

THE INFLUENCE OF VALUE-BASED CURRICULUM LEADERSHIP ON
STUDENTS' CHARACTER DEVELOPMENT: A SURVEY OF FATHER'S HOUSE
BIBLE COLLEGE IN RUIRU, KIAMBU COUNTY, KENYA.

By

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DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other university.

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DEDICATION

I dedicate this study to the almighty Father for guiding me in choosing the topic, and for His protection during the research and writing of the project. I also dedicate this study to my special friend, husband, and classmate; Livingstone Nganga who encouraged and walked with me patiently throughout this academic journey.

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ABBREVIATIONS AND ACRONYMS

AACC	American Association of Community Colleges
CLDP	Christian Leadership Development Program
FCF	Faith Christian Fellowship
FHBC	Fathers House Bible College
FHFC	Fathers House Family Church
ISOM	International School of Ministry
KJV	King James Version
NACOSTI	National Commission for Science Technology and Innovation
PACU	Pan Africa Christian University
UNESCO	United Nations Educational, Scientific and Cultural Organization
USA	United States of America
VBCL	Values-Based Christian Leadership

DEFINITION OF TERMS

A Christian leader	As used in the study, a Christian leader refers to a person who influences people in a particular context to pursue their God-given direction. In terms of FHBC this includes and is not limited to College Director, Administrator and Bible College faculty (Malphurs, 2003).
Christian leadership	This is the exercise of one's spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ (Gangel, 1989). In the context of this study Christian leadership is transformative, and extends beyond the church setting and into the culture at large.
Character	As used in the study, Character is the qualities and traits that make up a person's personality, the core of his or her being, and the heart of who the person is, what he/she thinks, speaks and does (Byler, 2008).
Curriculum	Curriculum is an educational plan that spells out which goals and objectives should be achieved, which topics should be covered and which methods are to be used for learning, teaching, and evaluation (Wojtczak, 2002).
Curriculum leadership	According to Glatthorn (2000), curriculum leadership is leadership of all activities in a learning institution including

designing, integrating, regularly evaluating, enriching and updating the curriculum.

Leadership.

In this study is influencing, guiding and motivating followers to achieve set objectives. Leaders induce followers to act for certain goals that represent the values and the motivations-the wants and needs, the aspirations and expectations of both the leaders and the followers (Burns, 1978).

Objective.

A performance action which indicates goal achievement at an appropriate level of learning Ford, (2008). In this study, objectives act as guide to the expected research outcomes, guided by the research questions.

Servant Leadership.

As used in this study, servant leadership is intentional stewardship to minister, to equip, empower and inspire other people to live godly lives (Greenleaf, 2002).

Effective communication

As used in the study, effective communication refers to information sharing process resulting in FHBC leaders and students dialoging and understanding one another (Kotter, 2012).

Values

Beliefs about what is good, right, and appropriate (Lopper, 2006).

ABSTRACT

It is usually expected that a well-designed Values-based Theology Curriculum should enhance spiritual formation, character and human capital development of Bible College Students. This study aimed at establishing whether the theology curriculum at Fathers House Bible College (FHBC) inculcates spiritual formation, character and human capital development of their students through well stipulated vision, values, mission, and objectives. Located in Ruiru Sub-County, Kiambu County-Kenya, the college has educated six hundred and twenty church leaders who are in active leadership roles in different parts of Kenya. The study adopted a mixed method research design to collect both qualitative and quantitative data. Through stratified and purposive sampling, the researcher selected one hundred and eight participants for the study. To obtain relevant data, the researcher used a structured interview and a descriptive questionnaire. Qualitative and quantitative data analysis was done using descriptive and inferential statistics with the help of the SPSS version 25. The study established that FHBC's vision of imparting the spirit of excellence in ministry enhanced inculcation of values in students for spiritual formation, human capital and character development. The study also established that values-based curriculum leadership at FHBC inculcated values such as responsible action, commitment, honesty, transparency, selflessness and trustworthiness in their ministries which are major components of character development. The study recommends customization of FHBC's curriculum, improvement of the implementation procedures in order to address the local students' needs, as well as implementation of e-Learning programs to enhance distance learning. The researcher also recommends a longitudinal study on FHBC graduates to determine how they impact their ministries over time by being authentic, role models, ethical and transformational.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

This chapter introduces the study and offers a brief history of Fathers House Bible College. The chapter identifies the gaps that have necessitated the study. The chapter also outlines the purpose of the study, statement of the problem, the objectives, the study questions, its significance, justification, the scope of the study, delimitations as well as the limitations. Fathers House Bible College (FHBC) is an Authentic New Testament Apostolic Charismatic Pentecostal Bible College that belongs to the LORD Jesus Christ and is founded on the truths of the word of God. It is located in Ruiru town, Kiambu County.

FHBC college is owned by Fathers House Family Church (FHFC) and operates within the church premises. The church is affiliated to Faith Christian Fellowship (FCF) which is a registered denomination in Kenya and other nations around the world but mainly based in Tulsa Oklahoma, USA. The curriculum offered in this college is designed and implemented under the requirements of the International School of Ministries (ISOM), which includes fundamental principles of God's word and character-building disciplines.

FHBC constitution is based on the college purpose of propagating the gospel of Jesus Christ, by training leaders in churches and corporate organizations. The vision of FHBC is to impart a spirit of excellence in those called into the five-fold ministry. FHBC curriculum inculcates values in believers for spiritual formation and maturity in order to

develop character. The subjects taught equip ministers of the gospel with sound Biblical understanding for excellence in ministry.

The institution was established in January 2005 with only seven students who were leaders in FHFC, but later on, in 2008, the college opened doors to students from other churches and organizations. The class started as a Bible study group in the director's home but after one year, the house could no longer hold the soaring number of leaders who desired to grow spiritually and acquire more skills and knowledge in the word of God. This led to the relocation of the Bible study to the church premises where it became a Bible College. The mission of FHBC is to spread the light of the Gospel of Jesus Christ through training labourers to harvest souls for the Kingdom of God. The vision of the Bible College is to impart the spirit of excellence in ministry to those called in the five-fold ministries such as the apostles, prophets, teachers, pastors, evangelists, for the edification of the body of Christ. (Ephesians 4:11-13).

Background to the Study

There is a perpetual need to develop Church leaders who demonstrate leadership knowledge, values, attitudes and skills appropriate to ethically influence the people they lead. Bible College Leaders ought to develop appropriate curriculum programmes to equip church leaders with Bible-based leadership skills, knowledge, attitudes, and values in order to serve in the five-fold ministry with excellence. According to Ng'ang'a (2013), Value based training programme is expected to influence the students being trained to embrace and practice Biblical leadership values. Ng'ang'a adds that trained leaders' manifest transformation in their understanding and interpretation of the word of God, and

exhibit spiritual growth by demonstrating the truths and acquired values upon the people they lead. Gangel (1983) agrees with Ng'ang'a (2013), but puts more emphasis on the inculcation of Christian values to equip ministers for the work of the ministry. Gangel (1983) explains that personal values are the essences of who we are as human beings.

The values we develop throughout life influence our personality since they reflect who we are, how we act and also relate with others as we carry-out our roles. In my view, leaders are expected to put more emphasis on inculcation of values since these are essential components of character development. These views are also consistent with D'souza's, (2001), understanding where he says that values are the essence of who we are as human beings and that they dictate how relationships are built, and ultimately, how we lead groups and organizations. He further says that values influence every decision and move we make, even to the point of how we choose to make our decisions.

On the issue of curriculum and programmes leadership, D'Souza (2001) emphasizes the need for leaders of Christian training institution to design training programmes that are value based and transformative for ethical and authentic leadership as they engage in ministry. Consequently, the curriculum is expected to prepare Christian leaders to be faithful stewards of the resources entrusted to them by God. Ng'ang'a (2013), concurs with D'souza (2001) by saying that effective Christian leaders always inspire their followers and mentor them to apply sound Biblical principles in their day to day living, and influence them to achieve their personal goals as well as the organization's vision. However, Ng'ang'a puts more emphasis on character development and the acquisition of relational skill which are just a part of what makes leaders effective.

Trained Leaders develop more skills such as effective communication, resources management and right attitude formation in leaders. According to Cook (1970), the right training of Christian leaders results to high levels of maturity of leaders who in turn deliver sound doctrine to their congregations leading to the transformation of individuals and communities. He also states that the objective of any Christian development program must be Christ-centered. The concept of value-based curriculum leadership draws its principles from the value-based leadership model and supported by servant leadership theory (Greenleaf 2002) as well as the behavioural leaning theory (Bandura 1977). Bass and Avolio (1993), Bass and Steidlmeier (1999), Gardner and Avolio (2005) define values based transformational leaders as those transformational leaders with an underlying moral, ethical foundation. The theories bring out the concepts of inculcation of values in leaders who then act as role models to their followers.

The leadership at FHBC is expected to bring all students to maturity in Jesus Christ, and be able to evaluate all life encounters in the light of God's word. In line with this, I would say that value - based curriculum can be effective by offering courses that help the students mature in their faith in order to take up their rightful positions as ministers in the Kingdom of God. Leaders are expected to be authentic, ethical and spiritual in their dealing with people Means, (1989), a view that Bass and Steidlmeier (1999) agrees with. This has been discussed further by O'Toole (1996) who says that there is a need for value-based leadership whereby leaders exhibit integrity, vision, trust, listening, and respect for followers.

The Bible supports these views as stated in 1Tim 4:6 (leaders are urged to pursue righteousness, godliness, faith, love, endurance and gentleness). This calls for clear thinking and inclusion of stakeholders in all they do, especially in decision making and formulation of policies. According to George (2003) leaders are expected to lead with purpose, values, and integrity in order to build lasting relationships with the people they lead.

Copeland (2009) points out that those leaders who are ethical, authentic and transformational are more successful in their ministries or churches. In my view, there is need for Value-Based Curriculum leadership (VBCL) in Christian training institutions. Malphurs (2003) is of the opinion that even though Christian leaders have God-given and personal capabilities that are developed by experience, and through engagement in various leadership situations, they can be developed more through mentoring and coached to inculcate the required values and other Servant leadership attributes for them to be effective in influencing the people they lead.

Before developing the training program, the Bible College Leadership is expected to carry out a leadership training need analysis to establish the training gaps. Wiles (2005) explains that there is need to carry out the needs analysis of the students being trained in order to develop a curriculum that is dynamic in nature and align the delivery process with available resources. It is important to assess the programmes offered and to align them with the human capital needs of the learners (Wiles, 2005). Assessment of learners' abilities and staff qualifications is essential to ensure that the delivery process meets those needs effectively. According to Byler (2008), the courses offered at Christian training institutions need to adequately equip the leaders being trained with relevant

Biblical knowledge, skills, values, and attitudes to enhance their spiritual growth, inculcate values and improve their ability to deal with challenges facing the people they lead. At FHBC, students interact with teachers in live and video classes for the acquisition of values for character development. Byler (2008) further explains that Christian leaders who have acquired such competencies show willingness to develop their members as well as other leaders. According to Wiles (2005), the curriculum being offered in a training institution is expected to have detailed implementation and evaluation procedures that help achieve the goals of the program. This has been experienced at FHBC where exams and tests are administered at the end of each course unit to assess students' understanding of the course material.

Statement of the Problem

The leadership at FHBC aims at equipping students with knowledge, skills, and values so as to develop the right character to fulfill their roles in the work of God. Graduate students are expected to actively engage in ministry, influence others and fulfill their calling in a more excellent way as stipulated in the vision of the college. The establishment of Fathers House Bible College in Kiambu County was necessitated by the realization that there was knowledge, skills and competency gaps in Church leadership despite leaders having God's calling and inborn leadership capabilities. According to D'Souza, (2001), leaders ought to be developed in order to be more competent in their ministerial duties.

According to Ng'ang'a (2013), Christian training programmes were expected to nurture existing personal traits and values and also develop skills and character attributes

to improve performance in ministry roles and close the knowledge and skill gaps. However, in 2010 and 2013, there were cases of dishonesty and laxity in ministry by graduates who had been actively involved in leadership roles in the local church. The graduates seemed not to fully demonstrate the expected values such as caring, trust, honesty, accountability, and self-sacrifice that would be an indication of character development. While some research has been pursued from a secular standpoint, very little research has been done to identify the effectiveness of Values based curriculum at Christian institutions of higher education in inculcation of values in students. There is available data and recommendations for further investigation in relation to Christian Leadership programs. Wiles (2009) specifically recommends in his suggestions for further research that his findings might be used to evaluate the curricula in Christian training institutions to ascertain their effectiveness in inculcation of values for character development.

This study sought to establish how of FHBC vision, Value based curriculum leadership, curriculum design, and implementation of the training programme, and evaluation influences the inculcation of values for character development. Since the inception of the training institution, there has been no research on the effectiveness of the courses offered in molding students' character, nor is there any documentation of the influence this training has had on the students in regard to the inculcation of the desired values. This study sought to fill this gap.

Objectives of the Study

The general objective of this study was to investigate the effectiveness of VBCL at FHBC in inculcating values for character development in students for effective ministry in the Body of Christ. The specific objectives of the study were as follows:

- i. Establish how FHBC vision influences character development in students.
- ii. Determine how management of training programmes at FHBC influences character development in students.
- iii. Establish how the FHBC curriculum design and implementation influences character development in students.

Research Questions

This Study was guided by the following questions: -

- i. How does the FHBC vision influence character development in students?
- ii. How does the management of training programmes at FHBC influence character development in students?
- iii. How does FHBC curriculum design and implementation influence character development in students?

Assumptions of the Study

The assumption of the study is that a well promulgated educational agenda offered by the college may prepare transformational pastoral servant leaders effectively for works of service in the Body of Christ. It is assumed that with well-educated teaching staff, the programme may be well delivered by the college to achieve its vision, mission, and objectives of preparing pastoral servant leaders to minister to the Body of Christ.

Justification of the study

There is a need for FHBC leadership to develop a curriculum that is value based to enhance the education of ministers in the desired values in order to fulfill the mission, vision, and objectives for works of service in the Body of Christ today and in the future. The graduates are expected to exhibit these values as pastoral servant leaders in the Body of Christ. The study sought to find out the extent to which values-based leadership at FHBC enhances the achievement of the vision, mission, and objectives for educating pastoral, transformational servant leaders in the Body of Christ to transform society.

Significance of the Study

This study will be significant to the leadership of the FHBC because it will give feedback on the effectiveness of the programmes in inculcating desirable values for character formation in students for effective ministry in the Body of Christ. The findings of the study will be used to review the current curriculum and serve as a tool to identify any faculty and staff training needs. The graduated students will use the findings of the study to evaluate their achievements and also serve as a tool to identify any faculty and staff training needs.

The graduate students will also use the study to evaluate their achievements and identify areas in which they need further training. Other leadership development institutions will use this study to evaluate the effectiveness of their training programs and evaluate areas they may need to improve in order to meet the needs of the students they train. The study findings will be a viable source of information for other leadership training institutions and also as a reference point for scholars and researchers in their

endeavor to identify more leadership and knowledge gaps in Values-Based Christian Leadership.

