to serve, as I stand in His Service

Respectfully Yours



Dr. Arnold G. Hill
President, LBTS
7/15/11

APPENDIX D
LBTS ARTICLE OF INCORPORATION

LBTS Article of Incorporation

An Act To Incorporate The Liberian Baptist Theological Seminary

It is enacted by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled:

Section 1. Name.—That from and immediately after the passage of this Act, THE LIBERIA THEOLOGICAL SEMINARY, an Institution founded by L.B.M.E.C., situated in the city of Paynesward, Montserrado County, Republic of Liberia and is hereby known as THE LIBERIA BAPTIST THEOLOGICAL SEMINARY, hereinafter referred to as “SEMINARY.”

Section 2. Purpose----- The purpose of the SEMINARY shall be primarily to educate and train ministers of the Christian religion for Liberia and other African countries in philosophy, theology, and other allied disciplines and techniques as shall from time to time be laid out in its curricula, rules and regulations for the governance of the SEMINARY, provided such rules and regulations are not inconsistent with and/or repugnant to the constitution and laws of the Republic of Liberia.

Section 3. Government- There shall be created by the LIBERIA BAPTIST MISSIONARY AND EDUCATIONAL CONVENTION (hereinafter referred to as the LBMEC) a permanent corporate body under the same name and style of “The Board of Trustees of THE LIBERIA BAPTIST THEOLOGICAL SEMINARY, (hereinafter referred to as the Board of Trustees), with perpetual succession of members to be chosen and appointed as hereinafter provided.

Section 4. The Board of Trustees shall be responsible to the LIBERIA BAPTIST MISSIONARY AND EDUCATIONAL CONVENTION.

Section 5. Composition of the Board of Trustees.

The Board of Trustees shall be composed of 10 members elected by the LIBERIA BAPTIST MISSIONARY AND EDUCATIONAL CONVENTION. The President of the Liberia Baptist Theological Seminary shall by virtue of his office be a member of said board.

Section 6. Powers and Functions of the Board:

The Board shall have the following powers:

1. To govern and control the administration and management of all business affairs and operations of the SEMINARY, including but not limited to the recruitment, employment, control and supervision of all officers, agents and employees;
2. To formulate and approve general policies relating to the development of the seminary; its operation and administration;
3. To recommend an annual budget for the seminary;
4. To take and hold property in fee simple by purchase, gifts, grant, devise or bequest or by lease or otherwise, in land, tenements or other estates whether real or personal; and to apply the income there from to the development and support of the SEMINARY in such manner as shall most effectively promote realization of the purpose of the SEMINARY. Provided, further, that in the application of any property or estate, which may be given, devised or bequeathed for any particular object connected with the seminary, the Board shall conform to the extent reasonably feasible, to the will of the donor and the Board shall have the right to mortgage or otherwise dispose of the real and personal property, and in pursuance thereof all deeds, bills of sale or other instruments in writing, sealed with the common seal of the SEMINARY, and signed by act of the Board shall be considered in law as acts of the SEMINARY when made in its name;

5. To enter into, perform and modify contracts, leases, agreements, or other transactions on such terms as may be deemed appropriate;

Section 7. Duty Free Privileges.

The SEMINARY and its expatriate faculty members shall enjoy duty free privileges, except consular fees.

Section 8. Degrees

The Board of Trustees, upon recommendation of the Faculty, may confer the usual collegiate honours and degrees upon worthy persons.

Section 9. Property of the LIBERIA BAPTIST THEOLOGICAL SEMINARY.

All property, real and/or personal, all goods, chattel mortgages and benefits now held by THE LIBERIA BAPTIST THEOLOGICAL SEMINARY as established by this Act.

Section 10. Authority to Acquire Property.

The SEMINARY shall have the right to acquire and hold property, real, personal and mixed, up to the value of seven million dollars.

Section 11. Exemption from Taxation.

The SEMINARY and all of its real and personal property shall be exempt from taxes and levies of every description.

Section 12. legal Capacity.

The SEMINARY may sue and be sued in all actions, and may prosecute the same to final judgment and execution by the name of THE LIBERIA BAPTIST THEOLOGICAL SEMINARY.

Section 13. Effective Date:

The Act shall take effect immediately upon publication in hand-bills.

