

*THE EXTENT OF ADOPTION OF BIBLICAL
PRINCIPLES AND METHODS OF CHILD
DISCIPLINE AMONG THE NAIROBI
EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY STUDENT PARENTS*

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STUDENT PARENTS

BY

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the degree of Master of Arts in Christian Education

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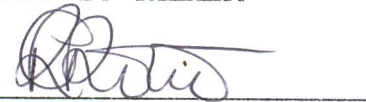
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ABSTRACT

THE EXTENT OF ADOPTION OF BIBLICAL PRINCIPLES AND METHODS OF CHILD DISCIPLINE AMONG THE N.E.G.S.T. STUDENT PARENTS

The purpose of this study was to establish some general biblical principles and methods of child discipline in the family and to test the extent to which they were adopted by the N.E.G.S.T. student community with the intention of making some observations and recommendations.

A research was carried out among sixty-six N.E.G.S.T. student parents. These are parents with nursery school and primary school age children. Responses were obtained from all the sixty-six parents. One instrument served in data collection. This was a closed-ended questionnaire which addressed the two areas of biblical principles and biblical methods of child discipline in the family. The instrument used five-point Likert scale rating. The information gathered was analyzed and tabulated.

The findings of the survey revealed that eight of the ten identified principles were adopted to a high degree with two others adopted to a low degree. The six identified methods were all adopted to a high degree. Some recommendations were made to sensitise parents more to child discipline in the family. This study also reveals some significant knowledge that is very vital to Christian ministers/leaders, especially parents who seek to become role models with children modelled after biblical character and standards.

DEDICATION

To

My Late Father Mr. Abraham C. Makai

My Late Father in-law Mr.Noah T. Kakubo

My Mother Mrs. Lidia Ndoni

My Mother in-law Mrs. Elina Kakubo

My Wife Febby N. Makai

My Children Lidia, Makai Andrew, Grace, Marilynn, Elina,

John Maseka

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ABBREVIATIONS

- A.E.A. - Association of Evangelicals of Africa.
- A.E.A.M. - Association of Evangelicals of Africa and Madagascar.
- C.M.P. - Christian Ministries Programme
- M.A.P. - Medical Assistance Programme.
- N.A.S.V. - New American Standard Version.
- N.E.G.S.T. - Nairobi Evangelical Graduate School of Theology.
- N.I.V. - New International Version.
- T.A.G. - Theological Advisory Group.

DEFINITIONS

The researcher found it helpful to define some of the terms used in this study for the understanding and benefit of the reader.

(1)Appropriate behaviour: The right, acceptable behaviour or conduct which enables one to fit into society, survive in it and be accepted.

(2)A single: A mature man or woman who is unmarried, widowed or married but presently alone at N.E.G.S.T. for some reason.

(3)Community of Faith: Group of people who share a common faith in Jesus Christ.

(4)Discipline: Act or action taken by someone in authority, to restrain or rectify the behaviour of someone under him/her. This may include remedial measures which would help to cause improvements (Wright 1981,44). It may also include the aspect of child upbringing, child raising and child training.

(5)Family: People of the same household, living together, bound biologically or socially, which would include parents, their children and perhaps some other relatives, worker/helper.

(6)Likert Scale: This is "a five-point scale having opposite ends ranging from 5 to 1, where 5 represents the opposite end of 1, where 3 represents no opinion" (Borg and Gall 1989, 846).

(7)Motivation: The action, word or involvement that stirs up, encourages or causes another person to continue with some action.

(8)Multi-national: People from many countries or nations, representing their cultures.

CHAPTER ONE

INTRODUCTION

The Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) is located along the Karen and Dagoretti road, about three kilometres West of Karen shopping centre within the Karen area. The N.E.G.S.T. community is composed of faculty, staff, general workers and students. The majority of the adult community members are married and have families. Some of these families are young while others are older. The community lives on the same campus except for a few general workers, very few students and part-time teachers. In this community almost every employee and student is a Christian, making it appropriate to call this unique human population, "a community of faith," which has the dynamics of being God's tool for spreading His biblically-based culture even in the realms of the family.

Nairobi Evangelical Graduate School of Theology is an exciting place. It is exciting to live here, to study here, to see what God is doing here. Here at N.E.G.S.T. the theological discussion is coupled with a warm spiritual atmosphere. Scholarship and meaningful inter-personal relationships combine to make a distinctive Christian Community (N.E.G.S.T. Student Handbook 1996-1997, 2).

The N.E.G.S.T. community is a multi-national representation, with many cultural backgrounds. Presently there are about twenty nationalities represented by the

community displaying quite a force of influence on each community member, especially on the families. The community, as God's tool, can be "the light" and the "salt" of the world (Matt.5:13-16), which is the desire of the school. This light and salt function of the school does include the family.

For the Christian, the major task is to teach your children from the beginning, that you are followers of the Master, that they keep God central in their lives, that you look for the return of Christ (Brandt and Homer 1960, 106).

The training programme of N.E.G.S.T. is geared towards practical application of courses studied including family life ones. Family management has direct links and effect on ministry and leadership.

He must manage his own family well and see that his children obey him with proper respect. (if anyone does not know how to manage his own family, how can he take care of God's Church?) 1 Tim.3:4-5.

N.E.G.S.T., conscious of the leadership potential of its graduates, trains married couples together in preparing them for ministry.

One of N.E.G.S.T.'s distinctives is to provide for the wives of married students. Married students will not be accepted unless both husband and wife are united in their commitment to the Lord as partners in His service. Husband and wife must share a united vision, to be realised in complementary ministry on biblical principles of marriage (N.E.G.S.T. Prospectus 1996-1998, 7-8).

N.E.G.S.T. lays a lot of emphasis on family life as instructed in the Bible, in the training for leadership:

Many of the students are married and one of the unique features of N.E.G.S.T is the presence of wives and children and provision of a women's course and a day care centre for the younger children. Everything possible is done to enhance the richness of family

life at N.E.G.S.T. (N.E.G.S.T. Student Handbook 1996-1997, 2).

I. Purpose of the Study

This study was intended to be a field research which was carried out to establish some biblical teachings on child discipline in the family and to test the extent to which these biblical teachings were adopted by the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) student community. These biblical teachings were established under the following aspects:

- a) Some general principles of child discipline in the family.
- b) Some methods of child discipline in the family.

In handling this study, the first thing that was done was the establishment of some biblical teachings in the two aspects mentioned above. The second part was the testing of the extent to which these aspects were adopted by the N.E.G.S.T. student community.

II. Significance of the Study

This study was dealing with a unique community that is expected to uphold the biblical standards in all matters of life (faith and conduct), including child discipline in the family. It is a community of people who are and will give leadership to the church and nation of residence.

The importance of the study was seen from the observations and conclusions made in discussion groups during the Pastoral care of the family course. The importance of the study was also seen from the comments and announcements made in the N.E.G.S.T Chapel about discipline of families, especially children. The discussion time during the N.E.G.S.T. student body general meetings has also brought up the issue of discipline of children. Some comments have been passed by some N.E.G.S.T. community adult members regarding the discipline of children. These concerns seem to emphasise the important role and effect that discipline within the family have in ministry, especially leadership ministry, as can be learned from Eli's example in I Sam.2:11-3:21. Since N.E.G.S.T. seeks to make the Word of God practical, including life and discipline in the family, it was considered a worthwhile study to see the extent to which some biblical teachings on the family were adopted. This study was therefore significant because it threw light on some of the biblical teachings on child discipline in the family and tested the extent to which these teachings were adopted by the N.E.G.S.T. student community.

III. Research Question

This field research study had specific aims related to the extent to which the N.E.G.S.T. student community adopted the biblical teachings on child discipline in the

family. In light of this, the researcher addressed the following two questions in this study.

1. To what extent do N.E.G.S.T. student parents adopt some general biblical principles on child discipline in the family?

2. To what extent do N.E.G.S.T. student parents adopt some biblical methods on child discipline in the family?

IV. Research Hypotheses

The research hypotheses stated below were based on the review of the current N.E.G.S.T. Prospectus and Student Handbook of the 1996-1998 and 1996-1997 productions, respectively, the review of other related literature on family life and some pre-research study of the N.E.G.S.T. student community. The hypotheses were tested in light of the two aspects of biblical teachings on child discipline in the family.

The hypotheses were stated in directional form rather than in the null form. They were tested in light of the Research Questions, which were an attempt to relate the biblical teachings to the extent of adoption by the targeted population.

Hypothesis 1. The identified general biblical principles on child discipline in the family will be adopted by the N.E.G.S.T. student community to a great extent.

Hypothesis 2. The identified biblical methods of child discipline in the family will be adopted by the N.E.G.S.T. student community to a great extent.

V. Plan of the Study

In this field study, three approaches were used. In the first approach the researcher identified some of the general biblical principles on child discipline in the family as well as some biblical methods on child discipline in the family. These principles and methods were identified from the relevant literature reviewed, including the Pastoral care of the family course, books on family life, some biblical passages, current N.E.G.S.T. Prospectus and Student Handbook. The researcher reviewed the literature to come up with the following:

Aspect 1. Some general biblical principles of child discipline in the family.

a. Establish firm faith in God as the source of authority and enabling power.

b. Establish the order of authority or headship in the family.

c. Parents as the main instruments in child discipline.

d. Parents are to carry out their training of children as a team in unity.

e. Parents are to ensure obedience and honour of parents by children, in the Lord.

f. Parents are to discipline with the view to developing the children and not provoking them to anger.

g. The need for consistency in child training, whether in motivation or reprimand.

h. The role of the "community of faith" in child training.

i. The use of physical punishment/discipline - the use of the rod.

