

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*An Inquiry Into the Factors that Render Christianity
Ineffective in Influencing the Lifestyles of Kenyans in Nairobi*

BY
JACOB KIMATHI SAMUEL

*A Thesis Submitted to the Graduate School in Partial
Fulfilment of the Requirements for the Degree of
Master of Arts in Educational Studies*

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July, 2007

STUDENT'S DECLARATION

**AN INQUIRY INTO THE FACTORS THAT RENDER CHRISTIANITY
INEFFECTIVE IN INFLUENCING THE LIFESTYLES
OF KENYANS IN NAIROBI**

**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 here are not necessary those on Nairobi Evangelical
Graduate School of Theology or the Examiners**

(Signed)  _____

Jacob Kimathi Samuel

July, 2007

ABSTRACT

The purpose of this study was to evaluate the effectiveness of the Christian Education programs in the Christ is The Answer Ministries (CITAM), with a view of finding out how effective are the members in witnessing to the society.

To do this, 383 members of the three constituent Churches of Christ is The Answer Ministries (CITAM) namely NPC Woodley, NPC Buru Buru, and NPC Parklands, the senior pastors of these Churches, and focus groups were interviewed. The focus groups included a youth and a men fellowship group. Both qualitative and quantitative data was obtained. The quantitative data was collected using a structured questionnaire. The qualitative data was collected from the focus group discussions and the in-depth interviews from the senior pastors.

In evaluating the effectiveness of Christian Education programs of the Churches on focus the research found out that: There is a relationship between commitment to the Christian work and spiritual growth that Christian commitment can be seen in one's involvement in evangelism, and that true Christian commitment leads to the desire to disciple others in the Christian faith.

The researcher therefore concludes that effective Christian witness depends on seriousness in the discipleship process. The programs of the Church must be geared to this end. The researcher also found out that evangelism or the effective attempt to bear witness to the community is a by-product of effective discipleship or Christian education programs in the Church.

The researcher recommends; special programs in the Church to reach the middle and upper ages. These are ages above 40 years. More intentional efforts in equipping and guiding these members on how to be involved in the ministry, re-evaluation of the Church programs periodically to ensure that they are practical, establishment of reading libraries and research centres where believers can borrow Christian material, and short term or part time on-going training for the workers as opposed to long-term training.

TO

My wife Florence and daughter Neema

You are truly my worth partners in life. Thank you for your patience and understanding through it all.

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I first thank God for His abundance Grace and love that founder a sinner like me, saved him and gave him a chance to serve and learn more about him. I also thank my wife and daughter who are always understanding and willing to go an extra mile with me.

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CHAPTER ONE

INTRODUCTION

Jesus told his disciples in John 8:12 (NIV), “I am the light of the world, whoever follows me will never walk in darkness, but will have the light of life”. He also, (in Mathew 5: 14-15, NIV), told his disciples that they are the light of the World, and that this light is to be put on a stand where it can give light to everyone. Jesus called His followers to be the salt of the earth.

In these statements Jesus meant that believers are to be actively engaged in their world influencing it with their personal lifestyles and Biblical values. All this was to say that faith in Christ is not an end in itself. Instead it is a means to penetrate the world and to influence it with the Gospel and a manner of life that shows the practice of biblical values.

This study has explored why believers in Kenya have been unable to effectively influence their society with Christian values given their large numerical presence. The research was based on the Christ is The Answer Ministries (CITAM), a denomination that has several Churches mainly in Nairobi. The result has then been generalized to the situation in the city of Nairobi with a view to explain the limited influence of Kenyan Christians in the community.

Problem Statement

In their book *Operation World*, Patrick and Jason (2001) state that 78.64% of Kenyan people are Christians. This may seem to be a reason for thankfulness but despite the large number of people who claim to be Christians, Church attendance in the urban churches is only 16% and in rural areas it is only 7% according to Africa Centre for Missions- Finish The Task (CMFTT), Afriserve (2004).

Moreover, the nearly 80% of people who claim to be Christians have not challenged social injustices, human abuses, poor governance, corruption, the wide gap between the rich and the poor, the high crime rate, the prevalence of HIV and AIDS, the raping of women and minors, the apathy in the civil service, the environmental degradation, and other vices prevalent in Kenya.

This is the evidence that there is a problem. In a country that is generally regarded as Christian this Christianity is not reflected in the society.

The researcher hypothesized the problem to be that the Christian teaching imparted in the churches is not adequate to bring about a transformational response in the believer's lives. Until that happens the culture will not be impacted.

Purpose Statement

The purpose of the study was to evaluate the effectiveness of the Christian Education programs in the Christ is The Answer Ministries (CITAM), with a view to find out why Christianity has had little effect on the society.

Significance of the Study

The study sought to evaluate the existing Christian Education programs in the target churches with a view to checking their congruence with authentic biblical teaching and hence to suggest ways of enhancing the programs to prepare Christians to live and witness more effectively. This is the essence of Christianity i.e. to establish the rule of God on earth. By being the salt and the light of the world through witnessing and bringing godly values in all places that believers live and work, they will be establishing the Kingdom of God or the rule of God in the world. If the believers do not penetrate the society with Christian values evil will spread to unimaginable proportions making the world most uncomfortable to live in. If the believers fail in their obligation the unbelieving will have nobody to lead them to God.

Study Objectives

Ultimate Objective

To enhance the quality of Christian teaching in Kenyan churches and ultimately strengthen Christians' Christians' walk with Christ.

Immediate Objectives

1. To evaluate the effectiveness of the programs in the Christ Is the Answer Ministries (CITAM) churches in impacting the Church members.
2. To explore ways of guiding and equipping (CITAM) Christians to be more effective witnesses of Christ in the society.

Research Questions

- What attitudes do the Church members have towards the ministry
- What importance do Church members attach to the ministry?
- How conversant are the Church members on the ministry?

Hypotheses

Null

There is no relationship between the call to ministry (independent variable) and the commitment of Christian work (dependent variable).

Alternate

There is a relationship between the call to ministry (independent variable) and the commitment of Christian work (dependent variable).

Null

Christian commitment to ministry (independent variable) has no relationship with evangelism (dependent variable)

Alternate

Christian commitment to ministry (independent variable) has a relationship with evangelism (dependent variable)

Null

There is no relationship between the commitment of Christian workers to ministry (independent variable) and their spiritual formation (dependent variable).

Alternate

There is a relationship between the commitment of Christian workers (independent variable) and their spiritual formation (dependent variable)

Null

Christian commitment (independent variable) has no relationship with discipling work (dependent variable)

Alternate

Christian commitment (independent variable) has a relationship with discipling work (dependent variable)

Null

There is no relationship between the commitment of Christian workers to ministry (independent variable) and their spiritual formation (dependent variable).

Alternate

There is a relationship between the commitment of Christian workers (independent variable) and their spiritual formation (dependent variable)

Null

Christian commitment (independent variable) has no relationship with discipling work (dependent variable)

Alternate

Christian commitment (independent variable) has a relationship with discipling work
(dependent variable)

