JOHN KPALEH JUSU - AN EXAMINATION
OF SOME OF THE FACTORS THAT
INFLUENCE STUDENTS' PERCEPTION
OF RELEVANCE OF THE CMP OF NEGST.

NAIROBI EVANGELICAL GRADUATE

SCHOOL OF THEOLOGY

AN EXAMINATION OF SOME OF THE FACTORS THAT INFLUENCE

STUDENTS' PERCEPTION OF RELEVANCE OF THE

CHRISTIAN MINISTRIES PROGRAMME OF THE NAIROBI

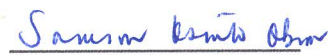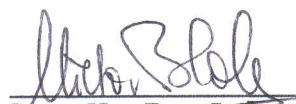EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

BY

JOHN KPALEH JUSU

A Thesis submitted to the Graduate School in
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Approved:

Supervisor _____
Dr. S. O. Obwa.

Second Reader _____
Dr. V. B. Cole.

External Reader _____
Dr. R. Rono.

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21066

ABSTRACT

This study reports an attempt to ascertain the extent to which a group of selected students in the Christian Ministries Programme of the Nairobi Evangelical Graduate School of Theology perceive the courses offered to them in the programme as relevant to their needs. It was in effect an evaluative study which was done using the opinion of the students about the courses as the criteria for evaluation. The research further went ahead to determine the various factors that may have an influence on the opinion of the students on the courses in the programme.

The data collection involved the use of a closed-ended questionnaire, part of which was developed using the *Likert Scale of Summated Ratings* to determine the opinion of the respondents. This instrument was administered to 18 students in the programme. Since the research also sought to ascertain factors that may influence the perception of the students, the statistical instrument used to determine these relationships was the *Chi Square Test of Independence*.

The major focus of this research was to identify areas in the programme that may need special attention and consideration of those involved in the training of the spouses of theological students in the bid to providing a relevant programme. These areas were identified with the help of the literature reviewed and the results of the tested hypotheses.

Generally, it was observed that students in the programme perceived the courses they were required to take as relevant except for a few courses.

DEDICATION

To my wife Tity

and

our daughter Jodi

ACKNOWLEDGEMENTS

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CHAPTER ONE

INTRODUCTION

Africa is on the verge of entering a new millennium and a new era of its history. It is symptomatic that the continent will be ushered into this era by an unprecedented technological development, political instability, economic chaos, ethnic wars, and increased armed rebellion against civil governments. The evidence of these is rife all over the continent such that the continent has over a million of poor, hungry and homeless people scattered in little pockets all over. The new millennium will be ushered in amidst many undesirable transformations in Africa.

The issues mitigating against Africa will require the efforts of every institution of education including the family, the Church, the society and higher formal institutions of learning to re-examine their purposes of existence against the background of this unprecedented and undesirable transformation.

Amid this raging crisis and the unpredictable future for millions on the continent, the Church, as always, stands as a unique entity with its heritage and access. It stands as a beacon of hope, an agent of reconciliation and a sentinel for peace.

The challenges facing the Church have created a ripple-effect that has reached theological institutions expected to provide workers required by the Church to be able to adequately face these challenges. As the Church approaches this new millennium, theological institutions are faced with the overwhelming responsibility of providing capable

men and women who are trained enough to adequately contextualise the gospel and make it socially relevant to the circumstances of the people.

For a long time, education has been seen as an agent of change and the only form of education that can change the situation of the African scene is that which is Christian.

It is, however, appropriate to ask whether the Christian institutions established years ago still have purpose statements that are relevant and valid in addressing the current needs of the continent. If these institutions are to remain relevant and if they are to meet their goals and objectives, it will be a worthwhile venture for them to constantly examine their programmes so as to ascertain their validity in meeting the contemporary needs of the churches they still intend to serve.

Within the last twenty years, several theological institutions have sprung up on the continent of Africa to address the challenges facing the continent. Most prominent among these colleges that could be described as "evangelical" is the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) which was established to address the leadership needs that the African Church continues to face.

Background

The Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) is a graduate theological institution built on the philosophical foundations of the Association of Evangelicals of Africa of which it is a project. The foundation of the school is based on the Bible and its revelation of Jesus Christ, the salvific blood of the Lord Jesus Christ for the sinner, and the ministry of the Holy Spirit.

N.E.G.S.T. was established in 1983 to provide graduate level training for leaders, teachers and missionaries of the Church both within and out of Africa with the aim of being able to combat what the late visionary Byang Kato called 'Christopaganism'[1] in African Christianity.

From the time of its inception, N.E.G.S.T. has striven to achieve the vision of Byang Kato by providing an African understanding of the gospel of Jesus Christ and how these should be communicated cross-culturally. In all its endeavours, N.E.G.S.T. aims at providing a community where the New Testament virtues of holiness, love, fellowship, service and spiritual power are integrated with academic excellence. To achieve this all important aim, N.E.G.S.T. has articulated the following five objectives that set the tone for all the activities that occur in the school.

1. To provide an accredited programme of theological and ministerial education and personal development at the university-graduate level.
2. To serve as a centre of research and development of the African-oriented biblical theology and African patterns of ministry.
3. To develop leaders (and others where appropriate) for such vocations as:
   -Pastors of urban churches catering for the professional class people, mixed racial congregations and others living in a culturally fluid situation such as exists in most large African towns;
   -Teachers (primarily of Bible, theology, ministries and related subjects) in secondary and post secondary Bible schools and theological colleges;
   -Researchers and theological Christian writers who will (after such further studies as may be necessary) contribute to the development of African patterns of ministry.
4. To present the unchanging Christian faith to students through the perspectives of African cultures, religions and religious practices, philosophies, ideologies and problems that will enable them to contextualise the gospel and apply it to the life situation of their people.
5. To develop the gifts and abilities of each student for the benefits of the church where possible in the context of the local church.[2]

To realize these objectives, N.E.G.S.T. offers the following programmes of study:

COURSES	DURATION
Master of Divinity	3 years
Master of Arts in Christian Education	2 years
Master of Arts in Missions	2 years
Master of Arts in Biblical Studies	2 years
Master of Arts in Translation	2 years
Master of Theology	16 months
Diploma in Christian Ministries	2 years
Certificate in Christian Ministries	2 years

At the time of writing, N.E.G.S.T. has graduated a total number of 152 students and has a current enrolment of 71 with a full time faculty of 12. The students who are currently enrolled are of 15 different nationalities.

A distinctive feature of N.E.G.S.T. is the provision of some theological training to the wives of students who enrol in any of the graduate programmes. This is designed to help the wives among other aims, to have an understanding of their husbands' professions. The programme is offered at two levels: the Diploma and the Certificate levels. Fielding has observed that

> Few schools appear to avoid classifying theological students'
> wives by some group name which carries the suggestion, however
> slight that because they have married theological students,
> they must have common interest beyond a natural desire to
> understand their husbands' profession . . . [3]

N.E.G.S.T. is not entirely guilty of this observation made by Fielding because the classification used to describe the programme for the wives (Christian Ministries) indicates that the programme intends to take the wives beyond what Fielding has called "the natural desire to understand their husbands' profession" into either a united vision of ministry with their husbands or an independent ministry career. What Fielding is stressing here is the assumption made by theological

institutions that wives always have the same interests for ministry and its preparation as their husbands.

In her research about women in Theological Education in Malawi, Phiri observed that the courses taken by theological students' wives are mainly geared to equipping them to cooperate effectively with their husbands in parish ministry.[4]

With this assumption of mutual vision in a cooperative ministry, N.E.G.S.T. has made the Christian Ministries Programme mandatory for all the wives who have never had such training opportunities and whose husbands have enrolled in the graduate programmes.

Enrolment in the programme occurs at two levels: the Certificate level that requires no special entry requirements but emphasises that the candidate should be able to read and understand simple English; and the Diploma level which requires at least six 'O level' passes, including English language or its equivalent, two of which must be passes with credit.

It must be noted that the major entrance requirement for the programme is not based on academic status. It is contingent on the husband's admission. When the husband is admitted into any of the graduate programmes the wife, by virtue of her husband's admission, also gets admission into one of the levels of the Women's programme regardless of her academic qualifications - a point which Fielding seems to be making.[5]

This method of recruiting women into the Christian Ministries Programme of N.E.G.S.T. may seem to suggest a nonformal approach to education. Generally, in a formal approach to education, applicants make their desire for admission into an institutional programme by an application which they submit to the school after they have made their

choice of programme from the school's Prospectus. This is followed by a well-structured interview in which the admission status of the student is decided in reference to certain pre-set conditions. The contrary operates in the Christian Ministries Programme where there are no independent applications for admission. The students, in most cases, do not know what they should expect from the programme at the time of admission.

Graduation requirements are different for the two levels of training in the programme. For graduation, the Certificate level requires a completion of 65 credit hours and the Diploma level requires 80 credit hours.

At the time of writing, the Christian Ministries Programme has a total enrolment of 23 students, six of whom are at the Certificate level. The programme has a full time teaching staff of three.

Educational programmes are designed to meet specific needs. One of the needs for which the Christian Ministries Programme was established is to provide an opportunity for the wives of students to study the word of God that would enable them to be a functional part of their husbands' ministries. To facilitate this, the programme has set itself the following goals:

1. To equip her [the wife] to serve God in the area of ministry to which God has called her and to serve alongside her husband in the ministry in which they serve a united vision.
2. To assist her in areas of personal development, Christian growth and family life.
3. To provide basic training in skills that will prove practically beneficial in both church and para-church ministries.
4. To provide an opportunity for her to study the Word of God formally and apply its truth in her daily life at home and outside her home.
5. To prepare her to minister in areas of teaching and counseling within the ministry to which she is called.[6]

It is observed that candidates who enrol at the two levels come
from different academic, language, aspirations and cultural back-
grounds. This creates an interesting mixture of students for whom the
programme levels are designed. Against this heterogeneity of students,
it could be a worthwhile venture to examine the contents of the
programme and how the students with their different backgrounds
perceive the relevance of the programme to them.

Purpose of Study

This study was intended to be a descriptive study that desired
to examine the probable factors that influenced the students'
perception of the relevance of the Christian Ministries Programme of
N.E.G.S.T. To be able to do this, the first approach was to ascertain
how some students who are currently enrolled in the programme perceive
its relevance to their needs. The second approach was to examine some
probable factors that might have influenced the students' perception
of relevance.

Thus, the overall purpose of this study was an attempt to
identify the extent to which some of the current students enrolled in
the Christian Ministries Programme of N.E.G.S.T. saw some of the
courses they were required to take as being relevant to their needs
and the possible factors that could have influenced these perceptions.
It was an attempt to ascertain how responsive the courses were to the
special needs of the student population they were meant to serve.

While this study did not cover all the courses required to be
taken by the women at the two levels of the programme, the results
might have implications for those subjects which have not been treated
since the selected subjects are representative of the subject groups

available. Thus, the results will serve as a future guide to the selection of courses.

An overall assessment of the programme was made in terms of the importance of the courses to the students. The assessment depended on the perception of relevance of the courses to the students for whom the programme is designed and who are expected to benefit from it.

Research Questions

The research was intended to determine the probable factors that influence the students´ perception of relevance of the Christian Ministries Programme of N.E.G.S.T. In determining the relevance of an educational programme, several facets of the educational activities need to be assessed. However, this research had specific aims related to students´ perception of content relevance and the probable factors that might influence this perception of relevance. In this light, the two questions which the researcher addressed were:

1. To what extent do the students´ in the Christian Ministries Programme of N.E.G.S.T. perceive the courses in the programme to be relevant to their needs?

