

**HOLISTIC NURTURE TO 5 - 13 YEARS OLD CHILDREN AND SUBTLE
UNDERLYING FACTORS HINDERING THEIR DEVELOPMENT IN
NAIROBI CITY COUNTY, KENYA**

MARY NAMUKOKO MUMO, MA, MTh

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**A THESIS SUBMITTED TO THE DEPARTMENT OF PHILOSOPHY
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DECLARATION

I confirm that this thesis is my original work and has not been presented in any other university. The thesis has been complemented by referenced works duly acknowledged.

Signature: _____ Date _____

Mary Namukoko Mumo, MA, MTh

C82/11073/2008

Department of Philosophy and Religious Studies

This thesis has been submitted for examination with our approval as university supervisors.

Signature _____ Date _____

Dr. Josephine Gitome

Department of Philosophy and Religious Studies

Kenyatta University

Signature _____ Date _____

Dr. Ruth Muthei James

Department of Philosophy and Religious Studies-

Kenyatta University

DEDICATION

I dedicate this thesis to Malia Mumo Kisau (our daughter) for teaching me many things about children and to all the children who have helped to shape my theology about children in Africa for over 40 years.

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ABBREVIATIONS AND ACRONOMYS

AIC	Africa Inland Church
AIM	Africa Inland Mission
AIU	Africa International University
AWANA	Approved Workmen Are Not Ashamed Ministries
COC	Coptic Orthodox Church
CGD	Children Discussion Group
CEF	Child Evangelism Fellowship
CI	Compassion International
CLMC	Christian Learning Materials (tools) for Children
CLR	Children Legal Rights
CTM	Child Theology Movement
FGDs	Focus Group Discussions
HBC	Holiday Bible Club/Camp
HCD	Holistic Child Development
HNC	Holistic Nurture to Children
KEE	Kids Evangelism Explosion
KNBS	Kenya National Bureau of Statistics
NACOSTI	National Commission for Science, Technology, and Innovation
NBC	Nairobi Baptist Church

NIST	Nairobi International School of Theology (Now International Leadership University)
MC	Mailbox Club (A discipleship material for children)
MFC	Mission (April), Family (August) and Christmas (December)
CGF	Children Discussion Group
OFF	One for Fifty (Reaches out to children in blocks of one Helper to 50 children in a community)
OT	Old Testament
PACU	Pan Africa Christian University
PCEA	Presbyterian Church of East Africa
ROPES	Rights of Passage Experiences
SCU	Scott Christian University
STD	Standard class levels in Kenyan schools
SS	Sunday School
SU	Scripture Union
UNICEF	United Nations Children's Fund
UNESCO	United Nations Educational Science and Cultural Organisation
UNEP	United Nations Environmental Program
WHO	World Health Organization
WVI	World Vision International
WVA	World Vision Africa

WVK	World Vision Kenya
WB	World Bank
WPR	World Population Review

OPERATIONAL DEFINITION OF TERMS

Activities: Prayer, Bible stories, memory verses among others, that enables a child to use his mental/emotions, physical, spiritual, and social dimensions to construct knowledge in their developmental journey of 5-13 years old.

Children: Sunday school attendees aged 5- 13 years.

Children Caretakers: General care givers of all the children aged 5-13 years old. They may not necessarily teach. They also offer the services offered by the Sunday school teacher.

Children to Children Mentoring: Support given by children aged 10 -13 years to younger children when they are colouring in class, praying, or visiting the washrooms.

Children Ministry: Services offered for children aged 5-13 years in order to know and form their faith in God.

Church – A community of believers who fully accept the Bible as the word of God and come under the leadership of Jesus Christ as the head of the Church.

Handbooks and Teaching Materials: The books used to teach children aged 5-13 years in NBC; sourced locally and internationally. Using the Vision and Mission of the Church in line with the annual themes of the Church selected by the Pastorate for the whole church and any tool that assists the child's learning. The teaching materials facilitate discovery in the mind of the child as laid out in the lesson in the Handbooks. They include: paper, crayons, pair of scissors, pens, rubbers and pictures among others.

Elders Court: The highest body in the organisational structure of NBC; it consists of the Chairman, Vice Chairman, Legal Secretary, Treasurer, Vice Treasurer, Elder for children Ministry, Youth, Adults, Missions and Outreach Administration, Senior Pastor and all the Associate Pastors for Children, Youth, Adults, and Missions and Outreach Ministry and other general elders – the total number being 18, which makes the Elders Court of NBC.

Holistic: spiritual, physical, Mental emotional, (includes intellectual, psychological and social development of a child aged 5-13 years.

Holiday Bible Club/ Camp: Meetings done during school holidays for children aged 5-13 years

Holy Spirit- the third person in the Godhead - Trinity

Mental Nurture: fostering the capacities that originate in the brain during early childhood for 5-13 years old. These include ability to reason, continued learning of effective communication, good judgment, and nurturing effective brain development

Nurture: "to nourish" from Latin *nutritious*, meaning; to bring up, train and educate, support, raise, develop, care that is given holistically to children aged 5-13 years old.

Nurturers: anyone who gives any kind of care to children in Sunday school be it physical, mental, spiritual, or social. For 5-13 years old to form faith during their early years.

Parents: primary caregivers of young children in the home of the 5-13 years old. This could include biological and adoptive parents, main caregivers who may include uncles and aunties, older siblings, grandparents and foster parents,

Opinion of Church Leaders: any person who undertakes a specialised set of tasks as a leader in NBC who is recruited and trained to use their professions to guide, formulate the operation of the policy for the ministry to children aged 5-13 years old.

Physical Nurture: education using physical orientation; these include sports, nutrition, craft work, indoor game boards, games, cards among others for children aged 5-13 years old.

Sunday School: a place for nurturing, children aged 5-13 years old on Sunday. The SS includes all the ways that help children to form their faith in God.

GLOSSARY

- Anake:** Kamba language which means young men or warriors,
- ἄνθρωπον:** Greek word for male and female) Gen 1:26 LXT
- Bunns:** A Hebrew word for a young adolescent 12-14 years old, a ripen one
Isaiah 31:8
- Chanak:** A Hebrew word, with four meanings: dedicate, discipline, instruct
and initiate or create appetite
- De Institutio Oratoria:** Latin words which mean Education of an Orator.
- Gemul:** A Hebrew word for a weaned child, 1 Samuel 1:24
- Λόγος:** A Greek John 1:1 for 'word (*Logos*)
- Musyi:** In Kamba language which means Family or Home
- Naar:** A Hebrew word for a growing child who shakes himself/herself
free.
Isaiah 11:6
- Nutritus:** A Latin word which means "to nourish". To bring up, train and
educate, it also includes support, raise, develop, and care
- Olel:** A Hebrew word referring to a young child who has begun to ask
for food. Lamentation 4:4
- Operant conditioning:** which helps the child to have patterns of behaviour that are
encountered at every stage.
- Orbits Sensaulium Pictus:** This became the first picture book for children
- Tap:** A Hebrew word for a little child who clings to her/his mother
Jeremiah 40:7
- Tabula lasa:** Latin word for blank slate.
- Θεός:** Greek word for God

- Spatula:*** Is a tool used to hold the body of a child in a flat manner to help their development? Like the spatula wooden spoon used to flatten the food when one is cooking.
- Yasar:*** A Hebrew word to admonish, discipline, instruct
- Yedel:*** A Hebrew word for a New-born Exodus 1:17
- Yoneq:*** A Hebrew word for a nursing child, 1Samuel1:24, Gen 21:8

ABSTRACT

This study dealt with contemporary developments in holistic nurturing of children in Sunday school (SS) teaching in the Nairobi Baptist Church (NBC) which is one of the major support systems for church growth. The researcher was motivated to study Holistic Nurture to Children (HNC) because of the many issues and challenges which hound children like fighting, stealing, unruly behaviour patterns, wrong morals, drug abuse, teenage pregnancies, and evil vices among others affecting the traditional beliefs in children ministry globally. These problems make the approaches adopted for children ministry a great challenge in Kenya. The empirical basis was defined by 5-13 year olds in NBC. To understand the complex and dynamic nature of such phenomena, the study endeavoured to unravel and understand the HNC in NBC. The assumption of the study was that there were some subtle underlying factors that (might) hinder effective holistic nurture to children in NBC. These include history, handbooks and materials, leadership and activities. The conceptual framework for the study was drawn from three key theories: Kelvin E. Lawson (Cognitive Spiritual theory), James Fowler (faith development theory) and Ivan Pavlov (Social learning theory), for the four domains and four objectives of the study. NBC was the study site. The conceptual framework deduces that history facilitates the importance of teaching children, handbook and materials nurtures discovery in the child in all areas, the leaders are facilitators of faith formation and activities help children to construct knowledge. Purposive sampling was used to select three hundred (300) participants. The sample was in proportion to the population size which was 3000. This study adopted a descriptive survey on HNC in NBC. Both qualitative and quantitative methods were employed. The primary research instrument used were questionnaires, interviews, and Focus Group Discussions. In the analysis of the data, the Statistical Package for Social Sciences (SPSS) 16.0 was used. The primary and secondary sources were consulted. Holistic approaches included preparing the process for examination of the whole person: physical, mental/emotions, spiritual and social. The findings of the study dispelled obscurity on issues that affect HNC on the holistic formation, as well as providing a safe alternative on how children should develop in the four areas to experience balanced growth. Thus, the study proposed useful ways of handling children for their holistic development. They included: first, the support by the whole congregation; secondly, children make early decisions to know God when guided with holistic approaches. The study further suggested the need to incorporate the biblical values which are unified in the integration of a child's learning. Moreover, the study identified the vital need for all the nurturers and opinion leaders/professionals to take up the challenge for a paradigm shift on issues in HNC that would help put spiritual formation into its perspective. It is hoped that the findings of this study will contribution towards policy formulation in regard to spiritual nurture of children. The findings may contribute to existing literature on holistic nurture of children.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.0 Introduction

This chapter introduces the study on Holistic Nurture to Children (HNC) aged 5-13 years old. Holistic in this study means the interdependence of parts concerned with wholes rather than analysis or separation into parts. Nurture is to nourish, to bring up, train and educate. It also includes the support, and care that is given holistically to children aged 5-13 years old. This study focussed on children aged 5-13 years as primary respondents. As such, they were involved in the answering of the questionnaire, interviews, and Children Discussion Groups (CDGs).

Children are God's gift for the perpetuation of family lines, communities, and the society at large. According to the Bible, they are wonderfully created (Psalm 127:3). In this regard, it can be deduced that children are designed perfectly, with ever-developing capabilities (Psalms 139:13-16). Research confirms the amazing development of children. Irwin et.al, (2007) affirms that:

The nurturant qualities of the environments where children grow up, live and learn matter the most for their development, yet parents cannot provide strong nurturant environments without help from local, regional, national, and international agencies. (Irwin, et Al., 2007: p.4)

Research by economists and psychologists as well as scientific papers document what the Bible already stated many years ago, that children are designed with immense capacities prior to birth (Jeremiah 1:5) before you were born, I knew you..., which is reinforced in their formative years, and contributes to their success

in school and the workplace. Irwin et.al. (2007) further add that children live and learn from parents, caregivers, family and the community who impact their early development. In most circumstances, parents and caregivers cannot provide strong nurturant environments without the help from local, regional, national, and international agencies (Irwin et, al, 2007)

Recent neurological research also provides evidence that the role of environment is crucial in the early years of child development. In the article *Economics, neurobiological and Behavioral Perspective on Building America Future Working Force* by Krudsen, et al., 2006: Jun. 26.10 observe that,

Cross-disciplinary examination of research in economics, developmental psychology, and neurobiology reveals a striking convergence on a set of common principles that account for the potent effects of early environment on the capacity for human skill development.

It has been noted that the impact of the care practices, types and levels of stimulation, the quality and quantity of nutrition provided, and the use of preventative and curative health behaviours are longer lasting than originally thought. Stunting creates long-term brain structural changes as does a psychological traumatic experience. In fact, brain malleability during early childhood creates opportunities for extensive structural changes which after a short time are much less likely to be reversible and likely to impact behavioural outcomes in later childhood, adolescence and throughout adult years. Proverbs 22:6 explains the fate of children who are not trained when they are young, they become foolish. The significance of the impact of care for children's development cannot be overstated, as it points to our extensive responsibility in providing quality environments for children as they

grow.

In Africa, the discovery of childhood did not begin in the 21st century but was also present in the 20th century during the colonial rule, “It was Aries, achievement nearly all his readers that childhood had a history: that, over time and in different cultures both ideas about childhood and the experience being a child change” (Malherbe, 2011, p. 160). Some people especially Africans, who have not fully experienced the indigenous culture believe that to be culturally aware makes one backward and/or ancient in whatever they do. However, this is a misconception which has a wrong bearing on most of the parents in the 20th and 21st century.