Conceptual Framework

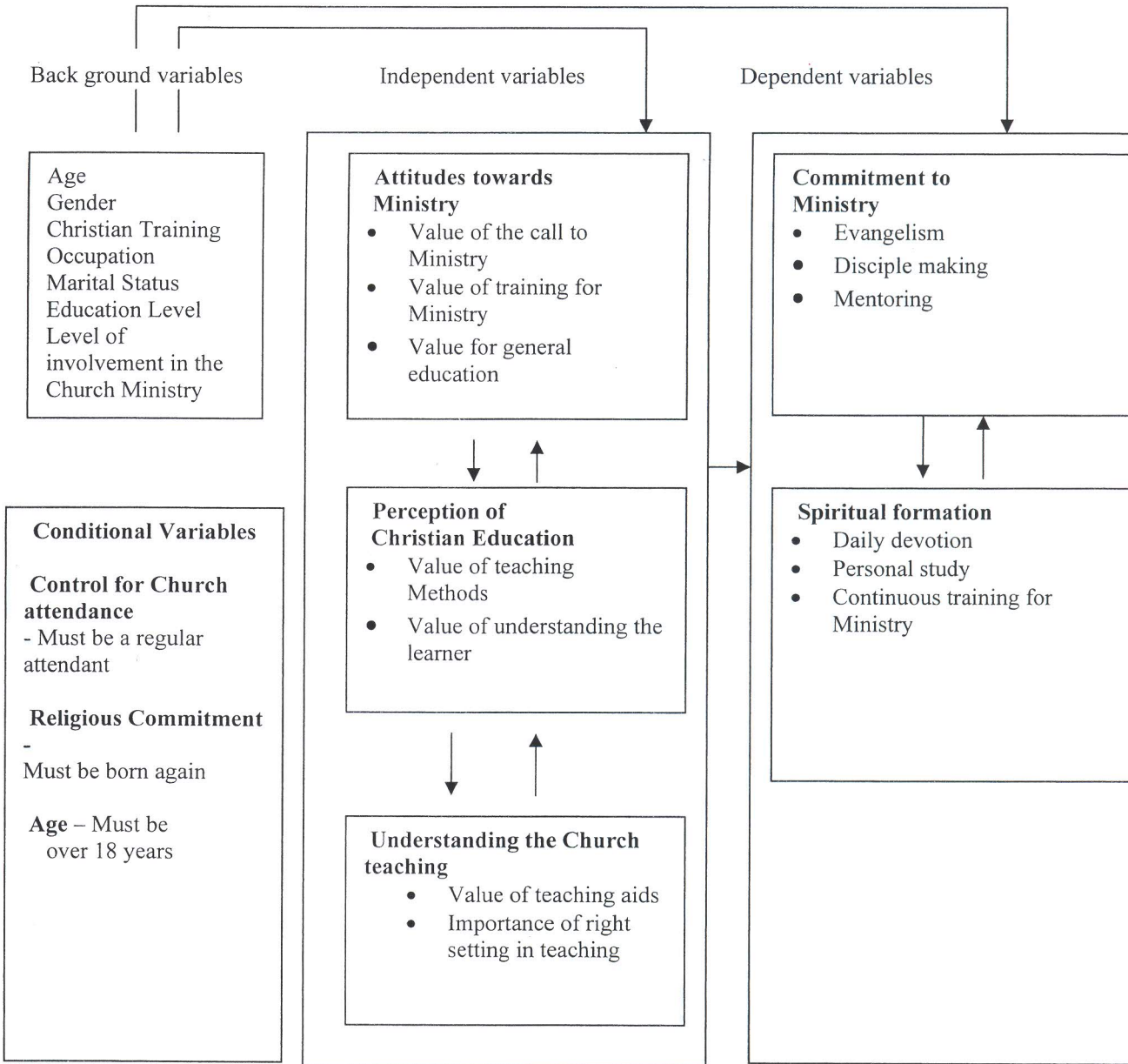


Figure 1.1: Conceptual Framework

Conceptual Framework Structure

The structure of the conceptual framework consists of four sets of variables. **The background variables** helped the researcher to draw a social-demographic profile of the respondents by such characteristics as age, gender, marital status, educational level, and occupation. Such a profile can give the different categories of Church members at a glance.

The independent variables are hypothesized to have a significant effect on the **dependent variables**. This implies that a change in the **independent variables** affects the **dependent variables** positively or negatively.

The conditional variables specify the eligibility of the study population thus narrowing the sample to only those who met the criterion for the study e.g. Christians who lack a personal commitment to Christ were deemed to have no serious Christian influence on the community.

Definitions

A born again Christian – This term refers to the believer who has a personal commitment to Christ.

Christian Education/teaching ministry – This refers to any Church programs in the Christ is The Answer Ministries (CITAM) denomination.

Curriculum – This refers to an organized teaching program that is designed to meet certain objectives in the Church.

Spiritual Formation – This term refers to a process through which the Christian faith takes root in a believer's life.

Coding – This is an analytical process whereby responses are given numerical values which are entered into a computer in readiness for statistical analysis.

Church workers/teachers – This refers to the people involved in the Church work in the CITAM whether as volunteers or employees. They include pastors, various leaders, heads of departments, Sunday school teachers, committee members, elders, deacons etc.

Limitations

The research was restricted to three of the Churches of only one denomination called, “Christ is The Answer Ministries”. However by its location and the variety of the Christian programs in this denomination the findings were deemed representative of many other urban Churches. The study only controlled for born again believers who were at least 18 years old.

CHAPTER TWO

LITERATURE REVIEW

Castle (1966) defines education as “what happens to us from the day we are born to the day we die”, and that it deals with persons, society, things and ideals.

Buconyori (1993), in his definition of education quotes both Wilhoit (who defines it as, “to lead out” from the Latin word *decuree*) and Dejong who calls it, “the transmitting of ideas, values, and knowledge from the older generation to a young generation”. Other authorities in education that Buconyori quotes are John Dewey and his colleagues of the Progressive Education movement, who state that education is life.

From these definitions Buconyori then defines Christian education as “the interpersonal process of learning to become Christ-like and a self-reliant person in the society”. Buconyori further points out that to define Christianity properly requires first an understanding of the condition of man and the redemptive work of Christ. Concerning man, Buconyori (1993) says that sin has destroyed his relationship with God, God’s creation, fellow human beings, and self. Christ came to reverse this hopeless state of man. Christ’s work of redemption seeks to restore all man’s broken relationships (and to enable him be self reliant, and able to relate with his teachers to solve human’s dehumanising problems).

From the foregoing definitions it has been suggested that the failure to fully appreciate the condition of man and to understand the redemptive work of Christ, might be the lacking dimension in the Christian teachings in churches in Kenya. If so,

it explains the minimal impact of Christianity in the society. All these aspects are important for any meaningful transformational Christian Education to take place.

The Setting of Christian Education

Castle (1966) says that the setting for Christian education can be anywhere. He cites the home, the school the village, the town, the nation, the tribe, the clan, the church, the cinema, the stadium, and the play ground as all possible settings for learning. All these settings are dynamic. Teachers must tailor their teaching to suit the setting. It also means that teachers are numerous, some are unintended and others planned and formal. The home, being the hub for teaching children is an important setting for learning. This means that the teacher and the parent should cooperate in the teaching –learning process, to make it more effective. This cooperation will meet the need for training in parenting.

A special setting for specific training and teaching is important e.g. a marriage seminar would do better in a retreat set up than in a Sunday morning service when attendance is inclusive of all ages.

The Philosophy of Christian Education

Essential to Christian Education like any other educational endeavour is the articulation of a philosophy. Without it, it is difficult to achieve any meaningful success. The philosophy of ministry provides direction to the teaching ministry. Christian education philosophy aims at glorifying God and making Disciples of Christ. Knowing the philosophy helps in proper distribution of resources and personnel; it helps in maintaining committed and motivated staff, and in ensuring a Biblical focus. It also provides a standard for evaluation.

The philosophy also helps to discern and face the challenges of the education process. These challenges must be understood so that important issues can be addressed. Graendorf (1981), gives the following as the basic challenges of the Christian education; the biblical understanding of our Christian faith i.e. knowing what we believe, the experiential development of life as a Christian, the intergeneration growth of the family which he describes as having a truly Christian home, the moral development of children in an increasingly amoral society, and a meaningful impact on the society.

Pazimino (1988) summarizes the task of Christian philosophy of education when he says that it should address the questions of metaphysics, epistemology and axiology.

Many Churches lack a philosophy to guide the overall teaching ministry. They settle for a teaching that lacks a clear focus. Often the Church members are subjected to a teaching that lacks a logical sequence. As a result the believers are unable to attain any significant Christian maturity. Paul warned that such teaching that are not based on a guiding Christian philosophy, leads to weak immature faith in Ephesians 4:14 “Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the craftiness of men in their deceitful scheming”. Such teaching cannot hope to prepare believers to effectively challenge the sinful structures in the society.

The Content of Christian Education

Of great importance to Christian education is its nature. Graendorf (1981) says that first of all Christian education should look to the Bible for both its foundation and relevance. Secondly it should be understood as true education, which brings forth

growth. This education must also be distinctly Christian. By this Graendorf seems to imply that Christian education must have Christ as its focus, the Bible as its content and the Holy Spirit its power. The content and the methodology of this education should also be contemporary.

Another aspect of Christian Education is the curriculum both for the teachers and the learners. Cole (2001) writing on the training of the ministry defines curriculum as what is taught, why it is taught, to whom it is taught, and the circumstances under which teaching takes place. Although Cole's book is written for Christian teachers, the same can be applied to learners at least in some aspects. Cole notes that Paul's content was largely affective quoting from 2Timothy 3:10, 11 but also cognitive. Thus the bulk of Paul's content was concerned with spiritual and character formation. It was not just for acquiring and storing knowledge.

