

AFRICA INTERNATIONAL UNIVERSITY

AN EVALUATION OF THE CATECHISM CURRICULUM
OF THE ANGLICAN CHURCH OF KENYA

BY
GEORGE SAMUEL OKOTH

A Thesis submitted to the University in partial fulfillment
of the requirements for the degree of Master
of Arts in Christian Education

Approved:

Supervisor:

Dr. John K. Jusu

Second Reader:

Prof. Victor B. Cole

External Reader:

Prof. Mary N. Getui

July, 2013

DECLARATION

AN EVALUATION OF THE CURRICULUM OF CATECHISM OF THE ANGLICAN CHURCH OF KENYA

I declare that this is my original work and has not been submitted to any other
College or University for academic credit

The views presented herein are not necessarily those of Africa International
University or the Examiners

(Signed) _____
George Samuel Okoth

July, 2013

ABSTRACT

The purpose of this study was to explore the experiences of people who have gone through the A.C.K Curriculum that was designed as a catechesis. In this light, the study sought to explain the level of awareness of students of the program to the mission and vision of the church, it had to focus on the manner in which the students describe their readiness to handle life challenges as a result of training they obtained from the curriculum and explore the manner in which they describe their in-class experiences as they went through the program.

The research was carried out in three Anglican churches within the city of Nairobi, namely, A.C.K All Saints Cathedral, A.C.K St. Stephens Jogoo Road and A.C.K St. James, Buruburu. The respondents were those who had gone through the catechetical process from 2008 to 2010. The respondents were 12 years and above, baptized and confirmed.

The population of the study was 108 confirmed Anglicans from the three Churches. Using a random sampling, 12 members were selected from each of the three churches making a total sample size of 36. All the 12 participants from each Church were put into focus groups which became unit of analysis

Three research questions were posited that guided the construction of the interview protocol. In relation to RQ 1 which dealt with the level of awareness of the mission and vision of the Church among members who participated in the research, the analysis of the responses revealed that all the respondents from the three congregations were aware of the first theme (Growing relationship with Christ) of the Mission Statement. Two congregations, All Saints and St Stephen's are fully aware of the second theme (Living a life of Growth in Faith) while St James appeared unaware of this theme. In relation to RQ 2 that sought to find out the level at which participants would say that the curriculum had prepared them for life, the analysis revealed that the curriculum has prepared them to a certain level to handle doctrinal, spiritual, socio-economic, information technology and other life challenges. However, it was revealed that they have not been trained to handle health issues properly. In relation to RQ 3 that sought to capture the manner in which students describe their in-class learning experiences, the data revealed some level of dissatisfaction brought about mainly by untrained teachers, favoritism among leaders, and shortage of learning materials. Participants were however, very positive about the approach of rote learning used in the teaching method.

To enhance the program, the research recommended the hiring of more qualified teachers, the provision of learning materials and the expansion of the curriculum to handle some more contemporary subjects and more flexibility among the teachers as they handle students. The curriculum should also be very intentional about sharing the mission and vision of the Church.

To

My Dear Wife Caroline Khanali Okoth
and my son Jade Mark Odhiambo Mak' Okoth

With Love and Gratitude

ACKNOWLEDGEMENTS

I would like to express my deep and sincere gratitude to my supervisor, Dr. John K. Jusu, my academic advisor and the Dean in the Christian education faculty. Dr. Jusu was more than a supervisor; he instructed, guided, encouraged, motivated, sacrificed his leisure time for me and inspired me during my low moments while carrying out this research. Dr. Jusu read my work repeatedly and often advised me to enable me shape up my thoughts to the completion of this research, bravo Dr. Jusu. Professor Victor B. Cole the Head of Educational Studies in the faculty of Master of Arts in Christian Education in Africa International University (AIU), who was also my second reader for dedicating his time to go through my work and raising critical questions that were of much help for me to realign my work. His wide knowledge and his logical way of thinking have been of great value for me.

During this work I have collaborated with many colleagues for whom I have great regard, and I wish to extend my warmest thanks to all those who have helped me with my work in the Department of Professional Studies in AIU.

I owe my loving thanks to my wife Caroline K. Okoth, my son Jade Mark Odhiambo. They have lost my presence due to my research in Nairobi. Without their encouragement and understanding it would have been impossible for me to finish this work. My special gratitude is due to my mother, brothers, my sister Janepher and Professor Fred Owino. My loving thanks are due to the Rt. Rev. Dr. Joseph Wasonga, the Bishop of A.C.K Diocese of Maseno West for having recommended me to further my studies at AIU. I owe my thanks to Dr. Wairimu Muita who imparted in me the research skills on carrying out this project and above all, to God, who is the reality

behind all that I am and by whose discretion I am able to be all that I should in Christ.

TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENTS	vi
LIST OF ABBREVIATIONS.....	xii
LIST OF TABLES	xiii
LIST OF FIGURES	xiv
CHAPTER 1	1
INTRODUCTION.....	1
The Historical Background of the Anglican Catechism.....	3
Christian Mission and Catechism in Africa.....	4
The History and Emergence of Catechetical Education in the Church	
Missionary Society in Kenya.....	5
Description of the Study Area.....	6
Educational Structure	7
Curriculum Goals.....	9
Problem Statement	9
Purpose of Study	10
Research Questions	10
Justification.....	10
Limitations.....	11
Delimitations	11
CHAPTER 2	12
LITERATURE REVIEW	12

Definitions	12
The Basic Catechetical Education	12
Catechesis Curriculum	14
The Purpose and Relationship of the Catechism to the Society	15
Instructors for the Curriculum	17
Curriculum Content and Materials	19
Curriculum Methods	22
The Setting for Catechetical Instructions	22
Sunday Worship	23
Families.....	23
Small Groups.....	24
Curriculum Evaluation	25
What to Consider in Curriculum Evaluation.....	27
CHAPTER 3	29
METHODOLOGY	29
Entry.....	29
Study Location.....	29
Population.....	30
Sampling Procedures.....	30
Instrument Development	30
Pilot-testing the Instrument	32
The Interview.....	33
Data Coding.....	33
Issues of Credibility and Trustworthiness	34
Ethical Considerations	35

CHAPTER 4	36
DATA ANALYSIS AND INTERPRETATION	36
Findings	36
Awareness of the Vision of the Church	37
Readiness to Handle Life Challenges	39
Doctrinal Factors	39
Factors on Spiritual Development	43
Physical Challenges	45
Social-Economic Challenges	48
Information Technology	50
Conclusion	52
Learning Experiences of Students who go through Catechism class	53
Learning Techniques and Methods	54
Leadership	58
Denominationalism	61
Behavioral Changes	62
Overall Summary and Conclusion	63
CHAPTER 5	65
CONCLUSION AND RECOMMENDATIONS	65
Problem Statement	65
Purpose of Study	65
Research Questions	66
Summary of Findings, Implications and Recommendations	66
Awareness of the Vision of the Church	66
Awareness of the Mission of the Church	67

Conclusion.....	71
Recommendations for Further Research.....	72
REFERENCE LIST	73
APPENDICES.....	78
Appendix I.....	78
Appendix II.....	92
Appendix III	93

LIST OF ABBREVIATIONS

ACK	Anglican Church of Kenya
BCP	Book of Common Prayer
CMS	Church Missionary Society
IT	Information Technology
RQ	Research Questions

LIST OF TABLES

Table	Page
1: Research population	30
2: The informant's awareness of the vision of the Church	37
3: The informant's awareness of the mission of the Church.....	38

LIST OF FIGURES

Figure	Page
1: Educational structure	8
2: Summary on readiness to handle life challenges – RQ 2	53
3: Summary on learning experiences on RQ 3.....	64

CHAPTER 1

INTRODUCTION

In the Anglican Communion, the sacraments of baptism and confirmation are the key requirements for individuals wishing to be identified with or desiring to become members of the Church. These conditions, when fulfilled, accord the individual the right to participate in the affairs of the church. The Anglican Book of Common Prayer (BCP) includes a brief catechism presented in question and answer format. This catechism is for the instruction of all persons preparing to be brought before the bishop for Confirmation. Those baptized first profess their baptism, and then rehearse the principal elements of the faith into which they have been baptized. These elements of faith include the Apostles' Creed, Ten Commandments, the Lord's Prayer, and the Sacraments. This induction ceremony into the Christian faith is performed by qualified and recognized individuals (catechists) in good standing with the church.

The term catechist is most frequently used in the Anglican Communion, often to describe a layperson with training who engages in teaching and evangelizing in either church or field contexts (Westerhoff and Edwards 1981, 1).

Westerhoff and Edwards observe that catechesis is “the process by which persons are initiated into the Christian community and its faith, revelation, and vocation; it is the process by which persons throughout their life-time are continually converted and nurtured, transformed and formed, by and in its living tradition” (Ibid.).

The learners, who are mostly eleven years and above are given oral instruction throughout the period of learning to become members of the church, the first stage of

instruction leads the candidate to baptism after which another catechism class is offered that leads the grown-up candidate into confirmation and therefore be full member of the church. The curriculum of instruction for both processes of baptism and confirmation are delivered to the candidates irrespective of their literacy status by the instructor. When the candidates are too young to understand, the instructions are provided to the godparents who are in turn expected to impart the same to the students once they grow up. In addition to the guidance offered by the instructor, the candidate is expected to acquire the necessary tools for themselves. These tools include the Bible, the Book of Common Prayer (BCP) in the candidate's language of choice, the hymnbook recommended by the church and the lectionary.

There are three main catechism classes that address the needs of the congregants. The first catechism class is meant for the god-parents (those willing to take responsibility over the child as he or she grows up in a godly way) where they are instructed on the responsibility in which they are yet to undertake as they commit themselves to nurture the candidate that they sponsor on this matter of faith. The second class is that of the candidates who are now grown up and should affirm with their own lips that which the godparents believed on their behalf. These candidates are also made to understand what their godparents believed on their behalf when they were infants at baptism. In the third and final class the candidate should now be taken for confirmation where both the godparents and the parents are expected to appear and witness as they confess and take up the spiritual commitment themselves. The expectation at this point is that the curriculum has shaped the candidate holistically in matters of the church doctrine; faith and spirituality (see Appendix I).

The Historical Background of the Anglican Catechism

Catechetical instructions were first included in the prayer book of Edward VI in 1549 as part of the order of confirmation. Since then the instructions had gone through several revisions during the reign of Elizabeth I and was finally codified in its present form in the 1662 Book of Common Prayer. Archbishop Thomas Cranmer is generally given credit for the composition of the prayer book of Edward VI, which became the official doctrine of the Church of England with the Uniformity Act of 1549. A 1552 revision introduced a more Calvinist theology, until it was revised again under Elizabeth in 1559. It was further revised after the Restoration and issued in the 1662 Book of Common Prayer. This 1662 version of BCP inclusive of catechism curriculum remains the authorized text in the Anglican Church (Pelikan and Hotchikiss 2006, 364-365).

According to Pelikan and Hotchikiss the antecedents for the catechism are the “Institution of a Christian Man” (1537) and its 1543 revision by Cranmer and Henry VIII, “A Necessary Doctrine and Erudition for Any Christian Man” (also called The King’s Book). Later contributors to the composition of the catechism as it evolved included Alexander Nowell (c. 1507-1602), Dean of St. Paul’s, John Overall (1560-1619), Bishop of Norwich, and John Ponet (1516-1556), Bishop of Rochester. The brief work guides the catechumen through five topics: (1) the nature and duties of a Christian; (2) the Apostles’ Creed; (3) the Ten Commandments; (4) the Lord’s Prayer; and (5) the sacraments (baptism and the Eucharist). The Church of England sponsored a revision of the catechism in 1958, which modernized the language and added material from the Bible, Christian duty, and the Church. This Revised Catechism was not intended to supersede the original catechism, but has been recommended for use in the Church of England since 1973. Most Anglican Dioceses and provinces world-

wide refer to this original catechism as they update the ones they currently use (2006, 364-365).

Christian Mission and Catechism in Africa

The African church has borrowed much of the catechetical instructions, methods of teaching/learning and materials from the ancient Christian missionaries who came to evangelize Africa. Apart from the Roman Catholic Church that had spread its roots in most parts of the continent, there were also other various mission agencies that came to Africa for the purpose of spreading the Christian faith. These include the Church Missionary Society (CMS), Methodist Mission Society (MMS), Neunkirchen Mission (NM), East African Scottish Mission (EASM); Africa Inland Mission (AIM); Gospel Missionary Society (GMS); South African Compounds and Interior Mission (SACIM) and others. The Anglican Church of England came to Africa by way of the Church Missionary Society (CMS). This missionary agency (CMS) arrived in Africa with a curriculum in the form of the catechism to be used to make Christians out of Africans (Mugambi 1989, 54).

On their way out to win converts, these missionaries offered catechetical training for those who were to be baptized. They also trained them as artists and farmers to help these new converts to acquire skills to accompany catechetical Christian education (Ibid 36-37). These missionaries set up of village mission settlements with catechetical education centers, especially for those who were feeling called to serve as priests and catechists in the church. The freed slaves who settled in places such as Bagamoyo were taken through catechetical instruction, baptized and became Christians. After baptism these new members of the church were married off in groups and settled under the watch and care of the missionaries in their own villages. In 1885 some other villages were founded. This method was useful for

civilization and evangelization of Africa. Evangelism was done through catechetical Christian education. Marriage was only permitted between people who were professing the same faith. This was done in order to promote the Christian faith and urge those who were not yet in it to follow.

African teachers and evangelists were recruited and schools established in most places in Kenya. In 1890 missionaries ordained the first African to be a minister. In the 1890s there were about 2, 000 baptized Anglican catechumen and a few Methodists who became the first organized Kenya Christian community. Catechetical Christian education was at the centre of membership training (Waruta 1989, 84). Preaching was championed through catechetical training as a tool for conversion. Different courses other than catechism were offered in the catechetical schools, for example reading, writing, arithmetic, drawing, grammar, English, needlework, carpentry and agriculture (Temu 1972, 8).

The History and Emergence of Catechetical Education in the Church Missionary Society in Kenya

Johann Ludwig Krapf, a Church Missionary Society representative, is seen as the pioneer of the Anglican Church of Kenya and the catechesis curriculum the church uses today. He started his pioneer missionary work in Kenya as early as 1844. Krapf on his arrival started work in Mombasa where he was later on joined by a colleague, Johann Rebmann and they both established a CMS station at Rabai. According to the historical findings Rabai was the first school established by a Church in Kenya. The primary interest of the missionaries was to enable learners to be readers and winners of new converts through catechetical teaching and preaching. The spread of Christianity, winning of souls and catechetical training were going hand in hand. Rebmann baptized the first convert in 1851 and the second Giriama convert in 1875.

These conversions were most likely not as a result of direct instruction but through evangelism. In 1898 the Diocese of Mombasa (covering Kenya and Northern Tanganyika), was formed and administered by one Bishop (Anglican Church of Kenya 2011, 2-3).

Another pioneer of Church evangelist in Kenya was Livingstone who established centers of Christianity and civilization in order to promote the true religion by the introduction of agriculture and law of commerce. It was the intention of the missionaries to be accompanied by some medical practitioners who attended to them in case of any illness. These missionaries used catechetical instructions as the avenue to medical training of practitioners. Those who went for hospital treatment came in contact with Christian teachings and had the opportunity to observe the missionaries' lives. The healing of sickness and diseases was the ministry of the master; and therefore medical services were a way of winning souls for Christ. Medical services have been carried out by the majority of churches as a means of evangelizing the communities (Waruta 1989, 85).

Description of the Study Area

The research focused on three Anglican Churches within Nairobi. The Churches are: Anglican Church of Kenya All Saints Cathedral, Anglican Church of Kenya St. Stephens Cathedral, Jogoo Road and Anglican Church of Kenya St. James, Buru Buru. These Churches display the characteristics of most urban Churches with fairly literate congregants who may not have difficulties in using the catechism in English. These churches also have clearly organized processes and procedures for inducting people into the Christian faith and into the local Church family.

These three churches subscribed to the vision and the mission of the Anglican church of Kenya as given below:

Vision: A Strengthened Anglican Church built on the foundation of the apostolic faith in Jesus Christ with the ability to equip all God's people to face the challenges of the New Millennium (Anglican Church of Kenya 2011, ii).

Mission: To bring all people into a living relationship with God through Jesus Christ, through preaching, teaching, healing and social transformation and enabling them to grow in faith and live life in its fullness (Anglican Church of Kenya 2011, ii).