In the African system, parenting is perceived to take a lot of forms which are able to lead the child to become a responsible adult. May et al. (2005) argue that the way parents love and relate to their children every day in good and tough times, is the most powerful influence on their formation. Each parent’s desire is to have such a child growing up into an adult who will contribute to the welfare of the society.

Though there are various parenting styles, there are ways in which the African parent brings up a child in order, for the child to imbibe the cultural values of the land and also become a responsible adult. Some of these forms of parenting are through story telling (folktales). Apart from the negative view on parenting, the situation is compounded further by the prevalence of HIV and AIDs and other diseases (like Covid-19) which have reduced the family’s capacity to provide nurturance, training, and supportive environments for their children (Malinda, 2015). These phenomena have left numerous numbers of orphans and vulnerable

children (OVC). Jesus reminds us of our responsibility and what should be our joy in helping orphans and disadvantaged children (Mark 9:36-37; Matthew 10:42).

It is therefore important for parents and caregivers to realize that they do make a difference in the lives of children. Parents and caregivers need to be knowledgeable about how to appropriately respond to the issues of children's development and wellbeing. This is put very clearly that: by Polly Berrien Berends from A-to-Z Quotes

According to Greener (2015), care of children should be holistic, and embrace their physical, emotional, psychological, and spiritual needs. Greener observes that the care of the children is a particularly important responsibility not only to the parents, but also to the community and society. To achieve the aims of good nurture, Greener further observes that there is need to empower parents, communities, societies and religious institutions with knowledge and skills to carry out holistic nurture of children effectively.

The Old and New Testament teach us the place of children in the faith community. In Genesis 1:28, God made man male and female in His own image. Then God blessed them. He said "Be fruitful and multiply and subdue the earth. Rule over the fish..." Man experienced this blessing when Cain and Abel were born. Sin had already entered the world and family was affected. We see the first manifestation of the effects of sin by Cain murdering his brother Abel. God remembered the pain of Eve and blessed her with another child - Seth. The creation of God's children is not an afterthought; they are part of His creation. He blends in the principles needed to help raise godly children. The Bible teaches on how to train, admonish, nurture, discipline, love, among others. For example, "correct your son, and he will give you comfort, He will also delight your soul" (Proverbs 29:17).

The word “correct” here is derived from the Hebrew word *yasar*, which means “to admonish, discipline, instruct.” It is correction in the form of admonishment, discipline, or instruction that results in education or true understanding. The word “train” here is rooted from the Hebrew *chanak* which, according to its usage in ancient times, had four important ideas that are instructive for understanding and illustrating God’s training corral.

Firstly, *chanak* could mean “to dedicate”. An aspect of a parent’s dedication to raising children in the nurture and admonition of the Lord. Secondly, another idea in *chanak* is “to throttle, make narrow, or discipline.” Further, another idea for *chanak* is “instruction.” How does it get this meaning? In its most fundamental meaning, it meant “to initiate, start,” or “introduce someone to something or to someone.” “to train” because in instruction, we are introducing our children to God and to His Word and starting them in God’s path or way of life. Finally, another idea in *chanak* is to “initiate, create an appetite.” Related to a new-born with olive oil or the oil of crushed dates in order to give a taste, to create an appetite and get the baby to suckle. Certainly, one of the necessary ingredients in training children is that of giving children a taste of the reality of God by model or example of the parent. The New Testament relies on the Old Testament for training of children and the teachings of Jesus and Paul (Holistic Education, 2003).

From the Biblical times, it can be observed that children have a special place in God’s heart. Children are God’s gifts for the perpetuation of family lines, communities and societies and they are wonderfully made (Psalm 139:14). In this

regard, we need to note that children are perfectly designed, with ever-developing capabilities (Psalms 139:13-16). The Bible also shows that God directs parents to care for, bring up, love, and teach children in the fear and obedience of God (Deuteronomy 5:6,7; 11:18,19; 31:12-13; Psalm 78:3-4; Proverbs 2:9; Isaiah 38:19; Matthew 22: 38-39). All this is indicative of the fact that the well-being of children is not only in the hands of parents and the entire community, but also at the centre of God's design for his kingdom. Regrettably, this divine design has been perverted whereby parents turn against their own children (Boyo, 2013).

Inarguably, children have a significant place in the kingdom of God (Boyo, 2013). They, therefore, require special focus and attention in order for their holistic nurture to be achieved. To understand and demonstrate this argument, critical lessons can be drawn from the incident of Jesus setting a child in the midst of his disciples which is reported in the Synoptic Gospels (Matthew 18:16, Mark 9:33-34, Luke 9: 46-48). Three key lessons can be drawn from this incident to clarify and reinforce a new focus and understanding on the African child-in-the-midst method of theological reflection among parents, Christian leaders and societal institutions including the church today. This notion has been best captured by Tan (2007) in his book: *Child theology for the Churches in Asia*. Tan argues that the disciples quarrel over their status in God's kingdom was not only due to their pride, but also due to their misconception of the nature of the kingdom. Tan further states that it is a theological problem as it has to do with a wrong thinking about God and His ways as far as

children are concerned. Consequently, Jesus had to correct the disciples' theology as well as their attitude (Luke 18:15-16).

Secondly, Jesus corrected his disciple's theology by demonstrating to them how they should welcome the children. He taught his lesson by taking a child and placing the child in their midst and then said something about the child (Luke 18:16). He also said something about the disciples and God (Mathew 18:10). According to Tan (2007), it is the combination of what the disciples saw and heard with regard to the child that impacted them. As such, societal institutions such as churches have to strategically conduct training to capture the need for parents and society to see and do something about the many children-at-risk in their midst, namely; children at the margin and in our families lacking love and proper care and respond to their needs based on Jesus' actions and words about such children. They are the greatest in the Kingdom of God (Luke 9:48).

Thirdly, children are definitely viewed by Jesus as having something to offer the adult world. Grobbelaar (2012) concurs with this statement by stating that Jesus admonished his disciples to welcome children because in so doing they were actually welcoming Him. Hence, Jesus identified himself with children and thereby implying that children are God's representatives in the world. According to Tan (2007), children are a model of humility (Matthew 18: 4a), Kingdom citizens (18: b), and representatives of God (since to "welcome" children is to "welcome" him and God, (18:5, Luke 9:48). In Mathew 11: 25-26, Jesus regarded children as a

model of the kind of persons that God chooses to communicate His truth (Matthew 11:25-26).

Jesus' view of children as people to whom God's truth is commanded, therefore, children should never be left alone to find their way or learn the lessons that life has to offer. Rather, societal institutions need to deliberately institutionalize programs and activities that nurture children. This underscores the need for the church to deliberately nurture children.

The Bible is emphatic that parents are responsible for the gifts they have received from God. In relation to children, parent's nurturing responsibilities include the provision of quality and holistic care of the children, which includes spiritual training and instruction within their families and communities (Ephesians 6:4). Indeed, parents will be judged on how well they train their children. The Bible is very specific on many aspects of the content and methods parents are to use in training children. For example, children are to be guided through discipline meted in love (Deuteronomy 6:6-7; Proverbs 6:15; Ephesians 6:4, 1 Peter 4:8). These parenting and community responsibilities should not be considered an additional burden, but a joy in the Lord's ministry (Colossians 3:17).

A proper upbringing, nurture and protection of children is therefore, a significant communal responsibility for the assurance of preservation and moral sustenance from generation to generation. This is shown clearly in Psalm 78: 5-7, that God decreed statutes for Jacob and established the law in Israel, which He commanded our ancestors to teach their children, so that the next generation would know them,

even the children yet to be born, and they in turn would tell their children. Then, they would put their trust in God, and would not forget His deeds, but would keep His commands and not be like the ancestors who were stubborn and rebellious to God's commands.

Children growth and development depends on both internal and external environmental factors, some of which we have no control over. According to Fogel and Melson (p. 21-23); John Locke, John Watson and Charles Darwin agree that environmental factors affect the growth and development of children. Having a good understanding of what children need at each stage of their growth and development helps in nurturing them better. According to Greener (2002) holistic approach to child development seeks to simultaneously address the physical, emotional, relational, intellectual, and spiritual aspects of a child's life. When we focus our attention on the how a child's mind, body and spirit are connected, we embrace the real and authentic developmental opportunities of children's culture, socioeconomic background, gender or age (Foundation Education, 2018). The importance of the holistic approach is that it allows children to learn different things at various stages, for example, walking, talking, and fine motor skills among others. Holistic development is thus the overall development of all areas of development in children.

Greener (2002) describes the domains of development as follows: Children develop physically from the top down that is head to toe (cephalocaudal development). This development applies to both the physical and functional development. They start by

gaining awareness and increasing control of the head, then arms down to legs and feet. Children's large muscle activities are important in the development of motor skills. These activities include running, climbing, jumping, and skipping, they enable a child to fully explore the environment (Fogel & Melson, 1988). These skills are the gross motor skills also referred to as proximodistal development. Children also develop skills involving fine and precise movement of the hands and fingers for drawing, writing, using a knife or tying knots. These skills are referred to as fine motor skills. Physical development also includes sensory development, the information received into the brain from the senses of sight, hearing, smell, taste, touch, proprioception (the sense of awareness of where the mobile parts of the body, such as arms and legs, are in relation to the rest of the body) and balance. In light of this knowledge, parents and care givers should carefully observe children's growth and pay attention to any abnormality. They can then seek medical attention or opinion.

Physical development is divided into gross motor development, and how children grow and acquire physical skills, from gaining head control to full agility. Fine motor development is linked with vision and hand-eye coordination (Frankel & Hobart, 2004). A child's physical development depends just as much on nurture as it does on nature. On the one hand, a child is born with a genetic map that will guide such matters as height and general muscle development, but on the other hand, the child's environment will influence overall health and activity levels which contribute to physical development (Fogel & Melson, 1988). Health and growth are

commonly included in this developmental domain, but it is just as critical to include muscular and neural coordination, which are necessary for performing day-to-day tasks and job-related skills.

The difference between cognitive and intellectual growth is very thin. According to Hasa (2020), cognition is the mental process of acquiring knowledge and understanding brought about through experience and senses. On the other hand, intelligence is the ability to understand things and at the sometime deal with new or difficult situations. Intellectual/cognitive development is the development of the part of the brain used for recognizing, understanding, and reasoning (cognitive) as well as making sense of what is seen, touched, heard or perceived. Jean Piaget is the psychologist who developed the cognitive theory. Intellectual development also includes language development which has to do with the skills of communication. Communication is broken down into how children understand (receptive speech) and how they express themselves (expressive speech). Since this intellectual development determines a child's capacity to learn, parents and caregivers should pay keen attention to the process. Cognitive development also involves language development, which is from the first cry, through the growth of verbal communication skills, to true speech and understanding. Intellectual/cognitive development includes the development of children's ability to think and learn through interacting with their senses and experiences (Frankel & Hobart, 2004).

According to Greener (2002), the child needs to be able to think, to communicate effectively, to have opportunities for learning problem-solving skills, training in

job-related skills, and the acquisition and application of basic knowledge. In other words, the child needs the skills necessary to be an effective worker, businessperson, or entrepreneur and forming their faith in God. The purpose for teaching children is thus to help them know how to learn, get the confidence to try new things, impart them with skills to make good choices and encourage them to use their giftedness to meet their economic needs.

Emotional and social development deals with the social wellbeing of children. Therefore, they should be nurtured to develop a growing understanding about how and why they feel in a particular way and how to interact usefully with others. Moreover, children should be nurtured so as to have controlled emotions and possess desirable societal norms and values. In light of the changes taking place in the society today, many parents become stressed and they project it on their children (Oladipo & Malinda, 2015). Oladipo and Malinda agree that the result is that many children get emotionally wounded. Sigmund Freud is one of the psychologists who developed the emotional theory to understand how children develop emotionally while Erick Erikson developed the social theory that focuses on understanding the social development in children.

During the first year of life, a baby forms their first feelings about the world and whether or not it is a safe place based on the level of consistent care provided by the primary caregivers. When trust develops successfully, the child gains a sense of security but if this sense is not developed, a fear and inner mistrust of the world is formed. Anxiety and insecurity are indicative of an unsuccessful beginning. Social

development implies the ability of the child to form close bonding to full and rich relationships with a complex network of children and adults (Frankel & Hobart, 2004). Fogel and Melson (198: p. 49) concur with the issue of relationships in human beings. Kurt Lewin (1890-1947) was the first psychologist to claim that behaviour is determined by a wide range of influences that are faced by every human being including children. This helps to develop the relationship between human beings.

