

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

TEACHING AND SPIRITUAL DEVELOPMENT OF
CHILDREN IN NEGST'S CHILDREN'S MINISTRY

BY
HAUWA SHELWAH

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

THE
BV
1475.2
.S45
2006

JULY 2006

**NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY**

**TEACHING AND SPIRITUAL DEVELOPMENT OF
CHILDREN IN NEGST'S CHILDREN'S
MINISTRY**

BY
HAUWA SHELWAH

A Thesis submitted to the Graduate School in
partial fulfillment of the requirements for
the degree of Masters in Arts in
Educational Studies

Approved:

Supervisor

Suraja Raman

Dr. Suraja Raman

Second Reader

R

Mrs. Rosemary Mbogo

External Reader

Mary Getui

Prof. Mary Getui

July, 2006

Student's Declaration

TEACHING AND SPIRITUAL DEVELOPMENT OF THE CHILDREN IN NEGST'S
CHILDREN'S MINISTRY

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

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate
school of Theology or the Examiners

(Signed) _____
Hauwa Shelwah

July, 2006

ABSTRACT

The purpose of this study was to understand and describe the various teaching methods and contents adopted by teachers of the JABEZ Children's Ministry, and how these two contribute toward the spiritual development of the children in NEGST's Children's Ministry. The findings of the study were revealing and useful in helping teachers evaluate their role in the spiritual well being of the children they teach. The following were some of the findings of the study.

- All teachers agreed that the sole aim of teaching was to help nurture the children into a greater understanding of God, His word and His expectations for their lives.
- The need for a better understanding and application of other methods of teaching was identified
- All teachers agreed that the complete Bible needed to be taught to the children for better and complete understanding of God's word and his expectations for the children's lives
- In order to ensure continuance in spiritual nurture of children, there needed to be some kind of follow up or interest on the part of the parents when the children got home.
- Teaching within the four walls of the classroom was not the only means through which the children learned, but teachers needed to be aware of their personal life style and the importance of that aspect to teaching and nurturing children.

From the findings recommendations were made to help teachers regarding how they can make their teaching more effective and useful to their learners. This study gave a little idea on the importance of applying the appropriate methods and contents to teaching that would help impact the life of the learner, in this case, children in NEGST's children's ministry.

Dedication

To all teachers whose desire is to see their learner's lives impacted by what they teach.

ACKNOWLEDGEMENTS

Foremost, my gratitude goes to the almighty God who made this work a reality.

I will forever remain grateful to my husband without whose encouragement I would not have made it through this work.

My sincere thanks to Dr. Richard Starcher who saw me through the initial and difficult stages of this work and to my first and second readers Dr. Suraja Raman and Mrs. Rosemary Mbogo for all the assistance received throughout this work. I also wish to acknowledge Marcia Starcher who helped with the editing of this work.

To the many who believed in me and supported me in numerous ways as I embarked on this work, I say you have indeed proven the African saying, "I am because we are" to be true in my life. I could not have made it without you.

To friends made and relationships strengthened as a result of this work I say, "asante sana." Especially to those who took their time to walk through the various interviews, discussions and interactions with me, this work would not have happened if you had not make that sacrifice. Thank you.

I want to acknowledge the NEGST community for their encouragement during my time here. You all made me feel as if I belonged and at home. Without this encouragement I might not have gone through this.

TABLE OF CONTENTS

	Page
ABSTRACT	IV
ACKNOWLEDGEMENTS	VI
TABLE OF CONTENTS	VII
LIST OF FIGURES	X
CHAPTER ONE	1
INTRODUCTION	1
ESTABLISHMENT OF THE JABEZ CHILDREN’S MINISTRY.....	2
PROBLEM STATEMENT.....	3
PURPOSE OF STUDY.....	3
SCOPE OF STUDY.....	4
RESEARCH QUESTIONS.....	4
DEFINITION.....	4
ACRONYMS.....	5
DELIMITATION.....	5
LIMITATION.....	5
SIGNIFICANCE.....	5
CHAPTER TWO	7
LITERATURE REVIEW	7
TEACHING APPROACHES IN JABEZ CHILDREN’S MINISTRY.....	7
DIFFERENT METHODS THAT CAN BE APPLIED IN TEACHING.....	8
<i>Story Telling Approach</i>	8
<i>Bible Games Teaching Approach</i>	10

<i>Music Activities Approach</i>	11
<i>Art Activities Approach</i>	12
<i>Creative Writing Approach</i>	12
<i>Memorization Approach</i>	13
<i>Role Taking or Modeling Approach</i>	13
TEACHING GOD’S TRUTH FOR SPIRITUAL DEVELOPMENT	14
<i>The Bible</i>	15
<i>Salvation</i>	15
<i>Love</i>	16
<i>Sin</i>	16
<i>Repentance</i>	17
<i>Forgiveness</i>	17
CHAPTER THREE	20
METHODOLOGY, METHODS AND PROCEDURES	20
RESEARCH PROCEDURES	20
SAMPLING AND RESEARCH PARTICIPANTS	21
DATA RECORDING PROCEDURE	22
INTERVIEW QUESTIONS	22
DATA ANALYSIS AND INTERPRETATION	24
VALIDATION AND VERIFICATION STRATEGIES.....	25
CHAPTER FOUR	27
DATA ANALYSIS AND INTERPRETATION	27
THEORY EXPLANATIONS	27
DESIRED OUTCOME OF TEACHING	29
TEACHING IN ACCORDANCE TO AGE GROUP	30
TEACHING OF THE ENTIRE BIBLE AND SAME LESSONS AT EACH SESSION.....	33
HOW WE CAN TEACH FOR SPIRITUAL DEVELOPMENT AND NURTURE	34
TEACHING METHODS USED	36
INVOLVEMENT OF THE CHILDREN’S PARENTS GIVING CHILDREN PRIORITY AT HOME	38
HAVING MALE TEACHERS IN JABEZ.....	40
PUNISHMENTS AS MEANS OF INSTILLING DISCIPLINE.....	41

CONCERNS OF TEACHERS OF HINDRANCES TO PROPER NURTURING OF CHILDREN..	42
SUMMARY OF COMMENTS BY PARTICIPANTS.....	43
CHAPTER FIVE.....	44
CONCLUSION AND RECOMMENDATIONS	44
SUMMARY OF FINDINGS	45
RECOMMENDATIONS	46
<i>Being Consistent and Persistent with the Children.....</i>	<i>46</i>
<i>Understanding and Applying the Different Methods of Teaching</i>	<i>47</i>
<i>Teaching the Bible in General</i>	<i>48</i>
<i>Making the Children a Priority.....</i>	<i>49</i>
AREAS FOR FURTHER RESEARCH	50
REFERENCE LIST	52
APPENDICES	54
GENERAL GUIDELINE FOR INTERVIEW	54
<i>Teachers' Interview Guide.....</i>	<i>55</i>
APPENDIX II	56
APPENDIX III	57

LIST OF FIGURES

Figure	Page
4.1 Children's attendance to JABEZ programs	30
4.2 Desired outcome of teaching	32
4.3 Teachers assigned and attendance to JABEZ programs	32
4.4 Suggested teachings in accordance with age group	35
4.5 Teaching must cover the child's whole being	38
4.6 Frequency in the usage of teaching methods	40
4.7 Appearance of male teachers assigned to teach	44
4.8 Teaching for spiritual development and nurture	50

CHAPTER ONE

INTRODUCTION

In my ten years of teaching children I have come to realize that the teaching of children is a challenging as well as an interesting and rewarding task. I have also come to realize the significance of every teacher being aware of what and how he/she presents material to children. Teaching can answer “what” and/or “how,” but both are crucial towards the developmental growth of the learner, be it physically, emotionally or spiritually. Without teaching there is no learning and without teaching of right and appropriate material, the values one desires to instill during the teaching process cannot be achieved.

Worth noting is the fact that children look up to those who teach them and teachers are very likely to influence the learners not only through what is taught, but also through what the teacher does. Knowing that teaching is important, what teachers teach and how they teach is bound to affect the learners. Teaching is not only carried out via a curriculum, but also via lifestyle, attitude and the way teachers conduct themselves. Every teacher is responsible to pass on knowledge to the learner both in the style of presentation of the lesson and in the content of the lesson.

For teaching to take effect and yield results in the learners, the teachers must know who their learners are, what they need to develop and be able to present the material in a comprehensive manner to the learners. This will result in learners understanding what is being taught, and will enable them to relate with the material being taught. Teaching impacts the learner when the curiosity of the learner is met and/or satisfied. Educational theorists have held the notion that learning is more meaningful, more thorough, and, therefore, more usable when pupils seek out and discover knowledge rather than just being receivers of knowledge.

(Callahan and Clark 1988) Therefore, use of discovery learning should be at the heart of every teacher's lesson.

Time spent preparing a lesson is an issue that cannot be overemphasized. Teachers must ensure that planning and preparation of the material they are to teach has been done ahead of class time. They need to be familiar with the approach and message they intend to deliver before they actually teach the lesson. In doing this, they are not only prepared in advance, but are also aware of what they must do when they get to class (Towns 2001).

Establishment of the JABEZ Children's Ministry

Mrs. Dorothy Juguna, a lady who had been in NEGST prior to 1997 when her uncle was at NEGST, started the Children's Ministry at NEGST circa 1997. When she rejoined NEGST later as a married woman, she realized that the evening service that was held for the children was no more functioning. Dorothy felt the burden to form a ministry that would reach out to the spiritual needs of NEGST students' children who were idle on weekends. She and three other ladies (Angelina Mbuid Mozambique, Beatrice Onaga's house assistant from Uganda, Florence Bwana NEGST community member) attended a children's training seminar at Nairobi Light house church. When they came back, in collaboration with Karen Community Church they held a Vocation Bible School (V.B.S.) and after that the Saturday Bible club took off. She gave the club the name Jabez because she said "JABEZ was the name God laid in my heart from I Chronicles 4:10; it was a prayer for these children to grow and be enlarged through their knowledge of him." The acronym J: Joyous; A: Available; B: Blessed; E: Excited; Z: Zealous children of God was given to JABEZ. At that time only the Saturday children's club was going on.

From the on set of the Saturday club meetings were scheduled and the four ladies handled the ministry alone with a few people coming in now and then to assist. As the ministry grew and the need for assistance became evident, women from the Christian Ministries Program (CMP) at NEGST offered to assist in teaching the children every

Saturday. The CMP students were expected to carry out field ministries, and the JABEZ Children's Ministry proved to be a good opportunity for field ministry. Eventually, the school officially made JABEZ children's ministry a responsibility of NEGST with the CMP Director as the head of the ministry.

With time the Sunday worship wing of JABEZ was added by the Director of the CMP ministries, after seeing a need for a children's church. The then CMP Director noted that, for various reasons, many of the children did not get to go to church with their parents. Every Sunday they were left behind on campus without any form of nurturing or church experience, so the JABEZ Sunday church was established.

Problem Statement

In the JABEZ Children's Ministry, the underlying courses of the perpetuation of effective teaching were not clear. The reason for this research, therefore, was to understand if the teachers of the JABEZ Children's Ministry had a correct view of how to effectively teach so as to enhance the children's spiritual development.

The importance of teaching in a way that enhances the spiritual development of learners cannot be over emphasized. Teachers are the key to effective teaching, hence, it was imperative to understand their perceptions to effective teaching with a view toward rectifying the situation.

Purpose of Study

The purpose of this study was to understand the teachers of JABEZ Children's Ministry's perception of teaching and how this teaching enhanced the spiritual development of the children who attended this ministry. During the course of this research, the teaching methods and contents were generally defined as the "what" and "how" of teaching. This was with the hope that it would give teachers a better understanding of their teaching approach as

well as what they teach and how it could be improved for the betterment of the spiritual development of the children.

Scope of Study

The scope of this research was limited to the teachers who taught in the JABEZ Children's Ministry. Only the teaching events that took place in the JABEZ Children's Ministry, records of the same and the teachers were observed, interacted with and questioned. The research did not go beyond the confines of the NEGST children's teaching sessions, programs and activities.

Research Questions

Grand question: What is the teacher's perception of teaching aiming to develop and nurture the child spiritually?

1. What methods of teaching did teachers know and use frequently when teaching the JABEZ children?
2. What other methods were teachers aware of but did not think it necessary to apply in teaching the JABEZ children?
3. How did the children respond to the approach adopted by the teachers who taught them?
4. What lessons did teachers think were necessary and important to teach in order to nurture the children spiritually?
5. What was the relationship between the children's spiritual development and what they learned in JABEZ?

Definition

1. **Nurture:** Used interchangeably with "development" in this study, nurture was used as the process of teaching that helps build the faith of the children.

2. **Spiritual development:** the growth of children in an understanding of their relationship with God as a result of the teaching received.
3. **Teaching methods:** the different approaches and activities of teaching that help the learner understand what is being taught.
4. **Children:** Children between the ages of 4 to 13 who attend the JABEZ programs.

Acronyms

1. **NEGST:** (Nairobi Evangelical Graduate School of Theology)
2. **CMP** (Christian Ministries Program).
2. **JABEZ:** the name given to the children's ministry program at NEGST.

Delimitation

This study was limited to the children's ministry program at NEGST. The study concentrated on what was being taught, how it was being taught and how this enhanced the spiritual development of the children who attended JABEZ.

Limitation

Because of time constraints, this researcher was limited by the fact that only a few JABEZ programs were attended, and only a few of the teachers who attended and taught the JABEZ children were interviewed. Hence, only one term's teaching schedule and sessions out of a whole year of programs were attended, and only five out of the ten teachers were interviewed.

Significance

At the end of this study the teachers of JABEZ will become aware of the need to apply different teaching approaches as well as content to their teaching methods. With this

insight approaches and content can be improved to aid the spiritual growth of the JABEZ children.

The research findings would hopefully also create a desire in the teachers of JABEZ to see their participation in JABEZ in the area of spiritual development of the children. Also, creative ways to get the interest of the children while teaching will benefit children workers in general, so as to develop the children spiritually as well as intellectually.

CHAPTER TWO

LITERATURE REVIEW

Teaching is comprised of two elements: what was taught and how it was taught. The learner's ability to grasp, understand and make use of what was taught largely depends on the learner's ability to identify with what and how the teacher taught. Therefore, it is imperative that teachers become aware of ways to reach all the learners most of the time, identify simple but effective ways to reach out to learners and identify ways to increase effectiveness in teaching (Fairhurst and Fairhurst 1995, ix).

Teaching and motivating are like two sides of a coin, and a teacher's ability to motivate the learner is an important ingredient to learning. Erickson was of the view that motivation is a prerequisite to learning. A teacher can flounder by ignoring or misreading cues about the task-related motivation of students. In speaking of the teacher's ability to motivate learners, Erickson said, "Enthusiasm is contagious and as the course proceeds, students would begin to understand and appreciate the love affair their teacher was having with statistics, microbiology, Middle English prose or calculus" (Erickson 1985, 42). The goal of every teacher should be to help every student learn, and remember why and what has been learned.

Teaching Approaches in JABEZ Children's Ministry

Since there was no specific guideline set up for teaching the NEGST children who attended, every teacher tended to approach the class differently. Teachers were expected to plan and be prepared before their class time with the materials that were made available to them. Callahan and Clark (1988, 98) said, "Every teacher develops a style that is his or hers

and with which he feels most comfortable". Effective teachers are those who can vary their teaching styles, are flexible enough to encompass a great number of teaching strategies and are readily adaptable to different teaching and learning situations (Callahan 1988). Different approaches to teaching God's truth should be known and used by all teachers for spiritual development of children.

As much as teachings of Bible sought to communicate God's truth in a way that touched the child's total being to shape their perception of life, attitudes, values and behavior, JABEZ teachers needed to be made aware of the various approaches that make Bible teaching varied, stimulating and exciting.

It was interesting to read of how God taught creatively in order to reveal his will and plans to humans. "Teachers are asked to take time to consider the incredibly varied methods that God used to communicate his truth to man; he spoke directly and audibly to man; he wrote on tablets; he became flesh, he drew on walls of palaces, he made animals talk, he composed poetry, he provided visual reminders of promises, and the list continuous" (Gangel and Hendricks 1998, 62).

Different Methods that can be Applied in Teaching

There is no one way of teaching that can be said to be the right approach or method of teaching. Teachers worldwide hold to different approaches of teaching. What matters is how effective the method adopted by the teacher is to enhance or stimulate the learner to learn. Below are various teaching methods adopted and promoted by various writers. JABEZ teachers need to be aware of this in order to teach towards spiritual development of their learners.

Story Telling Approach

The story telling approach or expository method of teaching is the oldest teaching method and one of the most effective teaching approaches. Callahan and Clark quoted

Ausubel as saying, “Verbal exposition is the most efficient way of teaching subject matter and leads to sounder and less trivial knowledge than when people serve as their own pedagogies” (1988, 224).

Russell went on to say that teachers should be aware of two risk factors associated with “teacher telling strategies;” that is, the teacher talking more than is necessary, and the teacher believing that as a result of his/her talk learning has taken place (1952, 22). With the point raised by Russell, knowing and applying other approaches to teaching becomes very relevant.

The intention of every Christian educator of children should be to bring each child to Christ, and/or increase each child’s understanding of God. One way to do that is to apply the oldest and finest approach of teaching; that is, story telling. The Lord Jesus Christ adopted the story telling approach in his teaching more than any other approach. This is illustrated in Mathew 13:34.

Lefever (2004, 172) quoting Madeleine L’Engle said, Jesus is not a theologian. He was God who told stories”. Christ chose the story telling approach so that all would be interested and understand something of the great truths Christ was teaching. Story telling is one medium of teaching in which all are compelled to listen, especially children. Russell (1952, 23) mentioned six important reasons why the story telling approach was needful in ministering to children:

1. Stories meet the child’s need to know: When stories are told, especially with illustrations, children’s attention is grasped and they want to hear more of what happens next. Children’s plea for stories illustrates that stories meet the needs of children. “Just as children need food to grow physically, children need stories for their minds to grow” (23).
2. Stories gain children’s friendship. Because of children’s love for stories, stories are the surest and quickest means of gaining children’s hearts and friendship. When a child was asked why he loved his teacher, he responded, “Because she tells us lots of

interesting stories” (Russell 1952,23). Since children are prone to believe adults, using story lines to gain children’s friendship goes a long way in shaping the children’s morals and values.

3. Stories make the child know and make wonderful friends: Stories not only lead to a feeling of friendship between teacher and children, they also make it possible for children of today to make, know, love and admire great and good men and women of all times. Stories also lead to role models resulting from the various Bible stories that the children hear. Children, when asked who or what they want to be in the future, often responded with the name of a hero or idol they learned of from stories.
4. Stories make great truths clear. Russell said there are two ways to teach truths. If children are told a truth and asked to repeat that truth, they say it and then forget it. However if a teacher tells several stories illustrating a truth, the children remember the truth because they have names and situations to attach to that truth (1952, 24-25).
5. Stories teach right actions indirectly. Children do not readily obey when they are told what to do. There is always a lurking wish to do the exact opposite or something else. A ten-year old was told to give his money to the poor. This direct approach of instruction did not yield results. However, when a child was told in story form why and how he should follow the example of heroes who gave to the poor, the child willingly gave his offering to help the poor.
6. The perfect teacher taught by stories. Jesus Christ, who is our perfect teacher, taught by stories. He did this for three reasons: to gain the interest of his listeners, to help the memory of the listeners and to make his listeners think on his words and message. This should be the reason for every story told, especially for spiritual development.

Bible Games Teaching Approach

Games can be an enlightening and an enriching teaching method. Creative games are valuable tools in helping children to know, understand and apply God’s word. Children must

be able to see learning, especially from the Bible, as fun as well as an educational experience. Helping children become familiar with the Bible and its contents is of paramount importance to their spiritual growth. Some objectives to applying the above teaching approach that are worth considering, as suggested by Zuck and Clark (1982, 242), are:

1. To help the child show a growing understanding of the Bible
2. To help the child understand that the Bible is the basis of the Christian faith and the final authority of both faith and conduct
3. To help the child understand how Bible truths relate to life
4. To help the child understand the origin of the Bible and why the Bible should be preserved
5. To help the child understand Bible content, history and geography
6. To help the child commit Bible passages to memory

Children must understand that when we say the Bible is important, it does not mean putting it in a special place at home or in church. Teachers must help children understand that the Bible is "God's breath," a word from God which gives us answers to questions about God, ourselves and the Christian life. It shows us the way to God through Jesus Christ and gives us guidance in decision-making. (1982, 243)

Music Activities Approach

Music, it is said, soothes the soul. The story of Saul is a good example of music bringing comfort to the soul (1 Samuel 16:14-23). Music also teaches lessons. Music is one sure way to help children understand and retain lessons. The use of music to teach children the word of God has been successfully practiced throughout history. In the Old Testament one of the major ways of testifying to God's goodness and deliverance was through music. When the children of Israel experienced the hand of God in crossing the Red Sea, they sang a song of praise to God (Exodus 5:1-21).

With the Bible being paramount, songs are another forum for teaching about God, his love for humanity, his expectations of humanity and even his salvation of humanity. Music is valuable in the teaching of children because it helps them express joy, it witnesses to them,

LIBRARY
 SAIROBI EVANGELICAL GRADUATE
 SCHOOL OF THEOLOGY
 Box 24686, NAIROBI

and they become personally involved in singing and learning about God through the songs. Songs can be used during worship so that children are encouraged to respond to God's word and mighty acts (Zuck and Clark 1982, 258-260).

Art Activities Approach

Another active but often neglected approach to teaching children is art activities. Children learn faster if they participate and are able to make things themselves. Art activities provide exciting and enjoyable ways for children to learn God's word. In using art, the thought processes that the children go through are far more important than the final product the child creates (Lefever 2004). The child's ability to think and make items that remind him/her of God is another medium through which the child can come to know and understand God better.

The teacher must be able to come up with creative art activities that encourage learning as well as serve as a reminder of some attribute or greatness of God or of Jesus Christ. Art activities are another approach to teaching children Bible facts and increasing their knowledge about God.