Scope of the Study

The study covered all the administration and teaching staff of FHBC and fifty percent of graduates per year for the last four years. I was interested in the acquisition of knowledge, values, attitudes, and skills for character development. The study also sought to establish the effectiveness of curriculum leadership in inculcating values in students for character development. This study derived conclusions from responses made by the college administration staff, the teachers and the students who had graduated from FHBC since 2014 to 2017.

Limitations and Delimitations

The foreseen limitations were lack of cooperation from some of the sampled respondents to volunteer information during data collection. Inability to handle the research instruments by some of the respondents as well as failure to submit the completed questionnaires in time would constrain the data collection process. To remedy these limitations, I educated research assistants adequately. I also developed a rapport with the administration, the faculty, and majority of the students making data collection procedure less strenuous. The delimitation of this study is that the study did not evaluate the directors of the institution and also did not seek to find out the views of the respondents in regard to their genders.

Chapter Summary

This chapter was an introduction to the entire study and it discussed the background of the study showing the origin of the college and the type of curriculum being offered. The chapter also outlines the statement of the problem identifying gaps in inculcation of values for character development. The objectives serve as a guide to the study leading to the research questions that show the interaction between independent and dependent variables. The purpose, scope, limitations, and delimitations of the study have been discussed in this chapter giving a clear direction of the study. The following chapter deals with the literature review and the theoretical frameworks that support the research findings.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The study on value-based curriculum in learning institutions is rooted in the values-based approach and supported by the behavioral learning theories. The study is guided by the need to find out how values can be inculcated in Bible college students so as to develop the right character that is in line with the word of God. This chapter provides the literature review from previous studies related to Christian leadership and training in order to inculcate values in students for spiritual formation and character development so as to effectively engage in the work of God. According to Ulrich, Zenger, & Norm (1999), there is need for organizations to invest in the development of leaders and inculcate values to secure future success.

The chapter gives the views of other scholars in regard to leadership in general; leadership vision, Values - Based curriculum leadership (VBCL) and also leadership in management of training programmes. The chapter elaborates on how values can be inculcated through curriculum design, implementation, evaluation and proper organization, and management of training programmes. It also discusses theoretical and the conceptual frameworks in an attempt to show the interaction between variables.

Literature Review

According to Northouse, (2007), leadership is the process through which a willing person influences a group of individuals to achieve a desired common goal. The leader is

expected to have a vision and lead others with confidence. Field Marshall Montgomery (2009) saw leadership as the capacity and will to rally men and women to a common purpose and the character which inspires confidence. Three major aspects necessary in leadership are willing followers, the act of leading which is mainly through influence, working with people and maintaining focus on the vision. (Kadalie, 2006). He further mentions that Christian leadership is a dynamic process in which a person with God-given capacity influences a group of God's people towards His purpose. He also mentions the need to develop the leaders' inborn capabilities as well as equip them with appropriate human capital which includes knowledge, values, attitudes, and skills.

This discussion brings out the views of many authors and researchers who have shifted from the concept of leaders as people in positions to be served, focusing more on the aspect of leaders as servant leaders who focus more on their followers and influences them to achieve their personal and organization goal.

Malphurs (2003) defines a Christian leader as "a servant with the credibility and capabilities to influence people in a particular context to pursue their God-given direction". (p.10). He explains that there is a need to develop leadership skills and character attributes through a purposeful development program for them to be equipped for the work of the ministry. In essence, Malphurs (2003) agrees with Kadalie (2006) and Field Marshall Montgomery (2009) regarding the aspect of leading through influencing people to achieve the set goals and realize their potential. On the other hand, Clinton (1989) is of the view that Christian leaders have God-given capacities and responsibilities to influence people towards God's purpose.

In his own view Gibbs (2005) sees this definition as one that draws attention to the initiative of God in calling forth leaders to reconcile His people back to Him. This is also strongly emphasized throughout scripture as it is stated in 2 Cor. 5:18 (NIV) that All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation. Gibbs (2005) refers to Kounzes and Posner (2001), who view leadership not only for few charismatic people but also for ordinary people who bring out the best from themselves and others around them. Christian leaders develop the right capabilities and skills to deal with people who have diverse needs and empower them to deal with emerging issues related to Christian leadership. The study argues that there is need to design a value laden curriculum that puts into consideration the needs of students for them to understand the purpose of their calling and be more effective in their ministerial roles. Properly developed and maintained curriculum enhances the interaction of students with the learning materials, the environment and the teachers so as to develop right competencies.

Developing Christian leaders in church institutions promotes values such as trust, honesty, love, and integrity. (Fairholm, 1994). According to Kadalie (2006), there has been an increase in leadership responsibilities and therefore the need to invest more resources in the development of emerging transformational leaders. Gangel (1991) points out that the church or any training institution which offers solid Christian leadership education is not only serving itself but other churches and institutions in its area, as well as furthering the cause of Christ in a much more thorough way.

Mission and Vision

Christian education training organizations are expected to have a laid-out vision and training strategy that gives the direction and expected outcomes in regard to the human capital acquisition for improved performance. The strategy includes a well stipulated mission, vision, shared core values, goals, and objectives and expected outcomes. At FHBC, these are well stipulated in the policy document well documented in the college brochures. It is the expectation of many that leadership training programmes have positive outcomes on leaders' capabilities, attitudes, character, knowledge, values and skills that enhance performance.

According to D'Souza (2001), the strategy serves as a guide towards formulation of policies, defining organization's culture and inculcation of values in its endeavor to equip the leaders for the work of the ministry. The mission describes why the institution is in existence by defining its purpose. In essence, it tells the world why leaders and followers make the effort to act the way they act as their goals. D'souza (2001). The mission gives guidance and direction in a number of ways such as forming a foundation for organization policies, procedures and forms a platform for decision making. The mission is the starting point for strategy and operational planning as well as the basis for decision making. In addition, the mission statement distinguishes the organization from other similar ones as well as providing foundation for the organization's policies, methods, procedures and decisions.

Danny and Hoover (1992), point out that most Christian organizations seem to be operating in similar manner in pursuit of the great commission of winning souls for the Kingdom of God. Their core business can only be seen in their mission statement and this differentiates them altogether. The mission statement should be brief, easy to memorize and uplifting to reach to the future. D'souza (2001) is of the opinion that the mission should specify the intent of the organization and be attractive to all the stakeholders.

For the Christian Leadership Development institution, such as FHBC, the stakeholders are the students (who are in active leadership position or aspire to be leaders), the financiers, employees, suppliers, the staff and other interested parties like donors and volunteers. Their involvement in the affairs of the organization mostly lies in the understanding of the core business, core values and the organization's growth strategy. This study argues that training institutions with well-articulated vision that is futuristic and empowering always experience growth and competitiveness.

A vision acts as the road map indicating what direction the organization should take and its future position. Vision statement defines the core ideals that give a business or organization shape and direction (Fernandes, April 20, 2016). The vision serves as a tool to motivate and guide employees to the direction the leader is taking them. Fernandes (2016) explains that in the Business News Daily on small business solutions and inspirations, vision statement defines the core ideals that give a business or organization shape and direction.

The vision serves as a tool to motivate and guide employees to the direction the leader is taking them. Fernandes (2016) explains that research findings show that employees who find their company's vision meaningful have engagement levels of 68%, which is 19 points above average. It is therefore of great worth for every organization to craft a vision statement that synthesizes its ambitions and mobilizes its staff.

Christian organizations need to remain focused to their calling by designing a mission, vision and goals in line with the word of God. From research findings by Bruce Wilkinson as quoted by Byler, (2008), only about 3-5% of church leaders have a compelling vision that is known by members they lead. He also defines a vision as “an internal picture not of what exists but will be in future. Other than personal vision, leaders are expected to have a corporate vision for the organization or department they lead. In line with these views and definitions, a vision statement can be viewed as a way of describing how the future will look like if the organization operates as guided by its mission and laid out strategies.

A vision captures the mind in word or picture displaying how the future is going to be. It creates the tension that is aroused from comparing the desired future with the current state of things (D'souza, 2001). Suffold (2005), concurs with D'souza (2001), in that vision sets standards for performance, creates focus and direction for organization's efforts. Vision also directs the organization to achieve the set goals by ensuring that the members develop the right attitudes towards their being in the organization. Vision has the power to inspire commitment, motivate action and produce results (Suffold, 2005).

According to Preedy, Glatter and Levacic, (1997). In an education system, a vision directs the organization and helps maintain focus so as to achieve the objectives while ensuring that right procedures are followed during curriculum implementation. D'souza further states that a vision forms a powerful mental picture in peoples' minds, it answers the question on what the organization wants thus makes people reflect on what they really care about and also challenges the people never to give up (D'souza, 2001).

In Biblical setting, the word of God is categorical that where there is no vision, people are bound to perish. (Proverbs 29:18). Pue (2005) elaborates this by saying that "when God gives a vision, and a leader picks it up and runs with it, the followers are able to break away from any restraints and thus pursue the vision with all their abilities and gifts. Pue also adds that staying focused on the vision generates action and inspires an expectation of accomplishing great things and fuels the striving for excellence.

Barine and Minja (2011) have described vision in line with transformational leadership as the art of seeing the invisible, the energy that causes a leader to act and move the organization in the right direction. They further explain that in creating a vision, the leader does not merely consider the current realities but dreams of tomorrow's possibilities. This builds the corporate agenda which shapes the leader's priorities. The vision directs an organization to get to the desired level of success. Therefore, it is imperative to note that vision propels the leaders to influence the followers to the ultimate goal.

Communicating the Vision

Depree (1989), observes that “The corporate vision needs to be effectively communicated to the followers for them to have passion to follow. This will help generate consensus and commitment throughout the organization” (p. 94). In order to keep the organization on track, vision ought to be communicated in the right way and from time to time, focusing on the right priorities and using resources for the right purpose. This may include printing the vision statement in the students learning manuals and on the institutions’ notice boards. According to Barine and Minja (2011), clear and timely communication of mission and vision to the members of the organizations helps maintain focus and provide direction towards the desired goal.

Effective communication can be used by Christian leaders to communicate Godly values to the members they lead. Bhushan (2008) observes that communication builds communion, or commonness between leaders and their followers. He emphasizes the importance of communication within the organization in order to guide the personnel on their expectations.

Communication is critical to human existence and therefore should not be taken for granted (Bhushan, 2008). According to Autry (2001), people are truly connected to each other when they understand and dialogue with each other regardless of all the hype about high-tech in the workplace. He avers that in dialogue, feelings are revealed, assumptions are explored, and convictions are suspended in order to build a common ground leading to a resolution. Kotter (2012), on the other hand views communication in highly successful organizations, as a two-way dialogue endeavor. Page (2014) also

explains that Jesus' basic guidelines for effective communication were: knowing His audience, using clear language, engaging His audience with parables they could understand, living His life in conformity to His message as well as using visuals, images and stories. However, this study argues that sometimes, Jesus used parables that His audiences could not understand and He had to interpret the parables for people to understand.

In order to understand the essence of communicating the vision, it is important to understand the general process of communication as described by Okumbe (1998). Communication in educational organizations promotes good working relationships among the stakeholders. Communication provides the information required in making the right decisions. Okumbe (1998) Points out that the interpersonal communication model is largely used to outline the basic process involved in effective communication. He explains that the model has a communicator who encodes and transmits the information to a receiver who decodes it and responds in some way. The response gets back to the sender through the feedback loop, thus connecting both of them. Feedback as the name suggests gives back the reaction of the receiver to the sender. Where there is effective communication, feedback is timely, well intended, clearly understood, reliable, and valid. This process is essential for leaders when communicating organization's vision to their members in order to respond to their feedback and improve where need be. (Pue, 2005) is of the view that leaders have a responsibility to effectively communicate the vision and clarify it for the followers.

Managing the training programmes

Management of programmes in education institutions requires leaders' empowerment to ensure proper planning, implementation, monitoring and evaluation of the programme. Proper communication and collaboration enhance programme implementation. According to Preedy et al (1997), institutional leaders are expected to design, manage and monitor education programmes to enhance quality in curriculum design, delivery, and evaluation.

According to Sanders, N., and Simpson, J. (2005), performance indicators should be sought and adapted for the effectiveness of teaching and learning process. This may include managing the organizational systems and safety, collaborating with the stakeholders, managing change as well as other ethical considerations. According to Pellicer, (2008), performance indicators may be quantitative such as students' grades, attendance percentage rates and also qualitative such as student satisfaction, improved relationships between students and other members of school community and also moral development and behaviour change.

Performance indicators address a range of different issues such as assessing the impact of changes in the organization or in education system; inform policy makers on what need to be improved as well as forecasting on future changes. Preedy, et al, explain that effective leadership invests in quality delivery of content through proper planning, designing programmes, and allocation of available resources including time, human resources and finances. In addition to this, the success of education curriculum is dependent on leader's commitment and persistence in ensuring that all learning programmes are aligned with the vision and mission of the institution.

Noe (2008), points out that effective training programmes ought to include content that is directly linked to students' experiences and job experiences to enhance the acquisition of more knowledge and skills for character development. In addition to this, Stewart (1987) emphasizes the need for the institution management to align the learning programmes with the overall vision, goals, and objectives in order to achieve the expected outcomes.

Curriculum leadership, design and implementation

In order to understand the various aspects surrounding the design and implementation of a training curriculum, it is important to first understand what a curriculum is and the considerations put in place during its design and implementation. According to Ondiek (1996), a curriculum may be defined as the activities and experiences exposed to learners in order to impart knowledge, values, and skills that help shape their lives.

Wiles (2009) adds to this view by defining curriculum as everything the learners and teachers do in any education and training institutions to enhance the personal traits and inculcate other relevant capabilities. He further explains that a school curriculum is based on values to be inculcated in learners, goals and objectives that need be shared by all the stakeholders. They both agree on the inculcation of values and that is why this study is vital in trying to understand the relationship between the curriculum leadership and character development in students. The leaders of institutions are vital and wiles refers to them as the curriculum leaders since they are expected to influence all the

stakeholders into organizing and supporting the learning programmes for the expected outcome.

The curriculum leader defines roles and distributes resources for the effectiveness of the curriculum. In his discussion on curriculum leadership D'Souza (2001) points out that the leader of curriculum in Christian institutions is expected to design programmes and incorporate courses that are value-based to ensure that the students understand their roles as servant leaders called by God to serve Him by serving others. The leader's role is to help draw out and develop God-given talents; values, and character enabling the people being trained to become what God intended them to be (D'Souza, 2001). He further says that servant leaders are role models who are emulated by the people around them and therefore need to exhibit the right values for others to emulate (D'Souza, 2001)

According to Wiles, (2009), there is need to carry out a needs analysis in order to establish the needs of the students who enroll for training as well as identifying the leadership training gaps. He further explains that a needs analysis establishes the entry level of the learners and also establishes the gaps in the existing curriculum. This helps design a suitable curriculum or implement change on an existing one. It also plays a major role in aligning delivery procedures with teacher's skills and available resources.

Although leaders have in-born traits which according to Robbins, (2009) includes good attitude, showing confidence, being dependable and showing concern for others, there is need to undergo training and coaching in order to strengthen such capabilities, acquire values, knowledge, and life skills on how to relate with other people and lead them effectively. Malphurs (2003) explains that the essence of training is to develop

leaders with Godly character, competence and clarity of direction, improved Bible knowledge, effective communication, and care for the people they lead. The leaders being trained should develop moral values such as honesty, being trustworthy, genuine, authentic and responsible.