Thus, Frankel and Hobart (2004) aver that babies are influenced with things like touching and putting everything into their mouths, because their senses of taste are the primary sensory organs until about the age of eight (8) months. Even afterwards, it is still a first step in terms of exploring things through touching and tasting. The baby uses the mouth to explore the texture of things. According to Santrock (1996), social emotional is a process that involves changes in an individual's relationships with other people, changes in emotions, and changes in personality. Greener (2002) concurs that it is difficult to separate the emotional domain from the social one, by placing them together. Greener further argues that this helps people to recognize that children grow through relationships with others in order to fulfil emotional needs and that socialization is accomplished through the communication of messages, both verbal and nonverbal, that are loaded with emotion.

Moral and spiritual development deal with understanding, cherishing of values and ethics such as honesty, integrity and fair play, and the consequences they bring, leading to development of responsibility and empathy. It also entails allowing the

true authentic self to flourish and its connection to all that is around them. Therefore, parents and caregivers, need to take their spirituality seriously as children tend to copy their beliefs and practices (Malinda & Ogwen, 2015). To Greener (2002), spiritual development includes changes in one's awareness of the relationship with God. Spiritual development typically is concerned with existential questions, such as: Who am I? Why am I here? What is the meaning of life? What happens after death? The growth process is one of "bringing the believer to maturity in Christ" (Ephesians 4:13-15).

Further, Greener (2002) notes that programs that combine interventions to address children's needs holistically are more effective than programs that address an isolated area of development. Myers (1995) agrees with this assertion and contends that one of the key principles of nurture is that there is a synergistic relationship between developmental areas: physical, cognitive, socio-emotional and spiritual development of children all working together to enhance the effectiveness of each domain.

On the global scene, Holistic Nurture to Children first appeared in the western society in the early part of the twentieth century. The discussion on children was by behavioural scientists who took the position of either nurture or nature in their approach to teaching children. Nurture which means to care for, protect and give support as they grow, while nature means the physical world opposed to the creation by human beings like houses, cars, roads to mention but a few. These two positions were championed by scholars like Charles Darwin (1809-1882); and Francis Galton

(1822-1911); on the issues on Nature and Nurture (Fogel & Melson 1988, p. 21). Later, others emerged who agreed with the teaching of the earlier scientists on nurture and nature. Arnold Lucius Gesell (1880-1961) embraced the nature tradition for children following Charles Darwin's teaching on nature. He argued that evolutionary theory covers human nature, including the moral, intellectual, and religious tendencies that make human beings unique in the living world. He stated that human beings have a natural "moral sense" rooted in a biological nature (Fogel & Melson, 1988).

The social life of the child, on the other hand, is developed during the early years. Berns (2004) concurs with the thought when he writes that social life of a child begins at birth and it takes place in the family, school, peer group and community and through media. He further argues that there are many forces in the society that contribute to the development of children. Berns (2004) and Santrock (1996) argue that it is difficult to separate the emotional domain from the social one in the development of the child. Skinner (1804-1990) in his operate conditioning theory states that reinforcement or punishment shapes the life of a child. For example, in the emotional domain of the child, if stealing or fighting is reinforced, the mind of the child will save that, when the social reinforces the punishment for such behaviour the child thinks of the consequences for such behaviour and locks out the bad behaviour of fighting or stealing. When this is engraved in the mind of the child, Skinner suggests it is unlikely that the child will seek to repeat such emotional and social behaviour which could hurt the child and those involved. In the 1960s – early 1970s, Skinner published other works whereby he developed a teaching machine to

study learning in children. In 1968 he wrote “The Technology of Teaching” (B.F. Skinner, 2021).

The Bible is clear on how a child should be taught the right things when young and when the child grows up, he will not depart from the teaching received when they were small. HNC could lay a good foundation when dealing children aged 5-13 years in terms of their mind development and social impact. Berns and Santrock further add that, the use of the word "emotion" to describe this area of development provides a clearer understanding of the type of programming children need to develop in a holistic way. Hence, parents should lead in this important exercise.

Seedlings need to be nurtured well by providing the right condition, good light, water, treatment and soil. Likewise, according to Stafford (2006), we have to pay attention to a wide variety of issues such as physical health, social relationships, spiritual well-being and emotional well-being if we are to meet the needs of children which are vital for their development. Nurturing as an area of study that helps children have a balanced way of growth seems to have been neglected by both the parents and the Universal Church. Miller (2010) notes that the fast-growing network of Waldorf schools (opened in 1919 in Stuttgart, Germany), for example, are based on the views of Rudolf Steiner, who saw the danger of education as being driven more by the economic needs of society than the interests of the child. Children were run through the education system for economical gain, which later may have introduced the challenges we see in our society today, which include lack of integrity, lack of hard work, social misfits, head knowledge which is not transferred to practice, corruption and all other vices that are caught in childhood. These are

later reflected in the lives of some adults which include lack of integrity at home and the workplace, laziness at home, school, work, and church and inability to fit in the society so as to be good citizens. Hence, these adults turn out to be misfits in the society (Miller, 2010).

To deal with some of these challenges, Woldorf schools use teaching methods that integrate unique educational strategy which aims to create well-rounded students through a broad Handbook, including academics, art and music education, physical education, and emotional and social education. This approach changed the children's education in Germany to the present day. If HNC could focus on the education that helps a child to develop to a well-rounded being who eventually will fit as a responsible citizen in society, it could change the way children are nurtured in NBC. Children could learn to pray and read their Bible. If such knowledge cannot be put into practice in all areas of child upbringing, then the teaching can create a gap in the lives of the children later.

Hart (2008, p. 58) argues in favour of the progressive education, of John Dewey (1884-1952) published in his works on progressive education. His writing was from 1887 until his death. He wrote over 1,000 works, including essays, articles and books. His writing covered a broad range of topics which included: psychology, philosophy, educational theory, culture, religion and politics. The American philosopher and educator was the founder of the philosophical movement known as pragmatism. He was also a pioneer in functional psychology, and a leader of the progressive movement in education in the United States. Many who followed his

philosophy and democracy taught in a simulative manner which uses the school as the microcosm of society to train children. In as much as the schools are considered as important microcosm, a place for children development; the status quo would need a radical change for institutions to bring about desired social change in the community.

London and Wiseman (2004, pp. 32-33) argue that, in most cultures children are consumers rather than contributors; as a result they are regarded as liabilities not sons and daughters. This opinions about children easily dismiss them from the platform of spiritual formation.

To take one example of how we need to redefine theology, the most glaring need is in theological anthropology, our understanding of human nature. As currently defined, it is just about adults, and just even male adults. It takes no account of development particularly of children. This is reflected in our structures: Churches are sometimes scary places- not even a square foot of space for play, no child sized chairs. Religious education materials do not always consider the creativity and developmental needs of children. Children ministers are often the last priority of congregational budgets (Bunge, 2009, as cited in Collier, 2009)

Allen (2008) further notes that with all this mix of information from educational psychologists, theologians, child development specialists, church historians, pedagogical experts, spiritual formation leaders, and biblical scholars, the child is left at a loss, to say the least. HNC hopes to fill this gap by earlier educationists by not emphasising on one area at the expense of the other in teaching a child. The teaching from these different disciplines (English, science, social studies, mathematics among others) have been combined with some of these cross-disciplinary teachings would help in shaping HNC in NBC.

The dangers of neglecting HNC for the next generation could include deficiency in physical growth, mental development, spiritual maturity and social acculturation. This deficiency could later affect the next generation. Although as Adamowicz (2016) argues there is no one single and proper way to nurture a child at any given time, it is vital that the holistic nurturing is emphasised in every child. This could open a way to holistic nurture as early as possible.

Parker Lee et al. (2010, p. 96) have noted that every child should be given an opportunity to discover himself/herself to develop into the kind of person who would fit in the society. The arguments on 'nature' and 'nurture' though intertwined should be examined and a decision made on what is valuable and acceptable to the child or what is not. This is demonstrated in how some churches in America apply this kind of teaching. When nature and nurture are intertwined, a child is given the opportunity to develop (The Parker Lee Project, 2016).

Observed by Cairns (1967), Sunday Schools in USA began out of the influence of Robert Raikes. Maye (2019) concurs with Cairns observation and states that Sunday schools began with the vision of Robert Raikes. The children's ministry in some USA churches is extremely active and they meet with the children at various times during the week. On Sunday mornings, there are different Sunday school classes (separated by age) for the children to attend, as well as the children's church. The children's church is for 4 - 7 year olds. They meet during regular worship time and their program involves singing, Bible stories, games, and other activities that enhance the sharing of God's love with the children. On Wednesday and Sunday

nights, children's activities are also provided. On Sundays (morning and evening), nursery services are provided during the services, and on Wednesday night children services are conducted.

It is this kind of ministry that has contributed to some of the God-fearing adults who have kept the USA church rejuvenated and visible to the world. The Children ministry in some of the USA churches was part of the profound influence that may have given birth to the missionary movement that later impacted the rest of the world including the introduction of Sunday school in some parts of the world. Frew (2006) and Sifuna (1990) however, argue that many of these missionaries taught the value to read write and how to do arithmetic with the little knowledge of the philosophy of education vision or strategy.

Wambua (2013) states that the Africa Inland Mission (AIM) was never keen on establishment of Secondary Education for Africans. Bongoko (1992) further states that AIM missionaries strongly opposed the establishment of education in sites like Machakos and Kangundo. Indeed, it is the Catholic St Johns Mission who set up a school in Kaaba-Mwala in 1912 led by the Holy Ghost Fathers. They began a primary school education, technical, teacher and religious education and later became a secondary school in 1930. This was done to counter the 'Protestants' inception of Alliance High school which began in 1926. For many years, Kabaa was a beacon for Academic excellence in Ukambani, and still is to the present day. Wambua (2013) notes further that it was the hub for education in Kitui, Machakos and Kangundo which later extended to other parts of Kenya.

The Kabaa High school was moved in 1939 to Kiambu and became Mangu High School which became centrepiece for educational enterprise in Kiambu. This could have laid a challenging platform for education to thrive in Ukambani.

The colonial education by the Government and churches may have led to the poor standards that we have in teaching children. The handbooks and teaching materials, leadership and activities that were used to teach children might have emerged from such a background. When education for children has no philosophy and teaching skills, HNC continues to produce the kind of results which are seen in our church and possibly the country today. This defeats the purpose for which God would like the children to be taught. Some churches including NBC have adopted approaches that do not consider the philosophy of education and its skills as important when working with children. Sifuna (1990) concurs by saying that

“Some writers on African indigenous education have argued that any system of education, whether simple or sophisticated, is firmly based on some philosophical foundation, and African traditional education was no exception” the philosophy of communalism of group cohesion was the way parents taught to bring up their children, within a community to see their own wellbeing in the welfare of the group. Children were brought up by socialisation as opposed to individualisation individual (p.10).

There is need for the philosophy of education to be well defined to the teachers who are the leaders of children. When church education is confined to a setting where philosophy of education is ignored, the outcome might lead to poor results in the faith formation among children.

In the provision of government education in Kenya, schools do not engage anybody to teach children, they employ only those who have been trained in recognised Teacher Training institutions. These institutions train teachers on the philosophy of

education because they respect the lives of the children who will pass through the hands of these teachers.

In congruency, the researcher objects to the teaching that anyone can teach children about God. Children deserve well trained teachers to teach them. Yes, God can use anyone who is born again, but like Timothy was advised to study so that he can rightly divide the word of truth without being ashamed because he is not learned (2 Tim 2:15)

Peter (2 Peter 2: 15-16) warns believers not to be ignorant, and unstable when reading the letters of Paul to the churches, because some of the things in Paul's letter are hard to understand. Unlearned people distort information as they do to other parts of the Scriptures to their own destruction. Children too should not be taught about God by untrained people. Bible Schools, Theological Colleges and Christian Universities should have training facilities to help children workers to be trained to work with children. This could bridge the gap between Church education and Government School education.

May et al. (2015) concur with this thought that lack of properly trained Sunday school teachers reduces the vitality of the church. Children are consistently challenged as they lack teachers who are well trained like their other teachers in the educational school settings (baby class, nursery, primary school). This could be a carryover from what the missionaries introduced as a standard for SS leaders in NBC, by using methods which they were familiar with for teaching children but may not have had the basic training in the philosophy of education and the skills needed to teach. The mission schools were very much similar to the SS in that the

teachers who taught in the mission schools were the same teachers who taught in the SS. The difference was on Sundays in the SS they taught the Bible while on school days in the mission schools they taught other religious education.

Bunge (2009) in an article “What Child Theology is and is not” in the book “Toddling to The Kingdom by John Collier” he asserts that child education in churches should be endowed with diverse theologies, Biblical teaching, authoritative particular traditional research in social and national sciences and experiences of individuals and faith communities. To move away from the old ways of approach in SS, it could be of importance for the leadership to get back to the drawing board and ask some earnest questions like; Is what the children are given in SS adequate? If not, what can be done to raise the standard of what the children Department is provided with to help children to be taught?