Creative Writing Approach

In creative writing, the teacher's aim is to ensure that the children learn even as they write or draw depending on the age of the children being taught. After a story or lesson is taught, the teacher asks the children to explain in their own words what the story was about and what the children can do to improve or change their lives and situations as a result of the lesson learned. The non-writing age children are asked to draw certain aspects, characters or items of the lesson just taught. This helps the child remember and identify with the lesson of the story as well as aids in the child's spiritual development (Gangel and Hendricks 1998).

Farihurst and Fairhurst (1995, 258) are of the opinion that, although every child is able to do creative writing if taught and encouraged to do so, idealists are usually the best creative writers. Creative writing does not come naturally. One way to help in building this

ability in children is to ask them to draw a picture and write a story about it. Also, as has been mentioned, the teacher can tell the story or lesson and ask the child to draw specific items that would nurture the spiritual development of the child.

Memorization Approach

Memorization is a necessary and wonderful way to teach Biblical truths to children. Through memorization, children are able to remember Bible passages which can help them in the future. Benson said, "Education is in reality a drawing-out process, and for this reason, recitation should be used" (1950, 226). He went on to give the following advantages of recitation:

1. Recitation gives mastery to the subject learned and recited
2. It provided opportunities to drill and test the memory
3. The pupil becomes more apt to take away a few definite and well-fixed facts and truth

Gangel and Hendricks (1998) say most children enjoy talking and sharing ideas and experiences if they are taught to memorize and share with others what they have been able to memorize. Memorization can also help children develop their listening and Bible memory skills, because memorization has to do with listening, taking to memory and saying it out.

Role Taking or Modeling Approach

The teacher must be able to help the child identify with what is being taught. One way to do this is to help children feel the story line experience. An activity that applies to life situations through experiencing of God's word contributes greatly to a child's understanding of a lesson taught. Gangel and Hendricks (1995, 125) were of the view that, "children learn actively, think concretely, and love to get involved and make discoveries". Teachers, therefore, must provide firsthand experiences to children using all five senses to make the lesson more effective.

In the role playing or modeling approach the teacher must decide ahead of time on the subject/lesson which correlates with the teacher's aim of the day's lesson. The teacher must also decide on the subject to be taught and write the role play or have a general idea of what message the different actors are to convey. Finally, the teacher must decide and if need be, inform the child ahead of time, which child will act out the play or role model the lesson of the day. The teacher should also come up with questions for discussion following the role play (Lefever 2004).

Role playing or modeling can take on one or several forms including skits, puppets, finger play or simple dramatizing. According to Zuck and Benson (1982, 200-201), any of these forms can be adopted in role playing, but the essence should be to "help the child get into the skin of the person who he/she was acting out". By so doing, the child comes to understand how a particular person felt in a specific situation and why that person reacted in a certain way. Role-playing is more valuable for its activation of emotion than its influence on factual recall, which, in turn, molds spirituality.

Teaching God's Truth for Spiritual Development

As much as teachers need freedom in preparing for each class session, there are some essentials that must be included in each lesson. While giving a pattern for teaching Callahan and Clark (1988, 13) suggested that teaching should include "initial evaluation or assessment of the teaching-learning situation (diagnosis), teachers getting ready for the instruction, which will include planning lessons, motivating pupils, gathering materials and arranging the setting for instruction (preparation), actual learning time, showing pupils how, presenting information and so on (guidance of learning), steps through which teachers assess their pupils (evaluation) and teacher helping pupils fill in what they had missed and build in what they had learned (follow-up or follow-through)".

Teachers should be aware of their learners' needs and endeavor to satisfy those needs. The teacher's responsibility is to pass on knowledge, and yet this knowledge must be what

the learners need. Good teachers give voice to knowledge and beliefs linking the past, present and future so the children can learn where the teacher is coming from, where he/she is and where he/she is going. This prophetic touch requires the teacher's knowledge of the subject matter and the courage to express judgment on values. (Erickson 1985, 1, 2)

The Bible

The word of God must be central to what every Christian instructor teaches. The Bible is the primary textbook of every teaching session with the children. Therefore, it should be the teacher's first study material and teaching text. Class lessons must always be linked to the Bible. All Bible lessons can be taught at a child's level of understating. The Bible has four basic functions that it performs. It provides information on events that took place, individuals involved and what or how the event applies to present day situations (Benson 1950, 166-168). Every teacher must be able to teach along these four points for meaningful results. Teachers must realize that instructional truth occurs when a student grasps the meaning of an important idea.

Salvation

Salvation is the starting point of any Christian walk. For children to have a meaningful and rewarding relationship with their Savior they must be taught the importance and work of salvation in their lives. Christian teachers must be able to present the gospel message in such a way as to help children understand their need for a savior and salvation. Children must be taught that Jesus is their Savior, and salvation comes about through accepting Jesus' gift of forgiveness and being born again. Schoolland (1981, 170-171) said children must be taught why they need a new heart, how to get this new heart, how they can know if they have a new heart, and when this process is completed. The teacher then can say the salvation message has been presented to the children at their level of understanding.

Love

Children must be able to experience God's love as an unconditional act. When children learn that the love of God is unconditional, unlike their love for their friends and family, they tend to desire to have this special relationship with God. Sunday school teachers must be able to create in the children a sense of dependence on God's love. Teachings that portray God's love despite our sinful nature and our every day shortcomings will give the children a different view of God. The popular Bible passage, "For God so loved the world that he gave his only begotten son" (Jn. 3:16 NIV), and Bible stories and teachings that have to do with God's love for mankind despite their sins should be lessons that teachers present to children every now and then to reassure the children of God's love for them (De Jong 2001).

Love has to do with our having a sense of belonging. When a teacher constantly reminds the children of God's love for them, a bond is created between the children and God. This also gives a sense of security to the children. They learn that even when their parents, friends and teachers are angry with them and they do not feel loved by anyone, God loves them and his love for them is unconditional, unchanging and everlasting (Shelly 1982, 79).

Sin

The gravity and consequences of sin must be made known to children as teaching takes place. Some children do not know what sin does and how much God hates it unless they are told about sin by a teacher. The story of Adam and Eve sinning and God driving them from Eden is a good illustration of sin when teaching children. Children must understand the gravity of sin and God's distaste for it.

Children must understand what sin is, what it does and Christ's power to free people from sin. Teachers should help children evaluate their personal need for freedom from the power of sin in their lives (Richards 1983). By doing so children learn of sin's impediments and the power over sin.

Children's understanding of God's ability to wash away their sins and make them good again gives children a sense of relief and assurance of a God who loves and cares for them and wants to make them right again. In teaching Sunday school, the teacher must never take for granted the importance and need to present the sinful nature of humankind, including children, and the need to turn to God who forgives and cleanses from sin (De Jong 2001).

Repentance

Children must be taught the essence of repentance. The teachers need to present a lesson on God as holy, great and high above mankind. The children need to know that mankind is sinful and not good enough to be with God because of disobedience to him and his word. Yet children must also be told that God called all of us to be his children. God must be presented as a father who wants his children to go to him when they wrong him and ask for forgiveness, repenting of the wrong they have committed. All of this is very necessary for the spiritual development of children (Schoolland 1981, 161,162).

Children must be taught that the way to get to heaven is to repent of their sins by confessing these sins to Jesus and asking him to forgive them and cleanse them. Teachers must ensure that they teach Sunday school children the importance and necessity of repentance using any of the above-mentioned mediums.

Forgiveness

Forgiveness is the feeling of having your burdens lifted. Children should know that there is forgiveness in Jesus Christ because without forgiveness, children will have a constant feeling of guilt and heaviness making it hard to handle life's situations. Assurance of forgiveness of sin is very important in boosting the moral and self-confidence of children and helping them understand God's love for them. When Sunday school teachers teach forgiveness to children, they take the children one level closer to accepting God.

Under normal circumstances, children feel downcast if they do not feel or receive forgiveness from friends and family. For the children, to know that there is one who will

always readily forgive them despite their wrong doings gives them a sense of security with that individual. As a result, the children go back to this one, to Christ, to ask for forgiveness whenever they do wrong. However, this is only possible if children are taught that Christ will forgive anything at anytime.

Faith

Trust and loyalty are the foundation of faith. They are the threads woven through all dimensions of faith. A person who has faith in God is at peace and able to trust other people. A sense that things will not be alright pervades the life of a fearful, anxious child without faith. (Shelly, 1982, 78) A child must be able to have this feeling of trust and loyalty to God and his word whenever the child is presented with the gospel message. Children should be able to experience and express the kind of faith that David had in God. David's faith enabled him to declare, "The Lord is my shepherd" (Ps. 23:1a).

"Three-year old Junior scurried up the steps, ran to the edge of the deck, and shouted, 'Daddy! Daddy!' As Daddy turned in his direction, Junior ordered, 'Catch me!' The little boy went tense, he prepared for the big risk, he jumped, and he landed safely in his daddy's arms. His face lit up with a big smile and, giggling with glee, he squirmed to get down and do it again . . ." (Stonehouse 1998, 147). This is an example of a faith-driven child. When a child has faith in an individual, he believes the best about that individual.

Another story was told of a poor child who went out to play and his friends each had items which they brought from their homes, but he had no toy. Just then an airplane flew past them and the poor child said, "I will tell my father to buy me that plane." He ran home and asked his father for a plane. He could not understand that his father was too poor to buy even a toy airplane.

Teaching children to have faith in God and Jesus Christ is a must for every Sunday school teacher. The teacher's responsibility is to ensure that the faith of the child is secure in the salvation work of our Lord Jesus Christ.

Jesus, talking to a crowd, said unless you become like little children, you cannot enter the kingdom of God (Mat. 18:3). The ability to teach faith to children is core to Christianity and the root of Christian education (Zuck and Clark 1982, 153). A Christian teacher's ability to include faith in every lesson taught becomes very important, because this constantly reminds and reassures the children of God's love and ability to help them if their faith is placed in God.

CHAPTER THREE

METHODOLOGY, METHODS AND PROCEDURES

Research methodology is said to be the philosophy of methods or the study of the formation of knowledge. Methodology deals with the methods underpinning research, especially in relation to the method that I have selected for use. (Creswell 1998) “Qualitative research deals with the study of things in its [sic] natural setting, while attempting to make sense of, or to interpret the phenomenon in terms of the meanings people bring to them” (2000, 3). This process requires the researcher to get close to the research participants in order to understand the participants’ reality from their perspective. The researcher becomes the primary instrument for data collection and analysis (Starcher 1999).

In this study, I adopted the critical qualitative approach in an effort to understand the phenomenon under investigation. Applying the qualitative method yields better results, helps in integrating with the participants and paints a truer picture of the situation under investigation. The qualitative approach gives the researcher the opportunity to be accepted, and the participants the freedom to be open enough to give more detailed and honest perspectives and scenario of the field of study.

Research Procedures

With qualitative research, “The qualitative researcher often goes to the site (home, office) of the participants to conduct the research. This enables the researcher to develop a level of detail about the individual or place and to be highly involved in actual experiences of the participants” (Creswell 2003, 181).