Curriculum design

When designing a curriculum programme, the leader ought to make consideration on the transformative aspect of the curriculum to the students and how this transformation affects their character and of the people they interact with. This is according to Wiles (2009) who also say that the success or failure of an education or school system can be a function of the curriculum in use, and a product of the development process. He rightly considers curriculum development a value-laden process that requires proper planning, coordination, organization, control, monitoring and evaluation.

Curriculum developers are expected to ensure that the best interests of key players are catered for (Wiles, 2009, p.11). Courses offered at the FHBC curriculum leaders have put this aspect into considerations by offering subjects such as Character and integrity for church leadership, Righteousness and Leaders' Ethics among others. According to Toohey (1999), an effective curriculum is expected to be purposive and clearly focused on the planned learning outcomes.

More views by D'Andrea (1999) and Rose (2001) indicate that an effective curriculum is one that is appropriate to the level of learners. They both agree that an effective curriculum is progressive, leading students onward and building on what had

been taught before. The taught content should neither be too basic nor too advanced for the students so as not to make them bored or baffled, as this may erode their motivation to learn.

The Leadership of Bible training colleges mostly targets adult learners who are already in leadership positions or are serving in the other ministry roles in their respective churches or ministries, or are aspiring to become leaders. For this reason, the curriculum is developed to meet their needs as may be identified during need analysis. Such curriculum promotes Christian values and upholds acceptable societal values, norms and beliefs. Wiles (2009), explains that consideration of communication language is relevant during implementation so as to be relevant to the target group. FHBC uses video teaching for most of the subjects and as a way of enhancing communication; the message is interpreted in Kiswahili to remove any language barrier.

According to Gangel (1983), the main agenda of curriculum leadership is to further the work of Jesus through mentorship and coaching. In his discussion, he shifts his argument from the contemporary education pointing out that Christian training institutions have a Holy obligation to stand for and honor the truth that is revealed in the word of God. The curriculum is expected to put emphasis on what God says in His Word while integrating all truths to create meaning.

Kadali (2006) points out that there are emerging social and technological issues that affect the people therefore the need for continuous training for the leaders to be in better positions to deal with such issues. Wiles (2009) posit that the curriculum be designed in a way that it outlines the implementation procedures and all resources needed

for its effectiveness. Teachers' innovativeness and students' cooperation makes curriculum implementation process more effective.

Wiles puts emphasis on the need for the curriculum leader to provide adequate and relevant teaching and learning resources to support the delivery of the curriculum for it to meet the expected outcomes, which in the case of this study would be the inculcation of values. These include authentic textbooks, comfortable classroom facilities, and stationery among other facilities. Glatthorn (2000) also points out that there is need for monitoring of progress by the curriculum leader and documentation made on how the learning process takes place, noting the challenges encountered. Consequently, monitoring determines the effectiveness and efficiency of curriculum implementation. The institution is expected to assign resources to meet learning needs and to help learners retain the learned curriculum. Reports made during monitoring may be used as feedback tools to measure the achievement of objectives.

Curriculum Assessment and Evaluation

Curriculum assessment and evaluation are carried out during implementation and at the end of the programme to measure the educational outcomes and outputs (Preedy). Wiles (2009), explains that the leader of the curriculum is expected to design the assessment and evaluation tools to help review the effectiveness of what was planned and how efficiently the content was delivered. Evaluation should help examine the system parts such as communication, finance and planning procedures for effective delivery of subject content.

Tests and exams form an integral part in evaluation and assessment of education programmes. Preedy et al (1997) explains that students' performance and their demonstration of acquired skills, and competencies are indicators of effective education programme. The results and qualifications can be termed as the programme outputs. (p. 128). Exams and tests are administered at FHBC after completion of each subject taught as a way of assessing the level of understanding and mastery of the content delivered. Malphurs (2013) explains that bible-based training brings notable change of character, understanding of the Word of God, desire to serve and inculcation of desirable values. Wiles (2009) further explain that the role of personnel in implementation of curriculum is reviewed during evaluation in order to determine their involvement, commitment, and participation.

The administrative staff and teaching staff are expected to make direct contribution to the programmes in order to ensure that content is delivered effectively and proper standards set and maintained for monitoring actual performance against the set standards. (Preedy et al). Although this has been discussed from a contemporary education perspective, it may also apply to Christian development curriculum. Preedy, et al, notes that through his interaction with school principals, the general outline of curriculum planning and implementation is basically the same in most learning institutions. However, some leaders fail to realize the essence of feedback which focuses on achievement of programme goals and objectives as well as highlighting the challenges encountered for effective planning, forecasting and improvement of quality.

In essence, evaluation helps acquire feedback at every level of implementation from all stakeholders and consequently serve as a guide to improvement, change or

overhaul of the entire curriculum since it validates the goals and purposes set out by planners at the analysis stage as illustrated in the figure below.

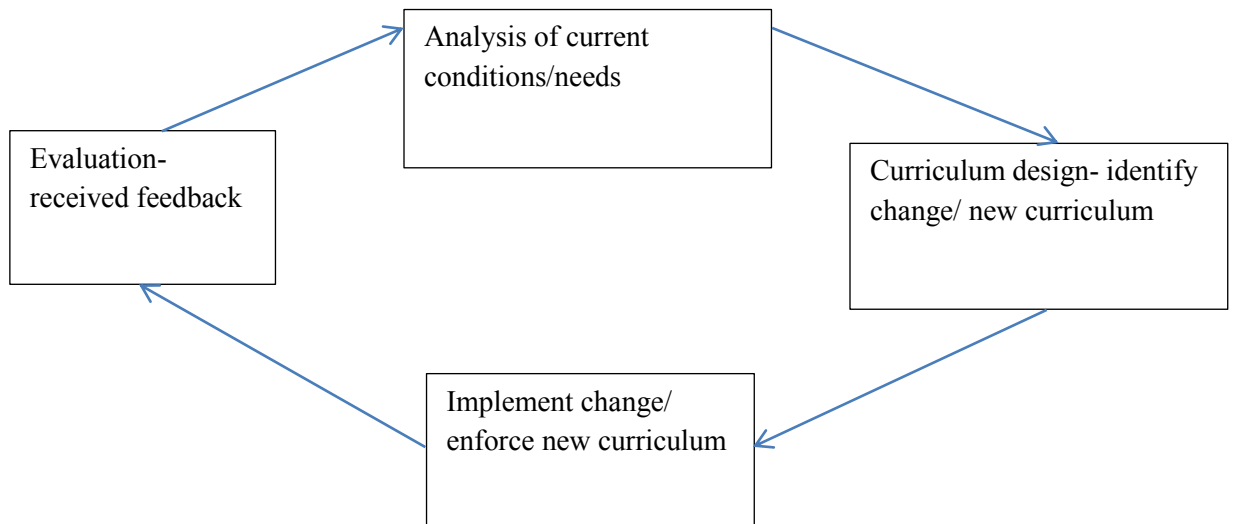


Figure 1. *Curriculum cycle: Source wiles (2009).*

The leader's character

Byler (2008) defines character as the qualities and traits that make up a person, the core of his or her being, and the heart of who the person is. Character sustains the gifting and capabilities of a Christian leader. Bukusi (2013) says there is need to develop the character of leaders for them to lead with integrity. From his discussion, it is evident that the leader's belief systems and personal values should be examined to ensure that they are harmonized and aligned to the organization's value systems. Barna (1997) points out that a Christian leader should lead with Christ-like character which he asserts, that can empower our capacities and can also keep them in check and determines how and to what end we use our power in leadership. He argues that good character is not given to

us; we must develop it and that much time is spent developing character and once lost, it takes a very long process to restore.

According to Malphurs (2013), deficiency in character is the greatest crisis in leadership. Character is the sum total of a person's distinct qualities, both good and bad, that reflects who the person is. He observes that, the Godly character is the essential ingredient that qualifies a Christian leader to lead others and when a leader attempts to influence people, they engage in a conscious and unconscious evaluation of the leader and will follow only if they deem him or her credible. This alludes to the fact that church members will only follow and be committed to a leader they deem credible or a leader who demonstrates Godly character. Ng'ang'a (2013) explains that since good character is doing what is right when no one is looking, then, men of character will do what is right whatever the cost. Guinness (1999) explains that character provides the point of trust that links leaders with followers, whereas internally, the character is the part-brake that provides the leader's strongest source of bearing and restraint.

The role of a Christian leader is explained by Means (1990) as one that begins in being and not doing. He further argues that character and role of a Christian leader are blended inseparably in ministry. This study shows how character can be developed through training and role modeling. According to Ng'ang'a (2013), good character means to act in a manner that is honorable, courageous, compassionate and ethical which results in being viewed with respect. He states that character, based on core values, may make a leader attract followers and influence them in the way he wants them to go. According to Damazio (1988), a Christian leader's relationship with the Lord is built upon a godly character as well as depth in God's word and prayer. Damazio further states that leader's

friendships reflect his/her character and if they have character, he/she will have the needed elements for a normal and good social life. He concludes that ministry function is in itself, a manifestation of a Christian leaders' character. However, he states that there are Christian leaders with good successful ministries and yet they fail in other areas of life due to deficiency in character development. The study also argues that, the character of a leader who practices values- based leadership is deeply entrenched in Godly values and acts in a manner that is honourable, courageous, compassionate and ethical. They are viewed with respect and admiration by their followers due to the values they stand for.

Empirical Literature review

Previous studies indicate that inculcation of values through training, coaching and mentorship enhances leadership skills in any given organization. According to Marphurs (2003), Christian leadership training programmes aim at instilling Biblical values in the leaders so as to be Christ like.

Recently, a values-based research was conducted and published in South Africa, due to the urgent need for the school to play its part as a site for value education. According to Maphala and Mporfu (2018), this necessity was as a result of the alarming asocial behaviour displayed by learners within the school system. They further indicate inconsistency in behaviour among school age students, an indication of society's failure to inculcate moral values in children at an early age. In response to this, Turnbull (2002) sites values-based education as an answer, since it is an agent of socialization. The institutions of learning therefore become one of the main vehicles for transforming students and building ethical and morally conscious citizens through values education. Realizing this need, the South African government, as seen in the Department of

Education's ([DoE], 2000:6) *Manifesto on Values, Education and Democracy*, has been involved in understanding and planning on how values can be “established, reinforced, refined and confirmed in the priceless hours of school and student life.” In support of these views, (Ferreira & Schulze, (2014) indicated that social entities such as the school have a duty to inculcate values in the youth and assist them in developing strong values and morals. In my view, Leaders of curriculum should therefore pay great attention in providing the right content and assigning mature staff with the role of implementation and support them by providing right facilities and a conducive learning environment.

Researchers who base their arguments on behavioral theories agree that in the light of the current need to regenerate morals and re-norm the nations, values are critical. From the moment they are born, children learn by observing adults (Bandura 1977); they mimic what they see, and repeat the words they utter. Parents and teachers act as role models and have the greatest influence on a child's upbringing and therefore have a responsibility to teach them about the core values that help them become well-rounded citizens (Maphala & Mpofu (2018).

The American Association of Community Colleges (AACC) developed a research-based set of competencies pertaining to higher education leadership development. These broadly-based competencies were in the areas of organizational strategy, management, interpersonal, communication, and professionalism (Vincent, 2004). One hundred percent of the respondents rated the competencies as very or extremely essential to the effective performance of their duties as leaders. However, when asked how well they were trained on the specific competencies, and how their own leadership development programs trained students in the competencies, the results were strikingly different. There were

many more moderate to "minimal" responses (AACC, 2005). These findings provided evidence for the crucial need to promote competencies and values in the curricula.

A similar study conducted in Kenya in 2014/2015 (not yet published) by the Ministry of Education in conjunction with the United Nations Educational, Scientific and Cultural Organization (UNESCO) indicated that there is a great need to incorporate programmes for inculcating values in the education system. The report's findings indicate that values can be instilled and retained in learners throughout their lives in school and outside school. This can be done successfully not only by mentioning them when covering the syllabus, but also by out-living them and ensuring that all the curricula and co-curricular activities enhance the acceptable personal and societal values.

A research titled "Learning to be Human (2014/2015) revealed that schools with values-based programs, or have strong elements of values inculcation, post better behavior and outcomes. The study also revealed that Kenyans consider Respect, Tolerance, Equality and Peace as the four core values of human interactions. According to Dr. Fred Matiang'i, the then Cabinet Secretary (CS) of Education, values are best learnt through modeling. He says that all adults, especially, teachers and parents should demonstrate values in their day-to-day activities for the children to emulate. He cautions that, as leaders, talking alone does not yield much, but actions do.

This view has Biblical support in James 1:22 where God calls upon Christians to be doers of the word of God and not hearers only. In the study, one of the contributors (CS Matiangi) mentions that our nation slack ethical and authentic role models thus the existing moral decadence in most public institutions. He adds that it is important for

curriculum designers and implementers to embrace holistic education which is best done through values-based education.

This calls for review of education programs that have been emphasizing academic performance at the expense of inculcation of desirable leadership values for holistic child development. The researchers observed that competition amongst schools and the current grading system have led to intensified focus on cognitive development of learners at the expense of the affective and psychomotor development. This has resulted into an imbalance in the growth of some of our youth who are increasingly displaying discordant behavior and moral decadence by leaders in organizations.

The research by the Ministry of Education and the UNESCO was prompted by the fact that, from observation, acceptable values and ethics were largely lacking in the daily Kenyan expression, whether in the political, social or economic spheres. It was also agreed that in view of the then impending curriculum reform process, there was need to investigate to what extent Kenya had synthesized its national values as laid out in the Constitution of Kenya on 27 August 2010. This was to ensure that the curriculum to be put in place would be fit for the purpose.

According to Charity Limboro who was a member in the research team, the choice of curriculum as an avenue for inculcation of values is because school curriculum incorporates the fundamental values that reflect the particular society's ethos and principles embodying its nationhood. She also says that since independence, the government of Kenya has endeavoured to incorporate national values and principles into the education system. The study also showed that though there was evidence of

inculcation of values at different academic levels, there were no modalities of how the values were taught.

This creates the need for standardization of curriculum for all institutions of learning including the universities and colleges. It also emerged that both desirable and undesirable values were being inculcated resulting to varied and individualistic value systems and inconsistency in culture leading to lack of integration of peoples' diverse cultures and belief systems. This then identified the gaps that needed to be researched on in regard to how leaders and educators can acquire desirable values so as to impart the people they lead ensuring consistency and integration of our diverse culture. This research touches on the identified gaps by looking at how Theological institutions can effectively equip the Church leaders with right human capabilities in a way that they stand out and live according to the acquired values and also be dependable role models.

Theoretical Framework

There are various theories that support the need for learning in order to impart knowledge, inculcate values, skills and attitudes to learners at all stages of life. This study refers to the Values-Based Christian Leadership Approach (VBCL), Observational learning theory, servant leadership theory

Values-Based Christian Leadership approach

The approach of values-based leadership is a development of transformational and servant leadership. According to Lopper (2006), values are beliefs about what is good, right, and appropriate. In his view, human beings accumulate values from childhood based on teachings and observations of our parents, teachers, religious

leaders, and other influential and powerful people. It is therefore important to develop training programmes in the institutions of learning that inculcate the right values in leaders who act as role models in the society.