Any laws to the contrary notwithstanding.

Approved July 23, 1975.

APPENDIX E
LBTS CONSTITUTION AND BY-LAWS

Constitution and By-Laws of the Liberia Baptist Theological Seminary

Article I

Establishment as a theological Seminary

Section I

By an Act adopted by the Senate and House of Representatives of the Republic of Liberia, in Legislature Assembled the Baptist Training Center situated in Paynesward, Montserrado County, Republic of Liberia, has been constituted a legal and corporate body to be known as the Liberia Baptist Theological Seminary with perpetual succession, under the government of the LIBERIA BAPTIST MISSIONARY AND EDUCATION CONVENTION (hereinafter referred to as LBMEC), the Board of Trustees of the Seminary with name, objectives, rights and prerogatives as hereinafter set forth.

Section II.

The Seminary shall be perpetually maintained in this Republic for the training of men and women for the Ministry.

Article II

Name

Section I.

The name of the Seminary shall be : The Liberia Baptist Theological Seminary (hereinafter referred to as the LBTS).

Article III

Objectives

Section I.

The Objectives of the Seminary shall be:

- a. Primarily to educate and train ministers of the Christian religion for Liberia and other African countries in philosophy and theology and other allied sciences and disciplines and shall from time to time be laid out in its curricula, rules and regulations for the governance of the seminary, provided such rules and regulations are not inconsistent with and/or repugnant to the constitution and laws of the Republic of Liberia.
- b. To maintain in the Republic of Liberia an institution where any interested person can obtain sound religious training.
- c. To provide an atmosphere and the conditions for all aspects of religious education and training which will effectively promote the Christian Ministry.
- d. To maintain a center of learning where members of all races, classes and creeds can be afforded equal opportunity to achieve and fellowship together.

Article IV

Board of Trustees

Section I

The LBTS shall be under the supervision of a Board of Trustees, which in turn shall be responsible to the Liberia Baptist Missionary and Educational Convention. The Board shall consist of eleven members.

Section II. Membership of the Board

The members of the Board shall be elected, on a geographical basis to ensure representation of all areas of the Baptist Compact. The Chairman together with the other ten members of said board shall be elected by the LBMEC upon recommendation of the President of LBMEC”

Section III: General Provision

- a. The Board shall meet quarterly or upon the call of the Chairman
- b. Seven (7) members shall constitute a quorum
- c. Two Board members shall be retired every two years (rotation being on the basis of alphabetization of the nine counties with the two to be retired coming from two counties in alphabetical sequence, two replacements to be made to provide continuing representation from said two counties) and are not eligible for re-election until two years have elapsed.

Article V: Powers and Duties of the Board

Section I

The Board of Trustees shall exercise supervisory control over LBTS

Section II

The Board shall have the power to recommend a suitable candidate to the President of LBMEC as President of the LBTS. It shall have power to recommend to the President of the LBMEC for removal from office any member of the administrative or instructional staff of the LBTS who is found incapable of discharging his duties.

Section III

The Board shall hold regular meetings on a quarterly basis. Emergency or called meetings may be held whenever necessary. The Chairman shall submit an annual report to the President of the LBMEC on the operation of the LBTS.

Article VI: THE PRESIDENT OF THE LBTS

Section I

The administrative responsibilities of the LBTS shall be delegated to a President of the LBTS. He shall be elected by the LBMEC upon the recommendation of the President of the LBMEC. He shall preferably be a minister of the Gospel and not less than 30 years of age when first elected.

Section II

The President of the LBTS shall by virtue of his position be a permanent member of the Board of Trustees of the LBTS.

Section III

The President shall have authority to administer the offices of the LBTS within the framework of its charter, the constitution of the LBMEC and the Constitution and By-Laws of the Board of Trustees.

Section IV.

The President shall be elected for a period of four years and may be re-elected for as many additional terms as the LBMEC may decide. He shall submit to the President of the LBMEC and the Board of Trustees an annual report covering the activities of the LBTS.

Section V.

He shall recommend to the Board of the LBTS for recommendation, any qualified individual to serve on the instructional or administrative staff. The President of the LBTS shall have the power to recommend to the Board of the LBTS for the latter's approval the creation of new positions as well as the names of qualified persons to be appointed in said positions to serve with the LBTS.