The nearly 80% population of Christians in Kenya, according to Johnstone (2001), probably have only head knowledge and may be lacking in Spiritual formation and hence are making relatively little impact in the society. This may be the result of ill-prepared teachers, or an unplanned well thought-out teaching curriculum, poor teaching methodology or a combination of all these. Lefever (2001) notes that Peter's sermon on the day of Pentecost in Acts 2 had all the three of Bloom's taxonomy of learning domains namely cognitive, affective, and psychomotor. Effective teaching-learning processes must touch all three domains of learning.

Learning-teaching Styles

Another important aspect of the teaching-learning process is the teacher's teaching style and the learner's learning style. Stein et al (2001) has identified three teaching styles namely, formal authority, personal model, facilitator, and delegator.

He says that the teachers who use the formal authority teaching style tend to be content-centred while the personal model teachers are teacher-centred in their approach. The facilitator and the delegator are student-centred with the facilitator tending to teach through activities, while the delegator leaves the bulk of the learning to the student's initiative.

Since different learners have different learning styles and teachers have different teaching styles, then a variety of teachers are needed in any given teaching context. The lone know-it-all teacher or preacher is a big set back to meaningful learning (Stein 2001).

The Qualifications of Teachers

Cole (2001) points out that Paul had a target audience who included Timothy and Titus. Timothy's qualifications included a definite call to the ministry and a deposit of a spiritual gift. Paul's work was to fan this gift to flame, (2Timothy 1:6). Effective teachers teach with their words and lifestyle. From this it is important to note that the success of Christian education will depend a lot on the spiritual standing of the teachers. Poor Christian conduct and wrong motives or misplaced ambitions are likely to compromise Christian education.

After a thorough vetting process Christian teachers should then be trained. Periodic refresher courses for the teachers must be offered as part of an effective teacher-training program. This brings out the relevance of theological institutions. However, training outside of the cultural context of curriculum implementation may alienate the learner altogether. It is important for Christian educators to familiarise themselves with the cultural context of where they are teaching if they trained in a different one.

Cole (2001) further notes that it is not possible to be a disciple of Christ unless there has been an initial commitment to follow the Saviour. Consequently one might legitimately question the statistics of Kenya's 80% Christian community. Some are Christians because they were given a Christian name at birth. Such pose the greatest challenge to evangelism and discipleship since they pass for being okay yet in reality they have no way of growing having not started the journey of faith.

Christian education must therefore always start at the evangelism level. Until the initial step of acknowledging the Lordship of the saviour has been taken, a prospective disciple has not begun the process of discipleship. Christian teaching that does not challenge its individual members to commit their lives to Christ cannot hope to make any meaningful impact on the society.

The Historical Development of Christian Education

From the earliest period of God dealing with man, education has always occupied centre stage. This is seen most clearly in the founding of the nation of Israel.

Education in the Old Testament Period

Anthony (2001), in his superb historical analysis of Christian education traces it from the Old Testament to the present time. He says that in the early period of the Jews history, the family was the chief educational institution. Children learnt through informal participation in family life and parental example. The priest led the people in worship and various religious festivals. The festivals provoked questions in the children, giving occasion for instruction.

The Period of the Exile

During the exile period according to Anthony ed. (2001) the synagogue system was developed. The rabbis who were highly respected studied and taught the people. The temple as the centre of Jewish religious life lost its significance since it could not be accessed for the 70 years of the captivity in any case. The sacrificial system gave way to teaching in the synagogue.

The New Testament Period

In the New Testament, Jesus presented a higher teaching altogether. He taught with authority, and showed particular concern for despised groups such as women, foreigners, and sinners. He taught everywhere unlike the rabbis whose teaching was confined to the synagogues. He also used a variety of teaching methods and taught by example.

The Apostolic Period

The apostles, for their part based their teaching on the Good News, giving an interpretation of the Old Testament in the light of the life, death, and the resurrection of Christ, the teachings of Jesus, and how to live in response to God's love and saving work. We owe the New Testament to the apostles such Paul, Peter, James, John and others. Thus from the old testament we learn the centrality of the family life as an occasion for the Christian Education while the new testament gives the content of Christian teaching.

Early Church Fathers' Contribution to Christian Education

In the first three centuries of the Church, first the Bishop became the centre of Christian education, then the catechetical schools developed to instruct believers for baptism. Later the curriculum was expanded to include philosophy and other disciplines that trained apologists.

Gangel and Wilhoit (1997) says that some of the earliest Church fathers such as Tatian who took pride in ignorance and non-intellectualism advocating for the simple faith that could be understood by the unlettered. However, due to the threat of such heresies as Gnosticism, Marcionism, and Arianism, the Church had to engage in an intellectual defence of the gospel. Gangel has outlined the contribution to Christian education made by four of the important Church Fathers.

Ireneus (A.D. 140-200) – was a pastor and a theologian who was committed to the ministry of teaching as the instrument for building the Church. He wrote 5 volumes against Gnosticism and another book “Proof of the Apostolic Preaching,” in which he described how the Christian faith fulfilled the Old Testament.

Justin Martyr (AD 100-165) – He had a background in philosophy. He taught in the catechetical school in Rome. His contribution to Christian education is his fierce apologetics of the early Church. He referred to the Biblical revelation as the criterion for all truth but he also welcomed all philosophy congruent with it.

Tertullian (AD 160-220) – He was a lawyer by training. He converted to Christianity as an adult from an immoral background. His contribution to Christian education is found in three themes that dominated his writings namely: the attitude of Christianity to the Roman state and society, a defence of orthodox theology against heresy, and the moral behaviour of Christians.

Origen (AD 185 –254) – In his philosophy of education, Origen allowed his students to interact with all forms of knowledge, secular, divine or human. He designed curricula for both ordinary and advanced students. He showed how the Greek concept of education was compatible with the Christian revelation. He wrote 2 books, “*Hexapla*” and “*First Principles*”. The second book introduced basic Christian doctrines in a systematic manner.

These church fathers were concerned with the nature of the teaching being done by Church leaders. The quality of the Church’s teaching today should concern any serious Church leader. Teaching is what the Church is called to do.

The Medieval Period

In the medieval era the Church remained the dominant source of Christian education. In the late medieval years catechetical schools developed into cathedral schools and later into universities.

In the 16th century the Church lost its dominance in education due to its moral corruption. This period brought about reformation and counter-reformation. Leaders like Martin Luther brought the concept of universal education for all. Ignatius of Loyola of the Counter Reformation founded the order of Jesuits who are some of the best educators to date.

The 20th Century Period to the Present Time

In the 20th century Bible institutes and colleges were established to train young adults to evangelise and disciple others in faith. The idea of Vacation Bible Schools, which taught children during the summer holidays, was developed in America.

Currently the profession of Christian education is split into specialized ministries such as youth ministry, children's ministry, and family ministry. Computer technology and use of Internet is being explored for educational ministry purposes. Christian music and other media methods are impacting the Christian culture. Private Christian schools and home schooling have become popular in American society, due to highly secularised public educational philosophy (Anthony 2001).

Educational Needs of Various Age Groups

Spiritual needs of people vary across age groups. Thus every developmental stage and experience needs a special teaching methodology and a different setting for effective learning and spiritual formation. The church needs to design programs that suit the different age groups among its members.

The individual members come from different family settings, all which present different needs and require different teaching approaches. Some come from dysfunctional homes, others are single parents, divorced or separated parents, or orphans. People in a local Church also have different income levels. Still others have physical disabilities ranging from minor to major impairments. The levels of spiritual maturity are also different.

Children

Gangel and Wilhoit, (1997) identified Erickson's 4 stages of children's psychosocial development. In each stage a different approach for spiritual formation is needed.

0-1year - Trust verses Mistrust

Parents as well as Sunday school teachers and caretakers can reduce the anxiety of the infant by their presence and through modelling and nurturing. The trust

can later on extend to trust in the Lord for the infants. This period extends through the first year of a child. A secure environment with minimal noise is ideal.

2-3 years – Autonomy verses Shame and Self-Doubt

In this stage the learning should aim at the imagination of a child. This can be aided by stories, gestures and symbols. The learning environment should have pictures and charts.

4-5 years - Initiative verses Guilt

Initiative is learnt through constructive experiences and relationships. Severe criticism or punishment brings feelings of guilt. Story telling is the best teaching method.

6-11 years - Industry verses Inferiority

At this stage children gain and appreciate many skills. They feel inferior if they do not meet the expectation of their peers. Gangel and Wilhort suggest that parental modelling is the best method of teaching spirituality to children. They further suggests that learning through the experience of prayer, church attendance, and involvement, sacraments, obedience, trust, forgiveness, patience, kindness, communication, values and hope is done both at home and in school.