The vision and the mission of the church is the pillar that holds the education structure of the church and it is through which the church is getting its bearing. We now focus on the education structure as follows:

Educational Structure

Figure 1 below shows the educational structure that implements the catechesis curriculum and the running of formal education system within the Anglican Church of Kenya. The Bishop is the head of education within the Anglican Church and it is through his chairmanship that the recommendation on the development and evaluation of the curriculum is done. The outcome of the board of education is therefore tabled to the Diocesan synod for discussion and approval. From the Diocesan level education is then passed on to the Archdeaconry level where the Archdeacon together with the Theological Education by Extension facilitators form committees that run the education system of the church in the lower levels. The parish priest is the one responsible for the catechetical instructions in the church and he also oversees both primary and secondary schools within his jurisdiction. The priest sits on the secondary school boards and primary school committees on behalf of the Bishop's office (Anglican Church of Kenya Diocese of Maseno West 2009, 4).

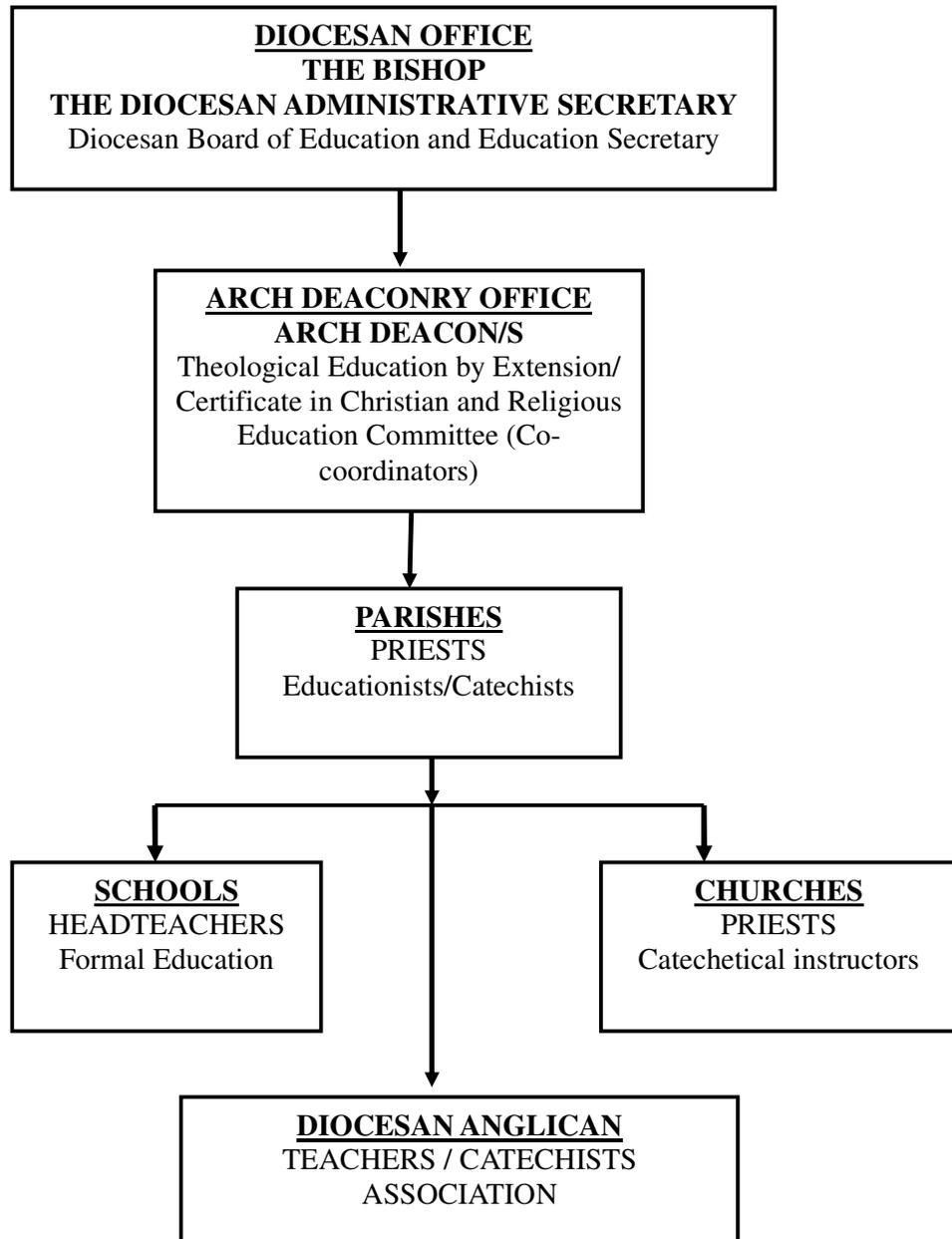


Figure 1: Educational structure

Curriculum Goals

Mcveil, the Dean of the Church of England captured the Anglican Church curriculum goals as follows:

1. To equip learners with biblical and Christian principles and beliefs to be translated into action and to perpetuate Christian growth for a solid rooted faith in the contemporary Church
2. To contextualize biblical teachings to the modern church and
3. To incorporate advanced teaching and learning techniques in the learning process to prepare learners to face the rapid changing world with a positive mind (1987, 121).

Problem Statement

The need to induct members into a community of faith through a catechism curriculum is not unique to the Anglican Church of Kenya. Many congregations use well-structured curriculum to teach their would-be members to become viable and functional members of the community. The expectation from such curriculum is that those who are trained would be authentic Christians, serving the Lord and the Church in various ministry positions. However, the life and disposition of many of those trained leaves much to be desired. Do those who have been trained live a life worthy of their training? Are they serving their congregations in diverse ways? In relation to these questions, the researcher seeks to understand whether the curriculum meets the needs and challenges of the Church and the contemporary society as described in the vision and mission of the Church.

Purpose of Study

The purpose of this study was to explore the experiences of people who have gone through the A.C.K Curriculum that was designed as a catechesis. In this light the study had a tripartite purpose of (a) explaining the level of awareness of students of the program to the mission and vision of the church (b) the manner in which the students describe their readiness to handle life challenges as a result of training they obtained from the curriculum and (c) the manner in which they describe their in class experiences as they went through the program.

Research Questions

To pursue the concern of the research which is to assert the appropriateness of the curriculum of catechism to the needs of the church from those who have gone through the program, the following Research Questions (RQ) are posited:

RQ 1. To what extent are participants who have gone through the program aware of the vision and mission of the Church?

RQ 2. How do the students who go through the catechism classes describe their readiness to handle the challenges Christians face on a daily basis?

RQ 3. In what way are the students who go through the catechism class describing their learning experiences during the classes?

Justification

The purpose of this research was to investigate the appropriateness of the Anglican Church curriculum in nurturing people in the Christian faith. The findings of this research are significant to the academic community who are constantly making decisions about the relevance of educational processes. These academicians are constantly trying to understand educational processes and this research will provide an avenue for them to understand the issues involved in making a church catechetical curriculum of education more relevant. The Anglican Communion itself is incessantly

calling for reforms in the catechism. This research collected the views of some of the communicants on the basis of which such reforms will be recommended.

Limitations

This study focused only on evaluating the catechism curriculum of the Anglican Church of Kenya as implemented in three Churches in light of vision and mission of the church. Due to limited time and inadequate finances, the researcher could not broaden the scope of the study to find out how modern learning techniques and methods can be used to enhance catechetical education in the church.

Delimitations

The research was delimited to the catechism curriculum of the Anglican Church of Kenya; with interest to catechumen or learners in All Saint's Cathedral, St. Stephens Jogoo Road and St. James Buru Buru, therefore the findings could not be generalized to the entire communion.

CHAPTER 2

LITERATURE REVIEW

In this study the researcher evaluates the curriculum for catechism of the Anglican Church of Kenya in relation to the church's vision and mission stated earlier. In this review the researcher critically examines extant literature related to the topic with the view of finding out what others have said about the topic.

Definitions

Robert W. Pazmino after a comprehensive review of alternative definitions defines curriculum as that content made available to students and their actual learning experiences guided by a teacher (1988, 206).

One theorist, G. P Oluoch gives a definition of the term curriculum to mean a course of study followed in a school or some other teaching institution (2006, 5). The researcher adopts this definition because it does not limit curriculum to content as Pazmino did but gives it a wholistic dimension in recognizing it as a "course of study." This definition does not limit curriculum to a "school" but opens it up to "other teaching institutions" which may include nonformal and informal modes of instruction.

The Basic Catechetical Education

A Catechism Curriculum is a resource based on the Catechism in the Book of Common Prayer – BCP of the Anglican Church. Many Anglican adults are searching for a positive, coherent and contemporary statement of what the Church believes and teaches. The Catechism curriculum provides such a statement in a comprehensive, yet

summary format. Anglican adults are encouraged to read and study the Catechism. While private study of the Catechism might fit comfortably into the learning styles of some adults, most benefit greatly from organized discussion groups or study circles. Growth in the knowledge of the faith which one believes tends to deepen the quality of the faith by which one lives. Thus the Catechism can be used by the faithful as an instrument for the holistic maturation of their faith (Bond 2012, 19).

While the Catechism is not intended for direct use by young people or children, the Lambeth Conference of 2008 said that the Catechism "is offered to all the faithful who want to understand better the inexhaustible riches of salvation" (Coleman 2008, 246). The Lambeth Conference did not make the catechism an element of personal study that is, no one individual is recognized to have gone through the catechism on the basis of personal study. The catechism should be "offered" by a priest or bishop to a new believer who is embedded in a new believers' group. Nevertheless, once the individual is recognized publicly as having gone through the catechism successfully, the individual can then continue on his or her own to further study the elements of the catechism independently to ensure proper spiritual growth.

The Catechism is divided into 18 sections, and each section is presented as a unit for study with accompanying suggestions for Bible study, reflection and other activities. For the adult section, participants are encouraged to take the materials home and study them before class. This helps discussion, and makes up most of class time. It also encourages a greater sense of ownership for the participants (Ibid, 285-295).

From the ancient church to the present, catechesis has been regarded as an activity associated with the rite of initiation of the candidates. Westerhoff and Edwards have observed that the term catechumenate stands for a class while the term

catechesis is a method through which Christians are educated and initiated using the catechetical curriculum into the Christian community (1981, 79).

In the fourth century of Christian history, catechetical instruction included several weeks of training prior to the baptismal rite. The instructions were also referred to as mystagogic instructions whereby the curriculum dispensers delivered the mysteries of the faith to the learners as they approached baptism in the Easter week (Westerhoff and Edwards 1981, 79).

Westerhoff and Edwards cites the Christian tradition that Lent was the ideal time according to the Jewish people for the baptismal instructions because it was the time that the Christians take time to soul search, pray, fast and dedicate their lives to God for purification. The candidates who were then adults were required to understand that the catechesis curriculum was meant to prepare them for and usher them into baptismal rite (1981, 79).

The transmission of the cultural heritage and faith of the Church throughout the ages had been done through the catechism. The instructors of catechesis class were expected to thoroughly scrutinize the learners, their parents and their sponsors. Parents and sponsors were also brought on board and instructed using the same curriculum on their roles and obligations (Westerhoff and Edwards 1981, 80-83).

From what we have discussed so far it may appear that the catechism is a static curriculum. Westerhoff and Edwards echo Martin Luther's concern about the catechism in this light that it should be a dynamic document that must be subjected to constant review to suit the growing needs of the learners (Ibid, 122).

Catechesis Curriculum

A normal curriculum should have a purpose, content and methodology of delivering that content. It should also have a way of ascertaining whether the purpose

is attained through an evaluation process. In this section, the purpose of the Catechism, its content and methods of delivery will be presented.

The Purpose and Relationship of the Catechism to the Society

According to Bond (2012, 5), the Anglican catechism serves several important functions some of which are listed below:

- a. It conveys the essential and fundamental content of Anglican faith and morals in a complete and summary way.
- b. It is a point of reference for Anglican diocesan catechisms.
- c. It is a positive, objective and declarative exposition of Anglican doctrine.
- d. It is intended to assist those who have the duty to catechize, namely promoters and teachers of catechesis (Bond 2012, 5).

The first hint of the purpose of the catechism could be seen in the mission statement of the Anglican Church. The mission statement of the Anglican Church, which defines the purpose of the parish's existence and the reason of being, as already noted (see page 7).

Since the catechism is one of the major education instruments of the Anglican Church, one would expect its purpose to be derived from the mission statement. It should be concerned with bringing people into a relationship with Jesus Christ using the means of teaching specifically for the purpose of growth in faith and transformation of societies. This means that the Christians should live a wholistic life in the church that build on Christian faith and based on the teachings of the scriptures for the transformation and fulfillment of lives.

The Church's mission is to proclaim that Jesus Christ is Lord by creating a

caring, loving, and inspiring environment that will help all to mature in faith and relationship with God. This mission statement is based on the belief that Jesus Christ is the only way of salvation and on God's infallible word (Westerhoff and Edwards 1981, 59).

Catechism educates, builds faith, and enhances Christian belief in God and the church. It also teaches about the Holy Spirit, Christian hope and obedience. It is meant to adequately prepare the learner to reach out with the love of God and influence the rapidly changing society (Leonel 1981, 170).

The mission also states that the church will grow, by enthusiastically engaging in the community and by radiating God's love by active discipleship. The curriculum of catechism will continue to assist in human support efforts offering the good news of salvation in our region and abroad (Wainaina 1984, 19).

Thus, from the mission statement, we can summarize the purpose of the catechism to be: Bringing people into a wholesome relationship with Christ through teaching the basic tenets of the Anglican faith for the purpose of spiritual growth and social transformation of societies. It is therefore, very critical that members of the Faith community are aware of the mission statement.

The next place where the purpose of the catechism could be gleaned is from the vision statement of the church. The statement is given in page 7.

The vision is both inward and outward looking. It is inward looking in the sense that it builds people on the apostolic faith in Jesus Christ, and outward looking in the sense that it is envisioning people to face the challenges of real life. This meant that individuals of all ages will experience caring, loving relationships while working cooperatively with each other in service to the Lord. Everyone will grow spiritually through inspiring worship, humble fervent prayer, insightful Bible study and the

ongoing desire to confront and respond to contemporary issues (Leithwood 1982, 172).

Through leading by example, the church and individuals will engage and grow to be vital contributors in the community, radiating God's love. This will lead members to serve and actively disciple their friends and neighbors, offer the good news of salvation and increase faithful members in the church family (Lebar 1989, 205).

Catechism enhances worship to be a joyous, inspirational, dynamic and God-glorifying experience for all ages. This will be based on the belief that Jesus Christ is the only way to salvation and on God's infallible word, the Bible, and is supported by the Anglican Catechism, and the Creeds and Confessions of the Reformed tradition.

Furthermore the vision statement of any Christian institution should continue to build on the heritage of strong faith and adherence to God's Word (Hord 1988, 217). Through this everyone grows spiritually through inspiring worship, humble fervent prayer, and insightful Bible study that provide real transformation to all individuals in the society.

Instructors for the Curriculum

Catechesis curriculum is meant to address the community as a whole. The researcher believes that the family is the genesis and the backbone of the society and therefore the catechetical instructions are meant to be imparted to parents, children, blood relatives, masters and servants alike so that they practice and pass it on to others (Deut. 6:4-9).

According to Otiende it was a growing concern that any educational curriculum should edify the learners it is intended for. To Otiende, the curriculum becomes effective when applied to the rightful audience (1982, 45).

According to Luther the parents were to be the immediate instructors and guides of their children for the reason that they had more quality time with them as compared to the catechist who only meet them for few hours in a classroom setup. Luther said that since catechism is meant for all, approaches and emphasis may vary according to the individuals involved in terms of their ages, the cultural, economic, and societal circumstances which they live (Westerhoff and Edwards 1981, 133). What Luther is suggesting is that Christian nurture as required by the catechism should be embedded in the family.

In the schooling system the dispensation of catechism curriculum was done in vernacular to enable the learners understand in their first language. Qualified local “native” instructors were given a priority in employment opportunity to ease communication and transmission of the curriculum. These schools accommodated all family classes - the poor and the rich alike were made to go through the same curriculum. The church and the Roman government prepared enough instructors to reach out and teach the larger society. The prescribed method of learning was memorization after which the instructors would then make the students understand what they have mastered through asking questions related to topics learnt and also by engaging them in class and group discussions (Ibid, 137).

It was a requirement that those entrusted to instruct others were to observe maximum self discipline. This was to ensure that good morals were passed on to others as presented below by Westerhoff and Edwards (1981, 192):

The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some Part of this Catechism. And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. The

class attendance was from age 7-20.