Article VII: Business manager

Section I

There shall be a Business manager who shall be elected by the Board of the LBTS upon the recommendation of the President of LBTS.

Section II

He shall be responsible for the business operations, financial affairs including the execution of the budget and property management of the LBTS.

Section III

He shall be responsible for to the Board of Trustees of the LBTS through the President of the LBTS.

Section IV

He shall have responsibility for accounting, purchasing, general maintenance work, the kitchen supervision, in conjunction with the President of the LBTS.

Section V

He shall keep the President of the LBTS informed regularly about business management of the LBTS, at regular intervals as may be requested.

Article VIII: Nature of Programme

Section I.

All students seeking admission to the LBTS shall be required to have graduated from a recognized high school.

Section II.

The programme of study shall be theological and church related. And the basic degree shall be Bachelor of Theology to be earned in four years.

The LBTS shall also conduct and coordinate for the LBMEC various short-term training programmes, Theological Education by Extension (TEE) and other outreach programmes in an effort to provide Christian training opportunities for as many persons as possible on their various levels of training.

Article IX: Amendment

Section I

This Constitution and By-Laws may be amended upon recommendation of the Board of Trustees, passed by a two-third vote of said body during a regular meeting of the Board and subject to the approval of the LBMEC.

APPENDIX F
LBTS DEGREE PROGRAMS

Curriculum for the Bachelor of Arts in Theology Degree (BA/Th)

		Freshman Year
First Semester		Credits
MATH 101 College Mathematics		3
ENGL 101 Freshman English		3
PHSC 101 Science (Biology) LAB		4
FRLG 101 Foreign/Local Language		3
COSC 101 Computer Education & Skills		3
PHED 102 Physical Education/ROTC		1
Total		17
Second Semester		
MATH 102 College Mathematics		3
ENGL 102 Freshman English		3
PHSC 101 Science (Biology) LAB		4
FRGL 102 Foreign/Local Language		3
COSC 101 Computer Education & Skills		3
PHED 101 Physical Education/ROTC		1
Total		17
		Sophomore Year
First Semester		Credits
ENGL 201 Sophomore English		3
SOSC 221 Liberian Society		2
TH 231 Systematic Theology I		3
CH 221 Church History I		2
TH 221 Baptist Doctrines		2
BS 230 Old Testament Introduction		3
NT 231 Life and Teachings of Jesus		3
Total		18
Second Semester		
ENGL 202 Intro to Environmental Studies		3
NT 232 New Testament Introduction		3
TH 231 Systematic Theology II		3
CH 222 Church History II		2
PS 230 Biblical Interpretation		3
PH 222 African Traditional Religion		2
PY 222 Psychology of Development of Learning		2
Total		18

Junior Year

First Semester	
PH 331 Introduction to Philosophy	3
RE 330 Church Administration	3
OT 330 Major Prophets	3
BL 331 Greek Grammar 1	3
NT 330 Romans	3
PS 331 Homiletics I	3
18 Total Semester	18

Second Semester	
PH 332 Philosophy of Religions	3
GK 332 Greek Grammar II	3
SO 322 Marriage & Family	2
PS 332 Homiletics II	3
EN 330 Research Methodology	3
TH 322 Non-Western Theologies	2
PS 323 Worship and Music	2
Total Semester Hours	18

Fourth Year

First Semester	
MI430 Pastoral Counseling & Care	3
MI431 Major Religions and Cults	3
TH431 Theology of Holistic Development	3
TH 433 Issues in Cont. Theology	3
GK431 Greek Syntax	3
CH431 Hist. of Christianity in Africa	3
Total Semester Hours	18

Second Semester	
TH 431 Doctrine of Eschatology	3
MI432 Islam	3
BL 432 Book Exegesis	3
PS412 Field Education	1
TH 456 Thesis	5
Total Semester Hours	15

Curriculum for the Bachelor Arts of Religious Education Degree (BA/RE)

Freshman Year

First Semester	Credits
MATH 101 College Mathematics	3
ENGL 101 Freshman English	3
PHSC 101 Science (Biology) LAB	4
FRLG 101 Foreign/Local Language	3
COSC 101 Computer Education & Skills	3
PHED 102 Physical Education/ROTC	1
Total	17