Adolescence

Others authors like Sperling (1982), place adolescence from between ten to sixteen years. In our Kenyan context the school system helps us to place the adolescent among familiar friends and experiences. Mengil (1984) on the other hand divides adolescence into three stages which covers the youth period from about 12 to 18 years as listed below.

Early Adolescence (12-13 years)

At this stage young people no longer accept moral judgements without questioning. Rather than resenting them for this the church should appreciate their new thoughtfulness and interests. These early adolescents are easily excited and full of energy and thus for an optimum learning experience they appreciate involvement in a variety of activities rather than lectures. Youth needs privacy for reflection. Mengil further says that youth vacillate between childhood to adulthood. This calls for giving youth more responsibilities accompanied by guidance. The church should encourage participation in special youth fellowship opportunities such as "high school fellowship", the interaction with peers and leaders is informal and more personal than the Sunday worship service format.

Middle adolescence (14-15 years)

Youth are attracted to the opposite sex. Teaching should focus on responsible relationships. The youth should also be allowed more responsibilities both at home and in church.

Late adolescence (16-18 years)

This age group begins to seriously consider more complex subjects such as the meaning of life. They have many questions of intellectual nature concerning their sexuality, ethical grieves, and anxiety over career choices. Their concerns should be addressed in a Christian atmosphere. Camps, rallies, hikes, games besides regular Sunday services, are learning opportunities for adolescents in general.

Adults

Mengil (1984, 154) defines an adult as "one who has accepted responsibilities of economic independence or marriage or living away from home and pursuing his own concerns." Pazimino (1988) notes that though adults are said to have completed

their physical development, it only means that they now know their physical abilities and limitations well. Mengil divides adulthood into the following three stages;

Early adulthood (18-20 to late 20s or early 30s)

She suggests that to adequately meet the needs of this category, different interest groupings within the category are important. She suggests the following groupings:

Marital status - These may be single, married without children, married with children, or single with children.

Occupational status - These will include students, the employed or unemployed.

Educational status - Non-literate, those with limited education, highly educated, and professionals.

Major interests - These can be life, work, or home relationships. Early adulthood is a period of establishing relationships in small Bible Study groups, women's ministries, men fellowships and other special interest groups.

Middle adulthood (early 30s to 50 or 60)

This stage is further divided into:

Marital status - Most of people in this stage have children who are at various stages of development. Others are single women with children, widowed or divorced, and other single persons.

Professional or occupational status - These are very productive years. If the adults are empowered by the church they can make social and ethical contributions to the society.

Later Adults (Beyond Retirement)

This is a period of reflection. According to Erickson as quoted by Mengil (1984), this is a period of integrity verses despair. Integrity occurs when there is acceptance of what one has achieved. Despair is due to perceived failure, or lack of acceptance of oneself at this age.

Pazimino (1988) says that adults like children have cognitive, psychomotor, affective and spiritual education needs. Cognitively, adults need to grow in their ability to think conceptually and not just concretely, to make decisions not just based on some authority, but on a realistic assessment of their abilities and commitment to do what is best for themselves and others. They mature from egocentric moral judgment to heteromic, and principled and agapic reasoning. Their faith grows to own the Christian faith and integrate it to all areas of life. The church educators' task is "to help facilitate, encourage and even urge adults to keep on developing in all aspects of their lives", adds Pazimino.

The needs of the different categories of people in the Church should be thoroughly assessed and met accordingly. If all the different ages are grouped together no effective learning can take place. If a group is neglected it cannot effectively impact the community with the Gospel.

The Goal of Christian Education

The goal of Christian education is to fulfil the great commission according to Matt 28: 19-20. To do this the Christian faith must never be alienated from our actual day-to-day existence (Willard 1988). Willard goes on to say that if faith is separated from real life experience it becomes an act to be engaged on rare occasions. In this

way God is left without a dwelling place through which he can effectively occupy the world in the manner He intends.

Jesus prayed that believers should be sustained and protected in the world, not to be removed from the world, (John 17:15). Jesus pointed out that He had sent the believers into the world, (John 17:18). In this, Jesus meant that the Church would likewise disciple believers to maturity in their faith and equips them effectively to live out their Christian lives in their daily human interactions. Thereby they will influence every sector of humanity to bow down to the Lordship of Christ. He also implied that the church leadership would challenge their members not to alienate themselves from the world but to engage in every aspect of it and make Christ known.

The Bible does not allow for a separation of our lives into secular and sacred compartments. Christianity is to be lived out in real life situations and not just in Church. In this way the Lord `s prayer in Luke 11:2 will come true, “may your kingdom come.”

The aim of this literature review is to see how faithful the Christian education programs of CITAM, (based on the research that has been carried out), are to the scripture model of a disciple of Jesus. In addition the aim was to find whether current well-proven teaching methods are being applied in the Christian education/ministry.

In summary, the review has looked at the importance of the right setting for the Christian education programs, the importance of philosophy of any Christian education program, the content, and the qualification of the Christian teachers. The review has also looked at the historical development of the Christian education from the Old Testament to the present day. Lastly the literature review has also highlighted the general different needs of different age groups.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

The study adopted a descriptive and explanatory cross-sectional design. This was the most appropriate design for the study. The design was deemed adequate to answer the research questions. The data was collected once.

Location of the Study

The study was based on the Christ is The Answer Ministries (CITAM) which is a Pentecostal ministry with churches in urban centres mainly in Nairobi. There are five churches in Nairobi City, two in the outskirts of Nairobi, and one in Kisumu. Both males and females were interviewed with no specific proportion to either of the sexes. However as it had been expected, there were more female respondents than males since they are the majority in Church attendance.

The research carried out interviews in three churches namely; NPC - Buru Buru with a population of about 4,000 people, NPC – Woodley with about 2,500, and NPC – Parklands 1,000. The population of adults above 18 years was about 5,000 people.

Sample Size and Sampling Procedure

A non-probability sampling method of percentage proportionate to size was adopted with quotas distributed as follows; NPC Buru Buru, 200, NPC Woodley, 100, and NPC Parklands, 70 to make a sample of 370 which was then rounded to 400. The actual sample size was been determined by the following formula from Mugenda and Mugenda (2003).

$$nf = \frac{n}{1+n}/N$$

Where nf = The desired sample size (the population is less than 10, 000)

N = the estimate of the population size (5,000).

n = The estimated sample size (400)

This sample size did not change significantly at the time of data collection. 383 respondents were interviewed

The study targeted both the leadership and the membership of the Church because all believers are expected to contribute to the witness of Christ in the society.

Data Collection

The researcher was interested with both qualitative and quantitative data. A structured questionnaire was used to generate quantitative data. Both focus group discussions and in-depth individual interviews were used to collect qualitative data. The instruments for the data collection are appended.

To collect quantitative data a written questionnaire was read to the respondents by the researcher, supervisors, or research assistant as they filled and/or ticked as appropriate on the questionnaire. The questionnaire had both closed-ended

ticked as appropriate on the questionnaire. The questionnaire had both closed-ended and open-ended questions. Mugenda and Mugenda (2003) describes closed-ended questions as questions which are accompanied by a list of all possible alternatives from which the respondents select the answer that best describes their situation while the open-ended questions give the respondents complete freedom to comment. Using these types of questions the study I obtained information from the respondents about the respondent's attitudes, perceptions, and knowledge of the teaching ministry in the Church.

An introductory letter was obtained from Nairobi Evangelical Graduate School of Theology (NEGST) to secure permission from the pastors in charge of the congregations to interview their members. The data was collected on a Sunday and during the mid week prayer service when many members gather in the Church.

The researcher conducted **Focus Group Discussions** with key leaders of the Church to get information about their perception of the effectiveness of the teaching in the Church. There were three focus group discussions each composed of 8 people. The groups included a youth group, women's, and a men's group. The interview took a maximum of 90 minutes.

The in-depth individual interviews focused on the senior pastors of the target Churches. They are best placed to give the most accurate information about their congregations. Information about the curriculum and teaching methodology of the Christian education programs in the Church was obtained.

The research assistants and supervisors were recruited and trained prior to the data collection. The training took place the day before the data collection. The aim was to ensure that the research assistants understood the meaning of each question, tone variation when reading the questions, and also how to pre-empt possible

questions. The researcher read the questions to the research assistants. The assistants were asked to read the questions in turns while others listened and give their reflections

The data collection took about 45 minutes. This time was deemed adequate to respond to all questions and also not too long to bore the respondents. The entire process of data collection took about two weeks.