Holistic nurture to children in a holistic manner may not have been the main driving force for educating the children. This was foreign in their mother land (USA) as well. It is not until the 19th century when nurture became an important study for some of the educators and other stakeholders.

Watson (1879-1958) became a representative of the tradition on *nurture* for children (Fogel & Melson, 1986, pp. 21-22). Reed and Prevost (1993, p. 314) further suggest that the subject of *nurture* in the USA was first introduced by Horace Bushnell 1861 (1802-1876), he was the first American to write about ‘*Christian nurture*’ to children. Bushnell argued that “the child is to grow up as a Christian, and never know himself as never being otherwise”.

Bunge (2001) argues that Bushnell was strongly opposed by conservative theologian because he authored a book on Christian Nurture (1847) which virtually opposed revivalism with the bias of Calvinism which taught them, aspects of doctrines of predestination - God has chosen those who will go to heaven and those who will not) and absolute sovereignty of God in salvation of the human soul from death and eternal. Many were influenced to do nothing as far as telling others about Jesus was concerned. Horace Bushnell's (1802-1876) book effectively turned the current Christian thought towards the young and was accepted by the liberal sector. The two camps raised a lot of arguments in many theological treatise and doctrine.

The two founders of theological education in USA seem like they were divided into two types of educators. The Liberal and Conservative. The liberals seem to have been opened to let the children study all subjects; they favoured full- fledged school teaching handbooks. The conservative and dogmatic teachers on the other hand, appear like they were not confident enough to allow children to go beyond the 3 Rs: Read, wRite and aRithmetic. They conceived that the Bible-tied handbooks were enough. They (some) undoubtedly feared to bring forth worldly Christians out of the children who will be more concerned with the earthly things of the world and not the heavenly things. Most of them believed that African children were biologically different from the white ones in every way and as such, the two could not compete at the same level. Ramokgopa (2001) comments that this teaching could have led to the retarding of African children for holistic nurture when they are young. The notion to oppose the nurture to children has persisted to the present

day. Most of the American churches were not as much concerned about children ministry while many are picking up the challenge and having a paradigm shift and giving children the best services. This is seen by the response of contemporary Theologians on child theology in the US (Collier et al., 2009. pp. 20-21).

In the UK, nurturing of children is accredited to Robert Raikes (1736-1811). May et al., (2005, p. 102) assert that, “Robert Raikes main intent was to impress upon children the values of morality and good behaviour”. In England, Robert Raikes, an Anglican layperson commonly known as the founder of the ministry for children aged 14 years old and below brought a new perspective on looking at children. Reed and Prevost (1993) affirm that the Sunday school ministry that Raikes introduced shaped the ideas of Sunday school in England and beyond.

In Asia, Malaysia Baptist Seminary has established a seminary that reaches the whole of Asia and recognizes the strategic role that children play as both objects of missions and as agents for furthering God’s kingdom in their generation. Brewster (2011, p. 1) agrees that this approach to holistic nurture affirms the need for children to be taught all things. This helps them to be key agents of change in all spheres of their lives. Asia also hosts the Holistic Child Development (not HNC) Higher studies which admit students from all over the world. The global teaching on holistic nurture leads us to the History of the African setting for holistic nurture.

In Africa, the beginning of holistic nurture to children can be traced to Ancient Egyptian education. Education in Egypt was vocational and apprenticeship which

served within the family trade or craft. This was usually done under the boy's father. Education was mostly utilized for initiating adults, converts and the young into the practices of Christian Community (Pazmino, 1988, p. 121).

Ayendele (1979) quotes James Stewart who believed and propagated that the white man was not biologically different from the Africans. He went on to support the introduction of University education in South Africa. This was the beginning of the Education in South Africa which may have opened doors for men like Nelson Mandela who became an icon that crushed the Apartheid regime later. Sifuna (1990) confirms that early African education was along the Coastal forts that were erected by the early Europeans. The education like in West and East Africa began with the different Christian missions from Western countries. In South Africa, the Dutch used the coast which they called Cape of Good Hope.

If the above mentioned is the picture of the state of children in Africa, then the words of the most revered leader in Africa, the late Nelson Mandela can help us to prepare for the next generation in Africa as we face this demographic scenario. Nelson Mandela believed and affirmed that,

It can be said that there are four basic and primary things that the mass of people in the society wish for: to live in a safe environment, to be able to work and provide for themselves, to have access to good public health and to have sound education opportunities for their children (UNICEF, 2014)

Baur (1994, p. 412) notes that the benefit of schools in Africa appears to be in those children who went to school and became Christians. He also argues that 80-90% of all Christians were converted in Mission schools. This, however, can be misleading when school is only seen as having appeared at the dawn of mission schools

establishment. However, Africans had their own education system. Sifuna (1990) argues that,

This mistaken belief reflected as ignorance of African education system and helps to explain why the first European educationists never considered the 'formal' schools they were introducing had any relationship to the largely 'informal' education African children were receiving in their communities. The basic assumption was that Europeans were introducing something totally new. This naïve way of looking at African traditional education presupposes that there was no social interaction or socialization, that there was no deliberate attempt made by adults to bring up children to be the kind of men and women required by society (Sifuna, 1990, p. 3)

According to Chihombori, colonialism assumed that everything about Africans was bad and undesirable and that the French and the English way of doing things were more desirable. The colonial brought the legacy of colonization and made the African slaves to forget anything about Africa, they called Africa horrible, with disease, dying people, uncivilized, constantly in war and cut out on communication (Africa web TV, 2020).

McKenny (2002, p. 66) while reviewing Mbiti (1969) explains that African traditional beliefs and practices suggest that the place of children is important as they are members of the community and they add or bring completeness in any given society. Moreover, he asserts that, in some African customary values, God's name is incorporated into a child's name to show the expression of worship and signify in some cases God's answer to a family's prayer for the gift of a child. Mbiti furthermore, argues that an attribute of God surrounding a child's birth can also be included as a reminder to the people of concepts about God. He confidently concludes by showing that these concepts are immortalized, made concrete and externalized so that a child or children can be holistically relevant in the society.

Unfortunately, the culture of holistically nurturing children could be eroding away and might be introducing challenges on how children are handled in our society today. Mugambi and Magesa (1998) reflecting on the way children are nurtured purport that the entrance of church education through missionary endeavours was good but might not have created a favourable environment for educating children in spiritual matters. The African way of teaching was holistic in nature in that the spiritual, mental, physical, and social were not compartmentalized in teaching the child. Mugambi and Magesa (1998) further argue that contributing to this spiritual struggle, the early missionaries saw themselves as authorities on the future of Christianity in Africa. “Many Christian- education programs have little unity and no sense as to their direction. This is primarily because of lack of any foundation in the areas of theological principles, learning theory, teacher development or evaluation” (Gibbs 1992, p. 7). Most early missionaries may have been affected by this background because they believed in basics of learning how to read, count, and write the scriptures which might have introduced another type of education to the children. Rote learning which means learning using memorization technique based on repetition of memory verses. This was the teaching that one was able to quickly recall the meaning of the material the more they repeat it. Rote education theory was the main method of teaching children in many mission schools. Somehow this was engraved in most of our early African educators.

Butler (1953, 30) on Trans Quintilian (AD 35-96) commended the importance of the schoolwork to mirror the realities of life outside school. He proposed that education for children should be interesting. Quintilian (AD 35-96) observes that,

Above all things we must take care that the child, who is not yet old enough to love his studies, does not come to hate them and dread the bitterness which he once tasted even when the years of infancy are left behind. His studies must be made an amusement; he must be questioned and praised and taught to rejoice when he has done well... at times also he must be engaged in competition and should be allowed to believe himself successful more often than not, while he should be encouraged to do the best such rewards as may appeal to his tender years (Butler, 1953, p. 30)

The researcher agrees with Quintilian thought on educating children. Children are important creatures when dealing with education. They can either grow to adore education or abhor it in their adult lives. Beginning early to make education pleasant lays a good foundation for future use. HNC in NBC could use this opportunity when children are young to introduce them to good faith formation education.

Children education was particularly important in Africa. It existed before the coming of the Europeans. Africa had its own way of educating the children which was unique to the needs of the children in Africa. Sifuna and Otiende (2014, p. 149) support that there were effective education systems in each African clan, chiefdom, or kingdom. This education was effective ever since the evolution of the African race. It was not elusive or visionary, but it was tangible, definite, and clearly intelligible to train a child to fit in the society.

Mbiti (1969) explains that African traditional beliefs and practices place children as notable members of the community. They add or bring completeness in any given society. A society which does not experience children being born would be

considered as a bad omen. The gods could be consulted to remove the curse from the community. The children are a sign of continuity for the African society. To ignore the institution of marriage in any society was and is still seen as a taboo. Marriage was organised by parents so that the tribal marriages are honoured and kept pure. In some societies, polygamy was encouraged and children were a symbol of wealth for the man. However, the strong hold on marriage is soon losing the firm African culture.

There were no single women (unless one was a widow, even that was short lived as some African tribes inherited the wife of the dead brother) led homes in many communities except where death had occurred. Further, there were no 'come we stay' marriages and there were hardly any divorce cases. Kenyatta (1938) and Kilbride and Kilbride (1993) support the fact that in many cultures in Africa, all the girls aged between 12-20 years would be married and sex before marriage was not allowed. The whole community would be involved in the marriage; thus, room for marriage breakdown was rarely experienced. This gave marriage as an institution a valued position in many communities and helped teach children to look forward to being part of this particularly important treasure which built the society. These children were educated in informal and formal ways to be responsible adults in their communities.

Africa, from ancient days valued education for small children. The mothers were responsible for early teaching to the children. This agrees with both the biblical and African cultures that mothers played an important role in educating small children.

May be that is why even NBC has more women teaching and instructing children in faith formation than the male counter parts. Commenting on the issue of small children education, Nangoli (2009, p. 165) affirms that “all women in Africa are regarded as mothers”. This is clearly demonstrated in the education of children in Kenya.

In Kenya, HNC may be traced back to the African tradition of child rearing. Kenyatta (1938, pp. 98-119) makes it clear that within the Kikuyu culture, there was no school building; the homestead was the school. Parents had the responsibility of educating children until they reached the stage of “tribal” (Tribal does not mean tribalism or primitive but identification of community e.g. people who speak the same language) education. In some communities, this stage was initiation which was very crucial in introducing children into adulthood.

Mothers were part of the training team of young children, they specifically taught girls’ domestic chores associated with women, mental exercise through amusing riddles and puzzles before dinner so as enhance the children’s learning. Education for children in most communities in Kenya included history and traditions of the community. It was oral through lullabies for babies and questions and answers for the children to learn from the adults. After infancy, the child was taught how to walk properly and how to use the hands in various spheres of tribal activities. Games were introduced with no parental involvement, fighting, and running as well as role playing of husband and wife. The fathers tested the boy’s power by observation and memory exercise (Kenyatta, 1938).

Children were trained to dance as a form of physical exercise as they grew up. Health-education was also taught in addition to environmental education. Knowledge as being practical was a general belief among many communities. Boys and girls learnt manners that made them fit in the community. There was no compartmentalization of education to children as they were growing up, instead it was done gradually. The ultimate step was the initiation of boys and girls before marriage. Religion was essentially used to cement solidarity. Individualism was abhorred. A child in the Gikuyu culture was brought up with a holistic outlook to life. The mental, physical, the spiritual and social were all interwoven. Unfortunately, this is eroding in most parts of Kenya and many children are facing challenges such as stealing, drug abuse, early teenage pregnancies, early marriages among others.

In Kenya, statistics on child marriages are alarming. In Turkana County for instance, it is no surprise if a child is married (10 years old girl to a 40-year-old man) off to keep the rest of the family alive. Most of the population lack education and they face harsh weather conditions which amplify the poverty conditions. Hence, the society is not aware of the dangers and effects of early marriages on their young girls. “With no stable sources of income and food, the currency they turn to is dowry” (Mwaura, 2021). Drug abuse is on the rise among children, teenage pregnancies are rampant and truant children are running away from homes. United Nations Population Fund (UNFPA) reported that from July 2016 - July 2017 (pp.

378) 397 of girls aged between 10-19 years were pregnant. They further observe that 1 in every 5 teenage girls are mothers which is 15% of the Kenyan population.

The rite of passage is an important ritual that marks a change from one stage of life to the next in a person's social life. Both boys and girls go through the rites of passage. However, these rites of passage vary from one community to another. In Kenya, some communities circumcise both boys and girls (like upper part of Kenya and Kenyan Maasai) while others (like most Bantus communities) circumcise only the boys. Uganda and Tanzania also circumcise their boys. According to Mndeme (2018), Kurya clans in Tarime District in Mara Tanzania perform traditional circumcision which is carried out with no painkillers and is performed to large groups. She states that this practice is an important cultural practice that marks the transition from being a boy to becoming a man. In Uganda, traditional male circumcision (TMC) is considered to have originated from the Bugisu region in the eastern part of Uganda. To date, the cultural belief in the TMC is so extended in that those who are not circumcised traditionally are strongly stigmatized within their communities (Niccolai, 2012). On its most basic level, circumcision marks the passage of a child into adulthood. The cutting of a foreskin or clitoris marks the cutting away of childhood. Circumcision symbolises a person's assumption of adult responsibilities - both social and cultural - and the individual's acceptance as a full member of the community in which they belong.