Second Semester	Credits
MATH 102 College Mathematics	3
ENGL 102 Freshman English	3
PHSC 101 Science (Biology) LAB	4
FRGL 102 Foreign/Local Language	3
COSC 101 Computer Education & Skills	3
PHED 101 Physical Education/ROTC	1
Total	17

Sophomore Year

First Semester	Credits
ENGL 201 Sophomore English	3
SOSC 221 Liberian Society	2
TH 231 Systematic Theology I	3
CH 221 Church History I	2
TH 221 Baptist Doctrines	2
BS 230 Old Testament Introduction	3
NT 231 Life and Teachings of Jesus	3
Total	18

Second Semester	Credits
ENGL 202 Intro to Environmental Studies	3
NT 232 New Testament Introduction	3
TH 231 Systematic Theology II	3
CH 222 Church History II	2
PS 230 Biblical Interpretation	3
PH 222 African Traditional Religion	2
PY 222 Psychology of Development of Learning	2
Total	18

Third Year	
First Semester	
PH 331 Introduction to Philosophy	3
RE 334 Ministry to Youth	3
NT 330 Curriculum Development	3
ED 331 Education Methods (Elem)	3
RE 333 Ministry to Children	3
RE 335 Adult Education	3
Total Semester Hours	18
Second Semester	
ED 332 Educational Foundations	3
SO 322 Marriage & Family	2
PY 332 Educational Psychology	3
ED 332 Educational Methods (Sec)	3
EN 330 Research Methodology	3
RE 326 Adults Education (Practicum)	2
PS 323 Worship and Music	2
17 Semester hours	18
Fourth Year	
First Semester	
ED 430 Seminar in Lib. Education	3
ED 431 Guidance and Counseling	3
ED 433 Testing and Evaluation	3
ED 435 Educational Administration	3
Electives	6
18 Semester Hours	
Second Semester	
ED 4122 Practice Teaching	12
TH 456 Major Paper	5
Total	17

Curriculum for the Bachelor of Divinity Degree (B.Div)

Freshman Year

First Semester	Credits
MATH 101 College Mathematics	3
ENGL 101 Freshman English	3
PHSC 101 Science (Biology) LAB	4
FRLG 101 Foreign/Local Language	3
COSC 101 Computer Education & Skills	3
PHED 102 Physical Education/ROTC	1
Total	17

Second Semester	Credits
MATH 102 College Mathematics	3
ENGL 102 Freshman English	3
PHSC 101 Science (Biology) LAB	4
FRGL 102 Foreign/Local Language	3
COSC 101 Computer Ed & Skills	3
PHED 101 Physical Education/ROTC	1
Total	17

Sophomore Year

First Semester	Credits
ENGL 201 Sophomore English	3
SOSC 221 Liberian Society	2
TH 231 Introduction to Theology I	3
CH 221 Church History I	2
TH 221 Baptist Doctrines	2
OT 231 Old Testament Introduction	3
NT 231 Life and Teachings of Jesus	2
Total	18

Second Semester	Credits
ENGL 202 Intro to Environ Studies	3
NT 232 New Testament Introduction	3
TH 231 Systematic Theology	3
CH 222 Church History II	2
PS 220 Intro. to Bib Int.	3
PH 222 African Traditional Religion	2
PY222 Psychology of Development Of Learning	2
Total	18

Third Year

First Semester	
PH 331 Introduction to Philosophy	3
RE 330 Church Administration	3
OT 330 Major Prophets	3
SO 331 Cultural Anthropology I	3
NT 330 Johanne Literature	3
PS 331 Homiletics I	3
Total	18

Second Semester	
TH 332 Apologetics	3
SO 322 Marriage & Family	2
PS 332 Homiletics II	3
EN 330 Research Methodology	3
PS 330 Church Planting & Growth	2
PS 323 Worship & Music	2
SO 332 Cultural Anthropology	3
Total Semester Hours	18

Fourth Year

First Semester	
PS 430 Pastoral Counseling & Care	3
MI431 Major Religions and Cults	3
TH431 Theology of Holistic Development	3
PS 431 Expository Preaching	3
TH 430 Pastoral Theology	3
NT 431 Pauline Epistles	3
Total Semester Hours	18

Second Semester	
TH 431 Doctrine of Eschatology	3
MI432 Islam	3
RE 433 Church Finance and Management	3
TH456 Major Essay	5
Total Semester Hours	15

APPENDIX G
SEMINARY HYMN

SEMINARY HYMN

“Servants of God”

Servants of God who do His will,
God shall His word through you fulfill;
Give of your best to learn and pray,
Thus shall you face a brighter day.