Aspect 2. Some biblical methods of child discipline in the family.

a. The importance of taking time to clearly teach and explain things to the child (verbal instruction) before any demands are made on the child for responsibility of action. Parents should teach their children repeatedly and tirelessly.

b. The importance of setting limits in the implementation of child training.

c. The use of the rod for child discipline (not as punishment), in love.

d. Parental modelling, vital method in child training.

e. Structural teaching through adequate provision and equipping, for the child to meet what is required of him/her.

The researcher thereafter developed the instrument to use in the study. After validation of the instrument and pre-testing it, the researcher administered the instrument for collection of data. Then after collection

of data, data analysis with comparisons, observations and recommendations were done.

In the collection of data, a closed-ended questionnaire was used. The questionnaire was designed on the five-point Likert scale.

VI.Limitations

This field research study was not meant to be an exhaustive study of all aspects related to child discipline in the family. It was limited to the identified biblical teachings in the two aspects of a) Some general principles and b) Some methods of child discipline in the family. The aim was to see the extent to which they were adopted by the N.E.G.S.T. student community. The research was limited to all parents with nursery age children, those parents with primary school age children and parents having nursery and primary school age children. It was also limited to the instrument requirement which was based on the self-report of the extent to which the targeted population practised biblical principles and methods of child discipline in the family.

CHAPTER TWO

LITERATURE REVIEW

Background Information

The family is one of the oldest institutions on earth. It is God-ordained. In the first place God created one man and put him in the garden of Eden but he was lonely! So God created a helper fitting for him (Gen.1:26-27, 2:7-8, 20-23). The two lived together in fellowship and union having dominion over God's given creation (Gen. 1: 26b, 29-30). God never planned for the couple to remain by themselves. In Gen. 1:28, God blessed them and the whole human race to carry on the procreation process, in order for them to fill the whole earth and subdue it, at His command.

Despite the disobedience of the first two human beings, which led to "the fall of man", the blessing was not withdrawn. Even in the curse directed at the woman, the blessing was still to be received though with pain (Gen.3:16). In Gen.4:1-2, we see the start and growth of the first human family, which led to the human race development as in Gen.4 and 5. Although there was destruction of the disobedient human race and other creation in Gen.6 and 7, the continuation of the blessing is evident in Gen.8 of the remnant of the human race and

other creation. The process continues in the chapters that follow.

In the books of Exodus, Leviticus, Numbers and Deuteronomy, the Lord God gave what we may call part of the culture for the Israelites. In these passages, God has been dealing with individuals, couples, families and whole communities or nation directly. As the children of Israel prepared to enter the promised land of Canaan, God gave them clear biblical teaching on life in general and on the family discipline among other instructions. One of the noted passages on family discipline or training is Deut. 6:4-9 which will be discussed later. The topic of child training is taught in other books of both the Old and New Testaments. It is such a significant topic to Christians, especially church leaders, hence very ideal to research on.

Some years ago, many children were raised by a permissive approach. The notion was that good is rooted deep in a child's personality and that by removing external pressures and restraints, the flower of his individuality, will open unbruised and unblemished. The result? Unrooted persons, without self-discipline, constantly hurting themselves and others (Richards 1976, 64).

The Word of God remains true as in Proverbs:

"Train a child in the way he should go, and when he is old he will not turn from it " (Proverbs 22:6). God wants to transform personalities from within: to renew our minds and rekindle our love and redirect our wills (Richards 1976, 65).

I. Substantive Literature

In this chapter the researcher reviewed what some authors have written on the subject of child discipline or training, as well as some relevant Bible passages. The whole chapter focuses on some biblical teachings on child discipline in the family under two aspects which have sub-points as well. These are discussed as listed and are used by the researcher in establishing their base from the literature that were reviewed.

IA. Some General Biblical Principles on Child Discipline in the Family

a. Establish firm faith in God, as the source of authority and enabling power.

As one of God's ordained institutions, the family that is after God's own heart and desiring to be guided by God's biblical teachings on child discipline in the family, should have its faith established and firm on God and He alone. Parents should have a living, vivid demonstration of this faith in their lives, as they endeavour to lead and discipline their children. Deut 6: 4-5 says: "Hear, O Israel: the LORD our God, the LORD is one, love the LORD your God with all your heart and with all your soul and with all your strength."

The word "love" as used in this passage contains the element of trust, and complete surrender to the LORD God. Matthew Henry comments on these verses by saying that,

That the God whom we serve is Jehovah, a being infinitely and eternally perfect, self-existent and self-sufficient. That he is the one only living and true God; he only is God, and he is but one. The firm belief of this self-evident truth would effectually arm against all idolatry (Henry and Scott 1979, 410).

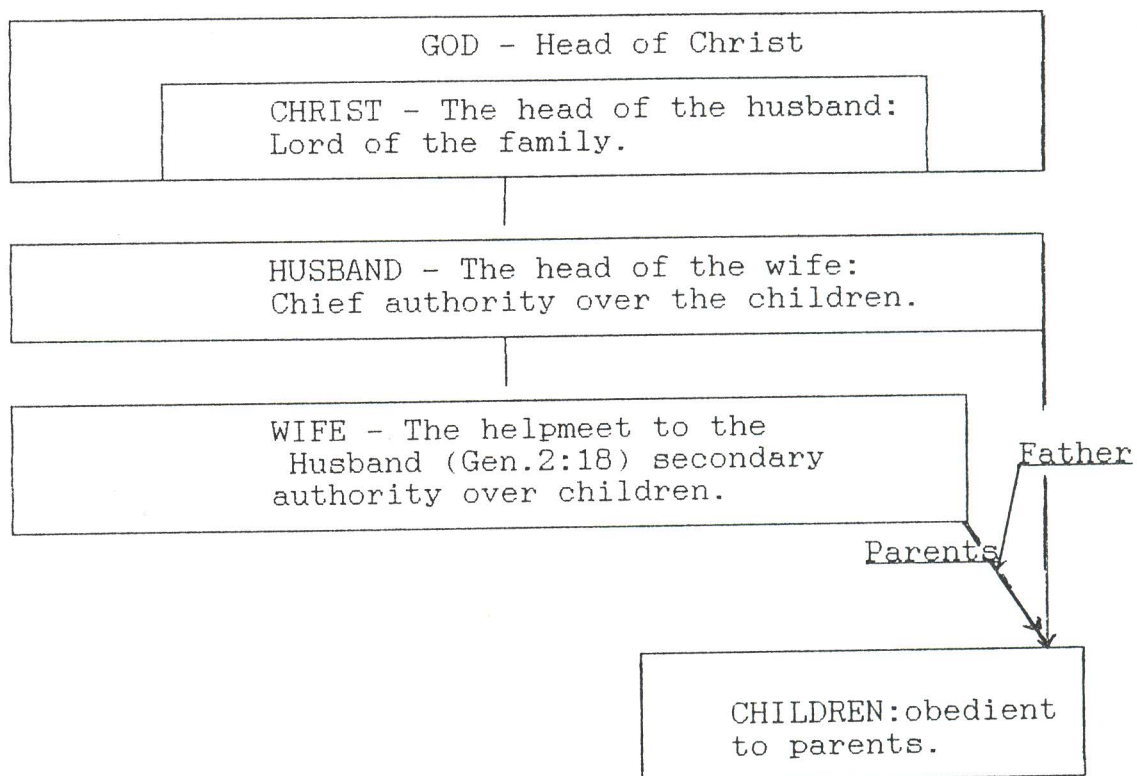
This firm faith focuses one on reality and complete assurance of purpose in life. It also brings the family, especially parents to the very source of discipline, God Himself. It is God who empowers, equips and enables Christian parents to train up their children in His way, therefore requiring dependency on Him, as they do their part.

b. Establish the order of authority or headship in the family.

The family has God's order of authority or responsibility for it, "the divine order". It is "divine order" because it is an order of authority and responsibility spelt out in the Bible, God's inspired word. "Now I want you to realise that the head of every man is Christ, and the head of the woman is man and the head of Christ is God" (I Cor.11:3). "Children obey your parents in everything, for this pleases the Lord" (Col. 3:20). "He (father) must manage (discipline) his own family well and see that his children obey him with proper respect", (I Tim. 3:4).

God has ordered the family according to His headship setup. Each member of the family lives under the authority of the God-appointed head (Christenson 1970,17).

Table 1. God's order of authority or headship in the family



God's established order of authority should be recognised, accepted and observed even within the family setup. However, each family member's direct relationship with God should be observed as well.

