

**A FINAL THESIS PRESENTED TO
THE ACADEMIC DEPARTMENT
OF THE SCHOOL OF SOCIAL AND HUMAN
SCIENCE
IN PARTIAL FULFILLMENT OF REQUIREMENTS
FOR THE DEGREE OF Ph.D. IN MISSIONS.**

**ATLANTIC INTERNATIONAL UNIVERSITY
EVALUATING FACTORS THAT AFFECT
THEOLOGICAL EDUCATION AND
LEARNING STYLES IN AFRICAN MISSION.**

DECLARATION / THESIS STATEMENT

I Ben Lenards declare that this is my original work and has not been presented as a thesis in any other institution of higher learning for award or confinement of any degree.

Signed by..... Date.....

SUPERVISOR/ DIRECTOR OF THESIS.

This Thesis has been submitted for examination with my approval as a university supervisor/director of Thesis.

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ACKNOWLEDGEMENT.

I declare my special acknowledgment to my children, Okello Walter's family, my church Lifeline Christian International and friends. My sincere gratitude goes to my beloved wife Emily who has been very patient with me and allowed me to take time off material and family schedule to do and complete this work.

I also thank everyone who gave me support and encouragement. Many thanks go to everyone who gave me relevant information towards the fulfillment of this work.

My special gratitude goes to Dr. Deborah my tutor and Dr. Edward my advisor both from Atlantic International University for accepting to give guidance, advice and relevant ideas I needed for this work.

I thank God for my late parents Reverent Walter and Nereah Okello, my foster parent Mr. Daniel Ole Kitiya and my friends Bishop John and Alice Adawo for their support and prayer.

It is my humble prayer that God bless you all in whatever you are doing.

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ABSTRACT

This abstract gives a summary of the research as various chapters cover different issues which are of great concern for the researcher.

Chapter one focuses on the concern for theological and Christian education that is African oriented and which will foster Christian growth and maturity for human holistic development required for responsible citizens in the African society. The research indicates that Africans are equally intelligent and therefore capable of providing theological and Christian education that will foster church growth and Christian maturity. The objective is deeply rooted in concerns for African theological and Christian education which operate within African churches today.

Chapter two gives a literature review and discussions with reflections on the introduction of general education whose interest will develop responsible people who are literate for growth. Contrary to previous research done by early missionaries who came to Africa, there is still concern that formal training and the laborious work that was given to Africans was geared towards commercial growth and materialistic growth. Various African governments tried to support it however it was highly rejected by indigenous people who saw it as irrelevant to their culture.

There is much reflection of the problems with western education that was introduced to Africa without incorporating African ideas and thoughts. This resulted in influence and interpretations of African experience to an extent that Africans adopted Western civilization contrary to their culture. Over many years education in Africa has been influenced by western culture and those who have gone through it are highly qualified. This has made it impossible to differentiate between formal and informal aspects of African education that would eventually have an impact on Christian theological education. This would be beneficial for holistic human development in Africa.

- The discussion here appreciates the western involvement in education in African and the said Christianity, but at the same time reflects on disconnect between the western and African Christianity

Chapter three introduces the research methodology used in the collection of data, and the evaluation of research procedures.

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Chapter four gives a summary of research findings upon tabulation, interpretation and evaluation of data that reflects concerns of African Christian education.

Chapter five addresses the recommendations with regards to the objective of the research, whose concern reflects African Christian maturity. This is based on the research hypothesis from the theology that can be identified with Africans and that which can interpret African feelings, thoughts, views, experience, aspirations, inspirations and culture in general, to re-invent, re-define, and re-organize African thoughts through African theology or Christianity to attain African Christian maturity. Various issues and areas are discussed as recommendations forwarded with regards to the same previously said concerns, where further areas of future research are also highlighted and forwarded.

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1. O INTRODUCTION

This research is based on the factors which affect Christian Education and learning style in Africa as a mission engagement. This study will help in giving a reflection of African mission in educational engagements for Christian posterity. As established, education can be informal and formal. The research will be conducted in many Christian churches, schools and communities around these schools, even though the reflection will be well considered from government schools with regards to the fact that the first missionary from the west to African gave up their established schools to the government, and that the said government had an interest in the education of its citizens, therefore there has been always an integration of Christian missionaries and the government on education concerns. The effect of Christian Education in Africa and America seems to be primarily in the areas of culture and residual pre-Christian attitudes which affect the theological mission engagement for effectiveness in training up a people of God through an educational process.

1.1 BACKGROUND INFORMATION

So many people believe that African Education is global and that Western Education is regarded as the best. This assumption is considered in the adjustment of the methodology as necessarily the best that will train the Africans. This Research will unveil some aspects which traditional African Christian education needs to be integrated into the imported Western system used in training programs today. As a matter of fact, this is a special field which should be given priority in all developing countries.

The research will prove that Africans are equally intelligent, and they have different learning materials. The test will be developed perpetually in nature to deal with the perception of the upright in space in African theological possible educational development necessarily.

Several whites have identified preferred methods and strategies which seem to best facilitate learning for the independent student. It is found out that because African education systems were imported from the West, it would reflect French, American or even British style, rather than African Schools. Regarding field-dependent and field-independent students, the research found out that students that were tested tended to be more visual rather than audio-oriented in learning.

1.2 RESEARCH HYPOTHESIS

Western Christianity was introduced to Africa by missionaries it influenced Africans through formal and informal processes of education. This has however affected theological interpretation on biblical thought and education in general, thereby denying African people an experience of Christianity that would foster growth which would identify and embrace African experience through their culture. This will bring a proper knowledge of God, the meaning of African worldview, self-interpretation and identity with God personally.

Africans need to be holistically developed without confusion in the understanding of who they are and appreciate the culture where they belong and the choice of identity that will be distinguished from African Christianity. The African person needs African training that will develop church ministers and will help them to be effective in the African church and mentor many for holistic development in an African way from both outside and inside the church community.

1.3 OBJECTIVES OF THE STUDY

Theological education in Africa is very important for the development and growth of God's people from the church perspective. Since evangelical Christian education is concerned with the content of the Bible, the core content of the curriculum must be the same. In both cases, the learners must be the people whose innate characteristics are unique although they may seem uniform.

Following this research, the following objectives are important and must be achieved.

- (i) Students need to be equipped with the basic African theoretical and practical knowledge about the study of the word of God, nature, aim and practices so that their attitude and abilities are turned towards spiritual formation and commitments.
- (ii) Bible students should be initiated into a tradition of inquiry to discover or provide evidence to develop a rational logical approach, in understanding the Bible and solving spiritual formational problems which may arise in the course of life for human development which will reflect Christian attitude and functionality in African Christianity.

- (iii) A sense of responsibility should be developed and contributed by teaching and leading by example on social, moral, cultural, emotional, psychological, physical and economic progress in the society.
- (iv) An awareness and appreciation of self, development and art of innovation attraction in the field of African Christianity should be created to develop the ability of moral upright in the society.
- (v) An open mind should be created in every African Christian education student for excellence.
- (vi) An African Religious education cognitive progress center for religious education in the overall society and church for developing African Christian values should be established.
- (vii) Christian education materials suitable for learning opportunities for every African student should be established.
- (viii) Communication skills and potential ability should be developed by every religious education student. They should also be allowed to maximize their productivity and performance through a variety of creative learning based on the African experience.
- (ix) Every religious student should develop the critical ability which is to develop self-expression.
- (x) All students should develop a sense of the Kingdom of God, national citizenship and also have good attitudes towards the citizen of Heaven and their national countries to develop spiritually in all the dimensions of life.

HYPOTHESIS OF STUDY

There should be an integration of theological dynamics through African experience that will interpret the feeling of the recipient of the gospel, by establishing an indigenous theology which is essential for the conversion of the heart and the discovery of the freshness of the gospel through its dialogue with the people's culture.

There is a need and indeed a critical responsibility particularly for the gospel missionaries to advance Christianity by linking the Christian faith with traditional cultures and equally dilute the western Christianity that is seemingly guiding and currently operating in the African mind and which has played a disservice to the feelings, understanding, theology and Christian history of the African people.

1.4 STATEMENT OF THE PROBLEM

Many African churches, schools and organizations are dominated by people with bad morals. This has led to many people losing their jobs, credibility identity and reputations. As a result, many people have suffered jail terms and suicidal death as a result of rage and frustration. Some churches have gone as far as taking actions against the nominal Christians who have not developed deep Christian morals.

Most parents have lost their children whose future is bright and who attend church services due to pressure from either parent or peer mates or pleasure but they have not changed their attitudes because Church programs they attend are irrelevant. Even though 80% of the population of Kenya is said to be Christian or those professing Christianity, most of the youths who attend these churches are nominal some of who are drug addicts. It is evident that due to irrelevant Christian materials used in most Kenyan institutions most youths are involved in non-Christian behavior. Secondly, some teachers who teach Christian Religious education in schools are not Christians, and because they are supposed to be role models to their students, there is much confusion which has made Christianity lose moral direction.

This research is therefore very important because; -

1. It will enable all church members to be Christian educators to the people in their communities without discriminating against unsaved people. Everyone will take either private or public initiative to talk to their peers about their behavior and relationship with their children and have public discussion geared towards prevention and control of bad behaviors as provided in the word of God.
2. It will come out with relevant programs that fit situations in Africa. The African situations will work best in groups. Therefore, group projects, group discussions and working in pairs are encouraged. An African student does not work best especially when the work is done on an individual basis. Students should in fact be encouraged to work together and study together even in doing class assignments. The test can, however, be still conducted individually even though group presentations would as well count with concerns to individual participation.
3. It will be able to establish the understanding of how the church has the responsibility to successfully complete the society by offering alternative solutions to problems related to morality.
4. It will be able to show that an African student will learn best if their learning material is Afrocentric. Therefore, relating the materials to people or situations will aid the students to learn better. It is of no use to take those with problems such as drug addicts to rehabilitation centers or hospitals which have care units because many times those giving the care service may be in the same category.

1.5 RESEARCH QUESTIONS

1. Does the Bible give answers to indigenous African problems?
2. Do the materials express the idiom and world view of African people from a Christian perspective?
3. Is there African Christian truth and practical value in the Bible?
4. Is there contemporary and Christian methodology utilized in the African Christian teaching?
5. Does the Biblical teaching reflect the people's patterns of cognitive thinking and moral development?
6. What are the effects of communication in the church?
7. Does the Bible provide foundational missions guide for education development?

1.6 SIGNIFICANCE OF STUDY

This research will be carried out because of the following:

- (a) To bring out the fact that Western teaching Methodology is not appropriate or directly proportional and inline to Africa culture.
- (b) To enable the readers, scholars and other researchers to know that the cognitive styles in African settings may differ greatly from those predominantly in Western settings.
- (c) To show that there is a predominant learning style and method which gives students adequate learning style.

1.8 RESEARCH AREA OF CONCENTRATION

The research was conducted in schools, churches and homes of Christian believers and non-believers. The researcher selected preferred places, in churches such that it does not cause speculation and suspicion, however, some materials are from those who are working with Drug Control Unit (DCU) Churches and those suffering from HIV and AIDS pandemic.

1.9 DEFINITION OF TERMS

A local church or assembly is where believers come to worship and pray to God.

Education materials may include books, pens, syllabus and other related materials for educational purposes.

Sunday school is part of the church program which is run purposely for deep teachings where there is provision for asking questions before the main service. The arrangement here is according to all ages, social groups and social classes as classified by their interests and challenges.

The African church is a congregation gathering in Africa under African leadership and African membership for Christian service to offer their worship to God in an African way. It involves African culture and experience that will cause spiritual growth and development through an African touch of ministry through a way of African biblical interpretation for an African understanding, for both faith and practice.

2.0 LITERATURE REVIEW

2.1 INTRODUCTION

The primary concern for every church in any part of the world is education and creating harmony among all its members to lead responsibly according to the will of God. However, as for the African mission development, there is a need to understand and establish guidance in the knowledge of the word of God. Due to this, a scholar called Dickson wrote an article entitled " African Theology: Origin Methodology and Content" (Dickson 1975). In this article he observes that the term referred to as "African Theology." has been in use for the past decades, but it is only now that the prerequisite for such theology is in process of being defined" (1975:41). As the need arises for African theological establishment in African churches and people, he mentions three areas where important developments can take place. This is the church's order of services; Study of the Bible and the confirmation of basic Christian doctrine.

As will be seen in this research, Dickson's article does not give a methodology by which African Theology and education can be integrated. Emphasis should be placed on the primary Biblical revelation when one relates the Christian faith to African culture. This paper proves that indigenization must be emphasized when African theological engagement is referred to. When this is done a separation between the central revelation of God in Christ which is not changed and cannot be compromised by any cultural incidentals from Western is not adapted to suit the Africa traditional culture ethos.

During this research, it came out clearly from the interview conducted that many African theologians think and believe that biblical revelation does not play an important role in African culture therefore there is a serious need to study the Bible which is an indispensable source of theologizing Christianity because it reveals that which God has done in the general theology.

The study of the Bible has also been neglected by many African Churches which see it as foreign and irrelevant for most Africans. Most theologians hold the view of scriptures that evangelicals hold contemporarily since they believe that the Holy Spirit Himself superintended the writing of every word. As Peter wrote in 2 Peter 1:21 "For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." However, during the enlightenment of the 18th century, the reason was enthroned in the west and took a critical attitude of the Old Testament. The Bible should be part and parcel of the Christian faith because it contains all that God wants His people to know about Him.

The theologian called Dickson said that “In our time there is an adverse array of tools for studying the Old Testament (and indeed the whole Bible) and the influence of other sciences have been recognized, such as sociology, psychology, and phenomenology of religion, and many others. The employment of these and other tools has resulted in a much broader understanding of the meaning and value of the Old Testament.” (Bares, 1978:8).

Citing the above argument, there is a much broader understanding of the meaning and value of the Old Testament. Both Old and New testaments have the same weight of authority. There is no bound by the meaning and value of the Bible which the Christian church once held due to the present-day liberal belief like Biblical theology and its interpretation for the present age.

The fundamental reason for some radical opinions in African Christian Education and theological contemporary is not that there are no more serious African cultures and religious fundamentalism for the first time because the radical view of the scriptures is held by many African theologians and educationists from their roofs. Some African theologians view scriptures from the Liberals in Western Universities and seminaries either directly or indirectly. Western liberal biblical scholars have determined the unity of scriptures for these theologians. This has therefore led to increasing the number of theological options which is allowed by many people.

In this paper, it is seen that many people who speak of African theology have taken a contrary course whose tutors are the Liberal theologians of Europe. African theology is not Liberalism which is subtly finding its way in Africa because if the development of African theological Education is given time then this will be the Mark of maturity in the African Church.

Following the argument, African Christians feel that they have lived theology that does not reflect their culture but that which was imposed on them by Missionaries. Their Church workers think that they are mature and therefore can legitimately think for themselves and can shape new theological and Christian educational issues that are truly African in development, logic concern and integration classical foundation to give African Christian learning mind and depth.

The education system used in Africa today was transplanted and therefore lacks relevance and correspondence to Africans learning experience and opportunity. It can be compared to gunpowder that exploded and whose fire was ignited towards the movement of independence. After the second world war, some people from African were taken for theological study overseas. The time they came back to their countries of origin, they found that most Churches were in the process of receiving independence from their founding missionaries' engagements. This made them re-examine their inherited theology in comparison to what they found on the ground and also formulate their thinking according to the African cultural setting. There is no doubt that for African Christian education to succeed, the curriculum used should be developed by their people. Africans must be represented during training programs and consultations. This would relatively show African relevance and correspondence recognized by professional groups which exist for purposes of growth and development posterity and future growth promise.

It is clear that if churches in Africa want to develop, then they should go deep in advancing African theological education. If not, it will face the prospect of its extinction and the emergence of post-Christian Africa. Since the scripture has been translated into African languages and due to the recent efforts towards developing African theological education, there are better chances that Christianity in Africa may become Africanized. Its survival must therefore include theological development in the African mind and language dialect. The resilience of African Cultural heritage must be demonstrated by the continuation of their customs which was rejected by the missionaries because they were irrelevant for saved people in the Church.

Most African Church members today are unable to challenge some ideas imposed on them by missionaries because most African Christian educators insist on demonstrating their identity within the context of Christian worship rituals. Recent development shows that Africans are capable of deciding what they need for their people. I happened to attend a traditional marriage ceremony in Kenya and noticed that during bride price negotiation, a traditional ritual was supposed to be conducted however one person from the bridegrooms realized that there was a mixture of African tradition and Christianity so he stood up and said, "we are Christians, let us not give traditions an upper hand than Christianity." A very devout Christian man from the other side responded and said that even though Christianity was supposed to be observed, African cultural practices were also paramount and could not be

neglected. The argument was lost and the negotiation went on. The future of Christianity in African communities will be assured only if the following are considered: -

- (a) Africans decide and engage in what will develop them as African Christians.
- (b) If they learn to root the Christian faith in their traditional culture un-apologetically.
- (c) If they insist on teaching, and develop Afrocentric Christianity to their families.

Since the gospel of Christ is universally true and capable of making its home in all cultures, there is no reason why it cannot have a permanent home in Africa. The educational mission of the Church in Africa, which is still at its infancy in its thrust and daring, will have to be developed and rooted in the African 'religion -cultural' heritage and its Universal Christian Gospel. The quest for African theological identity and the application of its findings in the real life of the Church will continue to be one of the most important aspects of the mission of the Church in Africa.

2.2 THEOLOGICAL EDUCATION AND LEARNING STYLES IN AFRICA

2.2.1 AN APPROACH FOR MISSIONS AND CONTEXTUALIZATION

Within theological education circles today, there is much said and written about contextualization of the materials and contents taught. In my view and as a teacher I want to say that schools in Africa should be reminded that they should Africanize their course contents to be within the constraints of biblical absolutism. This contextualization of course contents in the curriculum should be practiced by all who are involved in the Sunday school education in the church. There is, however, another area that does not receive much attention as it should and that is teaching methodology. Subject matter should be contextualized because if the teaching method is the culture, then learning may not be as efficient as it could be.

2.2.2 EDUCATION REFLECTION AND TEACHING METHODOLOGY SUGGESTIONS

Before Nairobi Evangelical Graduate School of Theology (NEGST) admitted the first students, the principal who was also the project director, A. T. D. Wilmot, said that;- "We do not consider Western education methodology as the best for Africans nor do we consider the unadjusted employment of Western methodology because it is irrelevant to Africans. In this paper, there is no doubt that African education is 'global and for that matter, some aspects of African traditions and culture need to be integrated into the imported Western systems used in Africa today. I strongly believe that this field should be given priority by all developing countries. The system is not practiced to develop education in general, and more so theological education. Most theological students in Africa have adapted teaching methods used by their instructors no matter their relevance to the African situation or not.

In 1940, a scholar by the name H. A. Witkin, did research on cognitive development and learning styles. From his research, he found that everybody is equally intelligent however the difference rises in the teaching materials used. He developed two perceptual tests and perception of the upright in space. The body Adjustment Test (BAT) was the first test developed. In this test, the students were made to sit on tilted chairs in a room and told to align themselves with upright posture. In the second test, the Rod and Frame Test (RFT), the students looked at a luminous frame and were told to align the rod with the gravitational upright posture. Students who utilized the external visual field were said to be field-dependent, while those who used the internal referent of their body were said to be field-independent.

The third test, which is most commonly used today is the Embedded Figures Test (EFT) where the students are asked to find and distinguish a simple design that is hidden in a complex figure. These tests can determine whether a person is field-dependent or field-independent. These tests can enable a teacher to determine which methods are appropriate for the learner.

From all the tests the third one fits the situation of African students because they rely on the Cognitive Style Inventory for African Students, (C S A I S), which found out that majority of theological students who took part in the study from Nigeria and Kenya were field-dependent. This study was jointly done in various theological colleges in Kenya and Nigeria.

Many students who were interviewed were found to be field-dependent and therefore to teach them effectively one would need to apply a field-dependent methodology.

Following this research, field-dependent and field-independent cognitive styles are contrasting ways in which information is processed. The field-dependent person is likely to rely on external referents as a guide to information-processing, while the field-independent person tends to give greater credit to internal referents. Field-dependent people are likely to have social orientation, while field-independent people are more likely to have nonsocial content. This does not seem to be of difference in sheer learning ability or cognitive memory. The field-independent person tends to approach information globally, while the field-independent person is more analytical.

Several writers have identified preferred methods and strategies which seem to best facilitate learning for the field-dependent and field-independent student. One study that dealt with college students found that field-independent students wanted direction and structure either from one in authority or from their peers for a sense of thought and direction flow. A survey of about 6,500 students who were from twenty-seven two-year colleges showed that these two distinct instructions methods used were preferred by a sizable group of students. One group preferred field-dependent style while the other group preferred field-independent persons, (Warren, 1974). The difference between the two is that field-dependent student requires externally defined goals and reinforcements, while field-independent students have self-defined goals and reinforcements. A field-independent person tends to learn more than field-dependent persons under conditions of intrinsic motivation. Field-dependent people are more affected by criticism than field-independent people.

This study shows that in the American system of education, the field-independent student has a greater advantage because the system is geared more towards the student's style. As seen in this paper, because African educational systems were imported from the West, it reflects the Western style rather than an African style making it irrelevant to the African education system.

2.2.3 COGNITIVE TEST AND ADAPTATION

Many teachers in various theological institutions in Africa are either from the West or Africans who have undergone the Western system of education this has made the education system in Africa more Western-oriented than that which is needed in African. As one goes through this research, one is likely able to identify the similarity of the learning styles from the west imposed on African students. To understand this further the figure below explains vividly various teaching methods used which will help in identifying students who are field-dependent and field-independent and how they react to the methods used (see figure 1).

FIGURE 1

Examples of Instructional Practices (Even, 1982, p. 15)

1.	Techniques	Students who are field dependent	Students who are field independent
2.	Work alone	Can't do this well	Prefer it
3.	Lecture only	Not good	Very good
4.	Film	Good	Okay. Not indeed
5.	Discussion	Greatly needed	Prefer not
6.	Small group tasks	Greatly needed	Really can't stand it
7.	Use of story and outline	A must	Only wants outline; will sit for story
8.	Questioning/discussion	Don't expect them to do this well	Can't structure ideas quickly to answer

Another figure has been prepared to show teaching field-independent students, (see figure 2).

Teacher Characteristics

- | | | |
|------------------------|------|-------------|
| a) Personal warmth | Need | Do not care |
| b) Caring / friendly | Need | Do not care |
| c) Supportive behavior | Need | Do not care |

- | | | |
|--|-------------|-----------|
| d) All business approach | Scares them | Prefer it |
| e) Formal, organized /
Logical/ assertive | A must | Prefer it |
| f) Handouts/outlines | A must | Prefer it |

FIGURE 2

Preferences of Field - Dependent / Field - Independent Students, (Bowen, 1984, p. 10)

Field - Dependent

1. Display of physical and verbal
2. Use of personalized rewards
3. Expressions of confidence in students' ability.
4. Teacher who gives guidance;
Makes purpose and main principles
of lesson obvious.
5. Teacher who encourages learning
through modeling.
6. Teacher who encourages cooperation
and development of the group feeling.
7. Informal class discussion relating to Task orientation
Concepts to students' experiences.
8. Global aspects of concepts: Details, facts and principles,
explained performance objectives.
9. Personalized and humanized curriculum.
10. Class discussion
approach.
11. Intergroup interaction
12. Small group tasks
tasks.
13. Use of outline

Field-Independent

- Formal student-teacher relationships
- Instructional objectives; Social
atmosphere secondary
- A Teacher who encourages independent
student achievement.
- Teacher who encourages competition
- Teacher as consultant
- Trial and error learning,
- Graphs, Charts and formulas
- Inductive learning and discovery
- Lecture and learning through discovery
- Working alone; dislikes small group
- Freedom to create own structure and/or outline;
Structure not necessary

14. Close supervision and direction	Distant supervision and less direction.
15. Planned questioning; prefers not to Have to express ideas "on his feet"	Impromptu Questioning; can express ideas "on his feet"
16. Feedback to improve performance	Teacher as the subject authority.
17. Organization to aid performance: Not dependent on feedback hinders performance.	Lack of organization
18. Field experiences.	Limited time in discussion; Dislikes discussion.

In addition to these findings regarding field-independent and field-dependent students, this research has also found out that the students tested tended to be visually oriented rather than auditory in learning. This shows very clearly that the method suitable for teaching theological education should not be based on the lecture method because it is not appropriate in Africa. It would seem that African students learn best from the written word rather than the spoken.

The use of pictures would appear to be another must. Various other learning styles were identified through the research.

Based on the Witkin test and the Cognitive Style Inventory for African Students, as a teacher and who has taken this research, I would like to offer the following suggestions as teaching methods that would appear to be the most effective in those areas where people tend to be field-dependent.

1. A course outline is essential because a field-dependent student studies well when the course work is well planned. This is because their thinking processes is global.
2. Introduction of the course must be there to an able the student to be aware of the subject matter which is covered. Here the aim and objective of the course should be clearly spelt out.
3. An outline of the materials to be covered in each lesson should be given. In the beginning of the lesson, the teacher should introduce the topic to be covered during the period. There must be a proper aims and objectives given for each lesson . there should also be teaching aids present during the presentation this is because African students tend to do well when they see what is taught than just lecture method.
4. A field-dependent student is not analytical the teacher needs to highlight important points in a lesson.
5. A field-dependent student **unlike the field independent student** needs frequent feedback and reinforcement.

6. A field-dependent student is able to handle small work units than large ones this must be indicated when the instructor plans the course.
7. Field-dependent students are much more sensitive to the praise and criticism from other students. In case of correction and support the instructor must have this in mind.
8. In most parts of African countries students prefer group work when doing group projects, discussions, presentations and research. Students are therefore encouraged to work together, study together, and to do class assignments together. Tests, however, can still be conducted individually.
9. A field-dependent student prefers structure and direction in doing a project. Witkin, Moore, Goodenough and Cox (1977), stated that "there are probably many classroom situations where, because the material to be learned is not organized, the field-dependent student may be disadvantaged, (p. 25).
10. Since Africans are more visual oriented than auditory, they do well when they have textbooks or duplicated notes. Dictating notes is not good therefore where there are no books or duplicated notes, the instructor should write the main points on the chalk board or play cards.
11. Visual aids like pictures, charts, posters and models are very important to the students because they will and they are also necessary in raising the level of learning.
12. A field-dependent student is motivated by external praises more than internal and they are more responsive to praise than criticism when grades are awarded. This factor must be taken into consideration that whenever tests are given they should be graded. This will make concentration more effective for a field-dependent African student more than field-independent students.
13. An African student is governed models and examples from their teachers therefore they like copying their teachers. For this matter their teachers must lead by examples.
14. While field-independent students do things independently, field-dependent students prefer being lead and shown examples in doing things. They cannot be left to work independently because this will be very frustrating to them.
15. Lecture method is not appropriate teaching method for African students. Where lecture is a necessity there should be hand-outs such as pictures and illustrations.
16. An African student will learn better when the material used is socially, emotionally and culturally-psychologically oriented. Therefore, relating the material to people or situations will aid the student in learning it.

17. Criterion-referenced grading is best used for dependent student more than an independent student. This means that grading should be based on the student's own performance compared to previously set standards and not in competition with others.
18. While field-dependent students are considered stable after about age seventeen years they usually do not change in adults. They cannot still cope with other strategies of teaching methods other than the one they already know. In case new strategies are introduced, they must have purpose as to why they should be used otherwise they will not be assimilated by the student. Theological education teachers must not assume that the student will learn simply because the material is presented unless it is presented in a way the student can respond. Teaching Christian workers of the church is very important and therefore appropriate method is needed. One must not forget that christian workers are responsible for education in the church and therefore there is need to know that education works as an effective training for the church workers be undertaken with the seriousness and should be the mission's concern in Africa.

2.2.4 TEACHING METHODOLOGY

In summary, it has been noted that one must not just contextualize course content in theological education, but attention must also be given to teaching methodology. Western methods are not necessary and appropriate for teaching in every culture. One of the reasons for this is that the cognitive styles in non-Western settings proportionally differ greatly from those predominant in a Western setting. The idea of field-dependence / field - independence is a helpful concept for determining teaching methods, for it speaks of contrasting ways of information processing. Each style has preferred methods of learning and many times people ignore those preferences to the detriment of the student. There is a need to determine the predominant learning style and then use the methods that studies have shown to be most effective with students within the parameter of that learning style.

2.2.5 THE RELEVANCE OF AMERICAN PRINCIPLES OF CHRISTIAN EDUCATION ON THE MISSION FIELD

The reflection of this research will investigate questions that are relevant for the training of African Christian education facilitators and the application of the training offered by missionaries who came to third-world places like Africa.

Dr. James Piueddemann, the acting Dean of the Wheaton Graduate School, recently wrote: "I feel that facilitating the spiritual maturation process is the most important task for Africa today."

After taking this research, there is a concern about this because unless there is a way of disciplining and instructing newly converted Christians in Africa, there will be a danger of having a large body of people who call themselves Christians but without a theological education.

Those who teach Christian education in Africa have constantly repeated the call for teaching materials that are relevant to African situations. This has arisen from the consciousness of self-identity as "wananchi" (Swahili word for citizens)- the people and the nation who were colonized by the Western world. The plea cites facts about personal experience and teaching materials which are from different part of the world which is inclined to a different race, economy, lifestyle different way of thinking and different social composition influenced by deep African worldview.

A superintendent of a large urban Sunday school in Nairobi, Kenya, echoed the same feelings as she said that "The materials which are prepared outside Kenya take a lot of the teachers' initiative and planning to be able to change it to fit our environment". There is a great need for materials that are written with Africans with a focus on African children in mind.

The greatest problem for Christian education in Africa is the frequent absence of materials. There is the difficulty of unfamiliar programs and materials which are not relevant to African situations and interests. We must overcome some problems if Christian education is to advance, though the road ahead is bad enough without these obstacles. Consider the situation reflected in the chart, (average from spot checks, not surveys).

Most congregation members in African churches including those who teach and preach the gospel to the people don't have any Christian or religious training because there are no relevant teaching materials that are needed for training programs.

Even Sunday school teachers are not trained to handle such programs. There is a need for Sunday School Syllabus to facilitate the program properly.

This paper has revealed that apart from the Reformed churches, which do not emphasize Sunday Schools programs, African Sunday Schools attract a large attendance. A noticeable problem affecting this program is the curriculum used. Almost all the curriculum used in conducting Sunday school programs is not local and therefore lacks relevancy. The language they are written in and communication is different this is difficult to follow by many teachers and their students.

Taking the above into consideration, there are many hindrances, in promoting Christian education which is relevant for African people. At times many people fight about superiority of the programs used whether the materials used by the western countries are as sensible as the ones in Africa. After going through this research, I have concluded that culture widely dictate the relevance of materials used.

One must distinguish between education principles, patterns and the ways of implementing the principles, and how the principles are presented. I have found out that some principles may include team work, planning, and using committees as is the case in many American churches. Africans cannot go on copying Western Christian education principles and patterns because it is irrelevant and no matter how modified it will still be irrelevant to African situation. Appropriate materials should be provided by indigenous writers with focus on local situations and communicate local concepts in local terminology. These articles must encourage all the ministries and they must aim at giving specific answers to the questions and give suggestions and ways to be followed.

2.2.6 THE INDIGENOUS PATTERN OF EDUCATION IN AFRICA

This paper will give a view that indigenous patterns of Christian education in Africa is informal, concrete, and immediate to a large extent. There is a similarity in educational patterns exhibited in the Bible. Knowledge is expected to produce ability and this ability is utilized if used in indigenous education there is the involvement of passive listening. Children are free to join the council of elders to deliberate on serious issues and take part in decisions making. Informal education is also conducted frequently by parents and elders. Such education is mainly based on ethics and respect which cannot be taught in schools. Girls and boys are taught separately on how to behave maturely and be good members of society.

A key biblical pattern of teaching that is appropriate for African society in my view is based on developing disciples. This process involves having a few people for discipleship and developing a close personal relationship in sharing the leadership during Christian service. This involvement of disciples and instruction of followers in the teaching is the basis for the master's ministry in supporting the disciple's growth in prayer. This, however, includes deliberating attention to knowledge, values, attitudes, behavior, and skills by demonstrations, explanations, questions and practical experience. As seen in the New Testament, the process can be carried out within mutual support provided by the community of the church, and specifically envisioned by the multiplication process.

2.2.7 FORMAL AND NON-FORMAL CHANGE

The view of informal, life-related learning is seen as a pattern of both traditional African society and in Bible times. Most youths in African have also been exposed to the Western pattern of formal education which is abstract learning. This kind of education has been abused based on the focus of cognitive learning geared towards passing and writing external examinations with inadequate attention to practical application. Thus, the overlap has been small that is desired to benefit from the traditional Western patterns.

A philosophical formulation of desired patterns for Africa would utilize elements of both informal traditional practices and contemporary formal experiences. For this reason, many

people have engaged in this exercise, making it evident that educational principles recognized in the Western world are applicable and provide an evaluative means of developing patterns that are contemporary in African, cultural orientation and biblical principles.

There is a realization that relevant Christian education programs depend more on the application of known principles with an accurate understanding of the learner rather than searching for unique cultural-educational principles. This has made traditional educational processes be studied in the light of good educational principles to develop Christian education that is relevant and familiar to the people.

2.2.7.1 THEORY OF ADAPTATION

If Western educational research and theory are properly applied, it gives great value to the missionary Christian educator because the stages of cognitive and moral reasoning identified and defined in the West throw light on the responses and reasoning of African people this is found to be difficult to classify and to deal with. In dealing with characteristics of different stages of development in the understanding of factors which bring out certain stage, and lead to a greater appreciation of operations of uneducated in the society, the analysis of other factors apart from intelligence, age group and good intentions contribute to one's thinking and help to identify the factors to be considered in the African context. The findings which indicate the effectiveness of various educational experiences facilitating advancement from one stage to another can be very useful.

The result of Christian education ministries and a provision of Christian learning materials developed in the West have taken a different approach and so distorted the African culture. The formal process may be very similar and can benefit those in the West. However, both formal and informal, are functional contexts that operate differently.

Thus, attention must be given to fitting ministries to the church and cultural structures, and to adapting those structures to the ministries. Practical teacher training geared to the education and background of the people is vital, as well as workshops and seminars for pastors and elders.

A major weakness in the contemporary Christian education approach in Third world countries may lie in some assumptions. The general assumption is that people look at life as they do, and assuming that their reasons for doing certain things are the same as in every place and for everyone. Such assumptions are given the same information, which will come out with the same conclusions that are universal.

During this research, I happened to interview some well-educated African Christians about moral dilemmas. They however said that the problems which hinder Christian education in Africa are due to the following factors:

Money collected during Sunday school service is not well spent or used correctly. An example of one local church treasurer who was entrusted with the Sunday service collections did not deposit the money into the bank on Monday morning, as he used it to help his brother who had an urgent appeal for help. He also helped his nephew who was desperately looking for help in order not to lose his college admission. When the church wanted money to buy some Sunday school equipment, the treasurer had no money to make a refund. This is due to a lack of accountability which has hit many African churches. In Western churches those with different responsibilities are accountable. This is contrary to African where culture dictates the situation. On coming to the point of spending, one ought to differentiate between own finance and other people. However, this does not always apply in Africa where there is great dependence.

A study of Biblical integrity and situational ethics for these people must explore some considerations that would not be emphasized in an American curriculum. There is a different starting point. There may be a different lesson content. But the educational techniques and the curriculum format may be very similar.

The cultural background has a larger impact on ones' view however, this is not the case among many Christians in the West. In comparing American culture and African culture, it is clear that most of the American culture is based on Biblical values and principles. Even though society is drifting away from the values, they are still close to the Biblical sense of what ought to be done.

Even non-Christians in America can advise Christians. It is easy for one therefore to assume that other cultures share each other's cultural perceptions.

2.2.7.2 APPROACH TO EDUCATION SYSTEM

In this study, the approach to Christian education in Africa must be made with sensitivity to the process of gradual internalization and assimilation. It has been more than two thousand years since God administered the first covenant dispensation to bring an understanding of divine justice and morality. The early medieval expansion of Christianity to the ancestors in northern Europe resulted in a form of Christianity that violated much of Biblical character for many generations while the Bible was hidden away in the monasteries. If God's principles were so slowly absorbed by the Hebrews and Europeans, why should it be different for Africans? The underlying views of pre-Christian society will stick for the majority, even

when they have put their faith in the Lord Jesus Christ. This cannot be accepted as the Christian position, though it must be expected. Jesus was dealing with a lesser expression of this phenomenon when He said to the Jews who had believed Him, "If you hold to my teaching, you are My disciples indeed and you shall know the truth and the truth will set you free" (John 8:31 -32, NTV).

The principles and learning experiences that are essential in bringing an effective change are vital components in the learning process for such a situation. The role of a mother in molding the values and commitments of a child is very crucial for life-changing African Christian education. It is vital that biblical understanding be explored, discussed, and adopted by parents if a solid foundation is to be acquired for disciplining and Christian growth. Yet provision for such learning by parents is one of the most glaring omissions in the African church.

Christian education in the African situation must give special attention to two factors which may vary considerably from those assumed among sincere Christians in America:

- 1) The level of awareness of Christian truth.
- 2) The attitude regarding the personal relevance of asserted Christian truth.

It is easy to assume that a believer is more informed about Christian truth than he actually maybe. To summarize the evaluation, some investigation based on the Christian strengths and weaknesses an investigation was conducted in Nigeria. The outcome is that the application of African faith is quite accurate and can be used to lead many Africans to change their culture. In case a basic knowledge of the Gospel and Bible stories is applied appropriately a simple understanding of the nature of God, Christ, sin, and of the Second Coming of Christ will be well understood. There will also be a warm fellowship and witness given by church members however, little theological understanding will be gained by non-believers.

The grounds of man's redemption will be vaguely perceived and Christian living will be ruled by external conformity to a few legalistic standards, while underlying pre-Christian attitudes and patterns of life undisturbed. And for this matter family life, in particular, will lack Biblical character.

New converts may be exposed to biblical content without knowing the meaning of salvation. Christian standards in society cannot function according to Biblical principles and procedures because there will be a lack of awareness as many believers may not believe in Biblical principles. Teaching can be wasted if it does not relate to the attitudes and values of the people. It becomes important in a cross-cultural situation to allow interaction in which the

learners' aspirations are expressed. Much that has been discovered in Third World development education becomes instructive for the Christian educator.

The idea of participatory planning does not immediately lead to the objective of the instructor, but it uncovers other considerations that the instructor may have overlooked. The instructor then has the opportunity to deal with issues that are basic to the learners before going on to the means of achieving his desired objectives.

There is no doubt that a Christian educator can benefit greatly from Western education by exploring the relationships between concrete and abstract thinking, as well as the linkage these have with interpersonal value systems. There are however boundaries within which teaching can be communicated and be ineffective. There are still many things that should be explored, one of which is workable patterns of inductive Biblical Study which is fruitful for people who reason concretely, and this is where presumptions of age maturity and education growth-related individuals remain a concern.

A concomitant of concrete thinking seems to be that people are only interested in teaching that is immediately practical, that helps them with a present situation. A pastor and denominational leader in West Africa once described his experience in trying to initiate adult Bible Study in his urban church. "At first," he said, "Many came to this new activity. But soon the numbers began to dwindle. There was little interest". But when he shifted from abstract teaching of the Bible to teaching that was linked with their felt needs, the attendance came back up.

In contrast, a young seminary graduate from England came out to teach in a university-level theological college. He had been converted following university involvement in Eastern cults. To him, learning is valid for learning's sake. He is entrusted by the stimulus of finding out what is true, without any thought for whether it has practical relevance at the same time and not considering African opinion, for its own sake. What is more important is what will bring results.

Christian education is such content that one must be extra careful to relate biblical teaching with the people's problems, interests, and values. A study of the Holy Spirit in power may be related to the important cultural concern with self - preservation power, the Bible's provision

for redeeming interpersonal relationships, with God and with fellow man, can be seen against the background of the cultural emphasis placed on cultivating interpersonal relationships to secure favor with those who can be determinative in one's life.

In weighing the story of Abraham's response to the announced judgment on Sodom and Gomorrah, a Western staff member had focused on the judgment on sin, on justice, and on the concern for sparing Lot. Kenyans focused on the warm personal meeting between God and Abraham and the intimacy of the exchange between them. Africans are much more interested in people than in judicial equity. (Ongunya M., Christian Education, IFTS Class Lectures, Nairobi, Kenya, February 2013).

Based on this research, for contextualization of Christian education in Africa to be effective, five principles must be taken into consideration:

- 1) Biblical answers must be provided for indigenous problems. The curriculum must deal with the unique issues of contemporary African life and culture such as African aspects of courtship, dowry, marriage, polygamy, extended family, spirits, witchcraft, and tribalism.
- 2) Communication materials must be based on the world view of the people, and focus on the issues touching African lives.
- 3) Christian truth must have practical value. The biblical study must lead to a real-life situation that does not downplay traditional African values. Of course, the biblical implications will reach far deeper and sometimes cut across traditional or human counsel. The biblical principles for human relationships result ultimately in loving-kindness, justice, and righteousness, which the Lord declares are His delight (Jer. 9:24). The people may not be at that level.
- 4) Christian teaching must utilize contemporary and indigenous methodology. Teachers must be offered methods that are comfortable, practical and effective. There may be less emphasis on paperwork and published educational tools, and more utilization of role plays and dramatic storytelling. Learning discoveries can be expressed at the same time, discussion and participatory learning are basic in any culture.
- 5) The patterns of cognitive thinking and moral development among the people must be reflected. Contextualized educational practice will acknowledge the conceptual forms of learners, whether due to age or educational background and cultural environment.

The differences between effective Christian education for Africa and America seem to be primarily in the areas of cultural texture and in making allowance for the residual pre-

Christian attitudes. The relevant application of Western Christian education principles may vary in degree and stages of application, but the principle will remain uniform in substance. Consideration of felt needs may be intensified to a certain degree however moral reasoning may be approached at a different stage, but the same principles and patterns for accomplishing this can be utilized.

American congregations also obviously want materials that fit them and their situation and which relate to their lives and interests. American class members will also respond to teaching that meets their practice in their daily needs. The principles are the same despite the approach which is immediate and concrete or generalized and abstract and may cater for both contexts, even though Africans use the same frequency not even with the same age and occupational groups.

Since evangelical Christian education in all cases is concerned with the content of the Bible, the core content of the curriculum as understood in its total life sense must be the same. In both cases, the learners are people and their innate characteristics are uniform. Therefore, with the same curriculum and similar learners, are expected to use patterns to implement educational principles which will in many cases be found useful in both situations. Here, however, the two streams will begin to diverge. Different human shapes call for adjustments in patterns as they are used to produce garments, and different cultures sometimes also called for different patterns.

The final form of the educational content should originate within the general culture. It is at this point that too many missionaries and national Christian educators trained overseas can err, by attempting to bring details of the forms into the African Church without assessing their relevance to the local situation. Professionalism requires, not only knowing the body of knowledge but reapplying it to the situation at hand. There is a need that the educators that are Africans to understand what will impact the educational or teaching ministry for Africa to forge forward in the mission engagements.

2.2.7.3 METHODOLOGY AND PRACTICE IN EDUCATION

The task of thinking through African Christian practice, faith and applying divine truth to cultural context is both desirable and necessary. If a house is not built on a solid foundation, it will crumble over time. The foundation to be laid is the methodology whereby one

develops Christian education theology in the African churches that are applicable and practical.

There have been many critics due to proposed methodologies that must be considered. Kwasi Dickson is the first African theologian who saw the critical need to develop an adequate methodology in 1974 observed so he admitted that there has been a tendency in talking of an African theology to look at the issues of concern solely from the point of view from the contributions of African life. This has made it hardly ever from the point of view of biblical revelation. In other words, this question of an African theological education could proceed the basis of a faulty methodology, that is by making value judgments of certain facets of Africa life and thoughts and then seeking sanction from biblical revelation for its incorporation into the expression of the Christian faith, it seems to us that the reverse is the only valid way to build up a Christian theological education. It would be inexcusable to fail to give biblical teaching pride of place in this quest.

In this research, I have found out that African theology has been in use for the past decades however it is only now that the requisition for such theology is in the process of being defined. The area where important developments should take place is in the order of church services, Biblical study and the restatement of basic Christian doctrine for internalization, understanding and practice as applicable. A Great revelation that relates to African Christian faith and culture is indigenization. This is seen as the separation between the central revelations of God in Christ, without compromise. Cultural incidentals of western nature which accompanied the gospel to Africa must either be discarded or adapted to suit the African traditional culture ethos.

Many African theologians think that biblical revelation does play an important role in African life and culture. There is therefore serious need to study the Bible which is an indispensable source of theologizing because it reveals what God has done.

The study of the Bible has been neglected by many African churches that see it as foreign. For most of church history, all African theologians held to the view of scriptures that evangelicals hold today. They believe that “the Bible is the word of God because the Holy Spirit himself superintended the writing of every word as men were used though as passive robots, even though a more advanced argument holds it that men were as well sober and independent participants in the process of writing the Bible making it understood that God was not any dictator”. (Ongunya M., *Bibliology and African Thought*, Nairobi, Kenya). But

Peter wrote saying that, "For no prophecy was ever made by an act of human will, but men were moved by the Holy Spirit as they spoke from God". (II Peter 1:21, NKJV). But the coming of enlightenment in the 18th century, the reason was enthroned in the west and took the artificial attitude of the Old Testament. The Bible was torn apart and rejected. Instead of the Christians accepting by faith what the word of God had said, people become the judge of what was true and false according to their wisdom in their sight.

Dickson says: -

“In our time there is an array of tools for studying the Old Testament (and indeed the Bible as a whole) and the influence of various other sciences has been recognized, such as sociology, psychology and phenomenology and religion and many others the employment of these and other tools has resulted in a much broader understanding of the meaning and value of the Old Testament”. (Bares, 1978:8).

Citing this approach to the scripture, there is a need to be surprised by the differing perspectives in African Christian theology.

In my observation, the Testaments, both Old and New have the same weight of authority. There is no bound by the meaning and value of the Bible which the Christian church once held due to the present-day liberal belief like the Bible.

The fundamental reason for some radical opinions in African Christian education and theology these days is not that there are more serious African cultures and religions for the first time. The radical views of scripture are held by many African theologians and educationists from their roots. Some African theologians view scriptures from the liberals in Western Universities and seminaries either directly or indirectly. Western liberal biblical scholarship has determined the unity of scriptures for these theologians, and the leaders to broadening theological options as allowed.

In my understanding many people who speak of African theology take a contrary course. Their tutors are liberal theologians from Western countries. So, they hid under the cover of African theology which is not liberalism but subtly finding its way in Africa. There is a need therefore that Africans should develop deep African theological understanding as influenced by African experience and African biblical interpretation that will deal with the Christian

gaps seen between Western Christianity and African. This will unveil some long-awaited changes that will see African seminaries and theological teaching which reflect the education in the African church from the Bible colleges, schools, seminaries and universities. The focus will have African minds as necessarily demanded by the African situation and needs to help deal with African challenges as the courage and initiative is taken by the African church and people. African problems must be solved by the Africans themselves through their own approach.

2.2.8 PREVIOUS RESEARCH CONCERNS

The pastors, missionaries and teachers are all agents of change. Without contributing to the change process, there cannot be a great commission. Certain principles must however be followed and observed to have this process affected. Every Christian worker must see the society or group one is seeking to influence as composed of persons organized into an intricate system of human relationships, interacting through that society's institutions. It must be known to the worker that each society is valid, integrated whole and organized into a system of hierarchical levels. For one to change the behavior of anyone level of such a system, it will result in reverberating consequences throughout the entire society. There is likely to be related and reinforcing changes above initially changed or impacted. The result is disintegrated throughout the entire society.

Secondly, the worker needs to enter into a highly structural group in such a way that one can develop a trust relationship with anyone at any level of structure. This takes great skill in study to find, and also knowing the relationships of each form and distinctively in each structure at every level of society.

Third, one needs to work with the people themselves to initiate and carry out the change process. Unless one does this, one will run into a risk of imposing one's cultural form and structures on the receptor people, thus confusing their structure and their relationship. One important event which has not been considered by most Sunday school teachers is a group discussion, and for a teacher to be successful he should introduce discussion in the process of Christian educational engagement. He should get all participants interacting among themselves without channeling everything through him. One should ask questions that are a thought-provoking creative generation in nature, whose answers are not based on "yes"

or "no". It is even the best thing to leave the situation open-ended and even makes a summary. The teacher should avoid all behavior that will tend to close the mind of the students and keep them from continuing the debriefing after one has left the group. The Christian experience can embrace differences in opinion.

To present the subject effectively to the students, the teacher must know his role and the student's role. According to this study, the following ideas must be developed for possible consideration: -

- (1) Role-playing must be seen as an important and effective means of bringing a case to life. Skills with different members of the group handling different roles of the case have a significant impact on one's attitude and response.
- (2) Involve experts from the village or in the community in a group symposium and let them portray the image of the society or community and indicate the advantage of the subject or disadvantage of the subject. Let them discuss this from their traditional local point of view.

- (3) Have a discussion in form of debate and divide the groups into smaller units, and let each side have an assigned subject of discussion and let them argue out creatively and productively on different points and bring out relevant issues of their beliefs and current potential issues.
- (4) Generate a small class discussion in which each member will be assigned a distinct aspect of case development.
- (5) Plan a session of brainstorming in which class members suspend all value judgments of time to give rapid-firer suggestions often "piggybacking" on one another's ideas.

2.3 MISSIONS CONTEXTUALIZATION APPROACH TO AFRICAN CULTURE.

This research has concluded that African theology and education are as old as the continent itself. Even before the coming of missionaries to the continent, African Christian Theology existed. The gospel took roots in the hearts of Africans as the word of God which was effectively communicated and directed was preached to meet the spiritual needs of men and women. The Africans who believed the gospel began to share it in their language and related it to their culture and medium of communication. They formulated their Christian faith in African terms.

To succeed in communicating the gospel to people in cross-culture, there must be a measure of relating biblical truths to the known practices and beliefs of the people. In case there is no translation into the native languages no communication there is no gospel preached.

Everyone recognizes the phenomenal growth of an African church when they understand the gospel preached in their language. For the gospel to be effective, it must address all the felt needs of the people. One would conclude that a significant degree of indigenization of Christianity has taken place in Africa because the gospel is doing its saving work.

Theology is a discourse about the study of the word of God which may be seen as a science and an art, and any "God talk" that may take any effort to speak about the understanding of God is theology, (Fashole - Luke 1974: 100), even though this does not necessarily represent a thorough definition for theology in a scholarly developed way. However, in African contexts, the case of education and theological education is an inspiration that is inseparable from the scripture. All Christian church has historically believed that the Bible is the word of God and that Religious education is from the word of God and can provide grounds for Christian education. Therefore, theology has something to do with man's understanding of God's revelation to the man from the scripture. It can as well be referred to as involving the application of the word of God in all areas and dimensions of life. Theological study is undertaken whenever the people reflect on divine revelation and communicate their understanding of God's revelation to others.

Tokunbo Adeyemo, in his book called 'Doing Theology for Evangelical', said that "theology is an obedient spirit-led reflection upon God's revelatory words and acts. Culminating in Jesus Christ, and this being as an honest application of the same to people's lives, and consequent sincere communication of it for perfecting the said for the work of the ministry. (Ezra 7:10; Ephesians 4:12). (Adeyemo T., 1983:147).

Africans have been reflecting on the scriptures since the Bible was first translated into their vernacular. Anyone with a few dynamics of translation, skills of hermeneutics and exegesis will recognize that there is no exact equivalence of any kind in two languages. The translator must use his God-given judgment on where to use each word to express the original meanings and thoughts, even though there is necessarily some serious principle to be understood during application. Biblical translation into African languages is done with help of African people some of who is saved and some who are theological professors.

The work of translation is not easy for instance it has taken the Nandi people in Kenyan many years for the Bible to be translated into their own language by the African Inland mission Council who appointed two men were Stuart Bryson, the African Inland Missionary and Samuel Gimnyinge, a pastor from the community. This work has gone on for more than ten years however the task is incomplete due to lack of pure Nandi grammar or dictionary of any kind and they made the translation very simple in the contemporary available traditional language, and of course under the influence of the appointing authority. In 1933, the Bryson's who then were the only missionaries of African Inland Mission in Nandi "still collected Nandi words on scraps of papers which were kept in bundles in a biscuit tin." (Bryson, 1959:74).

The New Testament was published in Australia later in May 1939, the British and Foreign Bible society printed the whole Nandi Bible which was written in vernacular and dialect. This particular translation however indicates that God intends his word to be preached through culture.

During this research, it came out that it is not easy to differentiate oral theology which is the interpretation of biblical messages through sermons, teachings, prayers, discussions, songs, and any oral communication. Mbiti John states that a glimpse of African theology may be found in the total African theology and this may be established from the African response, in words and action to the gospel. (Dickson, 1974: 205).

Credits have constantly gone to western missionaries who were said to be expertise that they were the chief messengers of God, however, this fact is contrary, the Africans believe that they were the chief messengers against the rapid spread of the gospel. The African Inland Mission Church played a very important role in evangelism and teaching. They wanted the Africans to do evangelism among themselves, so they advocated the ordination of the Africans as pastors to take over in the future as the missionaries go to the unreached group people. The vision was to train the Africans to be pastors so that they could staff the stations in a few years and the missionaries are free to move to the other un-reached group territories. The number of African evangelists employed by the African Inland Mission continued to grow, thus in 1922, there were 200 African evangelists and by 1930, the number increased to 1,600 evangelists working among the twenty-five tribes in east and central Africa.

Bible schools that were set to train and prepare pastors and evangelists by African Inland Mission are among the Akamba. The African Inland Mission spread in Kenya and African Inland Church was larger among the Agikuyu ethnic community, the Luo community, and the Kamba community. The Akamba Bible Institute was started in 1928. This was the first Bible institute that used the people's dialect during Bible study. The second one in place was Kijabe which was started in 1929. Here the students were taught in Kiswahili, Kikuyu, Masai and Kalenjin. Only a few Kikuyus attended the launching of the Bible school because it coincided with the murder of Miss Slumps and the crises over female circumcision. The Luo community had their Bible College at Kapsabet taught in their language. Many Luo people attended the Bible School which was started in 1954 and was conducted in Luo and Kiswahili. The word of God was received by the indigenous people more effectively because it was communicated in their own vernacular. A scholar called Barret stresses the power found in vernacular Bible translation. He says that vernacular scriptures have far greater power when communicated and creates religious dynamism, these are versions in lingua franca such as Swahili ... "The vernacular translation enables the people to grasp the inner meanings of such profound and intricate biblical doctrines. The vernacular translation, as made, would enable tribes to understand the deepest mysteries of the kingdom of God...." (Barret 1968: 133). It is found that all trained pastors proclaim the word of God more effectively and call people to repentance and direct them to the faith in Christ through oral theology. They reflect God's revelation in their vernacular Bible. They also seek to communicate the meaning of the divine word in the most relevant and effective way. When this word becomes relevant to the people, there is vast church growth. This affirms that African Christian education and theology did not originate recently but began to develop from the beginning of the Christian church in Africa. This is why the gospel appears to be relevant to the needs of Africans.

a). Contemporary Development

Some basic steps must be taken into consideration when the start or beginning of African church is viewed and considered to express Christian faith in African ideologies and terms, problems cannot be evitable when interpreting and applying the relevance of the Bible. These problems are usually felt mostly by the missionaries, however, making the Christian faith

more fully relevant to Africans awaits the rise of national leadership in the churches which gained independence from missionaries who are the founding fathers.

b). Gospel and Culture

A major problem during the colonial era and which is widely recognized today is the popular equation of Christianity with western civilization. This is where western culture is taught as part of Christian education in the expected Christian values during which first-century missionaries easily contrasted 'the dark continent with their' Christian homeland teachings.

Complicating the problem further, was the relationship of the missionaries with the colonial masters from the west. By their race, nationality, culture and religion, the missionaries were 'colonized' with the colonial masters in the eyes of the African population. Regardless of the many differences and even regardless of the hostilities between the missionaries and the colonial powers, there was an inevitable cultural bond that drew the missionaries to the friendship of the colonialists and the Africans recognized this. The missionaries and the colonizers were all from the enlightened west, who came to transform the lives of Africans from their primitive life. In line with the general outlook, seen in the religious indifferent matters, regarding western cultural patterns were seen as superior to the one in African. This brought confusion between culture and the gospel in such a way that one would not tell the distinction between the two because the westerners judged the African cultures as primitive. Missionaries were not comfortable with African culture, so they appointed missionary societies to check the African native customs. One of the issues was about dowry. Dowry was paid according to the Old Testament (Gen 24:59, 61:29:24), This African culture and traditional practices were not supported by missionaries who thought it was strange, foreign and unbiblical. However, after a careful study by the Native Customs Board, by 1919, they agreed that the societies should reason with the African church council to teach the converts under their mission centers not to demand dowry in the process of marriage undertaking of their daughters. They also felt that the baptized bachelors could not pay more than a certain maximum dowry. In the end, the ultimate disappearance of dowry being looked at failed to bear more of the result of Christian teaching than government prohibition or regulations. The Africans resisted this teaching against their culture with the equivalent force and later, the Church of Scotland saw the need of reversing the idea to fit African cultural standards. It reflected as unbiblical and unacceptable, therefore changed and the African Inland Mission saw the necessity of bride price be paid before any marriage is conducted was important.

Marriage of the communicants before half the bride price was paid constituted ground for church discipline. (Barlow 1925). When a western culture or any other culture is mixed with the gospel the judgment is made based on that foreign culture from the background their influence, inevitable problems would arise. Christians from the west compared African practices, African tribes and ethnic communities, with western cultures. This made them see Africans as pagans without adequate religious belief. So, the missionaries confused their cultural values with the scripture in such a way that missions to Africa did not have a clear distinction drawn between the gospel and Christianity. And that Christianity brought to Africa, was the gospel mixed with a cultural entrustment of a western nature.

c). Rejection of African Culture

Missionaries found it too easy to reject African beliefs and cultural practices without adequately understanding them. "Ignorance of the real facts created many false imaginations of Africa and inadequate observations often led to exaggerations. Religion was one of the aspects of African life which suffered from misunderstanding and distortion.

Dietrich Wassermann, a western missionary wrote that "the Africans have been treated by us as having no religion, no language, no tradition, no institutions, no racial character of their own as employ vessels to be filled with European or American food". (Goreham, 1975:233).

In many ways, Fashole - Luke and Wassermann seem unduly harsh, though they are representative of most contemporary scholarship on the subject. Their opinion certainly does not reflect the assessment made by the older missionaries themselves. The older African inland missionaries were renowned for their mastery of the vernacular language. Some of them learned the language while growing up in Kenya as missionary children. They learned by listening, observing and doing. The language policy of the African Inland Mission required a mastery of the vernacular, not just Kiswahili since not all Africans spoke or even understood Kiswahili. And as a matter of fact, Kiswahili was one of the languages among some ethnic communities. Many missionaries did not understand the African tradition and cultural practices, and the way they behaved in some particular ways. Some missionaries from African Inland Mission developed a negative attitude towards African customs, culture and tradition and maintained it as quite inadmissible in Church. They were however forced to accept some of these cultures such as family cohesiveness, where a child always belongs and is accepted as the child gives respect for the elders, as well as self - restraint, feeling of mutual responsibility, decency in dress, speech and orderly behavior, social security for the aged in their homes, and 'African' hospitality which was genuine, in that people never

prepared much food for the journey; fraternity and communal relationships were so strong that they cared for one another, apart from severe famine, people never died of poverty for the food was shared in love, care and concern, therefore, family solidarity was so strong that divorce was rare and orphanages were unnecessary, crime to some extent was limited. Without serious consideration to the serious positive values contributed by the African practices, they however wanted some of these cultures to die and preached against them. This western preaching was met by hostility from most Africans who closed themselves against the western ministry and Christianity penetration. Some of these Africans were remissible of these tribes along the coastal strips. (Interview summary; Daniel Ole Kitiya a Masai elder from Sigawa village Trans Mara September 2020).

Most Africans did not want to talk or meet some missionaries who they felt were so harsh to their culture, while some of the western missionaries who avoided confronting Africans on their cultural related practices were however appreciated. From their perspective, some of the missionaries only had a superficial knowledge of African customs and culture depending upon the Christian Africans who explained the meaning. One of the 'Masai' Christian in the Transmara area in Kenya observed that, "it seemed that missionaries saw much darkness in Africa that they did not seek advice. Only today when there is light do some missionaries seek advice from the Africans. (Group Interview, Transitional, Masai Community, Nyanza, Kenya, 2020).

It is evident that most missionaries avoid African traditional cultures and do not research them. Some older African Christians have left some of their cultures but retained some. So many times, there have been challenges that people watching traditional dances and going to traditional medicine men have lost Christian identity. Missionaries are still struggling to establish churches among the unreached people. This is because they have not studied the culture or research out on it, but have judged it wholesomely. The African customs and beliefs are not adequately addressed by the word of God from the background of the possible theological interpretation by that time. Little theological reflection is considered on how the gospel related to traditional and cultural practices, except to reject various customs. The colonial mentality does not encourage mutual theological reflection by both missionaries and local believers. Thus, African culture is penetrated by the word of God though. The missionaries to a distressing extent are influenced by their cultural perceptions and divided from their western nations of origin instead of having their background from the common

biblical world view, drawing cultural lessons from the many cultural narratives available in biblical history.

d). Sickness

One of the greatest reasons for African converts turning back to traditional religion African herbal medicine practices is illness. In traditional African culture, there is high mortality, sickness frequently led to death. Most Africans do not understand what type of disease one had; this created much threat in the society. Many times, the believers become very much frightened at the prospect of illness so they turned to medicine men much for traditional assistance. Such treatment includes consultation of the spiritual world and the 'living dead' to bring healing. It is believed that the dead are living in the spiritual realm.

When missionaries came to Africa, two development processes took place. Western medicine was introduced in dispensaries and hospitals with a natural explanation for all sicknesses and the cure. These missionaries diagnosed and cured the diseases. Africans were skeptical about it. So, whether the missionaries brought the Christian faith, their approach to certain issues was western-based which could not be tolerated among the Africans in the church. The western approach to sickness and healing ministries was the centrality of the supernatural in all healing work of God.

Most of the Africans have to the western dispensaries and hospitals for healing and whenever they are not healed, they sought help from other sources. In Africa, sources of healing come from traditional religious and medicine men. Sickness has made many African believers turn to the medicine men and those who communicate with the spiritual world as an identified source of help traditionally.

However, the gospel has not penetrated so much through the African heart to break this belief, which is key to the spiritual development of African spirituality. Most children grow up in church with this view that African traditions are good and an option when it comes to difficult situations in any African family.

e) Spirit Possession

Many missionaries do not understand the spirit possession and instead of acknowledging spirit possession in rolling and seeking God's remedy, remembering the ministry of our Lord Jesus Christ, spirit possession was treated by many superstitions. The natural world view for many missionaries consequently, the reality of supernatural powers of the evil spirit one was dismissed as a manifestation as witchcraft and sorcery and in communication with the dead. The churches were not able to deal with many African problems of spirit possession. By denial rather than power encounter, they sought to deal with possession as African culture, as African culture was frequently rejected without fully understanding the meaning through adequate research. This had consequently denied the word of God to penetrate African culture to the inner core.

f). Theology Relevance

From this paper, the mentality of colonialists was that the gospel was not preached with relevancy it deserved. Baptized African Christians and "marginal Christians]\" did not always "feel at home" in the institution churches planted by the missionaries with its foreign hymns and formal liturgy. Their spiritual needs were not met because there was no relevance of the gospel to the people's felt needs. Christians observed two levels of both Christianity and traditional religion.

The reflection shows that this is the crux of the need for African Christian Theology, 'to understand the modern African and his past and relate the gospel to him and his needs.' On one level, Africanizing Christianity involved the contextualizing of her worship and witness. This includes contextualizing the African churches' hymnody, musical instruments, liturgy, vestments and architecture. Worship must involve the whole inner being. What stirs the westerns soul is quite different from what stirs the African soul. Anything in our 'worship services' which hinders true worship from the heart should be removed in favor of that which is more relevant. There are very few western hymns sung in our churches that stir the heart like those composed and written locally. And the beat of those western hymns which are readily accepted in Africa is quite different from the stately hymns of the faith from the west. African Christian theology must think its way through the whole biblical teaching of worship in the African context. But at a deeper level, African Christian Theology must touch the world view of the traditional African, meeting the African where he is.

To root the Gospel in African soil has many implications. There must be a significant degree of cultural continuity. By cultural continuity, there is a reference to the fact that in many ways Christianity must incorporate the fine and noble aspects of a given culture if Christianity is to become true indigenous. There must be a sense that this is African Christianity and not merely Christianity transported from the west.

Many African theologians, (Fashole - Luke 1974:98), recognize that there must be 'aspects of discontinuity between the Gospel and any culture,' and that discontinuity may be ignored in 'ethnic theologies'. That is, there are parts of any culture that must be abandoned by Christians because it falls under the judgment of God. If the Gospel is domesticated by being unduly accommodated to the culture, it will lose the authority of the word of God. If the gospel is accommodated to culture through compromise of the fundamental aspects of biblical teaching, then its parts company with the Gospel of Jesus Christ.

However, 'Christianity always comes with a cultural conditioning, but what those engaged in the task of producing an African Christian theology are claiming, in that this 'culture conditioning' must be African and not western. Furthermore, it is being argued that Africans must produce a theology that bears the distinctive stamp of African thinking and reflection. African Christian Theology 'involves steeping oneself in the patterns of 'Traditional African Religion,' and studying Christianity in the light of that heritage, thus endeavoring to find points of contact between African traditional beliefs, so that Christianity can be more effectively and relevantly proclaimed to the African situations. This study of traditional religion is to be positive and not negative as has been the tendency in the past.

Cultural continuity includes the relating of the Gospel to African Traditional Religion. Many anthropologists have predicted that belief in witchcraft and sorcery will disappear with the development of education. Missionaries have forecast the gradual decline of 'Traditional Religion'. But to the dismay of many, the traditional practices have had a grip on many professing Christian in times of personal crisis. "The African Religion has not disappeared; it is being revived. African theology seeks to relate biblical revelation to African traditional cultural practices and Religion.

g). Theology of Self-hood

African Christian theology is also related to the African's assertion of its own Africanization. In reaction to the negative feelings towards Africans and their culture imbibed from the colonial era, African theologians seem to re-assert the African own dignity and self-

worth. Recent developments in African Christian Theology cannot be understood apart from the historical context of oppression through the slave trade and European colonization. In the 1930s there was an awakening of African consciousness. L.S Senghor advocates negritude, a pride in the rediscovery of African culture, religion and language. African Christian Theology is a quest for African self-identity.

African Christian Theology, as it is developing, might be considered as the theology of selfhood, not only in recognition of the changed status of much of African, from the colonial to the post-colonial period, but also as a symbol of the desire of the church in Africa to be in a position to present Christ as one who knows and understands the hopes and fears of Africans.

African Christian Theology is in many ways a reactionary theology. In the process of asserting one's self-worth and making a distinctive contribution to theology, there is a tendency toward reaction against what has been taught them by the missionaries before independence. As Desmond Tutu declares, "Most of what is subsumed under the heading African Theology is the result of reaction against culture and ecclesiastical colonialism." (Tutu, 1978:364). Much time is devoted to the criticism of past missionaries and missions for their failures. Attempts are made to construct a new theology based on a new methodology that is distinctive from all other past theologies.

The dynamics of cultural dissimilation are well known and people, wanting to be different, assert their uniqueness by using different means. Cultural dissimilation has been used to explain theological differences which have surfaced in the history of the Christian church. No doubt, this process is at work many times through the development of African Christian Theology. In my view it has been more than 80 years since some countries in Africa gained independence however, the present reaction, usually referred to as the African cultural renaissance, is bound to confront the churches with several problems. Customs are restored to respectability, such as the pouring of libations in Ghana, "not necessarily because its original religious value is still acknowledged or believed in, but rather because it is the genuinely African framework for saying prayers and for otherwise communing with the supernatural world.

As the African people have thrown off the political yoke of colonialism, and they are now seeking to deal with the economic yoke of neo-colonialism, the Christian church is seeking to

deal with the ecclesiastical yoke of 'missionary Christianity. It is reactionary, but it can also be positive. They have however failed to produce African theologians who bear the distinctive stamp of African thinking and reflection. Many Africans have constantly reacted to the trappings which are foreign and they also must understand what God is saying through the scriptures to make the Christian faith their own.

2.4 EDUCATION AFTER FRASER REPORT

Through the efforts of the missionaries and the colonial government, it was established that there be some correlations to jointly have training centers set up for them to help advance education in African, thereby providing an opportunity for further growth in education. Even though Africans were left to design the programs which would fit their situation, the curriculum they developed left out Christian education. The focus however was based on secular programs. There was a need at every level and purpose of mission growth and pastoral development and providing an opportunity for training Africans to help the colonial government to advance their interest. Education was used then by the missionaries as a tool

for African evangelism even though the colonial government had a different interest. A team was therefore set to deliberate and provide a report for the same to enhance education. The following schools were set up for African education as was recommended by some white missionaries who were elected by the British government to check education in Kenya.

The following education facilities were established:

- 1) Machakos industrial school in 1905
- 2) Kabete industrial school in 1911
- 3) Mombasa literacy school for Asians in 1912
- 4) Machakos T.T.C. in 1915 Teacher's Technical College
- 5) Malindi Literacy School for Asians in 1919
- 6) Narok Pastoral School.

a). ASIAN EDUCATION

- 1) The Ugandan company had established a railway training school for Asians in 1904 in Nairobi.
- 2) In 1911, the colonial government built another school in Nairobi for Asians.
- 3) The colonial government in Kenya started some schools for Asians. These were in the following areas:
 - Mombasa literacy school for Asians
 - Malindi School for Asians
 - Kisumu School for Asians
 - Nakuru School for Asians

b). EUROPEAN EDUCATION

- 1) The Uganda railway company had built a school for European children in Nairobi
- 2) In 1910 the colonial government built a school for Europeans in Nairobi
- 3) Other schools were built elsewhere like Kitale, Nakuru, Eldoret, and Nyeri.

Colonial government and the missionaries wanted to honor Africans so they came out with some recommendations such as:

- a) Industrial training and technical education should have been expanded and adapted for the needs of the local African community.

- b) Schools should have given an education that would improve rural life and development.
- c) Government and missionaries should have had some cooperation in improving the education system for African people. **(Kenyan Education History and Missionaries in Africa, National Archives, Kenya, Review, 2013).**

2.4.1 RESULTS OF THE PHILIP'S COMMISSION EDUCATION RECOMMENDATIONS IN KENYA.

1. The colonial office in Britain established the advisory council for education in Tropical Africa.
2. The government formed the advisory Committee on African Education in 1925 and set a memorandum report that was agreed on but not signed.
3. The native industrial training deport was established at Kabete in 1924. This was an improvement of the industrial training schools in Kabete in 1915.
4. The government planned that the children would go to mission schools for four years and thereafter join Vocation training centers for two years.
5. Jean's school was started in 1925 which has now so far been renamed Kenya Institute of Administration.

Students from Jean school were deployed in the country as personnel officers. Their duties were to train the African people on:

- a) How to start schools and other community projects.
- b) How to build houses, among other things.

6. Local Native Council, (Local Native Council), was formed in 1924, which contributed greatly towards African education expansion.
7. The central government gave Local Native Council grants to establish and run schools, government departments and missionaries' centers.
8. The Local Native Council built many schools, so many that the Kenya Central government did not like giving large sums of money asked by the Local Native Council to run the schools.
9. Independent schools started around this time in Nyanza 1921 among other places, e.g. Githunguri Teachers college.
10. The Local Native Council expanded schools to run from primary 1-6 instead of 1-4 as was originally designed, the primary 1-6 was called primary top.

2.4.2 EXPANSION OF SECONDARY SCHOOLS

- 1) Many Africans demanded secondary education from the government. They did not want the type of education which would make them be laborers.
- 2) Protestant missionaries joined their effort and built the Alliance High School in 1926.
- 3) The Holy Ghost Mission Built Kabaa Secondary in 1927 (the present Mangu High School).
- 4) Both Maseno and Yala schools in western Kenya become high schools in 1938.
- 5) The Prince of Wales school (Now Nairobi School) was started in 1931 to educate European leaders who would lead Africans and Asians, Africans were not allowed to study there.

a) THE SECOND WORLD WAR

i). Disadvantages

During the Second World War, many missionaries left their colonial countries and went back to their native land to join in the war. This made the education system come down because most of the teachers went back leaving the Africans who were not qualified to teach. During this time many missionaries who wanted to come to Kenya from Europe did not do so due to the danger of travel and responsibilities at home. In 1939 the native industrial deport at Kabete was taken over to be a war office for rehabilitating soldiers. Two-thirds of the male population in Kenya went to war, leaving their wives. Since there was no money no other schools were built.

ii). Advantage of the world war

Many Africans went to school to improve their level of education. Small scale trade flourished vegetables and other crops were raised by the natives. Many adults went to India, Middle East, Ethiopia from these travels they learned that: -

- a) Europeans were not better than Africans in war
- b) Other people did not respect Europeans as Africans did

The money earned by the African soldiers was used to educate their children. All this resulted in an increase of schools run by the Local Native Council.

Africans gained employment in other countries and boasted the experience of travel.

b). EUROPEAN GOVERNMENT SUPPRESSED AFRICAN EDUCATION

The settlers and the government in Kenya did not like the increase in schools by the Local National Council because: -

- a) The Local National Council asked for more grants for running the schools however they ended up using the money for themselves.
- b) The Local National Council built more schools even though they ended up spending money on roads and hospitals.
- c) Europeans wanted cheap labor, therefore they did not want Africans to have high education. However, in 1942 Africans who were educated refused to do manual work.

Christian principle was used as a base for African education in morals, therefore European education was made compulsory in 1909, Asians education in 1942 whereas African education was not made compulsory yet the schools were not enough. Due to the bad attitude of the settlers, the missionaries and African leaders criticized the government, and as a result, the government formed a committee whose work was to improve education systems in Africa. This committee was led by arch Deacon Beecher.

2.4.3 THE BEECHER REPORT OF 1949

- 1) The Beecher report committee was set up in 1949
- 2) Arch Deacon Beecher was a missionary who was known to favor the improvement of African education he had been elected to represent the Africans in the Legislative council.
- 3) After visiting many schools and talking to leading educationists he recommended a 4 - 4 - 4- year education system would be created that is to say four years primary education, four years upper primary education, and four years in secondary education learning.

i). CAMBRIDGE

These exams were for limiting entry qualifications in secondary schools for large numbers. Only 'bright' or the so-called highly performing people were passing.

- a) Only 30% children of primary schools should get places in secondary schools
- b) Prepared Africans for future leadership.

- 4) Christian principles are used as a basis for African education, thereby allowing Christian Religious education study into the public-school curriculum, (in improving their morals).
- 5) Cooperation between the government and missionaries was encouraged.

African reactions to Arch Deacon Beecher's report for 30% was on the to several primary schools, for instance, out of 1000 pupils only 300 could get secondary school opportunities.

a). EXPANSION OF SCHOOLS AFTER BEECHER REPORT

There was a very slow expansion of Government secondary schools after the report.

YEAR	SECONDARY SCHOOL	CANDIDATES
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1940	2	11
1945	4	17
1950	11	61
1955	17	252
1960	38	985
1963	82	1491

The Royal Technical School (now Nairobi University) was started in 1956 mainly by Asians for their children and it was co-operated with Gandhi Memorial Academy.

2.4.3.1 THE KENYA EDUCATION COMMISSION (1964-1965) OMINDE'S COMMISSION

- 1) This was set down after independence to look into ways of organizing the education system so that it will reflect the aspiration of people and the government of independent Kenya.
- 2) The commission was led by Professor Ominde of the now Nairobi University.
- 3) Recommendation of the commission.

a). PURPOSE OF EDUCATION IN KENYA

Following this research, it is true that Kenya had set their aims and objectives regarding the education that was seen as relevant to Africans. Some of which was that the education given would be able to: -

- 1) Foster the sense of nationhood and promote the national unity
- 2) Education in Kenya must serve the people of Kenya without any sort of discrimination whatsoever.
 - a. In public schools, no religion is privileged but they must respect the religious convictions of all people.
 - b. The schools in Kenya must respect the cultural tradition of the people of Kenya (ways of life, morals, beliefs, languages, practices, social and customs achievement).

- c. Every young man coming from public school must be made to realize that he has an available role to play in the national life and development of education and the society at large.
- d. Education must foster respect for human personality and dignity.
- e. Education must serve the needs of national development.
- f. Education must provide social equality and remove division of role, bribe, tribe and religion.

2.4.3.2 BINNS REPORT AND RECOMMENDATION OF 1952

- 1) It stressed the importance of a religious basis for education and the need for practical work to be introduced into the curriculum so that the future leaders of Africa would be aware of the paramount importance and dignity of mutual work.
- 2) It urged for changes in the examination system of education, to help destroy the African's desire for certificates leading to clerical jobs.
- 3) The report fostered the recommendation that education should aim at impressing agriculture which is the basis of the Kenyan economy. This was the basis of what the Old Testament training in the synagogue entailed among other things.

Since independence, between 1-6-1963 and 12-12-1963, the first president of Kenya, the late Jomo Kenyatta introduced the word "Harambee", meaning pull together while the retired president Moi Daniel introduced the word "Nyayo" in 1978 meaning, "following the footsteps. These were very important key slogans that were responsible for motivating and inspiring people into oneness unity within the Kenyan borders among the people of Kenya.

a). Inherited Problems

- 1) The colonial government had denied Africans enough education that Africans wanted.
- 2) Racial inequality in Education before independence for instance three systems; - European, Asians and Africans.
- 3) Africans wanted the new government to alter this situation.
- 4) The new Government knew that Kenya needed 'Agricultural Education' to match the country's 'Agricultural Economy'.
- 5) Regional education inequality zone areas had more schools than others.

- 6) The colonial Government used education to separate races.
- 7) There were limited manpower resources to further Education because the colonial Government had not trained enough, among other things.

b). Ndegwa Commissions - 1971 Recommendations

A commission was set under the chairmanship of Ndegwa, the then Permanent Secretary in the Ministry of Education.

- 1) A new salary structure was formulated and it was intended to attract high-caliber teachers and other professional personnel in the teaching profession to improve the quality of education.
- 2) A major re-organization of the ministry of education and the Teachers Service Commission (TSC) was engaged to further provide proper bases for the growth and development of education beyond what the colonial government had done.

c). Bussey Report of 1972 and its Purpose

It was intended to study the situation of education in Kenya and make provision for the possibility of the curriculum development in Kenya, and the missionary was to play a key role in the development of the same. It, therefore, meant that Christianity in its essence was to be used by the missionary in their engagement to facilitate and entail the contents for the desired objective for the curriculum for the development of the individual who was to be produced in the society. The curriculum developers were guided by the perceived needs as opposed to the felt needs of Africans.

i). Recommendation

- 1) Major attention should be given to primary education
- 2) All lessons should be broadcasted by mass media and the curriculum should intensify the learning process to help school leavers to be good, adaptable and resourceful.
- 3) The primary school curriculum should be planned in three phases such as lower, middle and upper.

- 4) Primary school syllabus should be revised to meet the needs of the students in rural schools and communities some of the subjects should be Christian education with an African focus.
- 5) Further development work be undertaken in Swahili, Religious Education and African folk love music movement and dance in lower primary
- 6) Standard II and III pupils should be taught in the afternoon
- 7) Geography and History should be combined to called social studies
- 8) The science syllabus be pruned and be re-organized for local understanding
- 9) Two double periods be allocated to science and Agriculture
- 10) Facilities are provided in schools for small livestock.
- 11) A further double period be allocated for science largely related to mathematics and physical sciences
- 12) A course be devised for boys and girls to be called "home and community studies" for purposes of the orientation of girls and boys into social responsibilities

The above recommendations were for primary education only as the engagement concerned how to develop education in Kenya. It's important to understand that this was possible because the Christians who were concerned about the lives, growth and development of the people kept on pushing for such to be undertaken for the Christian mission engagement to establish roots for further operation and extensive mission boundaries.

2.4.3.3 TEACHERS' ORGANIZATIONS

a). Adult Education

Adult education was recommended to all those Africans with an interest in pursuing education at a late age. Some limited opportunities were offered to Africans who thought that they were able to go to the continuing education system. Even though some of them went further and later joined colleges. The program was designed to focus on the following areas:

- 1) To have more understanding of one's environment.
- 2) To have an empowered life.
- 3) To be a better worker or performer in one's area of jurisdiction.
- 4) A be a contributor to the builder of the nation.
- 5) Better adaptation to live in a new kind of world.
- 6) Individual development to fit the changing society.

ii). Aims of Adult Education

- 1) To give the adults the basic tools for further education and participation in national development; the ability to read, write and with understanding through training one becomes responsible in the society.
- 2) To allow making up (compensate) the missed schooling days for purposes of self-empowerment.
- 3) To improve farming or agricultural activities in the way of better methods as in crops, poultry, cattle keeping, curbing soil erosion, etc.
- 4) To improve the health of the family, care of the home as in nutrition, etc.
- 5) To train workers for jobs in the factories, offices, shops, etc.
- 6) They help people progress in commerce and trade and improve their knowledge skills in business.
- 7) To provide understanding for government policies.
- 8) To help people provide self-employment in their homes as in farming.

b). Organization of Adult Education

Almost every ministry and every national organization, voluntary organizations, education institution provide some form of educational training. In the Kenya educational situation, the ministry of housing and social services is where adult education is handled and there are always personnel officers for adult education in the same place.

i). Where Adult Education is Conducted

- 1) Farmers Training Centres (F.T.C)
- 2) District Training Centres
- 3) Village Training Centres (polytechnics)
- 4) Youth Centres
- 5) Social Halls
- 6) Primary schools
- 7) Secondary schools
- 8) Public University
- 9) Church institutions

ii). Forms of Adult Education

The various forms of part-time education which were initiated with the help of missionaries included part-time classes, discussion groups, correspondence courses, Radio and Television Classes, Public lectures or the locally known place called 'Barazas the individual or one to one instruction, residential course, institutional Public lectures among others. This was essential for developing education and the people for posterity.

c). Methods of Teaching Adults

Adults like any other individual have their difference, values and interests therefore, their teacher should know how to adjust teaching to serve different interests as they all have different ways through which they would receive the instructions.

The methods engaged should cultivate good human relations with purposeful results, these being: - Discussions, demonstrations, field visits, audio-visual materials, case studies among others. Teaching adults need careful planning, for instance, one must always engage in Collecting information, locating resources, lesson planning among numerous activities in the educational engagement.

d). Guidance and Counseling

Guidance involves helping one and directing that individual towards the correct, way, behavior in educational pursuits for educational growth and individual development. It also involves encouraging a person towards better conditions that are conducive to life and holds a promising posterity.

The reasons for counseling, therefore, is to help the individual face realities of life and problems and be able to develop the intellectual ability to the maximum use of potential ability as a well-balanced personality, for purposes of a high level of morality, integrity, character, the attitude among other things that are needed by society for a better living.

The need for guidance in schools has grown widely and changed society. The increasing number of schools is becoming greater and greater therefore the main concern for guidance and counseling in education is to help an individual child to develop ways that will enable him to face problems and manage them, yet remains responsible in the society.

The objective is to help the child to develop his intellectual abilities to create aptitudes and other superior qualities as is required in an active child. It also develops a well-balanced personality of the individual and helped develop in ways that will enable him to face

educational-related problems that may arise within and out of school so that he established himself with some level of stability.

2.5 LITERACY MATERIALS FOR EDUCATED AND UNEDUCATED PEOPLE

In this paper, it is important to note that as in many other fields of human activities and knowledge, Christian education is an area in which new insights; new trends, new features have considerably failed to modify the traditional understanding of church members. Not only when linguistic science failed to moderately develop in the last half-century or more, causing a lack of a multilane bridge connecting anthropology, sociology, psychology, indeed with all branches of human science. In a world in which distance has been abolished and isolation is broken down by air travel and radio waves, the science of communication however is assuming an increase.

There are several types of church members whose education and reading background have not yet prepared them to effectively use the traditional versions of the Bible even where the versions exist in their language. Most people have become functional members of their society without knowing how to read but have the pressures of the contemporary learned to read in Adult Life. Their reading ability is something newly acquired and they have as yet had neither the time, and inclination, nor the reading materials necessary to advance much beyond the primary stage. Some of them will, with persistence, become good readers; many, however, will get sidetracked and remain as marginal readers or "semi-illiterate" as it is in many churches today.

The second category according to this paper, is the marginal readers who have learned to read as adults and those who have gone to school but have failed to become functional readers. Many adults in the society may remain in the category because they have been traditionally lived without reading as so their new ability is an extra appendage that may give them prestige and which they do not review how to use. They do not read for pleasure but live through other Channels so that it never as through reading can reward by experience. It is more or at least that they have learned to perform and which they use on rare occasions at most.

As evidently clear Africa culture is not a "reading culture". Most of the children in the society, do not acquire reading skills easily despite being in school, they suffer from cultural stimulus to become functional readers; they learn the practical affairs of life by observation

and by the spoken word and their expectations do not lead them to think it that reading either for pleasure or information is of great reward and it is a source of the necessary information for a living.

It is very clear in this research that the twenty-first century has witnessed the emerging nations of the world and neither unknown phenomenon of literacy without education.

Literacy is seen as a privilege of a favored few, but these few usually pursue their education if not into some higher field at least to the point of becoming functional readers with a general interest in the human knowledge of their age. Theological works, for example, were purchased and read by artisans as well as scholars and the classics were read by people without academic pretensions. Mass literacy and mass education at the elementary level have become inadequate in themselves to relate man to the complete world of today.

An important part of the challenge as noticed in this paper is the fact that most of the reading issues that matter in the world are on the level of an educated minority. Little exists without the reach of the marginal readers to enable them to bridge the gap between their non-literate world and the world of people who read. Once they can identify the alphabetical letters, they are expected to use standard materials for educated readers to also teach during Sunday school in the mission centers. Reading materials are difficult, to begin with, in this case, the printed page is simply unable to compete successfully with the other media in the struggle to gain people's interest.

Even for a highly literate country such as the United States there remains a serious problem, and one which is leading many people to lapse back to a semi-literacy in which radio and television are replacing the habit of reading. Sunday school is sometimes conducted by radios and Televisions in the Church. A study made in this country even before the days of television came out with a statement, as it states that, "at least one-third of 1,690 adults who cooperated in the study have not acquired sufficient skill to enable them to engage intelligently in adult reading activities. They read general material in books, magazines and newspapers with an average of 40 out of a possible 90. Their achievement in silent reading as measured in terms of grade forms does not exceed fifth grade. For them, the enriching values of reading are denied, unless the materials reflecting the adult interests to be adopted to meet their needs... The materials provided should correspond in difficulty to those appropriate for use in the fourth, fifth and sixth grades (with) still simpler materials for establishing fundamental reading habits." (Gray and Leary, 1935, pp.92-93).

Besides the widespread phenomenon of literacy without education and how it is related to it, is the fact that many people of the world are today becoming literate in the language that is not their first or native tongue. Tribal peoples of Africa, Asia, Indians and Latin America and many others, speak languages that are not used as media of education and literature and the national and official language in which they are learning to read is one which they imperfectly understand. They need materials in these languages which are at a level that they can comprehend or to which they can at least aspire to understand. (Ibid., 1935).

Apart from the people with limited reading ability, there are three more advance who nevertheless are unable to effectively use the scriptures because they are in a special variety of their language that is unfamiliar even to the educated and which savors more liturgy than of the real-life affairs to need the materials on scriptures in a more accessible form of language.

Sunday school materials should be in a form of language that can be read and understood by people in general including those with lesser education, without having to previously learn the special vocabulary and grammatical style employed in the traditions which are needed: those which call for a translation in popular language and those which call for a common language translation. The materials should be in the language spoken by people with little specialization. In such languages the differences in the speech of social classes are not great, since most of the speakers share the same cultural heritage, talk about the same things and associate with one another without sharply defined social barriers. They should not be written in languages that are not used as vehicles of higher education and there should not be wide differences between the "educated" and "uneducated" styles which characterize literacy. They should be in a popular language i.e. the contemporary language in a form that is shared by the entire population who speak it.

In contrast to this situation literacy and languages spoken by highly complex societies are used as a vehicle for literature and higher education. These include the major languages of the world - English, Spanish, Russian, Japanese, Hindi, and many others. There are important differences in the speech of different classes, based on socio-economic and educational levels, occupational specializations. Literacy elaborations exist are used by the educated however those who have not gone to school have rejected them. This has made it very difficult to reach the people with theological education who do not meet their culture.

2.5.1 THE AFRICAN RESPONSE TO CHRISTIANITY AND ISLAMIC CULTURES

An interview was made with Christians and Muslims regarding the introduction of religion in Africa. Many people said that they would be glad to adopt either Christianity or Islamic Religion. However, it must be noted that the Africa religious heritage has continued to have a significant influence upon the life of the African people. Most parts of the African nation where religion has spread, and held strongly, and has swayed over the lives of the majority of the population and they are commonly dubbed "Animist", which is seen by many from western view as 'primitive people'. To many Africans, God is the same and He does not change whether in new or old situations.

The rapid expansion of Islamic religion over the African religious heritage had a very important factor that some of the ideologies held in Islam religion had some similarity in African culture. Christianity, however, came to Africa with a spirit of conquest and hostility to African religious and cultural heritage so much that its success in Africa was not readily accommodated. Most people observe that its success among African people would be a combination of factors, the most important one being an alliance with western colonialism, its promotion of important causes of social change in education, health, agriculture, improvements and production based on western technology. Although western education was welcomed, though with a lot of opposition, the western missionaries re-structured it to accommodate some of the African views and this impressed the people who hesitantly accepted it.

Since the scripture was written in a foreign language, it did not have a very strong influence on Africans. The translation of Christian scriptures into African languages did not have a very strong bearing on the success of African Christianity in Africa, because Africans wanted to read the Bible and understand God speaking to them in their language and saying, as the things of their fathers are reflected just like the traditional religion had said even before Christianity came.

The success of Christian education in Africa is phenomenal. All Christian faith has continued to grow by depths and bounds. The educational missions of the African church, despite the many successes, remained weak and many did not have to assist the church to develop deep roots in African. There are certainly very legitimate fears that while Christianity had Christianized the Africans, the Africans had not succeeded in Africanizing Christianity, and had made the real claim on Africa. However, Africa had not Africanized African Christianity. There are negative indications that African Christian Education has taken significant steps in the direction of the Africanization of Christianity. There are several measures with various levels, some of which are referred to as enculturation, contextualization and many others.

There is a fact that African Christian educators were realizing and taking steps towards Africanization of the Christian faith. They were purposely seen as endeavoring to the people. The reflection here is based on the equality and the content, also the methods used and the goals the Christian education would play in African church that would be important for transforming the faith, though it was still seen as foreign and the impact this would have on African faith such that the African people would embrace as their own. The Christian faith will have to be given both an African interpretation and forms of transmission rooted and established as African.

In two ways, Christian religious education was planted into Africa, even though it vanished. One of the remarkable reasons for such eventuality is that until faith has become fully indigenous no matter how long it lasts it is deemed to die. Because Africans were slow to accept Christian education and apply it in their lives it did not last for long before many people rejected it as foreign. Traditionally, African peoples have no names for religion. This is because it is not separate from their life. Christianity has never been viewed as a way of life by Africans, and that is the way it is judged from a foreign perspective.

The opposition to Christian education on the part of traditional or classic African religion was not taken seriously because western education was seen as tending to stress the ritual and communal participation above all. The participants' belief about the meaning of the ritual held a very high significance and Christian rituals were mostly held on Sunday even though it caused friction when the African Christians refused to participate in other rituals and choose between leaving their African community or become backsliders in the eyes of the Christian community.

Serious violence erupted from the Africans because foreign education policies were introduced in the church and the introduction of new churches in the community. The Africans decided to carry on with their traditional education and reacted violently to what they termed as foreign religious practices.

Some of these cultures have not changed to date even though Christians have continued to fight them. Violence has erupted against Christians who still practiced clitoris-vasectomy, or what is generally known as female genital mutilation. This involves the removal of the female clitoris and also male circumcision in the traditional. Many Christians think that this is a demonic practice. What most African traditional educators resented most was not the new

doctrines but attempts to impose the European code of ethics on them. They, therefore, resisted in the strongest terms, some of them being an interference with marriage customs like polygamy and the payment of bride price.

Most of the missionaries do not want Africans to hold clergy office because there is a notion that most of them are still inferior and compromise the African cultural practices. This has resulted in constant conflict between the missionaries and the converts who want to maintain the African tradition and culture. Despite some strong implications in Christian doctrine concerning the equality of all human beings before God, most missionaries still see the Africans as inferior. They preach spiritual equality but drag their feet when it comes to training African clergy to replace them. Some African priests are but still have no voice in some of the missionary-planted churches.

The first Catholic priests were trained in local seminaries such as in Belgian, Congo and ordained in 1977 and after a time lag, bishops were consecrated and African cardinals were named as well, but still, there was discrimination against African clergies. continued in the This discrimination aroused African resentment from the early colonial period to date.

Protestant churches have remained skeptical when it comes to a white missionary leading African church. Most African churches have dropped institutional links between them and the missionaries however they have retained some doctrine vested on them by missionaries.

In North Africa, the major question was the relationship between Islam and modernization. A minority of secularized and Western-educated intellectuals rejected religion altogether. On the other extreme, a local group of preachers held that everything modern or western was evil in itself, though their following dwindled decades by decade. Otherwise, many positions between these extremes were possible and they were argued most passionately in Egypt, particularly at Al-Azher University.

Even before the foundation of the British protectorate, Jamal Al Afghan had claimed that all modern progress had been revealed in Islam and could be reconciled with that religion; if only Muslims would unite under a single caliph, they would be more equal to the Christians.

2.5.2 African Education Against Western Culture

Generally, education takes place in all societies as part of socialization.

In pre-colonial Africa, general education begins at home. Every child is taught the mother tongue as a medium of instruction. On growing up the child is given informal education based on an apprenticeship at the workshop of craft workers for technical skills.

Despite putting up British schools along with the cost, questions of African Christian education rose. The matter was seriously contested by the colonial government until the nineteenth century that the Africans were allowed to read the Bible. The idea of formal school was seen as essential in educating the Africans because the system fitted well in Europe. It was seen to instill discipline in children more than the school system. The Africans were not happy with this system a strong debate rose that this idea was foreign and intended to kill the African culture and education.

a). Education Through Culture

Besides Christian religious education, there is the cultural change that challenges it. Christianity launched within the matrix of Greco- Roman cultures was meant for expressing and spreading salvation as stated in Galatians 4:4 that, "but when the fullness of the time came, God sent forth His Son, born of a woman, born under the law". (NKJV). The word, 'fullness of time', means that Pax Romania (peace in the Roman Empire), or Greek intelligentsia, and it included the total culture milieu of the Mediterranean world where "Africans, Tautens, Greek, Jews, Parthians mingled in the provinces and cities and shared their national heritage with the Latin people. Christianity was soon to unveil its riches to meet the longings of all these people. The test for Christian education, however, was going to be whether it would survive as unique and the only answer to the human dilemma would be to baptize culture and change it to fit with the westernization.

There was a constant cry that missionaries had destroyed the African culture. The accusation is made however the culture which was destroyed was the African charms or objects of idol worship. Even update some Christians have insisted on the use of idol worship such as incense burning as a link between them and god. Some books containing African culture have burnt a factor that was bitterly contested by African scholars.

Even though this is seen in the Bible that the first converts in Ephesus went to the point of literally burning their books of magic arts for the sake of Christ, thus breaking with their culture, (Acts 19:18-20).

Western missionaries had an opinion that all the African culture was outdated and evil.

It is extremely difficult to differentiate religious education from cultural discernment because it is imperative. If religion is what gives direction to life, Christianity must change the culture of a style of the African people. The two cannot go concurrently so one must cease. Either cultural aspects must pave way for Christianity or one compromised.

Christians in the second century were ignorantly considered antisocial by outsiders who did not know what Christianity was all about. Due to this concept, Christianity was a belief that constituted a low percentage that was not in line with the age. Many evangelicals preached against projects such as schools and hospitals as a matter of conservation. This is despite this numerous schools, hospitals and clinics came into existence.

2.6 PSYCHOLOGY OF EDUCATION IN MISSION ENGAGEMENT

While one takes the initiative of working on thoughts and concepts for Christian education, one has to be sure that education takes shape through all the required processes that will deliver cognitive growth in the educational process. Therefore, as one considers that, it's important to deal with it though, with reflection on the psychology of education.

Psychology of education is therefore said to have been divided into two parts, namely Philosophical aspect, based on thought-provoking questions, and that psychological aspect, which deals with the behavior of the student. This deals with the cognitive thinking of the student with reflection on Christian education.

Education therefore can be defined as all that happens to one from birth till death. We die the way we are brought up. It is preparation for the life to be accepted in the community.

The process of learning to live peacefully and successfully in a community or group.

Generally, there are three categories of education while dealing with educational concepts.

- (a) Formal education is got direct from an institution of learning
- (b) Non-formal education is got from extra—curriculum activities such as Games, Clubs and Societies.
- (c) Informal education is got from the environmental influence of learning that is to say from homes, friends, seminars, conferences and some other organized forms of learning but not as an institution of learning.

2.6.1 GENERAL OBJECTIVES OF CHRISTIAN EDUCATION IN MISSION

First, is to equip the Christian learners or students with the basic theoretical and practical knowledge in the Christian teaching profession in its nature, its aim and its practices so that the learner's attitudes and abilities can be twinned towards professional commitments to initiate the student into a tradition of inquiry and discovery, providing evidence and argument which enables the student to develop a rational (logical) approach to solving problems in the Christian approach and manner.

Second, it is to develop a sense of responsibility to contribute both by teaching and by example to the social, ethically and morally, cultural and economical progress of the society.

The third is to develop an awareness and appreciation of innovation attention in the field of Christian education in the teacher and the ability to utilize them in society.

Fourth, is to create in every student or learner the mind and the head for Christian educational excellence in the mission engagement for competent service to God.

Bearing in mind for instance the child as the center of Christian education which should prepare teachers who can: -

- Provide suitable learning opportunities for the child
- Develop child's communicating skills in the Christian environment
- Develop the individual child potential abilities to their maximum through a variety of creative learning experiences in church
- Develop the child's ability in critical and imaginative thinking in problem-solving and self-expression
- Develop the child's sense of citizenship and national attitudes
- Develop the child spiritually and morally.

2.6.1.1 CHILD DEVELOPMENT

In this research, we find that before introducing any new idea to the child, one must study the child's development.

- It involves series of periods of progress because it takes place in all aspects of life dimension such as social, emotional, psychological, physical and spiritual as many changes take place in many ways.
- Rest allows necessary consolidation to take place as the child allows self composition that brings about a self-realization for human responsibility.

- A newborn is very helpless, yet very intelligent in many ways, and as the child is experiencing physical weaknesses, but by observation learns so much about the order of given behavior and stores in the subconscious which would be triggered into use depending on the future situations that will cause it is calling back.
- The child to mature physically, he or she must be carried everywhere for a year or two. The children who are capable of reflecting conspicuously what their learning abilities entail which calls for some level of a significant amount of intelligence will also mature differently one from another.

Full development of a child deals with: -

- The physical process of growth and development
- Mental emotive process of growth
- Emotional dimensional process of growth
- Social dimensional process of growth
- The moral aspect of the growth dimensional process

2.6.1.2 VALUES OF DIFFICULTIES

- Frustration arises when a person cannot get what he or she wants
- Inferiority comes when a person is faced with fear or guilt of what others who are, especially of higher ranks than them and reflected as the standard and they try to do things to measure that standard and they cannot reach the standard perceived as the wanted for the equation. With reflection to all such, its therefore important to consider the following: -

a). PHYSICAL GROWTH AND DEVELOPMENT

The children of the same age may differ in the rate of physical growth, for instance, the size and height, and children between 7- 8 years of age may have gained better control of their muscles, and between 5-9 years adjusted movements are accurate.

b). CHILD DEVELOPMENT STUDY CONCERNS

This is the study of the development of children from occupation (pre-natal) to postnatal growth. In this case, it is important to note that the pre- natal stage is - before birth post-natal after birth, a fetus is an unborn child, ovum (oval) is, therefore, the egg.

Conception starts when an ovum unites with sperms and new life starts. The ovum and the

sperms carry genes that are passed to the child, which is said to be the passing on of human sin from one person to another. This is where the biblical Adamic sin is traced from. (Ibid., 2013).

c). PHYSICALLY HANDICAPPED CHILDREN

They should be well taken care of knowing that they are also souls to be developed as much as they are challenged physically. They should not be badly treated so that they are made to feel conscious of their defeat. The teachers should neither ignore nor pay too much attention but treat him or her as a normal child, that way they will appreciate their worth on earth and live to know that they are appreciated as well, and within their situation, still, live to pursue to love God and serve him. (Ibid., 2013).

d). CHILD'S VALUES OF DIFFICULTIES

It is necessary to prevent children from suffering from severe frustration and inferiority, this can lead to stress and bring about psychological and other health-related problems that will affect the general life of the child, therefore affects the Christian life of the child as well as other many areas. One should not always try to protect them from difficulties, but help the children gain realistic ideas of their initiation and gain confidence in life, as some as given an opportunity and fail, then they are helped to rise as they gain skills in the process for growth in life and Christian holistic development that is required for people in the environment of God's people and activities related to biblical concerns. (Ibid., 2013).

Frustrations do arise when people fail to get what they want or even when they are pushed to do what they do not want or even what their abilities can not allow them to achieve.

Inferiority, therefore, arises because one cannot reach the standard that one has set for him or herself. The degree of frustration and inferiority depends on the depth of the problem at hand and the situation that is hurting. Frustrations are of different natures, so one must just have to remove the problem or find a way of going about it in the process of dealing with such challenging situations. Individual persons are always annoyed because of health issues, for instance, a person in poor health will be very annoyed even with simple matters that at times were not even relating to him or her, or even minor. This will affect the spiritual position of the said person, thereby to help this person through Christian education becomes a challenge. This will bring about some challenges touching on the temperament, the process of Christian education in the church must address God's people from the understanding of their present situation that will minister grace in the lives of God's people even as the word of God is

developing people, as it encourages and building the inner lives of the people holistically. This will encourage the people to face the reality of the frustration and take alternatives that are helpful and useful.

2.6.2 FACTORS INFLUENCING FRUSTRATIONS AND TOLERANCE

The degree of frustration depends largely on the child's past experiences. Some people feel things more deeply than others with consideration to the issues of health, temperament emotion. A sick person is more easily depressed and annoyed, while the person with a poor temperament is less able to deal with frustration naturally. A calm behavior can deal with frustration naturally. Its rather very important to encourage people to compensate such challenging experience with success in the past, that will reflect on some truth for a possibility for future success as well.

2.6.3 GENERAL HUMAN GROWTH AND DEVELOPMENT PATTERN

Children of the same age may have varying mental age intelligence. Some children who have average intelligence work well due to mental stimulation and encouragement. However, some of the circumstances that would stimulate mental intelligence would vary one from another depending also on the varied environments as triggered by both emotional and social intelligence of each human composition.

a). CONCEPT OF THE MENTAL AGE

With reflection on the concept of mental age, the task is given either individually or in a group to the children for purposes of cognitive identity and cognitive growth. In this case, the teacher brings out questions, for instance biblical, theological or doctrinal if so to speak, as the teacher is interested in not only the number of questions correctly answered but in the quality of judgment and reasoning shown by the children in the process quality intelligence growth.

Mental age intelligence is the level of a person's mental ability. An average child will have the same mental age intelligence for that the standard of the test to be applied is assigned equitably.

b). INTELLIGENCE QUOTIENT

Mental age intelligence indicates the level of a child's intellectual development but does not say whether the child is bright for his chronological age (C.A.) I. Q. gives an idea of brightness. The purpose of this in the Christian education engagement is to establish the possibility of doctrinal growth and maturity progressively.

$$I\ Q = \frac{MA}{CA} \times 100\%$$

e.g. if a child's MA = 8YRS
CA = 10YRS

And

$$\text{His IQ} = \frac{MA = 8}{CA = 10} \times 100\% = 80$$

The child of an average mental age has an IQ of 100

e.g. If mental age (MA) = 12YRS

And CA = 12YRS

$$I\ Q = \frac{MA = 12}{CA = 12} \times 100 = 100$$

C). MORE ABOUT IQ

The mental growth is different for each child, one child from another

There will be many differences in the mental ability of children of the same age

I.Q categories.

160	} SUPERIOR	-115	} NORMAL
145		100	
130			

85	} DULL OR	- 55	} FEEBLE
70			

40	} IMBECILE	-10	} IDIOT
25			

I.Q 80-55 is educationally subnormal imbeciles and idiots are considered to be un-educatable through any form of schooling. But this should be looked into, for as far as the word of God is concerned, changes can be experienced that would make a difference, as a given child of a particular level of intelligence, for instance of imbecile (-10) turning to normal or even superior through the process of spiritual formation. (Farrant, Child psychology page 58).

d). MENTAL DEVELOPMENT

The mental development process involves so much that the teacher in charge should be able to know, understand and practice with ease. As a child is taught, the content should involve things that he or she can remember. An educated person should be able to think of himself or herself, or rather, reflects of himself through the mirror of the child's position, just as the child, to try and find the answers to the educational development question by engaging in educational activities, like reading books for instance, or making experiments and give them further help concerning what they have discovered. For instance, if one wants to teach them the number of millimeters in one centimeter one should improvise material and give them, and in this case, consider giving them like pieces of paper each one millimeter and ask them to place as many as they can beside a stick measuring one centimeter. They will be able to tell exactly by experiments the number of millimeters in one centimeter.

Having found the answers for themselves and by themselves, by thinking and experimenting, they will remember it even much better than if they are told or informed. Another way, for instance, is if one wants to teach them how a seed grows, then plant it in a glass jar and watch it grow. In this way not only has one taught them the facts, but the children have also had to think and observe for themselves as the process also take place for seeds to germinate, and therefore able to ask very pertinent questions that are necessary for the better understanding of the child on seeds, planting and crop growth.

This may mean a little more preparation for the teacher, but it will be worthwhile, because each child will be helped to develop his mental powers fully, which will involve inquisitiveness, creativity and critical thinking on matters of life relevance.

2.6.3.1 PHYSICAL DEVELOPMENT

Physical Education should not end with the physical activities of lessons and exercises, for the teacher should help every child's body to grow strong and healthy, but that growth in the

process should be conditioned by design to focus on causing the child to correspond to the social intelligence as triggered by the physical exercise that brings about internal connectivity for the required development. However, hygiene and the correct diet are equally very important for without this, the child becomes inattentive in the class and feels frustrated, therefore, failing to measure to the stature of the growth required that will trigger holistic development that will ensure Christian education processes in the child's spiritual maturity. There is the need that the process of physical development in a child is taken care of by teachers who handles each child to sit and stand properly, as continued bad posture will retard and spoil good growth, which in turn would affect the holistic concerns of any child deny any child an opportunity for growing Christianly.

If a child is suffering from physical deformities (impairments) such as speech, deaf or blind a good teacher will help him to get proper treatment. Watching out for any illness in the class would be a necessity if indeed the teacher has concerns for the holistic growth of the child.

It is important to see that any sick child gets relevant treatment. Healthy children should be protected, so a child suffering from any infectious disease should be suspended from attending lessons until he or she gets better, tiresome children in the class is mainly as a result of not having good sleep among other reasons, therefore the teachers should advise both children and parents that at night a child get enough sleep in a well- ventilated room. A teacher who watches all these helps the children to develop their best physical powers for quality growth and correct human development which is the biblical concern. (Ibid., 2013).

2.6.3.2 MORAL DEVELOPMENT

Children have to learn how to differentiate good things from bad ones. This is always taught in Religious Education in public schools usually, but it should be taught any time when There be any form of moral instructions to allow the teacher to explain what is right and what is wrong objectively. Suppose a child is honest and brings you a school pen he has found in the playing ground; praise him and tell the class they must all try to be as honest as that. If a child is true even when it might bring him trouble, praise him for being brave enough, to tell the truth. Tell a child who is weak at spelling or at doing sums to do his best without cheating for the teacher will not be able to help him properly or can not tell how much he/ she knows if he/she copies from others.

Stories of good men and women will encourage children to copy the characters of such people. Show the child therefore how the wrong things he/she does do not make people happy. Teachers must set good examples because are usually copied by their students.

2.6.3.3 SOCIAL DEVELOPMENT:

At school, a child is a member of a larger community than they are at home. He/she has to learn to live and work peacefully with other children from different families. When a child works in a group he will learn to socialize better and mature, and this will make him or her share what he or she has, like sharing books and things like paints or clay with other children. Encourage a child to consider and help others who are weaker than himself in school irrespective of the economic and family background among other things.

Sick children can be sent cheerful letters, side children are to be treated kindly and small or young children are to be taken home safely. Since social development of a child is most important in helping him to play his part as a good citizen of his country and as a responsible individual in the society. Some factors must be considered as important in a child's mental growth and development. If this is not studied well then the education of any kind is void. These are as follows:

2.6.3.4 EMOTIONAL DEVELOPMENT

Children must learn to control their anger if something does not please them. A child must try to be brave and not fearful unnecessarily, he must learn to love and to be kind instead of hating or hurting others. The teacher should help the child to use his/her emotions in the right way for he/she can be hungry- about evil things such as ignorance, unkindness and injustice, and try to put these things right. Bravery should be encouraged though he/she should fear playing with things like fire, electricity, etc for they might hurt. Crossing the road without looking sideways and making others unhappy through selfishness should be discouraged.

a). CONTROLE:

A child needs an outlet for his emotions, and plenty of hard work coupled with creativity will help in keeping them under control. Let them imitate a good teacher to help him develop his emotions.

Good examination results do not necessarily proclaim a well-educated man whereas a conscientious worker and honest thoughtful citizen, a helpful and a sensible parent do show that a man is indeed well educated.

2.6.4 STAGES IN HUMAN DEVELOPMENT

The brain is the first mechanism of the body to develop the following conception, even as early as five months before birth when the child is only 10cm long and about 275gm or, in weight, he is capable of responding to a stimulus applied to his face. Gradually the whole system develops so that even a month or so before birth, the child is capable of all the motor activities that are necessary for survival after birth at infancy.

a). BIRTH TO TWO YEARS (0-2-yrs)

At birth, although the child possesses all the reflex activities that enable him to survive, he knows nothing about his knowledge as a reflex. He has no control over it. During the first two years of life, we say the child learns to call names, stand, crawl, walk and talk. What happens is that his brain gains sufficient control over his body, limb and vocal organs to do various things. Motor control is therefore the chief product of this stage. There are little evidence of intellectual activity.

b). CHILDHOOD (2-12YEARS)

In this period the child launches out into an intensive search for knowledge questions like why? and what? These are consistently on his lips, and the desire to always find out seems to be his philosophy of life. As a result, his knowledge increases rapidly and his experience grows sufficiently to allow abstract thought. The greatest mental achievement in early childhood is the question of language and this together with the help of physical maturation, brings within the reach of the child some learning of other forms of language skill like reading and writing. As he passes from early childhood to later childhood, the beginning of abstract thought is made possible for the child by his growing control of language and the concepts that are an integral part of abstract learning processes.

c). ADOLESCENCE (12-16YEARSS)

The rapid changes taking place in the child's body within this period are afterward reflected in an apparent relationship between the mind and its demands upon the body which may overtax the child's physical changes taking place in his body. They often make the child's

muscular coordination seem awkward, but this is just a phase in life. Adolescence with its physical changes is often associated with emotional effects caused by the intensity with which the young person finds feelings working in him. This is a period that is difficult to determine because adolescence merges imperceptibly into the neighboring periods of childhood and youthhood. However, during this period, his growing experience makes him increasingly capable of abstract thinking.

d). YOUTH (16-22 YEARS)

The final stage in growing up is marked by the attainment of harmony between body and mind. Individuals are capable of high performance in physical skills. He can be creative and create a talent. The intellectual activity becomes more vigorous, or potential so, youths feel more confident of their ability. All that is lacking in the depth and breadth of experience that makes men wise and fits the mature adult for posts of responsibility.

e). STAGES IN MENTAL DEVELOPMENT

AGE	MENTAL CHARACTERISTICS	ACHIEVEMENT
3MONTHS TO 9MONTHS	Growth of the brain begins	
6MONTHS	Nervous systems exist in simplified form	Heart Beating
9 MONTHS	Brain nearly completely formed	Reflex action such as gasping and withdrawal

	AGE	MENTAL CHARACTERISTICS	ACHIEVEMENTS
H T R I B		The nervous system is complete but the brain weights only approx one-quarter of an adult brain.	All reflex actions developed such as breathing, crying, sucking, swallowing, digesting, elimination from bladder and

			bowels. All sense organs respond to stimulation
Y C N A F N I	+3MNTHS +9MNTHS +18MNTHS +2 YEARS	The brain grows in size and weight and responds to the environment Continued growth and responsiveness. growth continued growth continued	Generalized movements only no proper control Learning more obvious improved control over motor activities, e.g. vocal organs begin to produce syllables. Some words are perhaps only intelligible to mother. A vocabulary of over 200 words

	AGE	MENTAL CHARACTERISTICS	ACHIEVEMENTS
CHILDHOOD	2-3 YEARS 4-5 YEARS 6-12YEARS	Growth continued Increasing curiosity Brain almost full growth Curiosity continues.	A vocabulary of about 900 words Vocabulary grows rapidly And speech is made In paper sentences. Great increase factual knowledge, beginning of reasoning.
ADOLESCENCE	12-16YEARS	Growing mental independence.	Sometimes a reversal of coordination with adverse effects on

			games and athletics skills, further Increase in knowledge and development of intellectual activity
YOUTH	16-12 YEARS	Mature attitudes and	A high degree of co- ordination making Possible high performance in skills. Further increase in knowledge and intellectual activity

e). EMOTIONAL GROWTH AND DEVELOPMENT

Emotion -complex (many) innate patterns of behaviors arise by certain stimulus situations such as when one more of our needs have been arrowed in some ways such as the inability to satisfy need like self-assertion roused to anger. Emotions in newborn infants, first are love, secondly fear and thirdly rage.

Emotions: response to a stimulus resulting in physical change with a high degree of feeling, consideration to the children. The teachers need to fulfill and satisfy the needs of children because once these needs will not be satisfied the children will demand the satisfaction wrongly which in turn becomes false in their experiences.

- 1). LOVE: Every human being needs love, children need love from their parents, teachers and Guardians, for this reason, the teachers should give love to the children.

2). FEAR: It is caused by a lack of confidence. This kind of fear should be removed by the teacher by encouraging and praising the children for any good attempt they make in the process of learning.

3). ANGER OR RAGE: One must try to find out the cause of this emotional expression so that one helps the children once they are with these bad feelings. Therefore, they are instructed and directed to work through love and not fear, they get satisfaction. In this way, they feel that their work is worth it and happily enjoy the process that will spur knowledge and growth.

f). SYMPTOMS FOR EMOTIONS:

- a) Unsocial aggressive behavior cruelty assaulting tendencies
- b) Our inhibited behavior in children (exclusiveness), shyness, worrying sensitiveness.

1). TREATMENT

- a) Give the child some maximum amount of love and security
- b) Give him his proper place.
- c) Provide activities through which the child can gain emotional satisfaction. One should be careful with areas for reason for Emotional Behavior which are referred to as upbringing life and in-conducive environment.

(Ibid., 2013).

2). THE CHILD AS AN INDIVIDUAL

Individual Difference: It is important to remember that every child differs in some ways from every other child. In the process of learning and in-classroom, a child can find mathematics easy to handle, one may be good at reading, another may be very slow, one may be upset by crossword from the teacher which may have to be spoken so many times before he appears to hear. Therefore, each of them needs special treatment from the teacher.

g). FACTORS CONTRIBUTING TO INDIVIDUAL OR PERSONALITY

Different experiences of the environment reflect on different issues concerning the relationship to child growth and development. For instance, environment background, e.g. types of homes and families from which the child comes. The teacher should find out about each child's environment. One may come from a rich family, poor, large, small, broken or external family with many other deep issues, another may be older or youngest in the family, one may have sensible parents, clever, reasonable, poor or foolish parents within the African experience, meaning that there could be so much that goes on in any other family but due to

cultural prejudices and emotional expressed differences, no one could easily come o another's aid.

Heredity: Depending on what and how much we have taken from our ancestors from conception.

POOR FAMILY BACKGROUND

Some parents are illiterate even though they may have I suggest here that they should seek advice from experts regarding the diet needed for a child's growth.

A bad family will highly affect the child's growth especially when the rich parents enjoy life with their friends in such a way that they do not bother to talk and play with their children to promote social and emotional development. If the child is left under the care of a servant or housekeeper, no training can take place.

2.6.5 LEARNING EXPERIENCES FOR HOLISTIC GROWTH

These types of learning are important for understanding the process of teaching dissemination for Christian teachers in the mission engagement in African ministry.

- 1) Casual – Come unconsciously
- 2) Deliberate- Developed by choices
- 3) Conditioning- This comes by association
- 4) Imitations –developing through repetition, practice and training among others
- 5) Insight – Inner expression that develops inner conceptions and perceptions
- 6) Trail & error- Opens the inner eyes for learning by experience

a). TYPES OF LEARNING

1. Unconscious or casual learning

This is where for instance, a baby knows that to be warm is pleasant, it does not require any serious lesson, but it happens intuitively.

2. Casual Learning

Through our environment and immediate tendencies, learning takes place as conditioned by environmental circumstances.

3 Deliberate learning

It does not just happen, but it must be motivated. The depth of learning depends upon the total effect of experience upon an individual.

- For instance, the day one learns that he or she has passed the school certificate.
- Another one is the fact on learning of the eclipse of the sun and moon.
- And yet the other is learning of one time when the neighbor came from the office late.

Therefore, deliberate learning in any change of behavior that is due to experience brings a new dimension to the learning process.

Learning process

i). Conditioning process - Associated (Reflexes)

This is where learning takes place due to the condition in which one is, meaning things and people contribute highly for one to experience any form of conditioned learning.

Association may bring in situations relating to: -

Tea - bread

Mother-comfort

Bread - Vegetables, Fish, Meat among others

Table-Chair

Car- Driver

ii). Training-Imitation – Repetition and practice help in developing attitudes, habits and skills.

This brings about rewards, materials, praise and punishment.

Training is the only kind of learning which has a considerable process for transfer of values, for instance, neatness, tidiness, punctuality, among others, this can be transferred in a day to day training responsibility by a Christian teacher whether in public schools, private or church program practices.

1) Trial and Error - Learning - investigation - discovery

Services of "Discovery", "guided discovery" and unless well guided, it may be a waste of time. The teacher provides all the materials which will help the child in the search of truth,

with a few carefully worded instructions, the child is lead to discovery, for instance, a monkey and a banana, transport and vessel human life and food among others. When one misses one connotation, learning is experienced through trial and error.

- 2) **Insight learning** – Bringing about the inner expression. The value of insightful learning is its great speed and depth of understanding that accompanies it. It depends on the teacher's presentation of the learning materials which would help the child to reach the right conclusion and enjoy intuitive learning provision.
- 3) **Learning by imitation** – Reception and practice are quick in learning but have no depth of understanding like insight. Opinion, beliefs, behavior is often adapted quickly from those admired fashion change through initiation.
- 4) **Memorization** - A special kind of remembering by heart. Its value depends on the understanding that accompanies it. Without understanding, it becomes valueless.

The principles depend on two factors which are: -

- (a) Learning being a whole meaningful process
- (b) Pattern learning is an orderly arrangement and design

The child and the Factors affecting learning

- (a) Individual differences
- (b) Heredity
- (c) Maturity
- (d) Readiness
- (e) Age
- (f) Sex
- (g) Previous experience (environment) intelligence,

As for the teacher factors that will affect the learning experience, are categorized as handicaps, mental and physical emotional problems, motivation, (attention), remembering understanding. Also, teacher personality, teaching methods, college's environment and the environment from where training was acquired, experience and ability.

Environment Motivation touches on comments, gifts, home environment, the parent-child relationship.

2.6.6 THE PRINCIPLES OF LEARNING

a). PREREQUISITES FOR EFFICIENT LEARNING

The three most important factors which contribute to speedy and effective learning are readiness, motivation and activity. This is very important and necessary for any mission educator.

- (1) **Readiness** - it is impossible to teach a newborn child to walk or make the four-year-old child use calculus. Readiness of learning, therefore, depends on physical and mental maturation and also on the accommodation of experience as a foundation for the building of new learning. Readiness in the child is often shown by an eager response to the learning task with which he is presented. It is always accompanied by rapid progress once learning is begun. Lack of readiness may be due to lack of maturation and insufficient preparation of the child in those foundations of learning upon which the new learning will be built. The result will be painful without any show progress or complete absence of progress.

- (2) **Motivation:** learning provides power, just as a car with a powerful engine can travel, so the child-driven by strong motivation will learn rapidly. In that case, motives may be either externally imposed or self-imposed. Externally imposed motivation is the one that may do something because one has been told to do it.

The externally imposed motive may become self-imposed if one obeys someone because one wants to please them or because one is anxious to do something, for instance, duty is a self-imposed motivation. The strongest motivation arises from the strongest emotions one may feel for instance, "a burnt child fears the fire," which reminds one that a single lesson through an experience may be sufficient to make people learn and remember a truth for a lifetime.

The need for the activity for the children: -

- The more active a child is, the more quickly he will learn. Some activities are wasteful of time because the same result could be achieved much quicker by using some other form of activity, for instance, a child learns when he/she sees objects personally while the older child will also understand the same objects by seeing their pictures. Adults have a fresh idea just from reading about objects since mature people picture images while learning and so they store in their minds what they have learned.

- In practice and repetition, for instance, by memorization, they store so much information in their cognitive registry.

- Just as it is in learning poems by heart, depending on the way they are repeated over and over again - it is a practice that makes perfect.

2.6.7 POSSIBLE RESPONSES TO FRUSTRATIONS INEFFICIENT LEARNING PROCESS

- (a) **Aggression** - The child tries to attack, personally and/or verbally, the person(s) or object(s) linked with the frustrating situation. The aggression may be turned in upon himself, as in anxiety and guilt feelings, or directed towards a person or groups distantly connected with the situation. The latter is well recognized as projection.
- (b) **Psychosomatic disturbance** - Through developing some physical condition like asthma, diarrhea, or even enuresis, the child can withdraw from the persistent frustrating situation with a rationalized excuse, that is without "loss of face".
- (c) **Compensation** - this can take many forms varying from compensatory daydreaming to inhabitation of many kinds.
- (d) **Rationalization** - the child blames for his failure on to some person(s) or else says it is therefore that the goal is no longer worth attaining (sour grapes)
- (e) **Withdrawal** - The child withdraws physically from the situation and overly comes apathetic about the goal or else withdraws from the situation psychologically through fantasy.
- (f) **Regression** - The child reverses to a more infantile form of behavior. Thus, he may have lost motor or language skills that have been acquired or display tantrums.

2.6.7.1 MALADJUSTMENT IN MISSION EDUCATION

Maladjustments is a term describing an individual's relation at a particular time to the people or circumstances of his environment; it considers that a child is maladjusted if he is developing in ways that have a bad effect on himself or his fellows, ways which cannot be remedied by parents or teacher. It is therefore very important for every missionary to indeed seek to understand what he or she would do to spiritually bring help that would revitalize the envelopment that has a bad effect.

The symptoms are: -

- 1) Destructive tendencies towards people and things
- 2) Extreme restlessness
- 3) Constant daydreaming
- 4) Feelings of inferiority and inferiority complex
- 5) Stubbornness
- 6) Abnormal fears of the dark 'animals' among others
- 7) Oversensitivity to criticism and suggestion
- 8) Inability to work hard at anything irrespective of what it is
- 9) Inability to make decisions
- 10) Tendency to bully other children at all or given times
- 11) Easily excited
- 12) Frequent emotional upsets
- 13) Feelings of "differences"
- 14) Lying and cheating
- 15) Marked solitariness
- 16) Excessive sulking or pouting
- 17) Achievement behind common expectations
- 18) Feelings of great importance
- 19) Repeated tendency from home or school
- 20) Bedwetting
- 21) Thumb sucking
- 22) Fingernail biting
- 23) Facial tics and / or grimaces
- 24) Frequent passing off urine
- 25) Obstinate constipation
- 26) Diarrhea
- 27) Nervous finger movements and handwriting
- 28) Talking to oneself.

(Ibid., 2013).

a). **SCHOOL PHOBIA** is a term used to describe the type of children who will not leave the house for school or who do so only after great pressure has been put on them from home and school.

b). **SCHOOL TRUANCY** is also another term used to describe those children who leave home readily enough but instead wander about or go elsewhere instead of going to school.

2.6.7.2 CAUSES OF BACKWARDNESS IN MISSION EDUCATION

- 1) Bad teaching - inefficient, frequent changes of staff
- 2) Absence - sickness or frequent absences, truancy
- 3) Emotional stress, for instance, unhappy home, cruel parents among other things
- 4) Problem of health - defective hearing or vision.

2.7 CHRISTIAN EDUCATION METHODOLOGY

Having gone through various child growth and going through all the stages of the child development process it is significant that before introducing the Christian Education program to the church, the following objectives should be considered. The program should be relevant to do the following:

- To provide courses that are practicable and necessary it should also be relevant to the African situation, circumstances and relevant to the felt needs.
- To present the unchanging Christian faith to students through the perspective of African culture and world - view.
- To develop a sufficient awareness among church leaders in creating relevant philosophies, ideologies and be able to solve problems that will enhance contextualization of the Gospel and apply it to the life situation of their people.
- To incarnate the eternal and unchanging truth of God in the lives of the people in Africa thus making meaningful and readily applicable teachings to every need.
- To relate theology to contemporary and local culture and African thought processes.
- To present biblical truth in its relation to African questions and problems and those issues that are relevant to Africa.
- To ensure that every aspect of the training given shall contribute to these goals, without making the course parochial or neglecting worldwide theological problems and the worldwide commission of the church, indeed, the whole task of proclaiming "the unchanging Christian faith" to the peoples "through the perspective of African culture and world-view was the burden of all those Christians who share the Christian convictions. All Christians on the African continent should seek to establish an African Christian faith that will be truly biblical and truly African.

(Chelule F., African Christianity And Civilization August 2010).

This is evidenced by those who sponsored Theological Education by Extension program (TEE) and the Christian Learning Materials Centre (CLMC). Even though Christian Learning Material Centre is preparing Sunday school materials for all ages, written by Africans and for Africans, the materials still lack relevance because they are written from a Western perspective as the Africans who wrote them had some background influence of the western education and training. It is tested in the field to ascertain its relevance effectiveness. The provided Bible school course materials for the training of lay church leaders, which are presumably written for African believers in the African context to be studied by them in extension still miss so much because what is contained in them reflect the foreign view, illustrations and suggestions for a reflected possible application in the ministry.

As it may be known that the task of implementing ideas is not easy, Christian scholars have no private access to the royal road of contextualizing the Gospel. Their dreams are dramatic than their actual implementation. But the fact is that Christians who are members of the various Associations of Africa and Madagascar and others of like-minded are busily engaged in the task of making the Gospel incarnate in African culture.

2.7.1 GUIDELINES FOR DEVELOPING AFRICAN CHRISTIAN THEOLOGICAL EDUCATION

In this research, it is evident that the introduction of Christian to Africans took much time however the people rejected it immediately. This resulted in much pain from the missionaries who struggled much to change some of the African cultures. Like so much of the experimental theologies of the West, these days will last a few short years and then they be bypassed for newer, 'more relevant theology". (Nicholis, 1979).

The major question for Christians is how shall the new African Christian Theology be developed? Having traced the historical development, there is conscious knowledge that the foundational task for all theological reflection is the development of a methodology that is both consistent with scripture and workable in the African context. A faulty methodology will lead to faulty dissemination of theology even as a poor foundation results in a poorly constructed building.

On the other hand, there is the other concept of the purpose that is positive, yet very challenging in guidelines for the development of a Christian theology in Africa. To build a Christian theology is more difficult than the demolition of liberal theology. But as Christians, there must not be contentment with critical judgments, but there must be eagerly and energetically an effort for the construction of Christian theology for the African context for faulty methodology will lead to a faulty theology even as a poor foundation results in a poorly constructed building.

For African Christian Theology to have any meaning, it must be done mainly by African Christians who are African oriented. Given the history of African religion, any other thoughts would be dubious. Many Africans today have grown up in Christian homes, removed from traditional religion. After spending years overseas in their studies, they have become more bi-cultural than authentically African in their orientation. Authentic African theology can be done by them yes, but with so much difficulty. The Africans Christian who is in basic touch with their African context is the main ones who can build a Christian theology in the African context.

It is also clear that learning is passed on from one person to another through a process of dissemination of knowledge, but being an African is not a necessary condition for doing African Theology, otherwise, there is a risk for defining it in terms of race and color.

Thanks to the sovereign God who has preserved and renewed the church during the past nineteen centuries, in expressing indebtedness to the creeds of the early church, the confessions of the European Reformation, and the spiritual awakening of the revival movements in modern times, there is recognition and contributions of the Western churches and missionary agencies in the birth and growth in many parts of the third world countries, but with concerns with reflection in this context of mutuality that the following Guidelines are proposed to attempt to develop Christian Education in the African context.

a). African Christian Education is Contextualized

Much has been said and written on the need to have the living word of God incarnate in the lives and cultures of all people. As African Christians respond meaningfully to the Gospel within the framework of their situation, they will be developing evangelical theological education in the African context. This is nothing less than contextualization. How can Africans contextualize theological education? (Hassing, 1971).

For an African Christian, the development of guidelines for methodology is most crucial. How can one develop theological education in any context? What troubles Africa is not that African Christians are reflecting on God's word, but that some have an unorthodox view of scriptures and that they interpret the Bible in such a manner as not to do justice to the original message of the Bible. Following is a proposed definition of the process of contextualizing Christian theological education together with an expansion of each concept. This is an attempt toward developing a methodology of contextualizing that will make theological education both relevant to the context and faithful to the scriptures.

Contextualizing the Christian education is that dynamic process whereby the people of God living in community and interacting with believers throughout time and space, under the illuminating guidance of the Holy Spirit, proclaim in their language and through forms, the word that God has spoken to them in their context through the study of the scriptures.

1) Contextualization is done by the people of God

Following this research, it is clear that unregenerate men cannot do Christian education. Nor can individual believers in isolation from the believing community do this study. The study of scripture and the understanding of the will of God can only be done properly by those who have entered into a covenant relationship with the living God through personal faith in Jesus Christ.

Bruce Nicholis speaks of "starting from within me circle or faith commitment. (Nicholis, 1979:55). Nominal Christians cannot make effective and faithful theological education for the word of God must be grasped by faith and not merely by the intellect, Christian theologizing is far more than an academic exercise. Without genuine saving faith, one can neither believe that God is, nor understand the spiritual insights in the belief that God is, or even understand the spiritual insights in the Bible.

Living in a day when professing Christians do not see any relevance in prayer, worship and evangelism as it has been understood historically by the Christian church, the problem with many theologians is that they neither have a living faith in Jesus Christ nor approach life from within the circle of faith commitment.

The contextualizing of biblical theology in a changing world demands a rethinking of the whole process of doing a theological study. But the Bible itself insists that the starting point must be from within the circle of faith commitment in God is a self-revelation in Christ. With the weakening of assurance of the knowledge of the content of the Christian faith, many theologians and communicators are, in practice, making the cultural context.

Referring to the 'people of God', it does not mean the elite who know the original languages of the Bible and who have a graduate degree in theology and philosophy. God's people are neither restricted to the professors of theology in the universities nor theological colleges, but they take the Christian education at every imaginable level when they read their Bible and apply God's truth to their own lives; and also lay their lives in the study of the scripture in preparation for teaching, witnessing and preaching. The Christian must study the scripture to proclaim the Gospel and bring men and women to faith in Christ. Pastors, both ordained and non - ordained, official clergy and lay clergy, study the Bible to preach the word of God relevantly to the people on Sundays; men with a prophetic ministry who study scripture to return the society to the ways of the living God, ways of justice, and righteousness; teachers who study scripture to instruct students preparing for some greater Christian ministry; scholars who study the scripture to write books and articles both at the popular and professional level are those so said to be people of God, and these people of God at every level ought to have vast knowledge in theological education and reflection for relevant interpretation and possible assimilation for individual believers' application into faith and practice.

Theological errors causing the most damage to the Christian church usually come from the top and filter down. What is needed in developing African Christian theological education is to involve all Christians in the task of studying scriptures. Listening to the biblical insights of laypeople, one listens to genuinely contextualized theology, Hassing calls this 'theologian, 'theology at the grassroots, '...only as the grassroots get involved will Christian answers to African questions be forthcoming.' (Hassing 1971:514). Therefore, the accrual research involved in developing African Christian education must embrace the grassroots level - not to determine our beliefs by what the majority of people think, like a Gallup Poll, but to gain genuine insight into what the genuine needs and solutions are in the African context according to the scriptures.

2) Contextualization is done through the study of scripture

If the starting point of the people of God is in the circle of faith commitment, the focal point is the study of scripture which has priority over everything else.

Theologians, who outline the various sources of theology, always acknowledge that the scripture forms a primary source. But in practice, the Bible is not normative. For this reason, it seems best for Christians to acknowledge only one source of theology, namely, the written Word of God. This must be through the illumination of the Holy Spirit and in the right context. But the one source of theology can never be confused with or in some way with another comparable to the context. Scripture, therefore, becomes the one source for Christian theology and that one source is normative.

The problem throughout history is that men with good intentions seek to accommodate the Christian faith to make it more relevant and acceptable. But the western theologians such as Bultmann, Tillich, John T. Robinson and others seek to make Christianity acceptable to secular men. But in their adjustments to western culture, they have surrendered the heart of the Christian faith. As Donald McGauran has written, these adjustments must be rejected 'because instead of revelation judging culture, in such adjustments the culture has weighed revelation, found it wanting and folded it into a syncretistic form agreeable to modern man.' (Yomaori, 1975:45).

The tragedy is that the rationalism of the west has seeped into the African church through western scholarship. The western rationalists have provided the 'theological rationale to accommodate the Word of God to the African culture. With the loss of divine authority in scripture, we are left with no sure standard of truth.

Tutu Desmond quotes with approval of Maurice Wiles, a western theologian, who said that "there are no fixed criteria for the determination of theological truth and error. We ought therefore to be ready to tolerate a considerable measure even of what seems to us to be an error, for we cannot be certain that it is we who are right." (Tutu, 1975:31). When the scriptures become a mere witness to the testimony of the people of God, then the words of the Bible no longer are the very Word of God, the man is left to his own subjective opinion as to what is right or wrong.

Fortunately, there is a growing number of African theologians writing and speaking on issues of the day from the Christian perspective. Tokunmbo Adeyemo calls on Christian Africans to

make a total, unconditional and exclusive commitment to the authority of the Bible. He believes that the geological battle in Africa will be won or lost in the areas of the truths concerning inspiration, infallibility, inerrancy and absolute authority of scripture. (Adeyemo, 1979:16,17). The future vitality of the Christian church in Africa depends on such commitment by Christian theologians as Adeyemo has written forthrightly as a Christian on the question of Salvation in African Tradition. (1979).

Having resolved by faith that the Bible is indeed the infallible word of God, we are then faced with the problem of interpretation. Hermeneutics involves both subjective and objective elements. The objective element involves the 'scientific' approach of the grammatical-historical method of exegesis in which one seeks to know the meaning of the text as the original author intended. The subjective element involves the existential involvement of the student in understanding the appropriation of the text to one's life. This is frequently called the 'hermeneutical circle. (Padilla, 1979). Nicholls speaks of it as the objective subjective principle of distancing from and identification with the text. (Nicholls, 1979:49).

3) The context of the People of God determines the educational concept

When referring to the term context, the whole environment in which the people of God live, including the social, economic, educational, religious, philosophical and political; in brief, man's culture comes to mind. Culture is not static and therefore, God must address each generation in each culture through His Word in each unique way as time dictates, season demands and the change conditions.

Students of the Bible have long since recognized the importance of understanding the biblical context if people are to understand the meaning of the Bible. The emphasis in the contextualization of theology, however, is that one must also take the context of the present-day student of the Bible more seriously. It's very clear and people know that God speaks to man also in terms of people's concrete, living situations. If the Bible is not understood well as it applies to the life context, then the true application is missed out completely. (Ibid., 1979)

Thus, there is an interplay between the Bible and the people's, it is, therefore, needful for the dynamic interplay between text and interpreters, which should be emphasized. Today, readers cannot come to file text in a person's vacuum, and should not try to do so instead, they should come with an awareness of concerns stemming from their cultural background, personal situation and responsibility to others among other issues. These concerns will influence the

questions which are put to the scriptures. What is received back, however, will not answer only one question, but more questions? As one addresses the scripture, it addresses it in reciprocate as culturally conditioned presuppositions are being challenged and questions corrected one is compelled to reformulate previous questions and ask fresh ones again for reflection.

The knowledge of God and His word in the people's lives are deepened as they grow in understanding of His Word as it relates to their context. Out of the context in which His word was originally given, God speaks to His people in a contemporary context, and people find it a transforming experience. This process is a kind of upward spiral in which scripture remains always central and normative.

Culture is related to theology in several ways, first, culture forms the grid, (or glasses), through which man perceives the revelation of God. Communication is not simply one way, from God to man. People immersed in culture have certain perspectives and viewpoints. They see things in a particular manner.

Whenever an interpreter approaches a particular biblical text, he can only approach it from his perspective. Thus, the interpretative process involves a hermeneutical circle in which the interpreter and the text are mutually engaged and that the interpretation inevitably bears the marks of its historical context.

Culture can both hinder and help a man in his understanding of revelation, it hinders him because his pre-understanding may deflect from or obscure his perception of what God has reality said, it may help him in that "every situation makes possible a certain approach to scripture which brings to light aspects of the message which in other situations remains less visible or even hidden.

Culture provides the language by which Scripture is understood and by which the gospel is communicated. Vocabulary, syntax, figures of speech, analogies, patterns of logic and arrangement, religious and philosophical concepts and functions, all form together with the medium by which theology is conceptualized and communicated. Thus, one sees the Bible translation in itself as a form of theologizing. Choices must be made in the way the original text is to be communicated, and this is an interaction with the culture. Since language is a near-perfect mirror image of any given culture, the choice of language to be used in the

translation of the Bible involves an interaction between Gospel and Culture, between the word of God and the world view of the people.

Context of man's culture provides redemptive analogies by which men are enabled to understand the revelation of God. These analogies may be found in legends and records of the past. Or they may be found in contemporary beliefs and practices. But they are cultural roadways that lead people to an understanding of the Gospel, thus culture can form bridges, points of contact, by which Jesus Christ is made known and real to the people.

Context also poses questions for which culture demands an answer. The particular problems and emphases in a given culture may be significantly different from another culture. Since theology is meant to be the application of God's word to man and his needs, theology is practical, it should not be imposed on the laymen by the theologians, nor should it be permanently transplanted from culture to ancestor, is the reason theology written in the west is not adequate for Africa today.

Beyond dispute, God has spoken to man in his culture and a certain measure accommodated Himself to the limitations experienced. This can be seen in the scriptures as God disclosed Himself progressively over the years to the children of Israel, then to the apostolic church in Hellenistic culture.

There are therefore some relevant factors to consider before introducing a Christian Education program in any culture

There can be no question that everyone is culturally conditioned in the sense that they are profoundly affected by the culture in which they have been acculturated. But the problem is that to what extent is the revelation of God free to encounter men? Is God able to disclose all that? What has He said in scripture to every person in every culture? When God discloses Himself to man, is this only an existential encounter without cognitive content? Does God reveal propositional truth and is this verbal truth transferable and comprehensible by all people in all cultures? Are people today able to grasp the original intention of the authors who wrote to people living in a different context from each other?

In brief, the question is the relationship of biblical revelation, imported to prophets and apostles of old, and the understanding of God's will of scripture in the present generation.

But this is a simplistic explanation, no doubt cultural dissimilation plays a part on occasions. For instance, the Reformation succeeded best among the Germanic and non-Latin that were rebelling against Roman control. Luther's personal experience led him to find 'salvation by grace through faith alone to be the key to his theological experience that drove him to champion reformation that impacted the world, and the non-Latin in western and northern Europe embraced Reformation teaching.

This paper indicates that cultural dissimilation does not provide an adequate explanation for the differing Christian education. Salvation by grace through faith alone is biblical, truths amply demonstrated from the study of the Bible and it is dearly compromised by the teaching of the Roman Catholic. This biblical truth has been embraced by peoples of all cultures, by imperial decree, by faith through the study of the bible. Such an explanation for differing theologies ultimately leads to agnosticism, for any theology can be justified as a response to divine revelation is given culture, but it does not explain the fact that Christians from every culture in the world were able to assent to the biblical covenant, not by coercion but by free volition. Culture provides the seasoning of the food but does not change the nature of the food. One is not fashioned by the environment, though one is influenced by the environment, therefore, culture will create different emphases in Christian education, but will not create conflicting theologies nor change the basic truth of scripture.

Culture then becomes the tool by which people communicate God's word to others, therefore, cultural context is the medium through which God communicates and by which people respond to God. However, culture does not shape the meaning or message of Christian education, in this context, culture is a servant and not the master.

4. Contextualization by the illuminating guidance of the Holy Spirit

Theology in context is not possible without the Holy Spirit, nor is it possible by the spirit of man alone. The Holy Spirit illuminates the word, quickness the mind and empowers it for living. A true response to scripture is, therefore, not possible apart from the work of the Holy Spirit, but the Spirit only works in the minds of believers and primarily through the scriptures.

Holy Spirit was sent by the risen Lord to lead his disciplines into all truth, it is this which was tied to the words of Christ. (Jn 16:13). The Holy Spirit does not speak of his own, "but whatever He hears, He will speak". The same Spirit who inspired the written word of God, (II

Tim 3:16), is the one who illuminates that word. Thus, the scripture is the yardstick to judge whether or not an alleged insight by the Holy Spirit has a divine origin or not.

Contextualization is by the word that God has spoken

The 'word that God has spoken' is here distinguished from the written word of God, for it refers to that which God speaks to man through scriptures as derived by the illumination of the Holy Spirit, and this presupposes only a partial understanding of the total revelation. Theological education, therefore, contains insights that are gained through the study of the Bible. These insights are fragmentary, in the way they necessitate a continual return to the word of God for correction, clarification and confirmation. The written word of God must always judge the said "word of God has spoken". It's important to know that people are frequently led to conclusions that are erroneously credited to the Holy Spirit.

This principle recognizes two factors, one that God speaks differently, though not conflictingly, to different people living in different contexts, and that which people profess to hear spoken to them must ever be subjected to the written word of God.

This principle is admirably demonstrated by Anderson's study of the Lutheran church founded in D.R. Congo, Prazzavitte, (Andersson, 1968) Andersson, a Lutheran missionary, dared to know whether the Lutheran Christians in the D.R. Congo understood the truth of justification by faith alone, or did they depend on salvation by works.

It is discovered in this research that the Africans understand the word of God well, but interpret them differently when adapting them to their traditional worldview.

Instead of being concerned about a merciful God, the Africans are concerned about a powerful God who can secure happiness on earth. The African Christian interprets salvation in terms of good health, a long life, abundant possessions and many children, 'For them, salvation is not the salvation of the soul, but something which made life secure here below, namely bodily health, happiness in this life, prosperity, success in all their undertakings among other things. This factor has made Christian education very difficult to achieve especially when it comes to spirituality.

These Christians hear the Gospel through their cultural grid. They see God as the powerful one that can help them in their present needs, and surely, the Bible has much to say on this subject, however, they cannot understand this word because of their cultural grid.

However, every word of God spoken existentially must be continually subjected to the authority of the written word of God and must be studied. The African Christians need to hear that Jesus Christ is Lord and has power over all spirits, this is a biblical truth desperately needed in their context. They also need to hear the word of God that salvation is by grace through faith alone, even though this concept is regarded as foreign to their culture and strange to their ears.

Musicologists declare that each culture forms a grid that enables people to see certain truths. This concept is not so clearly understood by people in other cultures.

They insist that while culture enables men to grasp certain truths, it also blinds them from seeing other truths. Therefore, the Holy Spirit must enlighten everyone in all cultures concerning God's whole truth, The whole Bible is intended for every man and that every part of the Scripture is profitable for doctrine, in correction, rebuking among others for the people of God to be complete irrespective of where they have all come from, God needs to see one standard scale used to met of His value for all people of all culture.

The word that God speaks must be distinguished between several different More that God has spoken in the present context. Contextualized theology, therefore, includes evangelistic theology, discipline theology, biblical theology and systematic theology which are Africanized among others.

Discipleship theological education is the teaching which believers receive for discipline in life, conduct, faith and practice. In this case, the people of God seek a deeper understanding of what God has spoken, to meet the needs of the believers. The questions addressed and the problems facing all believers in all forms of the cultural and experiential grid of life, through that there comes a time for the need to search the scripture God's to find, know and understand how the word of God was and indeed is being addressed to believers as they seek to have their basic needs and questions answered and as they are more firmly rooted in the faith in the Lord Jesus.

Theological education must be influenced by the scriptures themselves. While focusing attention on some redemptive analogy in evangelistic theology for communication, or while one may have certain tress on biblical truths pertinent to the problems faced by Christians in their walk with the Lord, theological education is less concerned with aspects of culture,

though culture is ever the context in which respondents see scripture as an attempt to bring together in some orderly fashion the full revelation of God in scripture. (And each culture has a different approach to what is considered 'orderly, it seems that the Bible is more determinative). The traditional themes of Christian education should be treated somewhere, somehow. To organize Christian education requires an orderly progression from the doctrine of God through various doctrinal teachings of man, sin, Christ, salvation, the church and last things. Each culture will stress differing elements and on certain subjects. Western theological education necessitates and majors on evidence for the existence of God, whereas African Christian theological education does not need to labor these points. Certainly, the format may be culturally determined. But any comprehensive treatment of what God teaches from the Bible is largely determined by the Bible itself, which is God's word that sets the agenda.

3. Contextualization is done by people living in community and interacting with believers throughout time and space

Contextualizing theology is not done in the ivory tower of classroom or library, neither is it primarily an academic exercise by individuals. As the community sits together to listen to the Word of God, there is a growing understanding of what God is saying to them in their time and space. Koyama, in his book, *Buffalo Theology*, (1977), is a good example of how not to do theology in context. While it provides interesting reading and certainly reflects a desire to relate to the culture where he serves, it has three serious defects. First, he only plays with scripture, without serious grappling with the Word of God. What is needed is the exegesis of the scripture. Secondly, it is not "buffalo Theology, but rather a westernized version, with all sorts of ideologies, teamed from the west creeping into it. Ralph Cavett asks this question, that is this a product of his Asian mind, or his ten years of American training? The question is whether this is water buffalo theology, its sophistication seems more appropriate for the university classroom, (Covell, 1977:56). Thirdly, he fails to distinguish between natural theology and biblical theology.

A truly, contextualized theology cannot be done by theologians in Geneva or Rome. Nor can it be done by men whose minds are immersed with western categories of thought and western ideologies. That, therefore, means that African Christian theology cannot evolve within a generation, though steps must be continually taken.

Each one is solely limited, and all are finite human beings who learn slowly. Solomon observed this many years ago in wisdom and said that "there is nothing new under the sun". Candid confession will reveal that origin of thought is slow in coming and rare as precious stones. All people have been profoundly influenced by those who are teachers to them, and since almost every one of them is from western origins, there is no escape from western influence. African Christian theological education will come, however, the nature of the theological reflection that is both truly biblical and authentically African will take time. This fact needs to solve several problems, knowing that the development of African Christian education is an enormous project that entails one generation and another, and needs to become frustrated at a slow pace. Furthermore, one ought not to pretend that some theological contribution made is so original or so authentically African. Progress in theological reflection is measured by small steps, while not by light-years. And contrary to the opinion and despite what has already been said, theology is spontaneously being contextualized in Africa through Christian hymns written in traditional melodies and rhythms, through sermons preached in churches and many other gatherings by the African believers, and through the interaction of Christians with the word of God in their context. Wherever one has the bible translated in the vernacular languages, one has the basis for a contextualized theology. Theology is essentially a translation of the truth of God into the language of the people, and practicable in the culture of the people.

5. Contextualization is in their language and thought-forms

Contextualization is pre-eminently rooted in the vernacular translations and the understanding of the word of God. That translation must be both faithful to the biblical text in Hebrew and Greek and it must convey the message with the same meaning and impact as it conveyed to the original hearers. Without translation of scripture, one can have no contextualized theology, therefore, translation is crucial. Once scripture is translated into the vernacular 'culture', theological reflection by the people is then possible, free to draw upon figures of speech analogies, patterns of logic and arrangement, religious and philosophical concepts. Theology is proven to be contextualized by the response it evokes from the people. If the truth of scripture is communicated by a medium that seems foreign, then it is not contextualized. If the message pierces the heart and seems like the message has been internalized and personalized in the cultural context and understood with clarity for

application, then it is therefore contextualized. Unless this is done, Christian Education in many churches will be based on formality and will not benefit the people.

6 Contextualization is a dynamic process.

The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart". (Heb. 4:12).

The word of God is not just living because of the active work of the Holy Spirit in bringing it alive to the people of God as they read it, but that as men respond to the word, there is an experience of growth in understanding and spiritual maturity in God. The ultimate purpose in divine revelation is not more information, but a transformation of life as people know God and become strong in Him for exploits. Information is imparted through revelation, but the ultimate purpose is to change lives and bring men into a living knowledge of Jesus Christ. Christian education, therefore, ought not to settle for a better understanding of revelation, but as the living word interacts 'personally' within the believer, there is growth and development in greater commitment to God and obedience to his word.

But the dynamic nature of the word of God means that one also comes into a better understanding of the will of God. The picture Paul paints in Ephesians chapter four is that of being built up, "until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ". Therefore, the goal of this Christian education is to create biblical or godly unity. And since theological education is a dynamic process through contact with the living word of God, interacting with ever-changing culture, ever in dialogue with the people of God living in the community throughout time and space, this theology can move toward that goal established by the apostle Paul, namely, "unity of the faith".

7 Contextualization is for proclamation

Proclamation implies mission engagement that is geared toward good for positive result orientation. Christian education ought not to be only an academic discipline and just to related to life and mission, but a reflection on the word of God so that correct behavior results. The motive of contextualization is obedience to the mission of the church. The primary concern of the apostolic church was not to do theology but to proclaim the gospel faithfully to the nations in obedience to Jesus Christ. Paul was a 'task' theologian, not a

systematic theologian. But all proclamation is theological, although some preaching is better theology than others.

Proclamation is inextricably connected with the knowledge of God's word. The Bible says that "How then can they call on the one they have not believed in? And how can they believe in the one whom they have not heard? And how can they hear without someone preaching to them?" (Rom 9:14).

2.8 Literature Review Conclusion

The goal of the church is to seek to contextualize theological education, to preach the word of God more effectively and more faithfully. The best Christian educators are, "task theologians", who are reflecting upon the word as they seek to proclaim the gospel in mission with fervent call and competently deliver for the sake of God's obedience, but within the context of the cultural relevance, community concerns and needs among other things.

There is a lot that the Christian educator who is truly moved and called to teach and develop individuals from children to mature ages in the word of God and the call of God should be able to consider. This will include much in human development for the said educator to succeed and leave an impact in his or her engagement. All which is discussed in this literature review is with integration and recommendations, as one looks into research methods and data interpretation which is important to strategizing future intended education ministry in the mission field.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

The methodology of this research, involved the design, target population and sampling methods, data collection procedure, research instruments and data analysis procedure concept. This allows an opportunity to reflect on the clear path for research establishment.

3.1 RESEARCH DESIGN

This study combines descriptive methods, explanatory methods, qualitative and quantitative research methods. In the qualitative the researcher aims to gather an in-depth understanding of human behavior that qualifies to correspond Christian growth and maturity, this being the only reason concern reason that would govern such behavior. In the conventional view, the qualitative method procedure produces information only on the particular cases that were of great concern in this research work.

3.2 TARGET POPULATION AND SAMPLING METHOD

The target population for this research data was from 71 identified denominations with an approximation of the population of between 190 to 210 members each at average summation, thereby giving an average figure for the membership at 200 people. The data collected generally were from church leaders, this includes pastors, evangelists, bishops, department or auxiliary leaders and also church membership. The population sampled with data collection material was about 2500 people in total, these were both literate and illiterate individuals.

At some point, the respondents were selected while in some cases they were randomly chosen for help in data collection. The illiterate was helped by research assistants in both inscriptional procedure and language interpretation process.

The questionnaires were used at both individual responses and group responses where it was necessary, as some form of data collection took the form of a group interview. Special attention was given to elderly people for purposes of primary information with reflection to accuracy to cognitive responses with regards to thoughts and interpretation of views.

In the process, the reference to secondary information to trigger memories for remembrance was key to establishing the almost forgotten information about the appreciated gap between the present trend of church ministry and the expected direction of church ministry in Africa with reflection to history that is essential for studying the present trend and projection of the possible future.

3.2.1 JUSTIFICATION OF SAMPLING METHODS

The random distribution of the questionnaires ensured that there was no pertinent and essential information necessary for reflecting mission education for church growth is not bypassed, but the researcher would be able to capture both readily and unready available information to assist in tabulation and evaluation of research data.

The selective method of sampling also ensured that the right people who were able to give the required, precise, accurate and correct information were involved in the data collection process.

Using a judgmental method to select particular denominations ensured that the reasonably established churches with local influence and effect on the ground were approached for the accurate and correct information to help to envisage the correct recommendation.

3.3 DATA COLLECTION PROCEDURE

The researcher collected research data from 2500 local churches belonging to 71 denominations subscribing to Christianity in the various regions of the nation of Kenya. The researcher used research assistance from some undergraduate students who volunteered to help as part of their field study at a small fee.

These individual research assistants were well versed with different local languages that were essential for reaching out to respondents who were speakers of different languages and different dialects. Technically, their gender was equally considered so that the information collected would suffice the gender balance on the as well required balanced view from both male and female emotional intelligence responses.

3.4 RESEARCH INSTRUMENTS

The research instruments were questionnaires, which were developed to fit both individual respondents and group interviews. At some level, the research assistants had other questionnaires interpreted for use in the vernacular language under their help to see that the contents of information were not altered for purposes of accuracy even though the languages from where the data were collected are translated.

3.5 DATA ANALYSIS PROCEDURE

Data analysis involved the evaluation of research questionnaires, from both individual respondents and group interview respondents. The analysis helped to arrive at the best reflection that was intended to give easy understanding for both scholarly and non-scholarly Christians who would wish to make much difference in mission work.

The evaluation of summary findings and reflection of summary responses as presented in chapter four is the summary result.

CHAPTER FOUR

4.0 INTERPRETATION OF FINDINGS

The individual people who served the researcher with information were local church pastors, department or auxiliary leaders, church members, and the general Christians from the relevant various denominational churches from the various parts of the nation of Kenya. The denominational heads like the Bishops from the Congregational, Presbyterian and Episcopal churches, from both western and indigenous denominations, were instrumental in the provision of the information for this research engagement, and for the interpretation of the same collected data.

4.1 VIEWS FROM RESPONDENTS

The various view was collected from volunteers concerning the issues surrounding Christian education as a mission concern for the church for church growth, which indeed in paramount for biblical knowledge and godly maturity towards the fulfillment of the great commission of the Lord Jesus Christ. The responses were diverse as it also came out clear that there is a need for the African church to carefully reconsider a redefinition of the task of the church for the 22nd century for purposes of efficient ministry that will see holistic development of the people in the community at large.

The concern comes at a time that the mission engagement concentrates more on material development, these include things like hospitals, clinics, schools, church buildings among others, along with the concern for the material support for the people the society, this brings about concerns for the orphans, poor, destitute and financial prosperity for the general Christian populace. With reflection to this, there has been a neglect of the redefinition of biblical education that should foster growth and maturity in Christ, form where the other concerns would emanate as the body of Christ is built and matured, so that the ground is level for all to equally participate in the other areas of material concern with underrating which will be worship to God than just participating in what would not come form obedience and worship to the great God of all humanity.

4.2 METHODS OF INTERPRETATION OF DATA

The method of interpretation involved tabulation of data, summary evaluation of findings and interpretation of summary evaluation of findings for purposes of easy understanding of the interpreted information for both scholarly and non-scholarly individuals who would find this research to be any use with reflection to reconsideration of the “task of the church in teaching God’s word as a mission engagement for holistic development”. This reflects on what the church needs to identify as the most necessary areas in teaching ministry as a deep concern in the mission world in Africa.

4.3 SUMMARY ANALYSIS OF INTERPRETATION OF FINDINGS

Many churches today certainly have much to praise God for. There has been a lot of growth in membership and attendance. The church has enjoyed freedom and encouragement to engage in evangelism and various programs of social development. Many churches have been allocated land by the government and individuals for purposes of developing structures for worship and other church activities. Massive crusades have been conducted and hundreds of missionaries and thousands of Christian workers are involved in ministry. Even though this has taken place, much needs to be undertaken yet for competent ministry.

While the local churches grow, the population is also growing at a steady pace. The Kenyan statistics give it that there were 30 million people in 2000 and currently there are about 40 million people in Kenya. This is a great population growth that needs a lot of churches to be planted and programs increased to deal with increasing human challenges in the society.

At present, about twelve percent of members of the church attend church services on each given Sunday, while 20% attend the church at least once a month. The Sunday school programs are not likely to succeed due to the low rate of attendance. Secondly, since the curriculum is not given in the language that can be understood by many people in the church, it is difficult to introduce new topics each time absentees come to church, again given the above statistics 80% (approximately 5 million people) for one reason or another do not go to church at all or take education programs in regards to Christianity by any standards. This is certainly a dismal picture in a country where over 70 percent of people are claimed to be Christians. At present, there are about 800 congregations in Kenya with an average of 200 attendees. As noted, in this paper, that over 800 congregations’ members out of forty-five million who live in Kenya will require 20 million congregations in 2020 if the low level of 12% arrives each Sunday. Half of

these churches will take part in Christian education programs. If the church will step out and trust the Lord for the growth and development required for the African church as it is reflected in a fully developed and functioning one, they will have more than 20 million people who will be able to take Christian education by 2025. This will be above 50000 congregations comprising 200 members in the same year. To achieve this, there, will need to have over 1000 new people taking education programs every year up to 2025. There is however need for converts who must always be taught under the tutorship of those who are already pursuing higher education in Christian education from the church institutions.

Even to maintain the lower level of twelve percent of those who attend the local churches every Sunday. There is a requirement for over 11000 congregations, and each with at least a population of about 200 people doing Sunday school programs. To reach this goal, two people should be recruited upon training to take the Christian education programs in each day, however, the curriculum must meet the needs of Africans and must have a focal point of bringing change to those who take it before they can teach others.

To have adequate Christian education in churches members of the churches must start taking part in Christian education. Secondly, African scholars should think of developing relevant curriculums which fit the African situation. It may be easy to think about doing this but it may be very difficult to effectively begin it and thereby accomplish it. This task is necessary for every denomination and they should exchange and share ideas. Anytime a new church is started or planned, the leaders should not wait to implement every program the same way.

To maintain Christian education in different churches, planning is necessary. There should be a curriculum targeted at different age groups and people with a picture of the local church interest. For effectiveness, no church should accept leaders or preachers without theological training by 2020.

CHAPTER FIVE

5.0 FINDINGS SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 FINDINGS SUMMARY

The church in African today must take stock of the impact of Christianity among the African people. Even though it is believed that the church today has grown and expanded, but there is much that is assumed in the African church that needs to be addressed for real growth and expansion to be positively and correctly be reported.

There is so much that is covered away from the truth, the interest is diverted to self-interest that real ministry impact. The Africans still believe that that African practice in as well necessary for the understanding, practice and stability of African Christianity in the 21st century and beyond, so that an African is truly born again and lives according to the Christian standards, as they also believe that the Bible is not western, neither is it addressing people to live according to any culture, but that Christ identified with the human culture, therefore Christianity should take the form of any culture in which the said individuals Christians are coming from.

5.2 CONCLUSION

For Christian education to be effective in African churches it must be able to find its roots and establish growth in mission engagement. It is therefore very important that education for any Christian church and growth, irrespective of who offers it, must be consider people's culture, mind, and the world view of the people among other things. This will instill true Christianity in the people. This is the reason why western Christianity has failed to effectively change the lives of people in Africa.

There is a need to establish training programs to train the church members who can serve God more effectively in Africa and be responsible in the society so that their living standards will be according to biblical standards. The biggest concern is to find those people who are willing to serve God.

If African Christianity is to find its direction and have its roots for what will deliver Christianity in African, everybody must be available and willing to go for Christian training programs. There must be adequate Biblical interpretation and contextualization. African situation must be

considered according to experiences, world view and aspirations within their cultural framework so that Christianity is in line with the Bible.

5.3 RECOMMENDATIONS

There is so much that those who truly claim to be interested in the work of mission must develop an interest to empower individuals through the word of God.

The concern should be in the holistic growth and development of an individual through which they will be empowered to deal with the other areas of human needs. This however should be done in a way that will address all relevant cultures in the African church with reconsideration to the other learning experiences that the African church has had through the western Christian education influence. In my view, this lacks integration of African thoughts, mind, world view and experience that will allow them to understand God from the African perspective. Salvation is offered to all who believe in Jesus without discrimination.

5.3.1 NEW MODELS ARE NEEDED

It is strongly believed that every church needs to have new models for ministry. Many times, the church approach revolves around buildings and clergy rather than teaching those who attend the churches. Quite often the church building is assumed as the center of church activity and very little is done in other departments. In expecting each church to have a large church building or sanctuary and a pastor's house and forget the multiple educational programs because of the ambiguity of the program then there is likely to have a low turnout of members. In my suggestion, it will be vital to have denominations design programs based on "Africanization" and written for Africans. The fact that the population is growing at a steady rate, there should be new congregations that are highly revitalized in the rural areas. There should also be new methods of teaching Sunday school programs and the church should be led by those who have knowledge of Christian education and who have been thoroughly trained from theological institutions. Each denomination may need to have one or more main church facilities which can serve as the 'mother' church and they should also have many sister churches. The 'mother' church should check on the leadership of the sister churches and see who is capable of provision of leadership so that they recommend them for training. There should be a syllabus that can be used locally for the development of such individuals before further training is undertaken. Ions should be reached upon consideration of various concerns such as commitment, integrity, interest and calling among others.

- a). This study recommends that for Christian education to be effective,
- (i) There be a local education program which should meet all interested groups such as;
 - a. The educated,
 - b. Low-income groups,
 - c. Illiterates,
 - d. Business people,
 - e. Old people,
 - f. The children, teens, young youth, mature youth and middle-aged people.
 - g. Professionals, rich and poor alike, no any group of people should be left out of the program.
 - (ii) Each group should be given time to design a program which they will use as a study guide under the guidance and supervision of a professionally trained theologian and the facilitator to be thoroughly trained as well.
 - (iii) A program should be designed to meet the need of everybody who attends the church. The program design should be used in any place for example church halls, classrooms, social halls, studies done under trees without looking for only special places among other places that will help in fostering spiritual growth among the church members, and discourage the concept of the high social class, by reflecting and presenting a church as a commonplace for all classes equally accepted by God, as it was during the Old Testament when God required a burnt offering to be offered on an altar made of earth, showing a situation where all people can have an access to God.
 - (iv) Many of the existing Sunday school programs are designed to be used in church facilities, and for only a few hours on Sunday morning. However, the church members should use the programs in their homes, at worship times and in their group meetings every time they come together. The program should be written in the languages people understand better, for example, English, Kiswahili, Luo, Maasai, or Somali to meet different ethnic groups more effectively.

5.3.2 NEW VIEW OF LAITY NEEDED

The current expectation in many churches is for the clergy to do the vast majority of the work in the church. To effectively respond to the rapid growth in the church, the laity must take a larger responsibility in the work of teaching the church. The clergy must be willing to trust the laity to the guidance of the Holy Spirit as they share the bigger portion of the burden.

The delegation of responsibilities to the laity needs to be accompanied by a massive effort to equip them for the ministry. They should fully understand the subject matter of each topic they are dealing with. Many of the responsibilities which have been reserved for the clergy can and should be for the work. The clergies should not only spend time in evangelism but should give a great deal of their time in teaching and training their parishioners to help do the work of the ministry.

Churches should be open to provide training courses and opportunities for laypeople. The church needs to consider how to reduce their requirements for ordination while not minimizing their standards, thus creating many opportunities for many people to become formally involved in the teaching programs and shepherding God's people.

5.3.3 UNDERSTANDING OF CHURCH GROWTH DYNAMICS IS NEEDED

As already noted in the report that most of the rapid growth of many churches is mainly comprised of a few ethnic groups, these groups and their members have the same characteristics in social, psychological, emotional, physical and economic life dimensions, however, churches grow best when the people themselves have a large degree of attraction for one and another from several other communities.

The programs drawn by the western Christians left out some ethnic groups such as the Rendile, Bagia, Boran, Pokots, Turkana, Maasais, and such ethnic groups from the nomad communities. Some of the reasons are because the rate of education is low and most of these programs are in English and portray western cultures.

Different churches conduct different Sunday school programs with theological contents that are interpreted differently from the theological standpoint of the said church without them noticing. Some churches prefer some particular authors who are not acceptable in some other churches as they use these books for their study guides. Some ethnic groups may not feel comfortable when certain programs are in use. These people may include expatriates, Asians and even people of Somali descent.

In many instances, the programs are designed to meet the needs of certain members only. Some are left out and these include the deaf, blind or mentally handicapped who are as well souls to be ministered to.

At times few people have broken ties with the group to which they belong culturally when they come to Christ. Some of those cultures are seen as primitive. These may include the dressing code, the people's behavior and the language in use. In some way or another, if the church has many missionaries, a special language of communication is introduced and whoever does not use the language is seen as primitive and out of fashion. Many people who fall in this category may not attend some lessons conducted by the missionaries. Pastors should pay attention to the curriculum which is relevant to everybody in the church. In case they do this, they can be able to teach other people from different ethnic groups. Using an approach to ministry based on one group's cultural patterns of worship and leadership is an effective way of reaching that group with the gospel, but a pastor should also design their ministries and worship services to meet the needs of people from different groups. If a church has good worship service, and Sunday school programs and the approach to ministry that follows the pattern of the culture of only one group is the one in use, then those who do not belong to that cultural group will not feel welcome or be comfortable amidst the congregation in the process of worship.

5.3.4 APPRECIATION OF SPIRITUAL DYNAMICS

Every church should look at the spiritual dynamics of the ministry. It is very important to develop strategies and to plan them, and it is equally important to realize that one's mission in teaching the word of God is based on spiritual matters. Paul states that "we wrestle not against flesh and blood". Prayer is therefore the best tool to endeavor when entering into spiritual warfare taking place in the people's hearts and souls. There is no assumption when it realizes that there are demonic forces that have trapped many people and many structures of the society. Some missionaries do not understand the demonic attack as they blame it for a psychological challenge on individual People. The demonic power is real and needs to be broken when one trusts in Jesus Christ. The programs needed in the African church should also address the issue of demonic possession and exorcism which is a great concern in Christian education as it is necessary for the spiritual growth and development of the African church.

5.3.5 UNDERSTANDING THE RELATIONSHIP BETWEEN EVANGELISM AND SOCIAL RESPONSIBILITY

There is a great social need in the church today because thousands of the people attending services are socially challenged by unemployment experience, many are homeless and many others are victims of such evils such as prostitution and drug abuse among others. The church as God's salt and light in society and to the world cannot ignore human sufferings and needs.

Ministry cannot be limited to meeting the so-called 'spiritual needs' without meeting the other areas of needs that are directly proportional to the said spiritual need as they are coming by the identities of social, economic, psychological among others, but the church should care for the whole person – meet the needs of soul, body and spirit. The program should not overlook the following areas:

- 'Soup – kitchen' for the hungry, people must be taught how to grow their foodstuff for purposes of upkeep, growth and development.
- They should educate people on how to put up shelters for themselves by using local materials
- Teach unity and create emergency relief services to aid victims in case of fire or other man-made or natural calamities
- Educate the people the simple way to make clothes, basically trade and life skills.
- Establish counseling services for families, marriages, pre-marital engagements among others.
- Establish programs for child care services that are African, this is lacking in the western lifestyle.
- Teach the church members how to use some natural medicines that will cut down the cost of 'alternative artificial treatment'.

a). APPROACH TO MEDIA

Mass media has been abused in such a way that most people do not think that those evangelists preaching through them are born again. The media (newspapers, magazines, films, videos, television and social media among others) are all completely nonsensical in the minds of people. The church should master the media and use them in ways that are even more ministry-wise competent than the way the world uses them. The church should be more creative in the use of the media to communicate Christian teachings to a broader audience. The church should consider greater use of media such as drama, skits, print media, radio, music, linked together with personal outreach ministry. There should not be allowed any form or elements of distortion of the message, and there should be no unchristian messages entertained and no western ideologies should be entertained if it does not conform to the constructive contribution of African Christian development unless it helps to build towards the set direction of ministry to the local people.

b). SPECIFIC SEGMENTS OF THE POPULATION NEEDED

It has already been noted in this summary report that there are some segments of the population which attend the local church, those under 30 years are nearly three-quarters of those who are supposed to be indifferent local churches, unfortunately, 80% of the under 30 years do not attend the church services regularly. While not neglecting the adult population, the church must realize that it is dealing with a very youthful audience who are not steady and do not care much about biblical studies and whose interest is vested in music which is generally called 'praise and worship. It is also advisable that younger people be given positions of responsibility in the life of the church.

One of the things needed is to target different groups in society. There is a need that concentration be made towards; -

- a) Focus on men; currently, only one-tenth of the male population attends the church. The church needs to reach out to both men and women alike, the methods in use currently have less impact on men than on women. When thinking about Christian education there, should be programs that will attract the male population and also give them activities that will deal with their challenges. Women adapt so fast, for example, the dressing code among most of the women who attend the church today is more of western-style than African style.

b) There should be a focus on uneducated in case the church wants to be successful in implementing Christian education which will meet every need in the given church and society. Currently, the people who are not educated represent 20% of the church population in rural areas. This constitutes 4% of all the church members however, 30% of the urban population. The programs offered in the church were designed in the west. This has made African churches meet the needs and problems of the people. Special programs are needed to draw the uneducated into the church. The approach should include how to study scriptures, teach how to read and form adult literacy classes that will enhance education from within the church facilities.

c) Focus on new members in the church. Research shows that new members attend different churches every Sunday. They need to be incorporated into the programs and if there be Sunday school programs, direct them to different groups according to their professions and needs. If this does not happen immediately, then they may end up dropping from church attendance or drop to nominal Christianity. Research shows that 75% of the new members who attend the church never become regular attendees of these churches unless the programs appealing to their felt needs are available. Many of these members who claim the church ties, in other words, they are connected to their local churches in the rural areas may not be right. If they attend these churches, the leaders should not assume that they are born again and that they are mature believers with deep knowledge, but they should seek to understand first and establish if they are indeed born again much earlier even before assigning them any duties or leadership roles in the church.

c). FOCUS ON RE- EVANGELISM

When one considers the population of Kenya, one finds it clearly stated that 80% of the people are Christians, and only 20% attend different churches. However, given careful consideration, only 20% of 20% of the said Christians attend church regularly. When the Sunday school program is set, it may not be easily followed when the contents are different from African viewpoints and with alternate attendees. Again 60% of those who do not attend the church should not be neglected but should be re-evangelized.

The programs should also reflect different ethnic groups and such programs need to be revised regularly to show authenticity since no ethnic group has more than 20% of the people who attend the church regularly.

5.3.6 COOPERATION BETWEEN CHURCHES IS NECESSARY

The challenge facing the churches in both rural and urban areas is much too large for any church or denomination. There is a need for churches to work together in Africa to come out with a unified program written by Africa for Africans. It is a time to shun away the petty differences that divide and weaken the ministries. Jesus warned that “a house divided against itself cannot stand”. There is one common enemy the church is fighting against, and this is Satan who is trying to steal, kill and destroy the work in the church so that it does not stand united against him. There should be one syllabus drawn from the denominations and Para-church institutions or organizations which will guide the people in training for righteousness. There should be one forum for sharing ideas, research results and experiences. There should also be one forum for sharing of training courses and their new challenges, facilities, equipment and even personnel for more effective work in the body of Christ. Being the body of Christ, there is much need to function more as a body and not like disconnected members of the body.

5.3.7 TRAINING IS NEEDED

Many pastors and ministers in the church are not trained, so they need to have relevant training to meet the needs of the people they serve. During training, the programs must be relevant to the ministry they carry out in the church, thus Sunday school, urban ministry, hospital, visitation among others. Training opportunities should be made available at all levels, from informed developed courses in Bible colleges and seminaries to informal methods such as theological education by extension. Training is needed for both rural and urban ministries, administration and management, Christian counseling and Bible and theology as focus areas to produce more competent people for the wider and greater work of the ministry.

There is evidence that a lot can be done by the African believers to complete that which was left by the missionaries. Some of these include building more Christian schools and secular schools, formal, informal and non-formal learning facilities. There is a need for African ministers and a local church to work together, establish Christian research centers and carry out further research on many more new issues affecting Christian growth from the background

mission work and education in African and enhance growth with necessary speed for the African Christian spirituality. The research should propose further content for training materials and further discuss the challenges of the trial and suggest a possible direction for adjustments that will foster African church growth. This should correspond to the needs of the targeted group in such a way that they appreciate the work in the church. These materials should meet the needs of the people.

5.3.8 THOUGHTS ON ENGAGEMENT FOR EDUCATION IN CHURCH

a). PROPOSALS

The other purpose of this academic research thesis is to challenge Christian church leadership to think well and consider with reflection on God's revelation as it pertains to present life with all its needs and potential. The theory of developing the Christian education in the African church is attractive, however, to know-how and the means necessary in conducting it is another thing altogether.

It is therefore proper to discuss some proposals even though it should not be viewed that the said discussed proposals are the only avenues of the approach, but this comes with reflections to literature argued from. There are several ways which are possible as also are as well several other church leaderships with deep thoughts, and have uniquely developed creativity which is necessary for developing training programs that are relevant according to their areas of ministries and situations surrounding the said places for effective work of the Lord in church and the community at large. This research thesis is geared towards awakening the Christian church to the urgent process of thinking through God's will for every life in the church in a given context.

During this research, the following are some proposals and suggestions as to what should be done to develop an establishment that will give a reflection of Christian education in the African context.

i). THE PRESUPPOSITIONS SHOULD BE CLEAR.

In the study of anything, there must be an array of assumptions and presumptions. In the study of African Christian theological education, it is impossible to give an approach without holding to certain presumptions for no one is entirely free of pre-understanding in any study. In paying attention to the law of contradiction, science is possible.

The scientific method stresses the objective and freedom from prejudice. This intention is uniquely excellent; however, the scientific method has serious weaknesses. It lacks standards and measures which can be used in deciding truth or errors. Science cannot produce the truth, truth must be imported. This has made many people objective, yet they are not able to come out with truth through the scientific method. Many times, the teaching of science is a philosophy that is theistic materialistic and godless. Science, therefore, has not proposed adequate objectivity, since it is attracted to providing itself and committed to a godless point of view. There is no use in using a scientific approach in tackling Christian education in the church.

(Okot P. Bilecke, 1970). Okot says that the vivid illustration of this truth and its basic eroticism of all past and present studies of African Religion is that they are not objective. He claims that they are colored by cultural and religious bias. The African nationalists today such as John Mbiti, Jomo Kenyatta, Leopold Senghor, Danguah K. A Busia and Okot P Bitecke say that "... Instead of carrying our systematic studies of the beliefs of their peoples and presenting them as the African people to know them, African scholars smarting under the insults from the west, claimed that African people knew the Christian God long before the missionaries told them about it." (1970:46) what he pleads for is "objectivity". We must reject all forms of subjectivity whether the subjectivity arose from anti - Christian or pre-Christian prejudices, "... Religion must be studied and presented as accurately as possible to discover the African world view" (1970:113).

Fundamentally, any valid study must be objective in the sense of being without bias or prejudice. All Christian scholars need to seek to be objective in the sense. Any bias in a real sense is not Christian and to prejudge facts or to hold onto an opinion in disregard to the facts that contradict it is both unfair and inhuman.

There are however limitations on the possibility of being objective, objective means detached and impersonal. We, therefore, need to step back and see things as they are with limited

subjective involvement. There is a legitimate detachment in scholarship. But in reality, it should be known that any scholar whether Christian or non-Christian is a committed person. A coldly, detached impersonal character should not be used to describe human beings but rather the description fits a machine. I need to say that complete freedom from preconceived ideas is a practical impossibility and in my experience, the believer is just as much conditioned by his belief as to the believer by his faith.

Having done this research, I have a high assumption that a liberal, higher critical viewpoint of scriptures, takes the Bible as a book full of errors and therefore rejects Christian faith and denies the existence of an infinite, eternal and personal God, and I find that there is a total commitment to an African thought system and rejection of all that is foreign including Christianity.

I believe that if leaders sincerely believe in the social reconstruction of African culture then it should be based on the African worldview and their religions. This must be studied and presented as accurately as possible, to discover the African worldview. Christianity's sex ethic, and otherworldliness and its preoccupation with sin are three important areas that African intellectuals and leaders can explore since Christianity is in vivid contrast with African religions.

Christians who seek to theologize African people using the bible relatively need to think through the basic fundamental assumptions which help to fashion the interpretation. Scholars need to table every document concerning African faith so that everyone to see the areas of pre-understanding before their beliefs. Many times, disagreements concerning interpretations rise do help in the interpretation of those facts. All the data which are handled must be given meaning and interpretation, consistent with the fact of the given worldview.

Liberals and evangelicals see African Christian Education consciously or unconsciously based on assumptions that help them in their study. The problem with most people despite their theological knowledge is that they assume that they can approach the fact with cold objectivity.

There are many assumptions that one should articulate. The two critical issues that need to be addressed when viewing African theological education is scripture and culture. Theologizing is an interaction between the word of God and man's nature. Inciting the scripture, two important aspects of nature must be considered, these are authority and the principles of interpretation.

Consequently, to declare one's prior and assumptions on which Christian theology in Africa and Christian education is built is the affirmation of the presumptions on biblical authority, biblical interpretation and the concept of culture.

1). Biblical Authority

The fundamental assumption which must gird all Christians doing theology is a belief in the full and absolute authority of all that the Bible teaches. The Holy Scriptures are composed of Old and New Testament which is inspired as an infallible word of God and with a divine revelation to mankind, given by plenary and verbal inspiration of the Holy Spirit. (II Tim 3:15-17; Ps 119:89; John 10:35, Isa 40:8). The composition of the Holy Scriptures was under the controlling inspiration of the Holy Spirit so that the written word is both truly divine and truly human.

It is truly the word of God that teaches only that which God desires His children to hear. Each part of scripture is marked by unity and therefore lacks contradictions because the Holy Spirit is the divine author. (John 17:17; II Peter 1:21, I Peter 1:10, 11; I Cor 2:12,13). The scripture is also truly human in that the inspiration did not blot out human personality. Some parts of the scripture reflect the culture, experience and personality of the human authors. (Luke 1:1-4). Verbal inspiration is not dictation but the separation and providential superintending of the writing of all scriptures, so that they are kept free from errors of fact, doctrine and judgment. (Matt 5:17,18).

2). Biblical Interpretation

Biblical hermeneutics is the second focal point of the presupposition. Biblical authority of the scriptures is being undermined by subjectivity compared to subjective emphasis in divine relation by the neo-orthodox.

The Bible communicates divine truth for all peoples in objective propositional statements, the Bible teachings are relevant to everyone everywhere whether they comprehend the reverence of it or not. It is God's word to man, and man's response to it is a necessity. It is the word of God to man, and therefore man should respond to it by obedience. To interpret the Bible, there must be a need that one seeks the normal sense of those propositions. A literal interpretation of the Bible creates allegorical figures. Scriptures should be interpreted in their literal writing. (Erickson J., 1991:61).

3). Religious Education and Culture

Culture is the way of life of the particular people different from others, and the totality of what man has learned, including the social legacy passed on to the other generation including thoughts through meanings and meaning of words, their expressions and response. It includes other external objects which are created and the internal meaning and order given to the world. Culture is therefore the creating of man's own reflection in the historical and geographical context. (Ongunya M., African Traditional Religion, 2010).

The affirmations made concerning the nature of scripture are wide and expansive, but here are some points to be looked at before introducing Christian education to the people.

- (1) Culture is ordained by God from creation. God created man and woman so that society would be born and culture would be developed. God is therefore pleased to communicate through culture. Christ is only seen through culture.
- (2) Culture is corrupt by sin since the fall of man. The effects of sin on culture are analogous to the effect of sin on the man himself. The worldview through which man interprets and understands the worldview is perverted by sin. His value customs and habits are marked by rebellion against God. Considering this fact Christ is against culture.
- (3) Because man was created in the image of God, (albeit, a fallen image) and confronted with the revelation of God in nature and conscience, man's culture can serve adequately to communicate the gospel. Each culture has true insights into the reality of redemptive analogies that can be used to communicate and teach the

gospel. God's word can be communicated and comprehended by the illumination of the Holy Spirit because every man lives in God's world which he has not abandoned. In this case, Christ is pleased to communicate through culture.

- (4) The gospel has been revealed by God to transform people and their culture. Some parts of culture may be adapted for the glory of God while other parts must be rejected completely. Most of the culture may be preserved but must be transformed to agree more perfectly with the word of God. Christ, therefore, transforms culture.
- (5) Because man is born of a father and mother and he is created in the image of God, God can communicate His will through the scriptures to every culture.

In the Bible, some teachings apply to every culture. God's revelation was given to the Hebrew and Greek through their cultures, however, the message can be comprehended by all cultures as well. God can communicate His Gospel through the Bible to the people in every culture because the entire human race is one of their origin and nature when one studies the body of Christ, one therefore continues to grow in the unity of faith. (Eph. 4:13).

African Christian education and theology can only be biblical and Christian for that matter if the basic presupposition is biblical, Christian and relevant. Christian theology cannot be emerging from liberal roots. The first task in developing Christian theology is to ensure that the basic pre-understanding is biblical, theologically sound, relevant and applicable.

ii). PLAN THEOLOGICAL EDUCATION AND SHOW REFLECTION

Most time, the pattern for theological education is for the individual church as seen by many people. It is only relevant in local churches where there are many elites such as professors, doctors and some other professionals, or if the church has some affiliation to Bible college also where there are relevant books and or materials.

Guidelines for contextualization of theology should be done by people living in the community and who know the word of God. They should lead with the believers throughout time and space. This is a very vivid approach for the church of Jesus Christ in Africa today.

The traditional pattern in Africa for doing anything relevant is in the community where decisions are made by the community and not by individuals. Applied to the context of the Body of Christ, a Christian church in Africa is new and situated in the community. Each particular branch of the Christian church and denomination in Africa should embrace the task

of theologizing Christian and doctrinal development, therefore African-Christian theology is not an individual work. To succeed in Christian education there should be an appropriate relationship between the teacher and members of the church. The contribution of many of God's people must be geared towards the growth of the whole body of Christ. One purpose of developing Christian education in African churches is to help the church to grow in its knowledge of God. The more Christians are enlisted in the task of thinking through the issues from a biblical perspective, the more likely one will make an impact on the whole Christian church.

Another reason for promoting a communal reflection upon God's word is the need-finding resources required to do the work. Church leaders are highly overworked therefore distributing responsibility will highly help. Christian education in the church should voluntarily be taken by experts. Having gone through this, I have some proposals which will help necessary in the discussions

1). The Church to Establish and Approve Theological Advisory Board

Official approval of the church leadership needs to be sought before introducing theological education in the church. Each denomination is different however they will create their avenue to achieve these objectives. The objective should be the same because the involvement of the church body can control the theological reflection to benefit the entire church members.

2). Theological Adversary Group Should Research Various Needs

The Christian church in Africa faces various unique problems that have not been carefully solved by the word of God. Most of these problems are a form of tradition such as polygamy and circumcision. Some are contemporary issues such as the proper use of money. The

people of God need to search the scriptures to know what God is saying to his people in a given context, mission and culture. Cell groups are necessary for solving African issues. Through this research, the needs of individuals or groups should be concerted and addressed. One advantage of meeting with a group is that interaction stimulates more, and through it, there may be some lead to more creative thinking.

3). The Theological Advisory Group Should Meet to Plan

- a. Those felt needs obtained by research with knowledgeable groups of people should be prioritized. Since one cannot tackle all of them at once, a few should be chosen to be researched. And also, since people usually learn by experiencing mistakes, it may be well to choose only one or two needs for research and consider this a pilot project for experimentation. Having learned by mistakes experiences in the pilot project, one can plan better for the further development of one's theological reflection.
- b. The Theological Advisory Group should then appoint a research team of 3-5 individuals or more.

The selection of the Research Team is crucial. Each member of the team should have a careful knowledge of the Word of God and extensive experience in church ministry. They should be known and respected by the churches. One might suggest that ideally, they should all have graduate-level training in a seminary or theological college, though in practice this may be impossible. But one could also argue that to produce theological reflection one needs to reflect on all levels all through, down to the grass root. Theology that cannot be communicated to the illiterate layperson is sorely wanting. Therefore, one might desire to enlist a wide range of skills on the research team, representing various areas of specialty, including some laypersons from the grassroots of the churches. Thus, the research team is composed of individuals with a variety of experience and expertise so that they can complement one another.

4). Research Team

- a. The research team always works together as a team. They strategize and plan together, though they may as individuals carry out their research in their own given

areas. So, they will need to meet periodically to compare, share, reflect, critique and plan and review.

- b. The field research must first be informed of the problem before each of them come together. If the subject is polygamy, then an investigation should be made into various ways why it causes problems in the churches. Examples and illustrations may be gathered together. Speak to both the polygamist and tell them the consequences of the word of God.

The more the research is done, the better as the service to the body of Christ is improved. One possible solution is to teach Field Research in all pastoral training institutions. Equip the Bible School, Bible College and theological institution students with the know-how to do field research, field research should not be restricted to one small locality. If one uses people located in different parts of the church constituency to assist in collecting data for research, there would be a better chance of making adequate data collection research tabulation and interpretation.

Another venturesome possibility is the institution of one term sabbaticals for the specific purpose of research for the Theological Advisory Group. Teachers need to be refreshed like everyone else. If they continue to teach the same materials year after year, they will grow stale and irrelevant. Many universities and colleges overseas have found this a necessity to help up-grade their teachers. And in the process of upgrading the teachers, they upgrade the institution. The quality of the college is no higher than the quality of the teachers. So, as they assist their teachers to grow and develop personality, they also assist their schools to grow and develop. Therefore, the recommendation is that serious consideration is given to the development of short sabbaticals (preferably of three-month duration) with one specific purpose of assigning them the responsibility of research for the Theological Advisory Group. No doubt the sabbaticals leaves would need careful thought and stringent regulations. These three-month sabbaticals are not holidays, nor are they occasions of reduced pressure from work. There are opportunities to study and research in preparation for developing Christian theology in Africa.

Remember! African Christian Theology, as it is true of theology engaged anywhere, requires as well hard work. If one settles for shallow research, the results then need to have more than basic knowledge and extended research. The research team will need to find resourceful ways

of enlisting the help of others to research for them or with them to multiply their effectiveness.

- c. Through a study of the scriptures, it should then be made to discern God's answers to the felt need. God speaks through research too, just like it was during the formulation of the book of Luke, (Verses 1-4). For this reason, the research team needs to have more than basic knowledge of the Bible. At the very least, the manuscript drafter should have a working knowledge of Greek and Hebrew, the use of lexicons and access to Bible study tools. The Research Team may also make use of other personnel, an expert in biblical studies assist them.

It is assumed that the Research Team will consider carefully the underlying theological causes for the problem being studied. The problem tackled may only be the obvious symptoms of some deeper, less obvious underlying root problem or problems. The Research Team has the responsibility of exploring those root problems and developing a biblical answer to those problems.

Most problems are complex, not simple. In the same way, God's perspective on that problem is probably complex with many different angles. One needs to search the whole scriptures, always remembering that New Testament revelation helps to interpret the Old Testament. Biblical study on the problem should include secondary sources, that is, biblical studies and conclusions by other theologians. But it is essential that above all else, primary attention be given to the biblical text itself.

Mature, seasoned through time come to a prayerful study of the scriptures and interaction with others over some time. It is amazing what the Holy Spirit can do in one subconscious mind when one earnestly reflects on His Word over an extended time. To interact with another believer, sharing our thoughts, learning from them, all help to develop a mature, well-balanced Christian perspective.

- d. Further research is done in the field, possibly with consultative groups, to enquire into the possible African Christian solutions to the problem before the church. Various knowledgeable and articulate individuals from the grassroots level are gathered together to think through the problem and to communicate the biblical perspective on

that issue. Through field research, various proverbs, traditions, examples, stories and analogies are gathered which help to make the final results truly African.

After a given time the Research Team collects the data gained and drafts an outline of the problem and biblical response.

- e. The manuscript drafter must compose a full report, incorporating all the material gathered.
- f. With this document in hand, the Research Team then consults with several Resource Groups. A resource group is a selected group of people in the field with good knowledge and experience of the subject at hand. Before the meeting with them, the full report written by the Manuscript Drafter is sent to each member of the Resource Group for private reading and consideration.

During the day-long meeting with the Resource Group, with one or more members of the Research Team, an inquiry is made into the adequacy of the Full Report. Do they agree with the way the problem or need has been presented? Are they satisfied with the adequacy of the biblical response? Are they satisfied with the adequacy of the biblical response? What is their reaction to the cultural relevance of the format and content for communicating most effectively?

Remember that the object is to produce a thoroughly biblical and authentically African solution to the problem before the church. The purpose of the meetings with the Resource Groups is to gain feedback from them. What further insights do they have? Is the full report adequate? It is presented most effectively?

- ii. Based on this, further - put from the Resource Groups, the Manuscript Drafter then complies with the revised theological statement (the generic report), taking into account all the contributions that have been made. He is at liberty to discriminate and reject some ideas. But such rejected ideas should be compiled at the end of the report in an addendum, so as not to lose them. For, in the end, the Theological Advisory Group will have the final say, for the final results are by consensus.

Theological Advisory Group considers the full report

- a. The Theological Advisory Group is first given the full report in writing for private reading and consideration.
- b. As the Theological Advisory Groups meets together they evaluate the strengths and weaknesses of the Full Report, making possible recommendations for further revision which may include:-
 - Either need for further biblical research
 - And/or a need for more culturally relevant ways of theologizing.
 - Adequate the theological understanding of the root cause, not only the surface symptoms

Remember that the goal is to be thoroughly biblical and authentically African. This is the African Christian Theology in the best of Christian tradition.

It is very important to note that people learn from one another, just as iron sharpens iron." (Prov. 27:17 TEV) so the more individuals consult, the more insights they may obtain. And the insights individuals seek pertain to two aspects of the study: a thorough study of the biblical perspective on the subject, and an authentically African way of thinking through and communicating that biblical perspective.

c. Whatever the recommendations the Theological Advisory Group will make, it is the responsibility of the Research Team to complete the Full Report under those recommendations. The Theological Advisory Group has the final authority in the production of the theological report.

d. The Theological Advisory Group must then consider the target population. To whom should we address our contextualized Bible study?

The full report (a genetic theological statement) represents the research done in both the biblical and contextual aspects of the problem. But it does not represent the final goal. The Theological Advisory Group may find it desirable to publish the genetic report. Perhaps a series of publications could be envisioned so that the hard work and notable achievement can be used by others. However, this is not the final goal.

In any communication to succeed, there must be a determination for the target population. To whom should there be an address for the biblical response?

For example, if one is studying the problem of separation and divorce in the church, to whom should one address the word of God? To the pastors who give pre-marital counseling? To the engaged couple who receives pre-marital counseling? To the parents and older members of the family who also give counsel to the engaged?

There is a desire for an integrated approach that applies biblical studies to all the relevant groups involved. Instead of developing a generalized Bible Study for everyone, (which is what the generic report is), there is a need to think specifically of the various target populations who need to be addressed if any change is to come about.

e. The Theological Advisory Group then considers what means can best be used to communicate the word of God on this topic to the various targeted populations. Such means may include the following: -

FORUMS -- such as Bible Studies, pastors' conferences, Bible School courses, seminars for laymen, youth camps, Theological Education by Extension, Christian Education Department, pulpit preaching, Christian Youth Fellowship.

TOOLS - what kind of tools are needed for communicating through each agency? Such as bible study guides, programmed instruction materials for Theology by Extension, T.E.E, materials and suggestions for conducting a conference of seminar teacher's and/or pastor's notes.

PROCEDURES - how does one go about encouraging and promoting the communication of this message from God's word? Much valuable research lies unused, lost in the files, the libraries and the committee minutes. There is a need to work on this aspect of communicating with the churches what God has spoken to through research.

The Research Team develops the tools, once the tools have been developed, they are tested in the field. A consultative resource group is presented with the proposed materials to learn from how effective they are and where they can be improved.

Some of the issues reflected may be in form of questions such as: -

-Are they relevant to the culture?

-Are they accurate in their total perspective?

-Are they effective in communicating?

The manuscript drafter is responsible to draft the tools; through the Research team, by the Manuscript drafter, the decisions on the discussions are arrived at by consensus, through talking out the differences and coming to an agreement.

The Theological Advisory Group meets once again, the final approval for the tools is made by the team through consultation before they are all given to the church governing body which appointed the members of the team in the first place.

Through consultation with the church governing body, the Theological Advisory Group appoints field personnel to begin implementing the use of the tools prepared. In many ways, this is the most critical stage. Many valuable materials have been produced which lie dormant and unused. Unless people can find ways and means of stimulating the churches to use these materials, there shall be a failure even in the primary goals.

However simple or complex the research plan may be, there is a need to remember that there are no shortcuts for success in development for the African church. If people want quality theological study, there must be an investment in much time and effort. While there should be an enlisted large number of people in theological reflection, the manuscript drafter in addition to church ministry experience ought to have graduate training in biblical or theological study and be a proven scholar and a capable writer.

iii). RESEARCH AS THE CRUCIAL NEEDS

The third reflection is that one needs to thoughtfully investigate the crucial needs in a context that need a biblical resolution.

It has already been noted that one of the first projects in developing African Christian theology is to investigate the crucial needs for which we must find God's answer. The list of felt needs is a long one and differs in differing contexts.

When exploring the various needs, one should think of the wide spectrum. The present needs may include those things that are rooted in people's traditions and those arising from contemporary developments; they involve both personal piety and social concerns. Needs that require theological reflection are found both in the organized churches and in the society as a whole? Wherever men and women are functioning, there you will find crucial needs. What does God say about the Christian answer to those needs? That is the challenge before facing the African ministries.

To help stimulate thoughts, it is important to cite some possible crucial needs

1). Need Rooting in the Traditional Past

Various needs are rooted in people's traditions and which have not been adequately thought through biblically. At least there is a need for the African Christian churches today to reflect upon these in the light of God's word because there are continuing problems in these areas.

The problem of polygamy and the baptism of polygamists continually surfaces in various councils. What should the Christian church require of polygamists when he is converted to Jesus Christ in the state of polygamy? Many times if a baptized monogamist marries a second wife, he simply transfers to another denomination that accepts him into membership. Because of a poor state of church discipline in most churches and because they frequently compete for members, Christians may simply play games with the local churches. It would be desirable, though perhaps an impossible dream these days if evangelical churches could take a common stand on some of these issues leading to church discipline.

Witchcraft is a growing problem among many churches with Christians seeking help from the medicine man (the traditional medicine man who communicates with the spirit world).

Dreams are relied upon by many Christians for guidance in making decisions are still surfacing as unresolved problems. What should one's attitude be toward bride price among other things?

These and a host of other crucial problems prevailing, which have their roots in traditional culture are core to the concern for the African church. The African church is therefore called upon to reflect upon these and offer guidance and direction to the christen struggling with these problems for the ministry to have a promising posterity.

2). Needs of Contemporary Origin

There is a growing problem of separation and divorce today, even among Christians. This problem was not prevalent in the African past and no doubt related to the whole breakdown of the family and traditional culture. Since the Christian churches (and mission) contributed toward the break-down of traditional culture, we have a responsibility of restoring stability to the family, which is the foundational unit of every society. For whenever the family deteriorates, societies will also disintegrate. What word from God does the Christian Church in Africa receive today concerning family life and the integrity of the family unit?

A sample of other needs of contemporary origin includes; corruption and the wrong handling of money; a growing problem of crime, unknown in traditional Africa as it is today; the question of medical and 'artificial' family planning and birth control among other issues.

3). Need in the churches

There is a tragic lack of biblical knowledge among believers because of a shallow and superficial knowledge of the word of God, moral and organizational problems which often develop. Situations arise in which people do not know how to deal with them biblically.

A growing problem of nominalism is prevalent in the churches. Because Christianity is now the culturally accepted belief of a large number of Africans, people are baptized and enter local church membership without being born again. Hence the leadership finds a common distinction made between the Christian and the saved.

In many churches, there is inadequate worship. In the face of dying traditions which provided fellowship opportunities. Sunday morning services are more social in emphasis than worshipful. The idea of worshipping God with reverence is absent. The absence of worship is in many cases tied to a lack of spiritual vitality among both pastors and elders who lead the service.

Church leadership is frequently corrupt. There is a power craze in the churches with political-style campaigns and struggles for leadership. The pastors and church leaders think of their authority in terms of political leadership. They become authoritative. Once a ruling is made, no one can challenge it.

There is a frequent gap between the church leaders and the laity. Leaders make policy decisions while the members are distant. The laity gives their money but there is no

accountability of money received. When leaders do not communicate fully with the people, the laity can become inactive and unwilling to contribute much. There needs to be greater unity between the leaders and laity through accountability, particularly in the areas of finance. Misappropriation of money of the church by leaders is the result.

Because African Christian Theology is first of all concerned about the rule of the Kingdom of God in the churches, it is only natural that most of the crucial problems which trouble the Christian community are in the churches. This list could be extended at great length.

Many Christian churches are weak on church discipline. Christians including elders sin but they are not properly disciplined in church. They may be removed from one office to another without dealing with the problem openly. Then they are returned to the office for unknown reasons in the future. Pastors may misappropriate funds but there is no discipline, only the deduction of some money from their monthly salary if the practice is realized.

There is another problem of legalism, judging people based on external, extra-biblical standards. For instance, in some circles there is a battle of words, if one does not say, "praise" or "Brother" so and son, he is judged to be unspiritual as a Christian. Wearing certain styles of clothing is judged to be sinful, not because of morality but because of differences.

Other critical problems in many churches include an absence of prayer and Bible study, lack of powerful preaching, lack of a biblical concept of stewardship, improper methods of fund mobilization, compromise at funerals when the messages are given which imply hope for the dead if people pray for the dead, the lack of proper emphasis and understanding of Holy Communion and a dichotomy between Christian profession and practice.

4). Needs in society

The Christian church's first responsibility is to set its own house in order. They ought to be concerned about social sins and have the courage to speak out against them. But if Jesus Christ is not exercising his lordship among his people in the church, then the church is in a very weak position to exercise a prophetic role of society. If the Christian Church is a spiritual, dynamic body that reflects the holiness of God, then her voice in society will command attention. There is a need to give priority to the dynamic work of the Holy Spirit within the church through powerful preaching and prayer. As God sanctifies His people wholly, people are then capable of being the light and salt in the world to which God has called them.

Many social ills can only be resolved through the Gospel of Jesus Christ. Lack of justice is a serious crime, particularly when the poor and minorities are oppressed by the elite. The Bible has much to say about social justice and equity among people. Tribalism often enters into this category of problem whereby people are employed at work or acquire legal justice in a court because of ethnic origins.

Drunkenness and sexual immorality in the African experiences are other problems that are facing the African church. Advocates of birth control are teaching children the use of contraceptives as young as eight years of age. This is not family planning by any standards, but a license for immorality. The Roman Catholic Church opposes all artificial means of birth control. Articles are written in the newspapers advocating various philosophies. Have people thought from a biblical perspective so that there can be established advice that indeed should be offered to Christians today if not the African Christians?

5). Doctrinal Problems

There is much confusion among many people today concerning the person and work of the Holy Spirit through neglect on the one hand, and through misguided zeal on the other hand. The biblical teaching concerning the ministry of the Holy Spirit and His gifts is wholesomely misunderstood. Christians as a group and in their various denominational circles must think through biblical revelation lest people become further fragmented and divided over the biblical doctrine.

The young people in their schools are being taught evolution, atheism, humanism, universalism, Marxism and the denial of hell. These are not traditional African beliefs: Nor are they biblical. What help are the local churches giving to the youth who struggle at present age with these issues, with teachers of Christian Religious Education who do not know God, neither His Word and who are poor models for the youth?

The Christian churches must give serious thought to a wide range of doctrinal issues. Not only should they reflect on these problems but they should reflect upon the whole of biblical revelation from an African perspective to possess the Christian Faith as their very own. If this is done with full confidence in the Bible and with an authentic African perspective, the result will automatically be Christian theology done in the context of Africa and with an African stamp upon it.

6). ESTABLISHING THE GOALS

Why the Christian church should be engaged in such a tedious process of theologizing is in fact that there are millions of people outside the church who need to be evangelized to. Historically, the Christian church has primarily stressed evangelism with little attention given to theological reflection. The result is obvious today, therefore the question is, how many Christian theologians and biblical scholars are found within universities today? How many Christian churches are leading people in discussion and research of theological issues and publishing their research? Although the vast majority of people are Protestant Christians, meaning they are not identifying with Roman Catholic at the grassroots level in African today, there are just a few who are sufficiently trained and well placed so that they can give leadership to develop a Christian theology for the African church in an African context. What the Christian church needs to realize is that if this pursuit of theologizing is done with proper goals, it will help to accomplish exactly what the church is so deeply concerned about, namely, a revitalized, renewed church that is growing through evangelistic outreach. One example from the history of the African Inland Mission may bring this point home in a better way. The A.I.M was founded specially for evangelism. As stated in the first constitution of 1902. "The object shall be evangelization in Inland African, as God shall direct." (A.I.M 1902: Constitution).

Through the course of the years, a struggle developed between evangelism and education. At first, schools were a means of presenting the Gospel to the students and the African Inland Mission gladly entered the field of education. But from 1920 through 1945 the Christians began to clamor for more and more schools, "As the Christian community increased, education began to outgrow its evangelistic beginnings." (Oliver 1966:212). Hence the African inland Mission developed an ambivalence towards education. This reluctance to meet the felt needs of education by the African Christians in the African Inland Church become one of the chief sources of contention between the mission and the church. Because of an outright crisis that developed, the African Inland Mission changed its policy in 1945 and began a crash program of opening a minimum of 20 secondary schools in four years.

The irony is a history of the Mission's educational program as is in a real sense a history of the growth of the church. The church grew out of the schoolroom; in fact, this is where it was born for better or worse. Church and school in the early days were practically synonymous. During those periods when the African Inland Mission placed significant emphasis on education, the churches grew the most rapidly.

In the same manner, it is therefore evident that if one devotes the proper attention to biblical study and reflection upon God's Word as it pertains to the contemporary situation, there shall be the result that will be spiritually renewing in the church and greater church growth - at least, quality growth with genuine conversions will be experienced.

But for that to happen, there must establish proper goals. What then is the primary purpose of developing African Christian Theology? Is it to affirm the identity? Is it to compete with the liberals? Is it to publish books and magazine articles? Is it to give "correct" answers to people's questions? All these goals fall far short of anything worthy of the great effort required to develop a Christian theological reflection.

As people seek to glorify God in everything done out, the chief purpose in theologizing should be spiritual renewal. Theologizing apart from changed lives is a useless endeavor. One may have an appearance of doing good work, but in the eyes of God, the theologizing is not complete. The Bible says that and though we may have a name that we are live, active Christian, God declares that we are "dead" spiritually. (Rev. 3:1).

For many years people rejected the very words, "theology" and "theologian." For they communicated something in which they did not believe, because they could not understand it. If theology is an academic exercise, it is of limited value. If theologians are elite academicians who speculate and theorize, one ought not to seek to be one.

But theology like Christian Education is related to life. The purpose of Christian Education is not the imparting of facts, for one will not have taught unless lives are changed. Thus the primary purpose of theologizing should always be to become more and more like Jesus Christ and to become more obedient to His will in all things.

With this in mind, one can propose that the primary concern in developing an African Christian Theology should be spiritually renewing among the churches and the building up of the kingdom of God.

Along with all the organizational arrangements mentioned above in developing a carefully researched theology, there is a need for the promotion of prayer for revival. The purpose is not simply to develop a theological statement and tools for use, while the purpose is nothing less than changed lives. And this cannot be done apart from the work of the Holy Spirit. The whole task of theological research must be bathed in people, from the grassroots level to the

top leadership, and must be saturated with prayer. The deepest concern should be to seek the reign of Christ among the people so that God's will be done on earth as it is in heaven.

Revival has always come through intensive prayer and in the study of God's word. Prayer alone does not bring revival, but as men seek the face of God in prayer and are confronted with the will of God as disclosed in scripture, God is pleased many times to visit his people. This is therefore longing and prayer of the African church, for the people are not seeking merely the publication of materials, even good Christian biblical studies, as worthwhile as they may be, they are looking for changed lives by beholding the savior.

i). Effect of Western Culture on African Christianity and Religious Education

Introduction

For many years, churches in Kenya with the encouragement and moral support of Kenya The government through the ministry of education has been making a great effort to produce a Christian religious textbook that would be relevant for students studying scripture in schools. The task has not been easy since many books are written from a western perspective. It requires a deep study of the materials to be used patiently and extensively and make a consultation with the reception and come out with mutual understanding from all members.

Many times, the authors of different Sunday school materials have not paid attention to African culture and traditions in their manuscripts, thus the materials have lacked the relevance they require in an African context. They have not made repeated and frequent resource collections from the African traditions and applied examples of a real-life situation to illustrate the point. If such an approach is used, it is obvious that the traditions that influence the Christian's behavior will be unveiled.

Today, the interest should not only be geared towards Christianizing African Traditions but also, to Africanize Christianity without compromising the Gospel of Christ. One of the dominating themes which the readers and teachers should know, understand, appreciate and above all live up to, is that God has revealed Himself in by and through Jesus Christ, and the Bible says that, 'eternal life is this; to know you, the only true God and Jesus Christ whom you sent, thus knowledge will lead to a true and lasting Christian unity.

5.3.9 FURTHER AREAS OF RESEARCH AS RECOMMENDED

There is a concern that the church in African should research the area of what type of education would be effective more for pastoral training and general church leadership that will cut down the further cost of training that is already expensive for most African local churches, which already has contributed to the challenges of training for the African church for effective Christian education program in the church.

This type of education should consider the challenges that the western type of education had already introduced in the formal, informal and non-formal education, having colonized the African mind, any time an African think about education in whichever way, whether Christian or non- Christian, every background framework points to the structure, style, system and standards of the western way all through to the universities in African.

In other words, the institutions including the universities serving in African are only located in Africa, but they are not African oriented because the teachers in the same institutions to date are servants of the western minds, therefore, there are no African institutions with African teachers who can teach the African mind through the African feelings, and delivering in the African experience and values. Further research should study the trend of the gap, and provide suggestions and further recommendations that will bring African touch to Christian education in the African church since the universities in Africa have already failed to provide an urgent help that is now required to take the African church to the next level after appreciating where the western missionaries have come with her. The formal, informal and non-formal education of the secular style was very useful for establishing a trend of education that was foundational for African capacity building background, but the ministry requires more advanced yet relevant training for competent service in the body of Christ, therefore, the ministry or church leadership is not for the lazy, parochial minded, irresponsible, uneducated and the under-educated, but it is for the highly developed and skilled people for the glory of God.

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APPENDIX I:

CHURCHES IN EAST AFRICAN TRADITION INTERVIEWED

Catholic Church of Kenya

Anglican Church of Kenya

African Evangelical Presbyterian
Church of East Africa
African Gospel Church
Lifeline Christian International
Baptist Convention of Kenya
African Inland Church
Church of God in East Africa
Church of God World Mission
Disciples of Christ in Africa
East Africa Yearly Meeting of Friends
Evangelical Lutheran Church
Free Pentecostal Fellowship in Kenya
Full Gospel Churches of Kenya
Kenya Assemblies of God
Church of Christ
Maranatha Faith Assemblies
Mennonite Church
Free Methodist Church
Pentecostal Evangelical Fellowship of Africa
Salvation Army
Seventh-Day Adventist
Voice of Salvation and Healing Church
Indigenous Church
African Brotherhood Church
African Christian Church and Schools
Power of Jesus Around the World
African Church of Holy Spirit
African Divine Church
African Holy Ghost Christian Church
African Independent Pentecostal Church of Africa
African Israel Church Nineveh
African Mission of Holy Ghost Church
Akorino Church of God
Apostolic Faith Church

Assemblies of Christ
Children of God Regeneration Church
Chrisco Fellowship
Christian Evangelical Church
Christian Galilee Church
Christian Holy Ghost Church
Christian Mission Foundation Church
Christian Spirit Church
Church of Bethlehem (E.A.)
Church of Christ in Africa
Church of God of Prophecy
Cross Church of East Africa
Deeper Life Christ Church
Deliverance Church
Glad Tidings Church
Gods Last Appeal of Africa
Gospel Commission fellowship
Holy Church of Christ
Holy Trinity Church in Africa
Injili Maler Church (Gospel of Light Church)
International Fellowship of Christ
Luo Roho Church
Legio Maria of Africa
Miracle and Wonders Church
Musandam Holy Ghost Church(EAST AFRICA)
Nabii Church of God
Nomiya Luo Church
Nomiya Luo Sabbath
Redeemed Gospel Church
Rawe Holy Ghost Church (EA)

APPENDIX II

RESPONSE SHEET

We would like to hear from you.

Please take a few minutes of your time and tell us something about your work in the church you attend.

Name.....
Title
Address
Telephone
Church /organization
Denomination

Are you a full-time Christian worker?

YES NO

Do you attend Sunday school?

YES NO

Briefly describe your

ministry.....
.....
.....

Do you use books or materials written by authors from America or say west?

YES NO

Do your members understand the content written in them?

YES NO I don't know

Do you like the Christian education program in your church?

YES NO

Do you understand the content of the materials you use in teaching Sunday school?

YES NO

What part of the church program do you enjoy much?

Evangelism

Sunday school

Discipline

Worship

How often do you attend the church?

Once a month

Twice a month

Thrice a month

Every Sunday /Saturday

When there is a celebration and special occasions

Are the materials used in Christian education relevant to the people?

If yes how?

If no why?

In which of the following areas do you feel you most need training? (Please like more than three responses)

Evangelism

Church planting

Communication

Youth Ministry

Church management and administration

Prayer and spiritual growth

Women's ministry

Children's ministry

Christian education program

Bible and theology

Music and worship

Preaching

Leadership

Others (please specify)

What do you think are the major difficulties of introducing the Christian education materials in the church?

(a)

(b)

(c)

I would like more information about the following types of ministry both in the rural and urban areas:-

Youth

Church planting

Christian education / Sunday school

Home bible studies

Music and worship

Communication

Discipleship

Others (please specify)

I would like more information about the materials which would be used to teach the following types of people:-

Maasai people

Asians

Missions

Unbans

Urban dwellers

Rural people

Handicapped people

Poor people

Rich people

Nomads

Drugs/alcohol addicts

Somali people

Refugees

Watchmen

Street children

Others (please specify)

In your view do you think the Christian education in African churches is relevant?

YES

NO

Why (briefly explain your yes or no)

.....

What should be done to create its relevance?

.....

What methodology is seen as relevant to the African situation?

Western African mixed approach

Is western education methodology necessarily the best for the African situation?

.....

Do you think that the western educational methodology will not train Africans?

YES

NO

Explain.....

Do you think that certain aspects of traditional African education need to be integrated into the imported European system in use in Africa today?

YES NO

Should African theological students adapt themselves to the leadership methods used by instructors to fit their learning system?

YES NO

Given the education system in Africa, would you prefer the field-dependent or field-independent method?

Explain

.....
.....

Is the western method necessary appropriate for teaching in all cultures

YES NO

Explain.....

.....

Is the American principle of education relevant to the mission field?

.....

Is material developed outside Africa relevant to be used for the Sunday school program?

YES NO

Are all Sunday school teachers in your churches trained?

YES NO

Is there a syllabus used by the teachers handling Sunday school in your church?

YES NO

Does Sunday school attract large attendance in your church?

YES NO

Do you have all the trained pastors in all your churches?

YES NO

What language of communication do you recommend to be used in reaching people in your church?

Vernacular English Kiswahili English and Kiswahili

In your view, what do you think has hindered Christian education in most churches?

How far can we go in utilizing western Christian education principles and patterns, clothing them in indigenous garments and still avoiding copying western form?

.....
Do you see the pattern of Christian education in Africa as formal or informal?

Formal informal

Briefly explain

.....
.....
For Christian education programs to be relevant should missionaries coming to Africa adopt the African system of education or should Africans adopt the western system of education?

.....
Do you think that our cultural background has a large impact on our views than many western Christian realize?

YES NO

Should Christian education in Africa be made with sensitivity to the process of gradual internationalization and assimilation?

YES NO

Do you think that Africans understand the context of sin?

YES NO

Has the African Christian education developed a situation in creating awareness of Christian truth and Christian faith?

YES NO

In your understanding, do you think the teaching of Christian education should relate to the attitudes and values of the people?

YES NO

Some study shows that people are more interested in teaching and learning the immediately practical things and that which will help them in the present situation, what is your view according to this statement? Briefly explain

.....
.....
Do you think that Christian education will relate biblical teaching to the people's problems, interests and values?

YES NO

Citing the case of Sodom and Gomorrah and viewing the response from Abraham concerning the judgment. Do you think this is relevant to the African situation?

YES NO

Do you think that the differences in Christian education for Africa and America are primarily in the areas of cultural context?

YES NO

Are the missionaries concerned about the Christian education materials which fit the African situation?

YES NO

Since evangelical Christian education is concerned with the content of the bible, can the content of the curriculum be the same?

YES NO

Do you support the fact that Christian educator who is trained overseas are better than those trained in Africa?

YES NO

Do you think that educational content should agitate within the general culture?

YES NO

APPENDIX III

THE CHURCHES IN EACH TRADITION

**NAME OF CHURCH NUMBER OF CHURCHES 1970, 1972, 2000, 2013 AVERAGE
WEEKLY ATTENDANCE**

Catholic church of Kenya

Parishes	19	13	166,985	44150
Major worship center	32	19		
Other locations	23	22		
Catholic totals	74	54	166985	44150
Percentage of the city			53.6%	29.8%

Anglican

Churches of the province of Kenya	48	32	12268	12,166
Percent of city			3.9%	8.2%

Protestants

Africa Evangelical Presbyterian church of Each Africa	1	0	120	250
Africa gospel church	1	0	57	185
Africa inland church	13	9	2983	2375
Associated Christian churches of Kenya	2	0	40	85
Baptist convention of Kenya	17	7	3274	2210
Bible Baptist	4	0	80	60
Brethren assemblies (Nairobi under denominational church)	4	2	260	143
Capital City Baptist church	1	0	50	30
Church of God in East Africa	17	9	3130	2530
Church of God world mission	3	0	310	338
Church of the Nazarene	3	0	25	75
Conservative Baptist church	1	0	30	50
Disciple of Christ in East Africa	1	0	30	20
E.A. Yearly meeting of friends	26	13	3133	2325
The evangelical free mission of Kenya		2		
Evangelical Lutheran church of Germany (German speaking)	4		380	279
Evangelical Lutheran church of Kenya	4		414	404
Evangelical Lutheran Church of Tanzania - Kenya synod	1		200	200
Faith home of Kenya	1		55	200
Fellowship bible church(international mission Inc.	9		1028	967
Free Pentecostal fellowship in Kenya	8		590	900
Full gospel church of Kenya	4		200	240
Gospel furthering bible church	2		44	69
Gospel furthering fellowship church	2		275	440
Grace independent Baptist church				
International congregations	22		3491	4685

Kenya assemblies of god	17		648	648
Kenya church of Christ	1		385	315
Lovington united church	3		326	286
Maranatha church	2		288	250
Mennonite church	3		1110	750
Methodist church of Kenya	1		400	1500
Nairobi Baptist church	3		320	520
Nairobi gospel tabernacle	1		20	22
Nairobi Korean church	1		40	55
New Baptist church	41		8101	8539
Pentecostal assemblies of god	20		2012	1850
Pentecostal evangelical fellowship of Africa	4		300	280
Pentecostal holiness church	29		12690	8846
Presbyterian church of E.A	1		70	50
Reformed church of east Africa	1		14	22
Salvation army	30		5547	4165
Seventh – day Adventist	11		5835	4830
United Pentecostal church of Kenya	9		989	1106
Protestant totals	330	128	59334	53134
Percent of city			19.1%	35.9%
Evangelical free mission of Kenya	1	0	40	40

Fellowship of Christians	1	0	50	50
Future life church	1	0	50	50
Glad tidings church	2	0	110	130
God’s last appeal of Africa	1	0	50	50
Good news church of Africa	2	0	300	300
Good news society	1	0	150	200
Gospel assembly church	1	0	50	50
Gospel commission fellowship	1	0	50	50
Gospel of god church	1	0	150	150
Gospel outreach church	1	0	50	50
Hekalo ya Bwana	1	0	50	45
Holiness church	1	0	20	26
Holy church of Christ Joler	1	0	50	50
Caring outreach	1		200	120
Holy Church Of Evangelistic Apostles Of Faith	1	0		
Holy ghost church of Kenya		2		
Holy ghost Coptic church of Africa		1		
Holy mission Israel church		1		
Holy spirit church of east Africa	10	4	2144	1300

Holy spirit church of the zayin		1		
Holy trinity church in Africa	3	1	400	360
Independent Lutheran church of Africa	2	0	96	70
Independent Pentecostal church of Africa	1	0	50	50
Independent Presbyterian church east Africa (Chr. Alliance)	3	0	134	195
Injili maler church (gospel of light)	2	1	245	88
International fellowship for Christ	2	1	100	100
Israel assembly of Kenya	2	1	1000	600
Kenya foundation of the prophet church	2	0	50	50
Kenya Israel church	1	0	300	200
Liberty gospel church	2	0	988	308
Luo roho church	2	0	300	200
Lyakukha church of east Africa	5	1	988	308
Maria legio of Africa	13	9	7560	3900
Marriage of the lamb church	4	0	168	263
Miracle evangelistic center inc.	2	1	82	65
Miracles and wonders church	1	0	34	25
Musandam holy ghost church of E.A	4	2	430	262
Nabii church of God	4	0	208	409
National independent church of Africa	4	2	332	400
New apostolic church of Kenya	3	0	125	155
New Pentecostal church of Kenya	1	0	100	100
Nomiya luo church	3	0	3000	1200
Nomiya luo Sabbath	1	0	100	100
Omnipotence church	1	0	35	43
Patmos fellowship of Africa	1	0	50	50
Pentecostal Christian universal	4	0	360	250
Pentecostal church of one faith	2	0	375	300
Lifeline Christian intl.	20		360	
Halleluya church	15		375	
Pentecostal miracle revival fellowship	1	0	50	50
Power of holy trinity church	1	0	100	200
Power of Jesus Christ around the world	2	1	265	128
Preachers church of god	1	0	50	50
Redeemed evangelistic church Intl.	1	0	50	50
Redeemed gospel church	8	0	1696	2485
Revival for world crusade church	1	0	100	100

Indigenous

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African brotherhood church	4	3	968	789
Africa Christian church and schools	5	3	843	525
African Christian church of EA	1	0	75	50
African church mission	1	0	120	50
African church of the holy spirit	11	4	1220	671
Africa divine church	23	8	7348	2211
African gospel evangelization, inc.	3	0	120	180
African holy ghost Christian church		2		
African holy Zionist church	2	0	80	120
African independent church of Kenya	1	0	50	50
African independent Pentecostal church of Africa	5	2	1040	520
Africa interior church	4	1	263	193
African Israel church Nineveh	7	11	964	559
Africa mission of holy ghost church		1		
Akorino church of god	1	0	800	450
Apostolic faith church	2	0	200	120
Assemblies of god	3	0	940	675
A.B.S.E.F. Church of the lord	1	0	60	50
Bethanie Baptist	1	0	50	30
Bethel church	2	0	200	240
Buruburu Christian fellowship	1	0	43	350
Calvary road crusade	1	0	60	50
Children of god regeneration church	2	0	180	88
Chrisco fellowship	3	0	296	140
Christian brotherhood church	3	0	190	110
Christian evangelical church	1	0	50	50
Christian family church	1	0	100	200
Christian Galilee church	1	0	50	50
Christian holy ghost church	5	7	360	350
Christian mission foundation church	1	0	50	70
Christian spirit church	1	0	50	50
Christ's gospel singers	1	0	50	50
Church of Africa	1	0	50	50
Church of Africa Sinai mission	3	0	600	150
Church of all in Kenya	1	0	50	50
Church of Bethlehem (EA)	5	0	1140	595
Church of Christ in Africa	27	3	19424	3765
Church of Elisa mission	1	0	70	50
Church of Jordan (EA)				
Church to the word of god	1	0	50	70
Church of God of prophecy	3	0	350	250
Church of restoration	1	0	300	80

Church of Saviour's diocese of myakako	1	0	50	50
Church of the holy spirit	1	0	50	50
Church of the prophets	1	0	400	200
Compassion church of Christ	1	0	65	32
Cross Church of East Africa	4	0	1000	280
Deeper life Christ church	1	0	50	50
Deliverance and healing world evangelism, inc.	9	0	1168	602
Deliverance church	4	1	2025	2550
Divine light mission	1	0	50	50
Divine united organization	1	0	50	50
East African Pentecostal church	1	0	25	25
Evangel assembly	1	0	50	50
Evangelical sponsors association	1	0	20	30
Evangelical gospel church of holy morning star	1	0	50	50
Ruwe holy ghost church of EA	7	0	840	560
St. john everlasting gospel church	1	0	150	75
Shalom outreach centre	1	0	100	175
Shiloh united church of Christ	1	0	200	80
Siloam Pentecostal church	1	0	50	50
Soul-winning evangelistic church	1	0	50	50
Spirit of faith mission	5	0	386	636
The church of mercy	1	0	50	50
Traveller's Pentecostal church of God	1	0	80	25
Truth in the leadership of the spirit church of Kenya	1	0	50	50
United assemblies of Israel of god united international life	1	0	50	50
Ministry of churches united Pentecostal	3	0	390	140
Evangelistic crusade	1	0	100	250
Vision of Africa fellowship	1	0	50	50
Voice of salvation and healing church (World Wide Revival)	5	0	395	582
Wokovu Africa church		1		
World outreach church	1	0	50	100
World under denominational apostolic faith church	1	0	100	100
Zion harvest mission of Kenya	1	0	50	50
INDIGENOUS TOTALS	320	81	69520	36805
PERCENT OF CITY			22.3%	24.9%

ORTHODOX

African Orthodox Church of Kenya	3	2	2100	600
Coptic orthodox church	1	1		
Greek orthodox church	8		1193	1222

Orthodox totals	12	3	3293	1822
Percent of city			1.2%	1.1%
TOTALS	784	298	311400	148077
			100.0%	100.0%

**RESPONSE SHEET
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