The responsibilities that accompany this rite of passage are extremely complex and cannot simply be dismissed. It is also the time when initiates are instructed on the

rules and regulations of their society. Traditionally, boys who underwent circumcision became (*anake*) which means young youth or warrior. Wambua (2013, p. 11) asserts that among the Kamba, the boys became warriors after circumcision (*Anake*) and were ready to marry.

In many societies all over the world, sex was a weakness, both spiritually and physically. Many young people strongly believed that that sex before marriage was a sign of weakness; hence, they would avoid. Nevertheless, in the present day society, it could be one of the reasons why marriage in several communities is facing difficult as couples aren't pure according to the word of God. Traditionally, sex education was imparted during initiation time as initiates (circumcision) are instructed on the rules and regulations of their society, and their responsibilities within it. The lessons taught were holistic. Therefore to dismiss all the cultural beliefs of any community is to take away their identity and make it difficult to apply the word of God to children. HNC could seek to blend some of the teachings in these cultural traditions without destroying the theology of children in NBC, this includes teachings like responsibilities of adolescents after they reach the puberty age. Rite of Passage Experiences (ROPES) is part of the teachings in SS classes in NBC. Children are taught and holistic approach is applied in the training of the class 8 pupils before they crossover to the Teens church. More details about the program will be covered in Chapter 4.

Though this is so, the reality is that the Kenyan society has changed drastically in the last century and with all these changes many of the assumptions upon which

“tribal community” was built have lost their significance. The socialization which makes children feel safe, has been pulled down. In the past, it took the whole village to train up a child into the kind person who would easily fit in the society; nonetheless this is not the case in most communities in Kenya. Grobbelaar (2021, p. 51) agrees with this old way of raising a child using the whole village. Parents who take the initiative to take care of their children risk being imprisoned by the Kenyan society, in that the old cultural beliefs of raising a child by the whole village is no longer the norm. How could HNC help this scenario? NBC could teach the children what is best for them, that is, to be good citizens who are holistically nurtured.

In Kenya, a large family with many children is no longer the norm as a form of social security. With the growing sophistication of surveillance, law enforcement, conflict and warfare, the security of a household or community is not dependent on large families for its defence and protection. There is need to evaluate what HNC would do to reinforce some of these good cultural teachings (respect for elders by younger generation, practice hospitality and keeping the bold of both nuclear and extended families among others). Ndeto (1972) agrees when he argues that,

The gamic relations of the Akamba people are in the extended family. It includes both monogamy family and polygamy. Consanguineous and affinal relationships over three generations namely grandparents-parents-siblings and collateral relatives are maintained. Primarily, it is functional unit which allows for mutual dependability and “symbiosis”. Each member of the extended family contributes to the welfare of the *musyi* (which means Family or Home), according to his or her experience, age, wisdom, skill, and vitality (p. 28)

Today this might be lacking in many homes as the village life and city life are too far apart in some parts of Kenya. Information- media has laid bare information to

children which may be pushing the issue of cultural Kenyan traditions even further in that they are exposed to adult information with no restrictions. Internet has introduced a culture whereby the children's young minds are corrupted. Thus, there is need for parenting in Kenya to move to this sphere of commitment and discipline, which is clearly elaborated in the Bible (Deuteronomy 6:5-9).

HNC which has a strong theology on Biblical teaching could be side tracked and children could find it difficult to fall back on what the word of God says leading to confusion and insecurity. Education then in NBC for HNC, could target to handle and understand the past, present, and future for continuity in every given generation. When education is locked in a certain culture, the receiving culture usually loses out some key features that shape the traditional way of learning. Lanyero (2015) agrees with this fact when she states that, much as there is a strong desire by many parents to spiritually nurture their children, many drop- out of their spiritual path by the time they are teenagers or adults and the lives they lead thereafter leaves a lot to be desired. This is evident by in the number of teenagers one will find in Sunday school as the children grow older. Inter-Press Services in the article *Teenage Pregnancy in Kenya* (December, 2018) *A Crisis of Health, Education and Opportunity* reported that,

Numerous studies have documented the fact that a high number of teens are already sexually active. These young girls are part of the four in ten women in Kenya aged between 15 and 49 who have unintended pregnancies. There can be no illusions about what they need: accurate, up-to-date information and access to effective contraception (p. 1)

Njoka (2016) in his final report on teenage pregnancy in Kilifi stated that one in every four girls are affected between 12- 19 years old. However, in all these, one would ask, “What could NBC do to reduce the number of pregnancies among teenagers? Could it be by nurturing children holistically? NBC could be nurturing children in their formation of faith as this contributes to feeding the youth and adult numbers to the church for continuity to the next generation. When children are not nurtured by the church, there is a possibility of church membership fizzling out due to failure in the faith formation. This therefore means that the church must endeavour to HNC for it to thrive.

When talking to adults who are now no longer in the church, they will accept that as children, they were taken to Sunday school. If one is asked why they left, the answers vary. The common ones include, the church became boring as I grew older and the church was not addressing the issue of children. Further, the leadership has remained rural while the pastors are irrelevant to city children to mention but a few. Sifuna (1990) and Wambua (2011) note that the early missionary education was meant to confine Africans on the lower level of education. This is evidenced in rural Bible Schools that were set up. To this present day, it is so difficult to find a pastor in the rural church with higher education in Bible training. The researcher concurs with this explanation by Sifuna and Wambua.

The Church and the children ministry have their foundation in the Christian education through the introduction of Mission schools and Sunday school. According to Baur (1994), the intention of the missionary service in Africa to

develop schools was to prepare to teach and train ministers of the Gospel. However, it is true that in some parts of Africa, some adults were resistant to the gospel message to an extent that schools that enrolled children had to find a way to reach the adults.

The European education which was spearheaded by the mission schools introduced the church and children ministry teaching that opened ways for the other type of education outside the mission philosophy. Most of these mission schools had the understanding that missionaries were knowledgeable. As such, many Kenyans sought to learn to write, read and count as this education enabled them to undertake any work assigned by the missionaries.

Ayendele (1979, p.16) concurs with this thought when he writes that Africans are not an equal race. This was true among many missionaries who may not have had much education to pass on to the Kenyan children, but they taught them to read, write and count, as already mentioned. The boys were more privileged to go to school than the girls. Gender was well spelt out. The boys went to school while the girls were prepared for early marriages by learning from their mothers how to be mothers. This, however, was not the same with some Protestant missionaries' approach to education of Kenyan children in Sunday school or Mission schools.

Frew (2006) attesting to this scenario reports that

So, when the missionaries refused to pay for attending SS the children stopped coming. Later it was agreed that after thirteen Sundays of instruction and Scripture memorization, those who could recite the verses and had attended each session were rewarded with a half rupee. In all there was about ten who agreed to attend under these arrangements. (p 120)

A half rupee might have been the source of a hindrance that stopped some children from attending SS to know God. The culture of money had not gotten its place in many villages in Kenya. The rupee in the mind of Akamba children did not have much to give them. It was a strange way to reward. Children were more familiar with barter system of rewards in the Akamba community and many other communities in Kenya. Frew (2006) states that when rewarding, children with a rupee, they stopped coming to SS. This issue of reward in small monetary terms might have introduced lack of seriousness in dealing with children in SS.

Adhiambo (2019) states that Catholic schools make the Church very instrumental in provision of improved and accessible quality education in Kenya. Catholic schools produce good results in our country to this day. As fewer churches were built, the number of children began to grow in both rural areas and in the cities. With lack of HNC in these areas, a gap was introduced, that is, more education in non-church Mission schools than in the Mission schools. Many Mission schools could not maintain the standards and the Government of Kenya repossessed some of them. Due to lack of proper strategies in some Church Mission schools, the standards that were introduced by the colonial based mission school collapsed. They include some Bible schools in Kenya who teach under the cover of Mission education. This scenario may have introduced the gap we have in schools where children are taught. Secularism like in many other places increased and this made the church in Kenya to face many challenges on how to teach and nurture children in SS. How then does NBC SS flourish with such a background?

According to Gichinga (1989), Nairobi Baptist Church Ngong Road was established in 1958. Since its inception, Sunday School in NBC has been special in the lives of children. However, the global information and the SS development in Kenya could have affected the establishment of SS work in NBC. NBC SS has been the main source for nurturing children since it began. Gichinga (1989, p. 75) further argues that “SS is a crucial ministry to NBC as this is where the youth ministries are fed” in other words, the youth ministry falls or thrives through the ministry of SS. Poorly established SS could lead to poor youth ministries and poor youth ministries might affect the numerical addition to adult ministry which could lead to poor church growth.

The emergence of SS in the history of the universal Church is credited to Robert Raikes around the 18th century (Cairns, 1967). His main intent was to train the children to read and write the Scriptures and, in doing so, to impress upon them the values of morality and good behaviour that could make them good citizens. NBC seeks to nurture children by using the process that brings about children who are well grounded for the present and future Kenyans with biblical values that affect their whole being. This could be possible if the handbooks and teaching materials, leadership and activities are totally committed to get a paradigm shift from what is going on at present.

May et al. (2005, p. 84) suggest that ‘researching on children spirituality is like trying to capture the wind in a box’; this is so because in children spirituality, there exists many complex issues to deal with. This kind of understanding about child

development leads to an opportunity to revisit the nurture to children. This includes handbook and materials, leadership and activities that could help to solve some of the complexities found in the spiritual formation of the child. The paradigm shift lies in using holistic nurture which enables children to learn about biblical values when they are still young. For instance, in NBC children who were 3 years in 2005 are 18 years while those aged 6 years are 21 years old. These children are now adults. Besides, those who were 12 years are now 27 years, as such, they are beginning their own families; this will be discussed further in chapter 4. This paradigm shift in NBC is crucial as it helps children to be holistically nurtured as early as possible. Delaying teaching hinders early spiritual formation among children denying them a good foundation. May et al. (2005) further asserts that to begin early could be a sensitive and a serious obligation to the congregation to operate from when dealing with children churches.

Child development that neglects giving Christian education through Holistic Nurture to Children (HNC), may not enhance holistic formation in children. The example in Luke 2:52 describes how Jesus grew up in four distinct areas: wisdom (mental), stature (physical), in favour with God (spiritual) and with man (social). These four are crucial in the development of children. A holistic approach by God to man began in the Garden of Eden, in that man - ἄνθρωπον (which is a Greek word which includes male and female, Gen 1:26 LXT) was created with all the four dimensions so as to be useful.

In Genesis Chapters 1-3, the four areas in man (male and female) which includes growth are demonstrated. Man is both dust and spirit making him a living soul (Genesis 2:7), this is the physical dimension of man. The mental aspect of man in Genesis is demonstrated when God asked man to name all the animals. This shows that his mental capacity was fully developed. The image of God in man helps him to connect with God spiritually and fellowship with God daily in the garden. Man was created as a social being; God said, man should not be alone so He gave him a woman and later children. Therefore, their social cycle was complete.

Allen (2008) argues that children are our natural partners in the quest for a deeper, more authentic encounter with the Spirit, to engage them openly and expectantly, will make the journey to holistic spiritual nurture meaningful which otherwise might not. This makes holistic nurture to children important in NBC. NBC children ministry have their foundation of Christian education through the introduction of Mission schools and Sunday school. According to Baur (1994), these mission and Sunday schools help to prepare ministers for preaching the gospel. Sifuna (1996) further asserts that the education by missionaries was meant to keep the church as a rural community establishment so as to avoid the gospel being unchallenged. Though this was a good gesture to the rural communities, it subdued the children who were born and taught at this time. As they grew up they began to ask questions as to why the western culture should be superior to their culture. Efforts by colonial government to gain a strong hold on education in the rural communities bore no fruits by 1920, as government funds were rejected by some mission. Seeing the

challenges faced by some mission schools, the colonial governments established some secondary schools to raise the standards of education for the young Kenyans. Today, school systems may not be very different from what they were originally when they were set up within the African cultures, Kenya included. Hart (2008) and Sifuna (1990) argue that the schooling system in Africa still uses foreign languages as a mode of knowledge transmission making it difficult to teach the children their past. Sifuna (1990) argues that “Education is defined as the ‘entire process by which one generation transmits its culture to the succeeding generation’ or better still as ‘a process by which people are prepared to live effectively and efficiently in their environment’” (pp. 1-2). Sifuna and Otiende (2014) argue that the western scholars propagated a philosophy of education which could not accept Kenyan education systems, content, and methods of passing knowledge to the next generation. The Kenyan education to children was seen in the light of the western systems of learning.