Teach the child that there's authority which should be obeyed, for this is life. The kindest acts in disciplining any child is to teach him that there is authority. At times it will rule without explanation. A child's safety and welfare depends on his acceptance and obedience to authority (Wright 1981, 48).

c. **Parents are the main instruments in child discipline. It is their God-given responsibility.**

Parents have not just a vital role but a God-given responsibility to fulfil in order for child discipline in the family to bear fruit. Parents are the teacher and trainer. As parents endeavour to become successful, they should shift gears when they get home. They must give their minds, attention and fellowship to each other as parents and to their children as a family, they should do it in the same manner as they do in their place of employment or place of study. It is vitally important, though difficult, for parents to keep clear boundaries between work and home life. There is a responsibility to fulfil at home, just as they have work and study time observed so faithfully (Brandt and Homer 1960, 106).

While parents might regard external conformity to the rule as being a sign of a well behaved child, they should also consider it part of their duty to teach and help the child to judge for himself, what is right or wrong discipline (Karanja 1997, 14). The role of parents as teachers and agents of change is further emphasised by the words of 1 Tim.3:4-5. In this passage, the Bible clearly teaches that the father should be a responsible manager of his family. One of the qualifications of an elder is his ability to: "Manage his own family well and see that his children obey him with proper respect. If anyone does not know how to manage his own family, how can he take care of God's Church" (NIV 1 Tim.3:4-5). Parents are also told:

"These commandments that I give you today are to be upon your hearts. Impress them on your children" (Deut.6:6-7a). "Bring them up in the training and instruction of the Lord" (Eph.6:4b).

Parents are the main instruments, teachers and trainers in child training and discipline in the family setting. The responsibility of helping children develop into men and women of God is primarily the parent's responsibility. God's commands or truths apply to all of life (Deut.6:5-7,18), and God has given parents the challenge and joy of instructing their children in spiritual, emotional and physical development while they are in their home. It must begin when children are born and continue through their pre-teen and teen years (Amalemba, Dortzbach and Kiti 1996, 1).

d. Parents should carry out training of children together as a team in unity.

On the aim of discipline Asten and Hayford say,

Discipline is best thought of as training that is given by a person in authority, for the development of another under him. In a family setting discipline is the guidance or leadership given by parents for the positive development and maturing of a child, producing wholesome qualities both in attitudes and in behaviour (Asten and Hayford 1986,45).

In the training of children, parents should train up their children as a team(in unity). Children should not be allowed by parents to divide them up, even in the issue of child discipline. Parents should support each other as they train their children. They should treat their

children equally and not fall into the example of Isaac and Rebekah (Scudder 1962, 105). "Isaac who had a taste for wild game, loved Esau, but Rebekah loved Jacob" (Gen.25:28).

Joseph and Mary trained our Lord Jesus Christ together, for we are told He was obedient to them.

"Then he went down to Nazareth with them and was obedient to them" (Luk.2:51).

e. Parents should ensure obedience and honour of parents by children in the Lord.

In Eph.6:1-3, we read of the command that has been given to the children, which suggests there should be someone who should ensure conformity. In the family setting, it is parents, as we read in 1 Tim.3:4. "Children obey your parents in the Lord, for this is right. Honour your father and mother - which is the first commandment with a promise - that it may go well with you and that you may enjoy long life on the earth" (Eph.6:1-3). "He must manage his own family well and see that his children obey him with proper respect" (1 Tim.3:4).

Parents are like the tools which cut and shape a beautiful diamond. Parents are not perfect, nor do they always make wise decisions. Parents, both Christians and non-Christians, may have values and goals which may not be biblical. Yet God is pleased to shape the lives of children through those He places in authority over them. Only a foolish child will resist his parent's control and

disobey their authority. Hence children have a responsibility of obedience to and honour of their parents (Prov.1:8,30:17). In order for children to grow up into respectful, law abiding citizens and enjoy God's blessings in Eph.6:3, they must learn to obey and honour their parents (Theological Advisory Group 1994, 128).

f. Parents are to discipline with the view to developing their children and not provoking them to anger.

In Eph.6:14, emphasis is placed on the manner of training children. "Fathers do not exasperate your children; instead bring them up in the training and instruction of the Lord" (N.I.V). "And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (N.A.S.V).

In this verse, the emphasis is on the training of the children's faculties, in an attempt to bring out their latent powers, teaching them to think with accuracy, to love with purity, to act with adroitness and promptitude. This will be done by admonishing them "in the Lord". The lessons of instructions and warning should be drawn from the existence, the life, the character and the teachings of the Lord. On the other hand parents should not cause the temper of the children to sour especially in early years. Petty interferences, trivial prohibitions, incessant chiddings and irritable spirit, are things in parental conduct which "provoke children to wrath"

(Lincoln 1990, 408). Parents should major on the positives not negatives as they train their children.

It is best for parents to avoid frequent use of nagging, scolding, reminding them of misdeeds, threatening, bribing, criticising, power struggles, attention-giving for negative behaviour and coercion, as these can be avenues of provoking them to anger (Asten and Hayford 1986,49).

g. The need for consistently observing children's actions and making remarks on them either for commendation or correction.

Asten and Hayford advise that discipline should be carried out immediately or as soon as it is practically possible, whether as encouragement or reprimand, consistency is a good principle to follow as parents promote Christlike attitudes, not just when parents feel like doing it or when they feel guilty about being slack, to make up for it. Consistency should be deliberately and purposefully planned for and observed for fruit bearing. As consistency is practised, fairness should be observed in child discipline, to ascertain the offender and also for the application of the right measure of discipline, according to the child's maturity of understanding, physical development and nature of behaviour or misbehaviour (Asten and Hayford 1986, 49).

h. The role of the "community of faith" in child training.

In considering the dynamics of community life, Stonehouse adds that, God planned for parents to teach their children, but not to be done in isolation according to Deut.6:7-8. The teaching and training of children in families was to take place in the context of the community of faith (similar to the kind of community N.E.G.S.T. has and is) who would be supportive in ensuring observance of taught values (Stonehouse 1997,21).

The need to live in a community is a common theme woven throughout the Old and New Testament Scriptures (Balswick and Balswick 1996, 124). God planned for human beings to live in communities, hence the development of families. It is very ideal in child training and discipline in the family, especially if commitment to child training is the goal of community members.

i. The place of the rod in child training.

As parents endeavour to train their children, it should be affirmed that, even the most appropriate use of natural and logical consequences and rewards will not eliminate the need and use of physical discipline (the rod) in a well managed home, as Prov.22:6 remains the daily focus. It should be observed of the biblical position, that physical discipline (Prov.13:24, 22:15, 23:13-14, 29:15,17) administered in love is God's mandate to parents as they raise up their children. "He who spares

the rod hates his son, but he who loves him is careful to discipline him" (Prov.13:24). "The rod of correction imparts wisdom but a child left to himself disgraces his mother"(Prov.29:15).

Parents should hold the rod (not hand) of correction in one hand, while in the other hand hold the child in love (not desperate anger), to fulfil the discipline in love of Heb.12:7-8,11 (Odunze and Gilbert 1993, 100).

Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline) then you are illegitimate children and not true sons. No discipline seems pleasant at the time, but painful (Heb.12:7-8,11).

There is a place for the use of the rod in child training in the family as validated by the Bible but proper usage of it should be observed for fruit to result.

IB. Some Biblical Methods of Child Discipline in the Family

a. The importance of taking time to clearly teach and explain things to the child (verbal instruction) before any demand for responsibility from the child. Parents should teach their children repeatedly and tirelessly.

In looking at Deut.6:6-9, Jones comments,

God's testimonies must not only be taught to children but utmost diligence must be used to make them understand these testimonies, "impress them on your children". This is to be done again and again as one who whets a blunt instrument in order to sharpen it. Parents are required to embrace every opportunity of inculcating the divine commands upon their children. The duty has to be performed at home, "when you sit at home and when you walk along

the road." It must be done in the night season and in the daytime, "when you lie and when you get up." Every opportunity of reminder and impression should be used to ensure that teaching and learning were unceasingly taking place. "Tie them as symbols and write them on the door frames" (Jones 1980, 134-135).

God's dealings with the children of Israel, in teaching and training them, give parents methods worth noting for family use.

"In the past God spoke to our forefathers through the prophets at many times and in various ways" (Heb.1:1).

Parents should realise that, a child needs to be told simply, clearly and exactly what is expected of him. Parents and teachers should remember that repetition without grudge should be applied. Parents should regard their children as friends who need guidance and leading in meeting their needs (Asten and Hayford 1986, 50).

The Theological Advisory Group (T.A.G.) advises parents to have the opportunity to teach and train their children throughout the day in various activities. Applying God's word to life situations can have a powerful influence on young lives. Therefore careful and faithful teaching is needed in the home in all aspects of life which parents should provide (TAG 1994,126). Parents should never grow weary of teaching their children simply, clearly and exactly as they train them for life.

b. The importance of setting limits in the implementation of child training.

In child training practice, there should always be limits set for the child to guide him/her in the training process. As the child grows older these limits are either extended, adjusted or completely removed. We can see this even from the growing period of our Lord Jesus Christ. At the age of twelve years, His parent one day said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you" (Luk.2:48b).

But when He grew up and started going about His ministry, they no longer questioned Him. He was adult enough for His actions, despite the fulfilment of His ministry. The developmental stages of life should be accompanied by appropriate teachings and training for the age bracket. The training of a child goes on operating within limits which, if well learned, will make life much easier for the future as limits or boundaries are part of life.