Pilot Testing of Data Collection Tools

Pilot test was carried out prior to the actual data collection at NPC Woodley with a group of young adults. The objective was to predict any flaws in the data collection process and to remedy them before the actual questionnaire is presented. All the research assistants and supervisors were involved in this exercise as part of their practical training. The supervisors led the research assistants in the assemblies where the researcher was not able to present. Twenty respondents participated in pilot testing.

Threats to Validity and Reliability

A possible threat to validity was spill over. Spill over would mean a situation where the respondents previously interviewed influences those being interviewed later. The data was collected within the same week or day for the Churches that were close to each other and this ruled out the threat.

Ethical Considerations

To protect the respondent's privacy they were not be required to fill in their names in the questionnaire. After the formal briefing the respondents were allowed to ask questions to get clarification on matters of concern. Their consent was sought and any misgivings were treated with understanding and respect.

Debriefing was carried out after the interview to set the records clear on questions that may be misunderstood. Such questions were identified during the pilot testing of the data collection tools.

Data Analysis

The quantitative data was first classified into three categories nominal, ordinal, and interval variables and then classified using the central tendency measurement. Gender is an example of nominal variable, while educational levels for example high, moderate and a low level is an example of an ordinal variable. Age is an example of a continuous or interval variable.

Questionnaire Question Numbers

Variables	Nominal	Ordinal	Interval
Part 2	Q2, Q3, Q6	Q4, Q5	Q1
Part 3 (a)	Q7,	Q8, Q9, Q10, Q11, Q12, Q13,	
Part 3 (b)	Q15, Q16, Q17,	Q14, Q18, Q19, Q20, Q21, Q22	

Key

Q – Question number.

Editing

Following the advice of Peter (1994), first the data was edited in the field for accuracy, completeness and uniformity. Those with major response-errors were discarded. Thorough briefing before the data collection and careful guidance throughout the process reduced major errors in the collected data.

Coding

The closed-ended questions were coded in advance. The open-ended questions were first be categorized together in various groupings. Broad categories were created. They were then given numerical value before being entered into the computer. The research used Statistical Package for Social Sciences (SPSS) program for statistical data analysis because of its efficiency in analytical processes and in particular its competence in univariate, bivariate, and multivariate data analysis regardless of sample size.

Univariate Analysis

This form of analysis is used to examine single variables like distribution of sample cases. In this case the researcher used it to find out the general population distribution e.g. of age, or the level of education of the Church members etc.

Independent Variables

Mugenda and Mugenda (2003) define independent variables as those that a researcher manipulates in order to determine its effect or influence on another. The following were the study's independent variables.

Attitude Towards Ministry

The questions of attitude towards the ministry provided answers to;

- Questions about the value that the respondents attach to their calling,
- Their perceived value of training for the ministry
- Value for general readership, which is deemed as necessary for general competence in approach to Christian witness.

Perception of Christian Education

This variable answered the question of the value that the respondents attach;

- To teaching methods and
- To their learners. Commitment and efforts are tied to the value they ascribe to the learner.

This variable was rated according to the time the respondent allocated to training for the ministry.

Understanding of the Curriculum

This variable answered the following questions;

- What is the informant's level of familiarity with the knowledge on the Christian education curriculum?
- What value is placed on the setting in which the curriculum is implemented?

This variable was measured by the time the respondent spends in preparation for the lessons.

Dependent Variables

The function of dependent variables varies from that of the independent variable according to Mugenda and Mugenda (2003). Dependent variables depend on the independent variables meaning that a significant change of the independent variables will affect them while independent variables are not influenced by the dependent variables.

Commitment to the Ministry

- Evangelism: This tested the commitment the respondent had towards letting the world know God.
- Disciple making: This tested the commitment of the respondent in discipling the people he has witnessed to.
- Mentoring tested how the respondents replicated themselves in the ministry

This was measured by the respondents' frequency of participation in evangelism and the number of people that he/she disciples at one given time.

Spiritual Formation

- Daily devotions: This tested consistency in daily devotion of the respondent, which is expected to maintain a continuous relationship with the Saviour.
- Personal Study: This is a spiritual discipline that is necessary for personal spiritual growth.
- Training: This in-services keeps the believer on the cutting edge in the ministry

These variables measured the consistency of the respondent in daily personal devotion, personal study, and training.

Bivariate Analysis

The researcher cross-tabulated each background variable with both the independent and dependent variables to determine the extent to which the variables influence each other. The results are presented through tables.

Likert Scales

The research used Likert scales to measure the respondents' attitudes, perceptions, and knowledge of the Christian education programs. For example a question on the attitude that people have on their daily personal devotion indicated responses along a three-point continuum ranging from regular, irregular, and not at all. The responses were given numerical values. The individual scores were then tallied to form an overall score for each of the respondents.

The researcher used Chi-squares to measure the level of statistical significance at 0.05% level.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

Introduction

This chapter is divided into two sections. The first section presents the results of the analysis of qualitative and quantitative data. The description begins with the focus on the social-demographic characteristics of the 383 respondents from whom data was obtained before a more elaborate analysis of the results is presented. The second section focuses on the discussions of the study results.

Section I: Characteristics of the Study Population

The following profile is drawn from the questionnaire data, which targeted 383 attendants who are above 18 years of age. The respondents were drawn from Nairobi Pentecostal Church-Woodley (35%), Nairobi Pentecostal Church- Parklands (30%), and Nairobi Pentecostal Church- Buru Buru (35%). All the three Churches are constituent local assemblies of the Christ is the Answer Ministries (CITAM). The key social-demographic variables focused upon were; gender, occupation, marital status, and education level.

The Study Population by the Age, Gender, and Marital Status

The biggest age group is 18-24 years who formed 23% of the study population as indicated in table 4.1. The age distribution ranged from 18 to 68 years with the mean at 33.56 and the standard deviation at 10.8. The male respondents were 39.2 % while the females constituted 60.8% of the study population. The proportions of the single and married were almost equal as shown in table 4.2

Table 4. 1 Respondents by age groups (N=383)

Age groups (In years)	Total %	Males %	Females %
18 – 24	22.7	11.5	11.2
25-29	18.8	6.6	12.2
30-34	19.3	6.6	12.7
35-39	13.5	5.2	8.3
40-44	9.4	3.3	6.1
45 through highest	16.3	6.9	9.4
Total	100.0	40.1	59.9

Table 4. 2 Respondents by marital status (N=383)

Marital Status	%
Single	46.3
Married	46.9
Separated/divorced	3.9
Widowed	2.9
Total	100.0

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Education Level

The educational level of the respondents is fairly high with 34.3 having attained a university education. Of these the most learned age group was that of 45 years and above with 7.6%.

Table 4. 3 Educational levels (N=356)

Age group	Primary	Sec.	Diploma	University	Total
18-24	1.7	8.7	7.9	4.2	22.5
25-29	0.3	2.0	9.8	7.0	19.1
30-34	1.7	2.2	9.6	5.3	18.8
35-39	.0	2.8	4.2	6.2	13.2
40-44	0.3	2.5	2.5	3.9	9.3
45 -68	0.3	5.3	3.9	7.6	17.1
Total	4.2	23.6	37.9	34.3	100.0

Occupation

Most of the respondents are engaged were different occupations such as, medical practitioners, nursing, teachers, business and marketing as shown in table 4.4. The students formed 13% of the study population. These students were both in universities and other tertiary colleges.

Table 4. 4 Respondents by major occupations N=390

Major occupations	%
Business	10.0
Medical/paramedic	4.6
Accounting/marketing	7.0
Teacher/tutor/lecturer	10.0
Administration/secretarial/clerical	10.0
Students	13.0
Others	55.40
Total	100.0

The ‘others’ in the table (4.4) included engineers, researchers, among other professions.

This section has analysed the social-demographic profiles of the respondents. The next section presents the results from the questionnaire, focus group discussions, and the in-depth individual interviews. These include results for example includes the Christian education programs of Christ Is The Answer Ministries (CITAM).

Other Results

This section interprets and presents other results obtained both from the questionnaire, focus group discussions, and the in-depth individual interviews. The focus group discussions involved two groups in NPC Woodley. The two were; a young adults group which was composed of both males and females, and men’s group. Initially a women group was to be interviewed but this did not happen due to

pressure of time. The two senior pastors interviewed in the in-depth individual interview were Rev. John Wesley Nguuh of NPC Woodley and Rev. Kennedy Kimeywe of NPC Buru Buru. The senior pastor of NPC Parklands was not available.

The results present the Christ Is The Answer Ministry (CITAM) Philosophy of ministry, and the Church Programs of the Churches in focus. The results also present respondents' personal testimony, their personal relationship with God, their spiritual growth, their involvement in Christian Service, their efforts in Christian witnessing and disciple making, faith contradictions, and the Christian impact in the society.