2. What are the probable factors that influence the perception of relevance of the programme by the students?

Research Hypotheses

The following research hypotheses were based on the evidences obtained from the review of related literature and a pre-research study of the Christian Ministries Programme of N.E.G.S.T. These exercises revealed that previous work experience, entry qualifications, and perspectives of future ministry were, among other things, probable factors that influence the perception of relevance of curricular materials offered to students. The hypotheses were therefore tested in the light of these three factors.

The hypotheses were stated in directional forms rather than in the null form. They were tested in the light of Research Question 2 which was an attempt to relate certain factors with the students' perception of relevance.

1. H_1: There will be a positive relationship between the previous working experience of the students and their perception of relevance.

2. H_1: There will be a relationship between the entry qualifications of the students and their perception of relevance.

3. H_1: There is a relationship between the future ministry of the students and their perception of relevance.

Significance of Study

The study is intended to serve as a resource material and guide to those involved in the planning and implementation of the Christian Ministries Programme of N.E.G.S.T. They will, hopefully, utilise the

findings to make appropriate decisions about the curricular processes in which they are involved.

Assuming that each year similar students take the selected courses, this study will provide relevant information about the needs of the students in the Christian Ministries Programme and the various factors which will determine their perception of relevance. It is evident that this information is needed if the programme is to be designed for success.

N.E.G.S.T. occupies a central place for theological training of leaders, teachers of the faith and pastors of Africa. As such, this study will serve as a valuable guide to graduates of N.E.G.S.T. who intend to establish or head schools that might follow in the footsteps of N.E.G.S.T. by providing theological training to the spouses of theological students.

This work will further provide a body of knowledge to all those who want to know about and set up complementary theological education for spouses of Christian and theological educators, Bible translators and African missionaries.

Limitations

An evaluative study intended to ascertain the relevance of an educational programme could be very elaborate if all the facets involved were considered. This research was limited to the relevance of the programme in the light of the characteristics of the students who are currently enrolled in the programme. Thus the factors which were considered in this report in relation to the relevance of the programme were some of the general characteristics of the students before enrolment in the programme. This included the educational

background, ministry/work experience, and the intended future ministry of the students. This research therefore was done only at the level of ´antecedents´ and was not concerned with ´transactions´ and ´out-comes,´ and their influence on the relevance of a programme.

The selection of the students and courses that were used for this study were predetermined. The students whose opinions were solicited were those in their second year of study at the two levels of the programme and the courses selected for analysis were only those which had been taken by all of the selected students.

ENDNOTES

[1]Nairobi Evangelical Graduate School of Theology, *The Prospectus* (Nairobi: N.E.G.S.T., 1994), 23.

[2]Nairobi Evangelical Graduate School of Theology, *Academic Regulations* (Nairobi: N.E.G.S.T., 1994), 2-3.

[3]Charles R. Fielding, *Education for Ministry* (Dayton, OH.: American Association of Theological Schools, 1966), 101.

[4]Isabel Apawo Phiri, "Women in Theological Education," *Ministerial Formation* 48 (January 1990): 17.

[5]Fielding, 101.

[6]N.E.G.S.T., *Prospectus*, 8-9.

CHAPTER TWO

LITERATURE REVIEW

The relevance of institutional programmes in terms of fulfilling their intended goals and objectives has received much attention in the area of curriculum development and evaluation. Programmes of theological institutions are no exception to this intense study that institutions have been subjected to during the last twenty years. The ultimate aim of these studies is to ascertain whether these institutions are relevant in addressing the various issues confronting their founding constituencies.

Though much attention has not been given to the training of wives of theological students alongside their husbands, the fact that these training programmes exist would require curriculum planners and implementers to examine them on their own merits so as to ascertain their relevance.

It is clear that these programmes which are established to provide complementary education to theological students' wives are not entirely unique. They are educative in process, designed and implemented to meet specific and general needs of those involved in the process.

The results of the intense study of theological curricular processes have led to the formulation of guidelines, suggestions and methodologies related to the development and evaluation of such programmes. In this review, the focus of the researcher will be on the content aspect or the substantive dimension of curricular processes.

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In this light, available relevant materials on curriculum content were examined.

Substantive Literature

Curriculum

Egan, in his work 'What is Curriculum'[1] has provided a vivid analysis of the etymological derivation of the word 'curriculum' and has also treated the various metamorphoses of the word's meaning with the passage of time. According to him, the original usage of the word in Latin referred to a 'race' and a 'race course.' The word meant a schedule of horse races that were to be done in a given sequence and at a certain interval. Eventually, the 'word' in some contexts came to mean 'temporality' as in career. Later on it came to mean 'content' or 'that which is contained' as well as 'that which contains it - container.' The word has been grafted into the field of education to commonly mean 'a course of study,' often simply represented by a list of subjects -- mathematics, foreign language, history, and so on.[2]

This traditional definition of curriculum is still maintained by the majority of school administrators who, on the request for their schools' curriculum, produce their schools' prospectus with a written list of subjects and the sequence in which they should be taken.

However, with the growth in diverging interests and influence of educational psychologists, the contemporary usage of the word has come to mean several things more complex to be contained in the traditional definition of the term. Curriculum has come to mean many things depending on the area of interest of the individual specialist.

Tanner and Tanner have indicated six distinct categories of defini-
tions of curriculum representing about twenty different views of
curriculum specialists.[3]

Gress and Purpel attributed the causes for the various
definitions of curriculum to the following diverging perceptions held
by specialists in the area: (1) The issue of whether curriculum is
purely an educational venture that occurs within the confines of the
school or it includes the informal and non-formal sectors, (2) the
place of focus of the individual specialist in the dynamic continuum
of formal learning situations which spans from intentions and
recommendations on one end to outcomes or actual learning on the other
end, (3) the emphasis of the specialist on one of the several facets
of learning which are: goals or objectives, subject matter content,
instructional materials, teacher and learner behaviour and assessment
strategies.[4]

From the foregoing, it could be noted that an attempt for an
all-inclusive definition of curriculum will be cumbersome if not
impossible because of these divergent philosophical and sociological
orientations about the role of the school in society. The task of
giving a definition that can also stand the test of time is made more
complex by the fact that the field of curriculum is a human enter-
prise. As such, it is conditioned in part by the historical and
cultural circumstances in which it is designed and implemented.[5]

Thus, to the realist, curriculum is seen in the light of the
repository of subject matter; to the academic rationalist, it is the
acquiring of the most powerful products of man's intelligence, "the
great works of great people"; to the idealist, curriculum focuses on
the learner; to the cognitive theorist, it is the refinement of

intellectual operations, while the social reconstructionist and reformist emphasise the improvement of society.[6]

However, amid the conflicting conceptions of curriculum, an evasive attitude towards a definition will not be desirable. Saylor, Alexander and Lewis use curriculum as "a plan for providing sets of learning opportunities for the person to be educated . . . . The total plan for a program of a particular educational setting."[7] Nicholls and Nicholls define it as all the activities planned by the teachers for the pupils.[8] For Glatthorn, curriculum includes

> The plans made for guiding learning, usually represented in retrievable documents of several levels of generality, and the implementation of those plans in the classroom; those experiences which take place in a learning environment that also influence what is learned.[9]

Kirk has summed up the definition of curriculum to be "what is taught, to whom and learned by whom, under what conditions and circumstances, for what (covert/overt) purposes."[10] Each component in his definition logically implies the presence of all other components.

Glatthorn's definition seems to ascribe a double dimension to the term. In the first portion of his definition he presents curriculum as something that is intended to be done, while the second part gives the term as something that is being actualised.

Central to his definition is 'experience' which Beauchamp has used to further give a general definition of curriculum as consisting of all of the experiences of learners under the auspices of the school. These experiences can be planned prior to instruction or they can be the learning experiences that may take place at any time during the periods of instruction.[11]

Beauchamp[12] has identified three main legitimate uses of curriculum as follows: According to him, when the word 'curriculum' is

used, it may firstly refer to the content of the curriculum or its
substantive dimension. Nicholls and Nicholls have described the
content dimension of curriculum as the knowledge, skills, attitudes,
and values that the curriculum requires to be learnt.[13] may also mean
the curriculum system. This involves the activities of curriculum
planning, implementation and evaluation; these make up the process
dimension of curriculum. Curriculum may finally mean the field of
study. That is, curriculum as an academic discipline. The meaning of
curriculum will therefore depend upon the legitimate sense in which
the word is used.

The Curriculum and Programmes of Study

The substantive dimension of institutional curricula is mostly
presented in ´programmes of study´ and ´courses.´ Glatthorn defines a
´programme of study´ as "the total set of organised educational
experiences offered for a particular group of learners over a multi-
year period and encompassing several fields of study."[14] He further
defines ´course´ as "a set of organised learning experiences within
the field of study and part of the programme of study."[15]

In the curriculum process, the programme of study and its
components, the courses or subjects, are very important as they are
the point at which the intentions and recommendations of the planners
are actualised.

Secular and Theological Curricula

It is worthwhile to note that the philosophical, sociological,
cultural, historical and psychological foundations of the substantive
curriculum of theological schools are quite different from those of
secular schools. Theological curricula are quite distinct from secular

curricula in the concept of reality, epistemology and axiology. These issues in theological circles are completely controlled by the Word of God and the ministry of the Holy Spirit. These concepts are manipulated to develop a Christ-like character in the learner.

Though the distinction between theological and secular education is easily recognised in theory, Brummelen observes that in practice, there has been a syncretism between the secular and the theological curricula. The results of this syncretism have made Christian schools unable to develop programmes that contribute to the renewing of the minds, hearts and deeds of the students in Christ Jesus.[16] He indicates that the emphasis of Christian schools, like that of their secular counterparts, has been in the inculcation of facts and skills rather than guiding and nurturing the learner in loving and caring ways that involve discipline which enhance discipleship. To this effect, he prescribes the following four issues that the substantive curriculum must focus on in promoting the success and relevance of the programme: (1) The activities must unfold the basis, framework and implications of a Christian vision of life, (2) the activities must foster conceptual development and abilities that (a) proclaim the unity and diversity of God's marvellous creation and (b) enable students to employ their God given talents in loving, faithful service to God through service to their fellow creatures, (3) the activities should let students experience the meaning of living out of a Christian world view and enable them to make personal and communal decisions from Biblical perspectives, (4) the activities should orientate the learner to a Christian way of life, willing to serve God and the neighbour.[17]

The Selection of Curriculum Materials

There exists for learning institutions a wide range of materials from which they can select the content of their curriculum. The content materials could be obtained from the needs of the learner, the constituency of the school, the school's philosophy and sometimes from the desires of the teachers.

Johnson[18] agrees with Nicholls and Nicholls[19] when he states that not all the experiences that are available can be included in the substantive curriculum. A selection process is essential. This selection process must be influenced by (i) the needs and interests of the learner, (ii) the values and problems of the society, (iii) the disciplines or organised subject-matter.[20]

Thus for a particular cultural element to be included in the substantive curriculum, it must be relevant to the needs and interest of the learner; it must be relevant to the values and solutions to societal problems and it must be available in teachable form.