According to Kraemer (2011), values-based leaders are expected to go beyond self-reflection and be concerned about the values of others. He is of the view that leaders need to be considerate of other people's values as they apply their personal core values in the workplace, as well as listening to the ideas of others and discerning the personal values that undergird those ideas. Kraemer (2011) believes that living out one's personal values requires true confidence. This confidence grows, in part, as we understand our core values and increasingly align our actions with those values. Consequently, this cultivates harmony and understanding within the organization, leading to efficiency and effectiveness. In line with this, Christian leaders in training institutions are expected to lead by living practically the values they desire to inculcate in students. Paul says, "be imitators of me as I imitate Christ", (1Cor. 11:1), and he also calls upon Christians in Ephesians 5:1-2 to emulate God by reflecting His character and walking in the way of love.

According to Hill, (2007), love, justice, and holiness are overarching values of God. Consequently, this cultivates harmony and understanding within the organization, leading to efficiency and effectiveness. In leaders in Christian training institutions are expected to demonstrate the values they desire to inculcate in students and ensure their inclusion in the curriculum and other learning programmes.

The Bible provides much guidance as to the kinds of values Christians should embrace and how they might express them in God-honouring ways. This may include

honesty, honour, trust, integrity, and love for all among others. Nash (2002) agrees with the other researchers, but adds that transparent communication is important since it allows people to get beneath ideas and share about their beliefs and core values. This provides a context for values-based leadership to be practiced where by each individual is given an opportunity to understand other people's values and agree on common core values such as respect, understanding, humility and caring among others. Holmes (1984) narrows the list down to love and justice as core Christian values. Jesus taught about values but summed them up with that of loving God and our neighbours (Mark 12:30-31). This calls for total submission and obedience to the Biblical principles of leadership.

Many researchers have been trying to bring out the understanding of Christian leadership (Bass & Steidlmer 1994; Goldsmith 2004; Coggins 2004), and the integration of values in the Higher Education Christian institutions. VBCL is an approach about consistently leading out of personal values that are desirable, and beneficial to all. The approach often requires transformational servant leaders to lead courageously when their personal values are contrary to those of people around them. Research outlines that VBCL has benefits beyond providing better organizational outcomes when moral and ethical principles are adhered to.

Research has also demonstrated that transformational (Bass, 1995), authentic (Avolio & Gardner, 1999), and ethical leadership traits result in leaders that are more effective and that this would ultimately result in more effective leaders and organizations. Mary Kay Copeland, (2014). George (2003) summarizes what happens when VBL are at the helm. George argued that successful leaders who lead with purpose, values and integrity; leaders who build enduring organizations, motivate their employees to provide

superior customer service, and create long term value for shareholders and that this would ultimately result in more effective leaders and organizations.

According to Peregrym and Wolf (2013), leaders who desire to practice VBCL must also be transformational servant leaders who are sensitive to their surrounding communities and who allow their values to shape and be shaped according to what would be most transformative for the organization and its members. In line with the theory of VBCL and servant leadership, this study sought to establish the influence of Christian values-based curriculum at FHBC underpinned in the vision, mission, curriculum design and its implementation through the courses offered, teaching methods applied, on students' character development.

Observational Learning theory

Observational Learning theory of Albert Bandura (1977) has been discussed in depth by McLeod (2008), and Carter (1983). Bandura (1977) explains how people learn new skills through observation and direct experience and partly agrees with the behaviorist's learning theories of classical conditioning and operant conditioning theory. Shaffer (2002) discusses Classical conditioning theory of the Russian psychologist Ivan Pavlov, which states that learning new behavior takes place when a neutral stimulus is paired repeatedly with a meaningful non-neutral stimulus, to stimulate a response.

The behavior learnt can be retained even after the non- neutral stimulus has been withdrawn. This theory explains how desirable patterns of behavior can be learnt through combination of a desirable stimulus with a neutral one. The operant conditioning theory of B.F skinner (1953) has been discussed by Shaffer (2002) as a pattern of behavior

exhibited by an organism when in a certain condition due to the stimulus event, which follows the behaviour. If the stimulus that follows behaviour is positive, then this becomes reinforcement and the behaviour is retained.

The observational learning theory of Albert Bandura (1977) points out the fact that people are cognitive beings who are likely to think about the relationship between their behavior and the consequences unlike the animals used by Pavlov and Skinner. Children usually observe the people around them (models) and imitate their behaviour because human beings are social beings and want to associate and identify with each other. In society, many influential models, such as parents, characters on children's television programs, friends within their peer group, teachers at school, and other leaders in the society they grow in surround children. They should develop acceptable values and life skills since they are the primary models around the people they lead and provide examples of behaviour to be emulated.

According to Carter (1983), reinforcement is necessary for behaviour to be retained and improved. This may either be external or internal and also positive or negative. He says that if a child wants approval from parents or peers, this approval is an external reinforcement, but feeling happy about being approved of is an internal reinforcement. However, this is more acceptable in the western context but differs from the African context where reinforcement is through punishment to deter negative behaviour.

Therefore, learners behave in certain ways to earn approval and refrain from punishable behaviour. From a Christian perspective, Gangel (1983) explains that

education should be a holistic way of developing the students' soul, body, and mind in order for the student to live a fulfilling life according to God's purpose. The Social learning theory by Albert Bandura (1999) provides antecedents and outcomes of ethical leadership with findings indicating that ethical leaders are a source of guidance and influence their followers because their attractiveness and credibility as role models makes their followers want to emulate them. Ethical leaders are nurturing, caring, trustworthy and treat others fairly which garners positive attention resulting in followers being drawn to them. (Mary Kay Copeland, 2014)

From the views of the theories of Human Learning, it is clear that there is the need for the right curriculum design, implementation procedures, and right resources for enhancement of learning and inculcation of values for character formation. The use of awards, trophies, certificates, and commendation letters can serve the purpose of reinforcement and motivation but much more can be achieved through role modeling, mentoring, coaching, open and timely communication as well as appreciation of students and followers' suggestions through the feedback channels put in place. People act responsibly when they are involved in decision making as they feel part of the process. This is well discussed in support of servant leadership theory.

Servant Leadership Theory

The theory of servant leadership was initially discussed by Greenleaf (2002) and later gained popularity over the years due to its ethical ties. He explains that servant leadership is the intentional stewardship of one's influence to equip, empower and inspire others in order to identify and achieve their goals in serving God. The ideas presented by

Greenleaf and other scholars are in line with the ethic of caring set forth by Gillian (1982) as quoted by Greenleaf (2002).

Gillian (1982) points out that personal relationship should be the beginning point of ethics. Schuman (2001) as quoted by Greenleaf (2002), also explains the idea of servant leadership from an ethical perspective, that leaders' actions are morally right if they show genuine concern, respect, and care for the people they lead. According to Malphurs (2003), Christian leaders should be prepared for servant leadership and inculcate values to the people they lead by being role models. The leader should serve in humility, being selfless and be willing to serve by giving oneself to others rather than taking for oneself.

In addition to what Malphurs (2003) and Greenleaf (2002) say, Northouse (2016), sees servant leaders as those who put the followers first, empower them, and help them develop their full personal capacities. This involves giving without expecting anything from the people they serve and serve with. Christian leaders who have indeed received a call from God can only serve God by serving people. Hale and Fields (2007) points out that servant leaders place the good of their followers over their own self-interests.

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Jesus was humble, showed great love to his disciples and had compassion on all the people He met. As a servant leader, He gave His life for the world to be reconciled back to God (2 Cor. 5:18- And all things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation). The needs of others must be the leadership priority of a servant leader. Means (1989) describes a servant leader as one who sets the example for others to follow. The bible supports this concept as Paul teaches, in 1 Timothy 4:12 (NIV), that the leader should be a role model in speech, in life, in love, in faith, and in purity. He says that he gave himself to suffer for the gospel in order to be an example to those he ministered to.

A servant leader demonstrates spiritual formation by doing what is right, showing integrity, faithfulness, love, endurance, and gentleness beyond measure (Means, 1989). Means (1989) explains that servant leaders should show great care for the people around them as a shepherd does to the sheep. The good shepherd lays down his life for the sheep (John 10:11). The same case with the leaders, they should show genuine care and concern to the people under them and those they lead with. Christian leaders are expected to provide spiritual food, protection and guidance to the people in their congregation and the society at large. The values outlined in the theory of servant leadership have been in existence for many years and are worth embracing by Christian leaders since they create a good foundation for their calling and service to the people they lead.

Conceptual Framework

According to Kothari, (2004), a conceptual framework is a set of interrelated concepts, definitions and prepositions that present a systematic view of phenomena by

specifying relations among variables. Chandran (2004) describes a conceptual framework as a schematic presentation of a research problem that includes a network of concepts also known as variables and exhibits flow and direction of their relationship. The Conceptual framework shows the relationship between individuals, groups, events or values being studied. He points out that variables that influence others are known as independent variables while as those that are influenced are dependent variables.

The independent variable in this study is the values-based Christian Leadership (VBCL) with indicators such as clear organization mission and vision, management of programmes, leadership in values-based curriculum design, implementation and evaluation. The dependent variable that is influenced by the independent variable is the inculcation of values for development of character. Examples of values include Honesty, Trustworthiness, Perseverance and Service. The interaction of variables as exhibited by the conceptual framework will help answer the study questions stated in chapter one. The study sought to establish what the FHBC leadership has put in place to inculcate values in students.

Independent variable

Values-based Christian leadership Training

Dependent Variable

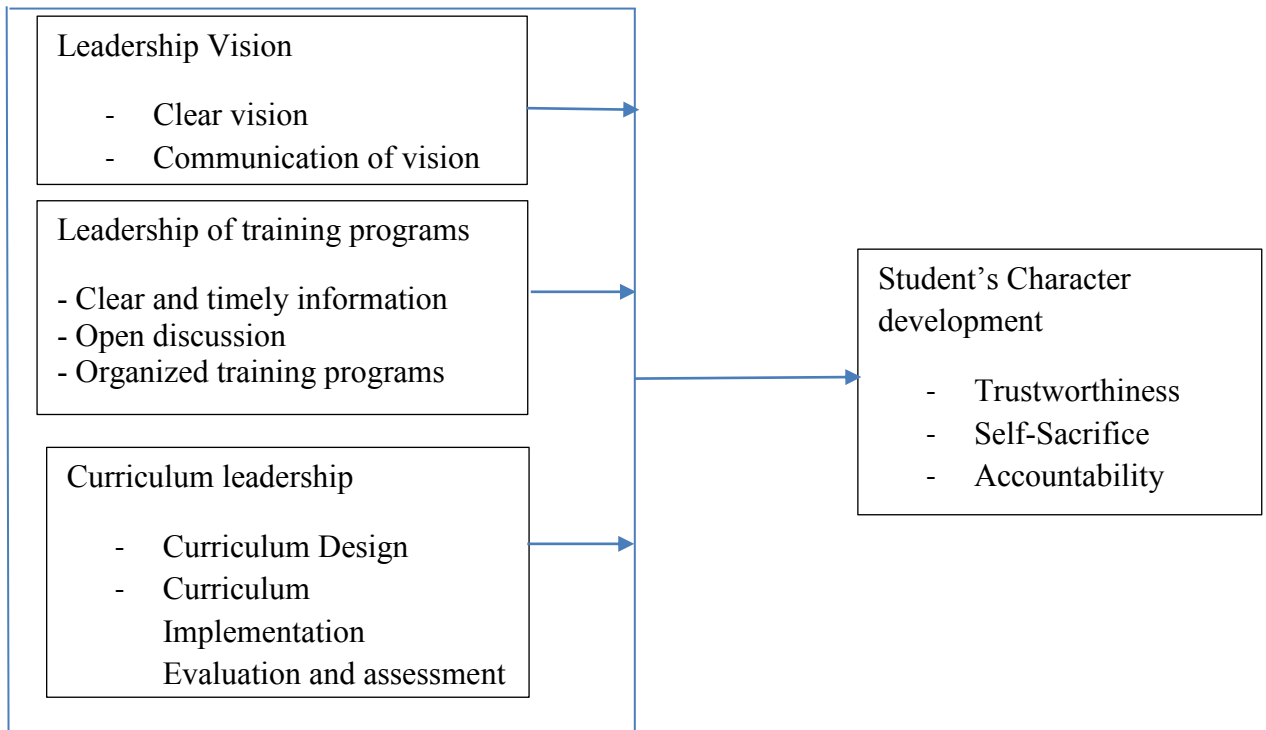


Figure 2. *Conceptual framework.*

Summary

The literature indicates that there exists a significant body of knowledge in the areas of Value based Christian training and student's character formation. There is need for institution's leaders to craft a vision that is captivating and inspiring for effectiveness of entire training programme. There is also need to communicate the vision and to align all the learning activities with the vision.

Proper management of training programmes and leadership in curriculum design and implementation appear to be a major contributor to the inculcation of values necessary for character formation. The available field of knowledge is supported by various theories and approaches as discussed in the chapter with much emphasis on need for leadership development so as to inculcate values for character development.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter presents the methodology that was used to study the influence of value-based curriculum leadership on students' character development. The chapter presents in details the research design, target population; sample size and sampling procedure as well as research instruments. The validity and reliability of research instruments, data collection methods, data analysis and ethical considerations are also presented.

Research Design

The study used a descriptive and correlation research design. According to Kothari, (2005), descriptive research design is used to collect data that describe persons behavior trends, organizational settings or phenomenon. The study applied correlational research since it aimed at determining the nature, degree, and direction of relationships between independent variable namely value based curriculum leadership and the dependent variable of students' character development.

Correlational research was applied to determine the nature, degree, and direction of relationships between independent and dependent variables. The degree of relationship as explained by Mugenda and Mugenda (2003) is expressed in form of a range between -1 and +1 and is referred to as Pearson coefficient correlation. Brewer, (2000) explains that if the relationship exists between variables, it implies that scores on one variable are associated with or vary with those on the other variable.

The exploration of relationship between variables provides insight into the nature of the variables as well as creating an understanding of the relationships. Brewer further says that where the relationships are substantial and consistent, the researcher is able to make predictions and deduce conclusions about the variables.

The target Population

A population is a complete set of individuals, cases or objects with some common observable characteristics. (Mugenda & Mugenda, 2003). They have also described target population as the population to which a researcher wants to generalize the results of the study (Mugenda & Mugenda, 2003). Kombo and Tromp (2006), describe a target population as a group of individuals, objects from which samples are taken for measurement.

The target population in this study comprised 200 graduates of FHBC who had graduated between 2013 and 2017, four administrative staff and four teachers. The selection of respondents was guided by the availability of archived data and retrievable contact information for the graduate students. There was inconsistency in record management at the college and therefore this limited the target population to 200 graduates.

Sample size and Sampling Procedure

A sample design is defined as a working plan that specifies the population frame, sample size, and sample selection procedure. According to Beri, (2000), the design outlines the sample selection criteria, and estimation method in detail. To select a representative sample, a researcher first designs a sampling frame (Mugenda & Mugenda,

1999). This is a list from which the sample population will be drawn. The sample size depends on factors such as number of variables in the study, type of research design, and size of accessible population. (p. 44).