Christian Education Programs

The three churches involved in the study have many Christian Education programs, which include women ministries, men ministries, and choir among others. A list of the Christian education Programs of NPC Woodley is at the appendices.

The Senior Pastor of NPC Woodley, John Wesley mentioned that young believers “are taken through discipleship programs that start with the doctrinal class, then the membership class, the discipleship class, and finally a ministry class, which enables the members to get involved the Church Ministries”. Pastor Kimeywe of NPC Buru Buru summed his congregation ministry focus; as ministry to the youth, children, and the family. All the programs were organized to meet the needs of the different categories of the family.

The respondents' suggestions when they were asked, “in what ways did they think the church can equip them more adequately to serve Him in the corporate world?”, they responded as follows; “more specialized training in ministries such as counselling, and a Church structure where members are in grouped into small units such as Bible Study “groups”. The researcher is of the view that this is necessary

because all the three Churches have large memberships, which can tend to be impersonal. Other suggestions were, involving members in outreach program as opposed to programs within the local Church set up, provision of Christian reading material, research, and involving professionals in teaching members on job and relational skills which are pertinent in the corporate world.

Other programs that CITAM was involved in, and to which the three Churches in focus participated in, were, a radio station, (Hope F.M.93.3), which broadcasted almost to the entire country, and all world through the Internet. NPC Woodley ran a primary school while NPC Buru Buru runs a primary school and a secondary school.

Asked to rate the effectiveness of the Church equipped them for ministry, 80% of the respondents felt that the ministries in the Church is equipping them adequately to serve God in the corporate world. Table 4.5 shows the respondents response.

Table 4.5 The Church Ministries' effectiveness in equipping members (N=300)

Level of effectiveness	%
Adequate	80.1
Semi adequate	17.5
Not adequate	2.4
Total	100.0

Respondents' Personal Relationship with God

The respondents were asked whether they were born again or not. The younger people at 24 years and below form the highest number of Christians who were born again at 20.5% according to table 4.6

Table 4. 6 Respondents who are born again believers (N=332)

Age groups (In years)	%
18 – 24	20.5
25-29	19.0
30-34	19.9
35-39	13.9
40-44	9.9
45 to the oldest	16.9
Total	100.0

Spiritual Growth

Spiritual growth is difficult to measure. To measure this variable, researcher enquired about the respondents' daily devotion, and their readership of Christian material. Unless believers are committed to this personal growth, they cannot influence the community with the Christian faith. Majority of the respondent who are born again have a regular devotional life also as can be seen in table 4.7 below. They also read Christian material as table 4.8 indicates.

Table 4. 7 Respondents devotion frequency (N=333)

Devotion frequency	%
Regular	70.6
Irregular	28.5
Not at all	0.9
Total	100.0

To the question on the respondents' readership of the Christian material 92% of the respondents said that they do read, as shown on table 4.8. The reasons given by the small percentage that do not read were; inability to afford, and confusion on what material to read.

Table 4. 8 Respondents by reading Christian material (N= 383)

Respondents	%
Reads Christian material	91.7
Do not read Christian material	8.3
Total	100.0

Christian Service

The respondents who are born again were asked about their involvement in Christian service. A majority of 70.5% were involved in the Christian service in the ministries in the Church. Serving in the local Church is another indicator of Christian maturity. Of those not involved 77.3% said they were not adequately prepared for Christian service.

Witnessing and Discipling Others

To impact the world with the Christian faith the believers must be involved in leading the unsaved to salvation and discipling those who come to the Christian faith. The respondents were asked if they have ever led a sinner to Christ. Up to 85% of believers who are involved in Christian service confirmed to have led somebody to the Lord while 80% of those who have a regular devotion, reported also to helped at least one sinner to a prayer of repentance and commitment to God. The respondents gave varying reasons why they have never led any body to the Lord in repentance as shown on table 4.9.

Table 4. 9 Respondents reasons for not witnessing (N = 60)

Respondents reasons	%
Don't know how	60.7
Don't feel like doing	37.1
Do not know what I should do	2.2
Total	100.0

A significant percentage of Christians were at the time of data correction discipling a younger believer. Of the 97 who were not discipling someone, 69.5% do not know how to do it according to table 4.10 below.

Table 4. 10 Respondents' reasons for un involvement in disciple making (N= 371)

Reasons for not discipling	%
Don't know how	76.3
Tried and failed	10.5
Too busy	13.2
Total	100.0

Faith Contradictions

To the question why many believers live contrary to their faith, 43.9% blamed this to lack of personal initiative to grow in the Christian faith according to table 4.11 below. This means that many believers did not have the commitment to live according to their confession.

Table 4. 11 Respondents views' regarding faith contradictions (N= 312)

Respondents views	%
Nominal Christianity	7.5
Lack of transformational teaching	15.4
Lack of personal initiative	43.9
Nominal Christianity and lack of personal initiative.	8.4
Lack of transformational teaching and Lack of personal initiative	11.2
Nominal Christianity and lack of transformational teaching.	4.7
Nominal Christianity, lack of transformational teaching, and lack of personal initiative.	8.9
Total	100.0

Christian Impact in the Society

A large proportion of 77.4% of the respondents believe that the Church has been called to impact the society with the gospel. A large number of the respondents (93.6%) also agree that the Church can impact the society in a significant way.

Personal Testimony

A high proportion of the respondents' lives marched their talk. Of the respondents, 43.9% of the interviewees reported that other people knew their Christian testimony either because they shared it or due to their distinct Christian conduct as seen in the table 4.12 below.

Table 4. 12 Respondents personal testimony (N= 383)

Respondents	%
Character	29.9
Shared their faith	26.2
Sharing and character	43.9
Total	100.0

Teachers and Church Workers

Respondents who were involved in teaching ministry in the Church in ministries such as Sunday school doctrinal classes were asked to indicate if they had been involved in any training in Church work, the time they took to prepare their lessons, their perception on the ability of their learners to grasp the Christian truth those, and their value for the right setting for Christian programs. These variables were

meant to measure the respondents' keenness on their teaching role and understanding of the Christian education programs.

The trained and untrained respondents involved in Church work are almost equal at 49.3 and 47.8 respectively. However the training was of a short nature with 52.2% having trained for less than one year as indicated in table 4.13. Majority of teachers and Church workers felt that their learners were capable of grasping the Christian truth with 63.5 % saying that the learners at could grasp moderately. The respondents took quality time in preparing for the lessons with 52.5 taking more than three hours. Of the respondents, 78.1% valued right teaching while 52.4% were familiar with the learner at a personal level.

Table 4. 13 Duration of training for Church work (N= 373)

Duration of training	%
Less than a month	52.5
6 months	19.2
1 year	7.3
More than a year	20.9
Total	100.0

Hypotheses

The following were the four null hypotheses guiding the study.

Null Hypothesis 1: There is no relationship between call to ministry (independent variable) and the commitment of Christian work (dependent variable)

Null Hypothesis 2: There is no relationship between the commitment of Christian workers (independent variable) and one's spiritual formation (dependent variable).

Null hypothesis 3: Christian commitment (independent variable) has no relationship with evangelism (dependent variable)

Null hypothesis 4: Christian commitment (independent variable) has no relationship with discipling work (dependent variable)

The researcher used SPSS (statistical package for social scientists) computer program to test the hypothesis and the results were as follows (Table 4.14):

Table 4. 14 The results of the tested hypothesis

Independent variable	Dependent variable	Pearson Chi Square	Degree of freedom	Significant levels (set at the .05 level)	Reject/accept null hypothesis
Call to ministry/service	Commitment to church work	No significance			Accept null hypothesis
Commitment to church work	Spiritual formation: daily devotions	15.065	2	.001	Reject null hypothesis and accept alternate hypothesis
Commitment to church work	Evangelism	6.473	2	.05	Reject null hypothesis and accept alternate hypothesis
Commitment to church work	Discipleship	12.897	2	.05	Reject null hypothesis and accept alternate hypothesis

This section has analysed the results of the quantitative and qualitative data. It has also presented the results of the tested hypothesis. The next section discusses the results of the research.

Discussions

This section discusses the results in the light of research objectives and research questions. The purpose of the study was to evaluate the effectiveness of the Christian Education programs in the three churches, (NPC Woodley, NPC Buru Buru, NPC Parklands), under study to assess how effective they are in preparing their members to effectively witness Christ in the corporate world where the members live and work.