Salvation's news is meant for all,
Jesus saves those who on Him call;
All Africa God's word must hear,
Through you His message will be clear.

Liberia's throngs must all be told,
God's love the Spirit will unfold;
Let us then work while yet 'his day,
Moments to serve soon pass away.

Then when our work is all complete,
Crowns we'll lay down at Jesus' feet;
His all the glory, power, and might,
Our joy to know we fought the good fight.

(Words by: Dr. Bradley D. Brown)

APPENDIX H
REQUIREMENTS FOR ADMISSION TO LBTS

Admission Requirements

- 1) A completed application form, a non-refundable application fee must be paid.
- 2) Part 1, Health History, of the Student Health Form is due with all other application materials. Students accepted for admission to the Seminary must also submit the Physician's Medical Report, including the reading from the chest x-ray.
- 3) The Physician's Report is required on or before the date of Freshman Orientation.
- 4) A high school transcript is required. Transcripts reporting post-secondary educational experiences are also requested. Such transcripts are required if any credit is to be granted. Each transcript must be mailed to the Seminary directly from the school providing it.
- 5) National exam scores demonstrating a pass in each section of the exam are required for prospective students who have graduated from high school since 1984. Such scores may be reported by the high school on the original transcript or by submission of the original West Africa Examination Council report form. If the latter is submitted a copy will be made by the Registrar's Office and the original will be returned to the applicant.
- 6) Three (3) letters of recommendation are required. It is recommended that these be provided by (1) a former teacher or principal (2) a current or former employer (if any) (3) a close associate(s) who has known you for at least three years. Relatives should not be used. Completed forms must be mailed or brought to the seminary by those making the recommendation.
- 7) A letter from the pastor verifying the applicant's church involvement, call to Christian service and a letter of recommendation are required.

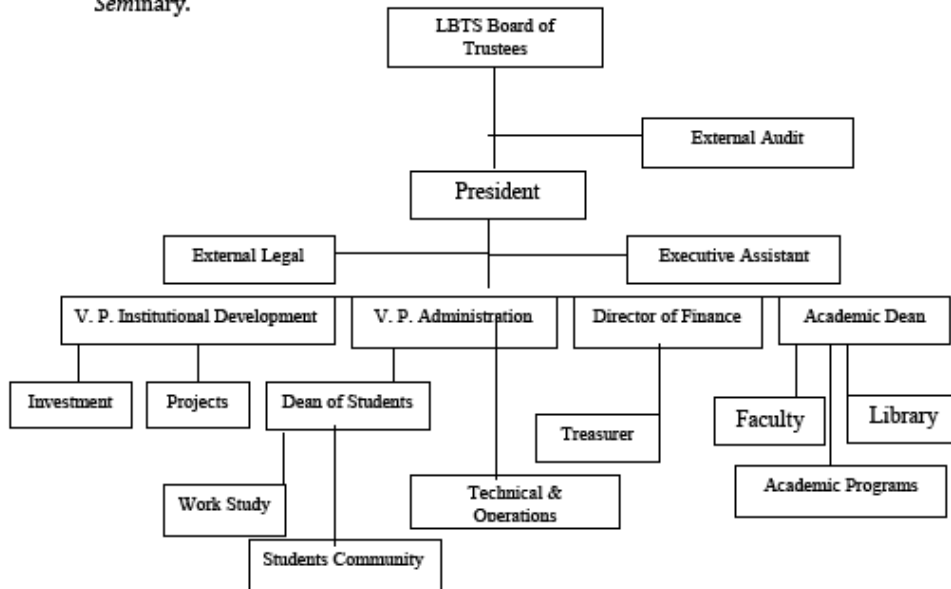
- 8) Letter of endorsement from the applicant's church.
- 9) A statement describing the formative influences on the student's life, his religious commitment, and his vocational plans for the future must be provided.
- 10) There must be a record of at least one personal conference with a representative of the Seminary. (Conferences are arranged for persons who make a pass on the entrance exam).
- 11) The applicant must present a financial statement which will provide information regarding the source from which the student expects to receive financial support.
- 12) Two (2) passport size photos are needed.
- 13) Non-Liberian students are responsible for meeting all current Liberian Government regulations for foreign students. This must be verified by presenting appropriate documents to the Registrar's Office.
- 14) All married students must provide copies of their marriage certificates.

APPENDIX I

GOVERNANCE AND ADMINISTRATIVE STRUCTURE OF LBTS

- | | |
|-----------------------------|--|
| 1. Rev. Arnold G. Hill | President |
| 2. Rev. Toby A. Gbeh | Vice President for Administration |
| 3. Rev. William Slocum | Vice President for Institutional Development |
| 4. Rev. Alexander J. Brooks | Academic Dean |

The following chart describes generally the governance and administrative structure of the Seminary.



APPENDIX J
LIST OF FACULTY

List of Teaching Staff

No.	Name	Degree Earned	Awarding Institution	Year	Status
1.	Rev. Arnold Hill President	M.Div/MRE BA	Southeastern Baptist Theological Seminary Wake Forest University		Full Time
2.	Rev. Alexander J. Brooks Academic Dean	Further Studies MTh MA Candidate BTh Cert. Soc. Dev. Cert Ad Educ.	Southeastern Baptist Theological Seminary Cuttington University University of Liberia Sierra Leone Bible College University of Sierra Leone Lib. Bapt. Theo. Seminary	2008 1992 1994 1988	Full Time
3.	Rev. Dr. Samuel Reeves	D.Min M.Div BTh	Princeton Theological Seminary Princeton Theological Seminary Liberia Baptist Theo Seminary	2001 1998 1989	Part Time
4.	Tidi Speare-Stewart	EdD(Honoris Causa) MEd MA BA	Lib. Bapt. Theo. Seminary University of Illinois Michigan State University University of Liberia	2006 1959 1958 1954	Full Time
5.	Rev. Toby A. Gbeh	MA BTh	Hartford Seminary Lib. Bapt. Theo. Seminary	1979	Full Time
5.	Rev. Charles Barwon	MTh BTh	Cuttington University Lib. Bapt. Theo. Seminary	2006 1994	Part Time
6.	Rev. Wellington Morris	MPhil/Ed BA	Cuttington University African Bible College	2007 1995	Part Time
7.	Dr. Jeremiah W. Walker	D.D (Hon. Causa) M.Div BA	Shaw University Howard University Shaw University		Part Time
8.	Mrs. Christiana Tarpeh	MA BA	West Africa Theo. Seminary West Africa Theo. Seminary	2001 1998	Full Time

9. Rev. Luther Tarpeh	MA MA (Cand.) BA	West Africa Theo. Seminary University of Liberia West Africa Theo. Seminary	2002 1999	Full Time
10. Matthew B. Akinselure	MA MTh BTh	University of Liberia Cuttington University Lib. Baptist Theological Seminary	2009 2008 2002	Fulltime
11. Dr. Julia Brown	Ed.D MDIV/MBA BA	Oral Roberts University Oral Roberts University	2003 2000	Part Time
12. Rev. Immanuel Bowier	M.Div BA	Wesleyan Theological Seminary University of Liberia	1994 1980	Part Time
13. Rev. William Slocum	MEd M.Div BTh	Texas Christian University Texas Christian University LBTS	2008 2006 1990	Full Time
14. Dr. Williefrank Benson	D,Med Cand. BSc	University of Liberia Cuttington University College	-----	Part Time
16. Dr. Kettekumehn Murray	D. Min D.D (Hon Cau.) MDiv. BTh	New York Theological Seminary Richmond Virginia Seminary Virginia Union University LBTS	1991 1992 1990 1979	Part Time
17. Rev. Edwin B. Dorley	MTh BTh	Cuttington University Lib. Bapt. Theo. Seminary	2009	Full Time
18. Rev. T. Nathaniel Jah	MBA Cand. BTh BPA Dip/Theo	University of Liberia Liberia Christian College University of Liberia WRT Theological Seminary	— 2006 2006 2003	Full Time
19. Mr. Li Peng	MA Candidate BA	Qing University Qing University		Part Time
20. Rev. Brenda Davis-Zota	MA BA	Prairie View University Ottawa University	2004 1993	Full Time
21. Jessy Togba-Doya	MBA/MDiv BA	Mercer University AME Zion University	2006	Full Time

22. Rev. Augustine Yeahgar MEd
BTh

University of Liberia
Lib. Baptist Theological Seminary

Part Time

APPENDIX K

PROPOSED BUDGET AND ACTUAL FOR 2009 ACADEMIC YEAR

Proposed Budget and Actual for Academic Fiscal Year 2009

Sources of Funding	Proposed 2009	Actual 2009	Percent (Actual)	Variance
A. LBMEC	2,500.00	500.00	0.31	(2,000.00)
C. Gifts & Contribution – International Partners	50,000.00	2,017.05	1.24	(47,982.95)
D. Local Contribution	2,000.00	-	0.00	(2,000.00)
E. Special Missions / Designated Gifts	15,000.00	-	0.00	(15,000.00)
F. Tuition & Fees	28,000.00	21,463.01	13.21	(6,536.99)
G. Guest Housing	150,000.00	104,658.00	64.41	(45,342.00)
H. Main Campus Rental	30,000.00	33,612.00	20.69	3,612.00
I. Other Sources(By Faith)	5,000.00	243.62	0.15	(4,756.38)
	282,500.00	\$162,493.68	100.00	(120,006.32)

Application of Funds	Proposed 2009	Actual 2009	Percent (Actual)	Variance
I. Personnel Services: Staff Salaries & Benefits	104,840.64	\$83,640.00	51.63	1,200.64
II. Other Expenditures: Stationaries & Supplies	1,800.00	257.41	0.16	1,542.59
Communication	3,280.00	\$1,855.00	1.15	1,425.00
Repair and Maintenance	12,000.00	\$4,793.86	2.96	7,206.14
Gift & Contribution / Student Services	500.00	\$-		500.00
Library Periodicals	1,825.00	\$-		1,825.00
Conference and Research	2,000.00	\$-		2,000.00
Travel Expense	15,000.00	\$-		15,000.00
Capital Project	20,000.00	\$2,300.00	1.42	17,700.00
Local Transportation	1,000.00	\$345.25	0.21	654.75
Professional Fees	8,000.00	\$1,800.00	1.11	6,200.00
Bank Charges	1,000.00	\$720.00	0.44	280.00
Gas/Fuel	40,200.00	\$36,840.00	22.74	3,360.00
Feeding Services	1,500.00	\$2,540.00	1.57	(1,040.00)
Convocation & Programs	6,500.00	\$10,235.00	6.32	(3,735.00)
Fixed assets	10,000.00	\$8,560.00	5.28	1,440.00
Guest Housing	1,500.00	\$750.00	0.46	750.00
Port Charges	1,000.00	\$	-	1,000.00
Printing	1,000.00	\$750.00	0.46	250.00
Withholding Taxes	1,200.00	\$	-	1,200.00
Eugene Dailey Student Home Missionaries	3,500.00	\$1,500.00	0.93	2,000.00
Payment of Liabilities	38,000.00	\$1,500.00	0.93	36,500.00
Miscellaneous	1,000.00	\$101.92	0.06	898.08
Other Expenses	-	\$3,520.00	2.17	(3,520.00)
Contingency		5,500.00	0	5,500.00
Total Estimated Operating Expense	282,145.64	\$162,008.44	100.00	120,137.20
Balance	354.36	-	485.24	130.88

APPENDIX L

LIST OF THE FIRST GRADUATING CLASS OF LBTS, 1979

1. James Bimba
2. Douglas Doe
3. George Freeman
4. Toby Gbeh
5. Ketteh-Kumen
6. Christmas Lawrence
7. Harrison Morris
8. Emmanuel Olateju
9. Muiteh Sneh
10. Francis Strother
11. Nathaniel Teeba
12. Samuel Yekeyou

APPENDIX M

SEMINARY MISSION, VISION STATEMENTS AND SEAL

The Mission of the Seminary

The Mission of the Liberia Baptist Theological Seminary is to provide educational and professional training for men and women for practicing Christian ministry within and without the local church.

The Vision of the Seminary

The Vision of the Liberia Baptist Theological Seminary is to build a spiritually alert, intellectually astute, and economically empowered kingdom of God on earth through the training of called men and women for the practice of Christian ministry within and without the local church, Africa and our one world.

The Seminary's Seal



The Seal of the Liberia Baptist Theological Seminary incorporates three basic realities of the Christian religion: The Cross, The Bible, and the Crown.

THE CROSS is central in God's redemptive plan for humankind. It speaks of God's love, Christ's sufferings, and our salvation.

THE BIBLE unfolds the drama of redemption. It clarifies the cross not only as a fact of history, but also as a demand of discipleship. Those who obey *THE BIBLE* by going the way of *THE CROSS* will surely wear *THE VICTOR'S CROWN*. There is recognition and reward for faithfulness to Jesus.

Symbolic of the whole world, the circular feature of the seal reminds us that the Cross, the Bible, and the Crown are for all people everywhere - the outreach of the Liberia Baptist Theological Seminary.

APPENDIX N

MEMBERS OF LBTS BOARD OF TRUSTEES



Board of Trustees 2010 - 2015
Liberia Baptist Theological Seminary

Item	Name	Phone #	Title	Expiration	Roll off
1.	Walter D. Richards				
2.	John D. Gray			Dec. 2015	
3.	John Karmo				
4.	Francis L. Horton			Dec. 2015	
5.	Hill, Olivia W.			Dec. 2012	March 2013
6.	Abraham Fully			Dec. 2015	
7.	Joseph N. Boakai			Dec. 2015	
8.	Frances Johnson Allison			Dec. 2015	
9.	James E. Jones			Dec. 2012	March 2013
10.	William R. Tolbert, III			Dec. 2012	March 2013
11.	Emmett Dunn			Dec. 2012	March 2013
12.	Daniel Akin - USA Partner			Dec. 2015	
13.	Tugbeh N. Doe			Dec. 2015	
14.	Dee-Maxwell Kemayah			Dec. 2015	
15.	Arnold G. Hill				
16.	Shelton J. Seidi				
Note : Recommendation for Constitutional Amendment on Article 4: Section IV, No. 2 - Quorum for LBTS Board's Meeting From 7 members to 5 members sitting					

APPENDIX O
PRESIDENTS OF LBTS

1. Dr. Bradley D. Brown (1976-1984)
2. Rev. John Mark Carpenter (1984-1992)
3. Rev. James Park (1992-1995)
4. Rev. Theophilus Allen (Acting President: 1996)
5. Rev. Moses Rouhac, Jr. (Acting President, 1997)
6. Dr. Lincoln Sie Brownell (1998-2006)
7. Dr. Tidi Speare-Stewart (Acting President: 2006-2009)
8. Rev. Arnold Hill (2009-Present)

APPENDIX P

APPROVAL LETTER TO CONDUCT RESEARCH AT LBTS

The Liberia Baptist Theological Seminary

P. O. Box 10-3033, Paynesville, Liberia
E-mail: askbrooks@yahoo.com; lbs_3033@yahoo.com
Cell: +2316-6736077



Office of the Academic Dean

April 1, 2011

Mr. Wilfred Manyango
1316 Jessica lane
Mesquite, TX 75149

Re: Request to conduct a research at Liberia Baptist Theological Seminary

Dear Mr. Manyango:

The Liberia Baptist Theological Seminary (LBTS) has reviewed your request to conduct a study titled: Theological Higher Education in Liberia: A Case Study of the Liberia Baptist Theological Seminary. We have reviewed the proposal and have found that the risks associated with this research are minimal and that the potential benefits to the seminary outweigh the risks. The project is hereby approved for the use of human subjects to interview and conduct the research at LBTS.

We ask that you provide your interviewees with consent forms and notify them of the scope of their commitments before interviewing them. We will make every effort to provide the information needed for this study.

If there is any way we can be of help to you in the course of your study or if you have any concerns or questions, please feel free to contact me at the phone number and email addresses above.

Kind regards.

Sincerely yours,

A handwritten signature in blue ink, appearing to read "Alex J. Brooks".

Rev. Alexander Jillah Brooks
Academic Dean

cc: File
: President

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