By use of stratified and random sampling, a sampling frame was developed from the FHBC graduation register that sampled students who graduated from FHBC from 2014 to 2017. In stratified sampling, respondents were selected from the college graduation register with each year forming a stratum. According to Kothari, (2005), division of the population into stratum is based on the different features of the population and a random sample is picked from each stratum. In the case of this study, each stratum consisted of students who were learning together until the time of graduation.

Random sampling method was used to select respondents in each stratum. All the students in each of the four years were assigned numbers and a K^{th} value of 2 established. Each of them stood a chance to be selected, where every K^{th} number was selected until the entire population of each stratum was exhausted. This yielded 50% of every stratum which according to Mugenda and Mugenda, (1999); Kombo and Tromp, (2006), for descriptive studies, 10% and above of the accessible population is enough for the study.

Purposive sampling was also used to acquire data from the administration staff and the teachers. Mugenda and Mugenda, (1999) point out that purposive sampling allows the researcher to use cases that have the required information in regard to the objective of the study. According to Saunders, Lewis, and Thornhill, (2012), purposive sampling focuses on particular characteristics of a population that are of interest, in order to answer the research questions. The administration staff and teachers were few in

numbers and therefore purposive sampling was employed. The selected sample of 100 students, 4 teachers and 4 administration staff were expected to yield research data that could be inferred to make conclusions as well as be generalized for the entire population.

The study used a sample size of 50% of the 200 graduates making a total of 100 respondents who had graduated from the institution in the four years, four administration staff and four teachers as indicated in table 1 below. Mugenda and Mugenda, (1999), referring to Gay, (1991), point out that, for descriptive studies, 10% and above of the accessible population is enough for the study.

The reason for the choice of the target group was the fact that in previous years, only members of the local church (FHFC) were eligible for the training. However, in the last six years, the institution opened doors to members from other institutions, providing the study with a wide scope of respondents.

In the first three years of inception, documentation of enrolled students was not precisely done and this made it difficult to access relevant archived information for all those enrolled since the inception of FHBC. The college leadership availed the graduation register for purposes of sampling.

Table 1. *Sample size and sample selection procedure.*

Description	Population	Sampling Method	Sample Size
Administration staff	4	Purposive	4
Teachers	4	Purposive	4
Year	Population	Method	Sample size
2017	60	SRS 50 %	30
2016	50	50%	25
2015	48	50%	24
2014	42	50%	21
Total	208		108

Research Instrument

The researcher used closed and open-ended, self-administered questionnaire to collect primary data from the respondents who for the purpose of this study were students who had graduated from FHBC between 2014 and 2017. According to Janet and Philip, (2011), closed questions can either be facts or opinions whereas open questions are questions where the response is not predetermined by the researcher. Self-administered questionnaires were used because they did not restrict the respondents from expressing their mind freely.

The researcher also used focus group discussions schedule with four FHBC teachers and four administration staff. According to Kombo and Tromp, (2006), the group comprises of 6-8 individuals who share certain characteristics relevant for the study. They also say that Focus group discussion may require careful planning and

designing to obtain precise information on the participants' perceptions of the defined area of study.

I had a predetermined list of open-ended questions for the focus group discussion schedule. The focus group discussion was held at the college premises with a view of gathering information in line with how the leadership vision, curriculum design and implementation as well as how the leadership manages the training programmes in order to inculcate values for character development.

Data Collection Procedures

In order to collect data from the respondents, the researcher designed data collection instruments and as described by Mugenda and Mugenda, (1999), the instruments must be clear and precise to enhance data collection procedure and produce relevant information. This study used questionnaires and interviews to gather primary data. Each item in the questionnaire was developed to address a specific objective or research question. The questionnaire had both structured and unstructured questions that were easy to administer to the respondents.

According to Kombo and Tromp, (2006), the use of questionnaires for data collection upholds confidentiality, saves time, and reduces interviewer bias. Matrix questions and the Likert scale were used to rate the respondents. Mugenda and Mugenda (1999), point out that the scale is suitable for measuring values, attitudes, beliefs, and behavior. The scale consists of numbers and descriptions used to rate subjective and intangible components in research.

Validity

Validity refers to the authenticity of the study and the tools used in research. According to Mugenda and Mugenda (1999), it is the degree to which results obtained from the analysis of the data represent the phenomenon under study. Validity has to do with how accurate the data obtained in the study represents the variables of the study. Kombo and Tromp (2006) explain that the validity of a test is a measure of how well a test measures what it is supposed to measure.

Mugenda and Mugenda (1999) posit that validity is a matter of degree and the higher the degree of validity, the more reliable the data will be. This called for accuracy in designing instruments, and other measuring tools, data collection as well as data analysis. In order to increase validity, the researcher pre-tested the instruments by selecting a sample group that was not part of the sample frame and whose results were not included in data analysis.

Reliability

Reliability, according to Mugenda and Mugenda, (1999), is a measure of the degree to which a research instrument yields consistent results or data after repeated trials. Reliability, according to Kombo and Tromp (2006), is a measure of how consistent the results from a test are.

As random error increases, reliability decreases (Mugenda & Mugenda, 1999). Errors may arise from inaccurate coding, interviewer's fatigue or bias, and interviewee's fatigue among other things. The research process attempted to reduce random error through accurate data entry and verification of results and ensured high percentage of meaningfulness for generalization. The study used the Cronbach's alpha to measure the

reliability of the research instrument. As illustrated in figure 3 below, Cronbach's alpha (α) is a coefficient (a number between 0 and 1) that is used to rate the internal consistency or homogeneity or the correlation of items in a test (Sushil & Verma, 2010). It also assesses how well a set of item measures a given behavior or characteristics within the test.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.978	.979	3

Figure 3. *Reliability statistics.*

In this study, as shown in Figure 3 above, the Cronbach's Alpha on Standardized items had a value above 0.6 which indicated adequate convergence or internal consistency.

Data Analysis

Data analysis was based on the responses obtained from the respondents and the findings formed the basis to deduce, interpret and make conclusions on the relationship between the dependent and independent variables. According to Mugenda and Mugenda, (2003), data analysis is the process of bringing order, structure and meaning to the mass of data collected. The duly filled questionnaires were returned, verified, then followed by data coding and tallying it for ease of analysis. Quantitative data was analyzed and results presented in tables, figures and percentages. Cooper and Schindler (2003) posit that the use of percentages is important since they simplify data by reducing all the numbers to

range between 0 and 100 as well as translating it into standard form with a base of 100 for relative comparisons.

Qualitative data refers to the information gathered in a narrative form through interviews, focus discussion groups and observations (Mugenda & Mugenda, 2003). Qualitative data was analyzed using content analysis of the responses in the open-ended questions based on respondents' views. Description of the matter under study was the main essence of the qualitative research and a range of interpretative techniques were used to decode, discover, decipher patterns and discover the meaning of the phenomenon under study. Common set of observation was assigned numerical value and entered into the SPSS software Version 25 for analysis. Inferential data analysis was carried out by the use of factor analysis and correlation analysis to determine the strength and the direction of the relationship between the dependent variable and the independent variables.

Ethical Considerations

According to Leedy & Ormrod (2013), there is need for ethical guidelines to give direction on how to interact with the respondents. The ethical guidelines applied included protection and respect for the privacy of the participants, voluntary and informed consent from participants; confidentiality; maximizing benefits and minimizing risks. Relevant information was given to respondents to clarify the use of data collected. The sample selection was appropriate for the purpose of the study and no participant was coerced to give information.

The researcher obtained a letter of introduction from PAC University (PACU) and a written consent from FHBC administration as well as research license from the

National Commission for Science Technology and Innovation (NACOSTI) before conducting the research and collecting data. The respondents were at liberty not to disclose their identities while filling the questionnaire and this enabled them to give as much information as possible without fear of intimidation. The research findings were available to all respondents and the institution administration for scrutiny and for use in deducing any relevant information for decision making in future.

Chapter Summary

This chapter explained the research methodology used, the population, the sample size and how it was arrived at. It has explained the data collection methods and tools and how the collected data was analyzed. Data collection tools were developed and administered to the respondents. Descriptive research design was used to collect data using questionnaires and interview schedules as data collection instruments administered to the respondents by trained research assistants.

The target population was made up of 208 respondents who included 200 students who graduated from FHBC for the last four years, four teachers and four administration staff. The chapter discussed in detail the procedures of data analysis, coding, recording and analysis using the SPSS version 25. Data was presented in form of bar graphs, pie-charts and tables to allow conclusions and generalization in chapter 4. The chapter also highlighted the issue of confidentiality, of the respondents maintaining anonymity during data collection. The findings were available to the respondents and other interested parties for referencing where need be.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter presents data analysis and the findings of the study as set out in the research methodology in chapter Three. The chapter covers the general information of the respondents including gender, age, education, and roles in respective ministries. It also presents the discussion of research findings. Data was analyzed and presented in tables and graphs. The study sought for the relationship between the independent variables which included leadership vision; curriculum leadership and management of training programmes. The study findings indicated their influence on the character development which was the dependent variable.

Data was collected in the month of February 2018 from students, teachers, and administration staff at FHBC in Ruiru Sub-County, Kiambu County. The respondents were sampled from a population of 208, including 200 students, 4 teachers and 4 administrative staff, all drawn from the college graduation register provided by the college administration. The sample frame comprised of 100 students who responded to the questionnaire while the four teachers and four administration staff were exposed to the interview schedule in order to collect the primary data.

The number of questionnaires distributed to the students was 100. Out of these, 92 questionnaires were returned and upon checking the returned questionnaires, 9 questionnaires from the students were incomplete. This reduced the number of

questionnaires from the students to 83, representing 83% of the questionnaires distributed. According to Mugenda and Mugenda (2009), 75% and above is the recommended response rate an indication that the response in this study was reliable.

This data analysis resulted from the responses from the questionnaires distributed to students who graduated from the FHBC and from Focus Group Discussions that comprised of teachers and administrative staff. The information collected was analyzed and presented using frequencies and percentages shown in form of bar graphs, pie charts and tables.

Respondents' Profiles

The first section of the questionnaires gathered information about gender, age, education, orientation on vision mission statements, management of the programme, effectiveness of the curriculum and the shaping of the students' character. The results were presented using bar graphs and pie charts.

Presentation of Gender and age

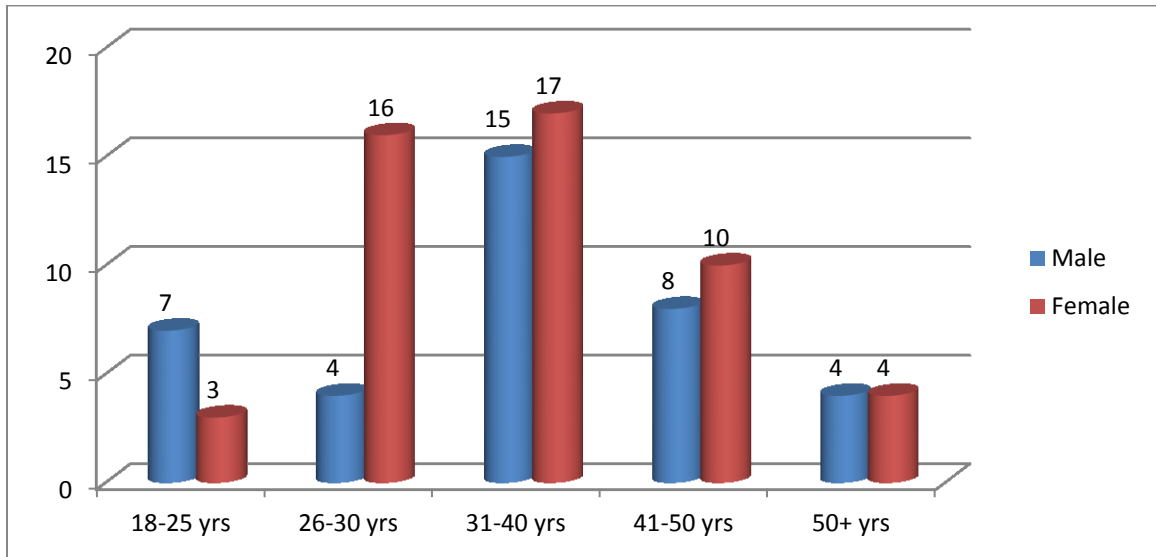


Figure 4. *Respondents age distribution.*

The figure 4 above indicates that majority of the respondents were aged between 31 and 40. This was the majority category of students compared to all ages of the respondents.

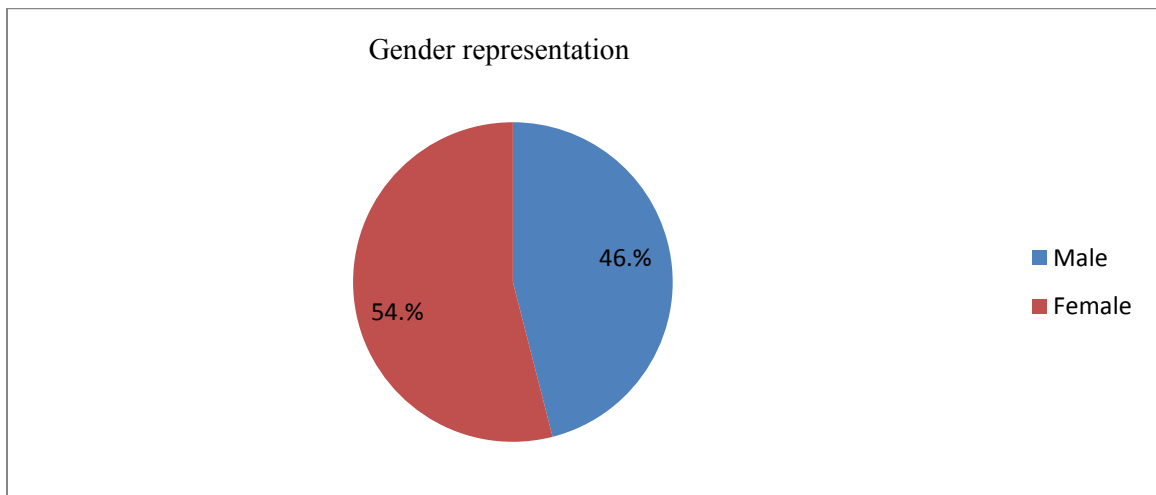


Figure 5. *Gender Representation.*

According to the percentage of respondents in figure 5 above, female students were more than male students.