Each of the three churches involved in the study have a yearly theme that guides the Sunday pulpit ministry. They also have Sunday school programs for children of ages 3-13. After this stage the teenage graduate to programs of mature members. These are youth discipleship program, and other young adults ministries such as young professional ministries. The married couples are grouped inter marriage care groups. Women ministry and men fellowship take care of women and men respectively. Thus a member of the Church has a fellowship group that can take care of his/her needs if they are willing to participate.

The objectives that guided this research are; to evaluate the teaching programs in the focused churches, to suggest ways of guiding and equipping Christians on how to be more effective witnesses of Christ in the society and ultimately suggest ways of improving the quality of Christian teaching in the Church with the goal that believers will be encouraged to influence society with godly values. These suggestions are given as recommendations in the next chapter.

Age Distribution and Gender Disparity

The results indicate more young people attend church than the older people. This suggests that the young people are attracted to the Church than the old people

and perhaps it may mean that they are more receptive to the gospel. This implies that there is need for more programs for the young people. It also means leadership should always include and involve the young people since they form the majority of attendance for a fair representation.

Fewer males attend Church than the females. Also of those who attend Church more females are born again than males. The implication of disparity in Church attendance implies that there is need for special efforts to reach males with the gospel and attract them to the Church. The programs in the Church that focus on men e.g. the men fellowship should be enhanced so as reach more men.

Education Levels and Occupation

The respondents are fairly learned with 34.3% having attained university education. Such a population is expected to have a Christian impact in the life styles of a community where they live and work since they are opinion leaders given their obvious academy qualification.

The older age groups have higher education levels. The Churches interviewed have the capacity to reach a fair cross-section of the society because it has both the learned and the less learned members. The members also work in different sectors both as professionals and business people. This implies that their level of interaction is diverse and this can be used to reach different people with the gospel. It calls for empowerment for the members with tools and knowledge to enable them to serve God in their places of influence. The Church teaching must also be intellectual challenging enough because the majority of the people are elite.

Philosophy of Ministry

According to the senior pastors of the three Churches involved in the study, NPC Woodley, NPC BuruBuru, NPC Parklands, the churches have focused their Christian education programs on a guiding philosophy of ministry to which all the constituent congregations of CITAM subscribe.

The importance of a philosophy of ministry was underscored in the literature review. Gangel and Wilhoit (1997), said that the philosophy of ministry provides direction to the teaching ministry. All ministries and activities should be always evaluated against this the guiding philosophy. Both of these guiding statements show a commitment to both enrich the individual local Churches on one hand and impact the community on the other hand.

Christian Education Programs

As was noted in the literature review, the different age categories of people have different spiritual needs and consequently different approaches are essential to meet these needs. Organizing ministry around the various categories of the members of family is for Pastor Kimeywe an attempt to meet the diverse needs of the Church members. All the programs of the Church focus on discipleship and evangelism. For example the motto for the academy is educating the whole person. The phrase whole person means, the intellectual, physical, emotional, physiological and spiritual needs of learners. Discipleship focuses on the members of the Church while evangelism focuses on the unsaved

Some of the key Christian education programs that the senior pastors reported to be involved are, women ministry, men fellowship, youth, and children programs. Within the women ministry programs there are special programs for different interest

groups such widows and widowers, HIV and AIDS victims i.e. both those who are affected or infected, and single parents. These programs attempt to meet people in their unique situations of life.

Respondents' Personal Relationship with God and Spiritual Growth

Born again individuals are expected believers to take the initiative for personal growth. The respondents who are born again suggest that they have the basic relationship with God and can therefore hope to grow in their Christian faith. As noted in the literature review, Cole (2001) says that it is not possible to be a disciple of Christ unless there has been an initial commitment to follow the Saviour. Thus the Church has a mandate to organize programs that can help believers after the conversion to Christian faith to grow in their Christian faith. The people who attend Church and have never taken this initial step are nominal believers. It is perhaps this group of people that forms the 80% Christians in Kenya, which perhaps explain why the Christian impact is not felt as the high proportions of the Christians suggests. Other indicators of commitment to spiritual growth are readership of other Christian material besides the Bible and consistency in personal devotional live.

Service to God

Many believers are involved in Christian ministries in the Church such as women ministries, men ministries, and choir among others. The three Churches involved in the study have a variety of Church ministries. This means that believers have an opportunity to serve God, discover and exercise their gifts and talents. A list of the Church ministries in NPC Woodley is at the appendices. These ministries are grouped around seven ministry named Worship and Prayer, Discipleship and

Christian education, Fellowship and Care, Outreach and Social Action, Administration and Leadership Development, Youth Ministry, and Children Ministries. The researcher was unable to obtain the ministry list from the other three churches. A relatively large proportion of those who have never led anyone to the Lord lack the skills to do so. This indicates that they have not been adequately taught basic evangelism skills. Training and vigorous awareness of the need of to serve God will equip more believers to serve.

Evangelism and Disciple Making

There is a strong relationship between evangelism and disciple making on one hand and personal effort in spiritual growth on the other hand. As noted above some of the indicators of spiritual growth are devotional life, and efforts to read Christian books. The results analysis shows that the believers who are growing are also likely to be engaged in evangelizing and discipling someone else.

Causes of Faith Contradictions

The observation on table 4.11 suggest that lack of transformational teaching in the Church and lack of personal initiative to spiritual growth lead faith contradictions i.e. people living contraction to their confession.

Christian Impact in the Society

Asked why Christians are not effective in impacting the society, the respondents, blamed fear, which results to conformity, failure on believers to be accountable, sin, prayerlessness, globalisation, lack of conviction and passion among Christians. The respondents also sighted lack of adequate knowledge on what is

expected of them, dependence on the clergy to do the job, Christians who think faith is a private affair, which should not be practiced in the society, lack of love for the lost, selfishness on the part of believers, and believers' aversion for in-depth faith as some of the reasons that render Christianity ineffective in transforming the society. Jesus prayed for believers to be sustained and protected in the world, not to be removed from the world, (John 17:15) as noted in the literature review. Jesus pointed out that He had sent the believers into the world, (John 17:18). In this, Jesus meant that the Church would likewise disciple believers to maturity in their faith and equip them effectively to live out their Christian lives in their daily human interactions. By being a part of the world and by bearing witness to their Christian faith, they would influence every sector of humanity to bow down to the Lordship of Christ. He also instructed the believers not to alienate themselves from the world but to engage in every aspect of it and make Christ known. Thus Jesus put the efforts of witnessing to the world squarely on all believers and not just leaders. Peter advocated for the priesthood of all believers and called them to declare the praises of God (1 Peter 2:9).

The Importance of Teachers and Church Workers

The clergy cannot do the work of God alone. All are believers are needed to participate as teachers and workers for God. However the quality of the ministry will so much depend on the training of these teachers and Church workers and how responsible they are in their work and teaching role. From the results it seems that many of the respondents who are teachers and Church workers are trained but on short term. This could be as a result of the respondents' nature of their nature of work in the corporate world, which cannot allow for long period of absence. The

respondents are fairly familiar with their roles. This suggests that the training however short is effective.

This section has discussed all the data as presented to the researcher. The next chapter concludes the study. It also gives a recommendation on the way forward to impacting the world with the gospel.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This section gives conclusions of the research, makes some recommendations, and suggests areas of further research.

Conclusions

The researcher observed that young people are more involved in the Church than the older people. The respondents who are below 34 years form 60% of the Church attendance.

The researcher also noted in the discussions that there are fewer males who attend Church than females. This suggests that there are many males in the society that do not go to Church as compared to females. If this is so then it probable that the boy child will grow without male Christian role models in the Church and the society.

Short term but frequent training that does not need to remove people from their work is more effective than prolonged training that is likely to call for major adjustment in the work places of the members.

A philosophy of ministry is key to effective Church ministry. It gives general direction to the ministry. It also forms the basis of evaluation of the ministry.

The research hypothesis based on the study undertaken was supported by the following three points; First there is a relationship between commitment to the Christian work and spiritual formation (growth) i.e. people who are keen on their spiritual growth are likely to be involved in Christian work. In other words spiritual

likely to feel compelled to share his faith with the unbelieving. Thirdly true Christian commitment leads to the desire to disciple others in the Christian faith.

However the researcher's hypothesis that the claim to a call to the Christian faith is related to commitment to Christian work was not supported by the findings of the research. This implies that a mere claim to the call without the discipline to grow in the faith will not lead to any significant Christian service.

The researcher found the Christian Education Programs of three Churches effective in preparing the members to witness to the world. The weakest areas were on training and a recommendation is included in the next section.

Recommendations

All Church efforts and resources must be geared to help those who are 34 years and less. People in this age group should be included in the decision making process and be included in the leadership as they command a majority.