In the Pastoral Care of the family course, emphasis was also placed on the need for setting clear limits and boundaries and ensuring their being observed consistently as this causes children to feel loved.

c. The use of the rod for child discipline and training (not as punishment), in love.

Parents should know and practice the aspect that, God expects them to discipline their children; this process

sometimes may involve physical punishment, using the rod. Parents must punish in love, never giving free reign to their own anger. "Do not withhold discipline from a child; if you punish him with the rod, he will not die. Punish him with the rod and save his soul from the death" (Prov.23:13-14).

"Discipline your son, and he will give you peace; he will bring delight to your soul" (Prov.29:17).

The love discipline motivation principle of Heb.12:7-8 should be reflected in the training process of Prov.22:6.

Love and discipline go together and should be applied in necessary quantities to shape up a young person for life (Odunze and Gilbert 1993, 100).

Parents should distinguish between punishment for it's sake and punishment for discipline which is done in love and should make the child understand his actions in an attempt to develop the child.

Table 2. Comparison of punishment and discipline

	Punishment	Discipline
Purpose	To inflict penalty for an offense	To train for correction and maturity
Focus	Past misdeeds	Future correct (appropriate) acts
Attitude	Hostility and frustration on the part of the parent	Love and concern on the part of the parent
Resulting emotion in the child	Fear and guilt	Security

(Wright 1981,45)

d. Parental modelling method in child training is a vital method.

Parental modelling is a very dynamic method of child training, which surpasses most other methods. "I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also" (2 Tim.1:5).

Odunze and Gilbert stress modelling by saying that children learn a lot as they watch their parents. Parents therefore should watch out for what they are modelling since the learning process takes place without parents' choice, hence parents should make consistent efforts to be good, loving and honest models (Odunze and Gilbert 1993,94-95).

Sala also adds another aspect of modelling, by the training method Jesus used with His disciples. Jesus lived with them and was an example to them in all of life each day. So Sala writes,

Everyday of parental life, their attitudes and life manner are shaping and moulding the character of the child. Attitudes do rub off for the positive or negative, since children do practice what they see (Sala 1978, 40).

e. Structural teaching through adequate provision for and adequate equipping of the child to meet what is required of him/her.

Structuring is another aspect to consider in child training. It involves arranging the environment so that the

child will be more likely to meet parents' expectations and have his own needs met at the same time, when the task is accomplished. Isaac, having been well equipped in offering sacrifices but seeing lacking materials, talked to his father,

Isaac spoke up and said to his father Abraham, "Father?" "Yes my son" Abraham replied . "The fire and wood are here," Isaac said "but where is the lamb for the burnt offering?" Abraham answered, "God Himself will provide the lamb for the burnt offering" (Gen.22: 7-8).

Structuring is a positive action taken ahead of time which includes supplying as much of the physical needs of the family as parents are able. Although structuring does not prevent misbehaviour, it does assist the child to meet the demands placed upon him. Structuring encourages learning, independence and responsibility as parents provide the needed help (Asten and Hayford 1986,51,53).

Good discipline then is really a function of a good parent-child relationship. When you, the parent, guide, direct and help your child make good choices, when you support him through example, praise and love-oriented punishment, you will be helping him discover reality that underlies the words and ways of our God (Richards 1976, 67-71).

CHAPTER THREE

METHODOLOGY

This was a field research which was concerned with the establishment of some biblical teachings on child discipline in the family and to test the extent to which these biblical teachings were adopted by the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) student community. This chapter was intended to describe the means and conditions under which data for this study were collected and analyzed.

I. Entry

The researcher sought for permission to carry out the study from the school authorities. A sample of the letter requesting for permission and the one for granting permission have been attached in Appendices A and B.

II. Population

The population for this study was composed of married students who have families with them at N.E.G.S.T. The on-campus N.E.G.S.T. married student community at the time of the study was made up of about forty couples. Two of these couples had no children yet

and did not participate in the study; five couples had children under nursery age and they too did not participate. Thirty-three couples had children ranging from nursery age to primary school age. These couples were the population for this study. Each of these parents was a respondent, which made a total population of sixty-six respondents.

III. Sampling

There was no sampling of members of the targeted population. All the thirty-three couples, which was a total of sixty-six individual parents, participated in the study based on their applicable children's age group. The age grouping in the study was the nursery age to primary school age children.

IV. The Instrument Design

The field research instrument for this study was a closed-ended questionnaire with a five-point Likert scale rating using, Very small extent, Small extent, Not at all, Great extent and Very great extent(see Appendix C).

In developing the instrument for this study, the researcher examined the relevant literature through both the review of some literature written on the subject of family life, the current N.E.G.S.T. Prospectus and Student Handbook, the Pastoral care of the family course materials

and the study of some Bible passages on the subject. From this exercise, the researcher determined some biblical teachings on child discipline in the family. These biblical teachings were established under these aspects, as also presented in the literature: a) Some general biblical principles of child discipline in the family and b) Some biblical methods of child discipline in the family.

On the basis of these factors, the research questions were developed and items 4-13 of the instrument were formulated to address the first factor while items 14-19 of the instrument were formulated to address the second factor, after the general information items 1 to 3 of the instrument. The instrument was developed with the view to ascertaining the extent to which the two factors were adopted by the N.E.G.S.T. student community. Section A of the questionnaire was developed for general information about the respondents. Section B of the questionnaire addressed the first Research question and the relevant hypothesis. Section C of the questionnaire addressed the second Research question and the relevant hypothesis. The Research questions were designed so that they would measure the extent to which the identified items were adopted by the N.E.G.S.T. student community. One instrument was used in this research.

Although the respondents were treated as one population, they had a choice of the applicable children's age group to which they responded. Section A of the

questionnaire provided for children's age group selection but responses were basically treated together as one population. The grouping of parents by the category of children was as follows:

- Nursery age children only
- Primary school age children only
- Nursery age to primary school age.

V. Validation of Instrument

The questionnaire developed needed validation. Since the study was on establishing some biblical teachings on child discipline in the family, three people who are knowledgeable in the subject were contacted to help in validation. These are three lecturers at the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.). These lecturers were chosen because they have primary school age children. They are leaders involved in the training of N.E.G.S.T. students for the leadership of the church of Jesus Christ. They have also carried out extensive research work, both in their areas of study and ministries, and have taught on the subject of child discipline in the family. They were requested to examine the instrument to see if it adequately addressed the research questions, and they made appropriate suggestions for validation. Their advice, comments and recommendations were taken into consideration with the help of the thesis supervisor. The necessary adjustments were made to the instrument.

VI. Pilot Testing

After the validation of the questionnaire, it was tested with four of the 1997 graduates of the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.). These are people who have undergone N.E.G.S.T. training and on-campus life. They are people with both nursery age children and primary school age children. They have done research work and were within reach for the administering of the pilot testing exercise. Three of the four graduates returned their questionnaires. The data were collected and analyzed. After data analysis, the researcher shared the findings with his supervisor and sought advice. The necessary adjustments were made to the questionnaire. The advice from the supervisor was valued and acted upon.

VII. Administration of the Instrument

After the researcher had made adjustments to the final questionnaire and pilot-tested it, the researcher obtained a letter of authority for carrying out the study from the Academic Dean and made sufficient copies for the targeted population. The researcher also wrote a short letter to each member of the population, introducing the study and the instrument (see Appendix D).

The instrument was personally administered by the researcher and his family to ensure the efficient distribution and return of the instrument, and also to allow for some contact with the population. The

researcher's family members assisted after some careful orientation.

The researcher reserved the right to keep in confidence the names of the parents who participated in the study. The total targeted population participated in the study. The study aim was to measure:

1. The extent to which N.E.G.S.T. student parents adopted some general biblical principles on child discipline in the family.

2. The extent to which N.E.G.S.T. student parents adopted some biblical methods on child discipline in the family.

In an attempt to avoid getting duplicate responses from parents of the same household, mothers met in chapel with the researcher to individually complete their questionnaire. Those mothers who failed to attend had the questionnaire taken to them the same day. The fathers received their questionnaires three days after the mothers had completed theirs. There was a one hundred percent return of the questionnaires.

VII. Plan for Data Analysis

The data collected from the research were analyzed with the aim of providing responses to the research questions and also as a base for the testing of the research hypotheses.

Research Question 1: To what extent do parents among the N.E.G.S.T. student parents adopt biblical principles on child discipline in the family?

Section B of the Questionnaire centred on this research question with the aid of items 4-13 of the questionnaire.

There was one hypothesis developed as an assumption for this research question from the general observation of the researcher.

Hypothesis 1: N.E.G.S.T. student parents will adopt biblical principles of child discipline in the family, to a high degree.

Research question 2: To what extent do parents among the N.E.G.S.T. student community adopt biblical methods of child discipline in the family?

Section C of the questionnaire centred on this research question with the aid of items 14-19 of the questionnaire.

There was one hypothesis developed as an assumption for this research question from the general observation of the researcher.

Hypothesis 2: N.E.G.S.T. student parents will adopt biblical methods of child discipline in the family to a high degree.

The hypotheses were tested along with the relevant research questions.