Level of Education of respondents

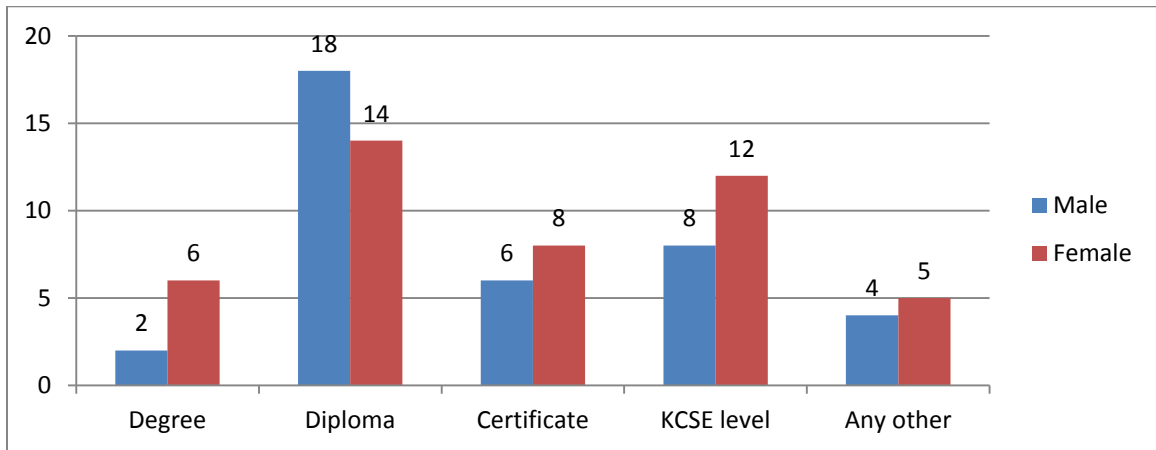


Figure 6. *Level of Education of the respondents.*

According to research findings as represented in Figure 6 above, there were more female degree holders than men, while there were more male diploma holders than the females. Females were more than males in the categories of certificate, KCSE and other qualifications.

Roles in local churches

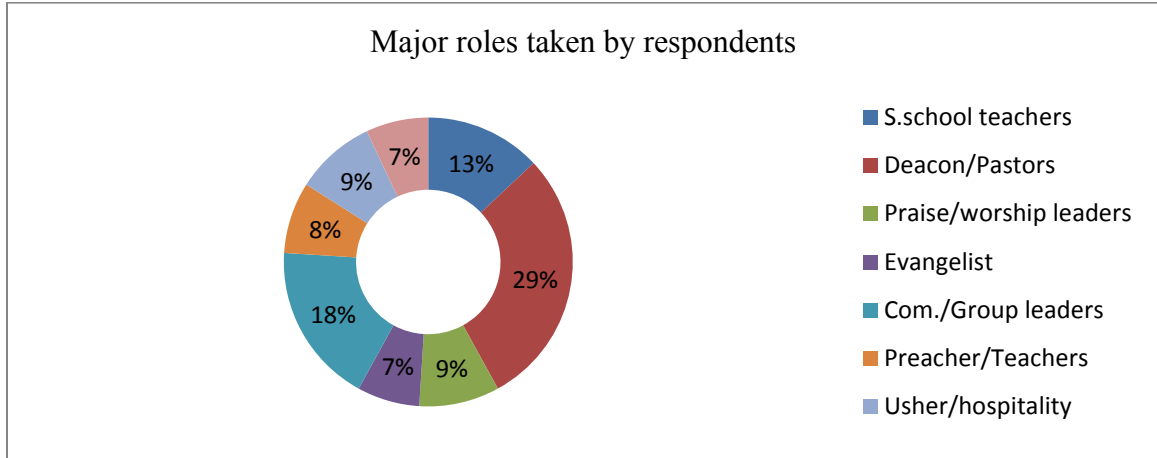


Figure 7. Respondents' roles in their local churches.

The respondents undertake different kinds of roles in their churches according to the Figure 7 above. As indicated in the pie chart above, three roles have the highest number of people. These are; deacon/pastors (29%), committee/group members (18%), and Sunday school teachers (13%). The rest are as follows: praise/worship (9 %,) Usher/hospitality (9%). The least represented are evangelists and alter care takers who together form (7%).

Vision of FHBC

The researcher sought to know the views of the respondents on how the vision of FHBC imparted the spirit of excellence in the life of the FHBC students for inculcation of values and character development

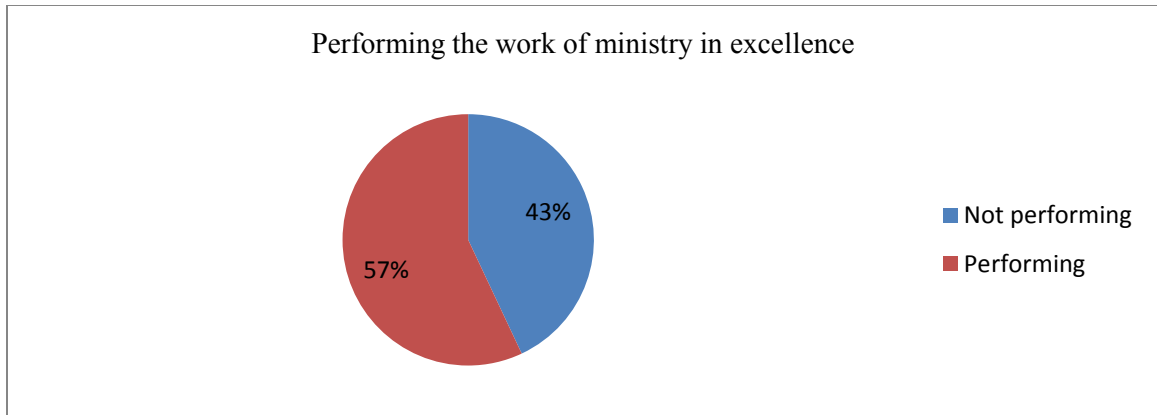


Figure 8. *Impact of FHBC Vision on the students' character development.*

According to the findings of this research as represented in Figure 8 above, 57% of the respondents believed that their performance in ministerial duties was consistent with the FHBC vision. However, 43% of the respondents held an opposing view of their ministerial performance. Their positive view illustrates the leader's understanding and ability to clearly transfer their understanding of FHBC vision to the students. This may also be an indication of the management's capabilities and skills to communicate the vision to the students for character development. Those of contrary view may be an indication of lack of understanding of the vision and thus may fail to act in line with the leaders' expectations.

Inter-Item Correlation Matrix

	Character	Programs	Curriculum
Character	1.000	.932	.924
Programs	.932	1.000	.963
Curriculum	.924	.963	1.000

Figure 9. *Inter-Item Correlation Matrix.*

As tabulated in Figure 9 above, management of training programmes was more correlated ($r=0.932$) to students' character development. There was also a significant high correlation between curriculum leadership ($r= 0.924$) to students' character development.

Management of programmes

The areas addressed in regard to management of programmes at FHBC included clarity and timeliness of information communicated to the students, openness of the management in discussions with the students, accommodation of suggestions from students and the level of organization of programmes at the college. The result findings were as discussed below.

		Character	Programs
Character	Pearson Correlation	1	.932**
	Sig. (2-tailed)		.000
	N	83	83
Programs	Pearson Correlation	.932**	1
	Sig. (2-tailed)	1.5379E-37	
	N	83	83

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 10. *Correlation of management of training programs and character development*

The inferential analysis for management of training programmes was conducted to determine the influence to character development (dependent variable) which would be predicted by clarity and timeliness of information, communicated to the students, openness discussions with students, accommodation of suggestions from students and the level of organization of programmes at the college (indicators of independent variable).

From the SPSS data analysis as tabulated in Figure 10 above, the study established that leaders' role in management of training programmes significantly correlated ($r=0.932$) to character development in students. This finding supports the view by Preedy et al (1997), that institutional leaders are expected to design, manage and monitor education programmes to enhance quality in curriculum design, delivery, and evaluation, thus enhancing character development in students.

Open discussion.

Table 2. *Respondents response on whether management engages students in open discussions.*

Open to discussion	Frequency	Percentage
Strongly Agree	30	36
Agree	40	48
Not Sure	7	8
Disagree	5	6
Strongly Disagree	1	2
	83	100

Table 3 above shows results findings relating to management's openness to discussions with the students. According to the findings, 84% of the respondents indicated that the management engaged in open discussions with the students thus enhancing learning and inculcation of values. However, 16% of the respondents were of a different opinion and cannot be ignored. They may have an influence on the effectiveness of the programme due to their dissatisfaction and feeling of being neglected by the management. This would also hinder them from responding positively as expected and they may influence others to have the same mindset.

Correlations

		Character	Open_discussion
Character	Pearson Correlation	1	.931**
	Sig. (2-tailed)		.000
	N	83	83
Open_discussion	Pearson Correlation	.931**	1
	Sig. (2-tailed)	4.271E-37	
	N	83	83

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 11. *Correlation of open discussions and character.*

The findings in Figure 12 above indicated that there was a significant correlation ($r = 0.931$) of open discussions and character development. This is an indication that where there are open discussions between leaders and students, there is positive influence on character development. This supports the view of Kotter (2012) that communication in highly successful organizations, is a two-way dialogue endeavor.

Timely information

Table 3. Respondents response on whether management gives timely and clear information.

Timely information	Frequency	Percentage
Strongly Agree	37	45
Agree	39	47
Not Sure	2	2
Disagree	3	4
Strongly Disagree	2	2
	83	100

As tabulated in Table 2 above, 92% of the respondents' believed that management gives timely and clear information. This was inclusive of those who stated that they agreed or strongly agreed an indication that leaders at FHBC conveyed information accordingly. However, 8% of respondents were of different opinion an indication that they were not satisfied with the way information was communicated to students at FHBC. This caused ineffective responses during their interaction with the institution's leadership that may have affected inculcation of Christian values and character formation.

Correlations

		Character	Timely
Character	Pearson Correlation	1	.928**
	Sig. (2-tailed)		.000
	N	83	83
Timely	Pearson Correlation	.928**	1
	Sig. (2-tailed)	1.5447E-36	
	N	83	83

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 12. Correlation of timely information and character development.

Figure 11 above shows that there is a significant correlation ($r = 0.928$ between timely information and character development. This is an indication that timely information contributes positively to character formation. This supports the view of Bhushan (2008) who observes that communication builds communion, or commonness between leaders and their followers.

Suggestions from students.

Table 4. *Respondents response on whether management responds to students' suggestions.*

Received suggestions	Frequency	Percentage
Strongly Agree	29	35
Agree	39	47
Not Sure	6	7
Disagree	8	10
Strongly Disagree	1	1
	83	100

Table 4 above shows that 82% of respondents indicated that the institution leaders welcomed suggestions from the students concerning issues affecting them. This is an indication of openness by the programme leaders that would be a means of satisfying and motivating the students. This supports the views of Greenleaf (2002), as he explains the idea of servant leadership from an ethical perspective, that leaders' actions are morally right if they show genuine concern, respect, and care for the people they lead. However, 18% were contrary to the opinion. The influence of those of contrary opinion could have a negative influence to the expected outcome of the programme. Those respondents may be holding unresolved issues with the FHBC management, which make them feel that management, does not listen to the students. This also implies that there

may be issues known to the students that they expect the management to respond to but they have not responded.

		Character	Suggestions
Character	Pearson Correlation	1	.911**
	Sig. (2-tailed)		.000
	N	83	83
Suggestions	Pearson Correlation	.911**	1
	Sig. (2-tailed)	6.9416E-33	
	N	83	83

**. Correlation is significant at the 0.01 level (2-tailed).

Figure 13. *Correlation of receiving students’ suggestions and character formation.*

From the statistical findings in Figure 13, there is a significant correlation ($r = 0.911$) between welcoming students’ suggestions and their character development. This is an indication that when students are allowed to make suggestions, they develop positive attitudes that contribute to character formation. This supports the view of Autry (2001) who points out that through dialogue feelings of members are revealed and considerations made in line with the suggestions.

Learning programmes

Table 5. *Respondents response on whether training programmes are well organized.*

Learning program	Frequency	Percentage
Strongly Agree	45	54
Agree	34	42
Not Sure	2	2
Disagree	2	2
Strongly Disagree	0	0

As tabulated in Table 6 above, 96% of the respondents were satisfied with the way the programmes were organized. This is an indication that the inculcation of desired values and character development is being realized. However, 4% of the respondents were of the contrary view. This may be an indication that the programmes do not meet their expectations, and may consequently imply that these respondents did not benefit from the training programme.

Correlations

		Character	Learning_programs
Character	Pearson Correlation	1	.857**
	Sig. (2-tailed)		.000
	N	83	83
Learning_programs	Pearson Correlation	.857**	1
	Sig. (2-tailed)	4.6924E-25	
	N	83	83

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 14. *Correlation of how the organization of learning programmes affect character development.*

From the data findings in Figure 14 above, there is a correlation ($r = 0.857$) between how learning programmes are organization and character formation. Therefore, this is an indication that proper organization of learning programmes contributes positively to character formation.

Suggestions for effective programmes

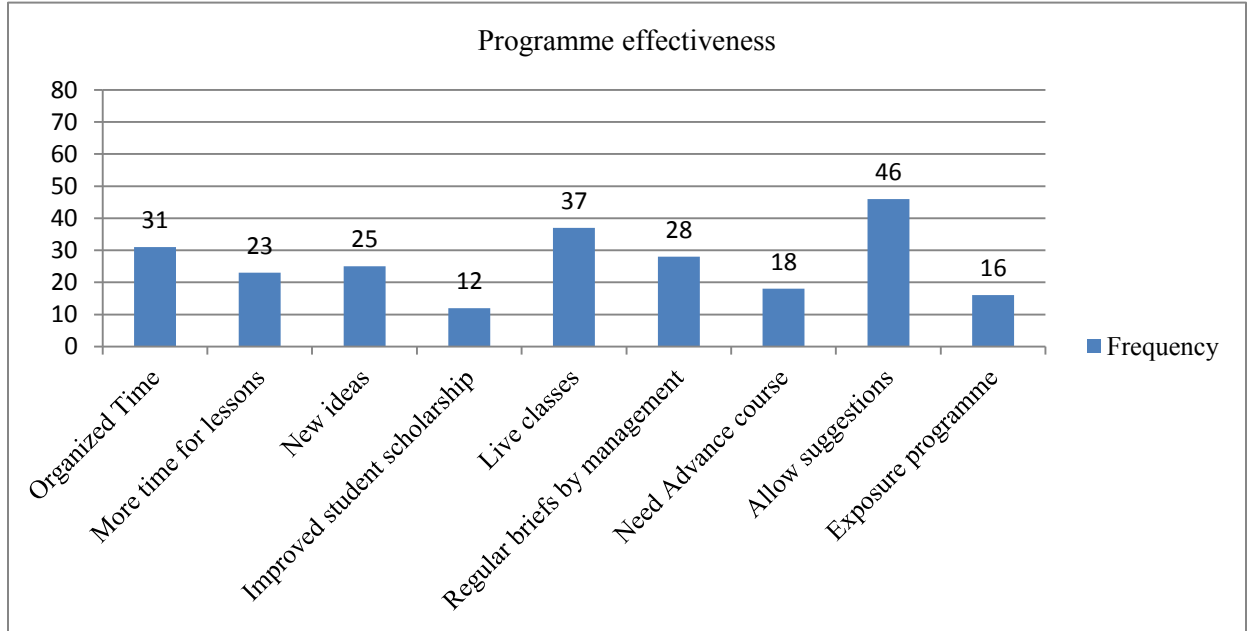


Figure 15. *Programme effectiveness.*

Various suggestions were made on what the management ought to improve for the programme to be more effective as indicated in figure 15 above. Majority of the respondents suggested that there was need for the leadership to accommodate students' suggestions. This was an indication that the management was not keen on considering feedbacks from the students. Either, the students have severally raised issues with an expectation of getting feedback from the management without success. Such situations are detrimental to the inculcation of values and character formation to the FHBC students.

Other suggestions included the need for more interactive classes to improve the effectiveness of the programme, better time organization, need for regular meetings to brief students, more advanced courses, and introduction of exposure programmes.