The researcher recommends the establishment of special programs in the Church to reach the middle and upper ages (i.e. 40 years and above) gospel with to help them commit their lives to God. The young people on the other hand need programs that will disciple them and ground them in faith so that they can sustain their faith through the middle later years.

The Church should also make deliberate efforts in equipping and guiding the members on how to be involved in the ministry. For example the Church should give members practical witnessing skills. The leadership can for example achieve this by involving the members in short-term missions where the members can have the opportunity to practice the witnessing skills they have learnt in theory. The church teaching should be challenging enough to provoke personal revival.

The Church should re-evaluate her programs periodically to ensure that they are practical and focused on their core business. The programs should relate to the different needs of the Church members. As noted in the literature review the learners are different, they have different learning styles, and different needs.

There is also need for the Church to establish reading libraries and research centres where believers can borrow Christian material. The research centres would inform the Church on the areas of need in her effort to reach the members and impact the community with the gospel.

The researcher also recommends short term or part time on-going training for the workers rather than long - term training. This kind of training is more accessible to the members.

Areas of Further Research

The researcher recommends further research to shed more light about how believers can lead a more holistic Christian lifestyle. This will enable believers to practice their faith in the corporate world instead of living a dualistic lifestyle that confines spirituality to the church domain while practicing secularism in the corporate world. Dualism is a contraction of the teaching of Jesus that believers are the light and the salt of the World. As light, believers should guide the world to the truth. And as salt they are to give the world flavour.

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APPENDICES
APENDIX A
QUESTIONNAIRE

Introduction

The questionnaire will help the researcher to study the effectiveness of the Christian Education programs in CITAM to see how effective they are in equipping the saints to effectively witness Christ in the community. All the information will be used for the above purpose only. It will also be kept in confidence. I kindly request you to fill the questionnaire as accurately as possible. Do not write your name on the questionnaire. You are also free not to participate if you don't feel free to do so. Thank you.

Part I - Background information

In this section background information of the respondent will be obtained. (Tick as appropriate)

1. How old are you? _____ Years
2. What is your gender? [] Male [] Female
3. What is your marital status? (Tick only one)
Single []
Married []
Separated []
Divorced []
Widowed []
Widower []
- 4 a) Have you had any training in Church work?

Yes No

- b). For how long did you train if you ticked yes in the question 4 a) above?
- a) Less than a Month
- b) Six months
- c) 1 year
- d) More than one year
5. What was your highest level of schooling? (Tick one).
- a) Primary certificate
- b) Secondary certificate
- c) Diploma
- e) Degree
6. What is your occupation? _____
7. Are you born again? Yes No
8. What leadership position do you hold in the Church? _____

Part II - Questions on attitudes

This part will deal with the attitudes that the respondents have on Church teaching. Tick or feel as appropriate.

- 9 a) Do you read any Christian literature besides the Bible?
- Yes No
- b) From where did you obtain the literature referred to in question 9 above?
- i) I borrowed
- ii) I bought
- iii) Any other method. State _____
- c) What prevents you from reading the Christian literature in Question 9 above?

Tick your reason.

- i) I can't afford []
- ii) I don't see the need. []
- iii) I don't know what to read []
- d) I don't have the time to read
- e) Other (specify) _____

10 a) Are you involved in any Christian service in the Church?

[] Yes [] No

b) If is, which ministries?

a) _____

b) _____

c) _____

d) Other (specify) _____

c) If no, what prevents from being involved?

a) I don't feel adequately equipped []

b) I am not interested []

c) I am not aware I should be involved []

d) Any other state _____

11. What persuades you to serve in the ministry?

a) A clear call to the ministry []

b) A personal conviction []

c) It is a Church requirement []

d) I don't know []

Questions on perception

This part will deal with questions of perception towards the Christian teachings and Church work

12. How regular is your personal devotion?

[] Regular [] Irregular [] Not at all

13 a). Tick in the following list any category of people who know that you are Christian.

i) Immediate family member []

ii) Your extended family members []

iii) Your superiors in your place of work []

iv) Your juniors in your place of work []

v) Others, State _____

b) How did the ones you ticked (above) learn that you are a Christian?

i) I shared my testimony []

ii) They observed my character []

iii) Any other, state _____

14. In what ways do you make your Christian stand known in your place of work or among your neighbours? Specify.

i) _____

ii) _____

iii) _____

15. In your opinion why do so many people profess to be Christian and then live contrary in the society?

i) Nominal Christianity. []

ii) Lack of adequate transformational teaching in the church []

iii) Lack of personal initiative for Christian maturity []

iv) Others specify _____

16. In your view what is the capacity of your learners in grasping the content of your teaching?

i) Highly capable of grasping []

ii) Moderately capable of grasping []

iii) Unable to grasp the Christian faith []

17. Who do you think should be involved in impacting the world with Christian values?

The clergy only []

All believers []

The government agents []

The media []

Other _____

18. To what extent do you think the Church can impart the society with the Christian values?

To a large extent []

To a moderate extent []

It is not possible at all []

Other, specify _____

Part IV

Questions on Knowledge

This part will ask questions on the respondent's knowledge of the Word of God and of the Church ministries.

19 a). How can you rate the Ministries in your church in regard to equipping you to serve Christ in the corporate world?

- a) Adequate []
- b) Semi-adequate []
- c) Not adequate at all []
- d) Other, specify _____

b) If you ticked b or c in questionnaire 19 (a) above, in what ways do you think the church can equip you more adequately? State.

- i. _____
- ii. _____
- iii. _____

20 a). Have you ever led somebody to Christ? [] Yes [] No

b) If no in the question 20 above what prevents you from doing so?

- i) I don't feel like doing it
- ii) I don't know how to do it
- iii) I don't have the time to do it
- iv) Other (specify) _____

21 a). Are you discipling a Christian?

[] Yes [] No

b). If you are not, what prevents you from discipling somebody?

- i) I don't know how to do it []
- ii) I have tried and failed []

iii) I am too busy []

Other (specify) _____

Part IV - Questions for teachers.

This section will deal with teachers and other workers in the Church. Tick or feel as appropriate.

23. What do you think is the value of a right teaching environment for the learning process?

i) Very valuable []

ii) It is so valuable []

iii) It does not make in difference in the learning process

24. How long do you spend in preparing your lesson or sermon

i) More than 3 hours []

ii) 1 hour only []

iii) Less than 1 hour []

25. How can you rate your familiarity with your teaching responsibilities?

i) Highly conversant []

iii) Average familiarity []

iv) Not familiar at all []

26. How long do you spend on your personal study on Christian literature?

i) A considerable time regularly []

ii) On some occasions []

iii) On rare occasions []

27. How familiar are you with your learners

i) I have a personal familiarity with most of them []

- ii) I know very few in a personal level []
- iii) I don't know any well []

Thank you for taking your time to answer the questions.

APPENDIX B
FOCUS GROUP DISCUSSIONS

- 1) How do you understand the Christian Education Program? (Or teachings in your church)
- 2) What impact has had these teachings on;
 - a) Your personal life
 - b) On the life of the members of your local church
- 3) How have these teachings equipped you to bear witness to Christ out in the community?
- 4) What challenges have you found in your efforts to represent Christ in the corporate world?
- 5) In your own opinion what hinders Christians in your local church from effectively transforming their community?

APPENDIX C

IN-DEPTH INDIVIDUAL INTERVIEW

- 1) What programs have you set in place to disciple believers to maturity?
- 2) In your opinion how adequate are these programs influencing your members to accomplish the great commission?
- 3) What kind of impact would you like to see in Nairobi City and how are you preparing your church members to accomplish this.
- 4) What challenges do you foresee in fulfilling this vision (question 3 above?)

APPENDIX D

NPC WOODLEY MINISTRIES

Worship and Prayer

- Worship team
- Intercessory/prayer
- Holy Communion
- Hospitality
- Sound/Technical

Discipleship and Christian Education

- Doctrinal Class
- Neighbourhood Bible Study Groups
- Christian Service Program
- Discipleship Class
- Library
- Fellowship and Care
- Men Fellowship
- Women Ministries
- Visitation
- Married Couple Care Groups
- Counselling
- International community Fellowship

Outreach and Social Action

- Evangelism
- Missions
- Social Action

Administration and leadership Development

Ushers

- Security and Parking
- Professional Ministry
- Volunteers
- Office Staff

Youth Ministries

- Teens Fellowship
- Ex-candidates
- Young Adults
- Young Professionals
- Drama Ministry

Children Ministry

- Sunday school
- Pre-teens