The activities which are selected for inclusion into a school's curriculum whether theological or otherwise could be divided into several aspects depending on which purpose they are selected to serve. Glatthorn has divided these activities into two main groups which he called the mastery and the organic curriculum.[21]

He perceives the mastery curriculum as meeting two main criteria: (1) It is mandatory for all students and (2) it requires careful structuring, systematic planning and explicit teaching. He perceives the organic curriculum as not requiring a highly structured organisation, focus teaching, or careful measuring. The affective outcomes of the learning process are results of the organic curriculum

while the mastery curriculum includes the subjects that are taught and often exclusively though erroneously referred to as the 'curriculum.'

For Nicholls and Nicholls, a curriculum item that is systematically structured and carefully planned should meet four main criteria. These are: (1) The content should meet the criterion of validity. That is, the content should be authentic and true and should not be obsolete but should be able to address present issues. Further, the content is valid if it is possible for the objectives to be achieved through them, (2) the content must satisfy the criterion of interest. That is, the issues that are provided in the content must be such that it will arouse the attention of the learner and must be able to motivate him to learn. For this to happen, the content must be related to the needs of the learner, (3) the content must satisfy the criterion of significance. That is, the issues that are provided in the content should be such that they are applicable to new situations. The breadth and depth of the understanding of the content must be well balanced, (4) the criterion of learnability must be met by the content offered. What is included in the content must be at the level of the learner and he/she must be able to interact with it and learn it without strains.[22]

Tripp expanded these criteria into eight items. For him, any content material included in the curriculum must be academic, coherent, democratically selected, inclusive, relevant, interesting, balanced and value laden. On his sixth point of the content being interesting, Tripp did not see any significant difference between the relevance of the course and it being interesting. For him,

> . . . relevance means that the curriculum is of interest to the pupils. That does not necessarily mean either that it connects directly to their currently lived experiences (as some would

define relevance), or within their existing interests. A
curriculum needs also to include learning which becomes
relevant through the act of learning it: until one knows
something of a subject, one can hardly have an interest in it.
So these two criteria in particular should not be thought of as
in any way fixed or static qualities, but ones which can and
should be developed as the pupils are exposed to new experi-
ences which, because they create interests thereby become
relevant.[23]

These criteria of validity, interest, significance and learn-

ability must be fulfilled by any subject matter that is in the

curriculum. Thus, for any subject matter to be relevant to the

learner, it must be valid to the learner, it must be important to him,

it must be capable of arousing his interests and it must be at his

current proficiency level. If these factors are ignored, the entire

curriculum will end up being irrelevant and worthless.

In short, curriculum could be seen as the total sum of those

activities which an institution plans for its subjects. These

activities are carefully selected and structured such that at the end

of the teaching/learning process the subjects are expected to realise

the goals of the institution and be able to foster personal fulfil-

ment. To realise the objectives of such a curriculum, the selection

process of the activities should take into account the learner, his

personal and contextual needs, the constituency values and the

availability of the activity in teachable and comprehensible forms.

Curriculum Content and Characteristics
of Adult Learners

Nicholls and Nicholls´ criteria of appropriate course content

seem to recognise the characteristics of the learner as important. The

focus of the characteristics of the learner is a very crucial issue in

the andragogical approach to adult learning. Knowles, one of the most

renowned proponents of the andragogical approach to adult education,

gives the following assumptions about the adults as learners: (1)
adults are more self-directing and independent in learning than
children, (2) adults come into an educational venture with a vast
repertoire of knowledge and experiences, (3) adults become ready to
learn those things they need to know and be able to do in order to
cope effectively with their real-life situations, (4) adult learning
is orientated towards immediate application. Adults learn new
knowledge, understandings, skills, values, and attitudes most
effectively when they are presented in the context of application to
real-life situations, (5) adults have a self-concept of being respon-
sible for their own decisions and for their lives.[24]

From these characteristics of adults, it is evident that the
previous experiences of the adult learner, his future aspirations and
current proficiency levels are all very crucial to his perception of
the relevance of the educational programme he will be involved in.

Though Cross[25] has observed that these characteristics could be
possessed by every learner at whatever stage, the way they apply to
adults is very unique and intensive.

Adult learners, whether in a conventional educational system or
otherwise differ as individuals with unique experiences related to
past experience, current abilities and roles and future aspirations.[26]
Due to these variations, Nicholls and Nicholls observe that any single
learning opportunity which a school offers will mean something
different to different learners.[27]

Gordon, DeStefano and Shipman have added a sociological
dimension to human characteristics which must be taken into account in
programme planning. They propose that

Human learners are more than cognitive beings. Human behavior
is also influenced by affect, motivation, by identity, by
environmental press, and indeed by various manifestations of
status, for example, sex and gender, social and economic
status, ethnicity and race, and language and culture.[28]

In a classroom situation, this heterogeneity exists thereby
creating a taxing exercise for the teacher to be able to adapt his
content and methodology to cater for the variances that exist.
Therefore, a course that is designed without taking cognizance of this
heterogeneity will be in danger of being irrelevant.

Knox posits that a needs assessment and context analysis can be
used to set relevant educational objectives and relevant learning
outcomes that will provide for this heterogeneity.[29]

The Needs and Context of the Learner and Content Relevance

An idea of the characteristics of the adult learner is
essential to providing appropriate basis for the analysis of the needs
and situational context of the learner.

To enhance the relevance of a curricular activity, the
neccessary area of emphasis must be the needs of the recipients of the
curricular activity.

The word 'need' may construe some conceptual ambiguity and
therefore requires further explanation. Monette has given four main
uses of the term: (1) Basic human need - this is a deficiency in a
biological or physiological state that results in a search for
gratification; (2) Felt needs - the natural desire that leads someone
to know something. It comes out of curiosity; (3) Comparative needs -
the need that arises due to inequality between two subjects; and (4)

Normative needs – this need arises when a gap exists between the actual state of an individual and a desirable state.[30]

Stych has observed that while these needs are important for the understanding of the adult learner, the normative need category is particularly important for the needs assessment.[31] The normative need is often called the educational need because it indicates a discrepancy between a current state and a desired state and this discrepancy can be resolved by the process of education.[32] An understanding of the discrepancies between the current and the desired state or proficiency is useful to both the teacher and the adult. Knox states that "an awareness of such a discrepancy can motivate an adult to engage in learning activity . . . ."[33] He continues to say that educational activities and materials are only effective and relevant when they help learners to build on their current proficiencies and progress towards desired proficiencies.[34]

In this light, Elias has submitted that "one great contribution of progressive educators was their insistence that educational planning begin with needs, interests, and wants of the learner rather than with academic subject."[35]

Tyler observes that the activities provided by the content must be able to attract the attention and curiosity of the learner so that he/she would be actively involved in it. It should be appealing to him/her and able to satisfy him/her. The content should be within the present ability of the learner such that a successful completion of one activity would encourage the learner to move on to the next higher one, and that such an activity must provide a transfer of learning.[36]

Tyler's observations have illuminated important issues that are key to the relevance of any course content to the students. The first,

which Nicholls and Nicholls[37] have stresed earlier on is the
learnability of the content material. The student must be able to
perform at the competency level required by the course if that student
is to see any relationship between the course and his desired
proficiencies. Adult learning is oriented towards a practical
application of what has been learnt[38] and it is logical enough to
reason that if a content has not been mastered effectively, its
applicability to real life situations may be impossible.

Tyler, in another work, gives a simplified description of the
reasons for many of the inadequacies of student learning. These
reasons have helped to explain some of the ineffectiveness of
educational systems in providing relevant materials to the students.
He states that

I.   Some students do not seek to acquire the new
     behavior (learning) because they do not perceive it as
     important and interesting.
II. In many cases, the learning tasks and the rationale
     behind them are not clearly indicated to the students.
III. Many students do not perceive the learning task as being
     within their competence.
IV. In many cases, learners receive inadequate practice
     opportunities to use the learning in the varied situations
     where it is appropriate.[39]

These factors which Tyler has identified as militating against
the learnability of a course content could well be militating against
the perception of relevance of the course since a logical relationship
can be derived between learnability and perception of relevance.

Learnability can be related to the student's current profi-
ciencies. Tyler indicates this by recommending that teachers and
others should enhance learning ". . . by designing a curriculum in
which initial learning tasks are relatively easy and subsequent
assignments gradually increase in difficulty."[40] In other words, Tyler

is suggesting that the learning tasks start from the current ability
of the student and progress towards higher levels of difficulty.

In formal educational systems, a student's current proficiency
is determined by the examination of his transcript and certain pre-set
standards guiding a formal interview for admission. The student's
admission status is determined by the nature of his transcript and how
well he met the other pre-set conditions.[41] In the nonformal system it
is contrary; here no interviews are conducted and the admission is not
based on current academic proficiencies but on other non-academic
factors like occupation, marital status or the immediate situational
needs of the learner. The nonformal approach of recruiting married
female students into Christian Ministries Programmes has been observed
in some theological colleges in Africa including the Sierra Leone
Bible College and the Nairobi Evangelical Graduate School of Theology.
The ultimate result of this is the admission of students into
programmes for which they do not have the required academic
proficiencies. It has been observed that when non-academic matters
like those already cited are given prominence over academic qualifica-
tions as the criteria for admission in an institution that has been
labelled as 'academic' or 'formal,' there is always a blurred
perception of relevance of the activities on the part of the students
who, in the first place, did not have the academic qualifications for
admission. If this happens, the adult learner will not be motivated to
learn.

In learnability, the experiences of the adult learner become
very important. Knowles has affirmed that adults define themselves
largely by their experiences. So, if they find themselves in situa-
tions in which their experiences are not utilised, or largely

minimised, it is not just their experiences that are being rejected, they feel rejected as persons.[42]

Obviously, educational curricula are established to help students learn things which are applicable, things they can use in and out of school. This is another point Tyler is stressing in his observation. What is learnt must be applicable. There should be a transfer of learning. However, it has been sadly observed that some students learn things which they rarely use after school.[43]

Tyler, in referring to the research findings of J. Flanagan *et al.* in the "Report of the Fifteen Year Follow-Up of Project Talent", reports that students perceive few of the courses they had taken while in school as having stimulated their interests and helped them acquire knowledge and skills that have been vital to their needs. Thus, the subjects these students perceived as useful were typically those that were clearly related to their needs.[44]

The transfer of learning is very important in the education of adult women. Adult women learn what they think is applicable to their needs and the needs of the society. A meaningful and applicable content will enhance the perception of relevance. However, Stych regrets that educators become preoccupied with the content which is meaningful to them but may have little meaning to the adult learner in the class.[45]

With the issue of the applicability of the content material in the situation of the woman, Tappa has this to say:

> The point is therefore not to "lift" women to fit into the existing structures of the church but to bring the structures down to people. Theology is a community activity, we should take it from the classrooms and bring it to the farm, to the markets, to the prisons . . . . Traditional theology is unable to do this because in our classrooms we manufacture "Lutheran", "Baptist", "Catholic", "Presbyterian" instead of equipping the

people of God to meet their spiritual and material needs as a
community of believers.[46]

If effective learning is to take place with the aim of goal

achievement, the content of the curriculum must appeal to the learner.

On this issue, Stych comments that

Adults respond favourably to learning experiences which contain
relevant content. However, adults usually measure the relevancy
of a content by the level of potential application which exists
for their life situations. Content which addresses adult
issues and problems tends to increase motivation more than
content which ignores these concerns.[47]

It is the participant in the programme who learns and the needs

that will influence their learning activities are those that pertain

to proficiencies they want to enhance.[48]

From the foregoing discussions, it is clear that the experiences

of the learner, his/her needs, and the learnability of the activities

provided in the curriculum are all very crucial to the perception of

programme relevance. If these issues are not given careful attention

in the curriculum processes, the curriculum will fail to achieve the

desired ends.

The Needs of the Students versus Constituency and Programme Needs.

The primacy given to the needs of the adults in planning

programme contents must not be emphasised above the purpose of the

institution and the contextual needs of the institution's constitu-

ency. Cole, in his paper, "Theoretical Frame of Curriculum Develop-

ment" stresses that equal cognizance must be given to the contextual

needs of the local church, purpose of the institution and the call of

the student.[49] Thus, in talking about curriculum in terms of its

overall relevance, we must think about the call, professional

aspirations and the background of the learner; the purpose of

existence of the school and the contextual needs of the constituency.

To have a comprehensive programme that provides for the achievement of the institution's goals and the demands of the constituency while at the same time catering for the needs of the students may seem very impracticable. In this particular case the place of electives becomes very important. The programme of study must provide an appropriate balance between required courses that ensure the achievement of the programme goals and constituency demands and elective courses which enable the students to develop and pursue special interests. It is worth noting that elective courses and core courses are not mutually exclusive and cannot be treated as two distinct categories of subjects. However, in selecting electives, the issue which will arise here will be: who determines what subjects to elect from? Will they come out naturally from the needs of the learners or will other sets of people determine them? In most theological schools, electives are provided based upon what is available and not what the students want, and in some cases what is available as an elective is in effect a 'compulsory elective' which may not be related to the students' needs. Electives must emanate from the needs of the students, and as Glatthorn argues most schools have data on the needs of their students more than what they care to use.[50]

Discrepancies do not only occur between the needs of the learners and the constituency intended to be served by the school; they are also found to exist between the school itself and the students. Bezzina and Chesterton observed this discrepancy in their research "Teaching About School Based Curriculum Development: What Teachers See as Relevant." To combat this curricula menace of

diverging needs of those involved in the curricular processes, Bezzina
and Chesterton suggested the use of a 'negotiated curriculum' in which
staff and students engage themselves in explaining and exploring each
party's perception of relevance (This is an indication of Tripp's
democratic curriculum). They conceded that the outcome of such an
exercise is "a flexible package in which there are options for
specialisations as a means of catering for the differences in
perceived needs. . ."[51]

In addition, the Accrediting Council of Theological Education
in Africa has this to say in relation to the relevance of a programme:

> The curriculum as a whole and the syllabus for each individual
> course subject should show that the institution has not merely
> borrowed these from elsewhere, nor simply allowed them to
> develop on an ad hoc basis, but that the institution has
> carefully planned the curriculum and each syllabus to meet its
> own particular objectives, for the specific Christian community
> it is serving, for the specific vocations for which the
> students are being prepared, and for the specific cultural
> context in which the student will minister.[52]

Review of Methodologies in Curriculum Processes

Curriculum Evaluation

Saylor, Alexander and Lewis have defined curriculum evaluation
as the processes used in judging the appropriateness of curriculum
choices.[53] They claim that although evaluation has one basic goal, the
determination of the worth or value of something, it may have many
roles and it could be done for a couple of purposes.

Oluoch sees evaluation as "the process of gathering and
preparing needed information for making decisions on the planning,
execution, completion and worth of the project."[54] He sees evaluation
processes as performing three basic functions. They are: (i) to know
the present state of the project [programme], (ii) to take corrective

action if it is necessary to continue the programme or to terminate it and (iii) if the programme has terminated, to find out how well it performed.[55]

The timing of the evaluation, the methodology used and the use to which the evaluation results are put have made it possible to distinguish between two types of evaluation. They are formative and summative evaluations. Formative evaluation occurs at the planning stage or even when the programme has been implemented with the effect of providing information on how to improve the programme or give a variety of alternative choices that could be considered to reach rational and valid decisions. Summative evaluation is concerned with assessing the overall programme after its implementation with the aim of determining its continuance or closure.[56]

Saylor, Alexander and Lewis have identified five evaluation models which comprise the behavioural object model, the decision-making model, the goal-free model, accreditation model and the responsive model.[57]

Robert Stake is the mind behind the Responsive Model of Curriculum Evaluation. It is a model that has been effectively and extensively used in curriculum evaluation processes. The model divides the curriculum to be evaluated into three main areas. These areas or matrices are (i) the rationale matrix, (ii) the descriptive matrix and (iii) the judgement matrix.[58]

The rationale matrix of the curriculum gives us an idea of what the programme is designed for. It articulates the purpose of existence of the programme.

The descriptive matrix gives us a vivid description of the programme and those for whom it is designed. It focuses on anteced-

ents, transactions and outcomes. An 'antecedent' is any characteristics which the student possesses prior to his encounter with the curricular materials. It covers his aptitude, previous experience, willingness to learn etc. 'Transactions' are the countless encounters the student experiences during his interactions with the curricular materials, his fellow students and teachers. 'Outcomes' are what the students become after the transactions have occurred and these may further serve as fresh antecedents. These three categories make up the descriptive matrix of the Stake's model. The antecedents and transactions play a major role in the relevance of an educational programme especially when dealing with continuing students who in the various educational interactions relate their past experiences to the diverse classroom transactions. These two areas of Stake's descriptive model are thus very relevant in an evaluation to determine the relevance of a programme to a group of students. An evaluation could be done using any one of these categories and in this study the antecedents are the points of reference.

The judgement matrix consists of standards and procedures against which a programme is evaluated. Evaluation is never complete if a value judgement is not made on the status of the programme.

Thus, using the Stake's model to evaluate the relevance of a programme, the following should be done: (a) a complete description of the programme, (b) the articulation of acceptable standards of measurement, or criteria for evaluation and (c) a well presented value judgement about the worth of the programme.

The issue of obtaining valid criteria for assessing an educational programme is very important. A programme can be evaluated using its goals as the standard. In such a case the concern will be

whether the goals the programme sets out to achieve are actually achieved. In another case, the programme can be evaluated using a set of external standards such as the opinion of professionals in the area, or standards set by accrediting bodies. From another angle, a programme can be evaluated by comparing it to another programme that operates under identical situations. A programme of study can further be evaluated using the opinions of those for whom the programme is designed. In this case, the quest is how responsive the programme is to the needs of the students. No matter what type of criteria are used, they must be valid and capable of providing a very strong foundation from which judgements can be inferred.

Glatthorn has identified six criteria for evaluating a programme of study. According to him a sound programme of study must (a) be capable of accomplishing the district's [constituency] goals and objectives, (b) be able to provide a balance between the core courses and electives, (c) be capable of fostering an understanding of the interrelationships between the various sectors of knowledge, (d) be able to provide skills required for learning, (e) be open-ended thereby giving provision for transfer of learning and (f) it must be responsive to the special needs of the student population it serves.[59]

Each of these criteria or a group of them could be brought under the magnifying glass and used for evaluating a programme. Wambugu,[60] in evaluating the Junior Church of the Nairobi Pentecostal Church, applied Stake's model, utilising criteria from what she called a "typical Junior Church." She obtained her criteria from what professionals have said about Junior Churches. Mungai,[61] in evaluating the Nursery School of the Nairobi Evangelical Graduate School of Theology, also employed Stake's model and utilised criteria set by the

Kenya Institute of Education. Bezzina and Chesterton,[62] in investigat-
ing the relevance of the School Based Curriculum Development and
Evaluation course in the Catholic College of Education in Sydney,
based their criteria on the judgement of students in the light of
their subsequent experience on the field. The focus of Bezzina and
Chesterton was to determine how responsive the School Based Curriculum
Development and Evaluation course was to the needs of the students.
Thus, their reference point was the students' responses about the
course and how various characteristics of the students' influenced
those responses.

These researchers utilised different but valid criteria in
evaluating the individual programmes they studied.

Research Instrumentation

The use of the survey method has been very prominent in finding
out the opinion of people about certain issues. Thus, to determine
the students' perception of relevance of the various courses they were
required to take, the survey method was most appropriate. The survey,
according to Best and Khan gathers information from a large number of
cases at a particular time and is not concerned about the characteris-
tics of the respondents.[63]

The questionnaire is a popular survey instrument used to get
factual information from people. In cases where the opinion of a group
of people is required, as in the case of determining students opinion
about courses they are required to take, Best and Kahn propose the
use of an *opinionnaire* or *attitude scale*.[64]

Questionnaires can take one of two forms. They can be in a
closed form in which case the questions call for "short, check-mark

responses."[65] Here, the respondent does not have to elaborate on his response; the other form is the open form in which the questions call for a free response.

Best and Kahn discuss a number of ways questionnaires can be distributed. They can be distributed personally to groups of individuals. The authors perceive some advantages in this method of distribution. According to them,

> The person administering the instrument has the opportunity to establish rapport, explain the purpose of the study, and explain the meaning of items that may not be clear. The availability of a number of respondents in one place makes possible an economy of time and expenses and provides a high proportion of usable responses.[66]

The distribution of the instrument by post is another method which the authors concede to have probably the most criticism.

To do a needs assessment, Unruh and Unruh propose the *Delphi Need Assessment Procedure* in which the respondents are initially allowed to make their responses freely on a piece of paper. These responses are then developed into a new questionnaire for the respondent group.[67]

The *Likert Method of Summated Ratings* used in measuring the opinion of people about certain issues has received much popularity. It measures the opinion of people on a scale which normally contains five responses rated from 1 - 5. The responses range from a very strong positive assertion to a very strong negative assertion on an issue. Midway between these two extremes are moderate responses. When using the Likert scale, a panel of judges is not always necessary. It takes much less time to construct and it offers an interesting possibility for the student of opinion research.[68] Thus, in investigating the opinion of a group of people about the relevance of certain

issues, the *Likert Method of Summated Ratings* could be most appropriate.

To measure the likelihood that some factor other than chance is responsible for an apparent relationship between two variables, the statistical instrument that could be used is the *Chi Square* Test of Independence.[69]

The *Chi Square* is a nonparametric test that is employed to estimate relationships when the data collected for the research are in frequency counts and when they are put in two or more categories.[70] To be able to use the *Chi Square* the following assumptions are made: (i) that one variable is not affected by, or related to, another variable. That is to say that the variables are independent, (ii) that the sample observation have been randomly selected.[71]

The *Chi Square*, like other nonparametric tests, has the following disadvantages due to the fact that the data collected are based upon counted or ranked order rather than on measured values. It is less precise, has lower power than parametric tests and it is not likely to reject a null hypothesis when it is false.[72] However, this test of independence is appropriate to be used when (i) the nature of the population distribution from which samples are drawn is not known to be normal, (ii) the variables are expressed in nominal or ordinal form.[73] The *Chi Square* is used in this research because the data collected is not drawn from a normal population distribution and the variables are in ordinal form.

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CHAPTER THREE

METHODOLOGY

This research was an evaluative study concerned with the analysis of documents and the investigation of opinions of students. It was designed to evaluate a specific segment of the N.E.G.S.T. curriculum - the Christian Ministries Programme - so as to ascertain the perceived relevance of the programme content to the needs of the students who are currently enrolled in the programme.

In this evaluative study, the Robert Stake´s Responsive Model of Curriculum Evaluation was used (see review pages 31-32). Using this model, the researcher did three things: firstly, he gave an indepth study of the rationale behind the programme, that is, he treated the reasons for the existence of the programme which included the articulation of the philosophy and objectives of the programme; secondly, the researcher gave a vivid description of the programme in terms of certain pre-selected courses, entry qualifications, charac- teristics of students who enrol in the programme and the general design of the programme; and thirdly, the researcher gave a value judgement about the relevance of the programme to the students.

The criteria used in assessing the programme were totally based on the judgements by the students in the light of the usefulness of the courses to them. Thus, the relevance of the courses is approached from the perceptions of the students. In this case the opinion of the students make up the criteria for judgement.

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Entry

The initial step taken in this research was to request permission in writing from both the Academic Dean and the Director of the Christian Ministries Programme for the work to be done. When it was granted, the researcher further requested from the same that an introductory note be given to him to facilitate the participation and cooperation of the respondents.

Data Collection

The sources of information for this study were the 1994-95 Prospectus of the school, the 1994-95 Academic Regulations and the unpublished minutes of November 1, 1994 meeting of the students in the Women's Ministries Programme copied to the Director of the Programme, the Academic Dean, Principal and the Student Council of the Nairobi Evangelical Graduate School of Theology (Appendix C).

The validity of these areas as valuable sources of information was determined by the fact that:

(a) the Prospectus and Academic Regulations are the official documents that serve as guidelines for all the educational programmes at the school. They constitute the *modi operandi* of the school.

(b) the students' document of November 1, 1994 represents the opinion of more than 80 % of the women currently enrolled in the programme at various levels.

The Prospectus and Academic Regulations provided information about the entire structure of the programme in terms of course descriptions and entrance requirements.

The unpublished students'document of November 1, was not used as a major source of information. It was, however, included in the research because it was the document that gave the initial impression about what the students felt about their courses and the ensuing need for further investigation. In this regard it provided information that served as the basis and guiding tool in the development of the instrument that inquired into the students' perception of the relevance of the programme and what they considered relevant to their needs. The methods used to collect information from these sources have been discussed separately.

Population

The population for this study comprised only those students who had spent at least a year in the N.E.G.S.T. Women's Programme. There were eighteen members in this target population and all of them were asked to participate in this study. This group was selected because its members were already very well acquainted with the programme, having gone half-way through it. The opinions of all the students who fit into this category were investigated.

Although there were several variables within this population, those that were relevant to this study were identified in the following categories:

1. The previous work experiences of the students:
   a. Students with previous teaching/church ministries experiences.
   b. Students without previous teaching/church ministries but who have other working experiences.

2. The entrance qualifications of the students:

   c. Students with higher entry qualifications (diplo-
      mas and above) into either of the levels.

   d. Students with lower entry qualifications
      (certificates and below) into either of the
      levels.

3. The focus of future ministries of the students:

   e. Students with a defined area of future ministry.

   f. Students without a defined area of future
      ministry.

Table 1, below, shows the percentage of each of the above variables as represented in the population selected.

Table 1: Percentages of the Variables in the Population.

VARIABLES	TOTAL	%
1. Students with previous teaching/church ministries experiences.	8	44.4
Students without previous teaching/church ministries experiences	10	55.6
2. Students with higher entry qualifications (diplomas and above)	8	44.4
Students with lower entry qualifications (certificates and lower)	10	55.6
3. Students with a defined area of future ministry	9	50.0
Students without a defined area of future ministry	9	50.0

Population size (N) = 18

Sampling

There was no sampling of the members of the target population because the identified population size was quite small comprising only eighteen members. An attempt was made to collect information from each member of the population.

The Instrument Design

The survey instrument used in this study was the closed-ended questionnaire (Appendix A).

In developing this instrument, the researcher went through two steps. First, the researcher examined the relevant literature to ascertain the possible factors that might influence students' perception of relevance. From the literature, the following factors were identified: (a) previous ministry/work experience, (b) entry qualifications (c) perspectives of future ministry.

Based upon these factors, items 1 - 5 of the instrument were developed.

Secondly, the researcher did a prior investigation of the Christian Ministries Programme by casual conversations with the students in the programme, their teachers and by consulting the November 1, 1994 minutes of the Women's meeting held with their Director. From these interactions, the following subjects were selected from the main subject groups (Appendix B) for observation and analysis:

Table 2: Selected Courses and Their Groups

SUBJECT GROUPS	SELECTED SUBJECTS
Bible (BL)	- Bible Doctrine I - Pentateuch - Principles of Bible Interpretation and Bible Study Methods - Great Women of the Bible
Ministry Skills (MS)	- Counselling - Evangelism and Discipleship
Practical Skills (PS)	- Sewing I
Family Life (FL)	- Biblical Principles of Child Development
General Studies (GS)	- English Grammar - English Composition - English Literature
Ministry Through Music (RS)	- Ministry Through Music

In all, twelve courses out of the thirty-five courses required were selected from six subject groups of the programme.

From these two preliminary activities, the research questions in Chapter One of this study were formulated. The three research hypotheses were stated in response to the second research question.

The second part of the questionnaire (Appendix A) addressed Research Question 1. It investigated the ratings of the students' perception of relevance on the Likert Scale.

Part one of the instrument which contains five items addressed the second research question and the attending hypotheses. The items were designed to solicit information that was helpful in identifying the students with the characteristics that have been stated and their perception of relevance.

Pilot Testing

The questionnaire was pilot-tested at the Nairobi International School of Theology (N.I.S.T.). This school was chosen because it offers a comparable programme for the wives of theological students-in-training. In selecting samples from this school, the non-probability sampling method was used. That is, the students were selected randomly based upon who was available. The researcher explained to the students both the aim of the thesis and the purpose of the questionnaire.

The responses of the students from this school helped the researcher to re-frame the questions (where it was necessary) in the instrument. The researcher had a brief interaction with the students to ascertain if they encountered any difficulties in answering the questions. Since the instrument was designed on the *Likert Scale*, Jurors or Validators were not required (see review page 35). However, with the consultation of the supervisor of this work, the questions were modified accordingly.

Administering the Instrument

The researcher personally hand delivered the questionnaires to the respondents during one of their Thursday informal meetings. The researcher further met the respondents on a one-to-one basis and collected the completed forms from them. In doing this, the researcher made himself available to the respondents, and where possible, further explained the issues that were not understood by the students to enable them to complete the items. All the questionnaires that were administered were returned to the researcher.

Data Analysis

The questionnaire items used in this research were closed-ended and the opinion of the students about the relevance of the courses were measured on the *Likert Scale of Summated Ratings*.

The responses of the students on the *Likert Scale* were tallied and summed up to show their opinions about the individual courses they were required to tak   he overall relevance of the courses to them.

Since some of the cells in the *Likert Scale* were vacant, the researcher therefore collapsed the scale into three, thus, remaining with 'irrelevant', 'not sure' and 'relevant'cells. To obtain these three cells, the researcher added the *Likert Scores* in cells 'Totally Irrelevant' and 'Irrelevant' to make the 'irrelevant' cell and added together the cells 'Relevant' and 'Totally Relevant' to make the 'relevant' cell. The zone of 'Uncertainty – Not Sure' was not collapsed.

The statistical findings of the relationships that may have existed between the experiences of the learners, their future career and entry qualifications and the perception of relevance are elaborated in Chapter Four. The statistical instrument used for the analyses was the *Chi Square Test of Independence*.

CHAPTER FOUR

ANALYSIS, FINDINGS AND INTERPRETATION

The research was concerned with the Students´ perception of the relevance of the courses offered in the Christian Ministries Programme of the Nairobi Evangelical Graduate School of Theology. Eighteen students were selected for the research and they were used to evaluate the relevance of twelve selected courses to their needs.

To determine the perception of relevance of the courses and the factors which might influence that perception, the researcher generated two research questions. In response to these research questions, the researcher used a closed-ended questionnaire to collect data from the respondents which were analysed accordingly.

R.Q.1. To what extent do students in the Womens´ Christian Ministries Programme perceive the courses in the programme to be relevant to their needs?

In response to this question, Part B of the questionnaire (Appendix A) was administered. No hypothesis was cast to answer this question. Respondents were asked to simply indicate along a five-point scale their perception of relevance of individual courses in the programme in relation to their needs. The researcher merely counted the respondents for each course item to be along the scale (raw data) and recorded the results in Appendix D.

The instrument further required the students to indicate their responses according to the values on the *Likert Scale*. The ´raw data´ was translated into these values (Likert Values). The result obtained is given in Appendix E.

To determine the extent to which the students perceived the courses as relevant, the collapsed *Likert Scale* was used to investigate the degrees of perception. The results obtained in respect to the respondents are given below:

Table 3:   Student Responses (Likert Score) on Perception of Relevance

COURSES	RESPONSES			
	IRRELEVANT	NOT SURE	RELEVANT	TOTAL
Pentateuch	6	–	62	68
English Grammar	7	6	44	57
English Composition	12	9	30	51
English Literature	10	12	29	51
Evangelism and Discipleship	3	–	66	69
Music	8	–	51	59
Principles of Bible Interpretation and Bible Study Methods	4	3	64	71
Biblical Principles of Child Development	2	3	70	75
Bible Doctrine	8	6	55	69
Great Women of the Bible	4	3	70	77
Counselling	3	6	67	76
Sewing	10	12	31	53
TOTAL	77	60	639	776

From **Table 3** above, it was discovered that a total score of 776 from the respondents was obtained in relation to the perception of relevance of the entire courses, 77 (10%) of the respondents indicated a degree of irrelevance, 60 (8%) indicated a degree of uncertainty and 639 (82%) indicated a degree of relevance.

In finding out the extent to which the individual courses were perceived by the students, the *Likert Scores* for each subject in **Table 3** was taken as a percentage over the total *Likert Score* for that course and the results tabulated for each *Likert Category*.

Table 4: Degree of Individual Course Irrelevance

COURSES	%
English Composition	23
English Literature	20
Sewing	19
Music	14
English Grammar	12
Bible Doctrine	12
Pentateuch	9
Principles of Interpretation and Bible Study Methods	6
Great Women of the Bible	5
Evangelism and Discipleship	4
Counselling	4
Biblical Principles of Child Development	3

Generally, the degree of irrelevance of the entire selected courses was 10%. Individual courses whose degree of irrelevance exceeded this number were considered to have a high degree of irrelevance. Thus, the degree of irrelevance was very high for six courses as shown in **Table 4** above considering the general perception of the courses.

Table 5: Degree of Individual Course Uncertainty

COURSES	%
English Literature	24
Sewing	23
English Composition	18
English Grammar	11
Bible Doctrine	9
Counselling	8
Great Women of the Bible	4
Biblical Principles of Child Development	4
Principles of Interpretation and Bible Study Methods	4
Music	–
Evangelism and Discipleship	–
Pentateuch	–

Since the level of uncertainty for all the courses selected was 8%, individual courses whose uncertainty exceeded this number (8%) were considered to have a high degree of uncertainty. Thus, considering the general perception of the students, the level of uncertainty was high for five courses according to **Table 5** above.

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Table 6: Degree of Individual Course Relevance

COURSES	%
Evangelism and Discipleship	96
Biblical Principles of Child Development	93
Great Women of the Bible	91
Pentateuch	91
Principles of Interpretation and Bible Study Methods	90
Counselling	88
Music	86
Bible Doctrine	79
English Grammar	77
English Composition	59
Sewing	58
Literature	56

The total percentage of relevance of the entire courses was 82%, hence courses whose relevance was perceived above this score were considered to be highly relevant. From **Table 6** above, seven courses were deemed as highly relevant. It is important to note that Music has rated high on both the irrelevant and relevant scales. This is not an anomaly. In the area of irrelevance, the percentage score of irrelevance of all the courses was 10%, the degree of irrelevance of Music is 14% hence it can be rated as having some degree of irrelevance. But again it contributed very much to the relevance of the courses having scored 84%. From this we can conclude that the students were divided on the relevance of Music as a course.

Analyses of Findings

From Tables 4, 5 and 6, it was discovered that Evangelism and Discipleship, Child Development, Great Women of the Bible, Pentateuch, Bible Interpretation, Counselling and Music were rated very high on

the *Likert Scale* as compared to the other subjects. These subjects also rated very low in the area of uncertainty and irrelevance. Thus, we can maintain that these courses have a very high degree of relevance as compared to others.

The fact that the students perceived these courses as relevant may indicate the relationship between applicability and relevance. As mothers and wives in the programme, Family Life courses (here represented by Biblical Principles of Child Development) will readily be seen as relevant as the application of materials obtained from these courses could be directly used in their homes. The issue of Evangelism and Discipleship and Counselling is fundamental to Evangelical Christians, so there is little doubt that these related courses rated very high in relevance.

Since the women perceive themselves as Christians who will be working in church related contexts, they could readily see the Bible courses (Pentateuch in this case) as relevant.

From the analyses above, it was again discovered that English Composition, English Literature, Sewing, Music, Grammar, and Bible Doctrine were rated as having a high degree of irrelevance considering the overall perception of relevance and low in the area of relevance (except Music). The uncertainty levels of these courses cannot also be ignored. Apart from Bible Doctrine, all these courses which have been rated low are non-theological courses.

The reasons why these courses rated very high in the area of irrelevance especially those in the area of General Education may indicate the general perception of theological students to non-theological subjects. Sewing, belonging to the subject group of Practical Skills, rated high on both the scale of irrelevance and the

scale of uncertainty despite the growing emphasis on the development of practical skills of women in Africa. Music is a unique case as it rated high in both areas of relevance and irrelevance and had a zero uncertainty level. This may indicate that the students were equally divided on their perception of the relevance of this course. Bible Doctrine rated high among the courses deemed as irrelevant; further research needs to be done to ascertain the reasons for this. Sewing is a further unique case that needs to be investigated to establish the reasons why it was rated irrelevant.

Discussions

Considering the total number of respondents, the degree of relevance was 82%, the degree of Uncertainty was 8% and the degree of irrelevance was 10%. Thus, overall it could be affirmed that the courses were perceived as relevant.

The analyses reveal that three courses belonging to the division of General Studies (English Language, English Literature, and English Composition), one course in the area of Practical Skills (Sewing), and the one course in the division of Bible (Bible Doctrine), have been rated as having a high degree of irrelevance in the overall perception of relevance. This is not indicating that these courses are completely irrelevant but that considering the overall perception of irrelevance, they rated more than the other courses. The issue of what should be done with these subjects to better enhance their relevance to the students must not be ignored. If these courses are to remain in the curriculum, there should be the need to 'sensitise' the students of the importance of these non-theological courses in the overall ministry of the church.

The analyses further indicated that the students in the Diploma programme perceived the courses as more relevant than their counterparts in the Certificate Programme. The question that needs to be taken seriously in this case will be: Should the emphasis on the various substantive curriculum items be varied between the students in the Certificate and Diploma programmes so as to meet the diverging perceptions of relevance? The suggestion is that the students in the Certificate programme should be given courses independent of the Diploma students such that their educational levels could be easily catered for and not tied down to a more advanced class like that of the Diploma programme.

R.Q.2. What are the probable factors that influence the perception of relevance of the students in the programme?

This research question involved determining whether there is any significant relationship between the perception of relevance and certain identifiable variables as past and future career of the students and entry qualifications within the population. The probable relationships that these factors may have with the perception of relevance were examined using the *Chi Square Test of Independence*.

1. H_0: There will be no relationship between the previous working experience of the students and the perception of relevance.

The following variables in the population were used to test this hypothesis.

(a) Students with previous teaching/Church ministries
    experience.

(b) Students without previous teaching/Church ministries
    experience.

Out of the total number of 96 respondents in the sample who
have previous teaching/Church ministries experience, 19 (19.8%) of
their responses were in the area of irrelevance, 12 (12.5%) in the
area of uncertainty ('Not Sure') and 65 (67.7%) were in the area of
relevance. Out of the 112 responses made by students in the sample who
had other work experiences, 28 (25%) perceived the courses as
irrelevant, 8 (7%) indicated a degree of uncertainty while 76 (68%)
recorded the courses as relevant.

The responses of respondents in this group were tabulated as shown
in **Table 7**. The *Chi Square Test of Independence* was performed with the
following results:

Table 7: The Relationship between Previous Work Experience and the
Perception of Relevance.

VARIABLES	IRRELEVANT	Not Sure	RELEVANT
Teaching/church ministry work experience.	19	12	65
Non-teaching/church ministry work experience	28	8	76
Total	47	20	141

N = 208

Using the formular

$$x^2 = \Sigma \frac{(0 - E)^2}{E}$$

$x^2 = 2.63$ $df = 2.$

This is a 2 X 3 Table with 2 degrees of freedom. The computed x^2 value (2.63) at 2 degrees of freedom is below the x^2 critical value (5.99) necessary for the rejection of the null hypothesis at .05 level. The null hypothesis was not rejected. Thus, at the .05 level of confidence, it could be asserted that there is no relationship between the previous working experiences of the learner and the perception of relevance for the students in the programme.

In summary, there is evidence to support the idea that students with previous church work/teaching experiences did not perceive the courses as more relevant than those with non-teaching/church ministry experiences. Thus, previous work experience in the church is not a probable factor that may influence the perception of relevance.

2. H_0: There will be no relationship between the entry qualifications of the students and their perception of relevance.

The variables used in this case were:

(a) Students with high entry qualifications (diploma and above).

(b) Students with low entry qualifications (certificate and below).

Out of the 102 respondents in the sample who had high entry qualifications, 21 (20.6%) rated the courses as irrelevant, 11(10.7%), were uncertain about the relevance of the courses and 70 (68.6%) perceived them as relevant.

On the other hand, out of the 106 responses from the students who had lower entry qualifications, 26 (24.5%) of the responses were in the region of irrelevance, the category of uncertainty ('Not Sure') received a score of 9 (8.4%) and the area of relevance received a score of 71 (67%). The responses of the students in these groups were tabulated as shown in **Table 8.** The information was used to perform the *Chi Square Test of Independence.*

**Table 8:   Relationship between Entry Qualifications
and the Perception of Relevance**

VARIABLES	IRRELEVANT	Not Sure	RELEVANT
High Entry Qualifications	21	11	70
Low Entry Qualifications	26	9	71
Total	47	20	141

N = 208

Using the formular

$$x^2 = \frac{\Sigma (O - E)^2}{E}$$

$x^2 = 0.56$ df = 2.

The computed x^2 value (0.56) at 2 degrees of freedom is far below the x^2 (5.99) critical value necessary to reject the null hypothesis at the 0.05 level. The null hypothesis was not rejected.

Thus, it could be asserted that there is no relationship between the entry qualifications and the perception of relevance at the 0.05 confidence level.

From this, there is evidence to support that students with high entry qualifications did not perceive the courses as more relevant than those with low entry qualification. Thus, entry qualification is not a factor that may influence the perception of relevance.

3. H_0: There is no relationship between the future ministry of the student and the perception of relevance.

The variables used in this case were:

(a) Students with a defined area of future ministry.
(b) Students without a defined area of future ministry.

Out of 90 responses (*Likert Score*) of students in the sample who had one specific area of future ministry, 26 (29%) of the scores were in the region of irrelevance, 8 (9%) in the region of uncertainty ('Not Sure') and 56 (62%) were in the region of relevance.

On the other hand, out of a count of 118 from the students in the sample who had no idea of what they will be involved in after graduation or had two or more areas of future ministry, 21 (18%) of the scores were in the category of irrelevance, 12 (10%) in the category of uncertainty ('Not Sure') and 85 (72%) were in the region of relevance. The responses of the students with these variables in terms of their perception of relevance were tabulated as shown below in **Table 9**. The *Test of Independence* was performed using these data.

Table 9: Relationship between Future Ministry and the
Perception of Relevance

VARIABLES	IRRELEVANT	Not Sure	RELEVANT
Specified Area of Future Ministry	26	8	56
Unspecified Area of Future Ministry	21	12	85
Total	47	20	141

Using the formula

$$x^2 = \frac{\Sigma (0 - E)^2}{E}$$

$x^2 = 4.0$ df = 2.

The computed x^2 value (4.0) is just below the x^2 critical value
(5.99) necessary for the rejection of the null hypothesis at the 0.05
level. The null hypothesis was therefore not rejected in this case.
Thus, at the 0.05 level of confidence, it could be asserted that there
is no relationship between the perspectives of future ministries of
the students and the perception of relevance.

Discussions

The analyses reveal that for the students concerned, there is
no relationship between the past and future careers of the students
and the perception of relevance. From the data analysed, it was
discovered that the students with previous teaching/church work
experiences did not perceive the courses as more relevant than those
without such experiences. Similarly, it was discovered that students

without a knowledge of what they will be doing after graduation or who have two or more areas of future ministry did not also perceive the courses as more relevant than those with a single focus of future ministry. Thus, the corresponding null hypothesis for these variables were not rejected.

This trend may indicate in the first place that although the students were not directly involved in church ministries, their lifestyles may have been influenced by Christianty such that whether they were directly involved in ministry or not, they maintained their Christian testimonies and hence perceived the courses as contributing to their experiences. Since Christians are called to live as salt and light in the world (cf. Mt. 5:13-16), to say that a theological training geared towards making the Christian as such is not necessary will be ridiculous. Thus, in whatever state the Christian finds him/herself, the Bible is relevant. This argument may probably account for the reason why the null hypothesis concerning the students' future ministry and the perception of relevance was not rejected.

The null hypothesis focusing on the entry qualifications of the students was also not rejected. This research reveals that an entry qualification is not a possible factor that may influence the perception of relevance. The variation between the responses of the students in the relevant categories was not significant.

The general trend of the results of the research indicate that there is little or no discrepancy between what the institution sees as relevant and what the students see as relevant except for four courses which rated high in the regions of irrelevance and uncertainty on the *Likert Scale*. To be able to have a system where there is a complete congruence of relevance between the programme and the students, it is

desirable for all those involved in the development of curriculum to consider the interests and needs of the learners. The researcher is in no way suggesting that the teachers, the college constituency and the students must all come to a unanimous decision on what coures to be included; the direction here is the suggestion for the provision of a curriculum with flexible options for specialisation such that the students will also have a larger scope to pursue special interests.

CHAPTER FIVE

SUMMARY AND CONCLUSIONS

This descriptive study was an attempt to ascertain the extent to which a group of selected students in the Christian Ministries Programme of the Nairobi Evangelical Graduate School of Theology sees the courses offered to them in the programme as relevant to their needs. The work further attempted to identify some of the factors that might have influenced the students' perception of the relevance of the materials.

Purpose of the Study

This study was carried out as an attempt to examine the probable factors that influence the perception of relevance of academic courses. It was specifically done to ascertain the relevance of the courses offered in the Christian Ministries Programme to the students and the factors that influence such perception of relevance. That was done through the generation and finding of answers to the following research questions:

R.Q. 1.   To what extent do the students in the Christian Ministries Programme of N.E.G.S.T. perceive the courses in the programme to be relevant to their needs?

R.Q. 2.   What are the probable factors that influence the perception of relevance of the programme by the students?

Significance of the Study

Students are generally perceived as major 'Stakeholders' in curriculum processes. It will therefore be very important for curriculum planners to constantly ascertain the relevance of the curriculum materials to the needs of the students. The purpose of this study was to furnish curriculum planners with issues related to students' perception of relevance that would guide them in making appropriate decisions about what elements they should include in the academic curricula they might develop.

Research Design

The identified population for this study was quite small, hence no sampling was done.

The instrument that was used to gather information for this study was the closed-ended questionnaire which was developed from the pre-research study of the programme and the literature reviewed. The *Likert Scale of Summated Ratings* was used to measure the opinion of the students about the selected courses. The two research questions that were developed for which the entire research sought to provide answers were based on the researcher's area of interest among the numerous factors that could affect students' perception of relevance.

Findings

The two research questions that the researcher tried to answer were:

R.Q.1. To what extent do the students in the Christian Ministries Programme of N.E.G.S.T. perceive the courses in the programme to be relevant to their needs?

R.Q.2. What are the probable factors that influence the perception of relevance of the programme by the students?

In relation to Research Question 1, no hypothesis was cast, but it was discovered that 82% of the respondents perceived the courses they were required to take to be relevant or totally relevant with the exception of sewing, Bible Doctrine and some of the courses offered in the division of General Studies (English Language, English Literature, and English Composition). This was very interesting especially for sewing which, according to the students, were among the 'practical' courses they liked most to be offered (See Appendix C). This finding may, however, not contradict the students' opinion, as given in Appendix C, as there may be other factors like teaching methods and availability of facilities which may militate against the perception of relevance, making what should have been relevant irrelevant.

Generally, students in the programme perceived the courses to be relevant.

In relation to Research Question 2, three hypotheses were generated and each was tested.

$H_{0}: 1.$ There will be no relationship between the previous working experience of the students and the perception of relevance.

This null hypothesis was not rejected as it was found that for the students selected in the programme there was no relationship between the perception of relevance and the previous work experiences of the students. Students who have had experiences in church work/teaching did not perceive the courses as more relevant than those without similar work experiences.

H_0: 2. There will be no relationship between the entry qualifications of the students and their perception of relevance.

This null hypothesis was not rejected, hence there was no relationship between entry qualifications and the perception of relevance.

H_0: 3. There is no relationship between the future ministry of the student and the perception of relevance.

This null hypothesis was not rejected as the research revealed that indeed no relationship existed between the perspectives of future ministry and perception of relevance.

Conclusions and Recommendations

The above findings highlight a number of issues which the Christian Ministries Programme of N.E.G.S.T. and other similar institutions may have to reckon with. Generally, it was found out that the students perceived the courses as relevant to their needs except for few courses whose degree of irrelevance were perceived to be relatively high by the students.

From the study and the interaction with teachers, the students and their husbands, it is apparent that there is little or no discrepancy between what the students see as relevant and what the programme planners and implementers see as relevant. It may be suggested however that to enhance the perception of relevance of those courses that rated high on the irrelevance and uncertainty scale, students must be given an opportunity to determine what should be included in the curriculum. This is not in anyway suggesting that the students, the curriculum planners and teachers must come to a unanimous decision on what is to be included, but to have a curriculum

that can provide some form of freedom to enable students to select courses that will enable them to pursue special interests.

Curriculum materials can become obsolete with respect to cultural and societal dynamics. The needs of the African continent ten years ago is not the same today. It is therefore recommended that curriculum planners involved in the Christian Ministries Programme re-evaluate this programme to see if it still serves the needs of Africa and not only the students and how to make it do so efficiently.

Recommendations for Further Research

The perception of relevance of academic courses is determined by several factors which have not been treated here. It is possible that these factors may have militated against the perception of relevance on Sewing, Bible Knowledge, English Language, English Literature English Composition and English Grammar. One could do a study to ascertain the role of teaching methodology, physical facilities available to the programme, and the availability and standard of textbooks, on the perception of relevance.

It is also very important that further evaluative study be done covering all the activities and courses offered in the programme (See limitations on page 10). The findings that will emerge from such a research will provide a sound and consistent basis for a thorough evaluation of the programme and what courses to include in the curriculum. Such findings will further go a long way to reinforce the importance and justification of the programme and the necessity of its continuance.

QUESTIONNIARE

Introduction: The purpose of this study is to determine some of the factors that may influence your perception of relevance of the Women´s Ministries Programme. My major aim is to provide resource materials which may guide the selection of content materials in the future.

In this regard, you are kindly requested to fill this questionnaire as completely as possible, to the best of your knowledge. Use a check mark ( ) or supply the needed information as the case maybe.

PART ONE

1. What is your programme of study?   Diploma ( ). Certificate ( )

2. What work were you doing before you were admitted into the Women´s Ministries programme?

-- For how long----------

3. Which of the following languages do you speak fluently and can easily understand?

English (   ). French (   ). Others (specify) ....

4. Apart from generally working alongside your husband, what specific ministry will you be involved in after graduating from your programme?

MINISTRY

Women´ ministries   (   )

Children´s ministries   (   )

Youth Ministries   (   )

Sunday School Ministries   (   )

Others (Please specify)   ------------------

I don´t know yet   ------------------

5.   What was your highest academic qualifications before you enrolled into the programme?

Post – Secondary Qualifications   (   )

Six G.C.E. O´Levels or its equivalent   (   )

Less than five G.C.E. O´Levels   (   )

Women´s Ministries Programme Certificate   (   )

Others (Please Specify)

PART TWO

Please rate the following courses in terms of the extent to which they are relevant to you.
Put a check mark (   ) in the appropriate box.

1 = TOTALLY IRRELEVANT   2 = IRRELEVANT   3 = NOT SURE

4 = RELEVANT   5. TOTALLY RELEVANT

SELECTED COURSES	TOTALLY IRRELEVANT 1	IRRELEVANT 2	NOT SURE 3	RELEVANT 4	TOTALLY RELEVANT 5
Pentateuch					
English Grammar					
English Composition					
English Literature					
Evangelism and Discipleship					
Music					
Principles of Bible Interpretation and Bible Study Methods					
Biblical Principles of Child Development					
Bible Doctrine					
Great Women of the Bible					
Counselling					
Sewing					

Course Descriptions for Women's Christian Ministry Programme

Bible (BL)

BL 10 Bible Doctrine I: A study of the major doctrine of God, Jesus Christ and the Holy Spirit, the Trinity and the Scripture.

BL 11 Bible Doctrine II and Cults: Continuing the study of the major doctrines: doctrine of Man, Sin and Salvation, the Church, the last things. Also the cults and sects – Jehovah Witnesses, Mormons, Christian Scientists, Theosophy, Unitarians, etc.

BL 12 Pentateuch: An integrated study of certain doctrines introduced in the Pentateuch which are basic to the Christian understanding of God, the world, man, creation, the fall, redemption, law and sacrifice.

BL 14 Major Prophets: Three Old Testament prophetic books (Isaiah, Jeremiah with Lamentations and Ezekiel) are studied. The background conditions of the prophecy, the prophet himself, his symbolic language, his message of warning, doom and ultimate hope of restoration are all considered. Seen throughout the books is the thread of Messianic prophecies, culminating in the promises of ultimate millennial blessings.

BL 15 Minor Prophets: Old Testament prophetic books from Hosea and Malachi are examined in this course, taking into account the background of the prophetic institution and central message of each book. A study of historical, critical and contextual captivity, with emphasis on the implications for a vital faith and practice in our generation.

BL 16 Principles of Bible Interpretation & Bible Study Methods: Introduces students to the fundamentals of biblical interpretation such as literary and historical context, meaning of words in context and overall structure of a passage.

BL 17 Wisdom Literature of the Old Testament: A study of the Wisdom literature in the Old Testament, including Psalms, Proverbs, Job, Songs of Solomon and Ecclesiastes.

BL 18 Great Women of the Bible: A detailed character study of selected Bible women to understand their lives, backgrounds, characters and relationships with God.

BL 19 Gospels: Purpose of the Gospels – all four considered separately. General structure or framework of the Gospels (Birth to Ascension – Teaching, Healing leading to increased Opposition). Overall structure (more detail) of synoptic Gospels – emphasis on Galilean Ministries. Overall structure of John's Gospel – emphasis on Jerusalem Ministry. Teaching of the Lord Jesus. (a) Content – on God and Man, sin and salvation, last things. (b) method – Use of Parables. Detailed Study – arrest, evangelistic commission to apostles.

BL 20 Old Testament Survey: A basic overview of the books of the Old Testament. Study of each book's background, culture and basic content.

BL 21 Pauline Epistles: An in-depth analysis of the Epistles of Paul, this study introduces the background situation of towns, persons, churches and conditions which precipitated the writing of each letter. Analysis provided for substance of each epistle, and glimpses into the heart of the Apostles.

Ministry Skills (MS)

MS 10 Counselling: An introductory course looking at some counseling theories and techniques as applied to some case studies. The emphasis is on helping the student acquire "people-helping" skills applying to counseling opportunities facing Christian Women in Africa.

MS 11 Evangelism & Discipleship: A survey of the Biblical principles and methods of leading men and women of all ages to a saving faith in Christ and methods of leading new believers in Christ to maturity so as to reproduce themselves. The student will participate actively in practical evangelism under the guidance of the lecturer, with a view to helping her to apply the principles being learned in class.

MS 15, 16, 17 Field Work: Each student will be supervised in some ministry outside the school, either in her own church, in the local primary school, or in the campus Sunday school.

Practical Skills (PS)

PS 10 & 12 Typing I & II: These courses teach the student to master the keyboard and to be able to operate the typewriter. Also to display the basic documents.

PS 12 & 13 Cookery and Nutrition I & II: These courses have a twofold purpose: (1) how to prepare recipes and how to prepare balanced meals with variety using local products and (2) cooking and serving methods and basic nutrition.

PS 14 Basic Community Health: Deals with preventive rather than curative methods of health. Course focuses upon facts that contribute to our good or ill health in a community, primary child care and reproduction and planning, as well as first aid.

PS 15 & 16 Sewing: Practical lessons in sewing, stitching, use of machines, knitting, cutting patterns, etc.

Personal Development (PD)

PD 10 Personal Spiritual Development: This course looks at the individual's relationship with God. It focusses on enriching one's personal prayer life and study of God's word, providing tools for growth and maturity, as well as discipline skills in one's spiritual walk.

Family Life (FL)

FL 10 Biblical Principles of Child Development: This course analyzes the needs of children and offers Christian principles to meet their spiritual, emotional, physical and mental needs. It also gives the student insights into areas of training and discipline.

FL 11 Pastoral Care of the Family: see PA 609.

General Studies (GS)

GS 10 Introduction to Psychology: A study of Psychology as behavioral science discussed in light of a Christian world view. Topics include development, cognition, learning motivation, socialization, personality etc.

GS 11 Church History Survey: A basic overview of church history divided into four sections: (1) the early church from the 1st to 5th centuries, (2) the medieval church from the 6th to 16th centuries, (3) the reformed church from the 16th to the 18th centuries, and (4) the worldwide church during the 19th and 20th centuries.

GS 14 English Grammar: An accelerated adult course in practical usage of English Grammar, punctuation enunciation, and spelling are discussed and are related to the aim of becoming an English-Language communicator in both written and oral mediums. Rhetorical principles, both written and spoken, are emphasized.

GS 15 English Composition: After reviewing the mechanics of grammar presented in Basic English, the student pursues an analytical and synthetic study of rhetorical skills for college-level communication. Proper word choice, clear and concise sentences, and properly constructed paragraphs lay the framework for writing various types of prose. (pre-requisite: Basic English).

GS 16 & 17 Christian Education: Beginning with a look at the meaning of Christian Education in the church, this course explores what the needs of the different age groups of the church are and how to meet those needs. It studies the ministries of the church with emphasis on the educational process, people recruitment and training within the church. The student will be expected to make a practical evaluation at a local congregation and be able to formulate her philosophy of Christian Education.

GS 18 English Literature: To encourage the students to read widely and understand good writers both European and Africa. To help them discover good children's stories so that they can help their children develop interest in reading.

GS 19 Public Speaking: This is a study and practice of the basic skills necessary for effective public address. It provides vocal training for eloquence and good delivery, as well as skills for preparation, research, organization style and delivery of God's message in Christian ministry, particularly in our pulpits.

GS 20 Ministry to Children: Discovery of methods and materials appropriate for meeting the physical, mental, social, emotional and spiritual needs of children within the church ministry.

Ministry Through Music (RS)

RS 12 & 13 Ministry Through Music: A course to teach basic skills for reading, writing and directing music. Suggestion will be given for applying these skills within the students' culture.

On 27th Nov. 94
Sent the women's
Problems to the
Academic Dean
Principal
Langati
& Council.

WOMEN COMPLAINTS OR PROBLEMS IN OUR PROGRAM: 1st Nov.1994.

Good points:

(1) We thank the school for giving us gardens or shamba's.

(2) We thank the school with the continuing students who welcomed the new students with good Spirit.

(3) We thank the school for giving us the school Van for going to market to buy food.

(4) We thank the school for organising (putting) the women's program and to have a nursery around us.

Weak points.

We are very much disappointed with our Women's Programme which seems not to be under Consideration when planning with school Administration. The following are the problems we have been facing and even right now.

1 No text books e.g the Pentateuch Course — We share One book among three people and in Evangelism class there are 15 students sharing one book.

2. There is always a shortage of teachers so we wonder whether the school is prepared to employ fulltime teachers.

3. Let the required courses be taught first and the Electives be offered in the last term.

4. We need more practical courses than the theory so that when we go to serve in our Ministry we help the women in practical

skills.

<u>Courses like</u>:

1- Cookery I, II, III

2- Sewing I, II, III

3- Typing I, II, III

4- Swahili & French

6- Music I, II, III

7- Computer

Three terms of each of these courses.

5. The Women's programme should specify the requirements for the intake for Certificate and diploma because we see differences as if some have been favoured.

<u>Example</u>:

One of Our members completed her certificate courses here and she requested the school to offer her the courses of Diploma so that she gets both certificate and diploma but the school never took action. Where do you want such a person to go if the school can't help us?.

6. On addition to the above, we request the school to offer us the 1st degree Course here because we don't see any help when we come here with Diploma and we go back with Diploma. We need a step ahead not with two diploma's or coming with four

certificates and they make you join the certificate class again, and as a result you go with five certificates. We are not happy seeing Women running from NEGST to Daystar or East, or Neast or Park everyday leaving their families and as a result the family breaks and suffers. Some women seats at home doing nothing especially those with Diplomas because they can't make it running our away everyday from their families.

7. English level should be looked into it or revised eg. Basic English, Drama, communication English should be under consideration, and we request the school to teach us French and swahili especially to those who know English to be considered.

8. Grading system is inconsistent; We want marks to be given and grades to be next because some teachers grade you with last exams and others grade you before they mark you.

9. We need syllabus for each and every course we are taking from every teacher with grading.

10. The school should consider Women's ministries in the church when offering the courses to teach in women's programme eg. We don't see where church History will be applied and again we don't see the difference between pentateuch and O.T. and major prophets.

11. Our courses are not spread out during the term and sometimes next term we find hard to sit the whole term doing nothing, we request the school to offer us courses to every term, and again All the courses should be listed down in the beginning

of the year so that you know what courses you are expected to take each term.

12. Women's Programme needs to be modified or reoganised and more staff teachers to be recruited and we propose to be given an assistant to our women's director who has experience in pastors wives ministry or who has been trained dealing with pastors wives so that during the absence of our director then, we contact her assistant, who can help us especially in office hours, weekends and holidays.

13. Who should help us in our academic problems because the person who is supposed to help does not help us, she is now a part time teacher and when you go in the office, no one is there to help.

14. Student should not be forced to take some courses which are not helpful, we should be allowed to choose for our selves.

15. Diploma should be inpendent and certificate to be indepent mostly during registration class with enough teachers.

16. We would like to be invited when the school is making a new women's programme so that we can give our own views and choices that can help both of us and of our people.

17. They should reduce the courses for us because they are too many and some are too hard especially the way they teach them to us matters, and because of the hard Assignments which we sometimes request our husbands to help us in finding answers, they too find it hard time, a teacher gave an assignment of the masters level which is very bad; as a result, we loose

interest and our families trying to do such hard assignments and finish those courses which are too many for us.

15/Nov.1994 The mmeting was held with both the women in Women's programme and the women's Director on Tuesday at 2.00 - 3.30 p.m

This is what came out of the meeting:

A   We hard a short meeting led by Mrs. Kimwele asking the Lord to guide us and the Holy spirit to direct us.

Joyce Tumwine was asked to speak on behalf of the women informing our director not to be hurt nor to be shocked if she hears all the problems we were going to read to her.   she said, that women felt it good to call her and discuss their matters before they were given to presented the to Dean. she said that women found it reasonable and as a christians to talk to our director and our mother and make us understand why, we have such problems years after years.

Our Women's leader Mrs Bisamunyu stood up and represented all the women by reading the problems that was discussed on 11/11/94.

B   What the Women's Director answered us after the Reading the problems.

Referring to Text books No.I The concerned teaches for every subject is supposed to order books through the director.

Some course books are already in the office e.g pentateuch and Evangelism.

2.   Full time teachers- to be done by Academic Dean.

5

Those present are only Mrs. Ngewa and Mrs Kasali.

3. Programme - Programme is done by committee work (the council) Therefore it is to be discussed by the council and the board.

4. Electives: Electives are mixed up with required courses.

5. For practical courses: The Dean is concerned and has already asked some people to come and teach it especially computer course.

6. Registration: Application forms is to be processed by the registrar to inform people the requirements needed for intake; and the teachers are also concerned about our registration, and intake.

7. English and church History was put on the syllabus to help those who would like to go for BA, otherwise she had no other intention but she added English has be taught even in other colleges they are taught.

8. Teachers should simplify whatever they are presenting to students for better understanding.

9. Course spreading. It is not the schools mistake. The problem is caused by the late coming of the ladies.

10. In Women's programme, students also need the advisors, said by the students requests because we don't have anybody.

11. The grading should be done well by giving marks and be graded from the beginning of the term to the end and the students to be giving the syllabus and the grading system.

12. The meeting ended with a short prayer lead by mrs. Rev. Awo. The Womens's director was very grateful to be called and

discuss with her before they were forwarded; the meeting ended peacefully and every member was satisfied with Mrs Langat. She allowed us to forward them to our Academic Dean.

Our Women's leader Mrs Bisamunyu also thanked the women to leave all their activities to come and attend the successful meeting.

We ended the meeting at 3.30 with a short prayer led by Mrs. Rev. Awo.

We request the school to answer us before the term ends, so that if there is no solution then we see what we can do for ourselves.

Send off of some of the 1993 graduateds.

We are concerned and disappointed by the way some of the collegues of last year were handled in relation to housing. They were being double messages to the effect that they would ratain the house uder special consideration, yet finally they were hurted out with their properties. That creates bitterness against the school and as alumni their future contribution in in prayer and kind to the school will be affected. We request that this be looked into and people be treated truthfully and maturely.

Cc.

Director.

Academic Dean

Principal and

Student coucil.

APPENDIX D

Frequency Counts of Respondents (Raw Scores)

COURSES	TOTALLY IRRELEVANT 1	IRRELEVANT 2	NOT SURE 3	RELEVANT 4	TOTALLY RELEVANT 5	MISSING DATA	TOTAL
Pentateuch			///	////////	//////	/	18
English Grammar	///	/	/	///////	////	/	18
English Composition	/	/////	///	/////	//	/	18
English Literature	////	///	////	/////	/	/	18
English Literature	//	////	////	/////	/	-----	18
Evan. & Discipleship	/	-----	////	/////////	///	/	18
Music	///	///	-----	////////	/	/	18
Interpretation	-----	/	/	//////	/	/	18
Child Development	-----	/	/	/////////	/	/	18
Bible Doctrine	-----	////	//	////	/////////	-----	18
Great Women	-----	/	/	/////	/////////	-----	18
Counselling	/	/	///	///	////////	-----	18
Sewing	////	///	////	////	///	-----	18
TOTAL	17	30	20	66	75	8	216

APPENDIX E

Likert Values of Responses

COURSES	TOTALLY IRRELEVANT 1	IRRELEVANT 2	NOT SURE 3	RELEVANT 4	TOTALLY RELEVANT 5	TOTAL
Pentateuch		6		32	30	68
English Grammar	3	4	6	24	20	57
English Composition	2	10	9	20	10	51
English Literature	4	6	12	24	5	51
Evan & Discipleship	1	2		16	50	69
Music	2	6		36	15	59
Interpretation	4	4	3	24	40	71
Child Development		2	3	20	50	75
Bible Doctrine		8	6	20	35	69
Great Women		4	3	20	50	77
Counselling	1	2	6	12	55	76
Sewing	4	6	12	16	15	53
TOTAL	17	60	60	264	375	776

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VITA

John Jusu was born in the Southern Province of Sierra Leone in the District Headquarter of Bo. He grew up for a long time as the only male child to his parents who at a very early age introduced him to Christ but was yet to make a personal decision about his salvation eighteen years afterwards.

He attended the United Methodist Primary School in Bo from class one to five and was later transferred to the Kono District Education Committee School in the Kono District where he started his class six education in 1974. Early in 1975, he was again moved to the Bo District Education Committee in Bumpe where he completed primary education and enrolled at the Bumpe High School – a mission school sponsored by the Church of the United Brethren in Christ Church. He completed his secondary education in 1982 and proceeded to earn a Bachelor of Science degree in Education with a major in Chemistry and minor in Biological Sciences at the Njala University College, University of Sierra Leone.

After his graduation from the University in 1986, he took up an appointment with his alma mater and the U.B.C. church where he demonstrated accomplishments in teaching, preaching and organising various church related meetings.

In 1992, John Jusu was sent on a secondment to the Sierra Leone Bible College by the U.B.C. Church where he served as Assistant Librarian, Practical Ministries Coordinator. He served in these capacities up to 1994 when he received admission to pursue graduate studies at Nairobi Evangelical Graduate School of Theology where in 1996 he completed graduate studies on Master of Arts in Christian Education.