Curriculum design, implementation and evaluation

The research sought to establish the views of the respondents on the effectiveness of the values-based curriculum in preparing students for the work of the ministry. Areas investigated included the relevance of subjects taught, preparedness of the teachers, suitability of the methods used, adequacy of teaching time, reliability of test, exams and other assessments, and the general learning environment including key facilities as presented in the tables below.

		Character	Curriculum
Character	Pearson Correlation	1	.924**
	Sig. (2-tailed)		.000
	N	83	83
Curriculum	Pearson Correlation	.924**	1
	Sig. (2-tailed)	1.836E-35	
	N	83	83

**. Correlation is significant at the 0.01 level (2-tailed).

Figure 16. *Correlation of curriculum and character development.*

As tabulated in Figure 16 above, the inferential analysis for FHBC value-based curriculum was conducted to determine the influence to character development (dependent variable). The indicator relevance of subjects taught, teachers' preparedness, suitability of the methods used, adequacy of teaching time, reliability of exams and assessments and the general facilities in the learning environment.

The SPSS Pearson correlation data in Figure 11 established that the curriculum design, implementation and evaluation significantly correlated ($r=0.924$) to character development in students. These findings support the view by Wiles (2009) who say that a

well developed and implemented curriculum enhances the personal traits and inculcates other relevant capabilities in learners.

Relevance of subjects

Table 6. Respondents response on suitability of subjects taught.

Subjects taught	Frequency	Percentage
Strongly Agree	46	55
Agree	32	39
Not Sure	4	5
Disagree	1	1
Strongly Disagree	0	0
	83	100

As tabulated in Table 7 above, 94% of the respondents indicated that the subjects taught at FHBC are suitable and relevant. This indicated that the content taught enhanced inculcation of values that contributed to character development. However, 6% of the respondents were of the contrary view and could not be ignored. The focus group discussion indicated that the content and expected learning experiences in some subjects were westernized and so students had challenges relating to them.

Correlations

		Character	relevance of subjects
Character	Pearson Correlation	1	.876**
	Sig. (2-tailed)		.000
	N	83	83
relevance of subjects	Pearson Correlation	.876**	1
	Sig. (2-tailed)	2.4698E-27	
	N	83	83

**.

Figure 17. Correlation of relevance of subjects and character development.

From the statistical findings in Figure 17 above, there is a significant correlation ($r = 0.876$) of the relevance of subjects and character development. This is an indication that values-based content in subjects contributes positively to character development in students as supported by Malphurs (2013) that bible-based training, brings notable change of character, understanding of the Word of God, and desire to serve and inculcation of desirable values. This may be an indication of the need to customize the FHBC curriculum, which is currently based on the ISOM curriculum to be more relevant to the students' needs.

Teachers' preparedness

Table 7. Respondents response on teachers' preparedness.

Teachers are prepared	Frequency	Percentage
Strongly Agree	44	53
Agree	35	42
Not Sure	4	5
Disagree	0	0
Strongly Disagree	0	0
	83	100

As tabulated in Table 8, 95% of the respondents indicated that the teachers were always prepared and showed mastery of the content they taught. On the contrary, 5% of respondents were of the contrary view. This may be an indication that some expectations of some students were not met by some of the teachers. The focus group discussion indicated that some of the teachers had no training on teaching methodology an indication that they needed training on lessons preparation, content delivery and proper

use of teaching aids. If not addressed, this might have had a negative effect on curriculum implementation.

Correlations

		Character	Preparedness
Character	Pearson Correlation	1	.867**
	Sig. (2-tailed)		.000
	N	83	83
Preparedness	Pearson Correlation	.867**	1
	Sig. (2-tailed)	2.8476E-26	
	N	83	83

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 18. *Correlation of teachers' preparedness and character formation in students.*

Figure 18 above indicates that there is a significant correlation ($r = 0.867$) between teachers' preparedness and character formation. Therefore, this shows that character development is influenced by the preparedness of the teachers, and how the content is delivered. This supports the view by Glatthorn (2000) that teachers need to be thoroughly prepared for effective content delivery.

Available facilities

Table 8. Respondents response on whether facilities are comfortable.

Students are comfort	Frequency	Percentage
Strongly Agree	26	31
Agree	36	43
Not Sure	15	18
Disagree	6	7
Strongly Disagree	0	0
	83	100

According to the findings in Table 9 above, 74% of the respondents agreed that the facilities at FHBC were comfortable and enhanced learning. However, 26% were of contrary opinion. This was an indication that the students were experiencing challenges when using the facilities thus the need for improvement. When asked about the availability of facilities, majority of the focus group discussion members indicated that there was need for better classrooms and facilities such as chairs, and tables since the classes were held in the church hall that needed improvement. The group also cited the need for a modern library and reference materials.

Correlations

		Character	Facilities
Character	Pearson Correlation	1	.876**
	Sig. (2-tailed)		.000
	N	83	83
Facilities	Pearson Correlation	.876**	1
	Sig. (2-tailed)	2.202E-27	
	N	83	83

**. Correlation is significant at the 0.01 level (2-tailed).

Figure 19. Correlation of comfortable facilities and character development.

Figure 18 above indicates that there was a correlation ($r= 0.876$ between facilities and character formation. This is an indication that comfortable facilities in an institution enhance the learning process thus influencing character development in students. This supports views by Wiles (2009) who puts emphasis on the need for the curriculum leader to provide adequate and relevant teaching and learning resources to support the delivery of the curriculum.

Teaching time

Table 9. *Respondents response whether time allocated for lessons was adequate.*

Adequate Time	Frequency	Percentage
Strongly Agree	16	19
Agree	30	36
Not Sure	13	16
Disagree	19	23
Strongly Disagree	5	6
	83	100

In this study finding as tabulated in Table 10 above, 55% of the respondents felt that time allocated for each lesson was adequate. However, 45% were of the contrary view and this was a clear indication that time allocated for each lesson was not adequate for learner-teacher interaction thus hindering effective delivery of subject content. The focus group suggested that there was need to increase the teaching time for the programme from the Saturday only classes and suggested weekday classes or evening classes to allow more time for discussions.

Correlations

		Character	Adequate time
Character	Pearson Correlation	1	.865**
	Sig. (2-tailed)		.000
	N	83	83
Adequate time	Pearson Correlation	.865**	1
	Sig. (2-tailed)	6.1999E-26	
	N	83	83

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 20. *Correlation of adequate teaching time and character formation.*

Figure 20 above indicates that there is a significant correlation ($r = 0.865$) between adequate teaching time and character development. This supports the view of Preedy, et al, that effective leadership invests in quality delivery of content by designing programmes, and allocation of available resources including time, human resources and finances. This shows that time allowed for each subject contributed greatly to delivery of content for the students to understand and acquire the required competencies for character development.

Suitability of tests and exams

Table 10. Respondents response on suitability of tests and exams.

Comfortable with exams	Frequency	Percentage
Strongly Agree	30	36
Agree	36	43
Not Sure	13	16
Disagree	4	5
Strongly Disagree	0	0
	83	100

The results in Table 11 above indicated that 79% of the respondents were comfortable with the way exams were administered at FHBC. This could mean that the students understood the subjects taught and were able to relate to the content taught. However, 21% were of contrary opinion and this might have been an indication that they were not satisfied with the tests and assessment. The focus group discussion indicated that some students encountered challenges when answering questions due to low level of education.

		Character	Tests
Character	Pearson Correlation	1	.903**
	Sig. (2-tailed)		.000
	N	83	83
Tests	Pearson Correlation	.903**	1
	Sig. (2-tailed)	1.5352E-31	
	N	83	83

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 21. Correlation of suitability of tests/exams and character development.

Figure 20 above indicates that exams at FHBC significantly correlated to character development ($r = 0.903$). Therefore, this is an indication that the students at FHBC appreciate tests and exams and this may be an indication of their understanding of content learnt that leads to inculcation of values that contribute to character formation in students. This is in line with the views of Preedy et al (1997) that students' performance in tests and exams as well as their demonstration of acquired skills, and competencies serve as indicators of effective education programme.

Improvement needed for effective learning

Table 11. Respondents suggestions for improvement of learning environment.

Statements on what to be improved	Number of respondents
More live classes	56
College Library	27
No improvement needed	25
Raise entry qualifications	23
Better classes and learning facilities	21
Quality videos	18
Students representation in management	14
Time management	11
Hand out notes	9

Respondents gave several suggestions when asked on what should be improved to make the learning more effective as shown in Table 12 above. Majority of respondents indicated that there was need to increase live classes. The focus group discussion supported this view to enhance student-teacher interactions and allow candid classroom

discussions on local ministry challenges since the video classes were US based and sometimes did not address local ministry issues.

Students' character

The study sought to establish how the FHBC programmes impacted the character trait of the respondents particularly on issues of trust, self-sacrifice and accountability.

The tables below illustrate and highlight the results from the respondents on each area.

Being trustworthy

Table 12. *Respondents response on their trustworthiness.*

Being trustworthy	Frequency	Percentage
Strongly Agree	55	66
Agree	25	30
Not Sure	0	0
Disagree	2	3
Strongly Disagree	1	1
	83	100

As tabulated in Table 13 above, 96% of the respondents agreed to the statement that they were more trusted by members they lead which can be attributed to the values inculcated in the Bible College. However, the 4 % who rated low in terms of trust may have been due to lack of openness when dealing with their members and this can lead to burn out.

Self-sacrifice

Table 13. *Respondents response on their Selflessness.*

Self-sacrifice	Frequency	Percentage
Strongly Agree	36	43
Agree	32	39
Not Sure	9	11
Disagree	6	7
Strongly Disagree	0	0
	83	100

As tabulated in table 14, 82% of the respondents agreed that they gave their time and resources without expecting to be given back. However, 18% of the respondents disagreed or had a different view on the level of self-sacrifice. Such contrary view was not healthy for leaders who were expected to serve members and meet their needs.

Accountability

Table 14. *Respondents response on their accountability.*

Being accountable	Frequency	Percentage
Strongly Agree	22	27
Agree	39	47
Not Sure	15	18
Disagree	7	8
Strongly Disagree	0	0
	83	100

On the issue of accountability as tabulated in Table 15 above, 74% of the respondents agreed that they took responsibility and they were accountable to their members. However, 26% of respondents indicated that they had difficulties being accountable to their members. This might have been an indication of lack of humility and

failure to accept their mistakes and blaming others thus may also contribute to their followers' failure to be accountable.

Improvement for character development

Table 15. Respondents suggestions on what to improve for students' character development.

Statements on what to be improved	Number of respondents
More teaching time	17
More lessons	19
Introduction of Leadership classes	16
improvement of students and teachers' interactions	13
more discussions and presentations	12

As tabulated in table 16 above, majority of the respondents indicated that for a student to develop in character, more teaching time should be allocated and subjects be allowed more lessons. They also stated that teachers should interact more with students and allocate time for discussions and class presentations. This would help students to develop the right character, skills and competencies necessary for leadership. These ideas imply that time allocated is not adequate since the training programme is done on Saturdays only throughout the year.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter provides the summary of study findings, discussion of the findings guided by the interaction of variables and drawing conclusions from the data analysis and interpretation. The chapter also presents the recommendations that may be adopted by the leadership of FHBC for improvement. Finally, the chapter makes recommendations for further research.

Summary of findings

This section gives a brief summary of the research findings on the outcomes of how each of the indicators of the independent variables influences the dependent variable. The study sought to establish how Value-Based Curriculum Leadership influenced character development in students at FHBC in Ruiru, in Kiambu County.

Influences of leadership vision on students' character development

The leadership vision of FHBC aims at preparing students for excellence in the work of God as they serve in different ministries in their local churches. According to D'souza A. (2001) visions are powerful motivators that keep people focused to their expectations. Vision sets standards for performance, creates focus and direction for organization's efforts. Suffold (2005) in agreement with D'souza says that vision directs the organization to achieve the set goals by ensuring that the members develop the right attitudes towards their being in the organization, and has the power to inspire

commitment, motivate action and produce results. According to the findings of this research, majority of the respondents (57%) believed that their performance in ministerial duties was consistent with the FHBC vision of preparing students for excellence as they engaged in the work of God. The vision at FHBC keeps the students focused to the call of God on being equipped for the edification of the body of Christ, (Eph. 4: 12 KJV).

However, a significant percentage of the respondents held an opposing view to their ministerial performance. Their contrary view illustrates either their lack of understanding or management's failure to appropriately transfer their understanding of FHBC vision to the students. This may also be an indication of the management's lack of capabilities and skills to communicate the vision to the students. From the views of the focus group discussion, the vision and mission of the college were read to the students on admission day and thus may be forgotten by some of the students. This may affect their learning and consequently affect the inculcation of values.

Management of training programmes

According to Preedy, et al, (1997), it is important for curriculum leaders to invest in quality delivery of content by designing programmes, and allocation of available resources including time, human resources and finances for effectiveness of the education programmes. Wiles, (2009) adds that planning, monitoring and evaluation are important roles that contribute to quality education outcomes such as acquisition of skills and competencies as well as inculcation of values.

These views were supported by the study outcomes where majority of the respondents indicated that FHBC leadership conveyed information in regard to what was

expected of them and this improved their interaction with the leaders and thus improving their relationship. In his contribution in value-based leadership, Nash, (2002), posit that transparent communication is important since it allows people to get beneath ideas and share about their beliefs and core values.

In regard to open discussions the respondents felt valued and appreciated whenever their suggestions were considered and this improved their relationship with their leaders and colleagues thus enhancing inculcation of values. This supports the views in observational learning theory of Bandura, (1977), who is of the view that human beings are social beings and want to associate and identify with each other. In addition, to that, human beings are cognitive beings who always think about the relationship between their behavior and the consequences and also desire reinforcement to maintain positive behaviour.

However, some of the respondents were of contrary opinion an indication that they were not satisfied with the way information was communicated to students at FHBC. This may have led to ineffective responses during their interaction with the institution's leadership thus affecting inculcation of Christian values necessary for character development.

Curriculum leadership

The study sought to establish how the curriculum design, implementation and assessment influenced students' character development. According to Ondiek, (1996), a curriculum may be defined as the activities and experiences exposed to learners in order to impart knowledge, values, and skills that help shape their lives. When designing the curriculum, leaders of Christian institutions are expected to consider the subject content to ensure that the right Christian values are inculcated in students for character development.

The findings of this study established that all the subjects taught at FHBC were Bible-based and were suitable and relevant for spiritual formation and thus empowered the students and prepared them for the work of the ministry. These supports the views of D'Souza (2001) who put emphasis on the need for leaders of Christian training institution to design training programmes that are value-based and transformative for ethical and authentic leadership. Consequently, the curriculum is expected to prepare Christian leaders to be faithful stewards of the resources entrusted to them by God.

However, some respondents had an opposing view which was an indication that they lacked an understanding of the content due to the kind of content covered in the ISOM curriculum. The focus group discussion expressed the need to customize the FHBC curriculum to address the local student's needs since there were students whose education background limited their understanding. The need to deliver the curriculum effectively is supported by Wiles (2009) who suggests that consideration of the medium

of communication be made during curriculum design and implementation to make the content relevant to the target group.

