

AN EVALUATION OF THE CONTRIBUTION OF CHRISTIAN EDUCATION IN
THE GROWTH OF PENTECOSTAL ASSEMBLIES OF GOD KENYA (PAGK), A
CASE STUDY OF LAKE DISTRICT IN KISUMU COUNTY

A STUDY OF GRADUATE STUDENT AT PAC UNIVERSITY, NAIROBI, KENYA

by

ENOCH MOSETI OTACHI

A THESIS SUBMITTED TO THE OFFICE OF GRADUATE SCHOOL IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF ARTS IN LEADERSHIP OF PAN AFRICA CHRISTIAN UNIVERSITY

OCTOBER, 2017

DECLARATION

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

.....Date.....
Otachi, Enoch Moseti
MAL/0107/14

This thesis has been submitted for examination with my approval as supervisor.

.....Date.....
Prof. Joshua Obuhatsa
Pan Africa Christian University.

DEDICATION

This thesis is dedicated to my late Parents Rev. Peterson Otachi and Martha Otachi, who first led me to salvation through the Lord Jesus Christ.

ACKNOWLEDGEMENT

Special appreciation is due to the almighty God who gave me the grace to accomplish this Study. This work would not have been possible without the able support of my Supervisor Prof. Joshua Obuhatsa (PhD), who walked with me in every stage of writing this thesis. Special appreciation to HOD MALD -Dr Joy Mindo, for her overwhelming support when I needed it most during the course of this study. I also acknowledge the support of Rev Stephen Bett for his encouragement and support in helping me come up with a relevant topic that would benefit the PAGK church. I will not forget the PAGK Lake District Leaders led by Overseer Dominc Sinogo for their overwhelming support during the time I was collecting the data for this study. Finally, acknowledge the kind support of Rev. Dr Zedekiah Orera- General Secretary PAGK, for introducing me to PAGK Lake District Leaders inorder to have permission to conduct this study.

TABLE OF CONTENTS

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENT.....	iii
TABLE OF CONTENTS	iv
ABSTRACT	vi
LIST OF FIGURES.....	vii
LIST OF TABLES	viii
OPERATIONAL DEFINITION OF TERMS	ix
ABBREVIATIONS AND ACRONYMS.....	x
CHAPTER ONE	1
INTRODUCTION AND BACKGROUND OF THE STUDY	1
Introduction	1
Background of the study.....	1
Statement of the Problem	3
Objectives of the Study	5
Research Questions	5
Hypothesis of the Study	5
Significance of the Study	6
Scope of the Study.....	6
Limitations and Delimitations of the Study.....	6
Summary	7
CHAPTER TWO.....	8
LITERATURE REVIEW	8
Introduction	8
Literature Review	8
Theoretical Framework	26
Conceptual Framework	27
Summary	29
CHAPTER THREE.....	30
RESEARCH METHODOLOGY	30
Introduction	30
Research Design.....	30
Location of the Study	30
Target Population	31
Sampling Technique and Sample Size	31
Methods of Data Collection.....	32
Research Instruments	32
Validity of the Research Instruments	33
Reliability of Research Instruments	33
Data Analysis	34
Logistical and ethical consideration	34
CHAPTER FOUR.....	35
RESULTS AND DISCUSSIONS	35
Introduction	35
Data analysis	35
Presentation and Interpretation of Findings.....	35
Discussion	50
Summary	52
CHAPTER FIVE.....	53
SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSIONS	53

Introduction	53
Summary of findings	53
The Implications of the study	56
Summary	57
Recommendations	58
Areas for Further Study	58
REFERENCE	60
APPENDICES	63
Appendix I.....	63
Sample Questionnaire.....	63
Appendix II	66
University Introduction Letter	66
Appendix III	67
Nacosti Research Permit	67

ABSTRACT

The purpose of this study was to evaluate the contribution of Christian Education in the growth of the Pentecostal Assemblies of God Kenya (PAGK); a case study of Lake District in Kisumu County. Lack of proper and efficient administration of Christian Education had led to the stagnation of both spiritual and numerical growth of the church. It was hypothesized in this study that proper administration of Christian Education would lead to church growth within the PAGK in Lake District in Kisumu County. This study was carried out in PAGK Lake District in Kisumu County. A sampled population of 163 participants responded to questionnaires as the main study method. The analysis of data was through excel and power BI. This was a descriptive survey. The main finding of this study was that Christian Education was practiced within PAGK Lake District but it was not properly and intentionally managed. Lack of balanced doctrinal teachings was identified as one of the main reasons why it could not support a balanced spiritual and numerical growth of the PAGK Lake District in Kisumu County. From the findings, this imbalance was confirmed when it was noted that there was more emphasis on payment of tithes and offerings than the teachings on Christian witnessing and the baptism in the Holy Spirit. These are the core beliefs of the church which should also have been emphasized. The findings of this study will be used to redirect the approach to Christian Education teachings in order to offset the stagnated spiritual and population growth of the PAGK Lake District. It is also hoped that the findings of the study may help establish a vibrant Christian Education Department that will be instrumental in propelling church growth within PAGK as a whole.

LIST OF FIGURES

Figure 1. Conceptual Framework-----	28
Figure 2. Level of Education-----	38
Figure 3. Church Locations-----	39
Figure 4. Measure of effectiveness of Christian Education-----	46
Figure 5. Challenges facing the Church Administration-----	49
Figure 6. Solutions to the Challenges the Church Faces-----	50

LIST OF TABLES

Table1. Respondents and Sample Size-----	32
Table 2 Gender of Respondents-----	36
Table3. Ages of respondents-----	37
Table4. Levels of Education of Church Leaders-----	38
Table 5. Church Location-----	39
Table 6. How Christian Education was administered in PAGK Lake District-----	41
Table 7. How Christian Education teaching material is prepared-----	42
Table 8. Qualities of a Christian Education Teacher-----	43
Table 9. Training for Christian Education Teachers-----	44
Table10. Measure of the effectiveness of Christian Education-----	45
Table 11. How Christian ministries have improved (impact of CE) -----	47
Table 12. How CE impacts Evangelism-----	48
Table13. Solutions to the challenges the churches face in Lake District-----	50

OPERATIONAL DEFINITION OF TERMS

- Christian Education - Education geared towards making one grow in Christ
- Church Growth - Growth that is both Spiritual and numeric in the church
- Domical Call - The call to fulfil the great commission in Mathew 28: 19-20
- Lake District - Administrative unit of PAGK church comprising of 22 churches
- Maturational Growth - Growth that produces mature Christians
- Numerical Growth - Growth in terms of numbers

ABBREVIATIONS AND ACRONYMS

- CE - Christian Education
- CED - Christian Education Department
- PAGK - Pentecostal Assemblies of God Kenya
- PAG - Pentecostal Assemblies of God
- PBC - Pentecostal Bible College
- VBS - Vocational Bible School

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

Introduction

This study focused on evaluating the contribution of Christian Education in the growth of the Pentecostal Assemblies of God Kenya; A case study of the Lake District in Kisumu County. For purposes of understanding this study, this section presents: The Background of the study, Statement of the problem, Objectives of the study, Research questions, Assumptions of the study, significance of the study, and scope of the study.

Background of the study

The Pentecostal Assemblies of God Kenya (PAGK) is one of the largest denominations in Kenya. According to the findings from the church website, PAGK has existed in Kenya for over seventy years. The church began her first fellowship in the house of one Matia Elanogwa in 1927. It comprised of a few spirit-filled young men from South Maragoli in western Kenya and currently it has over a half a million members. The church's mission statement is 'To preach the gospel with signs following and to establish self-propagating churches'. Currently, the church has over two thousand trained pastors working in approximately two thousand five hundred churches. The denomination has established ten mission stations to reach more people with the gospel in Kenya. The church is divided into over ninety eight administrative districts throughout the country led by District Overseers working under the General Superintendent based in Nyangori, in Vihiga County. Within PAGK, there are also departments working under the General Superintendent. They include: the women, the youth and CED, the Missions, the Bible College, the Technical College and the Teachers College. The church has a well

elaborated vision statement derived from Hebrews 12:14 and Acts 1:8 that states that the church exists ‘to provide sound Christian teaching for all members and adherents who practice holiness and seek to be baptized with the Holy Spirit’.

In spite of the existence of the Christian Education Department in every church Assembly in PAGK, due to the way the department is structured, the concentration of the department is more on the youth. The department is housed together with the youth department. Hence, this makes the concentration more on the youths at the expense of establishing a wholesome Christian education for the whole church. This in effect does not provide the needed theological foundation for spiritual formation and character development for the entire church that CE department should offer. Christian Education must reach all ages in the church. This includes children, youth and adults. Therefore, for effective growth of the church, there must be an established Christian Education Department in every church that propagates sound Christian teaching as commissioned by the Lord Jesus Christ himself in the great commission in Mathew 28: 18-20, which states: “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (NIV).

In the above scripture quotation, it is clear that there is a dominical call for every disciple of the Lord Jesus Christ. This call has been the impetus behind every church growth movement in the world since the ascension of Christ. McGavan (1990), one of the greatest authorities in church growth, once wrote that: “Tremendous church growth is going on in the world today. We live in the age of the most rapid forward advance of Christianity that history has ever known (p.6)”. This is an observation that can still be

made in the 21st Century. This growth is in line with Jesus' declaration in Mathew 16: 18 that: "...I will build my church and the gates of Hades will not overcome it".

Kandiah (2015), who is a contributing Editor of the *Christian Today Magazine*, gave the following statistics which show from the global perspective the growth of the church:

The Church has seen dramatic and explosive growth in Asia, Africa and South America. The growth of the African Church in particular is jaw-dropping. In 1900 there were fewer than 9 million Christians in Africa. Now there are more than 541 million. In the last 15 years alone, the Church in Africa has seen a 51 per cent increase, which works out on average at around 33,000 people either becoming Christians or being born into Christian families each day in Africa alone (p.1).

In Africa south of the Sahara, including Kenya, the church and the Pentecostal movement, particularly, is strong and plays an important part in the society (Prosen, 2014, p.6) and this is why Nkonge (2013) claims that: "One undeniable fact is that the Christian Church in Kenya, just like in the rest of Africa is numerically a growing church (p.2)". However for this growth to be balanced we need also to focus on the doctrinal growth of the church. This is growth propelled by a knowledge of one's faith.

Statement of the Problem

In order to fulfill Christ's mandate to make disciples of all nations, there is need to understand how to teach effectively as well as how people learn in order to propagate Christian teachings (Clark, Johnson & Sloat 1991, p.67). This will require the Christian Education Department to offer leadership that bridges this gap in church growth. It is from this background that the Researcher embarked on a journey to evaluate the contribution of Christian Education in the growth of PAGK: Lake District.

The purpose of Christian Education in any church is to nourish, to nurture, and establish everyone into the truth of the Gospel regardless of age, gender, status, and

ethnicity. Pazmino (2008) is right when he states that: “Christians are called to be faithful in their theory and practice of Christian Education to assure the transmission of a living faith to the rising generations (p.9)”. It is in the transmission of the Christian faith that Christians fulfill the dominical call. With proper curriculum and administration of Christian education, any church is bound to record massive spiritual and numerical growth.

Through evangelization, the PAGK has grown tremendously since its inception especially in western Kenya. PAGK Lake District was launched in 2004 with 17 churches. However, over the years, the church has not been committed to its vision of offering balanced and sound theological teaching through proper administration of Christian Education that fuels church growth. Since the time it was launched, the church has only managed to open five new churches to make it a total of 22 churches within the district. Considering the expansiveness of the district, this shows a slow pace in the numerical growth of the church in the last 13 years. A study done by Julius Omuga (2010) in the neighboring PAGK District exposed lack of proper Christian teachings within the church. Lack of proper Christian teachings has made people to strive for recognition of salvation according to their own culture, and worldview (Omuga, 2010, p.67). One of the causes of this failure has been PAGK Lake District lack of intentional and proper administration of Christian Education. Christian Education department is responsible for developing and implementing programmes to promote Christian teaching in the church, but are these programmes being developed and implemented within PAGK Lake District! Preaching has remained the main form of reaching the flock with the word of God within the PAGK Lake District circles. On the whole, the CE Department is no longer functioning as expected. The CE Department has been abandoned to

inexperienced and unqualified youths to manage. The question is how is the Christian Education goal in the church being met? In this study, the Researcher evaluates the contribution of Christian Education in the growth of the PAGK, Lake District.