According to Baur (1994, p. 413), Archbishop Arthur Hinsley (1865-1943) was an English Roman Catholic cardinal and the fifth archbishop of Westminster who was an outspoken opponent of the fascist powers during World War 1. He issued a directive that foreign colonial governments should build more schools than churches. This might have been the beginning of the low standards in SS witnessed in churches and this may have affected the development of HNC. Consequently, schools became more important than church buildings. More children were enrolled into schools because the society experienced benefits enjoyed by those who were educated in schools rather than the church.

The Protestant Mission schools were not able to compete with the Catholic schools that were being introduced. The Catholic mission schools' standards were higher than the Protestant mission schools. The picture has not changed to this day. This problem could have been compounded by the fact that NBC could have been established when the Western powers were establishing this type of education.

As fewer churches were built, the number of children begun to grow in both rural areas and in the cities. With lack of HNC in these areas, a gap was introduced, that is, more education in non-church Mission schools than in Mission schools.

Unfortunately, it could also be true that in some ways NBC might have been affected by this background around education for children. Nevertheless, some adults in NBC were drawn into NBC through their children being in SS. This trend is still true today. One parent confirmed this fact and said, "We came to NBC because our children enjoy their Sunday school in NBC" (2017). Since 1958, nurturing children in NBC has been a key role although this was an era of racial and colonial challenges. Gichinga (1989, p. 75) argues that Sunday school is a crucial ministry to NBC. As children leave NBC SS age, they are challenged to continue enjoying their childhood faith. For example, some teens opt to do other things during church service like mobile games, pornography, watching movies among others.

A survey was done by the researcher before this study to establish why a large numbers of children in NBC stopped attending church once they became teenagers. Some said they left due to peer pressure, that is, most of their friends did not attend

church, some due to the temptations which come with the challenges of youthful years, some responded that they left because the Bible is used to educate adults more than them and that it provides very little child friendly approaches for HNC. The large numbers witnessed in the SS in NBC as confirmed by Gichinga (1989) are as a result of Bible teachings.

Though, it is true that the Bible was written by adults for adults and it lacks content that is child appropriate and young people, some child educators in various fields of study, suggest that teaching children the truth about God can be drawn from adult passages. NBC theology on 5-13 years old children includes teachings on who is God, Jesus, and the Holy Spirit, Creation, sacraments, church, baptism, salvation, assurance of salvation, service in the church and in the world, leadership, prayer, Bible reading methods, sin, Hell, Heaven, among others. Collier (2009) warns that, Theology is not a matter of adding God into programmes. That Theology is thinking and talking (*logos*) about, from, towards and with God (*Theos*).

NBC has great theological teaching and thinking about children which allow the child to form a foundation of biblical values for their faith. Collier further notes that theology that uses religious language and categorically misses out the mention of God should not be used to reach out to children. NBC theology makes the reality of God real to children and the foundation children receive sustains their formation of faith in NBC Teens/Youth church. The process of teaching children basic NBC theology has led a good number of them to follow their childhood faith and now are Youth leaders and youth elders in NBC.

One of the main focuses in NBC is spiritual nurture to children. The current spiritual nurture that is offered uses an unrefined method of approach which inhibits the achievement of the goals for holistic nurture. Dealing with some subtle underlying factors which hinder effective holistic nurture to children aged 5-13 years in NBC reveals some of the challenges which include handbooks and teaching materials, leadership and activities. These approaches could hinder the development of children if for instance the facilities and equipment for children are not appropriate and if the leadership employed is insufficient to nurture children. This could lead to failure to achieve the goal set to produce children who are holistically nurtured.

1.1 Statement of the Problem

Nurturing children aged 5-13 years in Nairobi Baptist Church has undergone a lot changes in the past 60 years in that we have more challenging issues that children are facing in Sunday school. Children around the global are facing many challenges which include: as abuse of drugs, early pregnancies, stealing, societal maladjustments, school dropouts, bad morals and fighting. Children's physical, mental, spiritual and social needs if not sufficiently, consistently and competently met could produce children who may not be holistically nurtured. The care of the children which God has entrusted upon the humankind is therefore, an important responsibility (Family International, 2012)

Quality care, health and nutritional programmes within families and communities, especially in the early years of the child's life have been shown to impact the child's development (Barnett, 1995; Masse & Barnett, 2002)

NBC is not immune to the global problems which children who are aged 5-13 years are experiencing. These challenges have become a concern and they could be affecting the development of HNC. The nurturing of children in NBC needs to provide good understanding of the history, handbooks and teaching materials, church leadership and activities. Absence of these ingredients for nurturing children occasions a gap whereby children are not holistically nurtured. The question posed then, is what is hindering the holistic nurture of children ministry in NBC to children aged 5-13 years old? This study sought to critically examine nurturing children in NBC and also establish the subtle underlying factors that hinder their development. Could lack of the foresight of the problems mentioned above help to change how to nurture children? Are the handbooks sourced/downloaded able to lead them to form their faith or are there other issues that need to be addressed? These study sought to provide answers to this questions.

1.2 Purpose of the study

The purpose of this study was to investigate the holistic nurture of children aged between 5-13 years old and to critically examine the problems that hinder their faith formation.

1.3 Objective of the Study

The specific objectives that guided the study are to:

1. Analyse the history of holistic nurture for children aged 5-13 years old in NBC.

2. Assess the effectiveness of the handbooks and teaching materials used for holistic nurture of children aged 5-13 years in NBC.
3. Evaluate the opinions of church leadership on holistic nurture of children aged 5-13 years old.
4. Analyse the activities used to aid HNC aged 5-13 years old in NBC.

1.4 Research Questions

- i. What is the history for holistic nurture of children aged 5- 13 years old in NBC?
- ii. How do handbooks and teaching materials as pillars bring about the faith formation in children aged 5-13 years old in NBC, Ngong Road, Kenya?
- iii. How do church leaders' opinion deal with the needs of children aged 5- 13 years old in NBC?
- iv. Which activities aid holistic nurture to children aged 5-13 years old in NBC?

1.5 Research Premise

Will the use of history, handbooks, church leadership and activities for children help to protect the children from the challenges facing 5-13 year olds, like drugs pornography, teenage pregnancies and, crimes among others? Can these challenges be controlled by Holistic nurture for faith formation when the children are still young?

1.6 Justification and Significance of the Study

In dealing with the spiritual needs of a child, this study examined handbooks and materials that aid children to learn; church leadership that facilitates spiritual formation in children and the activities which help children to construct knowledge from what is taught. This approach of HNC education could complement the education offered in other departments in NBC like those for the youth and adults.

It was very significant to study children aged 5-13 years old in the present generation in Nairobi Baptist Church (NBC) so as to assess whether the introduction of useful holistic approaches to faith formation reduces the challenges they face on their morals and values in homes, church, and society. This study also hopes to empower those who prepare and procure handbooks and materials for children aged 5-13 years in NBC.

The research will also be of significance to policy makers and stakeholders who share the same views, for example, the need to teach children holistically as God has mandated the church. This could raise and improve the standards of dealing with children aged 5- 13 years old and could be significant to all who advocate for children and legal entities who ascribe to the notion that HNC has great value in producing individuals who are morally up-right. It will also raise awareness to those who might not ascribe to the notion that HNC is of excellent value in dealing with children aged 5- 13 years old.

The academic contribution of this study is that it will provide an understanding of holistic nurture to children as well as provide literature to NBC and other Sunday Schools in churches.

1.7 The Scope and Limitations of the Study.

The scope of study was limited to Nairobi Baptist Church Ngong Road and it was for children aged 5-13 years old. The 5 - 13 year olds are the category of children in Sunday school in nursery, pre-school, grade1-2, 3-4, 5-6, 7. The Standard 8 leavers who attend Rite of Passage program (ROPES) being the last class before joining the Teens church.

Challenges like teenage pregnancies, bad morals and values, drug abuse, school dropouts, misfits among other which affect children during this age of development could be elevated through good Handbooks and teaching materials that aid this age group to be nurtured. Further, the kind of leadership that would help the children to form their faith that will bring about continuity and finally activities that are used to teach children to construct faith in God.

The data collection was obtained from the categories of children, youth, parents, Sunday school teachers, nurturers, opinion leaders, professionals, and grandparents. The respondents were those who had been members in NBC for 10 years, the period 2005 – onwards. The study was limited to NBC because the issues that were raised in this study are in line with the problems identified in NBC.

1.8 Summary

This chapter focused on the introduction and the background to the study with an emphasis on the variables under study that served as a basis for the objectives in this study. The chapter has highlighted the gap that this study intended to address in the area of HNC. This chapter has also discussed the scope, significance and limitations of the study. The next chapter delves to the review of literature relevant to the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

A review of literature was done with the guidance of the objectives of the study. The four objectives were: firstly, to describe the history of HNC in NBC, secondly to assess the effectiveness of handbooks and teaching materials used, next to assess the opinion of the leadership and finally, analyse the activities used to aid holistic nurture of children aged 5-13 years old in NBC.

These four objectives generated the basis for this study using the subheadings: The Origin and History of the Development of Holistic Nurture (HNC) of 5-13 years old. Children handbooks and teaching materials themes were deduced to explain their significance in the study. The themes included: Leadership and handbooks effectiveness, Parents on the effectiveness of the handbooks, Child Theology in the handbooks, Making of the handbook and sample materials, Involvement of the making and using of handbooks and the relevance of the learning materials. Opinions of leadership for HNC in NBC for 5-13 years old children formed four themes. These were: Opinions on church leadership in NBC by the Various Respondents, Leadership as the Core Component for HNC in NBC, Leadership as the Main Facilitators for HNC in NBC and Leadership as Faith Formulators. Fourthly, the objective sought to examine the activities that aid HNC in children in NBC. The themes were: Nurturing is a creative activity, Activities for faith

formation, Activities and parents' involvement and Activities for faith construction. These themes were used to investigate the importance of HNC in NBC.

2.1 History of the Holistic Nurture of 5-13 Years Old Children in NBC

In recent times, many children educators ascribe to the fact that holistic nurture to children has been left out in the discipline of theological education. Westerhoff III (1976) concurs when he writes that in 1903, Christian education in mainline Protestant Churches, saw its declining religious education system and formed Religious Education Association in 1903. This was to remove the fears of changing Christian education.

Since 1957 when Life Magazine dubbed Sunday school the most wasted hour of the week, increasing numbers of church persons have admitted that their educational ministries are less adequate for the day...The roots of our problem go back to the turn of the century and a joke "When is a school not a school?" The answer: "When it is a Sunday school." (Westerhoff III, 1976, p. 2,3)

Lawson (2012), Malherbe (2011) and Grobbelaar (2012) confirm that due to lack of proper theological inclusion of children in the community of faith, several gaps have been introduced for example, people ask "do children need to be saved?" Are children part of the fallen humanity (sinners)? Can they be part of the body of Christ and at what age?" among other issues that could hinder the formation of faith in children.

However, historically nurture could be utilized to improve positive traits and diminish the effect of negative ones in a child. HNC ensures that this is realised in the life of the child for it seeks to develop the child in the four dimensions. Fennema (1977) confirms that nurture must be the goal to have biblical understanding and

commitment. This can be accomplished through well-prepared handbooks and materials, leadership and activities for the 5-13 year olds.

The African culture appears to have had no compartmentalization of learning philosophy for a child. Sifuna (1996) suggests that European education never considered that the 'formal' schools they were introducing, had any relationship to the largely 'informal' African education. The children did not receive complete education because they had no reading and writing skills, had no systems, content and methods of education was not part of community development. Hence, they needed the western education which was civilized than the African one. Though the above is true, Sifuna further argues that indigenous African education was essentially an education for living within a given society.

According to Kitembo et al. (1997), it was acknowledged by all that God exists and learning anything outside him was not fathomable. A child was trained through stories with moral implications. Sifuna (1996) concurs with Kitembo et al. (1997) when he says that children were brought up by socialization as opposed to individualization. The main goal for this was to strengthen the community. Education was strictly utilized in the African setting as an immediate induction to society and preparation for adulthood. This seems to agree with the ancient ways of education in Egypt, Roman, Jewish and Greek during the 15th to 17th century. The European education objective of learning skills was to promote growth towards social involvement. The Greeks championed the philosophy of compartmentalization of human learning. One person has no definite connection

with another. Each compartment acts as an independent entity (Reed & Prevost, 1983).

Plato noted that the most important part of education was right training in the nursery. He goes ahead to emphasise the need for basis foundation whenever educational philosophies, theories and curriculums are discussed. Plato's strong argument was that very early beginning of education was essential and could not be neglected (Mystie, 2020). Plato, the Greek philosopher introduced the idea that the mistakes that were made by other early philosophers were due to their not engaging properly with a class of entities, which he called forms. The chief examples of which were justice, beauty, and equality.