Curriculum Content and Materials

The Catechism curriculum presents Anglican doctrine within the context of the Church's history and tradition. Frequent references to Sacred Scripture, the writings of the Church Fathers, the lives and writings of the saints, conciliar and other documents and liturgical texts enrich the Catechism in a way that is both inviting and challenging.

The curriculum of the Anglican Church of Kenya is organized in six major parts which are often referred to as the “six pillars” of the catechism. These pillars, as identified by Bond (2012, 6) are

- the Call of God: the Christian answer
- the Christian belief
- the church and ministry
- the Christian obedience
- the Holy Spirit and the Church and
- the Christian hope

Thirty-eight paragraphs of text are divided within these six pillars. To move around these pillars, the structure of the curriculum allows for internal cross-referencing which aids the readers to easily find passages and links within the document (See Appendix 1).

Although it is translated into several languages, there is only one Catechism curriculum for the Anglican Church. The Catechism curriculum contains what the Church holds and teaches throughout the world. Since it is a global document, various regions are required to adapt it to suit their cultural and socioeconomic realities. Bond (2012, 6) recognized this reality when he endorsed that "such indispensable

adaptation, required by differences of culture, age, spiritual life, and social and ecclesial condition among God's people, belongs in other catechisms inspired by this work, and is the particular task of those who teach the faith". Bond puts the adaptation of the global catechism into the hands of the priests who teach the catechism.

The six traditional pillars of the catechesis provide a valuable resource for the formation of catechumens in a group or for an individual. Since the Catechism does not intend to offer a methodology for catechesis or impose a single learning pattern, its content can be used in a variety of catechetical methods and settings with equal value. The Catechism has an inherent flexibility that can correspond to the particular faith journeys of all believers (Bond 2012, 6).

The Catechism's spirituality rests on the foundation of Trinitarian life. The relationships among the persons of the Trinity provide the model for human relationships. In fact, the Catechism can be read from the point of view of a spiritual journey in which what the Church believes, celebrates, lives and prays combine to yield information, formation and the hope of transformation by God's grace along the way. The centrality of the Trinity as the organizing principle of the Catechism assures its spiritual orientation (Bond 2012, 6).

In the 1990s the Anglican Church of Kenya introduced a small booklet of learning material of catechism curriculum that was first published for pilot testing purpose. This material was introduced with the view of helping lay readers and learners in mostly rural areas to get access to the catechism. As more people came forward to offer themselves for baptism and confirmation, parish priests often found that they needed to share their teaching ministry and responsibilities with some mature lay members due to other urgent commitments which required their immediate attention. This was not to belittle the immense teaching responsibility of a priest but

to complement it. Thus the usage of the materials was not restricted to the lay readers in rural context alone but was also for those in urban situations where priests required assistance in preparing the candidates for baptism and confirmation (Taylor 2008, 314).

In the Anglican Communion, the orderly reading of scripture is at the heart of Christian worship. A lectionary clothes the cycle of the Christian year with the stories that tell the story of divine activity and human response to it and makes it possible for Christians to celebrate the mystery of faith the more effectively. The Anglican Church of Kenya has adopted this lectionary and made it its own as the main constituent of its Principal Service Lectionary for Sundays, Principal Feasts and Festivals. Catechism learners are required by the church to acquire a lectionary for the current year to help them learn the liturgical colors of the church, know the names of the Anglican bishops and Dioceses and also to be able to read scriptures on daily basis (Brydon 2010, 4).

The lectionary also provides seasons of the church calendar for the learner; it provides variety of readings such as the Old Testament readings and the New Testament reading. In other words, one biblical book is followed through in a series of readings over a number of weeks, without any pre-determined relationship with the other readings that day. The Psalm following it reflects that reading. The Old Testament readings are chosen to relate to the Gospel reading and therefore move around the Old Testament without any sequence from one week to another. A different Psalm is provided to reflect that different Old Testament reading. Anglican catechists have also been instructed to provide some freedom to these learners to choose which track to follow in any particular year (Ibid, 4).

The learning materials that formed part of the catechism curriculum of education include the Bible, Prayer Books (that were constantly revised – 1549

Version, 1552 Version and 1553 Version), aids to Biblical Study, homilies and primers. Catechism materials were published by the Roman government and the church and made available to the learners and the instructors at affordable cost (Westerhoff and Edwards 1981, 184).

Curriculum Methods

According to Westerhoff and Edwards the instructors engaged the learners in the learning process through different activities such as listening, reading and studying of Holy Scriptures. Knowledge of the Creed, the Lord's Prayer and the Ten Commandments was given largely by instruction in the Catechism. The instructors could read in a loud voice and the learners repeat after which they were required to read without the teacher's assistance to gauge their ability to master and internalize the content (1981, 184). This method is popularly known as the rote method of learning in which the learner memorizes the materials and with time is required it to reproduce it as memorized. This method has not been deemed by many as the most appropriate way of learning since it is mainly cognitive and the learner has no compulsion to process and apply what they have learnt.

The Setting for Catechetical Instructions

Formal instructions for catechism take place in baptism and confirmation classes, Sunday worship services and within the family. Further, small groups also provide the natural settings for people to come to know Jesus and grow in their Christian life. While the settings for Christian nurture can vary from one place to the other, it is important that Christians, especially those who have responsibilities in communicating catechetical Christianity possess good understanding of the Christian faith on one hand and the culture or setting of the learners. This will ensure relevance

of the training and empower the learner to relate Christianity with the community.

Sunday Worship

The worship community provides a setting for Christian nurture in the Anglican Communion. The liturgy, calendar of the church year and the Sunday lectionary are incorporated in catechetical education so that the learners together with Christians and those who come to Sunday worship experience new birth, establish their lives with new foundations, become grafted into the new community, and discover new possibilities in relationships. While this is the ideal, Taylor noted that in practice parishes do not follow the set of readings diligently in Sunday worship, whether they are as prescribed in the Book of Common Prayer or in the Common Revised Lectionary. Parish priests or worship leaders sometimes find the lectionary readings routine and repetitive, and lay them aside in favor of more contextual approaches. Sometimes, this is due to lack of understanding of the rationale of Anglican worship and the lectionary. It is the responsibility of the catechetical education instructors to ensure that the learners understand the importance of using these readings in worship rather than going for the texts they feel comfortable to handle (Taylor 2008, 15).

Families

There has been a long tradition originating with the Pentateuch and continuing into the New Testament where parents have taught their children the ways of the Lord (Deuteronomy 6:1-9; Psalm 127:3; Ephesians 6:4). Parents are expected to exercise spiritual leadership through catechetical education within homes. In the New Testament, we see husbands and wives praying together (1 Corinthians 7:5; 1 Peter 3:7) and hear instructions about the conduct expected within Christian homes

(Ephesians 5:22-6:9; Colossians 3:18-4:1; 1 Peter 3:1-7).

Both parents are responsible for the nurture of their children in the faith.

Mothers have a special role in their closeness to young children, bringing little hands together as they speak words of prayer and sing sweet songs to the Lord. Fathers too will be involved in bed-time Bible stories and family prayers. Children with such firm catechetical education background find it easy to adapt to catechetical instructions when they become adults (Taylor 2008, 15).

Parents will encourage children to attend Sunday school, Bible class and church. Hymns and choruses sung at home powerfully establish the love of the Lord in strong hands. Godly grandparents have a special role in praying for grandchildren and nurturing them, particularly in times when both parents are in the work force.

Parents, Godparents, Christian school teachers, youth workers, college teachers, school chaplains and all those who are involved in the nurture of the young have a responsibility to create a successor generation of Christians well grounded in catechetical education (Taylor 2008, 15).

Small Groups

Small groups operate as small numbers of parishioners who meet during the week usually in informal settings. The activities of these groups can vary from being fairly ordered, including elements of worship, Bible-study, prayer, sharing and fellowship, as well as evangelism, to less structured groups who meet to pray and to fellowship (Philippians 2:1-5; Colossians 4:12-17). The small group often affords a more intimate level of fellowship that would otherwise be unavailable in the parish setting. More attention can be given there to specialized subjects and individual needs. Small groups fill a vital gap between the ordinary parish life and the individual life. They also provide avenues for service which traditional parish settings do not provide.

It is a useful parish structure where the task of Christian instruction and pastoral care within the community can be shared more effectively. Special attention should be given to the training of small group leaders and in supporting their ministry. In a church setting catechetical instructions in such small groups have proven to be very effective (Taylor 2008, 16).

Having explored the catechism curriculums purpose, relationship and society, content and material, methods and educators, the researcher now turns to the subject of curriculum evaluation and its components.

Curriculum Evaluation

The phrase 'curriculum evaluation' according to Hord is the process by which we clarify and validate the effectiveness of our objectives, learning experiences and content (1988, 451). Unruh and Unruh observe that there should be consistency in examining the curriculum design, its use and its outcomes. This progressive monitoring of the curriculum makes it productive and effective; it also helps in judging the appropriateness of curriculum choices (1984, 263).

Borg in his curricula studies views evaluation as a checking process that should be applied at the four different stages of curriculum work. He posits that evaluation happens by choosing goals, the process of implementation, actual operation and determines whether the results are good enough to continue with the process after it has been concluded (1989, 74).

According to Leithwood, Wilson and Marshall, for the evaluation process to be successful, the experts concerned must first and foremost employ the techniques of identifying and defining the evaluation problem, they must choose the appropriate methodology, they must plan for data collection, analysis, and reporting, they must collect and compile data, and finally, analyze and report the data (1982, 279).

With regard to church school curriculum, therefore, evaluative research should generate data that help curriculum designers and implementers make sound decisions relating to program design, personnel and budget for appropriate outcomes.

In the 'learning outcomes focus', evaluation is not restricted to the educational researcher but flows over to the instructor in a class. It is observed that teachers generally take a lot of pride in their craft. They enter the field of teaching because they want to positively influence students to be prepared to take their place in and contribute to the society (Fairhurst 1995, xv).

Unruh and Unruh refer to Gephart's important activities that make up the curriculum evaluation process. First the expert should specify the alternatives that are going to be considered at each stage of making a choice, second, he must determine the variables the decision makers will use in making their choices, and third collecting and analyzing data and fourth reporting the relative worth of the alternatives to the decision makers (1984, 264).

To come up with a recommended and acceptable document that will cater for all the needs of the learners and the institution within a specified time frame is more tedious, these experts spend most of their quality time employing the necessary techniques to produce a worthy material for implementation (Lebar 1989, 283).

Robert Clark observes that the experts will consider data based judgments whereby they have to go through the surveys done before and also observe the learner's achievements. Clark believes that these experts should be possessing knowledge on the needs of the students who will be receiving the education, they should be aware of the resources of the school, they should also know the competency and cohesiveness of the presented curriculum in regards to what has been presented before and how it will facilitate the curriculum that will follow (1991, 499).

What to Consider in Curriculum Evaluation

For the effectiveness of the process of curriculum evaluation, the evaluators should adhere to the institutions laid down procedures of evaluation. They should be mindful of the mission, vision and goals of the institution. Depending on the purpose of evaluation, these should provide the basis of judgment (Noll et al.1989, 464).

The curriculum evaluators should also extend their evaluation to the instructors to see whether their delivery style and application of the course content of the curriculum match the expected. In this case, judgment is made on the basis of which the method is in consonant with the goals of the curriculum (McKenna 1981, 28).

Another important element to consider in curriculum evaluation is whether the curriculum is meeting its intended goals. The church curriculum is one that cuts across the life and practice of the particular institution's values and holds on pertinent beliefs that are life transforming to any believer. Such curriculum should be focused on its divine revelation; it should be Christ-centered through the work of the Holy Spirit, Bible integrated, pupil related and socially applied (Byrne 1979, 124).

Relevance of the curriculum to the intended target is another factor to consider in curriculum evaluation. According to Byrne the evaluators may also seek to find out areas that interest the students and those that do not and hence need to change during the evaluation process (1979, 124). Deborah Bainer and Jeffrey Peck observe that: "An effective curriculum is one that has been modified by the religious educator to make it relevant to the learners' immediate lives and experiences, as well as to their overall lives and goals" (1997, 310). Barbara Wilkerson in her work goes ahead in reminding us that: "The purpose of curriculum is to engage and motivate the learner and by so doing then we can assert that it has achieved the intended goal" (1997, 310).

Thus in evaluating a curriculum, one can do so in reference to the goals, mission and vision of the institution, the methods used to transmit the curriculum, the intended or real outcomes of the curriculum and the relevance of the curriculum to the learners.

CHAPTER 3

METHODOLOGY

This section of the research explains the design of the research and the procedures followed in obtaining the sample. Due to the nature of the research, an interview protocol was used to collect data required to answer the research questions.

Entry

Entry into the research context was facilitated by a letter from the Deputy Vice Chancellor of Academic Affairs of the Africa International University. The letter introduced the researcher to the leadership of the churches where the study took place. With the letter, the researcher explained the purpose of the research and made a request for permission to be granted to do the research. Permission was obtained to do the research in all the three churches. The researcher was further introduced to the research participants by the leaders of the respective churches.

Study Location

The study was carried out in three locations in Nairobi: All Saints Cathedral, Nairobi, St. Stephen's Jogoo Road and St. James Buruburu. All the three churches are Anglican in belief and confession. They are situated within the city of Nairobi and have attracted many worshipers from all walks of life. All Saints Cathedral has six different services every Sunday, St. Stephen's Jogoo road has four services and St. James Buruburu has five services. These churches run various ministries including children's ministry; youth, and men's ministries and the mother's union. They also

have singles and couple's ministries. All of these ministries have educational components that contribute to the growth of the church.

Population

The population of this study included those few who have gone through the catechetical training and confirmed in the selected churches from 2008 to 2010. There are 108 people in this population and Table 1 below shows how they are distributed in the three churches.

Table 1: Research population

Churches	Population
A.C.K St. Stephens Cathedral Jogoo Road	36
A.C.K All Saints Cathedral	36
A.C.K St. James, Buru Buru	36
Total	108

Sampling Procedures

The researcher adopted systematic sampling for the study. Sampling in this research was done at Church level. In each Church, 12 people were selected to make a total sample of 36. A sampling frame consisting of all the participants in each church arranged in order was collected and every other third case from case 1 in each frame was selected.

Instrument Development

Researchers have used the Likert Scale to collect data that would explain the opinion or attitudes of respondents to certain issues. The scale however has some limitations in terms of its sensitivity to context and intensity of such opinions. To address these issues, the interview method was used in this research which takes into

consideration the context and depth of opinion of the respondents on the issues of relevance of the catechism. The interview guide in appendix II was developed to help the researcher find answers to the research questions. Each item in the guide was designed to respond to a specific research question as shown below:

RQ 1. To what extent are participants who had gone through the program aware of the vision and mission of the Church?

Interview Guide (Question 1) provided qualitative indicators of the extent to which participants are aware of the vision and mission of the church. The questions in the interview guide in relation to this RQ are:

- a. In your own words, please state for me the vision and the mission of the Anglican Church?
- b. What do you understand by those statements?
- c. How are the vision and mission of the church important to the student?

RQ 2. How do the students who go through the catechism classes describe their readiness to handle the challenges Christians face on a daily basis?

Interview Guide (Question 2) provided qualitative indicators of the extent to which the curriculum prepared them to handle challenges. The questions are:

- a. In what ways do you think the catechism prepared you to face new challenges.
- b. State some of the challenges you face in daily life.
- c. In what way would you say that you have grown as a result of overcoming these challenges?

RQ 3. In what way are the students who go through catechism class describing their learning experiences during the classes?

Interview Guide (Question 3) provided a context in which respondents described their

learning experiences. The relevant questions are:

- a. Please describe for me your experiences as student of ACK Programs.
- b. What are the memorable moments during the learning of the catechism?
- c. What values has the course of study added in your life?

Pilot-testing the Instrument

Pilot testing was carried out a month early for this exercise in A.C.K St. Marks Anglican Church in West-lands and A.C.K St. Joseph's Kabete before the research was carried out. The two congregations are approximately five kilometers away from each other within the city of Nairobi. Those who participated in the pilot test were the catechetical learners above 12 years and have gone through the process within a period of five years to the time the research was carried out. The researcher made a formal communication to the Vicars in charge of the two churches.