Objectives of the Study

- a. To investigate the role of the church leadership in the administration of Christian Education in PAG Kenya; Lake District
- b. To evaluate the effectiveness of the Christian Education programmes in PAG Kenya; Lake District
- c. To find out the challenges to the administration of Christian Education in PAG Kenya; Lake District

Research Questions

- a. What role is played by the church leadership in the administration of the Christian Education in PAG Kenya; Lake District?
- b. How effective are the Christian Education programs in PAG Kenya; Lake District?
- c. What are the challenges to the administration of Christian Education in PAG Kenya; Lake District?

Hypothesis of the Study

Proper administration of Christian Education will lead to church growth. This growth should be evidenced by spiritual and numerical growth of the local church. If the Christian Education ministry in PAG Kenya is to help people grow in faith, it must communicate accurately the content of the faith. This is because spiritual maturity is knowledge of God and knowledge of his word (Downs, 1994, p.56). The main operative

question of the Christian Educators therefore should be, ‘how can we best enable Christians to grow toward spiritual maturity?’ It is therefore from this assumption that the researcher undertook this study to show how proper administration of Christian Education is able to lead to church spiritual and numerical growth.

Significance of the Study

The findings of this research provide important information for the improvement of the CED strategy and Policy in: Individual PAG Kenya Churches in Lake District and the PAG Kenya Lake District Executive Office to make informed decisions in their management of Christian Education. Many PAG Kenya churches also may benefit from the findings because they provide important useful information in the evaluation of their CED programmes. The PAG-Kenya National Executive Office will also use the findings to evaluate its Christian Education strategy. Finally, other churches and religious Christian organizations that operate Christian Education programmes may also benefit from data generated from this study.

Scope of the Study

The study covered all the 22 churches in PAG Kenya Lake District. The bulk of these churches are located in Kisumu County which includes: Kisumu central, Kisumu Town West, Kisumu Town East, Nyando and Seme constituencies.

Limitations and Delimitations of the Study

Christian Education is a wide field of study and can be approached from various dimensions but in this study the researcher concentrated in doing a study of Christian Education as it is practiced in the local church context. The main limitation in the carrying out of this research was lack of currently published resources in this field of the

study in the Kenyan context. Apart from relying heavily on e- journals, most of the literature review is from seminal documents about Christian Education that were written over 10 years ago but the same principles still apply in our current context. Ability for some respondents to understand some of the research questions due to their low education standards was also a limitation to this study but this was handled by use of research Assistants who were available to make them understand and hence, facilitating the data collection process.

Summary

This chapter serves as an introduction to the study by giving it the background, problem, objectives and questions of the study. The study was carried out within the 22 PAGK Lake District, in Kisumu County. The research problem identified was that Christian Education was not properly administered within PAGK Lake District and hence, prompting the undertaking of this study.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter presents the Literature review, theoretical and conceptual frameworks underpinning the study. Every meaningful study should be based on a well-researched literature review. A good literature review helps in coming up with both theoretical and conceptual framework.

Literature Review

This section reviews selected literature relevant to the research topic. The following are some of the areas addressed in this literature review: Understanding Christian Education, Christian Education and church growth, and Christian Education Administration. A careful analysis of the introduction of the thesis indicates that the study's focus is more on the administration of Christian Education within the local church setting and in this case, the PAGK Lake District. It's only through visionary leadership that is dedicated in partnering with Jesus Christ in the fulfillment of the dominical call that such an initiative will be achieved. Christian education that is deliberately entrenched within the local church structures will lead to church growth that is both maturational and numerical in nature.

Understanding Christian Education

According to Downs (1994), Christian Education is “the ministry of bringing the believer to maturity in Jesus Christ (p.16)”. His sentiments bring out the purpose of engaging believers in Christian Education programmes in the local church. The main

purpose is to bring up the believer to maturity in Jesus Christ. Yount (2008) argues that “Christian education is a reverent attempt to discover the divinely ordained process by which individuals grow in Christlikeness and to work with that process (p.6)”. Growing in Christ-likeness is the main aim of Christian education. In whatever setup its administered, the goal therefore should be to lead one to spiritual maturity. Christian Education is not the work of the church alone, it also goes on in the Christian home, the Christian school, and wherever Christians themselves are (Antony, 2001, p.98). Remove the aspect of growing in our faith in Jesus Christ from CED programmes and you will just remain with irreverent educational programmes. It is in following Jesus that we learn to love him. Whenever ministry settles for less than this, the church becomes vulnerable to symbiotes, and risks “morphing” into a community that is almost Christian (Dean, 2010, p.46). Paul refers to this kind of Christians in 2 Timothy 3:5 as to “having a form of godliness but denying its power”. He goes on to warn Timothy and future readers in the epistle to have nothing to do with such Christians. Because they are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to come to a knowledge of the truth.

Estep, Antony and Allison (2008) argue out in their book that: “Christian Education is distinct from other kinds of Education in that the goal is the transformation of the whole person into the likeness of Christ. Christian Education is the process of accomplishing this goal (p.21)”. This transformation brings about growth in the walk of the believer and the church in general. Transformed believers are persons who have known their place in the kingdom of God and are living their calling in this world. Christians who know about the dominical call use every opportunity they get for the expansion of this kingdom. If this are the kind of believers that a well-established

Christian education department in PAGK Lake District will produce then church growth is guaranteed to take place.

Christian education is also the effort to make available for our generation- children, young people and adults- the accumulated treasures of Christian life and thought; in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man (Pazmino, 2008, p.9). God is at work in the world through His church to draw many unto himself. Jesus died so that this can be possible for everyone to be able to relate and grow in him as a Christian. The words ‘the effort to make available’ imply that there must be intentionality in establishing CED in the church, Christian home and Christian schools. This is because effective education systems are established and they don’t just happen. Such a deliberate effort to establish a vibrant Christian Education system can clearly be seen in God’s commandment to the children of Israel through Moses in Deuteronomy 4: 5-9 for them to be obedient to his teaching. Moses summarizes Gods requirement from the children of Israel in the same portion of scripture when he says:

See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.” What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today? Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.

This command of God to Moses has been the basis of Jewish religious education since the days of Moses to the present. Moses taught the children of Israel the decrees and laws of the LORD just as he was commanded by God. After faithfully dispensing his duty, he

challenged the children of Israel to teach the same to their children. As Israel testified to God's glory among the nations, the church bears witness to a redemptive, sovereign God in a broken world. That is why Christian Education exists to: build the church, teach God's word so people can keep the covenant with God and be transformed, so that they embody Christ in and for the world (Siew, 2011, p.1).

Christian Education doesn't just happen; it takes a deliberate intentional approach to establish a functioning Christian Education Department in the church. Church leaders must count the cost of setting up a vibrant Christian education department in the church that is committed to wholesome church growth. Christian Education is also seen as the deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivities and behaviours that comprise or are consistent with Christian faith (Anthony, 2001, p.22). There is the element of divine enablement in the practice of Christian Education that makes it distinct from secular education. This is due to the involvement of the Holy Spirit. The Holy Spirit is essential in Christian teaching. God collaborates with Christian teachers through the Holy Spirit in order to accomplish His purposes. Both Teachers and students need the spirit illumination to understand and apply the scriptures (Yount, 2008, p.74). It is through the Holy Spirit that God initiates change in people's lives. If we don't understand and actively seek the Holy Spirit's cooperation in our teaching of Christian education, we shall not succeed in raising up godly men and women who display the fruit of Christ-likeness (Anthony, 2008, p.22). There is a divinely ordained supernatural aspect to Christian education that brings about transformation. The work of Christian education is to analyze this divinely ordained process of supernatural transformation as it intersects relevant life changes in pre-schoolers, children, youth, and adults who live in a natural world (Yount, 2008, p.74).

However, this supernatural ordained process of transformation must link with the natural ways of learning. This interaction of supernatural and natural processes of change carries the theological issues of conversion, regeneration, sanctification, and transformation into the realm of the social sciences, particularly educational psychology (Yount, 2008, p.75).

Christian Education and Church Growth

The Search Institute surveyed over 11,000 adults and youth in churches of several denominations in America. The study titled “Effective Christian Education: A National study of Protestant Congregations” suggested seven climates of congregational life that help foster faith maturity. These are:

- I. Warmth- friendliness and welcoming atmosphere
- II. Thinking – Intellectual engagement consisting of thinking and discussion
- III. Caring – experiencing the care of others
- IV. Service Orientation – involvement of members in outreach and ministry
- V. Worship – Variety, flow and involvement in worship
- VI. Parent Education – Helping parents strengthen skills as religious educators at Home
- VII. Education – strong and vibrant education programs for all ages

The study found out that Christian education is the most important practice within congregational life for helping people grow in their faith (Galindo & Canady, 2010, p.24). The growth of individuals within any church will become evident when there is bearing of fruit in their journey with the Lord that enables them to be good ambassadors of the kingdom of heaven wherever they live. Living a life of witness for Christ becomes a part of their lifestyle since they become more concerned for the lost and hence,

fulfilling the dominical call. This is why I agree with Down's (1994) assertions that: "Properly understood, Christian Education is a critical means of maintaining the life of the church and of moving the church forward (p.27)". The church is maintained by having mature Christians who are firmly rooted in the teachings the word of God. These are the kind of believers who will in turn dedicate their time in sharing the same faith to the young Christians and the unconverted. But the main challenge the church is facing is that there is lack of commitment in the dispensing of a form of Christian education that is bible based.

Balanced church growth is founded and supported by Christian Education. This is because church growth that is spurious and short-lived may occur without proper consideration of the teaching ministry of the church, but growth that is balanced will be sustained by Christian education (Jordan, 1995, p.126). To prove his point, Jordan also argues out in his study that two biblical models support this view that Christian Education fuels church growth. These views are: the Biblical model in Mathew 28:19-20 and the congregation at Antioch (Acts 11:19-30; 13:1-4; 14:26-28).

In Matthew 28:18-20, quantitative and qualitative growth is mandated. The church is commissioned to win converts to Jesus Christ, and also at the same time obligated to guide them in the discipling process. In most cases, most churches end their duty of the great commission at the converting stage and they end up performing poorly in the teaching of the new converts. Teaching makes new believers understand their new faith and hence, making them grounded in the new faith. This is why the Christian Education ministry is prominent in the evangelizing and discipling processes. While expounding on the Antiochian biblical model, Jordan (1995) also made the following conclusions:

The church was evangelistic (Acts 11:21, 24) as well as caring, responding with generosity to human need (Acts 11:27-30). A missionary spirit dominated the church's life (Acts 13:3-4; 14:26-28). These qualities were developed by leaders who were visionary and willing to follow God's leadership (11:22-25; 13:1-3). Undergirding all these traits was a priority on education. The Scripture testifies: "So for a whole year Barnabas and Saul met with the church and taught great numbers of people" (Acts 11:26, NIV). Sound teaching fuelled the fires of evangelism, stimulated the springs of compassion, equipped lay leaders, and enlarged the missionary vision. No wonder "the disciples were called Christians first at Antioch" (Acts 11:26). Discipleship training had produced a congregation with a radically different lifestyle that attracted a pagan world to Jesus. The congregation at Antioch was a model church that blended numerical and maturational growth, both undergirded by a teaching ministry as mandated by the Great Commission (p.126).

Balanced biblical church growth is both numerical and maturational in nature.

Numerical growth occurs as a result of new converts being added into the faith community as it was the case in the early church. Maturational growth occurs as a result of those within the church being able to grow in their Christian faith. Students learn from Scripture what they are to do and how to do it, and are encouraged to make sure that their lives conform to the pattern shown in the Scripture (Lawson, 2010, p.2). Such two-faceted wholesome growth is expected to take place in PAGK and any church when the CE Department is well administered. The most easily noted growth in the church nowadays is the numerical growth. But numerical growth does not mean that maturational growth within the church is also taking place. Maturational growth in the church takes place when the believers are exposed to the right doctrines of the Christian faith.

The PAGK church should develop an approach to fostering growth that is first of all maturational. When maturational growth is the foundation growth of the church then numerical growth becomes a by-product. Christian Education is the main contributor of maturational growth in the church. Therefore when C.E is well administered growth in the church is assured. This was very evident in the early church. In Acts 2:42 we are told

that the apostles were distracted by the overwhelming social needs of the early church to “wait on tables.” Realizing their error the apostles returned the social responsibility to others and refocused their attention to the “prayer and ministry of the word.” As a result, the word of God spread and the church multiplied significantly. Balanced growth will only happen when there is dedication to studying and applying the word of God in individual lives.

Discipleship was one of the CE practices that led to church growth in the early church. The church should achieve its mandate of discipling and moving people on in their relationship to Christ and in service. This is a process of Christian education that enables new believers to grow from spiritual babes to mature Christians who are able to reach out to others and disciple them in the faith. This is the kind of reproduction that brings about numerical growth in the church but maturational/ spiritual growth must take place first. There is not a shortage of preaching about Christ or a lack of mission emphasis in the church today but the startling lack is in this most fundamental of tasks, the being and making of disciples. Discipleship has transformed the church in the past, and it can do so again. In Acts 6, we are told that the church grew in numbers because they choose to dedicate themselves to prayer and reading of the word. Sometimes we tend to think of Christian education in terms of programs, ministries, activities, and organizations. But its primary focus should be on people. After all, Christ’s mandate is that we make disciples, not perpetuate program (Clark et al, 1991, p.73). Programmes are just means to help in the discipling process.

Christian Education was very important in the apostolic tradition and that’s why teaching was cited first among the defining characteristics of the early church (Siew, 2011, p.1). A concept that the current church can also adopt in order to experience the

same results that led to the growth of the little house church to a mass movement that spread to the utmost parts of the world to experience such church growth that was experienced in the early church today, the 21st century church has also to embrace Christian Education. This is because Christian education propels the church with the impetus it needs to motivate and equip the church for Christian witness and evangelism. Therefore it's imperative for the current church to adopt a Christian education model that works for them. PAGK needs also to reinforce its existing CE programmes in order to establish a strong foundation of C.E that will enable the church propagate the gospel of Christ to the lost and ensure that the faith is passed on to the next generation. Any church ministry that doesn't have such a vision is vulnerable to stagnation; because where there is no learning of Christian doctrine growth is stunted.

Christian Education Administration

Administration is doing things right. Good administration consists of both management and leadership. Management is doing the right things while Leadership is the development and articulation of a shared vision, motivation of those key people without whom that vision cannot become a reality, and gaining the cooperation of most of the people involved (Woolverton, 2011, p.34). Both are very vital to any successive administration of Christian education in any context. One of the keys to success in the 21st century Christian education lies in the church's ability to provide a vision for the department (Estep etal, 2003, p.23). In many churches Christian education programmes are not included in the church's strategic growth plan. There is a lot of focus on prayer and teaching without any designed education curriculum to meet various needs within the church. For wholesome growth to happen within the church, effective Christian

Education Department establishment should be adopted as one of its pillars of church growth. Christian education formation should not be relegated to a status of secondary importance to the life of the congregation, it needs to be valued and made central to the life of the faith community. It should be integral, highly visible, supported, and celebrated (Galindo & Canady, 2010, p.26). CED makes it possible to pass the Christian faith to the next generation. Then rather than becoming weaker with each generation, the church will continue to thrive and to grow in the world- ministering effectively until Jesus Christ returns (Clark et al, 1991, p.74). This can only be achieved through effective administration of CED in the local church.

Administrators of Christian education are the ones responsible for providing leadership to the educational programmes in the church. How these Christian education Administrators provide leadership for the CED in PAGK will either take the church to the next level of growth or stagnate it. History has proved that every institution, including the church, either advances or declines depending on its leadership (Kohl, 2007, p.7). And therefore there is need for effective Christian leadership to be employed in order to support the vision of the church. However, it should be noted that Christian leadership is the calling of all in the community of faith as each fulfils his/her call to embody Christ's presence and participate in God's work of healing, reconciliation, redemption, and salvation in the world (Woolverton, 2011, p.34). Everyone in the faith community is part of the great commission.

CED Leadership and Organization

An education leadership team that gives oversight to the entire education ministry of the church is indispensable to congregations that view the church as a faith community

(Galindo & Canady, 2010, p.35). It's imperative to focus on the entire education of the church to avoid duplication of tasks by other departments. Effective organization within the CED helps identify and establish CE programmes that reach out to all age groups within the church. Antony (2008) depicts two models of organization that have dominated the structuring CED in many churches for a long time. These models are: Functional and Age-group. Functional model privileges the programmes of CE; various programmes are listed as headers and each is divided into age groups underneath. Such programmes include: Youth groups, Sunday school, Bible studies, children's church, VBS and Music. The leadership team of this model is often a committee made up of various leaders of each of these programmes that is overseen by the pastor or CE Leader. The age-group model is where age-groups are privileged over programmes. The three main age-groups being: Children, Youth and Adult ministry. The leadership team of this model includes various leaders of each age group and the pastor or Christian Educator who oversees the team.

Either of these models can serve the purpose of establishing a structure for effective administration of CED. In most cases, Sunday school is the main form of Christian Education that is established in the local church. But Christian Education touches virtually on many other areas in the church. Youth clubs, Vacation Bible school (VBS), camping experiences, family life, the church library, training classes, Missions, Bible studies, Catechism which should all be incorporated into the CED programmes. By grasping the full scope of Christian education, we begin to understand the great task to which the local church is called.

CED Curriculum Development

Curriculum is defined as, "the church's map to spiritual maturity. It is the

intentional direction given by the mature believers to those who are new to the Christian faith” (Estep, White & Estep, 2012, p.34). Hence, every curriculum is normally meant to lead to the growth of those who consume it. It is normally based on the needs of learners. Every PAGK church should have a well-developed CED curriculum that addresses the needs of its congregation. These needs are areas that the members need to grow in their Christian lives. Understanding the lives and needs of learners provides an important basis for the choice and development of any curriculum (Pazmino, 2008, p.233). The reason why there is imbalanced growth in the PAGK church is because there is no particular curriculum that addresses the needs in the church. Such curriculum can be bought and customized in the context of the church or it can also be developed by the CE committee. Study guides and teaching aids which are normally availed to be used in classes and groups provide stimulation for the spiritual growth and intellectual development of members (Powers, 1996, p.89). They also standardize the teachings by making sure what is taught has been approved by the education leadership committee as the specific curriculum to use in a specified period of time.

Pazmino (2008) discusses and highlights three metaphors of curriculum that have influenced the thought and practice of curriculum creation in both general and Christian education that can help in deciding what type of curriculum to employ in ones’ context. The first one He calls it “Production metaphor”. This curriculum is the means of production in education, while students are the raw material that will be transformed into a finished and useful product under the control of highly skilled technicians, namely the teachers (Pazmino, 2008, p.239). Curriculum is student-centered. The second metaphor centers and revolves around the teacher and he calls it the “Growth metaphor”. The curriculum is seen like routine care provided in a greenhouse situation where students

will grow and develop to their full potential under the wise and patient attention of the teacher (Pazmino, 2008, p.242). The final one he calls “pilgrimage or travel metaphor”. This metaphor represents a balance between teacher- and student-directed approaches. Students and teachers are relatively interdependent, as compared with being primarily dependent on the teacher-directed metaphor of production and being primarily independent in the student-directed metaphor of growth. Student learning goals are structured in a cooperative or collaborative way that assumes a degree of responsibility on the part of the students. Teaching is related to a pilgrimage or route over which students will travel under the leadership of an experienced guide or companion (Pazmino, 2008, p.242)

When establishing a curriculum to use in the CE programmes it’s important to note that curriculum choices need to be based on biblical content, doctrinal accuracy, ecclesiological awareness, sound educational philosophy, and life needs (Jordan, 1995, p.6). The bible is the main textbook in Christian Education and it must be the main foundation of the CE curriculum. The timeless truths of the bible need to be interwoven with the ever-changing contemporary needs of the people for relevance (Daniel & Wade, 1999, p.86). Relevance in content is brought about by identifying the needs of the members of the congregation.

Jesus Methods of CE Teaching

Jesus being our master teacher, He exemplifies for us various methods of teaching that can be applicable in today’s context. Yount (2008) highlights various methods that Jesus employed to teach during his earthly ministry. First and foremost, Jesus established relationships with His Learners. Learning takes place where there is some connection between the teacher and the learner. Many gifted teachers limit their effectiveness by

becoming so content oriented that they neglect understanding those they are attempting to teach (Porter, 2015, p.56). Creating relationships helps the teacher know his or her students. When relationships are established learners feel at ease and they develop a tendency to be teachable. If “getting the lesson across” is the main goal, there is little need for relationship between teacher and student. But if transforming students toward Christ-likeness is the goal, a warm positive relationship is essential (Yount, 2008, p.62).

Secondly, Jesus stimulated and maintained interest in the learners during his teaching. This he did through dramatic illustrations and examples. Not only did he secure interest but he also maintained it. Interest is stimulated in Bible studies by means of “learning readiness” activities: raising questions, sharing a personal testimony, providing a demonstration and its maintained with stories, questions, and discussions of various types (Yount, 2008, p.63). Thirdly, Jesus taught by example and emphasized character more than content. Best teachers are case studies of what they teach and help learners themselves to become living examples of biblical truth (Yount, 2008, p.64). Content focuses on the head: knowing what God has said and understanding what He expects. Character focuses on the heart: committed to God’s message and devoted to His kingdom priorities.

Finally, he also emphasized action more than knowledge, stressed long-term rather than immediate results, recognized worth of his followers and taught more than a lesson. His teaching was both existential and contextual. It flowed out of the needs of the people he taught and were tailored to minister to some immediate needs of his listeners; this often resulted in deliverances, healing, forgiveness, and salvation.

Christian Education Teaching

Christian education teaching started in the New Testament in the times of Jesus. It

had a parallel practiced as Jewish religious education in the Old Testament and we see Jesus the master teacher in the New Testament propagating it as he sought to minister to many who came to him. After His ascension, the early church continued with the teaching ministry to propagate His teachings. The apostles built stability into the converts of the early church through the teaching ministry (Acts 2:42) it was so effective that the enemies of the church tried to stop the progress of the gospel by banning Christian teachings (Acts 4:18). Filled with the Holy Spirit, the apostles did not give in to the opposition but continued teaching in public gatherings and house meetings (Acts 5:42). Teaching can be described as the process of guiding learning activities so as to communicate truth through personality to others at their point of need (Porter, 2015, p.56). This definition describes in general what education entails. But Christian education is not just like any other education. Christian education is a reverent attempt to discover the divinely ordained process by which individuals grow in Christ-likeness, and to work with that process (Yount, 2008, p4). Christian education is therefore a God ordained avenue for believers to grow in their faith in Him through His written word. This is the ultimate goal of every Christian education programme.

Since Christian education, like any other form of education, also employs the same principles of education, it's important for the Christian educators to be well acquainted with these principles. An effective teacher should know the seven laws of teaching proposed by Milton Gregory and believed to influence the teaching process (Porter, 2015). These seven laws of teaching are:

- I. The law of the teacher - states that a teacher must first know the lesson, truth or art to be taught.
- II. The Law of the Pupil - states that the learner is one who takes interest in the

lesson.

- III. The Law of Language – states that the language used as a medium of communication between the teacher and learner must be common to both.
- IV. The Law of the Lesson - states that the unknown truth to be mastered by the learner must be explained by means of truth already known by the learner. An effective teacher is one who relates new truth to the learner.
- V. The law of the teaching process - states that teaching involves motivating the learner to mentally grasp the desired thought or practically master the desired art.
- VI. The Law of the Learning Process states that learning involves integrating new ideas into one's world view or new skills into one's habit.
- VII. The law of review and application - states that teaching may be tested through evaluating the learner's ability to express and apply lessons learned. Because a teacher never knows how effective he or she is until he or she evaluates his or her teaching.

In most cases, teachers are ignorant of these very important when wanting to establish whether learning taking place. Teaching in Christian education is meant to get the believers established in their faith and in the word of God. This gets them firmly rooted in God and His word. This prevents them from being tossed to and fro and carried about by every wind of doctrine (Onu, 2014, p.2).

The teachers themselves are a key element of the curriculum in teaching ministries, Paul's' instructions to Timothy illustrate this perspective in 1 Timothy 4:11-12 where he tells him to "Command and teach these things". Do not let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity". Timothy was to be a role model that even before

he stood to teach his life alone could convince many to accept his teachings. This is why teachers in Christian education should be of high moral standing so that their teaching ministry may be effective.

CED Teacher Recruitment and Empowerment

The Christian education department cannot be able to deliver its mandate if it doesn't have enough teachers. This often forces the church to recruit more teachers. Teachers are not simply needed to impart knowledge and understanding through the leading of classes on a number of different subjects only but they are also needed for Bible studies, home groups, support groups, and fellowships groups (Woolverton, 2011, p.56). More often there is a perception that teachers are only needed for children ministry, which is normally seen as Sunday school, but there are many programmes in the church that need teachers. The senior leadership of the church should have the final say as to who teaches in the church. When making teacher recommendations for classes, small groups, Bible studies, or other opportunities this should be put into consideration.

Changed family and work patterns have radically limited congregational dependence on volunteers for church Education Leadership (Foster & Janet, 2010, p.97). The PAGK church is always in constant need of volunteers since the church is not in a position to hire personnel to perform key functions within the church. In such a scenario, finding suitable teachers becomes a challenge and the only alternative left is to recruit and develop persons with passion to teach some of the CE programmes. Planning for the training of volunteer workers is an essential part of the church's teaching ministry. Such persons must first of all be born again believers with a deep relationship with the Lord. A genuine testimony is a pre-requisite because teachers of Christian education also need to model the Christian values they teach. They should also be willing and available to

facilitate the various classes they have been allocated. Any CE Department in any church needs resources in order to deliver on its mandate.

New teachers should be intentionally and carefully mentored in their gifting and talent with which they have been entrusted. This goes a long way in helping them adjust to their new positions. However, in most cases once the CE teachers have been recruited they are left to run the CE programmes by themselves. It is even worse when they are not even given a curriculum to direct their teaching. Mentoring should take place with an experienced teacher in a safe environment, within a purposefully established relationship, allowing for constructive critique and optimum growth (Woolverton, 2011, p.56).

CED Programmes Evaluation and Assessment

Periodically every Christian Education programme needs to be thoroughly reviewed and evaluated (Halverson, 2010, p.20). This is done with the aim of improving the programmes because with time, new challenges and needs arise. However, as new programmes are set there needs to be awareness on how assessment should be done. An objective evaluation and assessment of any CED programme needs to be done based on the curriculum that informs these programmes. Pazmino (2008) defines curriculum as “that content made available to students and their actual learning experiences guided by a teacher (p.232)”; implying that the teacher should assume responsibility in terms of content and experience in the planning, implementation, and evaluation of teaching. However in the case where the curriculum was either developed or approved by a Christian education committee, the same committee needs to establish a process of conducting the evaluation and assessment of the programme. The evaluation should be both formative-where the process of education is assessed and Summative – where the

results or products of education are assessed (Pazmino, 1992, p.123). If the exercise is done well, the findings will help make key decisions that will improve the effectiveness of the programmes.

Theoretical Framework

This research was underpinned by the ‘Administrative theory’ of the French management theorist Henry Fayol. He developed the theory around 1900 as a theory of management that analyzed and synthesized the role of management in organizations. In his book *General and Industrial Management* (published in French in 1916, then published in English in 1949), Fayol outlined his theory of general management, which he believed could be applied to the administration of myriad industries (Boundless, 2016, p.1). His main motive while developing this theory was betterment of administrative apparatus for efficiency and productivity.

Fayol believed that management had five principle roles: to forecast and plan, to organize, to command, to co-ordinate and to control (Opiyo, 2011, p.1). Forecasting and planning was the act of anticipating the future and acting accordingly. Organization is the development of the institution's resources, both material and human. Commanding is keeping the institution's actions and processes running. Co-ordination is the alignment and harmonization of the groups' efforts. Finally, control meant that the above activities were performed in accordance with appropriate rules and procedures. He also developed fourteen principles of administration to go along with management's five primary roles. These principles provided and continue to provide a general management perspective for practicing managers and an instructional tool for academicians (Rodrigues, 2001). These principles are: division of work, delegation of authority, discipline, chain of commands,

congenial workplace, interrelation between individual interests and common organizational goals, compensation package, centralization, order, equity, job guarantee, initiatives and team (Boundless, 2016, p.1).

For many years, this theory has been very instrumental in the field of education management because of its ability of producing results by streamlining administrative apparatus in any organizations. Educational Administration broadly is the running of any educational institutions, which involves guidance, leadership, and controlling of the efforts of individuals in the achievement of the goals of the institution (Ayanniyi, 1999, p.126). The church on its composition is also a form of an education institution. Through its Christian Education Department, the church fosters Christian teachings meant to nurture its members in the Christian faith. As it is hypothesized in this study, proper administration of CE Department will lead to church growth, the elements and principles propagated by this theory of administration will help in establishing and administration of a CE Department within the PAGK Lake District church that will be able to provide wholesome teaching to the entire church.

Conceptual Framework

In this study, the conceptual framework is based on the general philosophy that effective Christian education administration will lead to church growth (see figure 1). In this case, church growth is a dependent variable on the independent variable of an established CE department. Once the congregation is involved in Christian teachings that grounds them in their faith, they will live a life of witness that will enable them work towards fulfillment of the dominical call in Mathew 28: 19-20. Effective administration of Christian Education contributes to maturation- church spiritual formation, character development and numerical growth within the church congregation through discipleship

that leads to evangelism and teaching new converts.

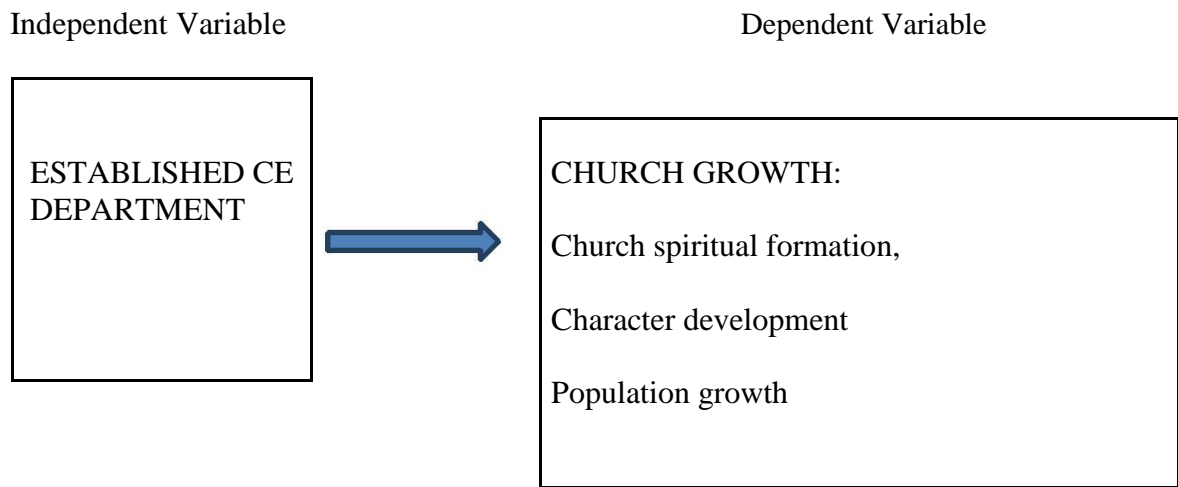


Figure 1. Conceptual Framework

This study was an evaluation of the contribution of CE in the growth of PAGK, a case study of Lake District in Kisumu County. For PAGK to experience a balanced growth, that is both maturational and numerical, there must be an established CE department that focuses and provides wholesome Christian teachings that lead to growth in Christ. Christian growth only takes place when Christian doctrine is lived and applied in day to day life. Doctrinal knowledge and growth in the Christian faith is located in the practice of faith (Galindo& Canady, 2010, p.35). Teaching that enables such transformation needs the involvement of the Holy Spirit. The church is not just like any school but it is a community of faith and therefore, without intentionally cooperating with the Holy Spirit in the teaching-learning process, Christian education will fail to accomplish spiritual results (Anthony, 2008, p.234).

Summary

Review of related literature on the study topic shows that proper administration of Christian Education in the local church will lead to church growth. Holistic church growth should be both maturational and numerical. The dominical call as enshrined and communicated in the scriptures in Mathew 28:19-20 places upon every born-again Christian the responsibility to be involved in evangelism and teaching ministries for church growth. Christian Education department in the church serves as a spring-board for such a church growth process and this is why the Researcher has done a documentary analysis to show the connection between the two variables. The conceptual framework identifies clearly this connection. Church growth is a dependent variable while an established CE department is an independent variable.

Christian education serves the purpose of helping the believers to grow in their faith in the Lord Jesus Christ, enabling them to live a life that reflects His teachings. This is achieved through discipleship. Functional Model- where various programmes are listed as headers and each is divided into age group underneath and Age-group model- where various leaders of each age group (Children, youth and Adult) and the pastor or Christian Educator oversee the team, have been presented as the two main methods of organizing CED in the local church. Christian Education curriculum, CE Teachers recruitment and CE evaluation and assessment have also been discussed as key factors that can impact the success of the CED department in PAGK.

This research was underpinned by the 'Administrative theory' of the French management theorist Henry Fayol. This theory outlines five elements of management and 14 principles of management that show clearly how effective administration should be done. This theory will help in the analysis of the findings of this study.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

Research design and methodology form an important part of the research work because it gives the details on how the research data was collected and analyzed. This chapter identifies the research design, location of the study, the target population, sampling techniques and sample size, methods of data collection, research instruments, data analysis, Logistical and ethical considerations of the research.

Research Design

A research design is an arrangement of conditions for the collection of data in a way that combines their relationship with the purpose of the research to the economy of procedures (Chadran, 2004, p.11). This study was a qualitative research since it looked at characteristics, or qualities, that cannot be entirely reduced to numerical values (Leedy & Ormrod, 2010, p.34). The Researcher used descriptive survey to collect people's beliefs, attitudes, values, opinions, motivations and behaviours to support data from literature review. This involves acquiring information about one or more groups of people about their characteristics, opinions, attitudes, or previous experiences – by asking questions and tabulating their answers. This type of research gives you a more accurate interpretation of the situation on the ground.

Location of the Study

The study covered the 22 churches in PAG Kenya from the Lake District. The bulk of these churches are located in Kisumu County which includes: Kisumu central,

Kisumu Town West, Kisumu Town East, Nyando and Seme constituencies.

Target Population

The research targeted CED leaders, pastors, District executive Leaders and other leaders from each Assembly of the 22 assemblies in PAGK Lake District as respondents. The population that was targeted in this research was of those who could communicate in english. The Researcher also employed use of translators in some cases where the some respondents wanted to understand the questions in a more familiar language.

Sampling Technique and Sample Size

Purposeful sampling was used in identifying respondents in this study. Purposeful sampling is the kind of sampling that selects those individuals or objects that yield the most information about the topic under investigation (Leedy & Ormrod, 2010, p.90). The method was selected because it suited as the best data collection method for getting the required data from individuals who were believed to understand about CE in PAGK Lake District since they were among the key decision makers within the church.

The sample was made up of 22 CED leaders and 22 pastors from each of the 22 PAGK Assemblies in Lake District. The nine District executive leaders of the PAGK Lake District was also part of the sample. These leaders comprised of: The District Overseer, Women Director, CED Director, District Layman, District Secretary, District Treasurer and Other Co-opted three senior pastors. Five other assembly leaders from each of the 22 churches were also selected to form part of respondents for this research. Since the sample size summed up to 163 respondents, the Researcher decided to make it all part of the respondents (see table 1).

Table 1. Respondents and Sample Size

	Respondents	Sample Size
1	CED Leaders	22
2	Pastors	22
3	Other Assembly Leaders	110
4	District Executive Leaders	9
	Total	163

Methods of Data Collection

The designed questionnaires were administered to selected groups in the 22 churches in Lake District. The Researcher also used research assistants to help in the data collection process. The research assistants were trained before they were involved in the exercise so that they were able to conduct the data collection exercise with a lot of objectivity.

Research Instruments

Questionnaires were suitable in such a research as good measurement tool that could be effectively used to examine the relationship between two or more variables (Chandran, 2004, p.34). The Researcher designed a questionnaire that was given to different respondents. Questionnaires are commonly used to obtain important information about the population (Mugenda & Mugenda, 2003). To achieve this, the questionnaires (Appendix 1) contained questions that covered the variables of the study as informed by the research questions and conceptual framework.

Validity of the Research Instruments

Validity is defined as the extent to which a research instrument measures what it was intended to measure (Leedy & Ormrod, 2010, p.91). Since the research design was descriptive survey, which normally entails collecting people's beliefs, attitudes, values, opinions, motivations and behaviors to support data from literature review, the researcher used the most appropriate research instrument of designed questionnaires to facilitate the data collection process; where respondents responded to various questions that were meant to give specific information that was vital for the study. Since judgment by a panel of experts can help in determining the validity of a data collection instrument (Leedy & Ormrod, 2010, p.93), the questionnaire for collecting data was designed and presented to the thesis proposal defense panel and it was given approval as a valid instrument to collect data for this study.

Reliability of Research Instruments

Arguing on the defence of use of questionnaires in generating reliable data, Leedy & Ormrod (2010) state that: "Participants can respond to questions with the assurance that their responses will be anonymous; thus they may be more truthful than they would be in a personal interview (p.189)". Piloting was done, where seven questionnaires were given to leaders in a PAGK church in the neighbouring Boma District to test the reliability of the questionnaires to generate reliable data. The findings from the piloting exercise proved that the questionnaires were reliable to generate the needed data. Reliability is seen in the consistency with which a measuring instrument yields a certain, consistent result when the entity being measured hasn't changed (Leedy & Ormrod, 2010, p.93)

Data Analysis

Research raw data was analyzed using excel and power BI. Careful scrutiny of the completed questionnaires was ensured and the findings were categorized on the basis of common characteristics and attributes. Power BI is a software that helps in data visualization. Questionnaires were reviewed for completion and data entry was done in Excel. Data entered in excel was exported into power BI for further data analysis and visualization.

Logistical and ethical consideration

To cover the logistical issues that arose, a budget was set aside to facilitate the research process. Research authorization permit was sought from National Commission for Science, Technology and Innovation (NACOSTI). An introduction letter from the university was also obtained. Originality has been maintained and all literature reviewed have been acknowledged to avoid plagiarism. Confidentiality was kept in the collection and storage of data collected. The respondents were treated with utmost respect.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

Introduction

This chapter concentrates on findings, data presentation and analysis in tables, necessary pie charts and bar graphs in order to make interpretations and conclusions.

Data analysis

Data was analyzed with excel through the help of power BI for data visualization. Power BI is a software that helps in data visualization. Data collected from the questionnaires was entered in excel then exported into power BI for further visualization and analysis. The findings were then presented in tables, figures, and charts.

Presentation and Interpretation of Findings

Gender of Respondents

This study sought to establish the gender of respondents to determine how the various genders were involved in decision making within the leadership of PAGK Lake Districts. Leadership is often seen as a male dominated field but women, comprising half of any society, must also exercise their right and responsibility to participate equally with men in administration (Miranda, 2005, p.1). The findings indicated both gender was represented in decision making with males representing 53% and females representing 47% of the respondents. (See table 2.)

Table 2. Gender of Respondents

Gender	Pastors	CED Directors	Other Church Leaders	District Executive Leaders	Total	Percent ages
Males	20	13	43	7	83	53 %
Females	1	8	62	1	72	47%
Total					155	

Age of respondents

The study also sought to establish the various ages of the respondents to know how this factor affected the quality of CE administration within PAGK Lake District. Most of the respondents fell in the 36-55 years age bracket and majority of them were serving as Pastors and Assembly church Leaders (See table 3). The findings also indicated that most of the CED Directors were below 35 years. However, the CED Director who sits on the District Executive Board was beyond 35 years. When it comes to leadership age doesn't matter – competency does (Myatt, 2011, p.1). Competency is the ability to meet the set goals. Christian Education in any church should focus on meeting all the education needs of the various groups represented in its congregation. Christian education programmes should be designed to achieve this goal by having programmes for children, youths and adults. This is why Pazmino (2008) describes Christian Education as “the effort to make available for our generation- children, young people and adults- the accumulated treasures of Christian life and thought, in such a way that God through Christ may carry on his redemptive work in each human soul and in the common life of man (p.9)”. Christian Educators should therefore be equipped with necessary skills in order to know how to teach the various groups; because it takes different approaches to teach the different age groups.

Table3. Ages of respondents

	Pastors	CED Directors	Other Church Leaders	District Executive Leaders
16-25 years	1	12	6	0
26-35 years	4	8	34	0
36-55 years	10	1	46	4
56+ years	4	0	13	4
Total	21	21	99	8

Levels of Education of respondents

This study also sought to establish the various levels of education of the respondents in order to capture how this influenced the administration of CE in PAGK Lake District. The findings showed that the most common academic level was secondary school education (See table 4 and figure 2). A few of the respondents indicated that they had managed to attend college and university with a considerable number having attained only primary education. Education level affects one’s perception and competency in education administration. This is because a leader’s educational identity relates both to commitments that concern what is good and worth bringing into being and also to the difficult challenge of achieving these goods through educational practice (Nisan, 2012, p.13). This led to the conclusion that lack of proper administration of CE in PAGK Lake District was as a result of the low education standards of the majority of the church leaders with most of them having attained primary and secondary education only.

Table4: Levels of Education of Church Leaders

	Primary	Secondary	College	University	Total
Pastors	5	2	9	3	19
CED Directors	3	5	2		10
Other church Leaders	36	66	6	10	118
District Executive Leaders	4	1	2	1	8
Total	48	74	19	14	155

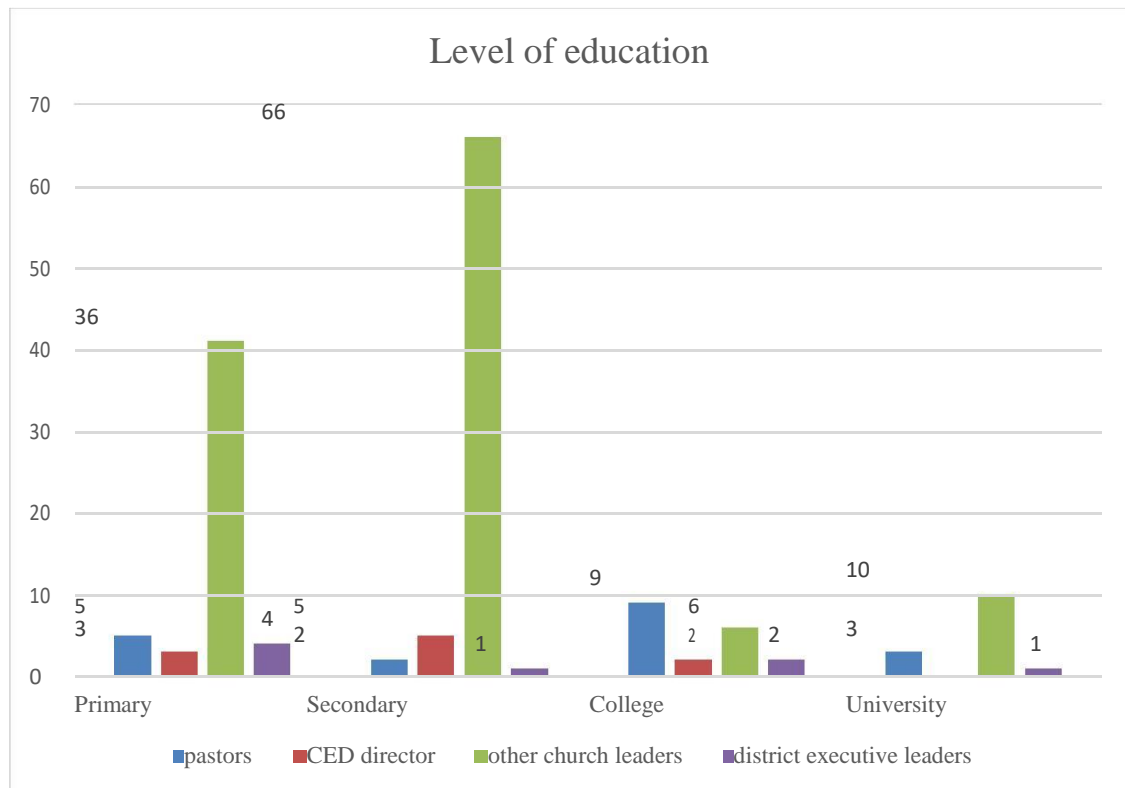


Figure 2: Level of Education of Church leaders

Church Locations

The study also sought to establish the location of the various churches to establish whether this informed the main finding of the study. The findings indicated that most of the churches (88%) within the Lake District were in the urban setting, while 12% were in the rural areas (See Table 5 and figure 3).

Table 5. Church Locations in Lake District

	LOCATION	TOTAL	PERCENTAGE
1	Urban	141	88%
2	Rural	19	12%

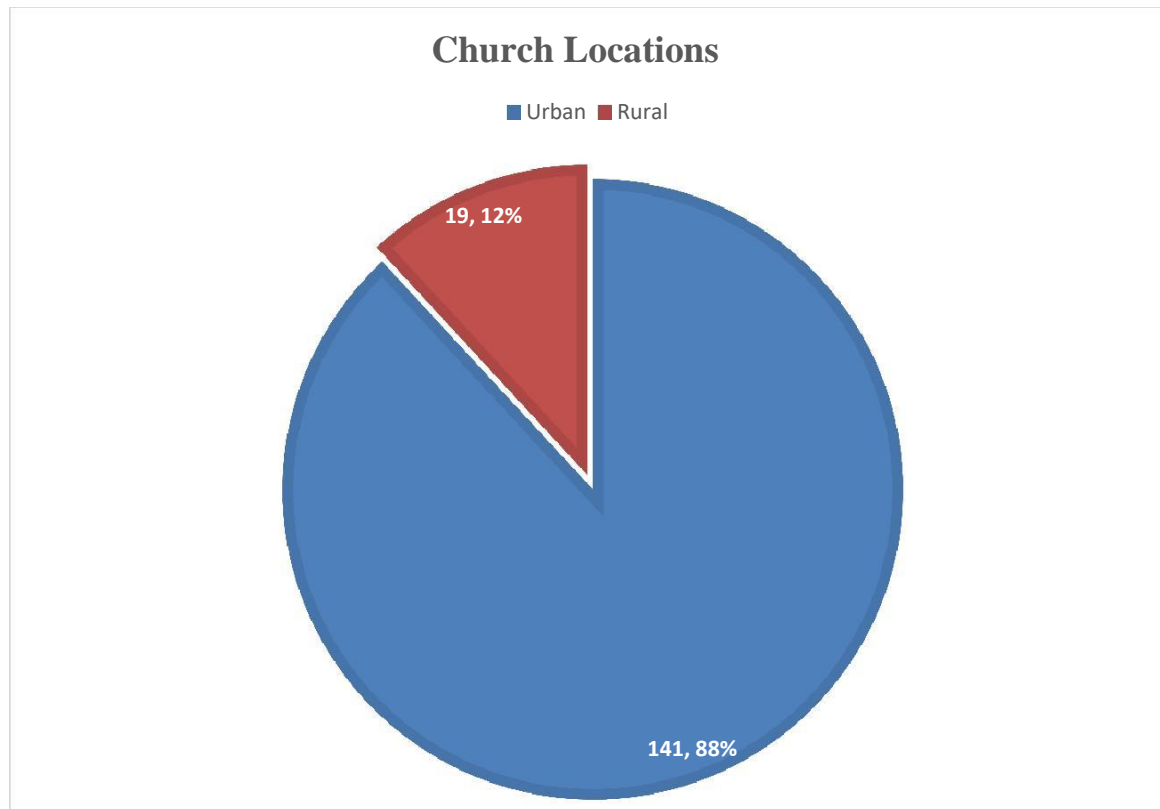


Figure3. Church Locations

Administration of CE in the Lake District

Educational Administration broadly is the running of any educational institutions, which involves guidance, leadership, and controlling of the efforts of individuals in the achievement of the goals of the institution (Ayanniyi, 1999, p.126). The CE Department which is the education arm of the church should therefore be prioritized in order to achieve its goals. Christian Education formation should not be relegated to a status of secondary importance to the life of the congregation but it needs to be valued and made central to the life of the faith community. It should be integral, highly visible, supported, and celebrated (Galindo & Canady, 2010, p.56). Once CE is made central to the life of the faith community growth is likely to take place both spiritually and maturational.

Table 6 shows the various statistics of how CE was administered in PAGK Lake District. It is evident that while most of them take it as bible study (41%), the rest see it as, Preaching (11%), Sunday school (12%) and youth teachings (7%). Majority of CE leaders see preaching as the main form of Christian education within the church. Pulpit teaching through preaching has been too limited in its range because it has not compassed the whole life of the church (Miranda, 2005, p.1). This is why there is always a need to establish CE programmes that address all the educational needs within the church. It was also established that CE was administered in Seminars (6%), Conferences (6%), Prayer meetings (6%) and to various age groups (7%).

Administration of these programmes must be superintended by the Holy spirit. He is the one at work in us to make us more like Jesus every day. If we don't understand and actively seek the Holy Spirit's cooperation in our teaching of Christian education, we shall not succeed in raising up godly men and women who display the fruit of Christ-likeness (Anthony, 2008, p.234). The early church managed to do exploit just because

they surrendered to Him for empowerment. PAGK can take the practice of christian to another level by employing Fayol’s principles of education administration in planning and coming up with a vision for establishing an effective CE Department.

Table 6: How Christian education was administered in PAGK Lake District

	Pastor	CED Directors	Other church leaders	District executive leaders	Total	Percentage (%)
To various age groups	1	0	8	1	10	7%
In Sunday school	7	2	5	3	17	12%
In bible study	10	0	46	1	57	41%
In youth teaching	0	1	16	0	17	7.19%
In preaching	3	8	4	0	15	11%
In prayer meetings	0	0	6	0	6	4%
In seminars	0	5	3	1	9	6%
In conferences	0	5	2	1	8	6%

Christian Education Teaching Material Preparation

An established Christian Education programme must have a well-developed curriculum that is meant to meet certain educational needs within the body of Church. This is why when establishing a curriculum to use in CE programmes it’s important to note that curriculum choices need to be based on biblical content, doctrinal accuracy, ecclesiological awareness, sound educational philosophy, and life needs (Jordan, 1995, p.45). This assures content for the CE programmes. Table 6 shows the various findings from the responses to question 7 in the questionnaire that sought to establish how Christian Education teaching materials were being prepared within PAGK Lake District. From the findings, it was identified that there was no preferred way of preparing Christian Education training materials within the Lake District and every

church seems to have their own approach.

The identified ways were: through printing own booklets(17%), During eekly prayer meeting (4%), giving Bibles to CE (6%), Prepared for various age groups(18%), Meditating (22%), Borrowing (27%), Bible Study(4%), According to selected topics (1%) and group work (2%). The most common method was through borrowing teaching materials from other Christian organizations (27 %). Christian education teaching material should be intentionally developed according to the needs of the church.

Table 7: How Christian education teaching material was prepared

	Pastor	CED Directors	Other church leaders	District executive leaders	Total	Percentage (%)
Printing booklets	5	1	14	1	21	17%
Weekly prayers	1	1	3	0	5	4%
Giving bibles to the church	1	1	5	0	7	6%
Prepared according to age group	2	2	19	0	23	18%
Meditating	2	0	20	0	22	18%
Borrowing booklets from other Christian organizations	2	2	27	2	33	27%
Studying bible	0	1	3	1	5	4%
Group work	0	1	2	0	3	2%
Select topics and give teachings on them	0	0	0	1	1	1%
Prayer, reading the bible and making notes	0	0	1	1	2	2%
We have designed a training material for our district	0	0	0	1	1	1%
Prepared by leaders in conjunction with the leaders at the District	0	0	0	1	1	1%
Total	13	9	94	8	124	100

Christian Education Teachers Selection/recruitment

The study also sought to establish the criteria considered when recruiting Christian Education teachers in order to determine their effectiveness. From the findings,

salvation (42%) was identified as the key quality during CE teachers' selection. Training in Christian Education featured as another key factor (25%). Other factors considered were: Good testimony (5%), Maturity (6%) and Commitment (1%). Having some basic education and maturity (7%) was also indicated as another factor that is normally considered (see table 8).

When selecting CE teachers, it's important to consider people who: continue to learn and grow in their faith; enjoy being with others; Understand how people learn; listen deeply to God and to others; inspire others to know and experience God (GBOD, 2011, p.1). Teachers with passion provoke learning to take place. Yount (2008) points out that: "Effective teachers, that is, "life changers", establish rapport with learners. Rapport building is a social skill that requires some degree of sensitivity to those we teach (p.52)". Hence, creating an environment that learning can take place. One of the mistakes that normally happen is that teachers are recruited and no form of induction takes place to start them off. They normally not go far in the teaching ministry because most of them give up and get discouraged along the way.

Table 8: Qualities of a Christian Education Teacher

	Number of Responses	Percentage (%)
Salvation	65	42%
Training in Christian Education	38	25%
A Christian believer	34	22%
Good testimony	7	5%
Basic education and spiritual maturity	11	7%
Maturity	10	6%
Salvation and commitment	2	1%

Christian Education Teachers Training

Planning for the training of volunteer workers is an essential part of the church's

teaching ministry. Fayol’s Administrative theory emphasizes planning as a key administrative principle that leaders need to exploit within their organizations. This study also sought to find out how CE Teachers training was conducted in order to establish how well equipped they were to deliver the CED strategic goals. It’s evident from the findings that there was no set programme within Lake District on how CE teachers training should be done (see table 9). Every church seems to do it in its own way. However, Responses from 54% of the respondents’ show that such trainings were only done once in a while. Training equips CE teachers for their teaching ministry. Proper understanding of the basic developmental characteristics of pre-schoolers, children, youth, and adults is essential for effective Christian education.

Table 9: Training for Christian Education Teachers

	Number of Respondents	Percentage in %
2 day seminar twice a year for centers and district for women	1	1%
After every three months	36	23%
Annual seminars and workshops for Sunday school and Christian education teachers	1	1%
Occasionally	1	1%
Prepared by leaders in conjunction with the leaders at the district	1	1%
Seminars once in a while	82	54%
Seminars once in a year	2	1%
Using the Bible	24	22

Measuring of effectiveness of Christian Education

This study also sought to establish how CE had helped in the spiritual maturity of the church. This is because every Christian Education programme needs to be thoroughly reviewed and evaluated periodically (Halverson, 2010, p.20). Findings indicated that most leaders measured the effectiveness of Christian Education within the Lake District by how the church was involved in prayer (26%), singing (22%) and giving testimonies (23%). This shows there was a connection between one’s faith and practical life that showed the effectiveness of CE in Lake District. Its only one person (1%) who said that witnessing was a sure sign of the far-reaching effects of Christian Education. How Christians live their lives was also mentioned as a sign of the impact of CE programmes; meaning, right Christian living shows success in CE programmes teaching. Our only hope for spiritual growth as a result of our teaching ministries is because when a person is brought into right relationship with God, the power of the indwelling Holy Spirit is now able to work to transform the person as a new creation in Christ (Lawson, 2010, p.101) This is highlighted by the table 10 and figure 4 below.

Table10: Measure of effectiveness of Christian Education

	Effectiveness of Christian Education	Percentage (%)
Reaching out to others	1	1%
Through how people behave	2	1%
Through individual changed lives	1	1%
Through prayer	40	26%
Through singing	34	22%
Through testimonies	36	23%

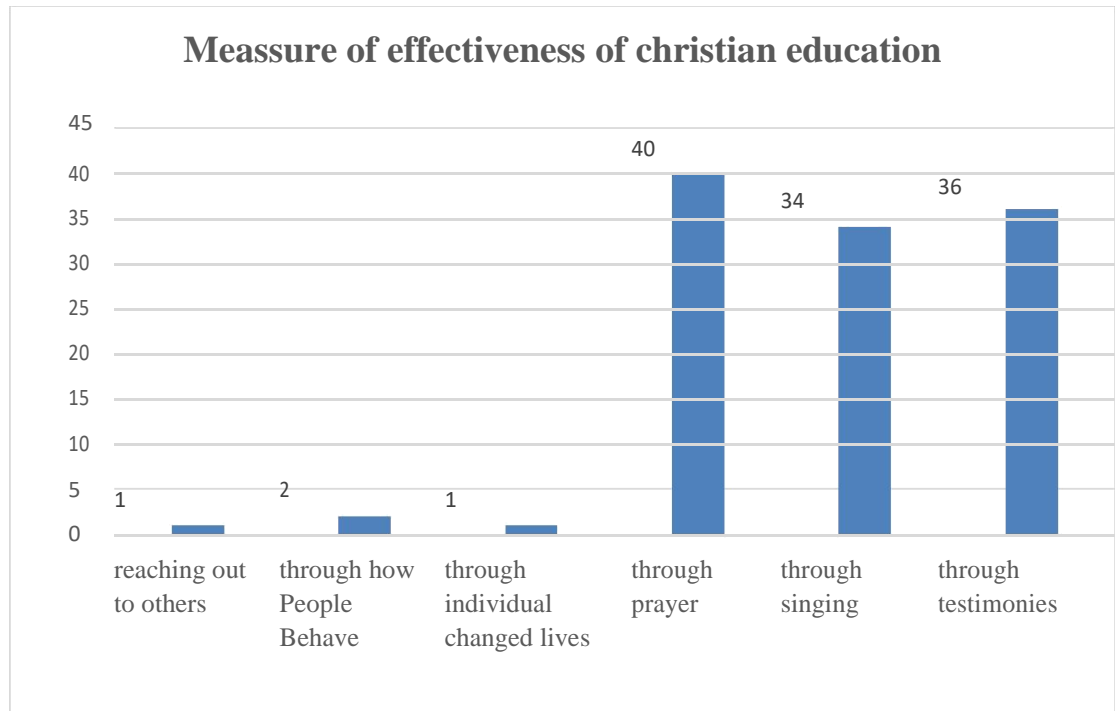


Figure4: Measure of effectiveness of Christian Education

Christian Ministries that have improved through teaching of CE

Education focuses on outcomes. Several biblical pictures of this outcome include putting “on the new self, which is being renewed in knowledge in the image of its Creator” (Colossians 3:10), having “the mind of Christ” (1 Corinthians 2:16), and not just listening to God’s word, but doing what it says (James 1:22). This is why Christian Education effectiveness is measured in terms of how Christian qualities have improved within the life of the church. Christian Education emphasizes the development of right behaviours, actions that demonstrate obedience to God and a faithful lifestyle (Lawson, 2010). This study sought to establish the effectiveness of CE in PAGK Lake District by seeking to find out some of the Christian ministries that had improved due to practice of CE within the various churches in Lake District. From the findings, leading many children to the Lord was said to be one of the ministries that had improved (29%). This can be attributed to the fact that many saw

Sunday school as the main form of Christian Education. The study also found out that bible study (26%) and the prayer life of the church had also improved (22%). Giving (23%) was rated highly as one of the ministries that had improved within the church. This raised questions on the balancing of the teachings that were being emphasized within the PAG church in the District. When the doctrine is balanced, all spheres of the Christian life should also be balanced. (See table 11 below).

Table 11: How Christian ministries have improved (impact of CE)

	Respondents	Percentage (%)
Children have accepted that Jesus is Lord	45	29%
Effective Bible study	40	26%
Effective praying	34	22%
Effective Giving	36	23%
Members can teach the word of God to others and some have joined bible college	1	1%

How CE Impacts Witnessing and Evangelism

Jesus has given the clear command to make disciples of all nations (Matt 28:19). God's Word is the guide for Christian educators seeking to organize for discipleship. This means that effective Christian Education within the church should equip Christians for witnessing and evangelism in order to make disciples of all nations. It is from this background that the study sought to find out how CE impacted witnessing and evangelism within PAGK Lake District. The findings indicated that 36% said that CE programmes helped in sharing faith, in preaching 27%, in discipleship 25%), and 17% said that CE programmes gave content for witnessing to others. (See table 12 below). The conceptual framework of this study argues that effective administration of CE will lead to church growth. Meaning, the success of any CE programme to equip believers for

witnessing is directly dependent on how well CED structure is established within the church.

Table 12. How CE impacts Witnessing and Evangelism

	Responses	Percentage
Equipping For Preaching	39	26%
Helps in discipling new believers	38	25%
Helps in sharing Faith	52	34%
Gives content for Witnessing	26	17%

Challenges in Christian Education Administration

Figure 5 presents the challenges that churches in PAGK Lake District face in the administration of Christian Education. These were findings from the responses to question 14 that sought to establish some of the challenges to administration of CED in PAGK Lake District. It is evident that: lack of enough teachers (33%), lack of bible study (32%) and financial challenges (32%) had contributed to the weak administration of Christian education.

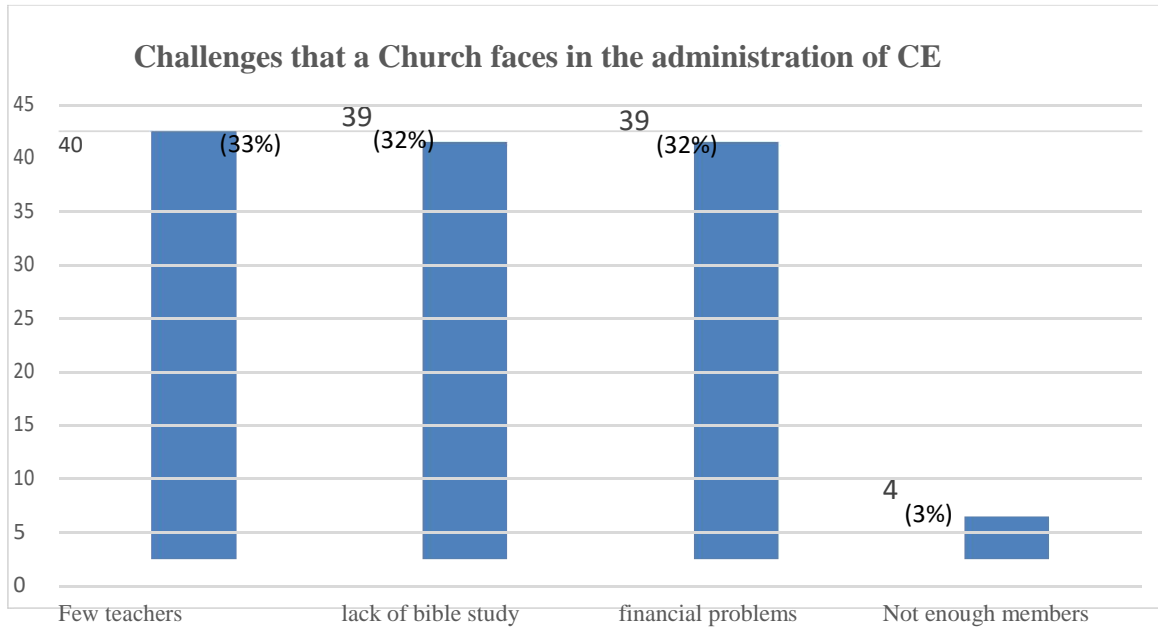


Figure 5: Challenges facing Church/Assembly

Solutions to Challenges Identified

Table 13 and figure 5 present the solutions to the challenges identified in the administration of Christian Education. These were findings from responses to research question 15 that sought to identify the solutions to the challenges that the leaders were facing while administering Christian Education in PAGK Lake District. The findings show that the churches within PAGK Lake District have a gap in the knowledge of Christian Education and financial challenges which may have been the cause of other churches not implementing Christian education. Hiring PBC pastors (26%), through prayer (25%) and love offerings (49%) were some of the solutions to the challenges the leaders proposed.

Table13: Solutions to the challenges the churches face in Lake District

	Responses	Percentage
Hiring PBC Trained Pastors	41	26%
Through Prayer	40	25%
Collecting Love Offerings	77	49%

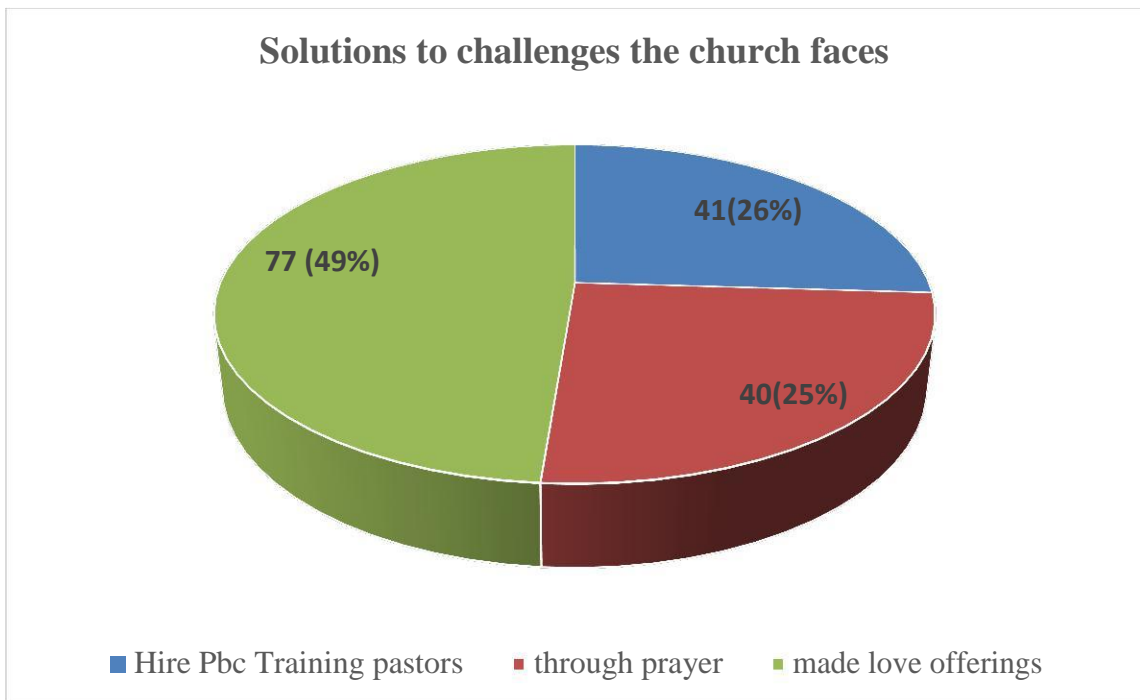


Figure 6: Solutions to the challenges the church faces

Discussion

From the findings, it's clear that Christian Education was practiced within PAGK church in Lake District even though it was not properly and intentionally executed. From the various responses, there seems to be lack of clear understanding as to what Christian Education entails among the respondents. Almost half of the CE Directors who participated tend to see preaching as the main form of Christian Education. With such an understanding of what CE is, then inviting speakers to preach

to various groups is what Christian Education is to them.

The findings also showed that there was lack of proper coordination as far as administration of CE is concerned. The Church had not taken the leading role when preparing CE curriculum and equipping of CE teachers. This explains why borrowing of teaching material from Christian organization was identified as the main method of getting CE teaching material. The role of Christian Education in the church has been left to CE Directors who didn't have the necessary theological training to establish a vibrant Christian Education ministry.

Bible study and Sunday school recorded the highest form of Christian Education programmes that were practiced within the church. These two led to growth in Christian faith and many children giving their lives to the Lord. Lack of finances and enough teachers were identified as the main challenges that the church was facing as far as CED administration was concerned. Collecting of love offerings in the church to cater for the CE expenses was identified as one of the ways some churches used to solve the challenge of lack of finances. However, this showed lack of intentionality and prioritizing in the administration of CE within the church, because a budget was not set aside by the church to facilitate the running of CE Department.

It was surprising to note that quite a high number of respondents mentioned giving as one of the main signs that showed that Christian education was effective within their churches, apart from prayer and right Christian living. This raised some concerns as far as the balancing of doctrine being propagated within the church was concerned. One of the questions that came up was, is it that there is so much emphasis on teaching and preaching on giving at the expense of other tenets of the Christian faith especially as expressed in the dominical call. This may need another research conducted to establish

the situation as it is on the ground. It was quite surprising that being filled by the Holy Spirit was not even mentioned as one of the qualities to look at in order to know whether Christian Education was effective within PAGK. This was one of the signs that was expected to be mentioned since PAGK claims to be a church that emphasizes in the infilling of the Holy Spirit.

Summary

This section's main focus was to explain how the data was collected, analyzed, presented and interpreted. The various tables and figures helped to present the findings as they were generated from the data analysis process. Interpretation was based on the findings as they were presented in this various tables, figures and charts. The discussion was purely based on some of the interesting information that came up from the findings. The main finding was that Christian Education was practiced within PAGK Lake District but it was not properly and intentionally executed. Imbalance in the doctrinal teachings was also identified as one of the main reason as to why there was a lot of emphasis on teachings on giving at the expense of the foundational tenets of Christian faith like infilling of the Holy Spirit and Christian witnessing. However, this warrants another study to determine the kind of doctrines being emphasized in PAGK Lake District.

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSIONS

Introduction

This chapter gives the summary of findings, implications of the study, recommendations and areas for further research. The discussion concerning the findings will be informed by the study objectives, the theoretical and conceptual frameworks.

Summary of findings

The purpose of the study was to do an evaluation of the contribution of Christian Education in the growth of PAGK, a case study of Lake District in Kisumu County. This was informed by the gaps identified in the administration of Christian Education in PAGK Lake District that were hindering balanced church growth. Church growth in this study is seen as both maturational- growth in the Christian faith and numerical -growth in the numbers being added to the congregation of believers. The hypothesis was that proper administration of Christian Education would lead to church growth in PAGK Lake District. And indeed, as the literature review showed, there had been evidence even right from the early church in the book of Acts 6, that there is connection between church growth and Christian Education.

The first objective of this study that was stated as: “To investigate the role of the church leadership in the administration of Christian Education in PAGK; Lake District” was achieved. The findings from this study indicated that Christian Education was practiced within PAGK in Lake District, even though it was not properly and intentionally executed. Exposing a failure on the part of the church leadership in playing a leading role in making sure the CE Department is adequately established. The

conceptual framework of this study clearly argues out that without an adequately established CE department, there will be no church growth characterized with: Church spiritual formation, character development and population growth. It is the role of the church leadership to see to it that this is achieved. Leaders in charge of administration should learn to apply the five Administrative theory principles as propagated by Fayol (Opiyo, 2011, p.1). Fayol propagated that management had five principle roles: to forecast and plan, to organize, to command, to co-ordinate and to control (ibid). Christian Education in PAGK Lake District can be established adequately if the leadership forecasts and plans for Christian education programmes. The Leadership, especially pastors, should also be in the fore-front supervising the happenings within the CE Department, as opposed to allowing untrained CED Directors to oversee the CE Department.

Some of the roles that were identified in this research that the church leadership had been playing as far as Christian Education was concerned were: recruiting teachers, sourcing teaching material, conducting bible studies and seminars, and leading in raising love offerings in support of CE programmes. This however calls for a type of Christian leadership in the church that is committed to producing results. Christian leadership is the calling of all in the community of faith as each fulfils her or his call to embody Christ's presence and participate in God's work of healing, reconciliation, redemption, and salvation in the world. In many instances, believers tend to avoid some tasks because of the belief that they are not called to be pastors. They believe that spreading the message of God's redemption, reconciliation, healing and salvation belongs to pastors. Christian education enables the believer to be thoroughly grounded in the word of God in order to see the world from God's perspective. The great commission in Mathew 28: 18-20 is a

call for every believer to participate in what God is doing in the world. The Leadership in PAGK Lake District should be in the fore-front in establishing CED structures that will be able to equip the church members with the word in order for them to be involved in expanding the kingdom of God through witnessing. This will in turn lead to spiritual and numerical growth within the church.

Regarding the second study objective that was ‘to evaluate the effectiveness of the Christian Education programmes in PAG Kenya; Lake District’, Sunday school and bible study proved to be the most effective programmes. Bible study helped members to grow in their faith and Christian living while Sunday school helped many children to give their lives to the LORD. However, this only catered for maturational growth and not numerical growth which is achieved through the church being involved in Christian witnessing and evangelism. This was one the aspect of Christianity that was not mentioned as to have improved due to the effectiveness of Christian education. This was attributed to the imbalance in the church teachings. This imbalance saw giving of offerings and paying of tithes identified as one of the areas that were rated highly as to have grown within the various churches; to the extent that there was more emphasis on giving than on Christian witnessing. The effectiveness of the existing CE programmes to propagate the basic doctrines like baptism in the Holy Spirit which is at the core of the PAGK Doctrine was questioned. This is because it was not mentioned that believers were being filled with the Holy Spirit as a result of the existing Christian Education programmes. This serves as a wakeup call for PAGK Lake District to re-consider her commitment to propagating its core biblical beliefs to the next generation.

Lack of finances and enough teachers are some of the main challenges that were identified that the church was facing in its administration of the Christian Education. The

solution given for this challenge was collecting love offerings in the church to cater for the CE expenses. This showed lack of intentionality and prioritizing in the administration of CE within the church. During the budgetary allocations, finances were not set aside by the church leadership to facilitate the running of the CE Department. Prior planning and forecasting as propagated by Fayol (op.cit) in his 5 principles of administration was needed to help solve these challenges. Challenges will exist in every field, but it takes a visionary leader to solve them even before they emerge. Teacher recruitment was one way PAGK can be able to cater for the shortfall of teachers. Christian education department cannot be able to deliver its mandate if it doesn't have enough teachers. This often forces the church to recruit more teachers. Teachers are not simply needed to impart knowledge and understanding through the leading of classes on a number of different subjects. Teachers are also needed for Bible studies, home groups, support groups, and fellowships groups (Woolverton, 2011, p.34). Sometimes finding suitable teachers becomes a challenge and the only alternative is to recruit and develop persons with passion to teach some of the CE programmes. Planning for the training of volunteer workers is an essential part of the church's teaching ministry (Ritchey, 2009). Such persons must first of all be born again believers with a deep relationship with the Lord. This is why teachers in Christian education should be of high moral standing so that their teaching ministry may be effective.

The Implications of the study

The purpose of this study was to evaluate the contribution of Christian Education in the growth of PAGK Lake District in Kisumu County. The main implication of the study is that it provides key data that will help in shaping the Christian Education policy within the PAGK church. This is because this study identified the gaps in the

understanding and administration of Christian Education that need to be corrected in order to improve the effectiveness of the CE Department in the Lake District.

The second implication of this study is that it reveals the role of church leadership in the administration of CE in the Lake District. Christian Education should not be left to untrained CE Directors to manage by themselves. It should be the responsibility of the church leadership to prioritize it and support it. Thirdly, the study also identified some of the challenges the church faces in the administration of CE programmes. Most of these challenges can be overcome if establishment of a vibrant Christian education ministry is prioritized.

Summary

This study had three objectives it was meant to establish in order to inform the evaluation of the contribution of Christian education to the growth of PAGK Lake District in Kisumu County. The first objective was to investigate the role of church leadership in the growth of PAGK Lake district in Kisumu County. The findings indicated that church leadership was involved in: Recruiting teachers, sourcing teaching material, conducting bible studies and seminars, and leading in raising love offerings in support of CE programmes. But the main finding of the study indicated that the church leadership needs to prioritize the establishment of CED within the church.

The second objective was to evaluate the effectiveness of the Christian education programmes in PAGK Lake district. Christian Education programme needs to be thoroughly reviewed and evaluated periodically in order to establish their impact in the life of the church (Halverson, 2010, p20). From the findings, it was identified that there was lack of balance in Christian teachings due to improvement of some Christian ministries at the expense of others. Giving was emphasized more at the expense of

Christian witnessing and baptism in the Holy Spirit. The third objective was to find out some of the challenges in the administration of Christian education in PAGK Lake District. Lack of finances and enough teachers were some of the main challenges that were identified that the church was facing in its administration of the CED.

This study met its objectives since it answered all the study questions. The main finding was that Christian education was practiced within PAGK Lake District but it was not properly and intentionally executed. Lack of balance in the doctrinal teachings was also identified as one of the main reason to its ineffectiveness to aid in balanced maturational and numerical growth of the PAGK Lake District in Kisumu County.

Recommendations

From the findings of this study, it is recommended that the church sets up a vibrant Christian Education committee that fast-tracks the Christian Education agenda within the District. This team should come up with ways of revamping CED within the district by laying clear structures for its functioning. The structures should clearly highlight the process of CED leaders' qualifications and appointment, CE curriculum development and implementation, and raising resources for the management of Christian Education within the District. CE teachers training seminars should be held regularly to help in CE curriculum implementation. This will enable the church to embark on a Christian education ministry that will emphasize the full tenets of the gospel that will challenge believers to be fruitful in their Christian walk. Finally, regular trainings for the CED leaders should also be conducted regularly to help them deliver their leadership mandate.

Areas for Further Study

In the course of this study, issues to do with emphasis on certain doctrines within the PAGK came up that warrant further research to establish what kind of doctrines are being emphasized within the church that are making the church growth to be imbalanced.

REFERENCE

- Antony, M. J. (2001). *Introducing Christian Education*. Grand Rapids, Michigan: Baker book house.
- Antony, M. J. (2008). *Introducing Christian Education: Foundations for the Twenty-First Century*. Grand Rapids, Michigan: Baker Academic
- Ayanniyi, R. B. (1999). Leadership roles of Primary School Administrator. *Ghana Journal of Education and Teaching*. Published by City Publishers Accra. Vol. 1, No 1, Pp. 125— 129.
- Boundless (2016). *Administrative Management: Fayol's Principles*. Boundless Management. Retrieved 17 Jun. 2016 from <https://www.boundless.com/management/textbooks/boundless-management-textbook/organizational-theory-3/classical-perspectives-29/administrative-management-fayol-s-principles-167-4018/>
- Chandran, E. (2004). *Research methods: A quantitative approach with illustrations from church ministries*. Trichy: Promo force Print Systems.
- Clark, R. E., Johnson, L. & Sloat, A. K. (1991). *Christian Education: Foundations for the Future*. Chicago, USA: Moody Publishers.
- Daniel, E. A. & Wade, J.W. (1999). *Foundations for Christian Education*. Joplin, Missouri: College Press Publishing
- Downs, P.G. (1994). *Teaching for Spiritual Growth: An Introduction to Christian Education*. Grand Rapids, Michigan: Zondervan Publishing House
- Estep, J. R., Anthony, M.J & Allison, G. R. (2008). *A Theology For Christian Education*. Nashville, Tennessee: B&H Publishing Group
- Estep, J., White, R. & Estep, K. (2012) *Mapping Out Curriculum In Your Church*. Nashville, Tennessee: B&H Publishing Group.
- Evans, R.L. (2010). *Now Concerning Teachers: Establishing the Role of the Teacher in the Body of Christ*. Camden, North Carolina: Kingdom Builders Publishing
- Foster, C. R. (2010). *Educating Congregations: The Future of Christian Education*. Nashville, Tennessee: Abingdon Press
- Galindo, I. & Canaday, M.C. (2010). *Planning For Christian Education Formation*. Louis, Missouri: Chalice Press.

- GBOD (2010). *Foundations: Shaping the Ministry Of Christian Education in Your Congregation*. As retrieved from <https://nccumc.org/christianformation/files/FOUNDATIONS1.pdf>
- Halverson, D. (2010). *The Nuts & Bolts Of Christian Education: Practical Wisdom for Teachers & Leaders*. Nashville, Tennessee: Abingdon Press
- Jordan, C. F. (1995). *The Role of Christian Education in Church Growth*. *The Theological Educator*, 51125-137.
- Kandiah, K. (2015). *The Church is growing, and here are the figures that prove it. Christian Today*. As retrieved from <http://www.christiantoday.com/article/a.growing.church.why.we.should.focus.on.the.bigger.picture/49362.htm>
- Kohl, M. W. (2007). Radical Change is Required for the Leadership of the Church Today 'Let's Get Back to Basics'. *International Congregational Journal*, 6(2), 113-118.
- Lawson, K. E. (2010). A Proposal for "Right-Handed" Christian Education. *Theological Review*, 31(1), 92-112.
- Leedy, P.D. & Ormond, J.E. (2010). *Practical research: Planning and Design*. 9th Ed. Jersey, Boston: Pearson Education Inc
- McGavran, D. A. (1990). *Understanding Church Growth*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing.
- Miranda, R. L. T (2005). *Impact of women's participation and leadership on outcomes*. As retrieved from http://www.un.org/womenwatch/daw/egm/eql-men/docs/EP.7_rev.pdf
- Mugenda, O.M. & Mugenda, A.G. (2003). *Research Methods: quantitative and qualitative approaches*. Nairobi, Kenya: Acts Press
- Myatt, Mike (2011). *Leadership & Age*. As retrieved from <http://hub.n2growth.com/do-you-know-what-you-dont-know/>
- Nisan, M. (2012). *Education Identity as a major factor in development of Education Leadership*. 3rd ed. The Mandel Foundation: Israel
- Nkonge, D. K. (2013). Theological Education Institutions in Kenya and the Future of the Church. *Journal of Adult Theological Education*, 10(2), 147-161.
- Omuga, J. (2010). *The Impact Of Cultural Beliefs On The Understanding Of Salvation In The Pentecostal Assemblies Of God Church In Vihiga District, Kenya*. South Africa Theological Seminary.
- Onu, G. G. (2014). *Secrets To Successful Ministry*. Okigwe, Nigeria: Godsword Christian Publication

- Opiyo, W. (2011). *Education Administration: Theories of Educational Management*. As retrieved from http://wasongaopiyo.blogspot.co.ke/p/theories-of-educational-administration_12.html
- Pazmino, R.W. (1992). *Principles and Practices of Christian Education*. Grand Rapids, Michigan: Baker Book House.
- Pazmino, R. W. (2008). *Foundational Issues In Christian Education*: Grand Rapids, Michigan: Baker Publishing Group.
- Porter, D. (2015). *Your Gift: Teaching: God's Unique Design for Your Spiritual Gift*. Virginia, USA: ChurchGrowth.Org
- Powers, B. P. (1996). *Christian Education Handbook*. Nashville, Tennessee: Broadman & Holman Publishers
- Prosen, M. (2014). Worship: a window into Pentecostal theology. *Svensk Missionstidskrift*, 102(1), 87-91.
- Rodrigues, C.A. (2001). *Fayol's 14 principles of management then and now: A framework for managing today's organizations*. ABI/INFORM Global: New Jersey, USA.
- Siew, Y. M. (2011). *Vision for Christian Education and Formation in the Church*. As retrieved from <https://www.tyndale.ca/seminary/christian-education-formation/vision>
- The Expansion Of PAG Fellowship*. (n.d). Retrieved from <http://www.pagkenya.org/about.html>
- Tye, K. (2000). *Basics of Christian Education*. Danvers, USA: Chalice Press.
- Woolverton , G. H.(2011). *Church Ministry by Design: Designing Effective Ministry for Tomorrow's Church*. Oklahoma, USA: Tate Publishing
- Yount, W. (2008). *The Teaching Ministry of the Church*. Nashville, Tennessee: B&H Publishing Group.

APPENDICES

Appendix I

Sample Questionnaire

Introduction

My name is Enoch Moseti Otachi a Masters in Leadership student at Pan Africa Christian University. I am conducting a research on the contribution of Christian education in the growth of PAGK, a case study of Lake District in Kisumu County.

The purpose of this questionnaire, therefore, is to find out your views on the administration of Christian Education in PAGK.

I am kindly requesting you to fill in the questionnaire to assist in getting your views that will then inform my research.

Any information that you give will be confidential and will only be used for the purpose of this academic research.

Instructions

- a. Please fill all the blank spaces
- b. Tick where it applies to you
- c. Please be as truthful as you can when filling the answers

Section A: General Questions

1. Gender: Male_____ Female_____

2. Age Bracket: 16-25_____ 26-35 _____

36-55_____ 56 and above_____

3. Level of Education

- | | | |
|------|------------|-----|
| I. | Primary | () |
| II. | Secondary | () |
| III. | College | () |
| IV. | University | () |

4. In which setting is the church you attend situated? Is it an Urban () or Rural () church?

5. For how Long (in years) have you served as CED Leader/Pastor/District Leader/Assembly Leader?

- I. Years 1-5 ()
- II. Years 6-10 ()
- III. Years 11- 15 ()
- IV. Years 16- 20 ()
- V. Years 21 and above ()

Section B. Questions on Christian Education Department

6. How is Christian Education practiced in your church?

7. How do you prepare Christian Education teaching materials in your church?

8. What qualities are considered when selecting teachers of Christian Education?

9. How often is training given to your Christian Education teachers and how is it done?

10. How has Christian Education programmes helped in the spiritual maturity of the church?

Appendix II

University Introduction Letter

September 30th, 2016



P. O. Box 56875 - 00200
Nairobi, Kenya.
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: ENOCK MOSETI REG. NO. MAL/0107/14

Greetings! This is an introduction letter for the above named person a final year student in Pan Africa Christian University (PAC University), pursuing Master of Arts in Leadership.

He is at the final stage of the program and he is preparing to collect data to enable him finalise on his thesis. The thesis title is "An Evaluation of the Contribution of Christian Education in the Growth of PAG Church Lake-Region in Kisumu County".

We therefore kindly request that you allow him conduct research at your organization.

Warm Regards,

PAN AFRICA CHRISTIAN UNIVERSITY
P. O. Box 56875, NAIROBI-00200
TEL: 8561820/8561945
REGISTRAR

Dr. Lilian Vikiro
Registrar Academics

Developing godly Christian Leaders

Appendix III

Nacosti Research Permit



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No.

Date:

NACOSTI/P/16/88487/14141

15th February, 2017


Enoch Moseti Otachi
Pan Africa Christian University
P.O. Box 56875-00200
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*An evaluation of the contribution of christian education in the growth of PAGK, a case study of Lake District in Kisumu County,*" I am pleased to inform you that you have been authorized to undertake research in **Kisumu County** for the period ending **5th December, 2017**.

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

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kisumu County.

The County Director of Education
Kisumu County.

Commission for Science, Technology and Innovation is ISO 9001:2008 Certified