IX. Tabulation of Data

The responses were rated on a five-point Likert scale. The scale ranged from "1", denoting a rating of "Very small extent" of adoption to "5", denoting a rating of "Very great extent". The scale had a middle rating of "3" which denoted "Not at all", as illustrated in Tables 3 and 4.

The complete scale rating is as follows:

Very small extent	1
Small extent	2
Not at all	3
Great extent	4
Very great extent	5

Table 3. *Some general biblical principles of child discipline in the family*

SOME GENERAL BIBLICAL PRINCIPLES	1	2	3	4	5
a. Establish firm faith in God as the source of authority and enabling power.					
b. Establish the order of authority or headship in the family.					
c. Parents are the main instruments in child discipline.					
d. Parents should carry out their training of children as a team, in unity.					
e. Parents are to ensure obedience and honour of parents by children in the Lord.					
f. Parents should discipline for child development, not provoking them to anger.					
g. The need for consistency in child training for motivation or reprimand.					
h. "Community of faith" role: involvement of others in your child/children training practice.					
i. "Community of faith" role: your involvement in the training of your neighbour's child/children.					
j. The use of physical punishment/ discipline, the use of the rod.					

Table 4. *Some biblical methods of child discipline in the family*

SOME BIBLICAL METHODS	1	2	3	4	5
a. The importance of clear verbal instructions, tirelessly.					
b. The importance of setting limits in child training.					
c. The use of the rod for child discipline in love.					
d. Parental modelling, vital child training method.					
e. "Structural teaching": Prepare the child to meet what is required of him/her.					
f. "Structural teaching": Provide for the child to meet what is required of him/her.					

Since there was a total of sixty-six respondents, the individual responses to each research question were rated on the five-point scale. Then the total population responses were categorised and grouped and percentages worked out in relation to the total respondents.

As there were sixty-six respondents who rated their opinions on a five-point scale, the following total score values, assuming maximum response at each point on the scale, were adopted:

$$66 \times 5 = 330$$

$$66 \times 3 = 198$$

$$66 \times 1 = 66$$

A response which was rated above 198 was therefore considered to be adopted by the population to a "Great extent" or to a "Very great extent", and those scores at

or below 198 were rated as adopted to a "Small extent" or "Very small extent". The teachings that were rated "Great extent" or "Very great extent" were put in the order of perceived adoption and the corresponding percentages of respondents determined.

The teachings that were rated "Small extent" and "Very small extent" were put in order of preference and the corresponding percentages of respondents determined. After the analysis and tabulation of data, then observations, comparisons and recommendations were made by the researcher in Chapters four and five. The other tabulations were worked out for needed details.

CHAPTER FOUR

DATA ANALYSIS, FINDINGS, INTERPRETATION AND DISCUSSION

Preliminaries

This field research study was concerned with the establishment of some biblical teachings on child discipline in the family and with the extent to which these biblical teachings are adopted by the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.) student community, with the view to making some observations. In carrying out the study, sixty-six residential student parents were selected as the research population. The sixty-six were evenly divided between thirty-three mothers and thirty-three fathers.

The researcher developed two research questions under two areas namely, some biblical principles of child discipline in the family, and also, some biblical methods of child discipline in the family. The researcher also developed two hypotheses which were tested together with the research questions under the two areas.

I Questionnaire Returns

There was a one hundred percent return of the questionnaires which were personally administered by the researcher and his family.

Table 5: Questionnaire Returns

	No. Given out	No. Returned	Percent
Mothers	33	33	100
Fathers	33	33	100

N=66

I A. Category of children

The sixty-six respondents identified one of the three categories of children that was applicable to them. The responses received from Section A of the questionnaire (Appendix C) showed the respondent's distribution as in Table 6.

Table 6. Responses to Categories of Children

N=66

CATEGORY OF CHILDREN	RESPONSE	PERCENT
Category 1	22	33.3
Category 2	28	42.5
Category 3	16	24.2
	66	100

The category of children were classified as follows:

Category 1 - Nursery age children only

Category 2 - Primary School age children only

Category 3 - Nursery to Primary School age children combined.

I B. Data Handling

Respondents were asked to indicate along a five-point scale, the extent to which they had adopted the biblical principles and biblical methods in their child training practice. The frequency counts from the respondents on each principle or method were then translated into the Likert score values and percentages, to investigate the degree to which each principle or method was adopted. The complete rating scale used is as follows:

Very Small extent	1
Small extent	2
Not at all	3
Great extent	4
Very great extent	5

The complete score values used are as follows, using the respondent population of sixty-six, assuming the maximum response at each point on the Scale.

66	x	5	=	330
66	x	4	=	264
66	x	3	=	198
66	x	2	=	132
66	x	1	=	66

A response which was rated above 198 was considered to be adopted by the population to at least a "Great extent." A score at or below 198 was rated to be adopted to a "Small extent" at the least. Percentages of the scores were also determined.

II. Biblical Principles

The researcher sought to know the extent of adoption of the biblical principles on child discipline in the family. A research question was developed to test this.

R.Q.I: To what extent do N.E.G.S.T. student parents adopt some general biblical principles on child discipline in the family?

In response to this question, some ten biblical principles on child discipline in the family were developed and individually tested. Part B of the questionnaire addressed each principle (Appendix C). A research hypothesis was also developed based on an assumption by the researcher in an attempt to answer the research question.

H₁:1 The identified general biblical principles on child discipline in the family will be adopted by the N.E.G.S.T. student community to a great extent.

In testing this hypothesis, the researcher determined the percentage of score values that were at and below the critical cut-off point of 198. If the number of the principles adopted "to a great extent" is significantly more (over 60%) than those adopted at least "to a small extent", the hypothesis will be considered confirmed.

From the responses received the principles were handled as follows.

II.A. Faith in God

The attempt was to find out the extent to which the N.E.G.S.T. Student parents subscribe to the principle of faith in God as they carry out their child training.

The responses to this item tend towards great extent and very great extent with a total score value of 303. This means that the principle was subscribed to by the N.E.G.S.T. Student community at least to a great extent.

Table 7: Faith in God

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
a. Establish firm faith in God as the source of authority and enabling power.	(0)	(1)	(1)	(22)	(42)	(66)
	0	2	3	88	210	303

Key: Here and following, all upper scores in parentheses are frequency counts. All Lower scores are score values.

This result seems to suggest that parents of the N.E.G.S.T. student community have a great recognition of God's place and power in the family and especially in child training.

II B. Order of Headship

The researcher made an attempt to find out the extent to which the N.E.G.S.T. student parents subscribe to the principle of establishing the order of authority or headship in the family.

The responses to this item tend towards at least a great extent with a total score value of 279. This means that the principle was subscribed to by the N.E.G.S.T. student community to a great extent.

Table 8: Order of Headship

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
b. Establish the order of authority or headship in the family.	(0)	(3)	(0)	(42)	(21)	(66)
	0	6	0	168	105	279

This result seems to suggest a recognition of authority or headship in the family at least to a great extent, by the N.E.G.S.T. student community.

II C. Parents as main Trainers

It was the researcher's attempt to find out the extent to which the N.E.G.S.T. student parents subscribe to the principle of parents being the main trainers of children in the family.

This item's responses tend towards great extent and very great extent with a total score value of 281. The implication was that the principle was subscribed to by the N.E.G.S.T. student community at least to a great extent.

Table 9: Parents as Main Trainers

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
c. Parents are the main instrument in child discipline/training.	(0)	(4)	(0)	(37)	(25)	(66)
	0	8	0	148	125	281

The majority of the parents among the N.E.G.S.T. student community by these scores, appear to have accepted their parental role as a God-given responsibility.

II D. Parental Unity in Child Training

The attempt was to find out the extent to which the N.E.G.S.T. student parents subscribe to the principle of parental unity in child training.

The responses tend towards great extent and very great extent with a total score value of 269. This suggests that N.E.G.S.T. student parents subscribe to this principle at least to a great extent.

Table 10: Parental Unity in Child Training

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
d. Parents should carry out their training of children as a team in unity.	(0)	(7)	(2)	(36)	(21)	(66)
	0	14	6	144	105	269

This result seems to suggest that the responsibility of child training is seen by parents as best fulfilled as parents act in support of each other and in oneness.

II E. Parents Ensuring Obedience

It was the researcher's attempt to find out the extent to which the N.E.G.S.T student parents subscribe to the principle of parents ensuring obedience from the children.

This item's responses tend towards great extent and very great extent with a total score value of 278. This seems to imply that the principle was subscribed to by the N.E.G.S.T. student community at least to a great extent.

Table 11. Parents Ensuring Obedience

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
e. Parents are to ensure obedience and honour of parents by children in the Lord.	(0)	(5)	(1)	(35)	(25)	(66)
	0	10	3	140	125	278

This result appears to suggest that obedience of children to their parents out of reverence, not fear, is a value cherished by these parents.

II F. Parental Discipline for Development

Here the attempt was to find out the extent to which the N.E.G.S.T. Student parents subscribe to the principle of parents disciplining their children for the development of the child.

The responses tend towards great extent and very great extent with a total score value of 263. This means that the principle was subscribed to by the N.E.G.S.T. student community to a great extent.

Table 12: Parental Discipline for Development

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
f. Parents should discipline for child development	(1)	(7)	(0)	(42)	(16)	(66)
not provoking them to anger.	1	14	0	168	80	263

This result would suggest that parents believe in emphasising the positive rather than the negative areas in child training.

II G. Consistency in child Training

The researcher aimed at finding out the extent to which the N.E.G.S.T. student parents subscribe to the principle of maintaining consistency in child training.

Responses to this item tend towards at least a great extent with a total score value of 269. This means that the principle was subscribed to by the N.E.G.S.T. student community at least to a great extent.

Table 13: Consistency in child Training

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
g. The need for consistency in child training for motivation or reprimand.	(0)	(7)	(1)	(38)	(20)	(66)
	0	14	3	152	100	269

This response suggests that most parents believe in exercising consistency as they train their children with the aim of rewarding them appropriately.

II H. Involvement of Neighbours

The attempt here was to find out the extent to which the N.E.G.S.T. student parents adopt the principle of parents involving others in their child training practice.

The responses to this item tend towards at least a great extent with a total score value of 229. This means that the principle was subscribed to by the N.E.G.S.T. student community at least to a great extent.

Table 14: Involvement of Neighbours

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
h. Involvement of others in your child/children training practice as a member of the "Community of faith".	(6)	(16)	(0)	(29)	(15)	(66)
	6	32	0	116	75	229

This result would suggest that most parents of the N.E.G.S.T. student community accept the involvement of others in the training of their children, as members of the "community of faith."

III. Involvement in the Training of Neighbour's children

The researcher's aim was to find out the extent to which student parents at N.E.G.S.T. would readily involve themselves in the training of other people's children.

To this item the responses tend towards the total score value of 187, which falls below the critical cut-off point of 198. This means that the principle was subscribed to by the parents only to a small extent, at least.

Table 15: Involvement in the Training of Neighbour's children

N=66

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
i. Your involvement in the training of neighbour's children as a member of the "Community of faith".	(4)	(33)	(3)	(22)	(4)	(66)
	4	66	9	88	20	187

The result seems to imply that most N.E.G.S.T. student parents involve themselves in the training of other people's children only very little.

II J. The Use of the Rod

This was designed to find out the extent to which the student parents at N.E.G.S.T. subscribe to the principle of parental use of the rod in child training.

The responses to this item tend towards a total score value of 192, which is slightly below the critical cut-off point of 198. This means that the principle was subscribed to by student parents of N.E.G.S.T. only to a small extent. This principle will later be compared with the method of the use of the rod while accompanied by an explanation.

Table 16: The Use of the Rod

PRINCIPLE	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
j. The use of physical punishment/discipline, use of the rod	(5)	(28)	(1)	(28)	(4)	(66)
	5	56	3	118	16	192

This result appears to suggest that about half (50%) of the respondents do not believe in greater use of the rod.

II K. Summary of Principles

The responses received from the total population seem to suggest that eight of the identified principles on child discipline in the family have been subscribed to by

the N.E.G.S.T. student community at least to a great extent. These principles are:

- a. Establish firm faith in God as the source of authority and enabling power.
- b. Establish the order of authority or headship in the family.
- c. Parents as the main instrument in child discipline/training.
- d. Parents carrying out their training of children as a team in unity.
- e. Parents ensuring obedience and honour of parents by children in the Lord.
- f. Parents disciplining for child development not provoking them to anger.
- g. The need for consistency in child training for motivation or reprimand.
- h. Involvement of others in child/children training practice, as members of the "Community of faith."

However, two of the ten identified principles appear to have been subscribed to by the N.E.G.S.T. student parents only to a small extent, at the least. The score values for these two principles rated below the critical cut-off point of 198. These principles were:

- i. Involvement in the training of neighbour's child/children as a member of the "Community of faith."

j. The use of physical punishment or use of the rod.

The eight biblical principles that seem to have been adopted at least to a great extent were arranged in the order of score value ratings as in Table 17. The score values used were the total score value for each principle, with the percentage worked out in relation to the total score value possible (330). Principles adopted to a small extent and very small extent were treated the same way as in Table 18.

Table 17. Principles adopted to a high degree rated in order of seeming adoption

PRINCIPLE	TOTAL SCORE VALUE POSSIBLE	TOTAL SCORE VALUE OBTAINED	PERCENTAGE
a. Establish firm faith in God as the source of authority and enabling power.	330	303	92
c. Parents as the main instrument in child discipline/training.	330	281	85.1
b. Establish the order of authority or headship in the family.	330	279	84.5
e. Parents ensuring obedience and honour of parents by children in the Lord.	330	278	84.2
g. The need for consistency in child training for motivation or reprimand.	330	269	81.5
d. Parents carrying out their training of children as a team in unity.	330	269	81.5
f. Parents disciplining for child development, not provoking them to anger.	330	263	80
h. Involvement of others in your child/children training practice, as members of the "community of faith."	330	229	69

Table 18: Principles Adopted to a Low Degree

PRINCIPLE	Total Score Value Possible	Total Score Value Obtained	PERCENTAGE
J.The use of physical punishment or the use of rod.	330	192	58.2
i.Involvement in the training of neighbours's children as a member of the "community of faith"	330	187	57

II.L. Hypothesis Testing

The first research hypothesis was tested with items 4-13 of Part B of the questionnaire (Appendix C). The results were analyzed and then summarised as in Tables 17 and 18. The hypothesis test involved a comparison of percentage of principles whose individual total score values rated above 198, critical cut-off point, and those that rated at or below 198. Since the number of principles whose score values were at or below 198 was two or 20% and those whose score values were above 198 were eight or 80%, we may conclude that the first research hypothesis was confirmed. This means the general biblical principles of child discipline in the family were adopted by the N.E.G.S.T. student community to a great extent.

III. Biblical Methods

The researcher also sought to know the extent of adoption of the biblical methods of child discipline in the family. A research question was developed to test the extent of adoption.

R.Q.2: To what extent do N.E.G.S.T. student parents adopt some biblical methods of child discipline in the family?

In response to this question, some six biblical methods of child discipline in the family were developed and individually tested. Part C of the questionnaire (Appendix C) addressed each method to measure the extent of adoption. A second research hypothesis was also developed by the researcher in an attempt to answer the research question.

H.:2 The identified biblical methods of child discipline in the family will be adopted by the N.E.G.S.T. student community to a great extent.

In testing this hypothesis, the researcher determined the percentage of score values that were at or below the critical cut-off point of 198. If the number of the principles adopted "to a great extent" is significantly more (over 60%) than those adopted at least "to a small extent", the hypothesis will be considered confirmed.

From the responses received the biblical methods of child discipline in the family were handled as follows.

III A. Giving Clear Verbal Instructions

The attempt was to find out the extent to which the N.E.G.S.T. student parents adopt the method of giving clear verbal instructions.

The responses to this item tend towards at least a great extent, with a total score value of 274. This means that the principle was subscribed to by the N.E.G.S.T. student community at least to a great extent.

Table 19: *Giving Clear Verbal Instructions*

METHOD	Very Small Extent	Small Extent	Not at all	Great Extent	Very Great Extent	Total
a.The Importance of clear verbal instructions, Tirelessly.	(0)	(6)	(1)	(36)	(23)	(66)
	0	12	3	144	115	274

The result seems to imply that student parents of the N.E.G.S.T. community profess to give clear verbal instructions or teaching to their children tirelessly.

III B. Setting Limits

The researcher made an attempt to find out the extent to which the method of setting limits was adopted by the N.E.G.S.T. student parents.

The responses tend towards great extent and very great extent with a total score value of 258. This seems to indicate that N.E.G.S.T. student community subscribe to the method.

Table 20: Setting Limits

N=66

METHOD	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
b. The importance of setting limits in child training.	(1) 1	(8) 16	(0) 0	(44) 176	(13) 65	(66) 258

This result appears to indicate that parents of the N.E.G.S.T. community profess to set limits for their children as they train them to keep within boundaries. This measure, coupled with tireless verbal instructions, are quite helpful in child training.

III C. The Use of the Rod in Love

This was designed to find out the extent to which the N.E.G.S.T. student parents might use the rod in their child training practice if accompanied by explanation for such action.

In examining the responses the researcher found that they tend towards at least a great extent with a total score value of 270.

This suggests that N.E.G.S.T. student community subscribe to use of the rod in love, that is, followed by an explanation for its use and not just the rod alone.

Table 21: The Use of the Rod in Love

N=66

METHOD	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
c. The use of the rod for child discipline in love.	(3) 3	(4) 8	(1) 3	(34) 136	(24) 120	(66) 270

This suggests that parents of the N.E.G.S.T. student community profess to use the rod to a great extent for child discipline, in love.

III D. Parental Modelling

The attempt was to find out the extent to which the N.E.G.S.T. student parents adopt the parental modelling method in child training.

The responses to this item tend towards great extent and very great extent with a total score value of 279. This means that the parental modelling in child training was subscribed to by the student community of N.E.G.S.T.

Table 22: Parental Modelling

N=66

METHOD	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
d. Parental modelling, vital child training method.	(1) 1	(4) 8	(1) 3	(33) 132	(27) 135	(66) 279

This result seems to imply that parents of the N.E.G.S.T. student community profess to use parental modelling as they train their children.

III E. Prior Child Preparation

The intention was to find out the extent to which the student parents of N.E.G.S.T. prepare their children to perform their requirements.

Responses to this item tend towards at least a great extent, with a total score value of 259. This appears to suggest that N.E.G.S.T. student parents subscribe to prior child preparation method in their child training practice, to a great extent.

Table 23: Prior Child Preparation

N=66

METHOD	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
e. "Structural teaching" Prepare the child to meet what is required of him/her.	(0)	(11)	(3)	(32)	(20)	(66)
	0	22	9	128	100	259

This result would imply that parents of the N.E.G.S.T. student community profess to carry out prior preparation of their children as they train them for appropriate performance.

III F. Making provision for the child

Here the researcher's attempt was to find out the extent to which the N.E.G.S.T. student parents make provisions for their child/children in order to meet set requirements.

This item's responses tend towards great extent and very great extent with a total score value of 271. This means that the method of provision for the child was subscribed to by the N.E.G.S.T. student community at least to a great extent.

Table 24: Making Provision for the Child

N=66

METHOD	Very Small Extent	Small Extent	Not at All	Great Extent	Very Great Extent	Total
f. "Structural teaching" Provide for the child to meet what is required of him/her.	(0) 0	(5) 10	(5) 15	(34) 136	(22) 110	(66) 271

This result seems to imply that parents of the N.E.G.S.T. student community profess to provide for their children in structural teaching, to enable them perform what is required of them.

III G. Summary of Methods

The six biblical methods of child discipline in the family seem to be subscribed, at least, to a great extent. These methods were arranged in order of score value rating as in table 25. The score values used in rating them were the obtained total score for each method, divided by the total score value possible (330) to attain the percentage for each method.

Table 25: Methods Adoption Rating Order

METHOD	Total Score Value Possible	Total Score Value Obtained	PERCENT
d. Parental modelling, vital child training method.	330	279	84.5
a. The importance of clear verbal instructions, done tirelessly.	330	274	83
f. "Structural teaching" provide for the child to meet what is required of him/her.	330	271	82.1
c. The use of the rod for child training in love.	330	270	81.8
e. "Structural teaching" prepare the child to meet what is required of him/her.	330	259	78.4
b. The importance of setting limits in child training.	330	258	78.1

III H. Hypothesis Testing

To then test the second research hypothesis, items 14-19 of Part C of the questionnaire (Appendix C) were employed. The results were analyzed and then summarised as in Table 25. The hypothesis testing involved comparison of percentages of methods whose individual total score values were rated above 198, the critical cut-off point, and those that were rated at and below 198. The result confirms that all the identified biblical methods of child discipline in the family were adopted by the N.E.G.S.T. student community at least to a great extent.

IV. Discussion

Table 17 does not reflect any information pertaining to significant variations because the respondents were treated together as a group. However, when other variables such as gender and type of children are considered variations appear.

IV A. Variations by Gender

Involving others in the training of children. On this principle 27% of the women chose "small extent" to "not at all", whereas 73% chose "great extent". On the other hand 39% of the men chose "small extent" to "not at all" with 61% rating of "great extent". This result seems to suggest that more women have some measure of acceptance of other people in the training of their children.

Being involved in the Training of other people's children. The responses to this principle showed 48% of the women expressed at least a rating of "small extent" and 52% expressed a rating of at least "a great extent". This is almost a half and half split among the women respondents. However, for the men, 73% expressed ratings of "small extent" to "not at all" and 27% expressed a rating of at least "a great extent". This variation seems to suggest that women subscribe to more personal involvement in their neighbours' child training than the men. The percentage difference seems to be quite significant.

This may mean that men don't feel as comfortable as the women in this exercise. It may also be that due to heavy loads of study the men have less time with or for other people's children. It may equally be due to the fact that the women spend more time with the children.

The use of the rod: The responses to this principle revealed that 39% of the women expressed a rating of "small extent" and 61% expressed a rating of at least "a great extent". On the other hand, for men 64% expressed a rating of "small extent" and 36% expressed a rating of at least "to a great extent". This result seems to suggest that women subscribe to a greater use of the rod than the men. This variation may be due to the men spending less time with the children. It may also be due to women being more with the children than the men and so they see more from the children that calls for correction.

IVB. Variation by type of children

There were some variations shown among parents according to the category of children. The noted ones are discussed below.

Use of the rod in love. Looking at the respondents by category of their children revealed that 45% of the twenty-two parents of nursery age children subscribe to this method to a great extent, when accompanied by explanation for such action. This subscription rate also applied to 64% of the primary school age parents and 69% of parents of nursery and primary school age children. The parents seem to suggest more readiness to use the rod when accompanied with explanation as we move from nursery age parents to primary age parents. The parents may be indicating that use of the rod accompanied by an explanation for the action is in more demand with the primary age children.

The responses on the principle of using the rod, which was rated low compared with the method of using the rod in love, that is, accompanied by explanation which rated high seems to suggest something. The use of the rod accompanied by explanation seems to be more applicable to primary school age children than the younger ones.

Involving others in child training. The results from respondents by category of children shows that 64% of the twenty-two parents of nursery age children seem to subscribe to this method to a great extent and so did 82% of the primary school age parents and 41% of parents of

nursery and primary school age children. It appears from this result that parents may involve others more as children grow older. However, it is interesting that those who have nursery to primary school age children expressed the least desire to involve others in the training of their children.

Prior preparation of the child. 59% of parents of nursery age, 79% of parents of primary school age and 88% of parents of nursery to primary school age children expressed desire for this method. It is interesting and also logical to see the progression in preference as children grow older and as they learn to live together and survive. Intensified help is needed in keeping the different age groups together and as the older children help to care for the younger ones. It may also be due to the feeling and challenge of desiring some independence and experimenting on things.

Making Provision for the child. It was also interesting to see the variations in this method. 68% of parents of nursery age, 86% of parents of primary school age, 88% of parents of nursery to primary school age children subscribe to this method to a great extent. The trend seems to be the same as in the previous method. As children grow older more provision is needed to equip them. As the children get more involved in life events and training, they need more provision, which N.E.G.S.T. student parents seem to profess to do.

CHAPTER FIVE

This study was done to find out the extent to which the Nairobi Evangelical Graduate School of Theology student community subscribe to some biblical teachings on child discipline in the family. In this chapter, the major findings from the study, conclusions and recommendations are presented.

I. Purpose of the study

The aim of this study was to identify some biblical teachings on child discipline in the family and then to test the extent to which these teachings were subscribed to by the N.E.G.S.T. student community. The biblical teachings were established under two aspects of biblical principles and biblical methods of child discipline in the family. The measure of the extent of adoption was done through the formulation and finding of answers to the research questions listed below.

R.Q.1. To what extent do N.E.G.S.T. student parents adopt some general biblical principles of child discipline in the family?

R.Q.2. To what extent do N.E.G.S.T. student parents adopt some biblical methods of child discipline in the family?

II. Significance of the study

The Nairobi Evangelical Graduate School of Theology student community is a unique one. It is a community that's expected to uphold the biblical standards in all matters of life (i.e. faith and conduct), including child discipline in the family. It is a community of people who have been, are and will give leadership to the church of Jesus Christ and to the nation of residence. N.E.G.S.T. is conscious of the leadership potential of its graduates and so trains couples jointly in preparing them for ministry. Family life as instructed in the Bible and in the training for leadership is emphasised at N.E.G.S.T. for graduates to be real "salt and light" in their ministries. This study throws some light on biblical teachings on child training that are exercised in the family.

III. Research Design

The population for this study was of manageable size, so no sampling was applied.

The instrument that was used to gather data was the closed-ended questionnaire that was developed from preliminary study and review of literature. The Likert scale rating was used for measuring and rating the responses of the N.E.G.S.T. student parents, on the identified principles and methods. There were two research questions that were developed for the study to

which answers were sought based on the research interest and focus of study.

IV. Findings

IV.A. Principles of child discipline in the family

R.Q.1. To what extent do N.E.G.S.T. student parents adopt some general biblical principles of child discipline in the family?

To answer this question a hypothesis was cast and tested. It was found from the responses that the following eight principles were each subscribed at least to a great extent, at the given score value and percentage, since they rated above the critical cut-off point of 198. "Faith in God" score value was 303 (92%), "Parents as main instrument" score value was 281 (85%), "Order of the leadership" score value was 279 (84%), "Parents ensuring obedience" score value was 278 (84.2%), "Consistency in child training" score value was 269 (82%), "Parental unity in child training" score value was 269 (82%), "Parental discipline for development" score value was 263 (80%) and "Involvement of others in child training" score value was 229 (69%). Two principles were adopted to a small extent at the least, these were: The "use of the rod", whose score value was 192 (58%), "Involvement in training neighbour's children" score value was 187 (57%). It was interesting to observe that the principle of involvement of others was professed to a small extent.

H₁:1 The identified general biblical principles of child discipline in the family will be adopted by the N.E.G.S.T. student community to a great extent.

Eight (80%) of the ten principles of child discipline in the family were rated above 198, the critical cut off point, while two principles (20%) were rated below 198. Since the principles that were rated higher at least to a great extent were significantly more in number, the hypothesis was considered confirmed.