In qualitative research, literary forms of writing such as the use of metaphors, the use of the first person “I” and a focus on stories is prevalent. This is because the researcher is integrated with the research, gets first hand information of happenings and is also involved with the field of study (Creswell 1998).

Doing qualitative research means that, as a researcher, I became a part of the study population in order to better understand the research participants and make a meaningful assessment of the study site in question. The researcher’s ability to get into the research field’s natural setting and identify things not known is the greatest challenge.

This research study took an ethno methodological approach. In this approach, the ordinary details of everyday life of the participants of the JABEZ programs were observed. As the researcher I became a participant in the whole event, as well as carried out in-depth interviews and participant observations in the process.

I collected data by observing, conducting open-ended interviews and examining any available relevant documents (e.g., the history and establishment of JABEZ Children’s Ministry). This approach was likely to yield better results because, as Creswell puts it, “Several aspects of the group in study emerges as qualitative research is being carried out, and the fact that one becomes familiar and is trusted and seen as a part of the community. This way of getting information through interview or observation does not become artificial or hidden from the researcher” (1998, 190).

Sampling and Research Participants

Sampling has to do with selecting interviewees or observations for reporting. For this study, I selected a purposeful sampling approach. Purposeful sampling has to do with researchers looking for the setting, actors, events and process where they can intentionally gather data related to categories that would help him/her understand the problem and the research questions (Creswell 2003, 185). “Carrying out purposeful sampling requires a

researcher who feels comfortable while waiting for something to happen or someone to say something interesting” (Strauss & Corbin 1998, 206).

In carrying out my sampling I attended an entire term of JABEZ teaching programs. I observed the teaching sessions, carried out discussions with the teachers, participated in some of the teaching sessions and interviewed some of the teachers.

For the purpose of yielding meaningful results, interview questions were not predetermined even though an initial interview questions were made they were likely to change. This was necessary because purposeful sampling required the researcher’s ability to probe and ask right questions so that respondents did not become defensive or conform to the researcher’s expectations.

In probing, the researcher had to integrate herself with the community This made the community feel safe and comfortable interacting with the researcher and resulted in honest responses to the different questions posed to the interviewees and participants.

Data Recording Procedure

The process of data recording used in this study was Creswell’s suggested protocol interview. In way of explanation, Creswell (1998, 181) said, “Protocols include a heading, instruction to the interviewer (open statement), the key research questions, probes to follow key questions, transition messages for the interviewer, space for recording the interviewer’s comments, and space in which the researcher recorded reflective notes”. The use of audio tape recording and note-taking were the means of recording data.

Interview Questions

Discussing interview guidelines, Weiss (1994, 66) explained, “Being a good interviewer requires knowing what kind of information the study needs and being able to help the respondent provide it”. Weiss further said, “There are no magic questions. Any question is a good question if it directs the respondent to material needed by the study in a way that

makes it easy for the respondent to provide the material” (73). Interviewing in research requires the researcher to seek for concrete descriptions of events that will help the research problem.

Important to note here is that as the JABEZ program was observed several aspects emerged requiring research questions to be changed based on new findings discovered on the field. All this was in an effort to better understand the whole nature of the teaching content and method of the teachers as well as the children’s understanding of this teaching and how it contributed to their spiritual development.

Tentative interview questions

To help us understand the place of questions in quantitative research Carspecken (1996, 155) explained that the responsibility of the researcher during a skillfully conducted interview is to spend most of the time responding to things said by the subjects rather than in asking questions. The questions must be semi-structured. The study required me to be flexible in the selection of questions. I interviewed participants for the elaboration of issues observed in the JABEZ program. Observation and questioning were done mainly at the teaching site where JABEZ takes place and the homes of the teachers. The researcher also attended many of the scheduled activities of JABEZ in order to observe as many varied lessons/teaching sessions and children’s responses to these lessons as possible.

Although interview questions change as I faced new challenges and issues that call for questioning and probing answers, there were some tentative interview questions which the researcher took to the research field. These included:

1. What was your whole approach to teaching?
2. Are there other teaching approaches which you are conversant with?
3. Do you think there are certain lessons that are appropriate and inappropriate to teach children for spiritual nurture?
4. What is your desired outcome every time you teach the children?
5. Do you think Children should be taught the whole scripture?

6. In your view how did the children respond to your teaching approach and content?
7. What are the things that enhanced or limited your ability to reach out to the children?

Data Analysis and Interpretation

Analyzing data collected from the field involved being aware of how much was packed into small bits of data and examining single words, phrases, and sentences. Data analysis compelled the analyst to listen closely to what the interviewees were saying and how they were saying it, thereby understanding how they were interpreting certain events. Interpretation required the researcher to examine the specifics of data. Doing interpretation did not force data but allowed the data to speak (Strauss & Corbin 1998, 65).

I adopted Strauss and Corbin's open coding, axial coding and selective coding approach. Taking this approach helped me interpret the data as precisely as possible. Explaining open coding, Strauss and Corbin said it dealt with the breaking down of data into discrete parts and actions or interactions found to be similar in nature or related in meaning which were grouped together for analysis (1998). Axial coding tried to reassemble data that was fractured during open coding. Axial coding relates categories to subcategories to form a precise and complete explanation of a phenomenon (Strauss & Corbin 1998) Selective coding gives research findings a form of theory. This is a process of integrating and refining categories to form a theoretical scheme. At this point of analysis, no new properties, dimensions or relationships emerge (Strauss & Corbin 1998).

As questions arose and analysis were developed from the information received from the participants, I followed the systematic steps of generating categories of information (open-coding), selecting one of the categories and positioning it within a theoretical model (axial coding) and then explicating a story from the interconnection of these categories (selective coding).

I transcribed recorded interviews and analyzed them using the above-mentioned coding system. The final result was a better understating of the study's central phenomenon.

Validation and Verification Strategies

Creswell (2003) explains validity as strength of qualitative research, which determines the accuracy of the findings from researchers, participants and readers' point of view. A research report consists of a series of validity claims produced by the field observations and recorded or data as being true of what occurred.

Explaining verification strategy, Carspecken says, "It is important to use consistency checks on recorded interviews. If the research design allows, interview the same subjects repeatedly, conduct consistency checks between observed activity and what is said in interviews, use non-leading interview techniques and so on" (1996, 165, 166). I employed the strategy suggested by Carspecken in validating my research findings. I viewed and reviewed data in order to validate the data.

"In critical research, truth claims translate into validity claims. Claims that the data or field records produced were true to what occurred, claims that the analysis performed on the *data were conducted correctly, and claims that the conceptual basis of the analytic techniques used was sound*" (56).

A member check is a validation strategy that the researcher used to "solicit participants' views of the credibility of the findings and interpretations. The technique is considered by Lincoln and Guba (1985) to be the 'most critical technique for establishing credibility'" (Creswell 1998, 202).

In member checks, I solicited participants' views of the credibility of the findings and interpretations. I used member-checking method, by taking the report back to the participants to determine how they felt about the accuracy of the findings. Some biases were clarified which helped the researcher make a more accurate interpretation of the findings. I understood

the situation by gathering information from different sources, integrating it and using the participants' views to aid the credibility of the findings.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

Data analysis was conducted to determine the impact on the spiritual development of the children of various contents and methods adopted by different teachers of the JABEZ children. In this section, therefore, I will be discussing the findings of the interviews and participant observations made among the different teaching sessions by different teachers of the JABEZ Children's Ministry. From the interviews conducted, I broke down the data into discrete interactions which I found to be similar to help me in the process of analysis. I then related the categories I noticed developing when I was breaking down the data and formed phenomenon or themes. Finally, I tried to form a theoretical scheme of the data I gathered and interpreted.

Theory Explanations

From the data generated through observations and interviews what was evident was that all JABEZ teachers were of the opinion that teaching for spiritual development should be the focus of every teacher who taught in the JABEZ programs. Generally, there was the feeling that JABEZ was the only source of spiritual development for most children who attended. Also apparent was the fact that some of the teachers had never taught before and were only doing what they saw others doing, or what seemed right to them. Only a few of the instructors were experienced teachers (Sunday school and formal education) or had taught previously. Since the JABEZ children were depended on the teachers for the children's spiritual growth, there was an evident need to train or help these instructors with teaching skills before they were allowed to venture into teaching.

In an effort to come up with sub topics to be discussed hereon in this chapter, the researcher tried to put the thoughts, ideas and comments of the different teachers interviewed. Similar thoughts and or ideas represented by various teachers were formed to make a sub topic for discussion.

General Attitude of the JABEZ Children

Generally, children who attended the JABEZ Children's Ministry were seen as vibrant children ripe for the gospel message who were capable of learning and understanding Christian values. They were a group that was enthusiastic to learn whatever was presented to them. They were active and zealous in attending the scheduled programs of JABEZ.

Average attendance of children to the both the Saturday Bible Club and the Sunday School was quite impressive and encouraging. The table below gives a figurative picture of the attendance of children to the JABEZ scheduled meetings. Note that the Saturday Bible clubs were divided into age groups but the Sunday School was not.

Event	Attendance
Saturday Bible Club	Average of 80
Sunday School	Average of 50

Figure 4.1. Children's attendance to JABEZ programs

The enthusiasm of the children was evident. When they were familiar with a story, they helped the teacher in telling the story. This became extremely obvious in that when a teacher left out a part of the story, the children jumped in to remind or inform the teacher that a part of the story had been omitted. One of the teachers interviewed said,

I was telling the story of David taking Uriah's wife but decided to tell the story from the point of view of Nathan's story where a rich man stole a poor man's goat. When one of the children finally understood the story I was narrating, he put up his hand and asked, "Was it a goat or a wife that the rich man stole?" I became dumb founded and didn't know how to continue with the approach that I had started with.

The children attended the JABEZ programs faithfully, and participated fully in activities and duties assigned to them. When it was the turn of a group or an individual to

lead in songs or the collection of the offering, there was always active participation on the part of the children. In fact, when called upon to pray, the children would pray loudly for all to hear, with only a few turning down the opportunity to lead in prayer.

Noted also was that the children were dependant on the JABEZ Saturday Club and Sunday Church for any form of learning or understanding of Christian morals. This meant that the children depended on the teachers and what the teachers gave to them for spiritual nurture. The children believed everything the teachers told them, seeing that the children's parents were busy with school. The children's dependence on the teacher's word was evident in the children's conversations at home and play. If a teacher taught a certain lesson and one of the children disobeyed the moral of the lesson, the children would report it to their parents at home or, if they were playing, they would look for the teacher to report the child who did not obey.

Desired Outcome of Teaching

The ability for the teacher to teach in a way that the children would understand the lesson being taught was the first response of every teacher when asked, "What do you desire most when you teach the children?" All the teachers wanted to be able to communicate to the children at their level of understanding in order for the children to understand the issue(s) that the teacher was addressing.

Every teacher desired that the children be able to understand the lessons taught in order to build their relationship with themselves with others and with God. This point was often reiterated during my interviews of the teachers. The teachers had a sense of fulfillment and joy knowing that the children understood and even applied what they were being taught. Below is an illustration of what teachers desired as a result of their teaching

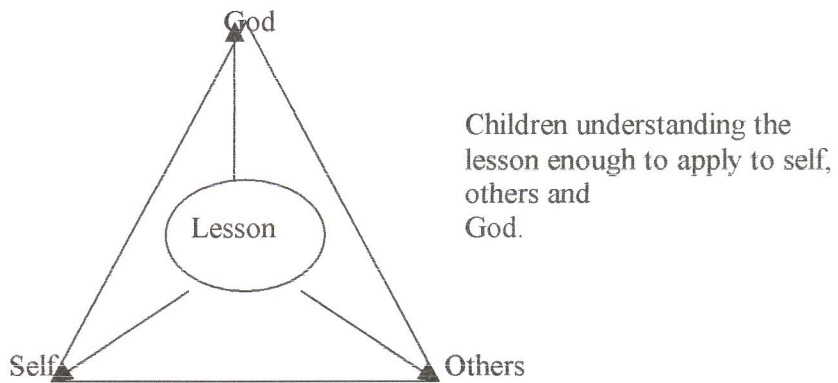


Figure 4.2 Desired outcome of teaching

Being able to impact the lives of the children for the future was another strong point that came out from the teachers. The desire to see the children focused, saved and serving the Lord even at their young age was the heart desire of the teachers of the JABEZ Children's Ministry. The teachers taught with the hope that the children would have the fear of the Lord. The teachers strove to plant a desire in the children to want to serve, follow, obey, and worship (some adjectives used by the teachers) the Lord.

An average number of teachers assigned to the children per week came to about four teachers on every given weekend. This included the Saturday and Sunday program activities. Below is a table showing the attendance of teachers to the JABEZ weekly programs.

Days	Teachers assigned	Teachers attendance
Saturday JABEZ Bible Club	3 Each to a class	At most 2 a week, a few times 1
Sunday School	1	Most often taught by a substitute teacher because the assigned teacher was not available to teach.

Figure 4.3 Teachers assigned and attendance to JABEZ programs

Teaching in Accordance to Age Group

For effective learning to occur, children were taught according to their age groups. When children were brought together in a teaching session, there was always the tendency to lose some and capture the attention of others. This was because their attention span and learning capabilities were completely varied. While a child of between 10 and 13 years of age

was capable of sitting for a long period of time to listen to a story or Bible lesson, those 7 to 9 years old were unable to sit and listen for long periods of time. Children between the ages 7 and 9 years old are also not able to sit for a long time although they have a longer attention span than the 4 to 6 year olds.

Another issue observed as a challenge when bringing the children together while teaching was the matter of control. While the older ones were able to sit quietly and listen, the much younger ones wanted to move up and down, visit the toilet or bathroom, get a drink of water and so on. This was distracting to the older children who were attentively listening to the story being told. Often times the older children would become impatient with the younger ones, losing their concentration. Also, the teacher would be affected because they would have to monitor the younger children, often times stopping the story in order to attend to the smaller ones' needs or requests, thereby affecting the learning process.

The method of teaching should differ with the age of the child, hence, the need to have the children separated when teaching. Whereas a 10 to 13 year old would understand, grasp, and even participate in a reading-teaching approach, the 4 to 6 year olds or 7 to 9 year olds would only become attentive when the teacher adopted the scripture reading or narrating approach in teaching them. The younger children also did not understand what was being taught. Children between the ages of 7 to 9 years old were able to understand a discussion-teaching approach in which the teacher asked questions that dealt with the lesson and the children responded.

One teacher said she had taught the 7 to 9 year olds a lesson and then asked them to visualize any aspect that stood out for them in the story. The teacher was both impressed and amazed at the children's understanding and display of the lesson they had learned. Yet another teacher said,

When you adopt the approach of having the 7 to 9 year olds read scripture as a teaching approach, you are likely to have them miss out because it is not all of the children of this age that are able to read. So when you call on one who is not able to read, or going in turns and they are not able to read when it gets to their turn, they

feel embarrassed and may not follow with the story line or lesson that the teacher is trying to pass across.

Observed was that while children between the ages of 7 to 9 and 10 to 13 were capable of following and fully understanding a story without using visual aids, the 4 to 6 year olds were only able to fully grasp a story told with teaching aids. The teaching aids helped the younger children visualize the story being told. When the younger children were taught with visual aids, they were able to go home and tell their parents what they were taught for that day because they were able to remember the pictures they had seen.

The table presented overleaf captures the views expressed by some teachers on how teaching according to age groups worked. For example, ages 4 to 6 year olds should be taught for a maximum of 10 minutes and the method should be story telling form using teaching aids. They should be given other activities to do for the remaining time.

Age Group	Time Limit	Teaching Approach
4 – 6	7 – 10 minutes	Story telling, activity, teaching aides, songs
7 – 9	10 – 15 minutes	Activity, craft work, discussion, questions and answers
10 – 13	15-20 minutes	Discussion, reading together

Figure 4.4: Suggested teaching in accordance with age groups

Having the children together as one group was okay when the songs and other activities were taking place, but when it came to the lesson time, the children needed to be separated. The importance of having the children together to sing songs, do an activity or two together, collect the offering and pray together was equally necessary. Doing these activities helped give them a sense of unity and they also saw that they were able to do some things together. However, after that it was very important for them to be separated into various age groups for effective learning towards spiritual development to occur.

Teaching of the Entire Bible and Same Lessons at Each Session

In teaching children, teachers interviewed mentioned that it was important to teach the whole of the scripture in sections during each class session. They emphasized that no part of the scripture should be left out while teaching the children. The children must be taught the complete scripture. The difference in each age group was only that the lessons were taught in a manner and approach that ministered to the children's spiritual level. Teaching of every section of the scripture is necessary because the Bible says, "All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (II Timothy 3:16, 17 NIV). Also, God told the children of Israel to teach their children "all" the laws at all times (Deuteronomy 6:4-9). This was so that no one would be excused for not knowing what God instructed concerning any issue. One JABEZ teacher commented that there were some portions of scripture that she had never taught children, but she still felt that children should have the understanding of the entire Bible adding that, "so we are not held responsible by God at the end of the day."

All teachers were in agreement that all the age groups should be taught the same moral lessons using the same scripture verses. This was especially true since the children lived in a community (NEGST) where they interacted frequently. They were each others' playmates even at their different levels of learning. Teaching all the children the same scriptures and moral lessons helped them correct one another and contributed to the teachers' effort to nurture the children's spiritual growth. When they were all taught the book of Mathew or the story of Naomi simultaneously but in their separate age groups, they were able to discuss and correct one another later, even out of the classroom. One of the teachers interviewed said,

We were using the CLMC materials, the children learnt different lessons in their different age group classes and we did not see much interaction outside of the classroom by the children. But if we are able to teach them same lessons at their different levels, I believe we will see great changes and relatedness and interaction between the different age groups of children.

When different lessons were taught in the various age groups, the children were not able to relate to the lessons learned by their friends or siblings. A teacher and mother said that when the age groups were taught the same lesson her children kept each other accountable of the lessons learned while in JABEZ even though they were in different age groups. When one child did the opposite of what was taught, the other child would always say, “You know teacher so and so said it was not good to fight because God’s children do not fight.”

Teaching the entire scripture within the course of time to children gives them a broad understanding of the God they serve. However, the JABEZ teachers acknowledged that they were not teaching all of the scriptures. As a result, the children became very familiar with the stories that were told them because all the teachers were teaching the same few portions of scripture rather than venturing into the difficult-to-understand but necessary portions of scripture. However, the teachers recognized this need. One teacher explained that,

When teaching the laws, for example, the 4 to 6 year olds should be taught in simple, basic terms to enhance understanding. The 7 to 9 years olds could be taught with the approach of consequences that follow if one did not obey the laws and the 10 to 13 year olds could be taught from the approach of having them involved in the discussion of what the law is and what God expects us to do with the laws, or how he expects us to follow and obey the laws.

The JABEZ teachers realized that the teaching of content is inevitable for the children’s nurture. They acknowledged that they needed to teach even the difficult scripture lessons, but they needed to do so in an age-appropriate manner.

How we can Teach for Spiritual Development and Nurture

Participants pointed out that in order to teach for spiritual development, the Bible must be the primary textbook. When the Bible is taught, different approaches should be adopted in presenting the Bible message to the children. Whatever instruction or command the teachers intended to pass on to the children must relate back to the Bible. In this way the children see the usefulness and authority of the Bible. The message of the Bible must be seen to speak to the individual children and their personal lives.

A teacher stressed that whenever teachers teach a lesson, the children must be able to relate what the teacher taught them with what the teacher does. The parents must also be seen as living out what the children are taught in church or Bible clubs. The children's friends and the community also come into play, as the children are able to relate what they are taught with what they see happening in the society.

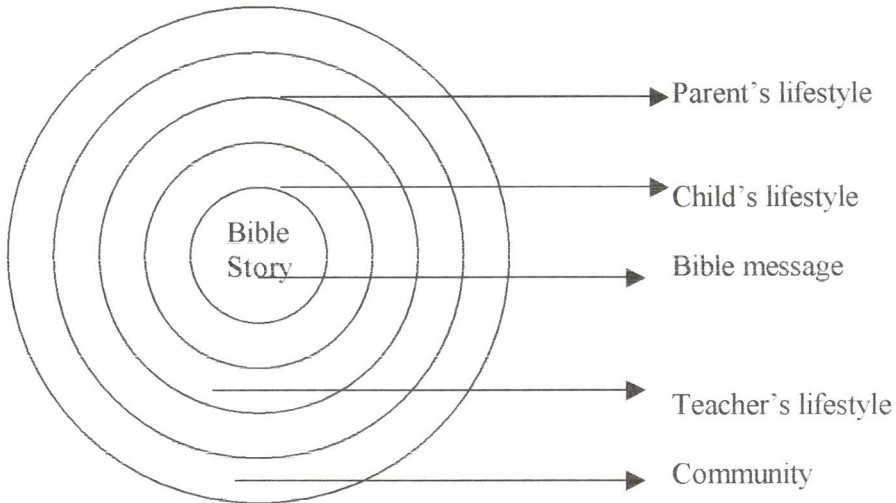


Figure 4.5: Teaching must cover the child's whole being

In order for a child to grow spiritually, all facets of the child's life must be involved. The nurturing of the child should not be left to one aspect of the teaching and learning process that the child sees and/or experiences. All must come together to help the child mature and develop spiritually.

Many of the teachers were of the opinion that teachers must see themselves as role models to the children. Although the JABEZ teachers only met with the children once a week, it was enough time to impact the life of the children, not only by what was said, but also by how the teacher lived and behaved. One of the teachers said, "If a teacher teaches that lying is sin and must not be done, the teacher must never be caught lying by the children."

Teachers noted that, children, unlike adults, are not able to comprehend certain facts and truths. When teaching children, the teacher should endeavor not to scare the children away from God, but to draw them to God. Teaching that presents a loving and not a judgmental God who will punish and deal with the children for sins committed or wrongs

done will go a long way in helping the children understand God as a loving and patient God and not like their parents, teachers or friends who unreasonably punish for wrongs done. Lessons that talk of God punishing people for wrong doing could still be taught in a way that shows that God is a loving and forgiving God who pardons sins when asked for forgiveness. One teacher explained that having children share and compare experiences is another sure way of nurturing them spiritually. When children interact with other kids from other churches and are able to see that Christian children share common beliefs and opinions on life, they are reinforcing their understanding that what they are being taught is not a “unique” thing but that others have and share the same beliefs. A teacher commented that, “The JABEZ children should be able to visit with the Karinde Sunday school children and spend the whole Sunday with them seeing how and what they are taught as well as sharing experiences and comparing it to what they are being or have been taught at JABEZ.”

Teaching Methods Used

The most commonly used teaching method at JABEZ has dominantly been the story telling method. Children were taught a Bible lesson either using the story telling method, or the discussion method only few of the teachers observed and questioned applied other methods of teaching such as arts and crafts, songs and drama. Those teachers seen using arts and crafts and drama did not often apply these methods. As has been identified in chapter two of this work, the story telling approach is the oldest and most frequently used method in teaching, especially in teaching children. JABEZ teachers have chosen to follow this “tried and true” method of teaching. Below is a table that gives a visual display of teachers who apply other methods in a teaching session and the frequency of usage.

Method used	Number of teachers	Frequency
Arts and crafts	1	Infrequent
Drama	1	Infrequent
Songs	2	Infrequent
Story telling	4	Frequent

Figure 4.6 Frequency in the usage of teaching methods

When questioned why story telling was the chosen method of teaching at JABEZ, the teachers said because story telling was what they had seen being used in the ministry and they were not aware of other methods. Also, the children were familiar with that approach. One teacher said, "I use the story telling approach more because that catches the attention of the children, and they are able to respond when asked questions." Another said, "I use it because it's the only method of teaching that I know."

Almost all of the participants of the children's ministry who used the story telling approach were familiar and competent with that approach of teaching. Children listened, understood, responded and helped the teacher tell the story. It was obvious that the children were also very familiar with the story telling method. The children were able to implement same teaching approach themselves when asked to remind the class of the previous week's lesson, or asked who had a story to give.

When asked if the teachers were aware of other methods that could be used when teaching children, there was a long pause and then a "No" was always given. One teacher said, "That is the problem. We are not aware of other methods that we can use to make teaching interesting to these children. We need training on that." Another said, "What other methods are there? It is just story telling." There was a serious lack of awareness of the various teaching methods. These teachers were unaware of educationalists and writers like Lefever, Gangel and Hendricks, Richards, Russel and many others quoted in chapter 2 of this work. They did not know of these educationalists recommendations of teaching methods for both adults and children.

Few teachers acknowledged that when other methods of teaching were introduced that enhanced the understanding and development of the JABEZ children, the children were always willing to learn new things. The children were excited whenever infrequently used methods of teaching were used. The children were able to learn a lesson, a character, and a moral when it was presented from another angle or a different point of view. This also enhanced the spiritual development of the child.

Teachers interviewed pointed out that knowing that children easily understand things, it would be great and beneficial if other methods of teaching were known and applied by teachers in the JABEZ Children's Ministry to bring diversity. This would also result in being able to reach every child's understanding and learning capacity.

One of the teachers said, "Teaching should be varied in such a way that the children would not be aware of what to expect each week, and they would look forward to attending another JABEZ activity because of the diversity there was in the teaching methods adopted". Being able to teach the different methods would also enhance the children's growth and spiritual development.



Involvement of the Children's Parents Giving Children Priority at Home

Observed by the researcher and the teachers interviewed was that some parents hardly had time for their children and so are not able to follow up with what the children learned at Bible clubs or Sunday school. Teachers interviewed were of the opinion that the spiritual development of children should not be left only to the children's teachers. Parents of the children must also be involved. One teacher suggested that one way of doing this would be to have the children take home what they have learned and share it with their parents. I observed that no materials that could help the parents continue with the teaching that the children received from the classroom were given to the children to take home. One teacher said, "If we could have take home sheets like that of the CLMC materials to give the children to take home and explain the story or lesson to their parents, that would help the parent to continue with the effort of the teacher from the class room."

Teachers commented that the work of nurturing and developing the spiritual level of children should not be seen only as the teacher's responsibility. They felt that parents should make time to ask the children what they had learned every time the children returned from any of the JABEZ sessions. When parents followed-up with their children's teachers, the children were attentive while in class because they knew that they would be asked to report

what they learned or what had been taught that day. A teacher and mother said, “Even on days I did not teach the children, when my children come home, I always make time to ask them what they were taught and what they had learnt from the teaching.”

Teachers, who were mostly mothers, emphasized that teaching children should not be left only in the hands of mothers or female teachers. Often fathers leave the responsibility of nurturing and the spiritual development of their children to the mother. This was found to be especially true here at NEGST, a learning environment. The fathers often made the excuse that they had too much work and were not able to follow-up with their children. A teacher commented that after a lesson in class she gave the children an exercise to take home and bring back the next week. Some of the children returned the following week not having carried out the assignment. When asked why, the children responded, “My parents said they were busy with their school work.”

Teachers were of the opinion that if they made time to get to class to teach the children, then parents should also make it a priority to ensure that what the children learned in the class from the teacher was not wasted or forgotten. Children learn better with reminders and repetition (Benson 1950). Since the teacher is not with the children every day, the parents need to take up from where the teacher left off if there is to be proper and effective understanding and obedience to what the children learned from the classroom.

One of the teachers commented that in cases where the children are not able to find any relationship between what they learned in class and the goings on in the home, the lesson was not taken seriously. What was taught in class was reinforced during only one or two days of interaction per week. Since the parents did not take seriously what the children learned in class, the children also tended not to take these teachings seriously, making the effort of the teacher futile and unproductive. When children see that their parents are interested in the JABEZ activities and teachings, they also take great interest. This enhanced the effectiveness of the lessons, resulting in better spiritual development.

Having Male Teachers in JABEZ

Most of the teachers observed teaching in the JABEZ Children's Ministry were females with only one or two male teachers. The male teachers only taught occasionally during the course of the year. Observed also was that most of the younger male children did not attend the JABEZ programs. This makes one wonder if male teachers directly or indirectly affects and contributes to the lack of attendance of the older male children. The ratio of male to female teachers is one to ten. Of all the observations made, a table is given below to show the number of times male teachers taught in both the Saturday Bible Club and Sunday School.

Days	Number of times male teachers were scheduled	Times male teachers showed up to teach
Saturday Bible Club	NONE	None
Sunday School	Twice	Once

Figure 4.7 Appearance of male teachers assigned to teach

Most of the teachers were unhappy with the fact that teaching was left to the women and mothers. They were of the view that the men should see the responsibility of passing on godly principles, especially to the male children, as something that cannot be compromised.

One of the teachers said,

When male children do not see adult males taking interest in teaching the word of God to children, the tendency is that the male child would grow up and eventually leave the church thinking that as a man he is not supposed to be in church or even teach children.

When asked what can be done to involve male teachers in JABEZ, the teachers responded that the school authorities should be involved. Teachers, especially those in the Education Studies Department, should be required to do their field ministry with the JABEZ Children's Ministry instead of going to other places to carry out their field ministry.

Another teacher explained that men needed to be burdened with the need to ensure that their male children grow up knowing and understanding God for themselves as taught to them by male teachers. Yet another teacher commented that teaching with the JABEZ

Children's Ministry is seen as a CMP field ministry, so most of the male teachers who are master's students do not deem it fit to get involved with teaching in JABEZ programs. They do not want people confusing them with CMP students. This teacher added that even female master's students did not like teaching in CMP for fear of being thought to be CMP students.

Punishments as Means of Instilling Discipline

During the time of observation for this work, it was noted that teachers did not usually carry out the threats or warnings made to children. When a child was warned on something in the class and told he would be sent out or punished if he/she repeated the offense, the teacher would not carry out the punishment whenever the child repeated the offense. Or when a teacher promises a reward the next week for a job well done, the promise is not kept the following week.

When asked what they thought of being consistent with punishment or rewards as an aspect of teaching, all of the JABEZ teachers were of the opinion that punishment of children should be the responsibility of the parents. They had previously encountered problems as a result of punishing children for wrongdoing. The children's parents came to question why their children were punished. One teacher said,

“If I tell the children that anyone who disobeys will be caned or asked to leave the class room, I will not be able to carry out this punishment because I know that the parents of the children will not like the decision taken on their child. That is why we say it is important for parents to also be included in the spiritual upbringing of their children.”

The teachers went on to say that if they are not able to instill discipline on the children and the parents are also not willing to carry out disciplinary measures, then the efforts of the teachers to ensure that the child is nurtured spiritually are defeated.

Concerns of Teachers of Hindrances to Proper Nurturing of Children

The teachers raised concerns regarding the challenges that they faced in ensuring that the children develop spiritually. Some of these concerns had to do with the teacher, some with the parents and some with the children themselves. A few of the teachers' comments are given below.

- Participant 1: Constant and familiar faces. The way the programs are planned where a teacher only gets to teach two to three times a term is not helpful to the children. The leaders or program planners of the children's schedule should plan the programs in such a way that the children get to see more of a teacher at least within the course of the term. That way the teachers as well as the children are familiar with one another and the teaching material as well. The frequent changing of teachers does not give continuity to the children both in terms of the teacher and the content of the lesson. When a teacher continues with the children for a long time, there is bonding, and the teacher is aware of a child's weaknesses and strengths and is able to work on these so as to help them develop spiritually.
- Participant 2: If our teaching were to contribute to the spiritual development of the children, then the teachers would need to have to be more committed in teaching the children. Sometimes, especially when it comes towards the end of the term, teachers are overwhelmed with assignments and examinations that they do not come to teach the children and make no prior arrangements to have someone else go to teach the children, or if they go, they do not really prepare for the teaching times but just go and do whatever they can or want with the children. This does not help the children at all. Maybe we should have faculty involved in this and that can help. I don't know.
- Participant 3: For teachers to teach in a manner that would develop the children spiritually, there is the need to introduce new teaching materials for the children. Some of these children have listened to the CLMC material for all of their lives and are very familiar with the lessons or stories there so much so that they tell you back the stories that are in the books once you start telling them. It would be good if we can get other teaching materials to substitute them with the present CLMC materials. Also, it looks like JABEZ does not have the take home sheets that CLMC materials recommend for take home work. Maybe if they could also be provided it would be another way of having the children take the materials home for further study and growth.
- Participant 4: Often times, I find it very difficult to express myself to the children when I'm teaching because of language barrier, I'm not a good Swahili speaker and so there are some words that I use which the children cannot understand immediately. I will have to think of words. This takes a process and the learning process is slowed down or interrupted. I will want to suggest that when assigning teachers to the different age groups, that we look at the language capabilities of the teachers and assign those who are good with Kiswahili to especially the 4 to 6 year olds.
- Participant 5: The importance of teaching learners is to be able to get to their level of understanding. When the teacher is able to do that, the teacher would have

communicated truths that the children understand, hence, helping them to grow spiritually.

- Participant 6: Teachers should be aware that it is not enough to teach the children, but the children must be able to see the teacher live out what he/she told the children to do, believe, resist or turn away from in class, especially in a community like NEGST where the children see their teachers everyday. For example, if I teach the children about say, helping others, and in the course of the week I see a child who has fallen down and is crying, I should be able to stop and help the child knowing that we had talked about this in class and the children remember it. When they see me acting out what I told them in class, it goes a long way in helping them.

Summary of Comments by Participants

Addressing the issue of teaching and the spiritual development of JABEZ Children's Ministry, teachers gave their views on what lessons should be taught and how these lessons were to be taught. The teachers were also honest in stating that they were not aware of teaching methods other than what they were presently using. They also noted the importance of teaching the entire Bible within a course of time to the children, even though the JABEZ teachers had not had the privilege of doing that.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Chapter two of this work discussed the various methods and contents suggested by experts for teaching both children and adults. Why these methods were necessary when it came to teaching was also brought out. Over all, the literature review gave the different authors' opinions and recommendations on how teaching can be improved to help the learner, in this case from JABEZ, enhance the spiritual development and nurture of the children who attend the JABEZ Children's Ministry.

The goal of this research project was to understand how the teachings that go on in the JABEZ Children's Ministries contribute to the spiritual development of the children. To understand this, different teaching sessions were observed and a few of the teachers were interviewed for an in-depth analysis of the findings. From the findings, this chapter will give a summary of the findings and try to make some recommendations as to how the JABEZ teachers can improve their teachings methods and contents of their teachings in order to better nurture the children's spiritual growth.

The following central question was asked to each interviewer, "What is the JABEZ teachers' perception of teaching that develops and nurtures the child spiritually?" guided the research. Several other questions in line with the grand question were also asked during the study and the interview sessions. A copy of the questions is included in Appendix I of this work.

Summary of Findings

This work was an attempt to address and offer solutions to the question of how JABEZ teachers teach and how that affects the spiritual development of the JABEZ children.

JABEZ teachers were asked what their expectations were when they taught. They all readily responded that they wanted to see the children applying what they were taught and to see the teachings change the children's lives and attitudes towards Christ. However, I believe that they also needed to address the issues of what they taught and how they taught in order for these desired outcomes to manifest themselves.

Although JABEZ teachers were interviewed individually, there was a loud shout of agreement as to the importance of exposure to different approaches of teaching children and of the availability of teaching materials and aids. Only a few teachers were aware of other methods of teaching such as arts and crafts, discussion, and questions and answers. Other methods of teaching, including skits, drama and role-play were unknown to the teachers.

Also evident was the fact that the JABEZ teachers needed to be open to helping the children understand the entire scripture and not be selective of which portion of the Bible children were to be taught. Although all of the teachers admitted that there were some portions of the scripture which they had never taught children, they felt strongly that all scripture was meant to be understood and taught to all children regardless of the age of the learner.

Another important point that became evident as a result of this work was that there is a need for the commitment, cooperation and involvement of all the teachers. The teachers needed to see the children as their responsibility where they needed to invest their time and energy in nurturing and not just as a field ministry for completing some academic work. Teachers needed to see their work as a service to God and humanity and take the responsibility more seriously.

Another fact that every teacher reiterated was that spiritual development of the children should not be left to the teachers alone. In a setting like NEGST, watching out for the spiritual nurture of the children should also be taken seriously by the parents. More male teachers were asked to get involved in this great task that would help prepare the children for future life.

A summary of the findings is the teacher's ability to take the message of God and creatively present the message to children so that they can understand their relationship to God as well as to humanity so that they can mature and develop spiritually unto good works. A diagram is used to illustrate these findings.

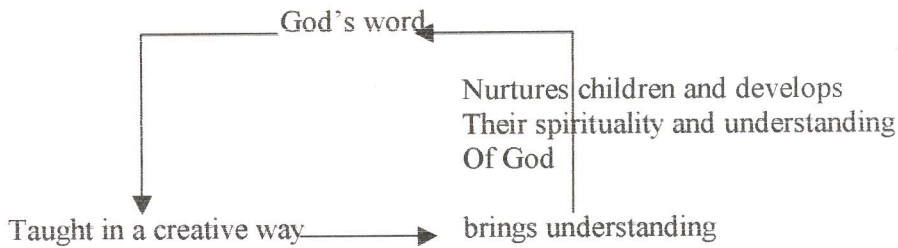


Figure 4.8 Teaching for spiritual development and nurture

Recommendations

Having been a participant observer of the JABEZ Children's Ministry for a couple of months, and having interacted and discussed with the teachers of the ministry, there were certain things that were observed of which this work would not be complete if a word of advice or recommendations were not given to help the teachers in this ministry better prepare, help and nurture the children spiritually.

Being Consistent and Persistent with the Children

In the course of my observations it was evident that threats made to the children were not carried out. When a teacher told the children that there would be consequences for disobedience or wrongdoing, and a child or a few children eventually did this wrong, the threatened punishment did not usually follow the disobedience. Teachers should be aware that children test adults to see if the adult really means what they say, to what extent and to see if what was proposed will eventually be carried out. If this is not done, the children will take the opportunity to continue in their disrespect and disobedience. Their understanding of God as a punisher of sin and a rewarder of faithfulness will not be grasped and understood by the children

Also, when the children are able to see some form of consistency between what the teacher says and what the teacher eventually does, this will discourage the children from taking advantage of the teacher or other adults. Having seen that the teacher is the major source for imparting godly principles and the living representative of the Bible message, meting out punishments to the children would also help them understand that there are no double standards in Christendom. This, I believe, will help the children grow up knowing that the scripture is true and what is said in scripture will surely come to pass.

The other side of this coin is to have teachers keep their word or promises made to the children. Just as a threat of punishment should be carried out, so also should a promises made be kept. If a teacher makes a promise for a reward to the children, that promise must be fulfilled as well. This helps the children see consistency with the teachers as well as with the word of God. If a teacher, as a representative of the Bible message and of God to the children, is not consistent with the children's understanding of the teacher's teaching of God, the message is diluted or incomplete, and the spiritual nurturing is only accomplished halfway.

Understanding and Applying the Different Methods of Teaching

What came out clearly in the observations and interviews conducted in the course of this work was that most of the teachers are ignorant of the various methods of teaching. As was discussed in chapter four, the most frequently used and known method of teaching applied at JABEZ was the story telling approach. The need for teachers, especially for JABEZ children's teachers, to be conversant with the different methods of teaching is something that cannot be overemphasized.

The teacher's ability to apply the different teaching methods discussed in chapter two of this work every time the children get to class provides diversity and also helps the children understand a lesson from many different perspectives. For example, if a lesson on the anointing of David were taught to the children using role play, the children would be

involved in the lesson and the meaning and importance of being obedient children who can be chosen and used of God would be driven home. There would be more of an impact than if the lesson were taught in a story or discussion format. If the children already knew the story or lesson, they would see the lesson being acted out rather than just sitting down and listening to the story again.

Another observation was that teachers used one of the teaching methods as suggested by experts without being aware of it. In every session of the JABEZ Children's Ministry, whether the Saturday Bible Clubs or Sunday services, the teachers gave memory verses to the children at the end of the lesson. However, in my interactions with the teachers and even during the interviews none of them mentioned scripture memorization as a teaching method. This points out that the teachers do not see scripture memorization as a useful method through which the children can be nurtured.

Often memory verses come at the end of the lesson. Since the teacher is often running out of teaching time by the end of the lesson, not much attention is given to the memorization work. Also, often the teacher teaching the following week does not ask the children to recite the memory verse from the previous week. I believe that memory verses are a means of helping children store God's word in their minds. These verses can then help the children in their future lives. All teachers should take as such teaching of scripture memorization seriously.

Teaching the Bible in General

There should be a balance of Old Testament and New Testament lessons in the lesson schedule for teaching. I noted that most of the lessons only covered the New Testament (particularly the four gospels). The children should be educated on what the Old as well as the New Testaments have to say about the children's relationship with God, with others and with creation as a whole (Towns 2001). This, I believe, will give them a full understanding of the Bible and knowledge of events in the gospels.

Although most of the teachers with whom I interacted were of the opinion that lessons should be taught portraying a loving and not a harsh or judgmental God, I disagree. Knowing that God punishes wrong doing, I think it is important to teach children this so that they are aware that God will surely punish his children when they do wrong. This may even help the children understand and appreciate when teachers and parents mete out punishments to them.

The gravity of sin and the extent to which God dislikes and punishes sin should be made plain to children. If a child understands how much God hates sin, that he punishes people for sins committed and that he sent his own son to die for our sins, I believe the children will want to resist and run away from sin in order to avoid God's wrath and to be able to ask for forgiveness of God whenever they commit a sin (De Jong 2001).

Similarly, the children's leaders should plan the programs in such a way that the programs are exciting for children as well as educational. If children are aware that every week was some form of Bible lesson with out other activities included, the whole activity becomes boring and they tend to loose interest. However, when the children do not know what is coming next or are aware that the activity will be something different, the idea of suspense will encourage them to go and see what will happen. Attached as appendix II and appendix III is the program schedule currently used at JABEZ Children's Ministries as well as a recommended program schedule. This will, hopefully, help the leaders of this ministry create better, interesting and beneficial programs for the children (Stonehouse 1998).

Making the Children a Priority

Nurturing the children spiritually should be the center of every teacher's goal (Towns 2001). Teachers should be able to come together regularly to evaluate the progress or digression of the work being done with the children. They should then work through ways on improving the teaching methods being used. The coming together of teachers to also share ideas and new approaches of teaching, agreeing on what the children need at the present, discussing

how instruction could be improved and sharing general information on the spiritual well being of the children should not be neglected by the teachers

Often teachers get carried away with their personal schoolwork and make the children a second priority. Some teachers do not show up for their scheduled teaching time and make no arrangements to find substitutes for themselves. This often results in children getting to class and there being no one to teach them. The children then go looking for a teacher. When children are that enthusiastic about God's word or work, adults, especially teachers, should seek to encourage this attitude and not discourage it.

More male teachers should be encouraged to join the children's ministry, as young boys appreciate the place of a male role model as they are growing up. When the men leave the challenge of nurturing the younger boys in the hands of the women, there is a tendency for the boys, leaving the church as adults, and think that church is a female thing. I believe that there is a greater impact on young boys lives when male role models mentor them and hear Bible lessons of men used of God taught from men who God is presently using rather than from women.

Areas for Further Research

The findings of the research revealed that the JABEZ teachers desired that their learners be nurtured and mature spiritually, but the teachers lacked the training to achieve this desire. In light of the findings of this work, other areas that would be worth researching are:

1. An exploration into the effect of a lack of male teachers in the JABEZ Children's Ministry on male children's spiritual development.
2. A study on how best to equip JABEZ teachers to help nurture the spiritual development of the children, especially in a setting like NEGST. In other words, how can the teaching be improved to develop the children spiritually?

3. Carry out the same research as done here at NEGST, but at other theological schools to find out if they are facing or have faced the same struggles and how they overcame the struggle

REFERENCE LIST

- Atkinson, Harley. 1995. Handbook of young adult religious education. Alabama: Religious Education Press Birmingham.
- Barber, Lucie W. 1984. Teaching Christian values. Alabama: Religious Education Press Birmingham.
- Benson, Clarence H. 1950. The Christian Teacher. Chicago: Moody Press.
- Callahan, Joseph F and Clark Leonard H. 1988. Teaching in the middle and secondary schools: Planning for competence. New York: Macmillan Publishing Company.
- Carspecken, Phil Francis. 1996. Critical ethnography in educational research: A theoretical and practical guide. New York: Routledge
- Creswell, John W. 2003. Research design qualitative, quantitative and mixed methods approaches. Second Edition. Sage Publications, London: International.
- _____ 1998. Qualitative inquiry and design: choosing among five traditions. SAGE Publications, London: International.
- De Jong, Norman. 2001. Teaching for a change: A transformational approach to Education. New Jersey, P & R Publishing Company
- Erickson, Stanford C. 1985. The essence of good teaching. San Francisco: Jossey-Bass Publishers.
- Fairhurst Alice M. and Fairhurst Lisa L. 1995. Effective teaching effective learning: Making the Personality connection in your classroom. Palo Alto, California: Davies-Black Publishing.
- Gangel Kenneth O. and Hendricks Howard G. 1998. The Christian handbook on teaching: A comprehensive resource on the distinctiveness of true Christian teaching. Grand Rapids, Michigan: Baker Book House.
- Lefever, Marlene D. 2004. Creative teaching methods: Be an effective Christian teacher. Colorado Springs: Cook Communication Ministries.
- Richards, Lawrence O. 1983. Children's Ministry: Nurturing faith within the family of God. Grand Rapids, Michigan: Zondervan Publishing House.
- Richards, Lawrence O. 1983. Creative Bible Teaching. Chicago: Moody Press.
- Russel, Brenda. 1952. Leading the children. London and Tonbridge: Brown Knight and Truscott Ltd.
- Schoolland, Marian, M. 1981. Leading little ones to God: A child's book of Bible teachings. USA: The Banner of Truth Trust.

- Shelly, Judith Allen. 1982. The Spiritual needs of children: A guide for nurses, parents and teachers. Illinois: InterVarsity Press Downers Grove
- Starcher, Richard. 1999. Mutuality in designing and implementing a church leadership development program. Vancouver, British Columbia: Carey Theological College.
- Stonehouse, Catharine. 1998. Joining Children on the Spiritual journey: Nurturing a life of faith. Grand Rapids, Michigan: Baker Book House Co.
- Strauss, Anselm and Corbin, Juliet. 1998. Basics of qualitative research: Techniques and procedures for developing grounded theory. London: Sage Publications.
- Towns, Elmer L. 2001. What every Sunday school teacher should know. Gospel light ventura, California: Regal Books.
- Wallen, E. Norman and Fraenkel, R. Jake. 2000. How to design and evaluate research in education, 4thed. Mc Graw Hill Publishers.
- Weiss, Robert S. 1994. Learning from strangers: the art and method of qualitative interview studies. Free Press, New York.
- Wilhoit, James C. and John M. Dettoni. 1998. Nurture that is Christian: Developmental perspectives on Christian education. Grand Rapids, Michigan: Baker Book House Co.
- Zuck, Roy B. and Benson Warren S. 1982. Youth education in the church. Chicago: Moody Press.
- Zuck, Roy B. and Clark Robert E. 1982. Childhood education in the church. Chicago: Moody Press.

APPENDICES

GENERAL GUIDELINE FOR INTERVIEW

Some of the interview questions were derived from chapter one of this work and others were a result of observation done in carrying out this research. This is as was explained in chapter three all questions are good and important as long as the questions direct the respondents to provide useful information to aid the research and encourage the respondents to respond honestly and meaningfully (Sweiss 1994). Respondents were assured of confidentiality regarding anything they said.

In the cause of the interview, some basic questions were posed and responded by the interviewees, adopted from Wallen's (2000, 512) recommended interview guides

Demographic questions: Routine questions which include previous occupation etc.

Knowledge questions: Factual information as opposed to opinions and beliefs.

Experience and Behavior questions: These elicit description of experiences, behaviors or activities that could not have been observed.

Opinion or value question: Respondents view on issues. This shows the respondents goals, beliefs and values.

Feeling questions: This helps find out how respondents feel about issues. They are directed towards the emotional responses of people to their experiences.

Sensory questions: What respondents have seen, heard, smelled and touched

APPENDIX I

Teachers' Interview Guide

1. What has been your experience with teaching children?
2. Have you taught children before now?
3. What method of teaching do you frequently apply when teaching children?
4. What other approaches/methods are you aware of but choose not to use in teaching?
5. What would you say is the response of the children to the approach you adopt in teaching?
6. When teaching what do you desire most as outcome?
7. What lessons do you think are appropriate in teaching children?
8. Are there other lessons that you think children should not be taught. Why?
9. Should the whole scripture be taught to children or do you think certain portions should be taught and some left out?
10. How else do you think children can be taught for spiritual development?
11. What is your perception of teaching that is to develop and nurture the children spiritually?
12. What other general comments can you make with regards to teaching for spiritual development of the children?

APPENDIX II

Old Program Schedule for JABEZ Children's Ministry

For the purpose of confidentiality, the names of the teachers on the program schedule are omitted.

NEGST Children's ministry
Term II 2005/06

Date	Kind of School	Teacher	Others on duty	Topic/lesson
Sat. 14 th Jan	4-6 years			Peter's friend's pray (Acts 12:1-17)
	7-9 years			God speaks to us through Jesus (Luke 19:1-10)
	10-12 years			Jesus is kind to a widow (Luke 7:11-17)
	13-15 years			Rejoicing in the risen Christ (Matt. 28:1-15)
Sun. 15 th Jan.	Children's church			Sermon
Sat. 21 st Jan	4-6 years			The boyhood of Jesus (Lk. 2:35-52)
	7-9 years			Timothy Learns through Paul (Acts 14:6-23)
	10-12 years			Jesus drives out the traders (Jn. 2:13-25)
	13-15 years			John Baptizes Jesus (pick one of the text)
Sun. 22 nd Jan.				Sermon
Sat. 28 th Jan.	4-6 years			Jesus says 'NO' to Satan (Pick ofne of the texts)
	7-9 years			Jesus begins his work in Cana (J. 1:35-2:11)
	10-12 years			Jesus walks on water (Mat. 14:22-33)
	13-15 years			Healing of Peter's mother inlaw (Pick one of the text)
Sun. 29 th Jan.				Sermon
Sat. 4 th Feb.	4-6 years			A man who said thank you (Lk. 17:11-19)
	7-9 years			Listening to God's word (Lk. 4:14-44)
	10-12 years			Jesus turns from popularity (Jn. 6:15)
	13-15 years			Reward of a task faithfully completed (Neh. 6:15-16)
Sun. 5 th Feb.				Sermon
Sat. 11 th Feb.	4-6 years			The persistent widow (pick one of the text)
	7-9 years			The man who said thank you (Pick one of the text)
	10-12 years			Facing opposition (Jn. 6:15, 22-71)
	13-15 years			Moses wants to know God better (Ex. 33:7-34:8)
Sun. 12 th Feb.				Sermon
Sat. 18 th Feb.	4-6 years			The rich ruler (pick one of the text)
	7-9 years			A boy says sorry (IKgs. 15:11-24)
	10-12 years			Jesus teaching about greatness (Mk. 10:35-45)
	13-15 years			Jesus is kind to Bartimaeus (Lk.18:35-43)
Sun 19 th Feb.				Sermon
Sat. 25 th Feb	4-6 years			Jesus heals the man with infirmity (Jn. 5:1-47)
	7-9 years			God changes Paul hating to loving (Acts 9:1-22)
	10-12 years			Listening to God's word (Lk. 4:14-
	13-15 years			The prodigal son (Lk. 15:11-32)
Sun 26 th Feb.				Sermon
Sat. 4 th March				No classes
Sun. 5 th March				Sermon

The schedule continues until March 18th with teaching sessions all though, although I'm not able to complete the whole schedule.

Appendix III

Recommended Teaching Schedule for NEGST's Children's Ministry

NEGST Children's Ministry
Term III 200...

Date	Age group	Teacher	Song leader	Lesson
Sat. 14 th Jan	4-6			Arts and crafts: making small crosses to remember Jesus' crucifixion
	7-9			
	10-12			
	13-15			
Sun. 15 th Jan.	4-9			When I pray (Dan. 2:1-49)
	10-15			
Sat. 21 st Jan	4-6			God Changes Onesmus (Phil.)
	7-9			
	10-12			
	13-15			
Sun. 22 nd Jan.				God changes from I can't to I can (Ex.3:1-4:17)
Sat. 28 th Jan.	4-6			Film show
	7-9			
	10-12			
	13-15			
Sun. 29 th Jan.	4-9			When I Pray (Daniel 2:1-49)
	10-15			
Sat. 4 th Feb.	4-6			When I accept responsibility to serve (I Kgs. 17:1-3)
	7-9			
	10-12			
	13-15			
Sun. 5 th Feb.	4-9			Peter's friends pray (Acts 12:1-17)
	10-15			
Sat. 11 th Feb.	4-6			Games
	7-9			
	10-12			
	13-15			
Sun. 12 th Feb.	4-9			Listening to God's word (Lk. 4:14-28)
	10-15			
Sat. 18 th Feb.	4-6			God's mercy (Ps. 103:8)
	7-9			
	10-12			
	13-15			
Sun 19 th Feb.	4-9			The young Timothy (I Tim. 4:1-16)
	10-15			
Sat. 25 th Feb.	4-6			God does not change (Malachi 3:6)
	7-9			
	10-12			
	13-15			
Sun. 26 th Feb.	4-9			David accepts God's answer (I Chron. 17:1-18; 18:7-11)
	10-15			
Sat. 4 th March	4-6			Outing to Animal Orphanage and Picnic
	7-9			
	10-12			
	13-15			
Sun. 5 th March	4-9			God the creator (Gen. 1 & 2)
	10-15			
Sat. 11 th March	4-6			The ten commandments (Ex. 20:1-21)
	7-9			
	10-12			
	13-15			
Sun. 12 th March	4-9; 10-15			Continuing Faithfully Neh. 3 - 6:4

C.V.

Personal data

Name: Hauwa Shelwah
Postal address: c/o SIM-Abidjan, 08 BP 886, Abidjan 08, La Cote D'Ivoire
Gender: Female
Marital Status: Married
Nationality: Nigerian

Educational Background

NEGST: Masters of Arts (Educational Studies) 2004-2006
NEGST Post Graduate Diploma (Educational Studies) 2003-2004
Obafemi Awolowo University Ife, Nigeria Advanced Diploma (Business Administration) 1999-2000
Plateau State Polytechnic, Jos, Nigeria Diploma (Secretarial Administration) 1993-1995

Professional Experiences

Guest House Manager SIM Guest House La Cote D'Ivoire 2002
Administrator ECWA Evangel Hospital, Jos Nigeria 1999-2002
Personnel assistant ECWA Evangel Hospital, Jos Nigeria 1997-1999
Personal assistant to The Medical Director ECWA Community Health Program Jos Nigeria 1995-1997