On teachers' preparedness, a high number of respondents indicated that the teachers were always prepared and showed mastery of the content they taught that was based on the word of God. The students expressed understanding of language of communication and appreciated the interpretation of video classes in a language they could all understand. However, those of contrary view may not have been ignored since this would be an indication that some students' expectations were not met by some of the teachers. This may also be an indication that some teachers needed training on lessons preparation, content delivery and proper use of teaching aids for adult learning. If not addressed, this may have a negative effect on curriculum implementation.

In regard to available facilities, majority of the respondents agreed that the facilities at FHBC were comfortable and enhanced learning. Wiles, (2009) is of the view that there is need for the curriculum leaders to provide adequate and relevant teaching and learning resources to support the delivery of the curriculum for it to meet the expected outcomes, which in the case of this study would be the inculcation of values. These include authentic textbooks, comfortable classroom facilities and resource centers. However, some respondents were of contrary view, which was a pointer, that implementation of the programme may have been hampered due to inadequate of training facilities. The focus group discussion indicated that there was need for improvement of classes and other leaning facilities for the programme to be more effective.

Lesson time allows interaction between teachers and learners and this enables the learners to relate to the content being taught. Majority of the respondents felt that time

allocated for each lesson was adequate. This supports the view of Preedy, et, al (1997), that curriculum leaders need to allocate resources equitably so as to achieve the expected learning outcome. Few respondents were of the view that time allocated to each lesson was not adequate for teacher-learner interaction and was hindering effective presentation of subject content. The focus group discussion expressed the need for more time in order to allow time for group discussions and illustrations.

According to Wiles, 2005, it is important to assess the programmes offered and to align them with the human capital needs of the learners. Assessment of learners' abilities and staff qualifications is essential to ensure that the delivery process meets those needs effectively. Students are normally exposed to tests and exams as a way of evaluating their understanding of the content taught as well as the effectiveness of the teaching process.

These views are supported by the study findings where a high number of respondents indicated they were comfortable with the way exams were administered at FHBC. This is also in line with the observational learning theory of Albert Bandura, (1977), where learners use skills and competencies learnt to solve problems as an expression of retained knowledge and competencies through proper reinforcement. Respondents who held a contrary opinion may have had challenges handling the exams, and may be due to lack of understanding of the subject content.

When asked what the leadership at FHBC would improve to make the learning more effective, respondents indicated that there was need for more live classes to enhance teacher-learner contact. The focus group discussion supported this view to enhance allow candid classroom discussions since the video classes were based on the ISOM curriculum and sometimes did not address local ministry challenges.

Students Character

Majority of the respondents agreed with the statement that they were more trusted by members they lead which can be attributed to the values inculcated in the Bible College. However, a few of the respondents rated low in terms of trust may be due to lack of openness when dealing with their members and this can lead to burn out when dealing with their members.

Majority of the respondents agreed that they gave their time and resources without expecting to be given back. However, some of the respondents disagreed or had a different view on the level of self-sacrifice. Such contrary views were not healthy for leaders who were expected to serve members and meet their needs.

Majority of the respondents agreed that they took responsibility and they were accountable to their members. However, some of the respondents indicated that they had difficulties being accountable to their members. This might be an indication of lack of humility and failure to accept their mistakes and thus contributed to their followers' failure to be accountable.

Conclusions

The study concludes that FHBC vision influences students' character formation. From the study, majority of the students' performance in ministerial duties improved after graduating, and this was in line with the FHBC vision. where this was not the case might be clear indication of management's failure to ably transfer their understanding of FHBC vision to the students. This might also have been an indication of the leadership's lack of capabilities and skills to communicate the vision to the students. From the views of the focus group discussion, there is more to be done to ensure that vision is communicated to the students from time to time and also be printed out on areas visible by all.

The study further concludes that the leadership role in management of programmes at FHBC influences students' character formation. Majority of the respondents indicated that information given by the management was clear and given at the right time. Majority of the respondents also indicated that FHBC leadership engaged students in open discussions and welcomed suggestions from learners.

The study confirmed that the curriculum design and implementation inculcate values that enhance students' character formation. Teachers at FHBC were prepared and show mastery of the content they taught. In addition, subjects taught at FHBC were suitable and relevant for spiritual formation and character development in students. However, there is need to customize the FHBC curriculum currently based on the ISOM curriculum, to relevantly address the local ministerial needs. The study concludes that the facilities at FHBC were comfortable and enhanced learning and that time allocated for

teaching was adequate and that the students were comfortable with the way exams were administered.

Recommendations for improvement of FHBC

The researcher recommends training and development of FHBC teachers through education, on-job training, coaching and mentoring, job rotation or action learning especially in areas of effective communication, lessons preparation, content delivery, time management and proper use of teaching aids.

The study also recommends customization of FHBC's curriculum which is currently based on the ISOM curriculum, to address the students' local needs. The researcher also recommends that more live classes be introduced to replace the video classes to enhance student-teacher interactions and allow candid classroom discussions on local ministry experiences.

The study recommends that FHBC's management considers expanding the training programme to weekdays instead of Saturdays only. This will give sufficient time for teacher-learner interactions and effective delivery of subject content.

There is also need for the improvement of FHBC infrastructure including classrooms, library facilities and information technology facilities to enhance learning. The Bible College may also consider upgrading its IT infrastructure and adapt e-Learning programs to enhance remote learning and increase its foothold globally.

Recommendations for Further Studies

Though this study has established that management of FHBC programmes and curriculum design influences students' character formation, the researcher recommends a

longitudinal research on FHBC graduates to determine how their character develops and impacts their ministries over time. There is also need to investigate how values-based curriculum can be standardized for all institutions of higher learning.

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APPENDIX I

QUESTIONNAIRE FOR STUDENTS

Investigating how Values- based Christian leadership influences students' character formation. A survey of Father's House Bible College, Ruiru, Kiambu County, Kenya

The main purpose of this questionnaire is to collect data that will be used to assist FHBC Leaders understand how the college vision, management of training programmes and curriculum implementation influence students' character formation. The data will also be used to assist the researcher fulfill the requirements for the award of the Degree of Masters of Arts in Leadership. Please complete all the parts of this questionnaire precisely and as accurately as possible. You do not need to write your name for this exercise.

The information you provide will be treated very confidentially.

Thank you very much for helping me in this study.

SECTION A: PERSONAL INFORMATION

TICK INSIDE THE MOST APPROPRIATE BRACKET FOR EVERY NUMBER.

1. What is your age?

18-25 []

26-30 []

31-40 []

41-50 []

51+ []

2. What is your gender?

Male []

Female []

3. Highest education qualification before joining FHBC.

Degree []

Diploma []

Certificate []

KCSE level []

Any other, specify _____.

5. Your role(s) in your Local Church or Ministry. _____

SECTION B- Bible College Mission and Vision

6. (a) State the mission statement of FHBC

(b) State the vision of FHBC

7. Was the Mission and vision communicated clearly to you on admission?

YES []

NO []

SECTION C: Management of programmes at FHBC

	Description	Strongly Disagree 1	Disagree 2	Not Sure 3	Agree 4	Strongly Agree 5
8	Information given by FHBC management is clear and timely.					
9	FHBC management is open to discussion.					
10	FHBC management welcomes suggestions from students.					
11	The learning programmes at FHBC are well organized.					

12. What areas would you recommend the management to improve for the programmes to be effective?

SECTION D: Effectiveness of the curriculum in inculcating values for character development.

13	The subjects taught at FHBC prepare students for service effectively.					
14	The teachers at FHBC are always prepared and are knowledgeable; show mastery of content.					
15	The students are comfortable with the methods of teaching at FHBC.					
16	The courses offered at FHBC enhance Christian values.					
17	The time allocated for each lesson is adequate for students to interact with the teachers.					
18	Students are comfortable with the examinations and other assessments administered at FHBC.					
19	The learning environment and facilities at FHBC are adequate and					

	Description	Strongly Disagree 1	Disagree 2	Not Sure 3	Agree 4	Strongly Agree 5
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	appropriate for adult learning.					
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20. In your own view, what would you like improved to make learning more effective at FHBC?

SECTION E: This section investigates the respondent's character.

21	People believe in me and have confidence in the way I lead					
22	I serve diligently and sacrifice my resources to satisfy other people.					
23	I always take responsibility even when I make mistakes					

24. What needs to be improved at FHBC curriculum in order to inculcate Christ like character in students?

FOCUS GROUP DISCUSSION QUESTIONS FOR FHBC FACULTY AND *ADMINISTRATION STAFF*

Investigating how Values- based Christian leadership influences students' character formation. A survey of Father's House Bible College, Ruiru, Kiambu County, Kenya

The main purpose of this questionnaire is to collect data that will be used to assist FHBC Leaders understand how the programmes influence students' character. The data will also be used to assist the researcher fulfill the requirements for the award of Masters of Leadership degree in Christian Ministries. Please complete all the parts of this questionnaire as precisely and as accurately as possible. You do not need to indicate your name. The information you provide will be treated very confidentially.

SECTION A: MISSION AND VISION OF FHBC.

1. How does the mission and vision of FHBC enhance the inculcation of values in students for character formation?

SECTION B: MANAGEMENT AND COORDINATION OF PROGRAMMES

2. What measures have been put in place to ensure that students attend classes on time and complete the course as required?

3. How do you ensure that rules and regulations are adhered to?

4. What measures have been put in place to ensure open communication?

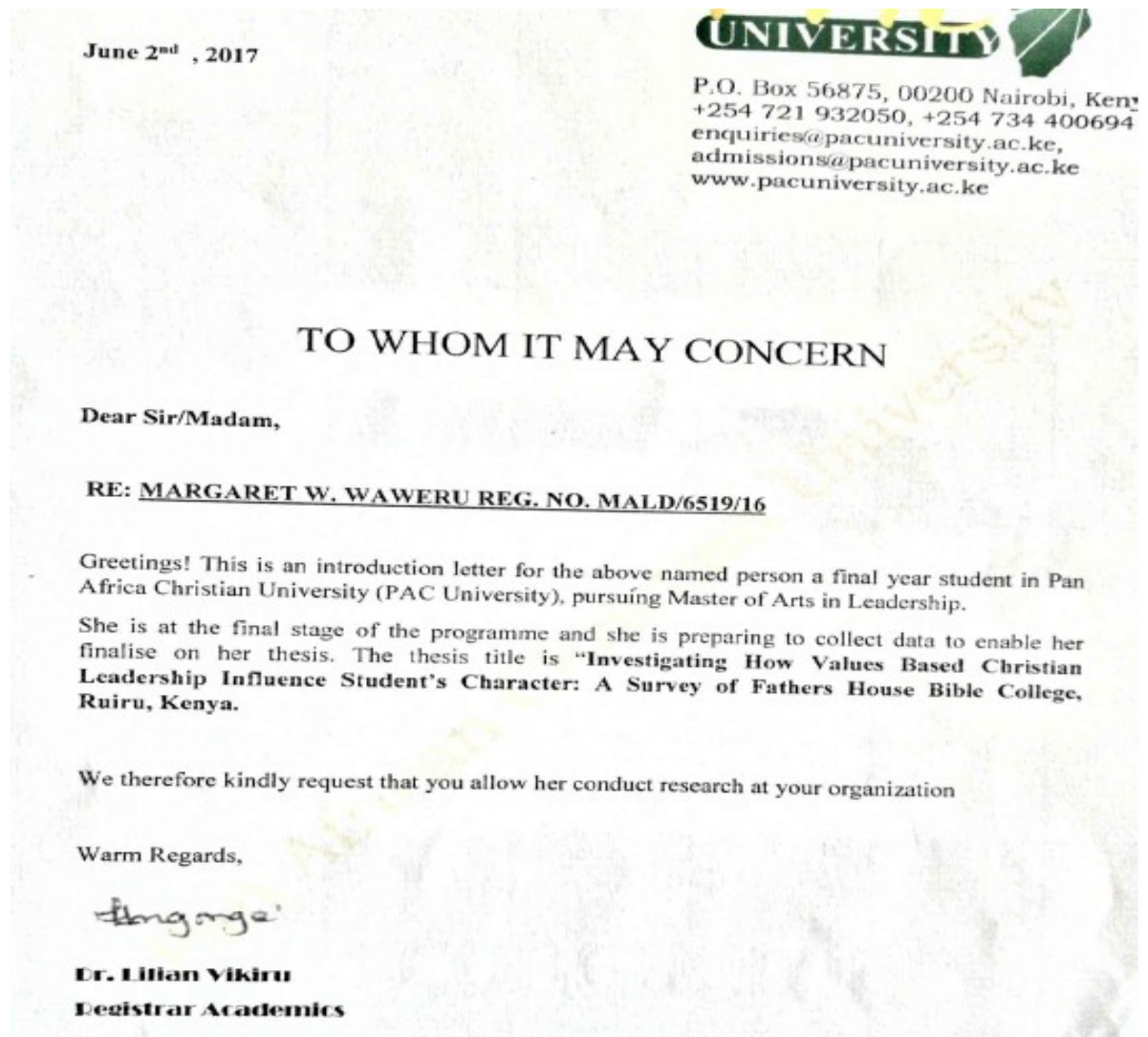
5. What channels of communication have been put in place for students of FHBC to receive information?

SECTION B: CURRICULUM IMPLEMENTATION

6. What are your views concerning the courses offered at FHBC?
7. What methods of teaching do teachers use at FHBC?
8. Are the students competent enough to handle the content being taught?
9. What kinds of teaching/ learning facilities are there at FHBC?
10. How do the students relate to the teachers, administration, and to each other?
11. How reliable and valid are the exams used to assess the students at FHBC?
12. How would you describe the students as far as their character development and spiritual formation are concerned?
13. What challenges do students encounter at FHBC?
14. What other resources are needed to make the program more effective?
15. What changes would you recommend to FHBC management to make the programme more effective?

APPENDIX II

Research Authorization from the University




APPENDIX III

Permit from NACOSTI

THIS IS TO CERTIFY THAT: **Permit No : NACOSTI/P/18/50016/24409**
MS. MARGARET WAIRIMU WAWERU **Date Of Issue : 18th August,2018**
of PAC UNIVERSITY, 0-601 NAIROBI,has **Fee Received :Ksh 1000**
been permitted to conduct research in
Kiambu County

on the topic: INVESTIGATING HOW
VALUE BASED CHRISTIAN LEADERSHIP
INFLUENCES STUDENTS' CHARACTER. A
SURVEY OF FATHER'S HOUSE BIBLE
COLLEGE, RUIRU, KIAMBU COUNTY,
KENYA

for the period ending:
17th August,2019



[Handwritten Signature]
.....
Applicant's
Signature

[Handwritten Signature]
.....
Director General
National Commission for Science
Technology & Innovation

Research Authorization from NACOSTI



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

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P.O. Box 30623-00100
NAIROBI-KENYA

Ref No: **NACOSTI/P/18/50016/24409**

Date: **18th August, 2018**

Margaret Wairimu Waweru
Pan Africa Christian University
P.O Box 56875 – 00200
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Investigating how value based christian leadership influences students’ character. A survey of Father’s House Bible College, Ruiru, Kiambu County, Kenya,”* I am pleased to inform you that you have been authorized to undertake research in **Kiambu County** for the period ending **17th August, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Kiambu County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


**BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Kiambu County.

The County Director of Education
Kiambu County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified