CHRISTIAN EDUCATION PROGRAMME: ITS
EFFECTIVENESS IN PRODUCING CHRISTIAN
EDUCATION TEACHERS AMONG SELECTED
EVANGELICAL THEOLOGICAL
COLLEGES IN KENYA

BY

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NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

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COLLEGES IN KENYA

BY

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ABSTRACT

The purpose of this study was to find out Christian education programme: Its effectiveness in producing Christian teachers among selected Evangelical theological colleges in Kenya. Three sample schools were selected randomly for this study. A response was obtained from seven teachers and fifty-seven students who are teachers and students of Christian education respectively.

One instrument, a questionnaire, was formulated. This instrument was divided into two types: an open-form questionnaire and the other a close-form questionnaire.

The information gathered was documented and summarized by the use of frequency mean and percentage.

The findings of the study showed the following effectiveness of the programme of Christian education in producing Christian teachers:

1. The department of Christian education is just beginning to be realized in the theological colleges as a minor, run by teachers who have minimum qualifications in this area.

2. The emphasis in this department is shown by clear objectives, activities, and ways of assessing work done by students.

DEDICATION

This work is dedicated to my beloved parents, Pastor Elijah M. and Mrs. Tryphina T. Dladla, who prayed, encouraged, and sacrificed for my elementary education days, without which it would have been virtually impossible for me to reach this level.

3. Students who have taken a minor in Christian education from these colleges are currently teachers of high schools, Teacher training colleges, and Bibles study leaders of local churches.

4. Skills, factual knowledge, application of that which has been learned and the use of talents have been emphasized at the expense of "felt needs" like culture, a variety of experiences, going out for mission, and patriotism which have been neglected by this department.

5. The author suggested that in order to develop a holistic teacher for the Evangelical theological colleges and churches, the areas of "felt needs" should be revitalized. While there is a visible small initial progress, teachers with skills in both general and Christian education are to be produced in order to meet this problem.

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CHAPTER 1

INTRODUCTION

1.0 Setting of the Problem

The existence of a Christian education programme in our African theological colleges was established by missionaries to equip both our churches and our theological institutions with Christian Education teachers. After the churches were established, it was discovered that the only kind of education available was for children only (in the form of Sunday School). Adults had no formal Bible education except exhortational sermons delivered on Sunday mornings, or at annual conventions and conferences. When missionaries noticed that churches were in dire need of some kind of Bible education, an objective was formulated to meet this need. The main objective for establishing Christian education programmes was to expose African Christians to a Biblical world-view which touches all of man's life[1]. Somehow this objective was not strictly followed. There are many factors which could cause the poor implementation of the objective. The author sees two problems that could cause poor implementation of this golden objective; lack of understanding of African learning - patterns and a failure to develop a good curriculum, based on African learning patterns. However, in his doctoral dissertation, Betta

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[1]Betta Mengistu, "A Survey and Analysis of Major United States Based Evangelical Missionary Organization: Educational Enterprise in Africa". (Ed. D. Dissertation, Northern Illinois University, 1980), 53.

Mengistu points out that the failure was caused by the problem of paternalism and the overemphasis on evangelism on the side of missionaries[2]. It is true that the dichotomy brought by sacred ideas has been a subject of great tension in the mission field. Missionaries who were mainly the product of European and American Christian pietism found it easy to emphasize evangelism which falls on the sacred side - thus missing the Biblical world - view they intended to teach. Paternalism on the other hand should be viewed as an unfortunate ingredient of the mission field. It was perpetrated by lack of faith by some missionaries that Africans were capable of managing their destiny.

However, this researcher would like to maintain that when this programme was introduced in the mission field, in Africa, it had not been clearly crystallized even at the home base of missionaries. At this juncture, Lamport points out the reason of the poor crystallization of the programme, especially in America, as having been caused by "the ahistorical problem confronting religious education," which renders the programme as "an entity without a past"[3]. This problem has plagued the American religious education for decades and it will surely have deep repercussions on our Christian education programme here in Africa. Up to now, it

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[2]Ibid., 7, 55.

[3]Mark A. Lamport, "The Hand-Me-Down Philosophy: A Challenge to Uniqueness in Christian Education", Christian Education Journal, Vol. VII: 2, 1988, 33.

seems the suffocating truth is "the current lack of purpose" in Christian education as lamented by Wilhoit,[4] which may affect our schools and our churches. If Christian education lacks purpose at the home base of missionaries, it is doubtful that it will find a purpose in the mission field. But this doubt cannot be established without an evaluation of the curriculum of the Christian education programme formulated by the Bible colleges in Africa.

The second problem which Lamport discusses is "The Linkage of Secular and Religious Education", about which he says, "a close study of the indices of any religious education history book will reveal a great number of ´secular´ philosophers and educators"[5]. It seems to the researcher that while Evangelicals are busy trying to peel off all secular "linkages," the basic fundamental tenets of Christian education are lost in the process. This kind of intellectual phobia in Christian education has not been properly analysed. It has only helped to polarize the dichotomy which exists in Christian education.

It seems to me, that fearing secular education ´linkages´ has made Christian education to be reactionary rather than directionary.

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[4]Jim Wilhoit, <u>Christian Education The Search for Meaning</u> (Grand Rapids: Baker Book House, 1986), 9.

[5]Lamport, 35.

1.1 Statement of the Problem

This study seeks to find out the emphasis of Christian education programmes mainly in our theological colleges. Africa is experiencing a massive numerical Christian growth which requires Christian teachers. Christian education programmes are supposed to supply basically both the church and the Theological Colleges with Christian teachers who will train the laity to do "the work of Ministry, for building the body of Christ" (Eph. 4:12).

Currently the rate of Christian numerical growth is "about 4000 per day"[6] in Africa. This is a big challenge for Christian Theological Colleges, especially in the area of Christian Education. It was therefore, necessary to evaluate properly the programme which should produce these teachers in order to make improvements and to promote growth. Paul Bowers in his summary of the survey conducted by the Accrediting Council for Theological Education in Africa tells us that about 43.7% among the laity in Africa are in great need of Christian education[7]. This survey was collected from theological colleges in Africa and during the time when it was conducted, other schools "requested that their names not be published" for fear of being victimised

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[6]B.J. Van Der Walt, "Relevant Christian Education in Africa", Vision and Mission (Potchefstroom: PU for CHE, 1989), 122.

[7]Paul Bowers, "More Light on Theological Education in Africa", East Africa Journal of Evangelical Theology. Vol. 6:2: 1989, 12.

by hostile communities that are bitterly opposed to the spread of the gospel[8]

Even though Africa has many practical problems, especially in Christian education they are to be approached skilfully. The evaluation conducted by this researcher in our theological schools will help us to see if Christian education exists because it "meets the felt needs of the people" as pointed out by Betta Mengistu,[9] or whether it is there in our schools because missionaries introduced it. This evaluation will help us to unravel the need for encouragement or improvement of the Christian education programme. The very fact that some teachers have found their ways into the Christian theological colleges without a prerequisite of Christian education,[10] reveals a deficiency that already exists in these schools. To show how imperative it is to evaluate a curriculum which exists in our schools, Mukwena of South Africa says, "A close scrutiny of the aims and objectives of the various institutions of Christian Higher Education in Southern Africa clearly shows that the vision of what ought to be

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[8]Paul Bowers, "New Light on Theological Education in Africa", East Africa Journal of Evangelical Theology. Vol. 6:2, 1987.

[9]Mengistu, 61.

[10]Bowers, 1989, 12.

done is clear[11]". This statement is very encouraging because of its optimism which touches a "vision of what ought to be done". When a proper evaluation of a programme is done the essence of what should be done becomes clear. No evaluation can be real unless there are aims and objectives laid down to be followed.

An evaluation of "Princeton Religious Research Center, 1981", shows "that many church attending teens do not have a grasp of the essentials of the faith[12]". This is happening in America where many churches have Christian education curricula to follow in Christian education. In Kenya, we need to evaluate our theological colleges to see if the curriculum existing does meet the needs of our students and the church. For this evaluation to be successful we needed guiding questions as we have done below.

1.2 Research Questions

This section contains research questions which have been formulated based on review of related materials and

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[11]P.Z. Mukwena, "The Reformational Evangelical vision of Life in the Future Mission of Christian Higher Education Institutions in Southern African Context Vision and Mission (Potchetstroom: PU for CHE, 1989), 77.

[12]Wilhoit, Christian Education: The Research for Meaning Grand Rapids,Michigan: Baker Book House, 1986), 142. As quoted from Princeton Religious Research Center. "PRRC Emerging Trends 3:5" Princeton, N.J., 1981), 1.

previous experiences. The questions dealt with objectives, and ways of assessing work done by students in the schools.

1.2.1   The planned programme in each school and the achievements are based on the following questions.

    (a)   What are the categories of each school in terms of its objectives/goals?

    (b)   What are the planned activities in each school?

    (c)   What are the planned methods of assessing the required results in each school?

1.2.2   To find out the emphasis of the programme in each school we have asked the following questions:

    (a)   How are changes in the programme assimilated by the planned objectives/goals?

    (b)   How are changes in the programme assimilated by the planned activities?

    (c)   How are changes in the programme assimilated by the planned methods of assessing the results?

1.2.3   Basing our value judgement for numbers one and two
         above, we have evaluated the work by using eight
         different criteria understandings or emphases of a
         curriculum,[13]similar to the definitions given by
         Tanner and Tanner who have traced the history of
         curriculum definitions" in their studies[14]. The
         question we asked ourselves was:

         What is the value judgement for one and two above?

1.3   Significance

         An evaluation of our colleges is helping us to see
where we are in terms of training teachers for our
theological colleges in Kenya. This is necessary since
Christian education is being viewed as "an on-going process,
since a living faith must be related to modern knowledge and
discoveries[15]". Even though Christian education deals
with faith we see that it also must be "related to modern
knowledge and discoveries" that can be empirically
investigated in order to render credibility to our study.
In the circles of Christian education this programme is

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[13]Mark A. Lamport, Ed. 504 Curriculum lecture, NEGST, May-
July, 1990.

[14]John G. Saylor and Others, Curriculum Planning for Better
Teaching and Learning, 4th ed. (New York: Holt, Rinehart and
Winston, 1981), 3. As quoted from D. Tanner and L.N. Tanner,
Curriculum Development: Theory into Practice, 2nd ed. (New York:
MacMillan Publishing Company Inc., 1980), 36.

[15]Marvin J. Taylor, ed. Introduction to Christian Education
(Nashville: Abingdon Press, 1966), 65.

known as "a supplier of what is needed for the process of growth[16]". Therefore such an evaluation is facilitating the Biblical mandate of "teaching every man in all wisdom, that we may present every man mature in Christ" (Col. 1:28).

The strength of this thesis is to promote the Evangelical constant cry which seeks to "Combine spiritual and practical with academic objectives in one holistic integrated approach[17]". The cry for being holistic on the part of Evangelicals seems to be a major concern for all associated with this school of thought and yet it is very hard to make it practical.

1.4 Limitations

This study is limited to the evaluation of a Christian education programme from selected theological colleges in Kenya, particular areas covered are objectives/goals, activities and methods of assessing the results of any course covered in class or outside of class in each school. These categories are evaluated against our 'eight definitions' of a curriculum in order to ascertain the programme's effectiveness in our theological colleges. A

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[16]Marvin J. Taylor, ed. Challenging Religious Education Pattern (Nashville: Abingdon Press, 1984), 11.

[17]Theological News, "Manifesto on the Renewal of Evangelical Theological Education," Jan-March, 1988, 1.

survey among three schools has been conducted through the use of two kinds of questionnaires in order to find out the effectiveness of the curriculum of Christian education in producing Christian teachers for the African churches.

1.5 Definition of Terms:

In the interest of a comprehesive understanding of this study by the readers, some terms or phrases of special meaning used in this study are:-

Activities - are practically planned or unplanned actions that take place in or outside classes to enhance learning for a given discipline which employs methods of learning and teaching.

Categories - are planned segments of a programme of a particular subject or a particular course which may be known as a department under a broad school curriculum.

Christian Education - "is a Bible-based, Holy Spirit - empowered (Christ-Centered) teaching-learning process that seeks to guide individuals at all levels of growth contemporary teaching means, "[18] which tries to follow a holistic approach that seems to develop the whole person through a variety of experience in life.

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[18]Warner C. Graendorf, ed. Introduction to Biblical Christian Education (Chicago: Moody Press, 1981), 16.

<u>Criterion</u> - a general universally formulated principle of a
particular programme that can be used to examine the value
of a course.

<u>Curriculum</u> - is "the entire programme of the school work",
which "includes everything that the learners and their
teachers do in any educational institution".[19]   This can
also aply to each department and courses.

<u>Evaluation</u> - "the process of finding out how far the
curricular objectives are being or have been achieved,"[20]
that can be applied to the programme of any institution.

<u>Evangelical</u> - is basically made of all Christian
institutions that firmly believe in the authority of the
Bible in all matters of conduct and faith.

<u>Objective</u> - a direction to be followed in order to achieve
desired outcome specified under a programme.

<u>Profile</u> - to put together categories of a desired
curriculum.

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[19]Patroba E. Ondiek <u>Curriculum Development: Alternatives in
Educational Theory and Practice</u> (Nairobi: Lake Publisher and
Enterprises,1986), 8.

[20]Ibid., 8.

<u>Programme</u> - is basically an agenda that has been planned under a curriculum which must be strictly followed.

<u>Results</u> - are desired achievements, planned under a given curriculum which can easily be measured by a known scale.

<u>Standard</u> - an acceptable required norm, that meets desired objectives in a given programme for an institution.

<u>Theological College</u> - all Christian degree - granting institutions that firmly believe in the authority of the Bible for teaching Christian conduct and faith towards God.

CHAPTER 2

2.   LITERATURE REVIEW

It is important for this study of Christian education programme to review literature related to both general education and to Christian education which will enable us to come out with a sound evaluation of Christian education in our Theological schools in Kenya.

2.1   Literature Related to General Education

An extensive analysis, developed by Farrant, who is an outstanding instructor for primary school teachers, points out that children develop physically, mentally, emotionally and socially.[1] This requires that when we make a curriculum we must bear these developments in mind. The fact of child development is supported by Ondiek, a Kenyan teacher and writer on curriculum who states that the development of the body and the mind are important ingredients of learning.[2] Klausmeier of the University of Wisconsin, of America points out that effective learning comes as we observe' cognitive development", a theory developed by

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[1] J.S. Farrant, Principles and Practices of Education (London: Longman Press, 1980), 75.

[2] Ondiek, 8.

Piaget.[3]   The   theory   of   `Cognitive development   was   first
expounded   by   Piaget who observed "beliefs   and   opinions" of
children[4], after he had conducted research in this area.

However,   Farrant, who has   observed African education,
believes that   an effective curriculum is   developed by team
work as has been the case with Nigeria, Tanzania, and Zambia
where   debates   were   encouraged   in   the   building   up of   a
curriculum.[5]   When   parents,   teachers   and   students   are
involved   in making   a curriculum, a   sense of   ownership is
developed.   Evaluating such a   curriculum would be   easy as
the   same   groups   could be   called   to   engage   on a   self-
evaluation criticism in order to find out loopholes.

On `learning   Styles', E.A., Bowen, Jr. in his 1984 Ph.
D.   dissertation came   up with   staggering observation   that
"Often   in   Africa,   curricula   are used   with   very   little
adaptation or adjustment

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[3] Herbert Klausmeier, Education and Psychology (London:
Harper   and Row Press, 1985), 58.   As quoted from J. Piaget,
Piaget's Theory.   In P.H. Mussen (Ed), Carmichaels Manual of
Child Psychology (Vol. 1. 3rd ed.) New York: Wiley, 1970.

[4] Ruth Beard, An   Outline of   Piaget's Developmental
Psychology for   Students and Teachers (New   York: NA Library
1969), XII.

[5] Farrant, 281.

for the African culture."[6] Bowen's work, coupled with his
wide African teaching experience in secondary and college
levels, qualifies him to make such a conclusion. Arising
from his conclusion, it is imperative to evaluate our
curriculum from time to time in order to determine its
effectiveness. Evaluation assures us that our objectives
are being met.

At this stage, it is necessary to define what we mean
by curriculum evaluation. Glenys G. Unruh and Adolf Unruh
call it, "a process of searching out ways to improve the
substance of the curriculum, the implementation
procedures."[7] In this study, we are concerned with the
'substance'/content and how that content is implemented in
the theological college curricula. When these two areas
are evaluated, we can then see impediments that can be
removed in order to have a successful curriculum. It is
clear that the content of any curriculum is always covered
by its objectives. Thus implementation is arrived at when
these objectives are put into practice. It is obvious in
our definition of terms in Chapter One of this paper that
evaluation is a "process" and that this process seeks to

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[6] Earle Andrew Bowen, Jr., "Learning Styles of African
Colleges" (Ph.D. Dissertation, Florida State University,
1984), 98.

[7] Glenys G. Unruh and Adolf Unruh, Curriculum
Development (Berkeley, CA : McCutchan Pub. Cor., 1984),
263.

establish valid achievements of projected plans for any project under study.

There should be a reason why evaluation should be conducted. Professor McKeachie of the University of Michigan, with his wide teaching experience, gives this reason when he says, "it is difficult to know how much of student improvement (or loss) in learning may be accounted for by the emotional reaction."[8] Therefore, it is necessary to formulate a valid instrument with proper criterion for measuring the success of a programme of study. In this area, McKeachie shows us that it is possible to make a scale for investigating a number of areas in teaching[9]. No investigation of a programme can be arbitrarily undertaken because any "evaluation of success of an enterprise is, or ought to be, based on how nearly the expressed goals and objectives of that enterprise are achieved."[10]

One of the most 'commonly used' methods of evaluation is 'rating scale'. This is substantiated by Braskamp, Brandenburg and Ory who say, "Rating scales are commonly used on most campuses partly because they are the most

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[8] McKeachie, 260.

[9] Ibid., 299.

[10] Jason Millman, ed., Handbook of Teacher Evaluation (Beverly Hills: Sage Publications, 1981), 28.

efficient method for collecting information from students."[11] How we conduct our measuring instruments in the field of evaluation is very crucial because it determines the success of the research. Even though rating scales seem to be effective in collecting information from students, it needs to be validated by teachers because it "becomes a part of an integrated self-appraisal that can include a description of the course objectives and goals, course syllabus, assignments, and method of teaching."[12] In any programme, self-evaluation, done by departmental heads of the programmes can show how well their goals have been achieved.

From general education, we learn that evaluations can be conducted on the whole programme beside individual courses. About this, Braskamp and others say, "information collected from various sources about a number of courses increases the comprehensiveness and fairness of the evaluation."[13] This indicates that evaluating a programme is possible and such an evaluation "increases the comprehensiveness and fairness of the evaluation". Evaluating a whole department is possible by employing the help of "Alumni and graduating

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[11] Larry A. Braskamp, Dale C. Brandenburg, and John C. Ory, Evaluating Teaching Effectiveness (Beverly: Sage Pub. Inc., 1984), 38.

[12] Ibid., 70.
[13] Ibid., 85.

seniors" who possess "a unique perspective to evaluate individual faculty, courses in their major field of study and curricular offerings."[14]

The reason for including, especially the alumni, lies in the fact that they are able" to judge the relevance of their courses to their present job demands and expectations."[15] Evaluations should actually look for what the programme emphasizes because that is the product of what has been created by the process of teaching. That is why it is necessary to evaluate courses taught in the past in order to know the philosophy emphasized by the department under evaluation. Information that is one-sided in evaluation of a curriculum should be avoided as it does not give an accurate account of what was done. When evaluating a programme, it is necessary to find out what exactly the objectives, activities and the way of assessing the achievements of the programmes were. This is a common thing as "faculty members often complete an annual report describing their accomplishments (usually in the areas of teaching, research, and service)."[16]

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[14] Ibid., 73

[15] Ibid., 73.

[16] Ibid., 83

When this information has been collected and compared with the results from students' evaluation, a real picture is reflected about the achievements of the objectives. By finding out what the programme emphasizes, we can then know how effective it is. Instructors will always furnish us with "hard data" about which Ondiek says, "are objective data consisting of measurements of pupils' achievements of the desirable specific objectives, or educational goals."[17] The student rating scale should reflect good achievements or poor achievements of "Hard data" furnished by the teachers of the programme. McKeachie tells us that it is possible to find out the effectiveness of any course by finding out what it emphasized during the teaching process by examining" multi-section courses."[18]

When students have given their evaluation, then "administrators" should also give their evaluation[19] - thus making the evaluation process valid for good and unbiased results. Any evaluation measurements derived from students should include a "reasonably valid indices of achievement of conventional cognitive goals."[20] This means covering a wide area in order to establish key areas that were emphasized by

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[17] Ondiek, 14.

[18] McKeachie, 275.

[19] Ibid., 281.

[20] Ibid., 281.

the study and had made indelible impression on the minds of
students.   This is an evaluation of a few main courses under
one department in order to find   out the emphasis projected
by that department.   There are always a few major areas that
a department will   try to accomplish.   When the   learning
exercise has   been completed,   the student will   remain with
the main   emphasis of the department.   Traditionally,
students do not   worry about   numerous goals set   out to   be
achieved in   a given course.   They   tend to worry about what
they are able to   take home as valuable knowledge   they have
gained in a particular class.   Thus when we   evaluate their
understanding of   an emphasis of a particular   course, they
will give it without   fail. We also   take into account   the
fact that there   are those   students who work   hard only   to
gain a good grade.

The moral   reason for evaluating students   is stated by
Power and   Kohlberg as   being that   which "involves   all the
students   in participatory democratic   structures."[21]   By
involving students in our evaluation   we make them feel that
they have been part   of the building up of   the departmental
curriculum.

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[21] Clark Power, and L. Kohlberg, "Using a Hidden
Curriculum for Moral Education", The Educational Digest, May
1987, 13.

From this study, we have seen that it is important to build a curriculum based on people's cognitive development. Along with this, we observed that learning must take into consideration how people learn in a given culture.

It is possible to evaluate a programme by examining how each course has been taught in order to find out the main emphasis of the curriculum.

We have seen that general education furnishes us with skills for evaluating programmes for departmental courses.

There is a general complaint which is explicitly made clear by Ondiek when he concludes:

> The curriculum must become more relevant. When emphasis moves from the process to results, the whole environment becomes a source of knowledge. The alternative schools are good examples of this. This school then become part of the community. Realism will result as never seen before.[22]

If a curriculum has to move away from "process to results" then effectiveness of the programme will be seen as we see how good or bad the results are. Such a move, if realised can rejuvenate the whole system of education. It is also imperative to note that the administration of any curriculum is used for "guiding the learner to discover

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[22] Ondiek, 101

meaning through the medium" any teacher may be using for a course.[23] Thus, teaching will not be based on randomness but on concrete principles of education. However, it is impossible to know how any curriculum is administered in the absence of goals/objectives, activities and results.

2.4 Literature Related to Christian Education

Christian Education is increasingly becoming a competent discipline in the area of humanities. Even though it involves faith which seems to elude empirical analysis, we are mainly dealing with the part which evaluates the emphasis of the whole programme of Christian Education. Fowler of Australia, contends that Christian Education can be "emphirical in character" because it can be measured rationally with an analysis based on "our human experience."[24]

In developing a curriculum for Christian education it is necessary that teachers know how students develop mentally, emotionally, physically, and socially. At this point it is important for the Christian teacher to acquire knowledge from a variety of courses found mainly in general

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[23] David M. Mbiti, Foundation of School Administration (Nairobi: Oxford University Press, 1974),103.

[24] S. Fowler, Christian Education Distinctives (Potchefstroom: PU for CHE, 1987), 13.

education which deals with man's development.   About this,
Lamport, an associate Professor of Christian Education at
Gordon College, tries to explain the already existing
relationship between secular and sacred when he states,
"both   secular   and   religious   education   address   the
philosophical categories - for an example, epistemology,
axiology, anthropology".[25] From this statement, we see that
education, whether Christian or secular, uses the same
phisophical categories of life.   The difference is that
secular education uses social sciences as its basic source
of information and it is suggested that Christian education
can benefit from this source too. Wilhoit further elaborates
this when he says, "various writers have lauded and praised
the social sciences as a valuable source of information for
religious education."[26] This means a merging of two ideas
which Lamport calls amalgamation; about which he
emphatically argues, when he states, "The amalgamation model
is an eclectic view which desires to use elements from both
realms   of   educational   practices   and   religious
distinctiveness."[27]   This sounds like an hypothesis which
needs to be accepted and studied.   It is against that
background of such an hypothesis in Christian education that
Fowler advises that:

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[25]Lamport, 34.

[26]Wilhoit, 98.

[27]Lamport, 35.

> Christian education must maintain a critical attitude — to all human thought and works. It must bring all human works under the judgement of the word of God in order to assess their worth. While it will learn from the work of all, it will not identify with the work of any whose educational practice is not grounded in christian presuppositions. It will be critical of traditional patterns of education as it is of innovative programmes and is ready to learn from one as from the other. It will learn from all but the servant of none.[20]

This means that Christian education will not submit to human sciences as Wilhoit seems to suggest. We believe that Christian education should take its role of being the light of the world rather than being subservient and succumbing to ways of social sciences. This critical stance which should be followed by Christian education teachers is not being against social sciences *per se*, but really against both secular philosophies and man — made religious dogmas refuted by our Lord when he said "You leave the commandments of God, and hold fast the traditions of men" (Mk. 7:8). Rather than suggesting the theory of amalgamation as Lamport does, it is better to suggest "Christian presuppositions" as Fowler said.

However, we should know that a Christian education curriculum should not dichotomise between religion and secular philosophy as does the issue of amalgamation. The

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[20]Fowler, 12.

idea of amalgamation is not new as Aquinas also came up with a synthesis philosophy of Christian faith and natural theology based on Greek thoughts.[29] Against this background, Fowler again clearly warns when he argues:

> It can be tempting to build 'Christian' education on the synthesis model. To do so saves us from the daunting task of developing, from rock bottom, a Christian educational theory. We can simply choose and select from among the 'neutral' theories forced by non- Christian educationists those ideas that seem to involve no conflict with our Christian doctrines.[30]

Fowler's warning stands as a great challenge to all those who are trying to create a sound curriculum for Christian education. It is not an easy task as some writers are fond of giving pieces of advice. Rather than gleaning a little from different fields of social sciences, Fowler contends that we should use "Scripture to guide us from the beiginning, and along the way, we learn that the key to the whole cosmos is religion."[31] According to the theory of amalgamation religion remains one of the philosophies to be

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[29]S. Fowler, <u>Issues in the Philosophy of Education</u> (Potchefstroom: PU for CHE, 1980), 2.

[30]Ibid., 14

[31]Ibid., 24.

consulted. But in Christian education the Bible should remain the authority not just for consultation but for setting the stage and the backbone on which the curriculum should be built.

Fowler's warning teaches us that we cannot glean from secular philosophies only those areas which seem to agree with a few of our Christian dogmas. The danger for such scholarship is clearly pointed out again by Fowler when he contends:

> Applying this principle of the religious synthesis to education, we see that we cannot construct a Christian education theory by setting out options offered to us, selecting among them the one that appears to show the closest harmony, or the least conflict, with our Christian dogma, and then modifying it to remove any remaining obvious conflicts. Neither can we proceed eclectically to build our theory out of elements selected from all the available options without deciding for any one of them over the other[32].

Taking from both the secular and Christian principles cannot be justified since they don't hold similar world-views because of their divergent embedded moral values. That is why the theory of amalgamation remains to be proven. At the moment it appears to be an hypothesis. Wilhoit, arguing about the search for meaning in Christian education suggests a model of integration when he says, "Our model of integration is one of dialogue and interaction among the

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[32]Ibid., 27.

various legitimate areas which play a part in fashioning Christian education."[33] Integration could be misleading as it may mean Christian education is not complete without general education and social sciences. While amalgamation means "an eclectic view", integration differs by suggesting that Christian education is not complete without social sciences. Wilhoit's basic idea of integration is faulty because social sciences and Christianity do not have equal moral values. Scripture takes final authority in forming a Christian education curriculum.

Our minds are always puzzled when we speak of a curriculum based on scripture and on social sciences. On this area Jim Wilhoit points out a fallacy when he says, "Many Christian educators have taken a proof-text approach to the social - sciences."[34] It has become very common even from pulpits to hear a preacher quoting from social - sciences to support a Biblical idea as if social - sciences provided equal moral teachings with the Bible teaching. At least Wilhoit does see this danger even though he advocates integration.

At the same time, Bible educators are guilty of Biblicism which has been utterly rejected by B.J. Van Der

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[33]Wilhoit, III.

[34]Ibid., 103.

Walt, Professor of Philosophy at Potchefstroom University,
South Africa, who sees it as usually "ornamented externally
with scriptural citations."[35] Qouting scripture out of
context in order to support an idea seems to be very common.
This is sometimes done without proper exegesis of scripture.
As a result Brummelen of Canada suggests "a Biblical model
for learning."[36] A Biblical model for Christian education
cannot be achieved without the educator's thorough knowledge
of his/her world - view as suggested by Professor B.J. Van
Der Walt.[37] A Biblical world- view cannot be anything else
other than what Roper of South Africa calls "a Biblically -
founded philosophy of culture."[38]

John Van Dyk, Professor of education at Dordt College,
USA, writing about "The Practice of Teaching Christianity"
suggests a "multi-dimensional formative activities
consisting of the three functions of guiding, unfolding, and

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[35] B.J. Van Der Walt, "Integral Christian Scholarship:
Looking into the Heart of the Potchefstroom University for
Christian Higher Education" Educational Challenges in
Southern Africa (Potchefstroom: PU for CHE, 1987), 256-257.

[36] Harro Van Brummelen, Christian Schooling: Education
for Freedom, Imaging God in Learning ed. by S. Fowler
(Potchefstroom: PU for CHE, 1990), 151.

[37] B.J. Van Der Walt Being Human: A Gift and a Duty on
on the Way Christian View for Man in Africa. (Potchefsroom:
PU for CHE, 1990), 70.

[38] D.L. Roper, A Christian Philosophy of Culture
(Potchefstroom: PU for CHE, 1979), 1.

enabling."[39] A curriculum without these three principles
will be incomplete. The goals in each department should
reflect this understanding. It must be enshrined in the
curriculum that the instructor remains a guide to be
emulated by students. Paul reminds us about this principle
when he says, "Now you have observed my teaching," (II Tim.
3:10). About unfolding Paul tells Timothy how careful he
should be in "rightly handling the word of truth", (II Tim.
2:15). Whatever course is taught it cannot escape from
embracing completely the principle of unfolding. This
begins at planning stage which seeks to be the foundation on
which teaching has to take place. Again John Van Dyk's idea
of enabling is seen from Christ's announcement when He said,
"I am the good Shepherd," (Jn. 10:14). Any good shepherd
enables his sheep to graze where there is good grass. The
sheep cannot adequately do this on their own. A curriculum
which fails to use the principle of enabling will not serve
students adequately. James White, in his book on
"Integrational Religious Education", based on extensive
research, tells us that education is not complete until the
participants have been led through the process of "hearing,
seeing, telling, simulating" and finally doing."[40] The same

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[39]John Van Dyk, Christian Schooling: Education for
Freedom, The Practice of Teaching Christianity, ed by S.
Fowler (Potchefstroom: PU for CHE, 1990), 156.

[40]James W. White, Integrational Religious Education
(Birmingham: REP, 1988), 198.

author, tries to show us that instruments for evaluating the success of a programme are important when he states, "These several instruments could be of notable assistance in assessing faith lifestyle."[41]   Instruments, like rating scales, are used to evaluate a curriculum to see if it does accomplish its goals. There are plenty of these instruments provided by 'general education'- now used in Christian education.

A major lesson to be drawn from the statement above is that general education provides us with empirical tools for measuring the success of the programme while Christian education provides us with moral guide lines. We have already dealt extensively with empirical tools. Under moral guidelines, Luthuli of South Africa, laments that he finds it hard to understand how modern man functions "in the absence of any Christian based reasoning."[42] The emphasis made by Luthuli is that our moral guidelines are not based on man's philosophical speculations but on our faith in

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[41]Ibid.,235.

[42]P.C. Luthuli, "The Present Day Task of Teachers from a Reformational Perspective", <u>Educational Challenges in Southern Africa in a Christian Reformation Perspective</u> (Potchefstroom: PU for CHE), 218-229.

Christ with all the known norms drawn from the Bible. However, it is not the writers of general education alone who can boast of having methods for evaluating a curriculum as Christian writers are now emerging. In evaluating a Christian education programme Wyckoff gives us four ways which we have summarized below, that:

1. in a programme we must look for "useful categories" which give a "comprehensive description,"

2. We need to conduct a survey from which a "factual data" can be derived,

3. We must set "standards by using categories" from which criterion can be easily determined,

4. Standardization can be done by giving "comparison" of the situation by using each of the categories to see if "similarities and difficulties" can be established.[43]

It is from categories that objectives can be found for each school. The aims are reflected on the categories. The categories that give a good and clear description of a programme are objectives which point out what the school wants to accomplish. We must use an acceptable measuring tool that will make those whose work is being evaluated to feel that their work was measured objectively.

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[43]Taylor, ed. 1966, 154-155.

Initially, Christian education has many ramifications. One of these is the "socialization" aspect which has been widely promoted by Lawrence O. Richards about which he says, "The entire social environment is the setting for learning. Every human encounter provides relevant information."[44] About this same aspect Lamport interjects, "The socialization model is correct that values and attitudes can be learned through life-to-life observation, but is doing only a portion of the religious education task in not informing, discussing and raising critical questions."[45] This is exactly why Christian Education should come out with a curriculum which is based on a scriptural model. It is very obvious that Richard's emphasis is partly based on sociological grounds rather than on scripture. Richards cannot distance his position from the fact that it does not inform, discuss, and raise "critical questions." His "Socialization" theory which he says," is rooted not in the behavioural sciences but in theology,"[46] is actually not based "in theology" — hence its many quotations from behavioural sciences to prove his socialization aspect. We cannot base a curriculum on experience only. A Bible

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[44]L.O. Richards, Theology of Christian Education (Grand Rapids Zondervan Pub. 1975), 110.

[45]Lamport, 36.

[46]Richards, 81.

college curriculum on Christian education should avoid being pietistic and parochial by emphasizing only a small area of Christian world-view based on scripture. Richards' emphasis on socialization is one of those areas which insists on learning by experience. Christian education should encompas the socialization aspect and several other aspects which fall under the theory of curriculum. Then part of the curriculum will agree that in socialization where experience is important, "life itself structures the learning experience."[47] However, it must be observed that Richard's emphasis is only helping to break away from the Western heavy emphasis on subject matter.

Christian education curriculum cannot be socialization nor can it only emphasize formal class setting, an aspect of learning which has almost lost its flavour as it puts great stress on passing examinations in order for a student to be a success in the modern world.

A factor which has been suppressing this socialization aspect beyond its boundaries is the Western heavy emphasis on subject matter, which is a domination emerging in Western dialectical secular philosophy that has seriously undermined Biblical principles. Fortunately, a trend appears

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[47]Ibid., 319

in our education, as J.L. Van Der Walt of South Africa who hails the works of S. Fowler of Australia, which he describes as helping "to break radically with any dialectical ground motif in education theory and practice."[48] A "dialectical ground motif" is formulating a philosophy which remains the backbone of a curriculum without scriptural principles. A curriculum without Biblical principles cannot change the life of the students and teachers because it is too abstract. Such an abstract curriculum fails to encourage changed attitudes on the life of the students. Learning should affect the attitudes of students. Elizabeth R, Javalera, an outstanding teacher of Christian education from Manila, Philippines, says about attitudes, "Through teaching the teacher should also be able to help learners acquire desirable attitudes, such as those towards himself, others, and God, and overcome undesirable ones."[49] We will never know if we are achieving this unless our curriculum is constantly being evaluated.

We have come to a point where we need to point out some key areas in curriculum. About this, Colson and Rigdon in

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[48]S. Fowler, Issues in the Philosophy of Education, with an Introduction by J.L. Van Der Watt (Potchefstroom OU for CHE, 1980), i-ii.

[49]E.R. Javalera, Training for Competence (Phillipines: Christian Literature Crusade, 1973),13.

their book "Understanding Your Church's Curriculum," point out some major areas in Christian education, especially in a local church. They state:

A good curriculum for Christian Education in the local church has at least seven characteristics, namely:

1. Biblical and theological soundness are important to assure that what is taught in the curriculum is genuine Christianity.

2. Relevance has to do with suiting the teaching to the nature and needs of the learners in their current situation.

3. Comprehensiveness means that the curriculum will include all that is essential in the scope and all that is essential to the development of well rounded Christian personality on the part of the learners.

4. Balance means that the curriculum will have neither over-emphasis nor under-emphasis of the various parts that make it up.

5. Sequence is the presentation of portions of curriculum content in the best order for learning.

6. Flexibility is important if the curriculum is to be adaptable to the individual differences of the learners, adaptable to the varying abilities of leaders and teachers.

7.   Correlation is the proper relation of part to part
     in the total curriculum plan.[50]

These curriculum characteristics can be used even for
the Bible colleges.   These characteristics cannot be used
just for promoting Christian Religion, but as a base from
which all truth from God can be taught.   Using these
characteristics only for promoting   Christain education
takes us back to dichotomizing our world into secular and
sacred, resulting in a humanistic philosophy of education
without God.

It   is also important to do 'self-evaluation' in
Christian education.   We do not need to apply 'self-
evaluation" only when we have experienced problems in the
running of the programme.   In Christian education "Self-
evaluation is "known as "a procedure by which individuals
and groups weigh their own performance and achievements."[51]
Thus, we can see that this tool is not only for general
education as we noticed earlier in this research.   Again, it
is necessary to know what we are looking for when doing
self- evaluation. About this we note that it

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[50] Howard P. Colson and Raymond M. Rigdon, Revised ed.
Understanding Your Church's Curriculum (Nashville: Broadman
Press, 1981), 50.

[51]Taylor, ed. 1966, 155.

implies the conscious setting of goals by the
individual and the group, the collection of
pertinent data about process and achievement,
and the rendering of evaluative judgements by
the individual or group themselves, leading
to determination of changes that are needed
and new directions that ought to be
followed."[52]

What this entails, is that the individual or a group, will

find out if all the goals laid down for the accomplishment

of a curriculum were in fact achieved. Reason for not

achieving some should also be pointed out as necessary. It

is again pointed out that self-evaluation needs someone who

will "identify significant problems, develop hypotheses,

gather data, test the hypotheses, draw conclusions, and

suggest implications."[53] What is suggested here is that the

evaluator should be someone who is well versed in the

science of research and repporting. Dealing with hypotheses

and data, demands a knowledge of research methods.

The one who gets involved in evaluation must set up

goals to that end so that when the evaluation itself has

been successful, objective facts will show. Perry G. Downs,

who has written on "Teaching Adults" encourages us when he

says that, "The goal is not to condemn our people but rather

to gather important information to assist in determining the

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[52]Ibid.,155.

[53]Ibid.,156.

effectiveness of our educational experiences."[54] What we want to see from the results of any evaluation is how effective the project implemented has been. Talking of an evaluation for the church Downs states, "The process of evaluation may appear to be somewhat competitive and inappropriate for the church, but if we are attempting to accomplish anything through our educational programs, it is essential that we take this final step of evaluation."[55] Any institution fears to be evaluated because for some in the leadership, any evaluation may appear like an 'investigation' conducted by the researcher in order to reveal the weaknesses of the leadership. But usually, when the goals of the researcher are clear and concise, those being evaluated will always comply and even look forward to the results of that evaluation. It is, however, very important to note that evaluation is an "essential" part of any implemented curriculum. Basically, any evaluation conducted should encourage development of the curriculum. This development can be an addition of missing materials or cutting down of unnecessary area.

Since Christian education largely falls under practical theology, it is imperative to find out how far the

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[54]Perry G. Downs, The Christian Education of Adults, Teaching Adults, ed. by Gilbert A. Peterson (Chicago: Moody Press. 1984), 117.

[55]Ibid., 117.

curriculum of this department is practical. There must be certain ways students can be geared towards the fact that Christian education is practical. About this Downs explains:

> The curriculum should allow students to respond to the truth that they have learned in some practical ways. Class projects, individual activities, or family activities will allow people to put learned truth into practice. Rather than simply telling them what they should do in response to biblical truth, we should let them think through implications of the truth to their own lives and help them decide on an appropriate life response to the truth. Perhaps the most important concern for spiritual growth is the response of obedience by the believer to the truths of scripture. Our curriculum must be designed in such a way that it helps students to respond in obedience.[56]

Our pursuit for knowledge just for the sake of it, leaves us empty and hungry for something we cannot describe when the knowledge being pursued is not gearing us to an object which should bring us to complete obedience. Unfortunately, Downs does not point out the object of our obedience that can be none other than except Jesus our Lord.

The Bible is very clear about the pattern to be followed in educating especially children. The purpose for educating children is very clear as it helps to cement a good relationship between God and man and between man and his neighbours. This purpose is explicitly emphasized through the Bible. To accomplish this purpose, Moses gave

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[56]Ibid., 125.

four objectives. Even though these objectives were given to Israel they are still applicable to us. Moses said to Isreal:

1.   "You shall <u>teach</u> them diligently to your children,

2.   You "shall <u>talk</u> of them when you sit in your house and when you walk by the way, and when you lie down, and when you rise"

3.   "You shall <u>bind</u> them as a sign upon your hand"

4.   "You shall <u>write</u> them on the doorposts of your house and on your gates," (Deut. 6:7-9).

Now it is important to note that to 'teach' here basically means to give a guideline. An equivalent of this thought is substantiated by Vine's Expository Dictionary of Biblical Words that teaching is basically to "cause to learn."[57] This is the opposite of merely trying to tell the students what to do. The teacher according to this Bible concept remains a guide for the students. The New Testament concept embraces the Old Testament concept by teaching us that learning involves "inquiry and and observation."[58] This cannot be fully achieved without a

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[57] W.E. Vine and others, ed. <u>Vine's Expository Dictionary of Biblical Words</u> (Nashville, Tennessee: Thomas Nelson Pub., 1984), 256.

[58] Ibid., 360.

teacher who can motivate and cause the students to inquire and to observe. It is only in the minority of cases that one can be motivated by some known and unknown external circumstances prevalent in the environment where the students reside. God's command (Deut. 6:4-9) is not given to the students but to the teachers - especially parents. Teachers should therefore motivate students to learn in order to achieve the objective of teaching.

Teaching (after the students have been caused to learn) should be followed by a lengthy explanation of those things "inquired and observed." This fulfils the second objective given by Moses to Isreal, that parents were not only to teach their children but also to "talk" about what has been taught (inquired and observed). Parents or teachers have to repeat the talk with their students at home, along the way (this may be similar to a field trip), before the student goes to sleep and when the student wakes up. When this method of teaching is applied, the student's learning is greatly enhanced.

To bind the commands as a sign shows that this will be a visual display in order to aid the memory of the learner. Modern education is very much enhanced by the visual aids which help the memory of the students' to integrate the lessons.

Writing the commandments down on the door posts of the house and of the gate involves the teachers and the students in doing some practical work. The verb to "write" in Geek "represents writing down a message".[59] This means the teacher may have to give dictation to students and the students will practice engraving the message as a permament record which is visible for everyone to read. Writing brings in the method of teaching whereby students participate in doing something to enhance their learning capacity, a method which causes the learner be involved in practising what is being taught by doing something visible. In the passage which we have cited (Deut.6: 4-9), the context agrees with our explanation. Jesus' teaching which employed a great variety of parables agrees with the context of Deut. 6:4-9. One of the parables is that of the sower which Jesus used to describe kinds of faiths (MK. 4: 1-20).

Any Christian education which fails to employ these principles in its curriculum and syllabus, does not give students what they need to know. Christian education cannot be adequately taught without the proper use of these methods mentioned in Deut. 6:4-9. These four objectives demand the use of a variety of teaching methods. It must also be kept in mind that Christian education is not only involving an

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[59]Ibid., 360.

acquisition of knowledge. Since it falls under Practical

Theology, it will also deal with the application of

theology. It is interesting to note that most of what the

Bible emphasizes is doing rather than the acquisition of

facts as mentioned by James (James 1:22), that we should be

doers of the word.

Therefore, when a curriculum of Christian education is

evaluated, most of the "characteristics" we have cited above

should be reflected.   Since Christian education falls under

Practical   Theology, it does   not mean that Christian

education cannot deal with factual knowledge, and many other

ingredients found under the definition of curriculum. That

is why in the summary of this study of Literature review, we

come out with the following:

1.   that when drawing up a curriculum we must bear in mind

     the development of the student,

2.   that a curriculum for a course should consider the

     context of the student,

3.   that there is a need to use measuring tools to evaluate

     our curriculum,

4.   that a curriculum should have definite goals that it

     seeks to accomplish,

5.   that we can definitely find the effectiveness of a

     programme by using scales which seek information from

     both students and teachers,

6.   that   Christian education   furnishes   us   with   moral guidelines while general   education furnishes   us with tools for measuring and evaluating our programmes.

7.   that Christian education   should   formulate   its   own distinct curriculum based on Scripture,

8.   that Christian education largely falls under practical theology and that its curriculum should reflect this end,

9.   the Bible is very clear on how we should   build our Christian education   programme.   Biblical   objectives should guide our curriculum evaluation.

The whole dilemma of curriculum improvement in   our Theological Collegesis summarized by Phillip Turley a former theological teacher of Scott Theological College, and   a Theological Education by Extension, who is   currently   a lecturer at Moffat College of the Bible makes the following observations:

> One   great   failure   in   our   theological
> education as a whole is that educational
> philosophy and method are   seldom   taught
> within the curricula of   our   theological
> schools. Yet it is the very products of our
> theological institutions   which   return   to
> teach in those institutions.   They have
> learned theology and homiletics, but they
> often lack the educational theory and skills
> to pass on that knowledge effectively.[40]

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[40]Phillip Turley "Extending the Fence: Suggestions for the Future of TEE in Africa" African Journal of Evangelical Theology, Vol. 10, No.1 (1991),48.

It is interesting that Turley does not just only see an
impossible problem facing our schools. He gives a challenge
that can be embraced by the schools through its Accrediting
Council for Theological Education in Africa. About this he
emphatically says, "ACTEA should require that theological
institutions include courses on education which would cover
a range of teaching methods, including TEE. This would
strengthen all of our programmes."[61] Turley's suggestion
shows us that Christian education programme is an imperative
component of our Theological training. Without it our
schools are completely lacking in trainig theologians who
are apt to teach.

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[61]Ibid., 48.

CHAPTER 3

METHODOLOGY

3.   Introduction

This chapter gives a detailed account of the methods
and procedures used to conduct the study. Population,
sample, instrument development, data collection procedure
and data analysis are organizers serving as section for the
chapter. The population of our study comes from Evangelical
theological colleges in Kenya.

A curriculum evaluation of the department was
conducted among students of each of the three schools. A
closed - form questionnaire was used to collect this data.
This form evaluates eight characteristics of a
curriculum by seeking what the emphasis of the department
is, as we evaluate three courses that each student has
taken.

This study employed an evaluative design which deals
with specific categories and then tries to evaluate these
categories by using a criterion of eight curriculum
characteristics. This is concluded by making a value
judgement by using a mean and percentages.

3.1 Population

We have used a "cluster sampling," in which we picked our population of study at random. At the time of this research, there were six Evangelical degree granting colleges in Kenya. The names of these six schools are Pan Africa Christian College (PACC), Kenya Highlands Bible College (KHBC), East Africa School of Theology (EAST), Scott Theological College (STC), Nairobi International School of Theology (NIST), and Nairobi Evangelical Graduate School of Theology (NEGST). The representative colleges are: EAST, KHBC and STC. This is 50% of the school's representation.

Reasons for choosing these three colleges to represent the rest of the schools are that:

a. each college is in a strategic geographical location, far from each other, covering a wide area in Kenya,

b. each of these three colleges have existed for more than ten years and can provide useful information for our evaluation,

c. that all three schools, though united by maintaining a strong Evangelical theological persuasion, have slightly different theological backgrounds as each school had its own founding mission organization. For example, EAST, which is located in Nairobi, is affiliated with Kenya and American Assemblies of God which is fundamentally Pentecostal. KHBC which maintains an emphasis of Arminian - Wesleyan type of

theology, is affiliated with Africa Gospel Church. KHBC is located in Kericho town which is about 160 miles away from Nairobi. Falling under the auspices of Africa Inland Church is STC with a good background of Calvinistic on emphasis theology. STC is located three miles North of Machakos, which is about 35 miles away from Nairobi.

All three colleges are open to students with varied denominational backgrounds but who are born-again and confess Jesus as their Lord and Saviour of their lives.

3.1.1   Teachers

Our first group in our population of study were seven teachers with one being the head of the department in each school. These respondents were both male and female, who were given an open form questionnaire to fill. This questionnaire sought general information about the teacher, the school and specifically the categories used for their department of Christian education.

Our criterion for choosing this group for our demographic study was that teachers are familiar with the programme from its planning to its implementation stage. They are involved in making and implementing whatever changes emerge during the execution of the

programme. This group was able to furnish us with objectives, activities, and how each course is assessed in order to be sure that the programme was managed well during the four-year study of their students.

3.1.2   Students

In our second population of study, 57 students participated in an evaluation from three schools. They included male and female of third and fourth years. One quarter of 57 was made of alumni in order to ascertain the effectiveness of the programme in the field. Along with graduates in each school, a sample of about 20 students was chosen.

Our criterion for choosing current third and fourth years is that they possess a fresh academic memory of the programme and are able to remember the emphasis in each course they have taken. This group has also taken many different courses to be able to differentiate emphases in each department.

Former graduates were chosen because of their experience in applying what they had learned from their courses in the department. We chose students whose memory was not obsolete as they had gone through the programme not more than six years ago - which made it possible for them to recall the emphasis of each course they had done in college.

The student's experience in the field coupled with what they remember in each course evaluated, gave us valuable information. The alumni who participated in the evaluation exercise brought in their experience which determined the usefulness of the emphasis of the department.

All the participants involved in this evaluation chose, within the department, a course which they had done. This was the same for both current and former graduates. Our goal was to evaluate the emphasis of the department of Christian education , to find out the effectiveness of the department in producing Christian education teachers.

3.2 Instrumentation

For this study, we developed one instrument, in the form of an open-form and a closed-form questionnaires. The open questionnaire form sought information from teachers of Christian education in all the three schools while the closed form questionnaire sought to find information from students of Christian education or those who have done Christian education courses in all the three schools.

3.3 Data Collection Procedure

The first instrument was formulated by the researcher in order to give answers from a model of evaluation developed by Robert Stake which we have summarized below:

1.   Assumed educational context

2.   Intended educational activities

3.   Intended educational outcomes

4.   Actual   educational context

5.   Actual educational activities

6.   Actual   educational outcomes[1]

This   model   gives us   a guide   about what   each school
ought   to have   planned and   what it   ought to   have exactly
achieved   whether planned or not.   In Stakes' model we dealt
with   what was   exactly planned from   numbers one   to three.
From   numbers four to six above, we deal with actual results
of the programme in each school.

This evaluation is done   in order "to determine whether
a programme is successfully   meeting its own objectives" and
to   ascertain its   degree of   success as   we have   drawn our
reflections   from the two kinds of questionnaires.   This was
an evaluation conducted in all three schools.

The closed type questionnaire is an instrument which is
a   sort of   a rating   scale, which   seeks to   find students'
knowledge about the emphasis of the curriculum.

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[1]James E. Plueddemann, "Curriculum   Improvement Through
Evaluation", Christian Educational Journal Vol. VIII Number
1,   1987,   58-59.   As   quoted   from   Robert   Stake   "The
Countenance   of   Educational   Evaluation," Teachers College
Record (Vol. 68, 1967), 523-540.

The student questionnaire sought to find out the emphasis of a curriculum on any three courses the students have done in Christian Education. This closed - form of a questionnaire helped to find out which of the eight definitions of a curriculum are frequently emphasized in each school. These eight definitions of a curriculum are summarized below as:

1. Curriculum as content,

2. Curriculum as planned activities,

3. Curriculum as based on experience,

4. Curriculum as cultural reproduction

5. Curriculum as intended learning outcomes,

6. Curriculum as tasks to be mastered,

7. Curriculum as an agenda for social construction,

8. Curriculum as seeking personal meaning[2].

This questionnaire based on these eight definitions summarized above, was developed by the researcher as a rating scale to evaluate the emphasis of Christian Education programme in order to establish how well the objectives were being achieved. Before it was used in the research, five students at NEGST who had an educational background, tested each question to ascertain if they were valid. They each gave comments which were used by this researcher to make corrections.

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[2]Lamport's Lecture, 1990.

The same eight definitions were changed into "behavioural objectives"3 in order to bring about a credible study of the programme. The objective was to find out how much each course is based on:

1. Curriculum as subject matter/content

2. Curriculum as planned activities

3. Curriculum as intended learning outcomes

4. Curriculum as based on experience

5. Curriculum as cultural reproduction,

6. Curriculum as tasks to be mastered

7. Curriculum as an agenda for social reconstruction

8. Curriculum as seeking personal meaning.

These eight definitions fell within what Ondiek calls "educational objectives" which have been developed by some major educational committees and commissions."4 Nobody can strictly claim originality of these definitions. They are actually fundamental to the curriculum development.

Again the researcher was able to have this type of questionnaire tested by five students at NEGST whose backgrounds were in education. All the comments which they

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3Bruce W. Tuckman, Conducting Educational Research (New York: Harcourt Brace JeKanovich, 1978), 380.

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made were used to modify and perfect this instrument for its use.

The third phase of our design was our value judgement which gives us the conclusion and the improvements. Points of importance are extensively discussed here. Recommendations made here for further research are well pointed out under findings. This value judgement entails the fact of a holistic curriculum envisaged in our research questions. At this point our evaluative design which gives us the description of our programme in each college, followed by our criterion based on the eight definitions of a curriculum, clearly come out.

Permission for conducting a research in each college named was sought both through written and verbal requests. The administration of the instrument was conducted by the researcher with the help of the heads of the departments through the academic Deans in each school. After the information had been collected it was sent to the researcher by mail. Initially, in each case, the researcher took the instruments to the schools personally in order to avoid delays.

3.4 Data Analysis

After the data had been collected in each school it was labelled and finally tabulated using a profile for

categories for each school and descriptive analysis which employed mean values and percentages for each characteristic. Tables were employed for this analytical descriptive work. Because of lack of funds, the analysis of data was done manually.

This data was collected during the months of Nov. 1991, Jan. 1992 and March 1992. Teachers needed to take time from their work in order to fill the questionnaire while it took students about ten to fifteen minutes to complete the questionnaire in one sitting.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

4. <u>Introduction</u>

This chapter seeks to analyse the demographic study of
both teachers and students which was conducted in three
Evangelical theological colleges in Kenya. The aim of this
data analysis is to find out the effectiveness of Christian
Education Department in producing Christian teachers in
Kenya. Our basic research questions, found in chapter 1.2.1
a, b, and c are answered by finding out the basic categories
of the Christian Education Department in each school.

After these categories have been profiled we then move
on to find out the emphasis of the programme by trying to
answer questions 1.2.2, a b, and c. The emphasis of the
programme is established by finding out categories that were
successful and those that were not successful during the
implementation of the programme of Christian Education.

To find out the success of the programme, we
established a value judgment which evaluates the success of
the categories of each school by using eight basic criteria
for emphasis of a curriculum. This answers our research
question number 1.2.3 by trying to establish the value
judgment of number 1.2.1,a,b,c, and 1.2.2,a,b,c. The value
is given by the use of percentages and means. A mean will
be drawn from each difinition of a curriculum from all three

schools in order to see the effectiveness of the curriculum in producing Christian teachers.

An open-form questionnaire was administered to teachers of Christian education in all the three schools. From this data collection, an analysis of teacher's qualifications, major areas of teaching, experiences in their areas of teaching, and general information about the teachers were summarized. The questionnaire further inquired about planned and unplanned categories and how these categories were achieved.

Our second type of questionnaire was a closed-form which was administered to students of Christian education who are in the third and final year of training in these three schools. Twenty five percent of alumni from all three school was consulted too. The students rated about three courses of Christian education based on eight criteria definitions of a curriculum against a scale of one to four (always, aften, sometimes, and never).

4.1   Tables for Data Analysis

TABLE 1 indicates qualifications of teachers in the area of Christian Education in all three schools.

Table 1

QUALIFICATIONS OF TEACHERS

TEACHER'S QUALIFICATIONS	STC	KHBC	EAST	TOTAL	PERCENTAGE
BA	–	1	–	1	14%
M.S	–	–	1	1	14%
M.A.R	1	–	–	1	14%
M.Div	1	2	1	4	58%
Total in Each School	2	3	2	7	100%

This Christian Education programme shows that it is mainly dominated by Master of Divinity holders who make up about 58% of the respondents. Out of the four holders of M.Div only one has a major in Christian Education. Out of the seven teachers only one holds a B.A in Christian education, one holds an M.S in general education and only one holds an M.A.R in Christian education. However, we learn from this table that only 3 teachers qualify to teach Christian education at degree level as they have done a major in general and in Christian education. There are the M.A.R and the M.Div with a major in Christian education and the M.S. in General education.

TABLE 2 indicates major teaching areas by the teachers. Not all major teaching areas below reflect major training areas for the teachers. On this table we found that 33% teach Bible and Theology beside teaching C.E. Twenty nine percent (29%) teach only Christian education . Only 14% is general education while only 14% teach both Bible and Christian education.

Table 2

MAJOR TEACHING AREAS

MAJOR TEACHING AREA	STC	KHBC	EAST	TOTAL	PERCENTAGE
C.E	1	1	-	2	29%
B & T	1	1	1	3	33%
G.Ed	-	-	1	1	14%
B & C.E	-	1	-	1	14%
					100%

Keys:

C.E	=	Christian Education
B & T	=	Bible and Theology
G.Ed	=	General Education
B & C.E	=	Bible and Christian Education.

TABLE 3 : Gives general information about each of the teachers of Christian education.

Table 3
General Information about Teachers

GENERAL INFORMATION	STC	KHBC	EAST	MODE
Age	One=40 One=43	One=33 One=30 One=38	One=64 One=43	43
Sex	Two males	Two males One female	One female One male	Male (71%)
Marital Status	Two married	Three Married	One single One married	Married (86%)
Years of Teaching	One=8 One=7 1/2	One=4 One=2 1/2 One=5	One=40 One=18	7 1/2
Years in Present School	One=8 One=5 1/2	One=3 One=2 1/2 One=5	One=8 One=6	5

The modality of the teacher's age is 43 years. What seems very interesting is that 71% is male which means that there are more male teachers who handle Christian education. This presents an image leadership to students if male teachers get involved in a variety of Christian education Courses. Most of the teachers are married except one. Their years of teaching experience give a mode of 7 1/2, while their years in the present schools give a mode of 5 years.

4.2   A Profile Identification of Categories for STC

Using the model which has been developed by Robert stake, we will try to identify categories for each school. These are planned segments of the department of Christian education. In this study we shall begin with planned objectives, activities and the way of assessing results. We found that Christian education at STC is called an emphasis not a minor.

A   Objectives for STC Christian Education   An open-questionnaire given to teachers of Christian education (C.E) department at STC gives the following objectives, that the broad purpose for C.E which were planned for C.E are:

A_1 to train student in Christian education;

A_2 to equip students for service in the church;

A_3 to equip students for service in teaching;

A_4 to equip students for effective service in various areas of Christian education;

A_5 to help students for youth work;

This is an "assumed educational context".

B.   Activities for STC C.E Department.

The second category gethered by the use of an open-form questionnaire was a group of planned activities in the C.E department. The teachers of STC gave the following activities:

B_1 to emphasize specialized courses in the department;

B_2 to emphasize informal dimension of curriculum in Christian Education Courses;

B_3 to emphasize youth ministries.

These are given intended educational activities.

C   **Ways of Assessing Work Done by Students.**

The third category gethered, still by the use of an open-form questionnaire, was a group of planned methods of assessment by the teachers of C.E department in STC. The teachers gave the following ways.

C_1 Comprehensive examinations are given at the end of four years of study;

C_2 Teaching Practicum which is evaluated by two to three teachers;

C_3 Individual course examination;

C_4 Projects,like "Term Out" which is always evaluated by Field Director.

These are "intended educational outcomes".

4.3   **A profile of Achieved Categories for STC.**

When all the above three-mentioned categories are put under intensive plan, an evaluation of achievement must be

made at the end of four years. STC teachers gave the following as achieved objectives.

A   Achieved objectives at STC.

This may not be the achievement of planned goals. However it is clear that STC was able to achieve all the objectives they had planned for their emphasis on Christian Education Department. They listed their achievement as follows:

A₁   that the graduates who have gone through C.E are teaching C.E in Bible schools.

A₂   that graduates are involved in C.E work;

A₃   that graduates are training others for C.E. work;

A₄   that all got training in C.E who had enroled in this department;

A₅   that many are doing Youth work in many Churches. Thus an actual educational context is achieved.

B.   Achieved Activities at STC

Many activities at STC for students of C.E were planned around the courses being offered in order to bring the practical 'object lesson' to enhance learning on the part of students. The achievements were as follows:

B₁   all the specialized courses in the department are offered,

B₂   the emphasis on informal dimension of curriculum continues to be productive;

B₃   youth work by students is visible.

In this we see educational activities achieved.

C.   <u>Ways of Assessing Work done by Students.</u>

The teachers of C.E indicated that all their planned methods of assessment have been applied every year to the graduating class. All the ways of assessing work done by students indicated on category 4.2,C, were achieved thus indicating that all the planned categories became the "actual educational context, activities and outcomes".

Probably one reason for STC Christian Education success could be attributed to the fact that the school has a long history of teaching of courses in Christian Education. When the degree (Bachelor of Theology) was launched in 1982, the teaching of Christian Education Courses had already been going on during the Diploma in Theology Courses.

Thus we see actual outcomes of objectives achieved.

4.4   <u>A profile Identification of Categories for KHBC.</u>

At KHBC we found that a minor in Christian Education is still being developed. We also found that the department

does have objectives, activities and ways of assessing work done by students at the end of their four year training. The teachers of the department gave the following categories covered by the outline below.

A.   Objectives for KHBC

An open-form questionnaire given to teachers of KHBC had the following response :

A1   to assist students in practising the skills and concepts they have learned;

A2   to aid students to develop a programme of C.E in their churches;

A3   to aid students to understand man in his total life;

A4   to aid students for gospel preparation and witness;

A5   to prepare students for mission, and local church work.

B.   Activities for KHBC

The second category gethered by the use of an open-form questionnaire was a group of planned activities in the C.E department. The summary of the activities are that at the end of four years of training each student should be able:

B1   to give public verbal testimony of his/her spiritual maturity;

B_2 to do a systematic study of scripture and Christian doctrine;

B_3 to show communication skills of written and research methods;

B_4 to conduct some interviews;

B_5 to visit schools and observe how others teach,

B_6 to participate in micro-teaching;

C   **Ways of Assessing Work Done by Students at KHBC.**

On the third category, the teachers furnished us with the following ways:

C_1 Students are assessed continuously;

C_2 Students are given examinations;

C_3 Students write papers to show their ability to think.

C_4 Students make a frequent revision of the school catalogue to see if they are keeping the major objectives;

C_5 Students' work is observed by teachers for a final evaluation;

C_6 Oral exams are given.

4.5   A profile of Achieved Categories in KHBC.

Teachers self-evaluation at KHBC showed definite results under the following categories.

A. **Achieved Objectives at KHBC**

Out of about six objectives given, the teacher's evaluation emphasized an achievement of the following:

A_1 that many graduates have continued to practice skills given to them at college;

A_2 many students have qualified to teach in secondary schools;

A_3 some students are currently developing youth work.

B **Achieved Activities at KHBC**

We have already seen that many activities at KHBC have been planned as shown on 4.4B. Teacher's evaluation shows that most of those planned activities have been achieved.

B_1 micro-teaching;

B_2 school visitations;

B_3 giving of verbal testimony to show spiritual growth and maturity;

B_4 giving verbal communication in teaching;

B_5 good use of communication skills and research.

C. **Achieved Ways of Assessing Work Done by Students.**

Among the achieved methods of assessment the teachers gave the following:

C_1 short and long examinations have been taken by students;

C_2 oral and written examinations have been given;

C_3 continuous assessment has been done.

4.6 A Profile Identification of Categories for EAST.

We found that EAST does not have a department of Christian education. We did however, find that a few courses of C.E are currently being taught. We were able to get an evaluation of at least one course from seventeen students. Teachers were not able to contribute for this section of our questionnaire.

According to Robert Stake's model we have gone through the six steps of evaluation for each school and have seen the results of each schools' work. Now we want to check this evaluation with students' rating against eight definitions of a curriculum.

4.7 Demongraphic Study for Each School

Table 4

Demographic study for STC.

Twenty students made 59 entries

DEFINITIONS OF CURRICULUM	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P %	F	P %	F	P %	F	P %
# 1.	32	54	19	32	4	7	4	7
# 2.	35	59	18	30	6	11	—	—
# 3.	27	46	23	39	8	13	1	2
# 4.	7	12	10	17	34	58	8	13
# 5.	24	41	19	32	12	20	4	7
# 6.	31	52	23	39	4	7	1	2
# 7.	4	6	19	32	18	31	18	31
# 8.	33	56	20	34	5	8	1	2

Keys For   tables 4-6   Keys for   tables 4-6

#	1.	Emphasis on gaining factual knowledge	F= Frequency
			P=Percentage

2.   Emphasis on application
of that which is learned

3.   Emphasis on solving problems

4.   Emphasis on one's culture

5.   Emphasis on a variety of
experiences.

6.   Emphasis on gaining skills

7.   Emphasis that students
show love for their nations

8.   Emphasis on using talents

Table 5

Demographic Study for KHBC

Twenty Students made 57 entries

Definitions of Curriculum	Always		Often		Sometimes		Never	
	F	P	F	P	F	P	F	P
# 1.	37	65	20	35	–	–	–	–
# 2.	40	70	14	25	3	5	–	–
# 3.	31	55	19	33	6	12	–	–
# 4.	8	14	19	33	27	47	3	6
# 5.	34	60	23	40	–	–	–	–
# 6.	41	72	13	23	3	5	–	–
# 7.	21	37	13	23	15	26	8	14
# 8.	32	56	17	30	5	9	3	5

Tables 4-6 show a demographic study of STC, KHBC and EAST. Both STC and KHBC have a minor programme of C.E. They prefer to call it an emphasis. At STC, 20 students gave an evaluation of three courses which came to a total of 59 entries.

Some students evaluated at least two courses of C.E. At KHBC 20 students gave an entry of 57 for each course they evaluated because not all of them evaluated three courses that were required by the research.

In all the three schools each course was evaluated against the eight definitions of a curriculum. The definitions were randomly listed. Major courses that were evaluated under C.E department in both schools were: Principles of Teaching, Curriculum Development, Teacher Training, Practice Teaching, Educational Psychology and Teaching in the Church.

Table 6

Demographic Study for EAST

17 students made 24 entries

DEFINITIONS OF CURRICULUM	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
# 1.	18	75	4	17	1	4	1	4
# 2.	14	58	6	25	4	17	-	-
# 3.	10	42	6	25	7	29	1	4
# 4.	6	25	2	8	10	42	6	25
# 5.	7	29	10	42	6	25	1	4
# 6.	12	50	2	8	10	42	-	-
# 7.	7	29	2	8	10	42	5	21
# 8.	14	58	4	17	6	25	-	-

At EAST we found that the emphasis in C.E does not exist except for few courses to introduce student to C.E. As a result there were only about 17 who entered their courses and which made 24 entries. Most of these students were able to evaluate at least one course. The main courses to be evaluated were "CME-2143 Teaching in the Church" and "CME-2043 Practice Teaching"[1]. These courses were also common in STC and KHBC. This shows that many similar courses in all three schools were evaluated for this research-thus removing any contravening variable in the process.

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1.   EAST Calendar and Course Catalogue 1988-1990, 54-55

Table 8 Findings for KHBC

Table 8-asummary of Table 5 For KHBC 20 students =57 entries.

Enumeration	Definitions	% Always	% Often	% Sometimes	% Never
1.	# 6	72%	23%	5%	—
2.	# 2	70%	25	5	—
3.	# 1	65	25	—	—
4.	# 5	60	40	—	—
5.	# 8	56	30	9	5
6.	# 3	55	33	12	—
7.	# 7	37	23	26	14
8.	# 4	14	33	47	6

Category 4:4, A_1, A_2, A_3, A_4, A_5 of KHBC shows agreement with definitions #6, #2, #1, #5, #8 #3 as they all are rated above 50% (percent). The high rating of students proves that this category of C.E has been communicated to students. It is interesting to note that #6 which was rated very high by students is listed as first priority by teachers of C.E department. The difference between STC and KHBC is that KHBC does emphasize definitions #3 and #5 which have been rated above 50% (percent). The similaries are that #7, and #4 are rated way below 50% by both students of the schools.

Table 9- A Summary of table 6 for EAST.

17 Students gave their entries=24.

Findings for EAST

Enumeration	Definitions	% Always	% Often	% Sometimes	% Never
1.	# 1	75%	17%	4%	4%
2.	# 2	58	25	17	–
2.	# 8	58	17	25	–
3.	# 6	50	8	42	–
4.	# 3	42	25	29	4
5.	# 5	29	42	25	4
5.	# 7	29	8	42	21
6.	# 4	25	8	42	25

EAST does not have a department of Christian education. We were able to have students evaluate a few courses of Christian Education which are offered in their four year degree programme. Teachers did not give any self-evaluation because CE department does not exist at the moment.

Definition #1 was rated very high showing that it is always emphasized in the curriculum of each course evaluated. Other definitions that rated above 50% were #2, #8, and #6. Definitions #3, #5, #7 and #4 were rated below 50%.

Where a category to be evaluated by teachers is not in existence, we used the evaluation of students to form an opinion of a curriculum which would have been followed if the department of Christian Education existed. EAST falls into this category.

4.9 Findings - Tables 10-17 Summaries of each Definition of
     all three schools.

        STC   20   Students   gave   59   entries

        KHBC   20   Students   gave   57   entries

        EAST   17   Students   gave   24   entries

        _____

        Total 57   Students   140 entries for all 8 definitions

     Table 10   Summary of Definition #1

SCHOOL	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	32	54	19	32	4	7	4	7
KHBC	37	65	20	35	—	—	—	—
EAST	18	75	4	7	1	4	1	4
Number=N	87		43		5		5	
Mean=X=	29		14.33		1.66		1.66	

Key for all 8 definitions

F = Frequency

P = Percentage

For these tables (Tables 10-17) we have used a mean for
value judgment because it gives an accurate measurement
than percentages.

Out of a   possible score of 140   entries for each
definition, the three schools show a mean score of 29 for
definition # 1. This mean comes to 29 for always because
EAST's frequency score which is very high.   This is
because categories 4:2 (STC) and 4:4 (KHBC) do not reflect
a heavy emphasis on definition # 1

Table 11. Summary of Definition # 2

SCHOOL	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	35	59	18	30	6	11	–	–
KHBC	40	70	14	25	3	5	–	–
EAST	14	58	6	25	4	17	–	–
	N=89		38		13			–
	X=30		12.67		4			–

At least all the 57 students gave their ratings with a total of of 47 entires. Definition #2 shows that it was <u>always</u> mentioned with a mean of 30. Both STC and KHBC rated # 2 very high. This rating from these schools is encouraged by the fact that both categories 4:2 and 4:4 are reflected in definition # 2. This means that all three schools have always emphasized the application of that which is learned which includes activities that are systematicaly planned by the department. This definition cannot alone serve to give a meaningful way of carrying the department's categories to a sound conclusion. Most of the definitions will have to be included in a curriculum.

Table 12   Summary of Definitions # 3

SCHOOL	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	27	46	23	39	8	14	1	2
KHBC	31	55	19	33	6	12	–	–
EAST	10	42	6	35	7	29	1	4
	N=68		48		21		2	
	X=22.67		16		7		.66	

The raw total mean frequency of 47 shows that all the 57 respondents participated. The mean score of 22.67 is an indication that at least definition #3 was always communicated to students in the schools. Among the three schools KHBC puts more emphasis on difinition #3 as the rating of students indicated. This shows us that KHBC does communicate as stipulated on its categories, that solving of problems is encouraged by the curriculum. In this definition, problems are learned and solved as they emerge in life. Even though STC and EAST do mention the solving of problems by students, the rating does show that this may not be one of the programmes' main emphasis. This definition is not also reflected on the categories given by STC.

Table 13 Summary of Definition # 4

SCHOOL	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	7	12	10	17	34	58	8	13
KHBC	8	14	19	33	27	47	3	6
EAST	6	25	2	8	10	42	6	25
	N=21		31		71		17	
	X=7		10		23		5.67	

The mean score of below 20 of always, and of often indicates that definition # 4 receives less emphasis in all three schools. For it to be mentioned sometimes with a mean score of 23 shows that it was only mentioned in passing.   All three schools rated definition # 4 very low. This definition is not mentioned in categories given by STC and KHBC.   Only STC shows that it is sometimes mentioned in their curriculum.

Table 14. Summary of Definition #5

SCHOOL	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	24	41	19	32	12	20	10	17
KHBC	34	60	23	40	–	–	–	–
EAST	7	29	10	42	6	25	1	4
	N=65		52		18		11	
	X=21.67		17		6		3.67	

The mean score of the three schools is 21.67 which indicates that definition # 5 was mentioned in their curriculum. However, it must be noted that only KHBC rated this definition with 60% while STC and EAST rated it very low. The reason, as we see on table 14, is that it appears in KHBC's category 4:4 while STC does not reflect it at all. It is interesting that KHBC mentions teaching a variety of life experiences in its curriculum. Both STC and EAST rated this definition very low. This shows that some of these schools do not expose their students to a holistic kind of education.

Table 15. Summary of Definition # 6

SCHOOL	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	31	52	23	39	4	7	1	2
KHBC	41	72	13	23	3	5	–	–
EAST	12	50	2	8	10	42	–	–
	N=83			38	17		1	
	X=27			12.66	5.66		.33	

Definition #6 is rated with a mean score of 27. All three
schools rated this definition above 50% with KHBC giving it the
highest frequency indicating that for the school it takes the
highest priority in the listing of categories. All these
Evangelical Schools have indicated that they always emphasize
gaining skills. However, the categories of STC and of KHBC
which speak of equipping and aiding students, are confrirmed by
definition #6 which speak of gaining skills.

Table 16 Summary of Definition # 7

SCHOOLS	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	4	6	19	32	18	31	18	31
KHBC	21	37	13	23	15	26	8	14
EAST	7	29	2	8	10	42	5	21
	N=32		34		43		31	
	X=11		11		14		10	

Definition #7 was rated very low by all three schools. In all three schools this definition appears to have been mentioned possibly only in passing. Both STC and KHBC do not reflect this definition in their categories. Lack of inclusion of this definition on the categories of these schools shows the schools' stand on politics. Even though EAST does not have a department, the courses evaluated show that the school's opinion on this area is that of non-participatory role which consequently produces leaders that will display the same attitudes on patriotism.

Table 17 Summary of Definition # 8

SCHOOLS	ALWAYS		OFTEN		SOMETIMES		NEVER	
	F	P	F	P	F	P	F	P
STC	33	56	20	34	5	8	1	2
KHBC	32	56	17	30	5	9	3	5
EAST	14	58	4	17	6	25	–	–
	N=79			41		16	4	
	X=26			13		5.33	1.33	

All three schools indicate that definition # 8 was always
mentioned in their curriculum. Both STC and KHBC show that in
their categories 4:2 and 4:4 respectively. This category got a
mean score of 27. In all the three school this definition is
always encouraged. Actually, this goes along with their
categories given by the two schools, STC and KHBC. The use of
this definition naturally goes along with application of that
which is learned and the use of learned skills.

4.10   Summary of Tables 11-17

The summary of tables 11-17 below gives in order the highest mean to the lowest mean frequencies. This answers our research question Chapter 1.2.3 which requires a mean value judgment. To find out what definition had the highest frequency a few courses were evaluated in each of the three schools. This was done in order to establish whether the variables projected by teachers of each of the schools were achieved.

Table 18. Findings of the Eight Definitions.

ENUMERATIONS	DEFINITIONS	ALWAYS	OFTEN	SOMETIME	NEVER
1.	# 2	X=30	X=13	X=4	–
2.	# 1	X=29	X=14	X=2	X=2
3.	# 6	X=27	X=12	X=6	X=.33
4.	# 8	X=26	X=13	X=5.33	X=1.33
5.	# 3	X=22.66	X=16	X=7	X=.66
6.	# 5	X=21.66	X=17	X=6	X=3.66
7.	# 7	X=11	X=11	X=14	X=10
8.	# 4	X=7	X=10	X=23	X=5.66

This data analysis shows that all our three research questions are answered. The eight criterion definitions of a curriculum does prove the value of the categories given by teachers of Christian Education. The 57 respondents from the three schools consistently show that some definitions are not addressed by this curricula like # 7 and # 4.

CHAPTER 5

SUMMARY

5.   Introduction

This chapter contains a summary of the principal
findings and results of statistical computations of an
educational programme which have been used to evaluate
Christian Education department in Bible Colleges in Kenya.
This discussion will be drawn from planned and unplanned
categories of each school.   Teacher's qualifications,
experiences and type of courses they teach in connection
with Christian Education will be discussed.

Data analysis will be discussed in order to show how
the categories profiled in Chapter Four are confirmed by
student rating which used eight criterion definitions of a
curriculum. A value judgement will be discussed in order to
show effectiveness of the programme in producing Christian
teachers.

A simple summary of these findings will be given in
order to clearly show how we arrive to the pressing
conclusion of this research. This summary will show what
needs to be emphasized in Christian Education.

Finally, a short discussion on areas of further
research and recommendation will be done.   Concluding

remarks will be given in order to show how we have finalized the research.

5.1 Discussion of Findings

Robert Stakes' evaluation model was employed to evaluate data collected from the departments of Christian Education in three Evangelical Theological Colleges in Kenya. We begin with STC where three categories were given and evaluated. These were 4.2A, B, and C. The same categories were evaluated in 4.3A,B, and C. In category 4.2A there were five objectives, which were broad and comprehensive. Category 4.2 B, had three activities planned along with the objectives. Category 4.2C, had three ways of assessing work done by students of Christian education. The same categories were evaluated and showed 100% (percent) achievement since the programmed was started in 1987.

Second on the list of schools to be evaluated was KHBC which gave three distinct categories (4:4A,B, and C). The planned category 4.4A, gave five objectives, 4.4B, gave six planned activities along with the planned objectives, and 4.4C, gave six ways of assessing work done by students. Their self-evaluation showed that out of five objectives in category 4:4A, only three were achieved. In Category 4:4B, out of six planned activities only five were successful while 4:4C out of six planned ways of assessing work done by students only three were successful.

A third school on our list was EAST which did not have planned categories as the school has not launched a department of Christian Education even though they do teach a few courses related to this department. This evaluation was provided by seven teachers who hold masters' degrees except one who holds a Bachelor's degree in Christian Education.

5.2 Conclusion

5.2.1   Teachers who hold the Master of Divinity degree dominate the programme. Out of a total of 58% of these teachers, however, only one has a major in Christian Education.

5.2.2   The department is dominated by male teachers as they make 71% of the teaching force.

5.2.3   Most of the teachers are married and make about 85% of the teaching force which is six out of seven. In each school there is one missionary teacher. Only in KHBC is the department run by an African.

5.2.4   Very few teachers among the seven are trained in Christian Education. Out of the total respondents only 29% have a major in Christian Education.

5.2.5   Most of the teachers in this department are new.

5.2.6   The modality of their age is around 43 years.

5.2.7   The department in both STC and KHBC shows broad
         and definite objectives, activities and ways of
         assessing work done by students.

5.2.8   We found that EAST does not have a department of
         Christian Education. There are no plans for
         launching this department even in the near future.

5.2.9   We found that STC was able to achieve all the
         goals that were planned for the department. This
         achievement is confirmed by the definition
         emphasis of the department rated by students.
         This achievement is highlighted by the fact that
         definitions #2, #8, #1 and #6 do correspond to the
         categories given by teachers.

5.2.11   Definitions #3, #4, #5 and #7 lacked emphasis in
         STC. This is explained by the fact that these
         definitions are not reflected in their categories.

5.2.12   At EAST we found that even though they do not have
         a department of C.E., they do have courses of this
         programme which were evaluated by students in

order to form an opinion of a category that would have been emphasised in stated stipulations. This evaluation showed that definitions #1,#8,#6 and #2 are rated very high - thus enabling us to form an opinion.

5.2.13   We found that KHBC was able to achieve only three of the planned objectives.

5.2.14   Definitions #6,#2,#1,#5,#8, and #3 were rated above 50% by students of KHBC. These definitions do correspond to the objectives given in category 4:4A_1, A_2, A_3, A_4, and A_5. Only definitions #7 and #4 were rated very low and this agrees with the fact that these definitions are not reflected on the stipulated objectives of the department.

5.2.15   When all the three schools are combined, the definition that received more frequencies is #2 with a mean score of 30 out of a possible score of 140 for each course rated and it shows that in almost all the three schools this definition was always emphasized.

5.2.16   The lowest frequency in all the three schools combined was on #7 and #4. But of these two

definitions only #4 shows that it was _sometimes_ mentioned with a mean score of 23 out of a possible score of 140 for each course evaluated.

5.3 Conclusion - Strengths and Weaknesses of the Programme

5.3.1   If the programme of Christian Education is to be effective in our theological schools, there is need to emphasize the training of teachers. Specialization in both general and Christian education should be a prerequisite for any teacher who aspires to be a lecturer in the department of Christian Education. In this research, we would like to suggest that all teachers of theological colleges should possess at least a Diploma in Education which will aid them with skills for teaching. Making this suggestion a requirement, will in the process reduce the number of untrained teachers who teach in our theological colleges. Those who are already teaching without teaching skills, will need to go through some in-service training to receive at least a certificate in teaching. Otherwise, to find out that only two teachers out of seven had proper qualifications, shows a great deficiency.

5.3.2   The obvious dominant role displayed by the male

teachers ·who make 71% of the teaching force from the respondents, fulfils Gods' command that men have to take seriously their leadership position (Tit. 2:2).

5.3.3   It is an encouraging sign to note that most of the teachers are married — thus modelling family development.

5.3.4   It is interesting to note that most of the teachers in this department possess fresh experiences, and thereby are susceptable to new suggestions and ideas for the improvement of the department.

5.3.5   Definite objectives, activities and ways of assessing work done by students should at least be on the prospectus so that students know what is required of them before they register for the course. Even though, for STC and KHBC, these categories are not stipulated in their prospectus, at least the teachers are aware of what the emphasis for the department is. This is a good beginning in C.E.

5.3.6   We note from the comment made by one of the teachers from EAST, that even though they don't

have a department of Christian Education, some of their graduates do teach in High schools and Teachers' colleges around the country.[1] Since EAST does not have a department of C.E. to emphasize teaching skills, most of those who teach must be doing it under extreme pressure, except those with training from government Teacher Training Colleges prior to their coming to EAST. At present the courses offered are inadequate for teaching skills and a number of other educational areas. Out of the six Evangelical theological schools from which we drew our population of study, only STC, KHBC and NEGST are trying to develop a department of Christian Education.

5.3.7   When goals are few in the department it is always easy to accomplish them. These goals should not only be short but realistic.   This is an achievement for STC. At the same time the lack of emphasis on definitions #3,#4,#5, and #7at STC shows that there is lack of emphasis on teaching students to solve problems, to encourage students to love their culture (as they learn to contextualize the courses), to prepare students to meet a variety of life experiences, and to

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[1]Comment from Questionnaire EAST.

encourage students to be patriotic. These are sensitive areas of "felt needs."

5.3.8   EAST shows more emphasis on definitions #1, #8, #2 and #6. This could point to the fact that their curriculum always puts a lot of emphasis on factual knowledge (#1) - hence that definition was rated with 75% frequency, followed by #2 and #8 which emphasize application of that which has been learned and the use of one's talents. Next on the enumerations was #6 which shows that EAST does emphasize the use of skills that are gained from the courses of Christian Education which they teach. However, in the same school we note from the student's evaluation that definitions #3, #4,#5, and #7 are not emphasized. This lack of emphasis on the said definitions is similar to STC.

5.3.9   It is interesting that goals can be mentioned and actually be implemented and yet not all of these are achieved as is the case with KHBC. An encouraging point of observation is that KHBC is lacking in emphasis of definitions #4 and #7 only. In this KHBC is ahead of the other two schools because of her emphasis on six definitions.

5.3.10   When all the schools are put together definition
          #2 receives a highest mean to show that in most of
          the schools application of that which is learned
          is always emphasized. An improvement needs to be
          made on initiating the emphasis of
          contextualization and patriotism in our
          Evangelical Theological colleges as these are
          areas of "felt needs" because they touch on making
          our Bible teaching relevant to our situation.
          This area seems to be given only lip- service as
          it is actually in most Bible colleges, not even
          implemented in the courses that emphasize
          application of theology. Christian Education
          carries skills and tools for delivering theology,
          so that if contextualization does not take place
          in this department, the whole point of giving a
          relevant teaching to the African Church remains
          weak.

          Poor emphasis on definition #7 is a proof that
          patriotism which includes the articulation of
          one's politics is in fact rarely being mentioned
          in our schools. This leaves students of Christian
          Education completely ostracised and alienated from
          the day to day running of the affairs of their
          nation. At the end of their training they are not
          able to interpret the state of their economy and
          the technical skills used in their governments.

It is not an overemphasis to state that the love
of our nations is one of the areas which the
church needs to understand in relation to God's
word and its application to our governments. But,
it seems the Bible colleges sever their students
from learning how to articulate this area
properly. What happens in the end, is that those
without godly principles take over the reins of
government, leaving the Church groping in a state
of limbo.

5.4 Recommendations.

The following recommendations were based upon the
conclusions drawn from the study:

5.4.1 that there is need for the Christian education's
linkage with secular education in our African
theological colleges and churches. This study can
help us to see how Christian education has
affected African homes as it extends from these
institutions of learning.

5.4.2 That there is a serious need to do work on the
whole curriculum of Christian Education especially
its foreignes in Africa and how it can be
contextualized. This will have to include in its
research the establishment of "Christian Learning

Material Centre", (a department of the Association
of Evangelicals of Africa and Madagascar) to find
out how the literature produced in this department
is meeting the needs of the African Church.
Probably, before the whole curriculum of Christian
Education in Africa, with the help of educational
research tools which will be marshalled, a
programme needs to be built by parents of
students, teachers and students (both current and
alumni). Then this can be implemented in the
schools (Theological Colleges) within Africa.
This will give Africa a Curriculum for its
Christian Education that is contextualized and
acceptable to its Christian African population.
Such a curriculum will be free from missionaries'
patronage which seems to have dominated the
programme for many years.

5.4.3   That the African Church is in dire need for
participating in missions. For decades the Church
has looked to the West for its help in missions.
Christian Education can help to encourage the
Church in this area. This will be part of the
variety of experiences which should be encouraged
by Christian Education. Such a project will have
to deal with how to teach in a foreign land — thus
making the fact of contextualization to be part

of Christian Education practicum which may have to
be done cross- culturally.

5.4.4   That having mentioned the areas of "felt needs," a
massive research will need to be done on how to
teach a Christian Education which encourages
integration with politics — thus raising the
standard of patriotism among the African Christian
population. For a long time, church leaders have
been told that church and politics run on parallel
lines and that a relationship of the two areas
cannot be entertained by church leaders. As a
result, many Bible College Students of the
Evangelical upbringing cannot properly articulate
their political situation. Therefore, this area
serves as a potential ground for a great research.

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NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

CHRISTIAN EDUCATION PROGRAMME: ITS EFFECTIVENESS IN
PRODUCING CHRISTIAN EDUCATION TEACHERS AMONG SELECTED
EVANGELICAL THEOLOGICAL COLLEGES IN KENYA

A QUESTIONNAIRE TO TEACHERS OF CHRISTIAN EDUCATION

FOR A PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF DIVINITY

BY

ALFRED BHEKITHEMBA DLADLA

CHRISTIAN EDUCATION PROGRAMME: ITS EFFECTIVENESS IN
PRODUCING CHRISTIAN TEACHERS AMONG SELECTED EVANGELICAL
THEOLOGICAL COLLEGES IN KENYA

QUESTIONNAIRE TO TEACHERS OF CHRISTIAN EDUCATION

NAME OF THE COLLEGE

PART ONE.   This part seeks general information   from   the
teacher of Christian Education.

1.   Age _____

2.   Sex _____ M _____ F _____

3.   Marital Status - Single _____ Married _____

     Divorced/Separated _____

4.   Highest Degree held _____

5.   Major teaching area _____

6.   Years of teaching experience _____

7.   Years of teaching in the present school _____

PART TWO: This part seeks general historical information
          about the College.

8.   When did the College launch its degree programme?_____

9.   When was Christian Education started? _____

10. Why was this programme of Christian Education started?
     _____

11 ·How many students have graduated with a major in
     Christian Education since the programme was started?
     _____

12. How many students have not been able to complete
     their Christian Education programme since it was
     started?
     _____

13. What were the reasons for not finishing their
     programme?
     _____

PART THREE A

Please kindly respond to the following questions which seek information of your programme of Christian Education's categories classified as objectives/goals, activities and how results are assessed at the end of the programme.

14. What are your planned objectives/goals of your programme?

_____

_____

_____

15. What are your planned activities for your programme?

_____

_____

_____

16. What are your planned methods of assessing the success of your programme?

_____

_____

_____

PART THREE B

Write down the achieved objectives/goals, activities and results of your programme.

17. Which objectives/goals were achieved since they were implemented?

_____

_____

_____

18. Which activities were achieved since they were implemented?

_____

_____

_____

19. Which of your methods of assessing the success of your programme were achieved?

_____

_____

_____

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EVANGELICAL THEOLOGICAL COLLEGE IN KENYA.

QUESTIONNAIRE TO STUDENTS

NAME OF THE COLLEGE: ....

This questionnaire seeks information on any three different
courses you have done in Christian Education. These courses
will be used to evaluate Christian Education's Programme's
effectiveness in produccing Christian Education Teachers.
You are kindly asked to list any three courses as:

Course One: ....

Course Two: ....

Course Three: ....

Then, describe the emphasis of each course you have listed
above. Describe it as best as you can remember by using the
following codes, 1-always, 2-often, 3-sometimes, 4-never.

Tick the number that best describes the emphasis of each
course.

Course One: The way this course was given
            emphasized:

	ALWAYS	OFTEN	SOMETIMES	NEVER
1-. Factual knowledge	1	2	3	4
2. Application of that which has been learned	1	2	3	4
3. Encouraging students to solve problems	1	2	3	4
4. Encouraging students to follow their culture	1	2	3	4
5. Preparing students for a variety of life experiences	1	2	3	4
6. Gaining skills	1	2	3	4
7. Preparing students to love their nation	1	2	3	4
8. Preparing students to understand and to use their talents	1	2	3	4

Figure 1

	ALWAYS	OFTEN	SOMETIMES	NEVER
Course Two: The way this course was given emphasized:				
1. Factual knowledge	1	2	3	4
2. Application of that which has been learned	1	2	3	4
3. Encouraging students to solve problems	1	2	3	4
4. Encouraging students to follow their culture	1	2	3	4
5. Preparing students for a variety of life experiences	1	2	3	4
6. Gaining skills	1	2	3	4
7. Preparing students to love their nation	1	2	3	4
8. Preparing students to understand and to use their talents	1	2	3	4
Course Three: The way this course was given emphasized:				
1. Factual knowledge	1	2	3	4
2. Application of that which has been learned	1	2	3	4
3. Encouraging students to solve problems	1	2	3	4
4. Encouraging students to follow their culture	1	2	3	4
5. Preparing students for a variety of life experiences	1	2	3	4
6. Gaining skills	1	2	3	4
7. Preparing students to love their nation	1	2	3	4
8. Preparing students to understand and to use their talents	1	2	3	4

Figure 1 continues

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY
P. O. BOX 24686
NAIROBI, KENYA
27 January, 1992

THE ACADEMIC DEAN
EAST AFRICA SCHOOL OF THEOLOGY
P. O. BOX 46328
NAIROBI, KENYA

RE: REQUEST FOR RESEARCH ACCESS TO STUDENTS
AND TEACHERS OF CHRISTIAN EDUCATION

Dear Sir,

Greetings to you in the name of our Lord Jesus Christ! Thank you so much for the warm and gracious reception you gave me when I came to your office two weeks ago.

I am kindly asking for access to students and teachers of Christian Education for my Thesis (M. Div) research due early in July 1992.

The main objective of this study is: To evaluate Christian Education Programme in our Evangelical Theological Colleges to see if students are receiving the basic philosophy of Christian Education which is to help "present every man mature in Christ." We seek to find the main emphasis for this philosophy from each course evaluated. In this case even Christian Education Leadership CME-3183 of your courses will meet the objective of this study.

Thank you.

Yours faithfully
Alfred B. Dladla
Rev. A. B. DLADLA

PC see the two copies of my instruments.

1 February, 1992

Rev. Alfred B. Dladla
NEGST
P.O. Box 24686
Nairobi, Kenya

Dear Brother Dladla,

Greetings in Christ's Name from the faculty and staff of EAST.

I have the privilege of informing you that your request to conduct research here at EAST was approved by the Academic Affairs Committee in our meeting yesterday.

Please contact me at your convenience so that we may make firm plans as to your schedule of interviews with faculty, survey of students, etc.

I look forward to meeting with you again.

Yours in Christ,

Marvin Gilbert, Ed.D.
Vice Principal for Academic Affairs

CURRICULUM VITAE

Rev. Alfred Bhekithemba Dladla, the sixth child of Pastor Elijah and Mrs Tryphina T. Dladla, was born on 22nd May 1955 at Mkhitsini Location, Shiselweni District of Swaziland.

His educational life is as follows:

Primary School : Mahlangatsha Methodist Prim. 1966-1970

Secondary School : Nsongweni Secondary School 1971-1973

High School : Franson Christian High 1974-1975

Bible Institute : Swaziland Evangelical Bible Institute 1976, and received a One Year Certificate in Bible.

College : Kenya Highlands Bible College 1978-1979 and transfered to Scott Theological College 1979-1982 where he received a Diploma in Theology in 1982.

Mature Age Entry Examination with the University of Swaziland in 1985 which qualified him to enter University Studies.

College : Scott Theological College 1987-1988 where he received a Bachelor of Theology.

Graduate Studies : Nairobi Evangelical Graduate School of Theology: 1989-1992 where he received a Master of Divinity degree with a major in Christian Education.

His vocational experience is as follows:

From 1982 he taught at Swaziland Evangelical Bible Institute which is situated at Ezulwini valley, a School from where he had taken one year training in 1976. He taught in this school for seven years. At the same time,(1982) he planted a local church at Ezulwini valley under the auspices of the denomination of the Evangelical Church, which he pastored for eight years. In 1984 he was ordained to the Christian Ministry by the Evangelical Church. He has remained in this denomination up to now.