The pilot test involved administering instruments to smaller groups of individuals in these churches that had similar characteristics to the target population. After the pilot test, the researcher interacted with the respondents to receive the feedback. To learn more about the validity of the instrument the researcher wanted to find out whether the instruments measured what it was supposed to measure and not something else. The researcher presented the interview guide to six respondents of the A.C.K St. Mark's West-lands and another six respondents of the A.C.K St. Joseph's Kabete. Respondents were asked if they had any problems, if they understood how to answer the questions, if questions were difficult, unnecessary or too sensitive, or the language unclear, if choices allowed them to answer as they intended, and if there was anything they would change about the interview guide. The learners indicated that they understood the questions posed except for question 3a which the respondents asked for more clarification on what the researcher meant with 'church programs'.

This question was subsequently revised in the final protocol.

The Interview

The interview guide in appendix II was used to collect data from the participants. The participants were distributed into focus groups. Each group had 12 participants from the same church. The unit of analysis therefore is the individual churches from which the sample was drawn. That is, the collective responses of the members of the three groups were used in the analysis phase.

The focus group interview was carried out in the three churches at various times. The interview for each church took 1 hour and 30 minutes. The interview at All Saint's Cathedral took place at 9:30 am – 11:00 am and it was recorded on tape. The interview at St. Stephen's Cathedral Jogoo Road started at 1:00 – 2:30 pm and the one at St. James Buruburu started the following Sunday at 12:00 noon – 1:30 pm and both were also recorded on tape. The researcher also recorded a few notes of importance in his note book during the process. The researcher who conducted the interview presented the questions to the group and allowed free discussions on the issues.

Data Coding

This research was about the relevance of the catechism curriculum from the perspective of the participants who have gone through the program. Each recorded interview was listened to over and over again to get a “feel” of what the respondents were saying. Thereafter, the data was transcribed.

Again, the transcribed data were read over and over again. Thereafter, the researcher started to identify and record the relevant themes related to research purposes that were emerging. This was followed by coding those themes. For example, a theme related to mature caring church was coded as **MC**– Mature Caring

Church.

When the coding was completed, elements that were common to all three churches were merged to form categories of responses that were used to answer the research questions. The researcher then used the codes to generate themes which later became the major findings in chapter four of this study.

Issues of Credibility and Trustworthiness

The goal of any researcher is to provide research findings that are credible, useful and trustworthy. The criteria for these to happen in qualitative designs are the extent to which the research findings provide an understanding of the phenomenon investigated. For this to happen, the researcher needs to ensure that certain research codes are observed. For this research suggestions as used by Jusu (1996) for credibility and trustworthiness were adapted as follows:

1. Accurate recording of the data: The interviews were recorded on tape and transcribed accordingly and immediately. Three participants from each focus group were re-contacted after the interview to clarify some things they said. This ensured that no part of the conversation was missed and that the researcher understood the comments the respondents made. The analysis of the data was also done promptly.
2. Understanding the research context: The researcher is an Anglican priest and well knowledgeable on issues pertaining the church and catechetical education. However the fear would be that the researcher's knowledge on matters of the church would intimidate the respondents. The researcher had to build confidence and mutual relationship with the respondents as much as he understood his context.
3. Peer debriefing: At every stage of the research, the researcher consulted and

shared the data, methods and results with colleagues and experts in the field and requested feedback. The feedback was incorporated in the design.

4. Member checks: Respondents were revisited with the initial analysis of their responses to check whether the analysis reflected their experiences and beliefs.
5. Inclusive data analysis: The data captured all the beliefs of the respondents, irrespective of whether there were deviations or commonalities
6. Self-Check: The researcher was conscious enough to identify his biases and feelings within the research data. Where those biases and feelings were interjected into the data, such were recorded in the research report.

After each interview, the researcher met some individuals in the various groups to confirm and shed more light on responses they made. This “member checking” was to ensure that the researcher actually recorded accurately what was being said in the interview.

Ethical Considerations

The researcher treated all the respondents with respect and ensured that confidentiality is affirmed in the use of interview guide. The researcher also assured the respondents that the research was meant for academic purposes and would not be used against anyone. The researcher also let the respondents know that they have freedom to volunteer and also give as much information as they could (Peters 1994, 16). They were further given the option before the interview started to refrain from answering any question that they are not comfortable with and that they can terminate the interview at will if they think any of their rights are violated.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

In this chapter, the results of the research are presented. The aim of the research was to evaluate the Catechism Curriculum of the Anglican Church of Kenya (A.C.K) in relation to the vision and the mission of the church. After spending time at A.C.K All Saints Cathedral, A.C.K St. Stephens Jogoo Road and A.C.K St. James Buruburu interviewing 36 participants in these different churches, the researcher did an analysis of the data following the criteria outlined in chapter three. This analysis forms the bulk of the information as interpreted by the researcher and presented in this chapter.

Findings

Research Question 1: To what extent are participants who had gone through the program aware of the vision and mission of the Church?

The following questions from the Interview Guide (Q1) were used to gather information on the learner's awareness of the vision and mission of the church:

- a. In your own words, please state for me the vision and the mission of the Anglican Church?
- b. What is the relationship between A.C.K catechism curriculum and the vision and the mission of the church?
- c. How are the vision and mission of the church important to the student?

In response to RQ1 items 1a, b and c in instruments were posed to the respondents in the 3 churches, each church having 12 respondents in a focus group.

Awareness of the Vision of the Church

An examination of the vision of the Church revealed two major themes which are:

1. A church built on the foundations of the apostolic faith
2. Equipping all God's people to face the challenges of the millennium.

Ideas embedded in the response of the participants were compared to the two themes and the findings recorded in table 2 below:

Table 2: The informant's awareness of the vision of the Church

Group awareness of vision	A church built on the foundations of the apostolic faith			Equipping all God's people to face the challenges of the millennium.		
	Aware	Partially Aware	Not aware	Aware	Partially Aware	Not aware
All Saint's Cathedral		√				×
St. Stephen's Cathedral	√			√		
St. James Buruburu		√				×

From the analysis above, it appears that respondents from St Stephen's Cathedral are fully aware of the vision of the church. The other two congregations are partially aware of only one component of the vision statement (A Church built on the foundations of the apostolic faith) while they appeared not to be aware of the other component of the vision statement (Equipping all God's people to face the challenges of the millennium).

Awareness of the Mission of the Church

The Mission statement of the Church was analyzed to reveal two major themes. They are:

1. Growing relationship with Christ
2. Living a life of Growth in Faith

Responses of the participants were examined against these two themes with the results presented in table 3

Table 3: The informant's awareness of the mission of the Church

Group awareness of vision	Growing Relationship with Christ			Living a life of Growth in Faith		
	Aware	Partially Aware	Not aware	Aware	Partially Aware	Not aware
All Saints Cathedral	√			√		
St. Stephens Cathedral	√			√		
St. James Buruburu	√					×

From the responses of the various focus groups in the study, it is evident that participants from all the churches are aware of the first component of Mission of the Church which is "Growing Relationship with Christ". For the other component of the Mission statement, which is "Living a Life of Growth in Faith", only All Saint's and St. James are aware of this component.

Thus in response to the question of awareness of the vision and mission of the Church, it was discovered that only congregants at St Stephen, Jogoo Road are fully aware of the mission and vision of the Church, while the congregants at the other two churches are only partially aware.

Readiness to Handle Life Challenges

The research sought to find out how students who go through the catechism describe their readiness to handle challenges of life. In response to this purpose, RQ 2 was posited.

RQ 2. How do the students who go through the catechism classes describe their readiness to handle the challenges Christians face on a daily basis?

The items collected information that helped to discern the effectiveness of the curriculum in helping the participants in the life challenges. From the analysis five overarching themes in the areas of doctrine, spirituality, physical, social – economic and information technology were used to describe their readiness to handle challenges Christians face on a daily basis.

Doctrinal Factors

The participants identified the factors that relate to their faith and defense thereof to describe the contributions of the class in helping them to handle challenges. Subthemes that were identified are false teachings, apologetics (defense of faith), and threats of “goodies” from other religious groups.

False Teachings

In their response to this question, the focus group at A.C.K All Saints Cathedral said the catechism curriculum of the church has prepared the Christians adequately to distinguish between right and false teachings by making them constantly read the Word of God. According to the members of this group, those who are not well instructed are the ones that end up cheated to accept falsehood. For these respondents, the Bible through catechism curriculum points out in many areas in how the Christian should be vigilant in the faith and not to give room for deception. The members of the group strongly believe that the catechism curriculum of the church is

adequate to prepare one to be watchful. A representative view indicates:

Having been catechism students we have witnessed a number of people who are learned but have an intention of spreading the incorrect teachings among the already instructed faithful of the Anglican Church. The knowledge that was imparted to us in catechesis class is enough to make us identify and deal with false teachings. More so we have to read the Bible so that we know the challenges and handle them accordingly.

On false teachings the group of A.C.K St. Stephens Cathedral Jogoo Road said that the youth in the church are more vulnerable to getting lured to follow the incorrect doctrines. When in school these learners interact with other learners from different backgrounds who lure others into following such inconsistent teachings. The members of this group had a feeling that some learners as well as those who have already gone through the process, lack seriousness and that is why such cases like devil worshipping is rising in the church. To some of these learners the only effective means of eliminating this is by becoming totally committed to the teachings of catechism. On cases of devil worshipping the group said:

There are many cases of devil worshipping agents in public and private learning institutions, and the commandment number two in catechism curriculum emphasizes that Christians should worship one God and nothing else whether in heaven above, on earth below or under the waters. The curriculum encourages the learners to be good readers of the Word of God which helps identify any inconsistent teachings.

The respondents at A.C.K St. James, Buruburu observed that the notion of false teaching originates from the many cultic Christian movements and churches that emerge today. These respondents argue that the Anglican catechetical learners may be culprits of the same because the church has compromised a lot. This focus group quoted the phrases from both the Nicene and the Apostle's creed as stated in the catechetical curriculum (Q.2a coded as BD) "We believe in God the Father, God the Son and God the Holy Spirit and therefore, we do not accept teachings that are not based on the three persons of trinity. From catechism class we got to learn that the

Bible is the source of truth to all questions and a tool to combat falsehood” (Our Modern Services 2002, 118).

Apologetics (Defense of Faith)

From the three churches, the researcher gathered that the learners are ready to defend their faith. They believe that the instructions they have acquired all that period had not gone to waste but had accomplished the intended goal. At the discussion session they said that they have been well instructed and know the scriptures well. They know the truth as it is directed by the Bible and are ready to stand for it. In the light of this the participants from A.C.K St. Stephens’s Cathedral church were in support of the same. The focus group said, “We simply need to know the truth about God and stand for it. A military soldier is required to fight and defend his country with all means.” In the same manner, other respondent stressed the level of their preparation to identify and deal with faith issues, they said, “We know the truth as it is directed by the Bible and are ready to stand for it.”

It was observed that the aspect of the curriculum that prepared the participants to handle these challenges was the study of the Apostles’ Creed. These participants even recited the creed at All Saints Cathedral church as follows:

I believe in one God, the Father, the Almighty, maker of heaven and earth... We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God... he came down from heaven by the power of the Holy Spirit... He suffered, died, and was buried. On the third day he rose again... We believe in one holy, catholic, and apostolic Church...”

At the end of the quotation, the group at All Saints Cathedral emphasized that with this kind of belief an Anglican member who has gone through proper catechetical instruction should not accept to be lured by those who are spreading heresies in and outside of the Church.

At St. Stephens Jogoo Road the respondents said that they believe in God the

Father, God the Son and God the Holy Spirit. To these respondents, this is the foundation of the Anglican belief as taught by catechism and anyone who does not share in this belief is not worth being a member of the Anglican Communion.

A.C.K St. James, Buruburu respondents believe that the Anglican Church world-wide is founded on the knowledge of Jesus Christ and they also believe in scripture as the source of authority and reason through the guidance of the Holy Spirit. According to this focus group, the scripture gives the learners direction on what to do and how to behave as they face different challenges. The reasoning ability helps one to be critical before believing in everything said by anyone.

Threat of “Goodies” from other Religions

While being interviewed the respondents from the three churches gave their different views as pertaining to the hand-outs that most of the religious groups use as a bait to pull those members from the Anglican Church who are already instructed and know the truth. According to these respondents, the curriculum has adequately prepared the learners to counteract other religious strategies inclusive of goodies such as blankets that are used to entice Christians. The respondents from the same group again remarked that the learners who have gone through catechism have been taught to work hard in life and also to be contented with what they have.

It was a general view from the focus group of A.C.K St. Stephens’s church that these days many churches come with gifts to win followers. From the general discussion from the group it emerged that some of these new churches provide blankets, clothes and even volunteer to build churches to the congregants. It again emerged from these group that more often they have witnessed some missionaries from the United States of America come to their villages and towns to build churches freely for the natives. In their discussion, the group at A.C.K St. Stephens church had the

following views:

The Anglican curriculum is not encouraging idleness and laziness. Those who have gone through the Anglican Church catechetical instructions should not have a problem with other religions or people dishing out goodies because the curriculum of the church teaches on satisfaction and one getting contented with that which he has. The church has developed a strategy of reaching out with the Word of God to disciple everyone for Christ. The members are ready to work hard and avoid temptations of being given free goodies by those religious groups who are going out for numbers.

In A.C.K St. James church it emerged that the curriculum has prepared them in a manner that they apply love and understanding as they propagate the Christian faith through Spiritual gifts but not by providing items. It was an opinion of the group that as a church sometimes the members identify the unfortunate people in the society and offer help, but this is not to win them to worship in the Anglican Church but rather to show them the great love of God. The informants in this group said, “More often the followers of some of these religions and denominations have been witnessed supplying blankets, food and other items to win followers.”

In summary, the respondents identified areas of doctrine that the curriculum has prepared them to handle. They indicated that the curriculum has prepared them to handle false teachings, to defend their faith and to resist the temptation to move to other churches who entice them with good things.

Factors on Spiritual Development

The ability to grow in the Christian faith is another daily challenge identified by the respondents.

The group interviewed at A.C.K All Saints Cathedral said that the catechetical curriculum is a source of spiritual growth. The instructions therein are necessary for those learners who are focused on spiritual growth and ready for quality service.

The respondents of the Anglican Church in A.C.K St. Stephens Jogoo Road

emphasized that the catechetical training they had been taken through has equipped them with the basic spiritual requirements that would enable one to grow. When interviewed, they said that the Spirit is a living Spirit and any Christian who does not grow in faith is not worth being a member of the church. Whoever has grown spiritually adds value to the church in the sense that they in turn educate and empower those who are in the process of growth and they also awaken and re-awaken those christens that are not active in church.

The group at the A.C.K St. James, Buruburu had a more similar view to the two discussed above and said that the catechetical curriculum as it is now is relevant to the current needs of the learner except in a few areas that should be identified and worked on. They said that the catechism is good for spiritual nourishment and more so the Anglican catechism curriculum is educative and spiritually inspiring. Two related subthemes emerged in relation to spiritual growth. They are: reading the word and practicing the word.

Reading the Word

In the three churches it emerged that a secret that has enabled the respondents in the three churches to grow spiritually and become active and useful members of the church is their dedication to the reading of the Word of God. The respondents observed that during catechetical instruction they were given small booklets that had relevant Biblical verses for reference that they used for personal spiritual edification. The interviewees said that they have been taught in the catechetical class that they have to make the reading of the Bible a habit. They were also introduced to the Anglican Church yearly lectionary that contains references to Bible readings on daily basis throughout the year. A representative view of this was stated by a respondent from A.C.K. All Saints when he said “We read the Word during morning, evening and

at all times as required from a committed Christian.”

Practicing the Word

The members of A.C.K All Saints Cathedral group were recorded as saying that their instructors always reminded them that they should read and practice the scripture or else it becomes useless. In their catechetical class the instructors made them read the Word of God loudly and after constant memorization of the scriptures, they were made to do a short play in class. This is what they said, “This made us understand the Biblical stories so well. Our actions were to speak louder than our voices.” At St. Stephens Cathedral the respondents believed that practicing of the Word of God is their motto. The members were quoted saying, “The Word of God is central to the catechetical curriculum and must be put to practice.” When faced with different challenges in life as catechetical learners we get directed and encouraged from the Word.

For the interviewees of A.C.K St. James, Buruburu, it emerged that life challenges cannot be overcome without concentrating in the Word of God. These members believe that in life, challenges are bound to come and it is through the Word of God that they are informed of what to do and what not to do. The common expression among members of this group was “It is good for us to commit ourselves to the daily reading of the Word for it is through this that we overcome daily challenges.”

Physical Challenges

Factors related to growth and healthy living was identified as challenges Christians face on a daily basis. The subthemes that emerged in relation to this challenge were physical development, hard life and health issues.

Physical Development

The ideas on physical development from the three churches under study were closely interwoven as presented therein. The respondents expressed that they are very much ready to handle any eventualities that might arise in relation to their physical development. They believe during their lessons that the human being goes through different phases of growth in life and that each phase has its own developments in the sense of mental and physical and life challenges must accompany. The focus group from A.C.K All Saints Cathedral commented as follows; “through catechesis we were taught how to live as youths and adults and also on how to handle our human sexuality.”

The focus group from A.C.K St. Stephens Cathedral said that the catechetical curriculum of the church has it clear as quoted “Any development that occurs in the bodies of the learners should not be something new because the Bible says we are fearfully and wonderfully made.” At A.C.K St. James Buruburu it was the view of the group that, “One should not be controlled by the bodily desires, instead human body should be controlled by the Spirit of God who is within humanity and is much greater than the physical and mental changes people experience.”

Hard Life

From the group discussions the members of A.C.K All Saints Cathedral do not see the curriculum providing a smooth life for the learners. These representatives said “The purpose of the curriculum is to harden the learners in all spheres of life. Nothing is easy and easy things come and go in the same way.” According to the members of this group, Jesus having been God and human at the same time did not experience easy life. According to this group hard life is a training experience in itself.

In the A.C.K St. Stephens Cathedral church it emerged that Catechism does not provide the easy way to heaven. Life is all about struggles, persistence, challenges

and overcoming the hurdles along the way.

For the focus group at St. James Buruburu church who believes that life is how someone perceives it. The group at this church said, “If you take life to be tough, then it will be so for you. There is no easy life on earth; it all requires determination and hard-work.” As they continued in discussion it again emerged that hard life experience hardens an individual and therefore whoever goes through a smooth life may later on feel that life is unfair for him when real life issues come. A representative view was given by one of the participants when she said

Fortunately most of the learners have been born and bred within the eastern suburb of Nairobi and they are adapted to hard life that many young people within the region are characterized with. The environs of St. James Buruburu comprises of people who are living above average, if it were not so most of these families would be staying in big estates like Runda, Lavington, Kileleshwa just to mention a few. These learners believe they have gone through catechetical instructions in this church through all these challenges and are sure to make it in life. There is no life without struggles and fear of challenges and giving up is not the answer.

Health Issues

Another theme that emerged in this category was related to health. The various focus groups differed in opinion about the usefulness of the curriculum in handling health issues. From A.C.K All Saints Cathedral, the view is that the curriculum is currently not handling issues concerning health and yet health issues are very key and cannot be ignored. The curriculum is centralized much on spiritual health than on physical health matters.

A.C.K St. Stephens Cathedral Jogoo Road Church respondents were not categorical about the irrelevance of the curriculum in terms of health issues. They acknowledged that the curriculum addresses though scantily issues of health. They posited that it is because of the influence of the curriculum that church members organize field days in which they meet in an estate and offer free cleaning services.

Social-Economic Challenges

The relevance or usefulness of the curriculum in handling life challenges was also described in socio-economic terms. The following subthemes emerged in relation to socio-economic challenges that the curriculum is helping people to handle in these three churches.

Poverty

Poverty is common in almost all the churches though at different degrees. A representative view of how the catechism is helping the members to handle this challenge was given by the focus group in St Stephens. They intimated that the church has managed to offer micro finance services to Christians who run small businesses in towns. This initiative has been launched with an aim of eradicating poverty among members in the church and society through various programs. They disclosed that the catechetical program has enabled the church to be offering monthly financial support to the work of God in the Dioceses in the semiarid areas like Turkana, Lodwar, Wajir, Kitui and many others.

This point was also highlighted by the group at St. James, Buruburu church who pointed out that A.C.K St. James Buruburu has effective administrative officers who ensure that they care about churches that are financially incapable such as the ones in very dry areas of Kenya like in Kitui Diocese.

Tribalism

Tribalism or negative ethnicity was a subtheme that emerged under socio-economic challenges that the curriculum is helping to address. Members interviewed endorsed the reality of tribalism in the Church but were also convinced that the

curriculum is helping them to handle this challenge. At All Saints Cathedral Church the respondents were unanimous in asserting that it is hard to tell who belongs to which particular tribe. To this group the catechetical lessons have been a source of creating this harmony. It is only through the use of native names that one would tell that a particular person originates from a given community, or else in All Saints Cathedral church we are one.

The group from A.C.K St. James, Buruburu Church believes that it is through catechism that the church is united. The group said, “Catechism curriculum does not teach the learners to be tribal but it is human nature to align ourselves as per our tribes.” A representative view from this group says

God had a purpose for making people speak different languages and put them in the same land, same country. In A.C.K St. James, Buruburu the learners are together and none has ever taken keen interest in knowing who comes from what part of the country, they live and work together without any dissensions and contentions. There is no church for a particular community of people. A church is a community of Christ and Christ is for all. In the catechism class it would not be easy for one to identify a Luo, Kikuyu, Kamba, Kalenjin and many others. We speak two common languages namely English and Kiswahili but this does not mean that we have abandoned and forgotten our native dialects.

Environmental Concern

Environmental concerns emerged as a subtheme related to socio-economic challenges. Groups interviewed responded in various dimensions about the appropriateness of the curriculum to prepared students to handle environmental concerns as a Christian responsibility.

The group representing A.C.K All Saints Cathedral observed that the Anglican Church in its Book of Common Prayer (BCP) and the curriculum has a litany for the preservation of the environment and this is seen as an achievement in the recent past after many years of constant revisions of the BCP. It is the responsibility of the Christians to take good care of the universe as it is stated by the curriculum (Our

Modern Services 2002, 224).

The A.C.K St. Stephens group observed that the curriculum does tackle environmental issues. It came out from the group that:

The Bible being the Christian manual has addressed environmental factors as it should be, the curriculum captures this vital area. It is the obligation of the learners to take up responsibility on ensuring that the environment is preserved. The destruction of environment is destruction to humanity. Change of climatic patterns in Kenya today is as a result of pollution and wanton destruction of vegetation. Like in Nairobi where the respondents live there is a lot of pollution from static and mobile machines. The curriculum handles this pretty well by calling upon us to care for God's creation.

The group at A.C.K St. James, Buruburu church on the other hand had this to say, "The church curriculum is a supplementary learning material to the Bible and only little has been captured on environmental conservation. The curriculum then does help the learners to handle challenges related to the environment."

Information Technology

The modern day teaching and learning techniques and methods have gone beyond pens and books, blackboard and chalk. In many learning institutions, instructors incorporate new techniques of information dispensation that add value to learning.

Electronic Media

Issues on technological know-how and use also emerged, and the respondents argued that the church leadership is embracing technology in full force as it has been done in secular institutions. According to these learners the church has introduced catechetical training through computers, and other forms of media something that has been welcomed by the majority of learners especially those in the urban centers. Some churches are implementing this but at a very slow pace. From A.C.K All Saints Cathedral, a representative view emerged as given below:

The development and use of Information Technology (IT) has become the order of the day. The knowledge on IT has transformed lives in many aspects and the church has also woken up. Technology has been introduced in the system. In our church the instructors have introduced some of the IT machines. The little skills we have acquired in this have enabled us to learn more and overcome the challenge of ignorance. It is encouraging because we can also access the Anglican Church of Kenya catechism curriculum from the internet including all other catechetical curricula of the ancient church.

The following statement emerged from A.C.K St. Stephens Cathedral Jogoo

Road focus group:

IT has made the world to move from a traditional village set-up to a global society where someone in the furthest country can communicate to the person in a different continent as if they are sitting around the same table. The curriculum instructors should continue to provide computers to the learners. The exposure to these machines has made the learners use them wisely even when they find them elsewhere outside of the church context. Some of us use the computers for personal catechism studies at home and this practice has made us to be efficient in handling the machines and in searching whatever we want to access.

The group at A.C.K St. James, Buruburu church had a more similar view and

this is how they put it:

Many of the Anglican churches are slow to embrace modern IT in catechetical curriculum studies but here in our church it has been implemented and therefore this makes the church to be very competitive and relevant. Therefore incorporation of such technology especially in a modern and global cosmopolitan city is to the advantage of the church. Our church office has a computer and our priest could help us look for information on catechism from the website. This made learning of catechism enjoyable.

Conclusion

Figure 2 below gives a summary of the themes that emerged in response to RQ 2. On their readiness to handle different issues that come about, the respondents from the three churches came out clearly to point out that the curriculum on doctrinal factors has enabled them to detect false teachings by constantly reading the Bible to know the truth and also being able to defend their faith by the use of the Word of God as a weapon and also by practicing it. The learners are also ready to handle challenges of threats of goodies from other religions. Information technology has also come with challenges that the learners know how to handle best. On the physical challenges the learners observed that the curriculum does help them to handle things related to human physical development but again they said that the curriculum prepares the learners to face hard life and health. On social economic factors like tribalism, poverty, and environmental concern were not seen to be a threat to the learners as they believed that the curriculum has prepared them to handle these challenges. Though with much concern the learners noted that the curriculum is not addressing issues on general health and this according to the learners is something of importance because it touches on everyone in the church and the society.

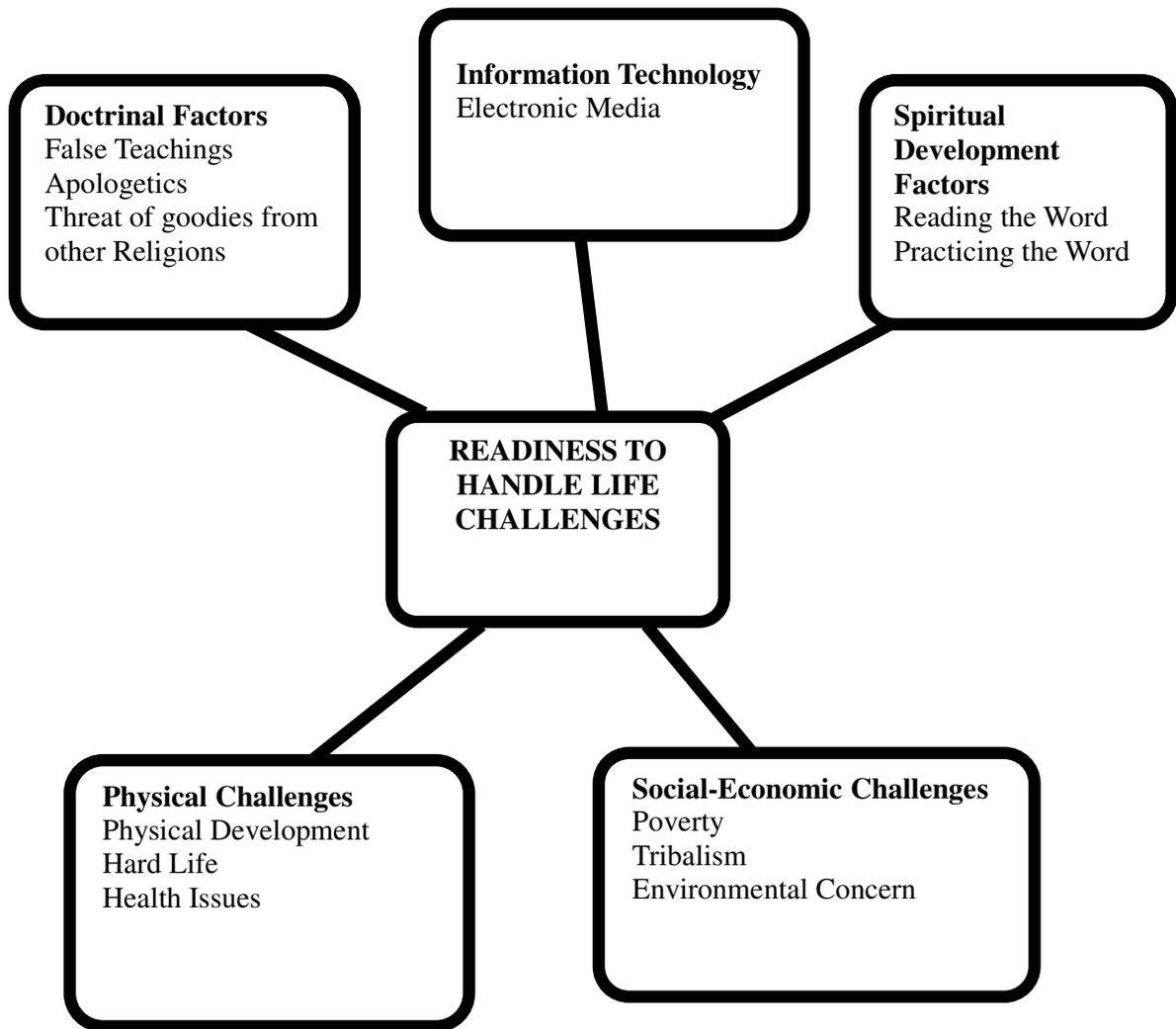


Figure 2: Summary on readiness to handle life challenges – RQ 2

Learning Experiences of Students who go through
Catechism class

RQ 3. In what ways do the students who go through the catechism class describe their learning experiences?

The following questions from the Interview Guide are embedded to gather information on the student's learning experiences:

- a. Please describe for me your experiences as student of ACK Programs?

- b. What are the memorable moments during the learning of the catechism?
- c. What values has the course of study added in your life?

In response to RQ 3 items 3 a, b and c in the instruments were posed to the 3 churches, each church having 12 members in the focus group. The three sub questions were handled and analyzed together in order to get an idea of how students preferred to describe their learning experiences. From the analysis, it was “discovered” that students preferred to discuss their learning experiences in three themes which are: (a) Learning techniques and methods; (b) Leadership; (c) Denominationalism and behavioral change.

Learning Techniques and Methods

Learning techniques and methods were described under several subthemes as the students attempted to discuss their learning experiences.

Motivation

Motivation was a subtheme in the students’ description of their learning experiences under the main theme of learning techniques and methods. The three churches studied gave several views on this. The group at A.C.K All Saints Cathedral church said that the church has no system of motivating the catechism learners. This according to them has discouraged many learners who are eager to become strong members of the church. The representative view said, “The church should devise a method of boosting the morale of its catechism students for this will attract more members into the church. For the learners who were motivated during the training, much improvement was seen in their lives and performance.”

The responding group in the A.C.K St. Stephens Cathedral Jogoo Road church said that after confirmation the newly instructed, confirmed and inducted members of

the church are expected to join various department such as, youth ministry, Mothers union, Men's ministries and others, and the step to join these groups is a personal initiative that comes out of proper motivation from the program.

In A.C.K St. James, Buruburu the learners of the focus group said that they are attracted by youth ministries from churches such as the Roman Catholic, Africa Inland and others because of their organization and enthusiasm to the service of God. Some of these churches take their young adults for educational trips to see historical sites. This group emphasized, "It is motivating for the learners to be taken out for a trip so that practical learning takes place. Such trips enable the learners to see what other learners from other churches do. Some instructors do motivate us while others do not; they only concentrate in putting information in us."

Learning materials

Some of the learning experiences that the students highlighted were related to learning materials. Learners of A.C.K All Saints Cathedral pointed out are that the church does not provide learning materials for the learners. Mature Christians and god-parents of the learners are also not taking up this as a matter of urgency. A representing view indicated "Catechetical training among other members of the church and the god-parents should be emphasized. The church should recommend learning materials to be used in classes, and the instructors on the other hand should make the god-parents and the learners to buy the books or else learning is hindered." Learners from the same group said, "Most learners believe that the Bible is the only required learning material that they need to have."

In A.C.K St. Stephens Cathedral Jogoo Road the focus group said,

"There are many learners who join confirmation classes and are very poor and cannot acquire catechetical materials. To such students the church should have a library of books that it can lend out to the needy students as they

undertake the instruction. Learning materials should also be diversified so that the students do not rely on a particular book for guidance.”

The use of learning materials in A.C.K St. James, Buruburu church was seen by the respondents to be an area that requires much work. A common view was articulated by a learner when he said,

Learning material is not emphasized by the instructors and god-parents of St. James, Buruburu church. The Book of Common Prayer –BCP that we have borrowed from our friends is not accepted by the teachers, they prefer that each learner has his or her own book and often times many cannot afford to buy personal copies

The group believes that most learners in the church borrow books and photocopy a few sections of the BCP hence ignoring most sections of the BCP that make the book complete.

Trained personnel and assessment

The responding group from A.C.K All Saints Cathedral had this to say on the subject:

Those responsible to instruct the catechetical classes are not competent. Some of the instructors have not gone through any training to enable them handle these programs effectively. The instructors provide simple questions for assessment like ‘who is the mother of Jesus?’ some of these assessments are not in line with what the curriculum covers. In fact the instructors ask questions on areas that they feel comfortable to handle.

It emerged from this group that they were not examined when they were training in A.C.K St. Stephens Cathedral Jogoo Road. This is what emerged from the group, “Catechetical classes of St. Stephen's have no examinations, except a few questions that the priest may ask when he visits the class on the final day to confirmation.” This view was also evident among the respondents from A.C.K St. James, Buruburu. A respondent from this group said “Most instructors have no adequate education to handle catechetical classes. The spirit of hard-work by the learner is associated with the assessment and evaluation, but in a case where this does

not exist then it becomes very difficult to monitor the progress of the student.”

Learning by rote

At the interview in A.C.K All Saints Cathedral the group said that during learning, the instructors make them learn by cramming and reciting of the curriculum on daily basis but unfortunately when questions are asked the learners are not able to answer and if at all they do, then not satisfactorily. The ability to cram in this case enabled the learners to master the teachings and they can remember them for long. According to the focus group, it emerged that the learners still remember many things that they were taught in catechism class because their instructors made them learn by cramming. Another emphasis from the group is that, the learners are made to memorize many verses from the Bible during catechism studies. Memorization of scriptures has really made the learners know the Word of God and also to be able to apply the same technique today. This group took this as something positive and worth encouraging during catechetical dispensation. This kind of learning has made them have the ability to memorize Bible passages, verses and learns important lessons.

The responding group at A.C.K St. Stephens Cathedral Jogoo Road said that the learners could stay longer in class without the instructors but spend time in cramming and reciting the catechetical curriculum, an experience that has remained to be a life-long mark in the lives of many Anglican Christians. Another respondent from the group seems to echo this point that:

Though constant recitation of the catechism and memorization of verses took much of our time during learning, it is also good to acknowledge that this kind of learning method was of great help to the entire Christian fraternity for development purposes. Now that we are in different church programs like Bible study, the skills of memorization still apply.

At A.C.K St. James, Buruburu church, the group said “Cramming was the

order of the day. The instructor only read the leading questions and the learners responded in chorus for many hours. Cramming made many Biblical concepts stick in the learners' memory." At the same time the discussion was carried on by the group who appreciated the learning method and encouraged the curriculum developers of the church to ensure that memorization and recitation of scripture is encouraged among the young people. The focus group said "When a young person memorizes something and it sticks in memory then it becomes part and parcel of the learner for a longer time. Some learners in our class were able to compose Christian songs from what they had memorized."

Summary

From the learning techniques and methods, the learners discussed their learning experiences in themes related to motivation, materials for instruction, methods of instruction and assessment techniques. It appeared that rote learning found favor as a good method to many while many lamented on the poor preparation of teachers, lack of good assessment procedures and acute shortage of learning materials. These factors were observed as adversely affecting the learning experiences of the students.

Leadership

Leadership emerged as a theme that was used by learners to describe their experiences. During their learning, the participants in the focus groups of the three Churches brought out the following points based on their reflections over the sessions:

Discrimination of leaders

According to the findings from A.C.K All Saints Cathedral, the respondents

noted that those in charge of the catechetical program do favor others on the basis of friendship. The group said, “Most learners spend a lot of time attending classes while others only appear for confirmation without taking the lessons.”

The group at A.C.K St. Stephens Jogoo Road also said that:

The catechism class we went through had several students, who had never attended any class for the three months that we were in session, but on the rehearsal day when the priest came to prepare us to meet the Bishop, a number of untrained surfaced and they were all confirmed. This happens because some of these people are well known to the priest and therefore the rules do not apply to them.

At A.C.K St. James Buruburu, the focus group said that, “The instructors seem to favor the rich, in the sense that they provided for them easy questions or at times do not involve them at all in some activities within the class while some other students find it rough with the instructors in case of a slight mistake.”

Laxity among leaders

The level of seriousness the leaders attach to the Catechetical classes featured as a subtheme in the learning experiences of catechists. At A.C.K All Saints Cathedral it was noted that “those in charge of the catechetical program have not taken up the program with the seriousness it deserves. The instructors at times never keep time or do not keep to their word. This has made the learners to take up the program with little commitment.”

This issue was further highlighted by a respondent from A.C.K St. Stephen Cathedral Jogoo Road she said “When it was announced in the church that catechetical classes would begin, the very first day I took my children for class, in fact for three consecutive weeks, without anyone appearing in class to teach the learners.”

Those who had gone through the instructions observed that the catechetical classes are usually large especially at A.C.K St. James, Buruburu. The group said,

A persistent complain from the learners is that there is inadequate trained personnel and those who are there are overwhelmed with the work. The instructors get tired very quickly and are not able to deliver. The priests in charge of catechetical education in the church have ignored the learners' plight and seem not to know the necessity of catechesis in the church.

Intolerance of leaders

The learning experiences of the respondents were also described in terms of the freedom the teachers give to them to express their opinions in class. The respondents from A.C.K All Saints Cathedral indicated that in their various classes, they encountered instructors who did not give room for free participation. The instructors were very strict and would not tolerate questions in his class. With such kind of leadership style many students withdrew, hence the spirit of active participation during learning was interfered with. This observation was endorsed by the group at A.C.K St. Stephens Cathedral Jogoo Road who illustrated their point by citing an example in which an instructor refused to discuss any aspect of a take-home assignment. In discussions about why the attitudes are manifested, respondents from A.C.K St. James church intimated that "some of the catechetical instructors in active service are overtaken by time, they are out-dated and are not fit to handle catechism classes of this age."

Summary

In relation to the leadership of the Catechism classes and how these related to the learning experiences, the respondents identified favoritism, laxity and intolerance as principal features that characterized their experiences. From this, one could surmise that the respondents do not have favorable experiences in their learning experiences so far as the leadership of the catechism curriculum is concerned.

Denominationalism

The theme on denominationalism also emerged from the learners' learning experiences. Strong denominational affiliation was a factor identified in the learning experiences of the learners. In this regard, respondents at A.C.K All Saints Cathedral intimated that the church has enabled the learners to have a learning experience of not moving from one church to another. In the catechism class the respondents indicated that the members are taught to believe that the church is catholic (universal). This view was both shared by A.C.K St. Stephens Cathedral Jogoo Road Church and A.C.K St. James, Buruburu Church group respectively. A representative view states: "The kind of teaching that is being provided by the Anglican curriculum edifies the members of the church. The members of this church are contented with the teachings." It disclosed further that:

The curriculum has all that it takes for a member to be well molded in faith. Unfortunately lack of satisfaction with new methods of worship has made many members of the Anglican Church feel that the catechism curriculum does not offer much. In fact the church is working on new ways of dealing with the problem of church to church migration. The answer to this mass exodus of the learners and other members of the church lies within the catechetical curriculum of instruction. Many learners who have gone through catechetical training in the Anglican Church are strongly affiliated to this church and are not willing to be seduced to shift to other churches without better catechetical foundation and proper Christian orientation.

In A.C.K St. James Buruburu Church the group contributing on denominational affiliation said that the curriculum is so clear about the church of Christ, but the surrounding of the church is a factor prompting the learners to see denominational affiliation as a show of might. In Eastland where this church is located there are many churches that have cropped up even into the residential places and therefore people go for numbers instead of quality and keep shopping for the best church in the market.

Behavioral Changes

The influence of the curriculum on the behavior of the learners was identified among the learning experiences. The following related subthemes were highlighted.

Unfaithfulness of learner

The groups at A.C.K All Saint's Cathedral and A.C.K St. James, Buruburu Church observed that as young people the spirit of unfaithfulness to leading a life as dedicated Christians has led to the fall of many who have gone through catechetical classes. They acknowledged that the curriculum does not handle this subject at depth, making the learners lose the parental guidance and direction. In their view the unfaithfulness was seen in a broad spectrum as quoted from the group,

Some of the members are unfaithful to God by not giving God what is due to Him, for example in time management and resources. Those who have gone through the instructional process at times fail to honor promises to fellow men and more serious the moral life of most of the members is questionable, we do not live as God expects.

The group at A.C.K St. Stephens Jogoo Road on the other hand had a different observation. It said, "the curriculum through the commandments warns on unfaithfulness, though this seems to be so limited and the subject should be broadened to help many learners to achieve more on exercising church and self discipline."

Strengthen Relationship with God

Listening very keenly from the respondents in the group in A.C.K All Saint's, Cathedral, they accepted that the catechetical curriculum has been preparing the learners of the church on how they can handle challenges that they encounter especially in poor relationship with God and one another. This idea was also given by the respondents of A.C.K St. Stephens Cathedral, and the group at A.C.K St. James,

Buruburu, who said,

There are several church leaders today who have reached where they are because of the proper foundation that was laid when they were growing in the church. There are those who were once Anglicans and are doing so well in the ministry in other denominations. Learners are uplifted by God from one level to another if they have good relationship with God and humanity.

Overall Summary and Conclusion

Figure 3 below gives the themes and subthemes that emerged in relation to the ways in which the learners described their learning experiences. In conclusion to the findings of the RQ 3, the researcher found out that the catechetical program is not supported because of those who are responsible in the implementation as well as the learners. The learners were found to lack motivation, lack learning materials and lack trained personnel. However, cramming and memorization were seen to be edifying the learners as they remembered many experiences they had while learning. The leaders on the other hand were found to be forceful and lack adequate qualifications. It emerged from the respondents that the catechetical instructors favor some well off learners while most leaders are seen to have relaxed on job. On denominationalism, the respondents said that the members had strong affiliation and on the aspect of behavior they ascertain that the curriculum has influenced behavior in both positive and negative ways

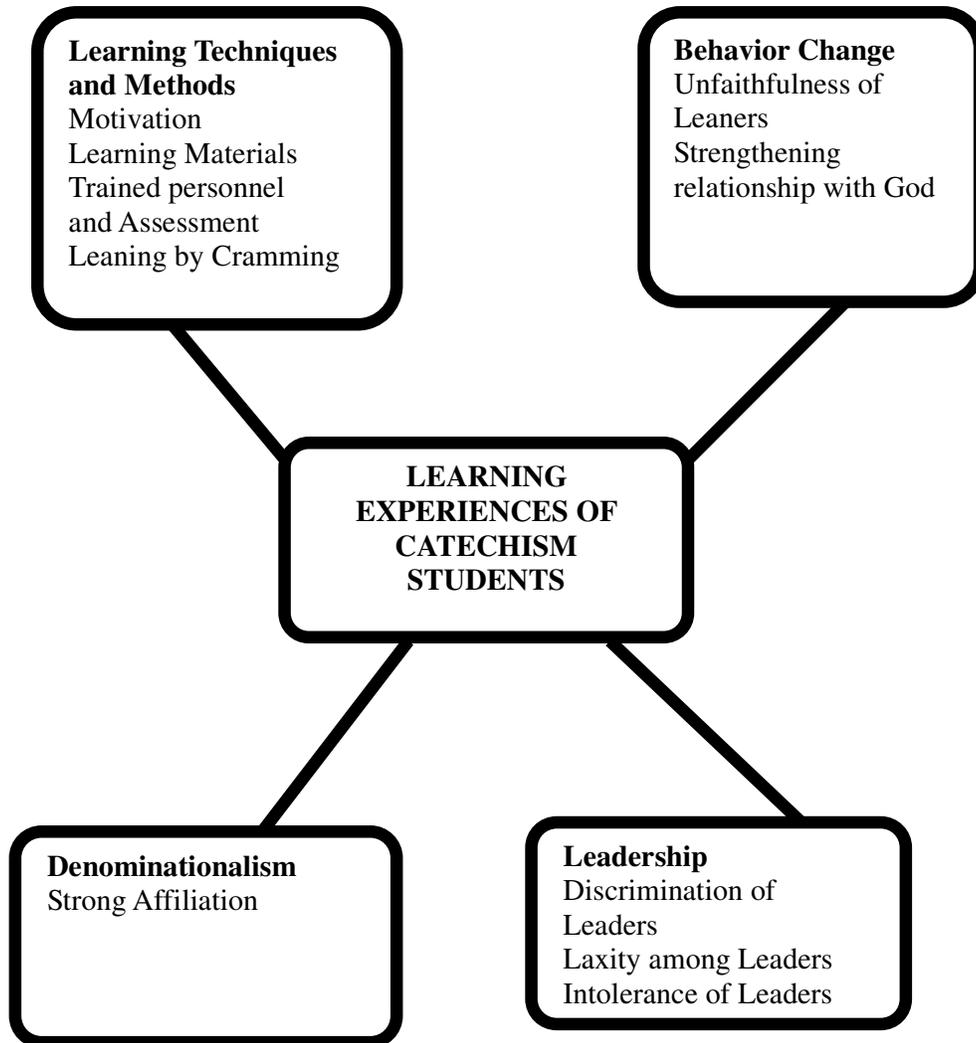


Figure 3: Summary on learning experiences on RQ 3.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

This study was designed to evaluate the Catechism curriculum of the Anglican Church of Kenya and its relatedness to the vision and the mission of the church.

Problem Statement

The need to induct members into a community of faith through a curriculum is not unique to the Anglican Church of Kenya. Many congregations use well-structured curriculum to teach their would-be members to become viable and functional members of the community. The expectation from such curriculum is that those who are trained would be authentic Christians, serving the Lord and the Church in various ministry positions. However, the life and disposition of many of those trained leaves much to be desired. Do those who have been trained live a life worthy of their training? Are they serving their congregations in diverse ways? In relation to these questions, the researcher seeks to understand whether the curriculum meets the needs and challenges of the Church and the contemporary society as described in the vision and mission of the Church.

Purpose of Study

The purpose of this study was to explore the experiences of people who have gone through the A.C.K Curriculum that was designed as a catechesis. In this light the study had a tripartite purpose of (a) explaining the level of awareness of students of the program to the mission and vision of the church (b) the manner in which the students describe their readiness to handle life challenges as a result of training they

obtained from the curriculum and (c) the manner in which they describe their in class experiences as they went through the program.

Research Questions

To pursue the concern of the research which is to assert the appropriateness of the curriculum of catechism to the needs of the church from those who have gone through the program, the following Research Questions (RQ) are posited:

RQ 1. To what extent are participants who have gone through the program aware of the vision and mission of the Church?

RQ 2. How do the students who go through the catechism classes describe their readiness to handle the challenges Christians face on a daily basis?

RQ 3. In what way are the students who go through the catechism class describing their learning experiences during the classes?

Summary of Findings, Implications and Recommendations

RQ 1. To what extent are participants who have gone through the program aware of the vision and mission of the Church?

The Research Questions is investigating awareness of the Vision and Mission of the Church. These were investigated separately

Awareness of the Vision of the Church

Two themes were identified in the vision of the Church. They are

1. A church built on the foundations of the apostolic faith
2. Equipping all God's people to face the challenges of the millennium

On analysis of the responses, it was found out that respondents from St Stephens were fully aware of these two themes of the vision while respondents from All Saints and St James were partially aware of the first theme (A Church built on the

foundations of the apostolic faith) and totally unaware of the second theme (Equipping all God's people to face the challenges of the millennium)

Awareness of the Mission of the Church

Two themes were identified that characterized the Mission of the Church. They are:

1. Growing relationship with Christ
2. Living a life of Growth in Faith

An analysis of the responses revealed that all the respondents from the three congregations were aware of the first theme (Growing relationship with Christ) of the Mission Statement. Two congregations, All Saints and St Stephen's are fully aware of the second theme (Living a life of Growth in Faith) while St James appeared unaware of this theme.

These findings may have implications for the growth of the Church and its desire to form people in the Christian life. It becomes difficult for people to live out the mission and vision of any organization if they do not know what that vision and mission is. It is recommended as a matter of urgency that the leaders at All Saint Cathedral and at St James double their efforts in teaching people the vision and mission of the Church in its entirety. This all important element of the Church should be emphasized in every aspect of the life of the Church

RQ 2. How do the students who go through the catechism classes describe their readiness to handle the challenges Christians face on a daily basis?

This RQ sought to find out the manner in which the respondents consider the curriculum appropriate in helping them to handle life challenges. On analysis of the data collected, a consensus appeared to have emerged on how the curriculum is helping the respondents in the following areas:

1. Doctrine: All the participants indicated that they have been helped to handle

doctrinal issues as it touches on false teachings, defense of faith (apologetics), and threat of “goodies” from other religions

2. **Spiritual Development:** All the participants indicated that the curriculum has helped them to grow spiritually. This is due to the emphasis that the curriculum puts on daily reading of the Word of God, and daily living according to the Word of God
3. **Physical Challenges:** All the participants indicated that the curriculum has helped them to grow physically. They indicated that the catechism teaches about human growth and its challenges and also prepares them for the “hard life” out there. However, they did not quite agree on the usefulness of the curriculum in addressing health issues. All Saints Cathedral did not see the usefulness of the curriculum in addressing health issues while St Stephen indicated that this is evident in the curriculum from the activities the catechists engage in cleaning exercises. The disparity may be in the “implicit” curriculum which is mostly determined by the context and the people running the curriculum
4. **Socio-economic factors:** The participants indicated that the curriculum is helping them to get the right perspectives about poverty and how to handle it. They cited the curriculum as helping them to run micro-economic schemes made available by the Church. The idea of helping other poorer Churches also emerged. However, the respondents were quick in identifying that the curriculum does not empower the learners to pursue job opportunities as its emphasis is only on Church life. Combating tribalism and negative ethnicity also featured as one area that the curriculum has done very well in addressing
5. **Information Technology** was another area the participants believed the

curriculum is helping them to overcome challenges of daily living. The participants did not indicate that the curriculum provides training in information technology but indicated that computers are made available for them to do their work.

It may appear that the curriculum is wholistic in that it is meeting the salient dimensions of the Christian life. A curriculum like this will likely produce well-rounded Christians who will face the challenges of life. However, the curriculum would be further enhanced if issues of sexuality, HIV and AIDS and the Christian responsibility within a secular state are intentionally included and if Information Technology would go beyond just usage to a fully fledged course for catechists.

RQ 3: In what ways do the students who go through the catechism class describe their learning experiences?

Participants from the three congregations tend to describe their learning experiences in three main dimensions of (1) learning techniques and methods; (2) leadership (3) Denominationalism and (4) Behavior.

1. Learning Techniques and Methods: Participants described their learning experiences in relation to the ways the teachers handled them in class. The participants observed that there was a low level of motivation among the students of the catechism classes to join the main ministries of the Church after the catechism class, they also indicated that there are inadequate learning materials in all the Churches to support the catechism classes and further they lamented that there are no trained and committed teachers to handle the classes. They also indicated poor assessment strategies. These observations do not indicate a pleasant learning experience for those in the catechism classes. The students however, indicated the usefulness of rote learning that characterized their learning

experiences. Memorization and repetition were identified as the major modes of instruction.

2. Leadership: This is another theme that emerged as the participants were explaining their learning experiences. They indicated a non-committed leadership to the programme, and those who come to teach do discriminate on the basis of affluent students and their friends. They indicated that if one is not rich or a friend of the teacher, you may not get the attention you may deserve. The respondents also indicated the intolerance of the teachers to accommodate other views.
3. Denominationalism appeared as a factor in learning experiences. The respondents indicated that the curriculum promotes strong affiliation towards the Anglican faith that ensures that members do not leave the Church for another. While they agree that the curriculum presents the Church as Universal, the Anglican faith is extolled above all others as it sought to ground members in the faith
4. Behavior of learners also focused in the learning experiences. Members explained that though the curriculum teaches spiritual faithfulness, yet many of its members appear unfaithful in the management of resources and time. They have not also been made to establish a strong relationship with God.

In these findings relating to the learning experience of the participants, it is easy to discover the reasons for the patterns of experiences presented. If the curriculum promotes Anglicanism, then it is easy to explain why rote learning is encouraged and why we have inflexible teachers. Untrained teachers are often inflexible and where a particular view of Christianity is presented, you may not expect much freedom to differ. This may lead to indoctrination.

All these factors may contribute to negative learning experiences

though the students may cherish rote learning. In treating RQ 2, participants indicated that the curriculum is helping them to handle spiritual challenges, but in their learning experiences (RQ 3), they indicated spiritual unfaithfulness. If learners are not made to process their struggles and are just made to memorize scripture with the hope that they will apply it, the tendency is that they will never be able to apply it and hence in the face of spiritual struggle, they will just give in. This may account for the disparity.

Though the curriculum is made to extend the Anglican faith, teachers should openly engage the learners on matters of this faith and life. The teachers should be flexible enough to allow the participants to state their positions and opinion on issues and help them to process those issues.

Conclusion

The purpose of this study was to ascertain the level of awareness of the mission and vision of the Church to people who have gone through the Catechism and to discover how they can assess the curriculum in terms of how they have been prepared to face life challenges and their learning experiences. From the findings one can conclude that the curriculum of the Catechesis is well thought through and have good content. However, not all the people who go through the curriculum are aware of this. One can also conclude that the implementation of the curriculum leaves much to be desired as participants have misgivings about the level of training of their teachers, the commitment they have towards the programme and the manner in which they handle the students. For the programme to achieve what it was designed for, the research recommends the following

1. That trained teachers be employed to handle the Catechism classes. The quality of the program will be enhanced if more experienced and trained teachers are brought on board

2. That teachers adopt a lot more flexibility and help the learners to process their questions and concerns
3. That materials for learning be provided so that all participants in the program have equal access to resources
4. That leaders be fair in their approach to students and not show favors on the basis of wealth or familiarity
5. That the curriculum be expanded to include more contemporary topics relating to income generation, sexuality, and information technology

Recommendations for Further Research

The research was limited to only three congregations in the Anglican Church of Kenya. It is recommended that the research be done in other areas to ascertain the prevalence of the views identified in this research in other areas. It will also be prudent to find out the level of involvement of those trained with the catechism curriculum in the other ministries of the Church.

REFERENCE LIST

- Alexander, M. 1983. *Learning to nurse*. Churchill-Livingstone, Edinburgh.
- Allen, H.O. and Murrell J. 1978. *Nurse training: An enterprise in curriculum development*. Macdonald & Evans, Plymouth.
- Anderson, Keith B. 1994. *Church history*. Nairobi: Uzima Press.
- Anglican Church of Kenya. 2011. *Lectionary*. Nairobi: Uzima Press.
- Anglican Church of Kenya Diocese of Maseno West. 2009.
- Annual Anglican report. 2010. *Episcopal magazine*. England: Anglican Press.
- Bainer, P., L. Deborah and Jeffrey W. Peck. 1997. "Effective teaching and multicultural religious education" in Wilkerson Barbara (ed.), *Multicultural religious education*. Birmingham: Religious Education Press.
- Bond, Edward. 2012. "Mainstreaming: Strengthening the faith" in *The historical society of the Episcopal church*. By Alabama A. and M. University. Vol. 80, Issue 3.
- Borg, Walter R. 1989. *Educational research: An introduction*. 5th ed. New York: Longman.
- Brydon, MacLaren G. 2010. *A venture in Christian education: The story of church schools in the Diocese of Virginia*. VOL: 15.
- Brydon, W. 2010. "How to use the lectionary" in *Revised common lectionary in NRSV: Sundays and festivals. Principal service lectionary of the Church of England*. London: Mowbray.
- Bryce, C. "Roman Catholicism" in Westerhoff John H. III and Edwards, Jr. ed. 1981. *A faithful Church: Issues in the history of catechesis*. Wilton: Morehouse-Barlow Co., Inc.
- Byrne, H. 1973. *Christian education for the local church*. Michigan: Revised edition. Academic Books.
- _____. 1979. *Improving church education*. Birmingham: Religious Education Press.

- Chadwick, Henry and Alison Ward, eds. 2009. *Not Angels but Anglicans: A history of Christianity in the English Isles*.
- Coleman, A. Ethelbert. 2008. *Journal of the General Conventions of*. VOL: 15.
- Clark, R. 1991. *Christian education: Foundations for the future*. Chicago: Moody Press.
- Creswell, J. W. 1994. *Research design: Qualitative & quantitative approaches*. : Thousand Oaks, CA: Sage Publications.
- _____. 2002. *Educational research: Planning, conducting and evaluation of qualitative and quantitative research*. New Jersey: Merrill Prentice Hall.
- _____. 2007. *Qualitative inquiry & research design: Choosing among approaches*. (2nd Edition). Thousand Oaks, CA: Sage Publications.
- Crotty, M. "Reflections on a conversion course: *Senior nurse*". Research paper, KMTC Nairobi, 1990a.
- _____. "The perception of students and teachers regarding the introductory module of an enrolled conversion course": *Nursing education today*. M.A diss. KMTC Nairobi, 1990b.
- Di Florio I., Duncan P., Martin B. and Middlemiss M.A. "*Curriculum evaluation: Nursing education today*." M.A diss. KMTC Mombasa, 1989.
- Fairhust, M. 1995. *Effective teaching: Effective learning*. California: Davies Black Publishing Inc.
- Faith and order paper. 1982. *Baptism, eucharist and ministry*. No. 111. Geneva: WCC. Preface.
- Gatch, Milton McC. "The Medieval Church" in Westerhoff John H. III and Edwards, Jr. ed. 1981. *A faithful Church: Issues in the history of catechesis*. Wilton: Morehouse-Barlow Co., Inc.
- Haugaard, W. P. 1981. "The Reformation - I" in Westerhoff John H. III and Edwards, Jr. *A faithful Church: Issues in the history of catechesis*. Wilton: Morehouse-Barlow Co., Inc.
- Hord, Shirley M. 1988. "Implementation, Evaluation & Change" Edited by Gress, James and Lebar, Lois E. 1989. *Education that is Christian*. Illinois: Victor Books.
- Jarvis P. & Gibson S. 1980. *The education and training of district nurses*. Department of Adult Education, University of Surrey, Guildford.

- Jungmann, J. 1981. "Catechism" in Westerhoff John H. III and Edwards, Jr. *A faithful Church: Issues in the history of catechesis*. Wilton: Morehouse-Barlow Co., Inc.
- Jusu, John K. "An examination of some the factors that influence student's perceptions of relevance of the Christian ministry program of the Negst". M.A Thesis. Nairobi, 1996.
- Lebar, Lois E. 1989. *Education that is Christian*. Illinois: Victor Books.
- Leithwood, Kenneth A., Wilson and Marshall ed. 1982. *Studies in curriculum decision making*. Toronto: The Ontario Institute for Studies in Education.
- Leonel, L. 1981. "The Ancient Church" in Westerhoff John H. III and Edwards, Jr. eds. 1981 *A Faithful Church: Issues in the history of catechesis*. Wilton: Morehouse- Barlow Co., Inc.
- Malusu, J. "A Study of problems affecting implementation of the new Christian religious education curriculum in selected lower primary schools in Nairobi". PhD Diss. Kenyatta University, 1985.
- McKenna, Benard H. "Context/environment effects in teacher evaluation" in Millman, J. (ed.), 1981. *Handbook of teacher evaluation*. London: Sage Publications.
- Mcveil, Jesse J. 1987. *Ministers service book for pulpit and parish*. England: Wm. B. Eerdmans Publishing Co.
- Mugambi, J.N.K 1989. *African heritage and contemporary Christianity*. Nairobi: Longman.
- Mugenda M. O and Mugenda, G. A. 2003. *Research methods: Qualitative and quantitative approaches*. Nairobi: Acts Press.
- Musembe, Kasiera, "Pattern of Missionary Penetration in Kenya" *Christian mission and social transformation: A Kenyan perspective* ed. J.N.K Mugambi. National Council of Churches of Kenya. Nairobi:
- Muthoni, P. 1992. *Adult catechesis in the African context*. Nairobi: Catholic Higher Institute of Eastern Africa.
- Noll, Victor H., Dale Scannel P. and Robert Craig, 1989. *Introduction to educational measurement*. Fourth Edition, Boston: University Press of America.
- O'Connell, P. "*Health visitor education at university*." PhD Diss. Royal college of Nursing, London Medical School. 1978.
- Oluoch, G. P. 2006. *Essentials of curriculum development*. Nairobi: Longhorn Publishers.

- Otiende, J. 1982. *Christian religious education in Kenya: An assessment of the evolution and operation of the Western missionary ideology*. Hull: Hull University.
- Our Modern Services*, 2003. (OMS) Anglican Church of Kenya. Nairobi: Uzima Press.
- Parlett, M. & Hamilton D. 1972. *Evaluation as illumination: A new approach to the study of innovatory programs*. Centre for Research in the Educational Sciences, University of Edinburgh, Edinburgh.
- Pazmino, W. 1988. *Foundational issues in Christian education*. Grand Rapids: Baker Book House.
- Pelikan, Jaroslav and Valerie Hotchkiss, eds. 2006. *Creeds & Confessions of Faith in the Christian Tradition*, Vol. 2. Creeds and Confessions of the Reformation Era. New Haven: Yale.
- Peter, C. B. 1994. *A guide to academic writing*. Eldoret: Kijabe Printing Press.
- Reichardt, C.S. & Cook T.D. 1979. "Beyond qualitative versus quantitative method". In *Qualitative Methods in Evaluation Research* (Cook T.D. & Reichardt C.S. eds), Sage, Beverly Hills, California.
- Saylor, G. 1981. *Curriculum planning for better teaching and teaching*. New York: Fourth Edition. Holt, Rinehart and Winston.
- Short, E. 1991. *Forms of curriculum inquiry*. State University of New York Press, New York.
- Sohmer, Sara H. "Nurture through Catechism: *The private life of Bourgeois England*." M.A Thesis. 2011.
- Stake, R. "*The countenance of educational evaluation*". *Teachers college record*. University of Illinois. M.A Diss. 1967.
- _____. "An approach to the evaluation of instructional programs (program portrayal versus analysis)". In *Report of the American Research Association Annual Meeting*, Chicago. PhD Diss. 1972.
- _____. 1977. "Formative and summative evaluation". In *Beyond the Numbers Game* (Hamilton D., McDonald B., King C., Jenkins D. & Parlett M. eds), McCutcheon, Berkeley.
- Stenhouse, L. 1975. *An Introduction to Curriculum research & design*. Heinemann, London.
- Strauss, Anselm and Juliet Corbin 1989. *Basics of qualitative research: Techniques and procedures for developing grounded theory*. 2nd ed. Newbury Park: SAGE Publications.

- Stufflebeam, D.L. 1971. The relevance of the CIPP evaluation model for educational accountability. *Journal of research and development in Education*.
- Taylor, Brian. 2008. *The Anglican Church in Borneo 1848-1962*. Bognor Regis, Sussex: New Horizon.
- Taylor-Powell, Ellen. 2008. *Program development and evaluation*. Wisconsin-Extension, Cooperative Extension. University Press.
- Temu, A. J. 1972. *British protestant missionary*. London: Longman.
- Thompsett, Fredrica H. "Reformation – I" in Westerhoff John H. III and Edwards, Jr. eds. 1981. *A Faithful Church: Issues in the History of Catechesis*. Wilton: Morehouse-Barlow Co., Inc.
- Unruh, Glenys G. and Unruh Adolph,. 1984. *Curriculum development: Problems, process, and progress*. California: McCutchan Publishing Corporation.
- Waruta, Douglas W. 1989. "The church as a teaching community: Special reference to the church in Africa" In *Christian mission and social transformation: A Kenyan perspective*. Ed. J.K.N Mugambi. Nairobi: NCKK.
- Wainaina, P. "Teaching of Christian religious education: Problems facing teachers in implementing the new Christian religious education syllabus in the primary schools of Thika Municipality." PhD Diss. University of Nairobi. 1984.
- Westerhoff, John H. III and Edwards, Jr. eds. 1981. *A faithful Church: Issues in the history of catechesis*. Wilton: Morehouse-Barlow Co., Inc.
- Wick, John W. 1987. *School-based evaluation*. Boston: Kluwer Nijhoff Publishing.
- Williams, Peter W. 2011. "Learning Catechism" in Rohrer, S.Scott. *Wandering Souls: Protestant Migrations in America, 1630-1865*.
- Wilkerson, Barbara (Ed.), 1997. *Multicultural religious education*. Birmingham: Religious Education Press.
- Whiteley S. 1992. Evaluation of nursing education programmes - theory and practice. *International journal of nursing studies*.
- Wright, J. Robert. 2011. "Anglican Way" in Geffert, Bryn. *Eastern Orthodox and Anglicans: Diplomacy, and the Politics of Interwar Ecumenism*.

APPENDICES

Appendix I

The Layout of the Revised Anglican Church Catechism Curriculum Notes

- This catechism is to be taught to all Christians before they are brought to the bishop for confirmation and commissioning.
- This order of instruction on Christian faith and doctrine of the Anglican Church should be taught in a period not less than 6 months.
- Those who do not qualify are to repeat the instruction classes until they understand.
- This catechism is slightly bridged. The catechism may also refer to the confirmation or baptism training books published by Uzima Press for the Anglican church of Kenya.
- The confirmation class is to be taught by the Curate or, in his absence, an instructor, who should be mature, spiritually committed Anglican. He should be sufficiently grounded in theology (whether from a theological college or through Theological Education by Extension).

I THE CALL OF GOD: THE CHRISTIAN ANSWER

1. What is your name?

My baptismal name is _____

2. Who gave you that name?

My parents and godparents gave me this name at my baptism.

3. What did God do for you at your baptism?

In my baptism, God called me to himself, and I was made a member of the Body of Christ, a child of God and an inheritor of the kingdom of heaven.

4. What did your godparents do for you at your baptism?

At my baptism my godparents made three promises to God for me: First, that I would renounce the devil and fight against evil; Secondly, that I would hold fast the Christian Faith and put my whole trust in Christ as Lord and Savior; Thirdly, that I would obediently keep God's holy will and commandments and serve him faithfully all the days of my life.

5. Are you bound to do as they promised?

Certainly yes, and I will do so by God's help.

II. CHRISTIAN BELIEF

6. Where do you find a summary of this Christian Faith which you are bound to believe and hold fast?

I find a summary of the Christian Faith in the Apostle's Creed and in the Nicene.

7. Repeat the Apostle's Creed

I believe in God,

the Father Almighty,

creator of heaven and earth.

I believe in Jesus Christ,

his only

Son, our Lord,

who was

conceived by the power of the Holy Spirit,

born of the

Virgin Mary, **suffered under Pontius**
Pilate, **was crucified, died and was buried;**
he descended to the dead.

On the third day He rose again;
he ascended into heaven,
he is seated at the right hand of the Father, **and He**
will come to judge the living **and the dead.**

I believe in the Holy Spirit,
the Holy Catholic Church,
the communion of Saints,
the forgiveness of sins,
the resurrection of the body, **and the**
life everlasting. Amen.

8. What do you learn from the Creeds?

From the Creeds, I learn to believe in one God, Father, Son and the Holy Spirit, who is the creator and ruler of the universe and has made all things for his glory.

9. What does the Church teach about God the Father?

The Church teaches that God the Father made me and all humankind, and that in his love he sent his son to reconcile the world to himself.

10. What does the Church teach about God the Son?

The Church teaches that for our salvation, God the Son become man and died for our sins; that he was raised victorious over death and was exalted to the throne of God as our advocate and intercessor; and that he will come as our judge.

11. What does the church teach about God the Holy Spirit?

The church teaches that God the Holy Spirit inspires all that is good in humankind; that he came in his fullness at Pentecost to be the giver of life in the church, and he enables me to grow in likeness to Jesus Christ. Thus I learn to believe in one God, Father, Son and Holy Spirit, and this Holy Trinity I praise and magnify: Glory to the Father, Son and Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen.

III. THE CHURCH AND MINISTRY

12. What is Church?

The church is the family of God and the Body of Christ through which he continues his reconciling work among people. Its members on earth enter it by baptism and are one company with those who worship God in heaven.

13. How is the Church described in the Creeds?

The Church is described as one, holy, Catholic (universal) and apostolic.

14. What do you mean by these words?

By these words I mean that:

- i. **the church is one because, in spite of its division, it is one family under one Father, whose purpose is to unite all people in Jesus Christ our Lord;**
- ii. **the church is holy because it is set apart by God for himself, through the Holy Spirit;**
- iii. **the church is catholic because it is universal, for all nations and for all times, holding the Christian faith in its fullness;**

iv. **the church is apostolic because it is sent to preach the Gospel to the whole world, and receives its divine authority and teaching from Christ through his apostles.**

15. What orders of ministers are there in the church?

There are these orders of ministers in the church: bishops, priests, and deacons.

16. What is the work of a bishop?

The work of a bishop is to be a chief shepherd and an overseer (ruler) in the church: to guard the faith; to ordain and confirm; and to be the chief minister of the word and sacraments in his diocese.

17. What is the work of a priest?

The work of a priest is to preach the word of God, to teach, and to baptize; to celebrate the Holy Communion; to pronounce the absolution and blessing in God's name; and to care for the people entrusted by the bishop to his care.

18. What is the work of a deacon?

The work of a deacon is to help a priest both in the conduct of worship and in the care of souls.

19. What is the Anglican Church of Kenya?

The Anglican Church of Kenya is Catholic and reformed. It proclaims and holds fast the doctrine and ministry of the one, holy, universal church and apostolic church.

20. What is the Anglican Communion?

The Anglican Communion is a family of churches within the universal church of Christ, maintaining apostolic doctrine and order and in full communion with one another and with the sees of Canterbury and York.

IV. CHRISTIAN OBEDIENCE

21. The third promise made at your baptism binds you to keep God's commandments all the days of your life. Where has God made these commandments known?

God made his commandments known in the scriptures of Old and New Testaments, especially in the teaching and example of our Lord Jesus Christ.

22. Repeat the Ten Commandments found in the Law of Moses:

- i. **I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other gods but me.**
- ii. **You shall not make for yourselves an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them.**
- iii. **You shall not misuse the name of the Lord your God.**
- iv. **Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God.**
- v. **Honor your father and mother so that you may live long in the land the Lord your God is giving you.**
- vi. **You shall not murder.**
- vii. **You shall not commit adultery.**
- viii. **You shall not steal.**
- ix. **You shall not give false testimony against your neighbor.**
- x. **You shall not covet.**

23. Repeat the words of our Lord Jesus Christ about God's commandments.

Our Lord Jesus Christ said: You shall love the Lord your God with all your heart and with all your soul and with all your mind, and with all your

strength. This is the first commandment. The second is this: “You shall love your neighbor as yourself”.

24. What then is your duty towards God?

My duty towards God is:

- i. **To worship him as the only true God, to love, trust, and obey him, and by witness of my words and deeds to bring others to serve him;**
- ii. **To allow no created thing to take his place, but to use my time, my gifts, and my possessions as one who must give an account to him;**
- iii. **To reverence him in thought, word, and deed;**
- iv. **To keep the Lord’s Day for worship, prayer, and rest from work.**

25. What is your duty towards your neighbor?

My duty towards my neighbor is:

- i. **to love, respect, and help my parents; to obey those in authority over me in all things lawful and good; and to fulfill my duties as citizen.**
- ii. **to hurt nobody by word or deed; to bear no grudge or hatred; to promote peace among people; to be courteous to all; and to be kind to all; and to be kind to all God’s creatures;**
- iii. **to be clean in thought, word and deed, controlling my bodily desires through power of the Holy Spirit who dwells within me; and if called to the state of marriage to live faithfully in it;**
- iv. **to be honest and fair in all that I do; not to steal or cheat; to seek justice, freedom, and plenty for all people;**
- v. **to keep my tongue from lying, slandering and harmful gossip and never by my silence to let others be wrongly condemned;**

- vi. **to be thankful and generous; to do my duty cheerfully, and not be greedy or envious.**

Thus I acknowledge God's reign among his people, and try to live as citizens of his kingdom, fighting against evil wherever I find it, in myself or in the world around me.

V. THE HOLY SPIRIT IN THE CHURCH

Grace

26. How can you carry out these duties and overcome temptation and sin?

I can do these things only by the help of God and through his Grace.

27. What do you mean by God's grace?

By God's grace I mean that God himself acts in Jesus Christ to forgive, inspire, and strengthen me by his Holy Spirit.

28. In what ways do you receive these gifts of God's grace?

I received these gifts of God's grace within the fellowship of the church when I worship and pray, when I read the Bible, when I receive the sacraments, and as I live my daily life to his glory.

Worship and prayer

29. What do you mean by the worship of God?

To worship God is to respond to his love, first by joining in the church's offering of praise, thanksgiving, and prayer, and by hearing his holy Word; secondly by acknowledging him as the Lord of my life, and by doing my work for his honor and glory.

30. Why do we keep Sunday as the chief day of worship?

We keep Sunday as the chief public day of worship because it was on the first day of the week that our Lord Jesus rose from the dead.

31. What is prayer?

Prayer is lifting up of hearts and mind to God. We adore him, we confess our sins and ask to be forgiven; we thank him, we pray for others and for ourselves, we listen to him and seek to know and to do his will.

32. Repeat the Lord's Prayer.

Our Father in heaven,

hallowed be your name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us

today our daily bread.

Forgive us

our sins,

as

we forgive those

who sins against us.

Lead us not

into temptation

but deliver us from evil.

For the kingdom,

the power and the

glory are yours,

now and forever. Amen.

The Bible

33. What is the Bible?

The Bible, is both the Old and New Testaments is the record of God's revelation of himself to humankind through his people Israel, and above all in his Son Jesus Christ.

34. How was the Bible given to us?

The Bible was given to us by the Holy Spirit who first inspired and guided the writers, and then led the church to accept their writings as Holy Scriptures.

35. How should we read the Bible?

We should read the Bible with the desire and prayer that through it God will speak to us by his Holy Spirit, and enable us to know him and do his will.

The Gospel Sacraments and other Ministries of Grace

36. What do you mean by a sacrament?

By a sacrament I mean the use of material things as signs and pledges of God's grace, and as a means by which we receive his gifts.

37. What are the two parts of a sacrament?

The two parts of a sacrament are the outward and visible sign, and the inward and spiritual grace.

38. How many sacraments has Christ, in the Gospel, appointed for his Church?

Christ in the Gospel has appointed two sacraments for his Church, as needed by all for fullness of life, Baptism, and Holy Communion.

39. What other sacramental ministries of grace are provided in the Church?

Other sacramental ministries of grace are confirmation, ordination, holy matrimony, the ministry of absolution, and the ministry of healing.

40. What is Baptism?

Baptism is the sacrament in which, through the action of the Holy Spirit, we are 'christened' or made Christ's.

41. What is the outward and visible sign in Baptism?

The outward and visible sign in Baptism is water in which the person is baptized In the Name of the Father, and of the Son, and of the Holy Ghost.

42. What is the inward and spiritual gift in Baptism?

The inward and spiritual gift in Baptism is union with Christ in his death and resurrection, the forgiveness of sins, and a new birth into God's family, the Church.

43. What is required of persons to be baptized?

It is required that persons to be baptized should turn from sin, believe the Christian Faith, and give themselves to Christ to be his servants.

44. Why then are infants baptized?

Infants are baptized because, though they are not yet old enough to make the promises for themselves, others, making the promises for them, can claim their adoption as children of God.

45. What is Confirmation?

Confirmation is the ministry by which, through prayer with the Laying on of hands by the Bishop, the Holy Spirit is received to complete what he began in Baptism, and to give strength for the Christian life.

46. What is required of persons to be confirmed?

It is required that persons to be confirmed should have been baptized, be sufficiently instructed in the Christian Faith, be penitent for their sins, and be ready to confess Jesus Christ as Savior and obey him as Lord.

47. What is Holy Communion?

Holy Communion is the Sacrament in which, according to Christ's command, we make continual remembrance of him, his passion, death, and resurrection, until his coming again, and in which we thankfully receive the benefits of his sacrifice. It is, therefore, called the Eucharist, the Church's sacrifice of praise and thanksgiving; and also the Lord's Supper, the meal of

fellowship which unites us to Christ and to the whole Church.

48. What is the outward and visible sign in Holy Communion?

The outward and visible sign in Holy Communion is bread and wine given and received as the Lord commanded.

49. What is the inward and spiritual gift in Holy Communion?

The inward and spiritual gift in Holy Communion is the Body and Blood of Christ, truly and indeed given by him and received by the faithful.

50. What is meant by receiving the Body and Blood of Christ?

Receiving the Body and Blood of Christ means receiving the life of Christ himself, who was crucified and rose again, and is now alive for evermore.

51. What are the benefits we receive in Holy Communion?

The benefits we receive are the strengthening of our union with Christ and his Church, the forgiveness of our sins, and the nourishing of ourselves for eternal life.

52. What is required of those who come to Holy Communion?

It is required of those who come to Holy Communion that they have a living faith in God's mercy through Christ, with a thankful remembrance of his death and resurrection; that they repent truly of their sins, intending to lead the new life; and be in charity with all men.

53. What is Ordination?

Ordination is the ministry in which, through prayer with the laying on of hands, our Lord Jesus Christ gives the grace of the Holy Spirit, and authority, to those who are being made bishops, priests, and deacons.

54. What is Holy Matrimony?

Holy Matrimony is Christian marriage, in which the man and the woman,

entering into a life-long union, take their vows before God and seek his grace and blessing to fulfill them.

55. What is the ministry of Absolution?

The ministry of absolution is the ministry by which those who are truly sorry for their sins, and have made free confession of them to God in the presence of the minister, with intention to amend their lives, receive through him the forgiveness of God.

56. What is the sacramental ministry of Healing?

The sacramental ministry of healing is the ministry by which God's grace is given for the healing of spirit, mind, and body, in response to faith and prayer, by the laying on of hands, or by anointing with oil.

VI. THE CHRISTIAN HOPE

57. What is the hope in which a Christian lives?

A Christian lives in the certain hope of the advent of Christ, the last judgment, and resurrection to life everlasting.

58. What are we to understand by the advent of Christ?

By the advent of Christ we are to understand that God, who through Christ has created and redeemed all things, will also through Christ at his coming again, make all things perfect and complete in his eternal kingdom.

59. What are we to understand by the last judgment?

By the last judgment we are to understand that all men will give account of their lives to God, who will condemn and destroy all that is evil, and bring his servants into the joy of their Lord.

60. What are we to understand by resurrection?

By resurrection we are to understand that God, who has overcome death by

the resurrection of Christ, will raise from death in a body of glory all who are Christ's, that they may live with him in the fellowship of the saints.

61. What, then, is our assurance as Christians?

Our assurance as Christians is that neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Thus, daily increasing in God's Holy Spirit, and following the example of our Savior Christ, we shall at the last be made like unto him, for we shall see him as he is.

Therefore I pray:

May the God of all grace, who has called us unto his eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, establish, strengthen, settle us. To him be glory and dominion for ever and ever. Amen.

The Revised Catechism, Authorized by the Provincial Synod of the Anglican Church of Kenya

©2002 Our Modern Services: Anglican Church of Kenya. Uzima Press

Appendix II

Interview Guide

Africa International University (AIU)

A Study on Catechism Curriculum of the Anglican Church of Kenya**For Master of Arts Degree in Christian Education****1. The vision and the mission of the church**

- a In your own words, please state for me the vision and the mission of the Anglican Church?
- b What is the relationship between A.C.K catechism curriculum and the vision and the mission of the church?
- c How are the vision and mission of the church important to the student?

2. The learner's challenges and the encounter with the curriculum

- a In what ways do you think the catechism prepares you to face new challenges
- b State some of the challenges you face on daily life
- c In what way would you say that the learners have been shaped by the daily challenges?

3. The Learning Experiences

- a Please describe for me your experiences as student of ACK Programs?
- b What are the memorable moments during the learning of the catechism?
- c What values has the course of study added in your life?

Appendix III

The Letter

Africa International University (AIU)
P. O. Box 24686 – 00502,
Karen, Nairobi.

10th May 2011.

To
The Provost: A.C.K All Saint's Cathedral,
The Provost: A.C.K St. Stephen's Cathedral Jogoo Rd. and
The Vicar: St. James Buruburu.
Dear Sir/ Madam,

**RE: PERMISSION TO CARRY-OUT RESEARCH FROM YOUR
INSTITUTION**

The researcher is a student of Master of Arts in Christian Education at Africa International University (AIU). This interview guide is designed to **Evaluate the Catechism Curriculum of the Anglican Church of Kenya.**

The objectives of the study are to find out whether the said curriculum provides the physical, mental, social and spiritual needs of the learner in the Anglican Church in the New Millennium. It also identifies the challenges facing those who have gone through the learning process in the church. Please note that the study will be conducted as an academic research and the information provided will be treated in the strictest confidence and ethical principles will be observed to ensure confidentiality.

The study outcomes of the research will not include reference to any individuals. The researcher requests the individuals in church to kindly volunteer for the interview in order to ensure comprehensive analysis of the findings.
I therefore kindly request for your permission to carry out the above cited study within your institution.

Faithfully,

George Samuel Okoth