IV B. Methods of child discipline in the family.

R.Q.1. To what extent do N.E.G.S.T student parents adopt some biblical methods of child discipline in the family?

In answering this question a hypothesis was cast and tested. The responses received seem to suggest that all the six methods of child discipline in the family were professed at least to a great extent. These methods, their score values and percentages are as follows: Parental modelling score value was 279 (85%), Clear verbal instructions score value was 274 (83%), making provision for the child score value was 271 (82%), use of the rod score value was 270 (81.8%), prior preparation of the child score value was 259 (78.4%) and setting limits score value was 258 (78.1%).

H₁:2. The identified methods of child discipline in the family will be adopted by the N.E.G.S.T. student community to a great extent.

All the six (100%) methods of child discipline in the family were rated above 198, the critical cut-off point, therefore confirming this hypothesis.

V. Conclusions and Recommendations

The results of this study seem to suggest some pattern that is worth noting by the Nairobi Evangelical Graduate School of Theology student parents. Generally it was observed that most, if not all the student parents profess real commitment to their families and practical application of the Word of God in child training.

From the study, several conclusions can be drawn. The responses display evidence of profession of God's position of authority and guidance in the family. The responses on principles, reflecting adoption to a great extent of 80%, appears to suggest that student parents' family life is founded and grounded on the Word of God. This is further stressed by the 100% adoption of the six methods to a great extent. The low rating of either the involvement of other parents or getting involved in neighbours' child training suggest need for evaluation and encouragement, as this is part of the dynamics of the community of faith. Since N.E.G.S.T. is an institution and families live together, setting of limits and observing as well as enforcing adherence should be enhanced by all parents, and not just the mothers. The variations by gender and or by category were moderately significant for substantive discussion.

The dynamics of the course, Pastoral care of the family could be further exploited if it was made mandatory for all students in all programmes, for couples as well as for singles. Case studies should be included in the course syllabus. In strengthening the commitment to the upbringing of God-honouring families, it would be advantageous to have one or two-week special seminars each term on family life, with open forums and case studies.

In encouraging and promoting family life some special events should be purposefully planned for and instituted. Despite heavy loads of study, parents, particularly the fathers, need to spend quality time with their families.

VI. Recommendations for Future Research

Family life is a real contributor to ministry, especially to leadership. Since there are developmental stages which are accompanied by characteristics of each stage, it would be advisable for future research in this field to concentrate on a specific age group. In designing the instrument for a similar study, preference should be given to a combination of open-ended and closed-ended questionnaire with interview follow-up. If only one instrument is used, the interview method would likely refine details better.

Since N.E.G.S.T. is a family unit, a venture to study the total community is suggested even as a group project.

Nairobi Evangelical Graduate School of Theology is a multi-national and multi-cultural community. Consideration for different cultures should be observed but based on the Word of God.

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APPENDICES

APPENDIX A

N. E. G. S. T.

BOX 24686

NAIROBI

FEBRUARY 9, 1998

THE ACADEMIC DEAN,

N. E. G. S. T.

BOX 24686

NAIROBI

DEAR DR. E. BOWEN,

Greetings in the only Saving Name of our Lord and Saviour Jesus Christ. I do trust you are continuing to enjoy His daily mercies for you.

I am writing to request for permission to carry out my proposed research study on the N.E.G.S.T. Student community. My research problem is on; "Some Biblical principles and methods on child discipline in the family and to test out the extent to which they are adopted by the N.E.G.S.T. Student community."

Thank you very much for your consideration and assistance. The Lord bless.

Sincerely yours,

Paul Makai

Student.

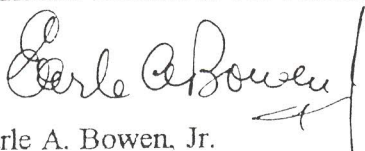
APPENDIX B

TO: Rev. Paul Makai
From: Earle A. Bowen, Academic Dean
Date: 11 February, 1998

RE: Research permission

Thank you for your letter regarding your research to be conducted at NEGST to be called. "Some Biblical principles and methods on child discipline in the family and to test out the extent to which they are adopted by the NEGST Student community".

Permission is granted to do this research at NEGST. We pray that it will be helpful in producing more Christlike families in our community.

A handwritten signature in cursive script that reads "Earle A. Bowen, Jr." followed by a vertical line and a small flourish.

Earle A. Bowen, Jr.
Academic Dean

PS. Thank you for your letter regarding student teaching. I am glad that you are enjoying it.
cb

APPENDIX C
QUESTIONNAIRE

SECTION A

General Information.

1. How many children do you have?

Nursery age children _____

Primary school age children _____

2. What was your full time job before coming to
N.E.G.S.T.?

3. Which age group are you responding for?
(choose one applicable to you and [✓])

Nursery age children only []

Primary School age children only []

Nursery age to Primary School age []

SECTION B

SOME GENERAL BIBLICAL PRINCIPLES OF CHILD DISCIPLINE IN
THE FAMILY

4. To what extent do you demonstrate trust in God's enabling power, as you train your child/children?

- | | |
|-------------------|-----|
| Very great extent | [] |
| Great extent | [] |
| Not at all | [] |
| Small extent | [] |
| Very Small extent | [] |

5. In your attempt to train your child/children, how far do you use your role as husband (head) or as wife (help meet) according to God's order of authority or headship in the family?

- | | |
|-------------------|-----|
| Very great extent | [] |
| Great extent | [] |
| Not at all | [] |
| Small extent | [] |
| Very Small extent | [] |

6. To what extent do you assume the primary responsibility for the training of your child/children?

- Very great extent []
- Great extent []
- Not at all []
- Small extent []
- Very Small extent []

7. To what extent do you and your spouse work together as a team in training your child/children?

- Very great extent []
- Great extent []
- Not at all []
- Small extent []
- Very Small extent []

8. In your child training practice, to what extent do you ensure respect and honour of parents by children out of love, not just out of fear?

- Very great extent []
- Great extent []
- Not at all []
- Small extent []
- Very Small extent []

9. To what extent do you avoid provoking your child/children to anger but instead train them to develop in the Lord?

- Very great extent []
 Great extent []
 Not at all []
 Small extent []
 Very Small extent []

10. To what extent are you consistent in observing your child's/children's actions either for commendation or correction?

- Very great extent []
 Great extent []
 Not at all []
 Small extent []
 Very Small extent []

11. In your child training practice, to what extent do you allow for the involvement of fellow adult christian neighbours?

- Very great extent []
 Great extent []
 Not at all []
 Small extent []
 Very Small extent []

12. As a member of a christian community, to what extent do you get involved in the training of your neighbour's child/children?

Very great extent	[]
Great extent	[]
Not at all	[]
Small extent	[]
Very Small extent	[]

13. To what extent do you apply the rod in child training?

Very great extent	[]
Great extent	[]
Not at all	[]
Small extent	[]
Very Small extent	[]

SECTION C

SOME BIBLICAL METHODS OF CHILD DISCIPLINE IN THE FAMILY

14. To what extent do you give clear verbal instructions to your child/children, even repeatedly, before making any demand for responsibility of action on their part ?

- | | |
|-------------------|-----|
| Very great extent | [] |
| Great extent | [] |
| Not at all | [] |
| Small extent | [] |
| Very Small extent | [] |

15. As you train your child/children, how far do you go in setting limits for them?

- | | |
|-------------------|-----|
| Very great extent | [] |
| Great extent | [] |
| Not at all | [] |
| Small extent | [] |
| Very Small extent | [] |

16. If you use the rod in child training, to what extent do you also help your children understand the offense?

- | | |
|-------------------|-----|
| Very great extent | [] |
| Great extent | [] |
| Not at all | [] |
| Small extent | [] |
| Very Small extent | [] |

17. To what extent do you apply your lifestyle (parental modelling) as a method in child training?

- | | |
|-------------------|-----|
| Very great extent | [] |
| Great extent | [] |
| Not at all | [] |
| Small extent | [] |
| Very Small extent | [] |

18. To what extent do you first prepare your child/children for some work before you ask them to do it by themselves?

- | | |
|-------------------|-----|
| Very great extent | [] |
| Great extent | [] |
| Not at all | [] |
| Small extent | [] |
| Very Small extent | [] |

19. To what extent do you provide the necessary materials for some work before you ask your children to do the work?

Very great extent []

Great extent []

Not at all []

Small extent []

Very Small extent []

APPENDIX D

N.E.G.S.T.

P.O BOX 24686

NAIROBI

February 15, 1998

Dear Parent,

Greetings in the lovely and only precious Name of our Lord and Saviour Jesus Christ. We do trust you are continuing to enjoy the Lord's daily blessings, of the year 1998.

I am writing this letter to ask for your co-operation by completing the enclosed questionnaire. It is a questionnaire that may act as a reminder to ourselves and to each other about our God-given responsibility of child upbringing, child training or child discipline.

Kindly and prayerfully answer all the questions as honestly as you can, on your own. If by any chance you do not understand a question move on to the next one and come back to it after you have finished the others. You may also ask me.

It is my prayer that the Lord will speak to each one of us, even as we think through and answer these life touching questions.

The Lord bless you.

Sincerely yours in Christ

Paul Makai