Reed and Prevost (1983) state that Plato devoted his entire life to specialize in paying attention to the three entities: reason, spirit and appetite. The most fundamental among them being 'the Good or the One'; in ethics and moral psychology. He developed the view that, good life requires a certain kind of knowledge that brings harmony between the three parts of the soul which are, reason, spirit, and appetite. These three compartments help human beings to have justice, beauty, and equality. These affected the development of child education on how the Handbooks for teaching are developed.

The spiritual dimension in the handbooks and teaching materials has its own compartment so that there could be no connection to the physical, mental, and social. These compartments show how the spiritual can be so disconnected in the life of a child that the truth of the Bible is set aside to solve problems in his or her

own way. Prayer sometimes is set aside at the cost of not having God as the centre of human ethics. This might have affected the development of these materials in other countries and the same thinking would have been brought to NBC.

Fowler (1915-2015) observes that although this is so, terminologies like nurture and admonition, *spatula* development, sanctification, faith development and character formation lack because the integration of total personality development is not included in the HNC for children. While all this is good for a child's development, Robinson (2008) asserts that emotions/feelings are not only an aspect of development but are central to every part of a child's growth. The reality is that children need to develop in all aspects for balanced holistic growth.

Posse and Melgosa (2002) add that during childhood, there are many ups and downs in developing character, emotions, and personality of a child. While all this is needed for a child's development, handbooks and teaching materials could be used to aid the development in the life of every child. This where some aspects are more pronounced when teaching holistic nurture to children like spiritual that includes faith formation, prayer, Bible reading among others. This could reduce the early formation of faith in a child because other areas are neglected like physical, mental, and social. Holistic nurture endeavours to include all aspects of a child's development to be able to achieve the required result in holistic nurture.

If Fowler's argument is true, then in many old cultures HNC, education to children whether religious or non-religious, may not have been holistic in its approach. This is evidenced on how cultures trained children. Some cultures included all the

dimensions that are physical, mental, spiritual, and social development in the life of a child, while others did not as was observed earlier in this study. Some communities in Africa circumcise their boys and girls for example the Abagusii, Kuria and Somalia in Kenya (Kimani et al., 2020) while other communities only circumcised boys and others do not circumcise at all.

This is not the only way to enhance physical growth among African Communities. For mental development, boys and girls are taught according to their gender roles. Spiritually boys and girls are taught to fear the Supreme Being and in the social realm, the boys and girls are taught how to relate according to their age groups. These divisions in many cultures have continued to the present day. The clusters are now in age groups, schoolmates at different levels and professions, among others.

The emergence of SS in the history of the church, which is largely credited to Robert Raikes around the 18th century, is an important fact about SS which helps to understand the origin children's teaching in NBC. Westerhoff III (1976) in his book 'Will our Children have Faith?' affirms that SS began experiencing challenges as early as the beginning of the 20th century. Making May et al. (2005) to quote Robert Raikes (1736-1811). Raikes main intent was to train children to read the scriptures and, in doing so, to impress upon them the values of morality and good behaviour, that could make them good citizens.

However, Robert Raikes, William Fox, a Baptist draper and other influential men in 1785 began what was later called 'Sunday schools. Their motto was "To prevent vice, to encourage industry, to diffuse the light of knowledge, to bring men

cheerfully to submit to their stations” (May et al., 2005, p.102). This was a holistic approach by Fox. It brings in the quest by theologians on how theology is taught to children.

Nevertheless, Hay (2006) and Myers (1997) argue that young children, even before receiving any formal religious training, possess a spiritual awareness that should not be hindered by anybody. The spiritual awareness is the pillar that holds the whole being of the child as they grow in all aspects of their lives. However, Bunge (2004) argues that the 21st century children supporters, and theologians think that the nurture of character should be handled by children workers alone. Fennema (1977) concurs with this thought when he says helping children develop biblical nurture is primarily a parent’s responsibility. This could have led to the poor setting of SS even in NBC.

There is need to paradigm shift this kind of thinking in the mind of most NBC adults. The load is too heavy for the SS teachers in NBC to nurture children. There is need to have many more members in NBC to support and change this approach which is inevitable for the future and the growth of NBC. If good SS helps to feed the other departments in the church, it is of importance that other members of the church are incorporated so that SS teachers are not the only ones left to handle children in NBC.

Smith (30th August 2000) in the article “Robert Raikes and SS” sheds some light on the struggles that the churches faced in the beginning of handbooks and materials development because it became a battlefield for churches, especially in America. The International Uniform Lessons were introduced in 1872. The Puritans and

Evangelical Congregation developed a Society to handle this situation in 1875. Some churches nevertheless broke their ties with Uniform Lessons. They began many functions which made the development of materials for children a difficult venture (Smith, 2000).

The emergence of Sunday School as Frew (2006) observes, was not easy for early missionaries to introduce it in Africa. Many of these Missionaries came from countries where the Bible had been doubted and made irrelevant. This was due to the age of reason and the enlightenment that sought to do away with the Scriptures but allow man to depend on reason to understand the world around them. This made many missionaries, to fall into spheres that made them not to recognise the Bible, as an authority for guiding people (young and old male and female) on how to live. The voices of children seem to have diminished in many European cultures.

Grobbelaar (2012, p. 22) states that “Adults need emanatory voices of children because adults can never truly understand children from adult perspective alone”. Malherbe (2004) on the African context notes that “Church and theologians on the African continent have been slow in discovering its children.” Though this is true in some way, Gichinga (1989) suggests that in NBC, adults recognised the place of children.

According to Gichinga (1989), regular attendance of SS makes the children aware of the nature of God through the great and wonderful stories from the Bible. This might be one of the reasons for the large numbers of children in the NBC because the Bible is used to educate them and provide in the HNC. The large numbers in the

SS in NBC according to Gichinga (1989) is because of the Bible teachings offered to children.

Though it is true that the Bible was written by adults for adults, children should not be excluded from helping them to discover who God is when they are young. Africa is a young continent and a good foundation if laid for these young children could affect the generations to come. Stonehouse (2006) affirms that the journey to spiritual formation during childhood is too important to simply perpetuate programs and hope for the best, because early childhood faith affects the life of the child. In the demographic research of generation, UNICEF (2013) confirms that,

Demographics are a key to Africa's increasing centrality to the global development and growth agenda. The demographics of Africa's children are experiencing a shift on a scale perhaps unprecedented in human history. Consider this: on current trends, almost 2 billion babies will be born in Africa in the next 35 years. Over the same period Africa's under -18 population, will increase by two thirds, reaching almost a 1 billion by the mid-century; and close to half of the world population of children will be in Africa by the end of 21st century (p. 5).

This demographic growth by 2030 of the numbers of children in Africa might require well thought through strategies by the leadership in the church, government, educational institutions and community to be able to deal with this projection by UNICEF. There is need for a paradigm shift on how we educate children holistically. Brewster (2010, p. 8) agrees with this demographic report by UNICEF (2013) when he states that, one billion children may be born in the next decade. Marty (2007) argues that an individual receives to some extent input from the surroundings within a generation. If the child receives the anti- biblical teachings, it may be possible that the child will take the same to the next generation (Psalm 78:1-8).

Handbooks and materials are important in shaping the child into faith formation when they are young. Materials are important in preparing the children to discover the truth. This could be realised through proper contextualised activities. According to Frew (2006), activities like writing, reading, memorising Mathematical timetables among others which were done in SS were not exactly the same with the ones done in school from Monday to Friday, but they looked the same to the children. Although similarities were there to confirm to the mind of children that SS is different from the Monday to Friday routine, most of these children had some of the teachers who were the same teaching them from Monday to Friday and on Sunday.

The researcher agrees with Frew's thought on how children were taught in mission schools. For example, Mr. and Mrs. Jameson note that Monday to Friday in the mission school they will be teaching writing, reading, and memorizing mathematical tables. On Sunday they will use the same concept of using figures (chapter and verses have a numbers) to understand the scriptures, then teach the children how to write (children will write verses) and teach them how to read (the children will read the Bible). This may also have affected how SS was founded in NBC. Although the spiritual dimension may be ignored in each given generation, the impact of either including it or ignoring it may not be overlooked.

The gap in teaching HNC could heavily be leaning on spiritual needs of children and many times leaving the physical, mental/emotional, and social aspects to naturally mingle into the spiritual. This could be useful at times, yet it may not help

in the holistic development of the child. While on one side, the non- spiritual supporters' dwell on the other areas of physical, mental/emotional, and social but ignore the spiritual development of the child. The heavily discussed areas may be taught while ignoring the spiritual. This could introduce other challenges like children doubting the existence of God and all other values of the Christian faith. This dichotomy in teaching children with such demarcation could lead to lack of proper HNC in NBC.

In other cases, NBC leaves the physical, mental/emotional, and social to general education of children in schools while the church feels obliged to care for the spiritual. Westerhoff III (1976) clearly states how this battle between church and public schools dwindled the growth of Sunday school, because the churches started to think Sunday school hour was the wasted hour in the week. This led to the dichotomy in which children are made to contend with the knowledge to know God. As both the general (education outside the church that runs Monday to Friday) and church education which happens only on Sunday seeks to educate children. Jaffrey (2010) states that

Study investigates changes in social, emotional, and behavioural functioning in children within a nurture group and comparison condition. Significant changes were found in nurture group children's Total Strength and Difficulties Questionnaire scores, and along with an increase in 'pro-social' behaviour, a decrease in 'peer difficulties' and 'hyperactivity' relative to the comparison group. Significant changes were found in most strands of the Boxall Profile whilst ratings of nurture group children's academic levels also improved significantly more than those of the comparison group. The discussion considers the implications of these results and the methodological constraints (p. 28)

HNC in NBC may experience significant change when groups of children are nurtured holistically. According to May et al. (2005, p. 101) Raikes (1736 -1811) approach may not be described as holistic nurturing, it was geared at helping the

children from disadvantaged background especially of the poor population of the time to change and live better lives despite their poor condition. The poor populations of these children came from low class population in England who were working long hours in factories.

Dick (1980) affirms this by stating that the approaches of education was through the Sunday School education which was probably intended for the majority labouring poor families- of children aged 5 -15 years. Thomas Laqueur (1976) concurred with Dick by stating that the working class manipulated the Sunday School education. Robert Rakes and others might have been affected by this culture of the working class when he used the children who were in the labour force as a working model. Sunday school offered virtually the only formal education for most of the population in 18th century. Despite having good Sunday school education, not much research has been done on the impact SS has had on England and America.

The level of Protestant church education in Anglo-Saxon (English) colonies was by ordinary missionaries many of whom came to preach the gospel and explore the continent in order to share the findings with their home countries so that others could come to spread the good news. This was a good approach. However, holistic nurture to children may not have been their core business when it came to teaching children. Fennema (1976) concurs with this teaching of nurture by missionaries, when He states that insight or understanding is primary part of biblical nurture. But teachers are limited in the ability to ensure that children possess insight because they are both complicated and unique.

Many missionaries saw education as a separation from pagan parents and move to the community of faith. Sifuna (1990) affirms this when he says European education created groups of educated Africans who were the same people who would be rooted in European culture, which removed them from the African culture. This introduced challenges for children in the rural and city setting because the new faith was disconnecting them from the cultural beliefs which were not contrary to the Bible values. For example, “Children obey your parents” this was a value in most African communities. Another is that there is “One Supreme God” this was true to the biblical teachings.

However, the missionaries could not do without the cultural aspect of the people because Christianity had to assume an indigenous character which contributed to a people movement and was key to rapid advancement of the Christian Faith (Falk, 1979). The model missionaries used to unpluck children from their culture may have been good, but the end results were not totally productive.

Zuck and Clark (1992) argue that child development is not best understood, appreciated, and ministered to out of the loving environment of the family of God. The family of God acts as an anchor to laying the foundation for HNC. This nonetheless should not be used to confuse children about the two families. There is the family for the “community of faith” but the child also belongs to the biological family. The two are never at war with each other, but rather complement each other to help the children in their development.

The negligence on how to handle the idea of HNC in the NBC may have introduced the gap which could still be a hindrance in the lives of children in dealing with growth in all the areas of their development. HNC requires the use of the four main domains in the lives of children which include: physical-health, sports, games-indoor outdoor, exercises to mention but a few; mental- all activities which nurture brain development in the child; spiritual- all the disciplines that help a child to connect with God, in bringing knowledge and skills to manage their lives as they grow and finally the social- all the activities which help the child to be a useful citizen in the community and in the church.

Clark et al. (1986) quoting Jan Piaget about children say that intellectual powers of a child is alien to the adult world. The host of ideas in a child about the physical natural world differ from adults and are expressed in different linguistic modes. Spontaneous interactions with the environment make the child a discoverer and an acquirer of many notions about the world. This is usually limited by abilities and experience which adults have; hence, the need for the four dimensions to be taught early in the life of a child.

2.2 The Origin of Holistic Nurture to Children in the Nairobi Baptist Church

The origin of Holistic Nurture to Children (HNC) in the universal church can be traced back to the ancient people who lived outside the recorded word of God, the Bible. The place of children in the world may not be easily defined, when it comes to dealing with holistic nurture and may not have been well documented or practiced by the schools, church, and community.

The early church nurtured their children using the laid down word of God which Moses was given to use in the faith community. However, it is not something that we can easily get clear and detailed documented information on, we can assume that the work of evangelism played a great role in this regard. May et al. (2005, p. 91) argue that “We have little detailed information about how the early church set about the task of nurturing children in the faith”. Yet, the basic principle that God gave to the Israelites for teaching their children was to nurture their little ones accordingly.

The New Testament (NT) learnt a lot from Old Testament (OT) using basic principles for nurturing children. The OT and the NT have principles about children which are a good foundation for teaching children holistically. There are examples both in the OT and NT on how children were taught. Parents were commanded to teach their children, when they sit, when they walk, lie down, and wake up (Deuteronomy 6:7). They were also encouraged to train their children, for example David as a shepherd boy was trained to have integrity of heart and skilful hands (Psalm 78:70-72). Because of the training David was given, he was able to attend to the needs of his brothers by taking them food. He also fought the lion and the bear with his skilful bare hands (1 Samuel 17:34 -36) and killed giant Goliath (1 Samuel 17:50). In the New Testament, Paul is encouraged to find Timothy who was taught the Scripture which made him wise to salvation in Christ Jesus and he was equipped for every good work as a man of God.

The neglect to run HNC effectively could have been cast off by the early church fathers in their formation of the church theology. Through the centuries, children

may not have been the core business of the church, even to include children in their theological training was not part of the materials training for theological education. The theology on celibacy could have hindered the theology on children in the church. Augustine Bishop of Hippo (354-430AD), on children taught that “Sexual intercourse should be avoided, if possible, but if unavoidable it should then take a place only within marriage and on the purpose to be getting children.” Pope Pius XI (1857-1939) was influenced by the teaching of Augustine who taught that any sexual intercourse was primarily for the purpose of having children and raising a family. However, anyone who engaged in sexual intercourse for the primary reason of pleasure, when a woman is pregnant, or couple are old it was considered a sin of lust (Augustine on Sexual Ethics, 2018).

Those in faith are no longer obligated to the Genesis mandate to be fruitful and multiply nor are they obligated to provide heirs for the land as were the patriarchal families of ancient Israel. Our task says Augustine is to concern ourselves not with birth, but rebirth not with generation, but rather regeneration that is bringing new person to faith and baptism. This was an important approach to marriage but could have lost the meaning of having children and teaching them to continue the faith of their parents. Stonehouse (2006) affirms that God’s commands are taught best in the normal flow of life where adults and children talk together about God and what He says. Because parents can set a natural stage for conversation with their children about God. NBC must watch out for such beliefs which could hinder the spiritual formation of faith.

Also, the theological education in the church about the doctrine of *matter* being evil entered the church through the proprietors of the flesh being evil seemed to have contributed to the theological struggle of the division of flesh and spirit. Allen (1930) and Kraft (1983, 1999) commenting on this distortion suggests that "...this distortion pervaded Christian witness, mission, and mission education in the nineteen and twentieth centuries".

Kraft (1999) argues that we should correct this distortion and adopt the methods Jesus used for communication in the church and classroom. Some of the teaching methods as someone has noted confuse students and lack guidance on what books students should read. Good as the universal education may seem to portray the value of education, Kraft further states that "It is important that teachers recognise the deficiency that is in most of our church and classroom education." In most cases, the Bible as a book to read by students was far removed in the guise that it was a book for spiritual leaders like the priests.

If this be the case then, holistic nurture for children may be restored in the church and classroom, otherwise, the battle continues as men choose to reject the spiritual and settle for the physical, mental/emotional, and social. This could have probably been due to some unforeseen situations in the development growth of children and not much seems to have been reinforced. Jeyaraj (2013), Brewster (2005), Moore (1998) and Draper (1982) agree that HNC is inevitable in our present day because holistic child development deals with the whole child - the physical, spiritual, and

other aspects of the person. By using the four main dimensions the child will be helped to grow holistically.

Fogel and Melson (1988) assert that, a number of historians (in general: Church historians and institution historians) have suggested that in the last 100 years or so, the concept of childhood in western society was not discussed fully by the historians and psychologists to lay a foundation for others to build on. Stonehouse (2006) concurs with what Fogel and Melson (1988) says on the fact that social sciences provide the most accurate description of the educational process. They view that the Bible and Theology are important, but they are seen as a content for religious instruction not the source for understanding the process. The struggle between religious education and non-religious education can be traced back to early 20th century (Westerhoff III, 1976).

Fogel and Melson further assert that, childhood was a mere state to be endured rather than enjoyed. Allen August (2008, p. xi) concurs with Fogel and Melson when he states that:

In the summer of 2000, several Children Ministry Professors from North America attended the first International Conference on Children's spirituality held in Chichester, England. ... a half dozen gathered informally at the North American Professors of Christian Education (NAPCE) Conference in Toronto, Canada to discuss the experience and explore the possibility on North American gathering of Christians doing research and teaching in the area of spiritual life and nurture of children (p. xi)

The scenario described above necessitates the importance for Africa to strategize on how to teach children. Nurturing children may not have been seen to be historically viable, which could have undoubtedly caused a problem for the next generation. It is important to give the five-year olds the education that has great

focus because it is a great window for the child to be established in every aspect of their development. Ninety percent of a child's brain has developed by the time they are five years old, which makes the journey from birth to school the most important in a child's life (Their World, 2021).

Ramokgopa (2012), a psychology Scholar from Limpopo River University in South Africa states that while Erickson emphasises the importance of concepts such as competition, independence and egoism, the teaching of the African children tend to put more emphasis on cooperation, inter-dependence and altruism.

The African child thus is expected to work and share with others, without engaging in competition. Any achievement is usually regarded as a group achievement and is not personalized. As such, the tendency to individualize achievements is discouraged and this helps the child to develop a strong sense of togetherness and humanity (Grobbelaar, 2012, p. 50)

This kind of thinking is engraved in the minds of some adults in NBC. If Ramokgopa is correct, then nurturing children in Africa negates well developed strategies on how to handle the current situation about children. Children need a platform which could reduce them being denied being holistically nurtured because of lack of comprehensive knowledge about God (Grobbelaar, 2012).

Grobbelaar (2012) further notes that traditionally in Africa; a child was the centre of the family and community and was highly valued and raised by all, in a concerted effort. Just as in other traditional societies, children were valued for their economic, social, and psychological contributions to the family and community. Nevertheless, it should be appreciated that most of these traditional societies have experienced rapid changes. A fast rate of the observed changes in values has been witnessed after

the decline of colonialism and the continued upsurge in Westernization. Sam (2001) suggests that the value of children to families in Ghana is shifting due to economic and settlement patterns.

Research by Gakuru and Koech (1994) as well as Gatere (2001) documents that Kenyan parents' value of children has changed from the traditional value of the child in the light of responsibilities to the family and community to a value of the child for its own unique personal characteristics. Overall, it has been noted that the value of children has been declining as economic constraints and personal concerns have eroded families' desires for children. According to Save The Children (2021), the effect of Covid-19 has come with the loss of income, loss of caregivers or ill caregivers which has had a huge effect on children. This may have forced many children to be exposed to increased risks of being forced to beg for food, take hazardous jobs and live alone among others, hence exposing them to violence, drug abuse, danger and exploitation.

The question to ponder is how this reduced value has resulted in less supportive care in health and nutritional, spiritual, and social practices and thus a lower quality of life for most of these children. The church historians and theologians accept that the spiritual nurture of children has been part the ecclesial mix. Spiritual *gurus* have simply pushed this to the adult spiritual disciplines, and reiterate that God is Spirit, so the passages that deal with children are not easy to explain (Allen, 2008). The chapter on spiritual disciplines seems to have been closed and children were on the side being seen but not heard.

Jenkins et al. (1966) and Miles and Wright (2003) state that children are not adults. They do not think, feel, or react as adults. However, they further argue that; if we see them as such, it is not easy to hear them when they cry from deep within. We also destroy their childhood and burden them with decisions and expectations beyond their years. This issue is compounded with the fact that adults find it very difficult to enter the world of children. The good book (The Bible) exhorts us (adults) to train up a 'child' in the way to go and when they grow up; they will not turn away from it (Proverbs 22:6). Childhood in God's sight is important.

The age as psychologists and other faiths teach is that children should be helped to start, to know God before the womb and in the womb (Jeremiah 1:5). Comenius (1907) looks like he urged the educators of children in his time by challenging them to providentially think that learning as a process of discovery begins at conception:

Whatever we are, do, think, speak contrive acquire, or possess, contain a principle of gradation, and, though we mount perpetually and attain higher grades, we still continue to advance and never reach the highest. For in the beginning a man is nothing and has been non-existent from eternity. It is from his mother's womb that he takes his origin. What then, is in man in the beginning? Nothing but an unformed mass endowed with vitality. This soon assumes the outline of a human body, but has, yet neither sense nor movement. Later, it begins to move and by a natural process bursts forth into the world. Gradually the eyes, ears, and other organs of sense appear. In course of time other organs of sense appear. In course of time the internal senses develop, and the child perceives that he sees, hears, and feel. Then, the intellect comes into existence by recognising the differences between objects; while, finally, the will assumes the office of a guiding principle by displaying desire for certain objects and aversion for others." (Comenius, 1907, p. 2, 5, 28)

According to Richards (1983), Comenius thought concurs with John Chrysostom AD. 360 who wrote the book titled "The right way for parents to bring up their children" and his work still exists to date.

The way the ministry to children is done seems to indicate that children may not be at the centre of faith formation. This is clearly shown in that, by the time, the child is 5 years old a lot has happened and to delay teaching the child to learn about God introduces challenges which could affect the child the rest of his/her life.

In recent years studies on nurturing children have been encouraged by different groups like 4/14 Window Movement, Child Theology Movement, Kids Praise Support Society, 1for 50, Child Evangelism, Scripture Union, World Vision, Compassion International, Children Global Forum, Kids Alive, Christian Learning Materials for Children (CLMC), Evangelism by Explosion for Kids, Hope for Children, Mailbox Explorers Club, Holistic Teaching and 20 Reasons Why Educators Should Consider a Student's Emotional Well-Being among others. Nurturing is a way to redeem the situation of children in the world today. Deneen (2012) asserts that,

Educators and policy makers are starting to realize that the current educational system doesn't necessarily guarantee a well-balanced and healthy adult, even if grades show that a student has learned the concepts. Psychologists especially, insist that education models consider the whole person (p. 1).

Grobbelaar (2012) concurs with the thought of Deneen on holistic nurturing. He defines nurturing as the process of providing nourishment, protection, stimulation, security, and boundaries in which children need to grow.

The process of nurturing children should help them discover and experience that God is love. In the first place, children should experience this love in the families and this is made possible if they are seen and heard as children not as adults. In the teaching of Jesus, he warned the people of his time when he said, "Let the children

alone, and do not hinder them from coming to me; for the kingdom of heaven belongs to such as these” (Matthew 19:14). However, Browning and Bunge (2011) state that according to the Muslim faith, a child as young as 9 or 10 years old could be regarded as an adult. This can be confusing for children but is useful in cultures where this is practiced and accepted.

Nevertheless, in this study, HNC is defined as the process of providing nourishment, protection, stimulation, security, and boundaries which children need to grow in the four dimensions. Despite this definition, the gap remains in that HNC is seen as another addition to the already established programs in the NBC. Sometimes it may be confused or even lumped together with Holistic child development or early childhood studies. HNC is concerned with holistic nurture of a child, which simply looks at how a child can be nurtured holistically that is physically, mentally, spiritually, and socially. This study sought to fill this gap by looking at the following objectives, the history of HNC, the effectiveness of the handbooks and teaching materials, the opinion of leaders on HNC and finally examining the activities that aid HNC to 5-13 years old children in NBC.

The spiritual aspect of children’s development has not received the attention needed rather the emphasis is on the other areas like physical, mental, and social development of a child. Stonehouse (2003, p. 21) argues that spirituality involves the whole person, true spirituality has an impact on every part of a person’s being. Stonehouse further points out that this includes children as well. Exclusion of children from holistic nurturing may lead to lack of connection to the whole of their

being in their development using the four dimensions. Allen (2008) further agrees that adults sometimes intentionally or unintentionally discourage and hinder children in their spiritual journey. For whatever reason the adults may have, they should never hinder children from growing spiritually.

2.3 Effectiveness of the Handbooks and Teaching Materials for 5-13 year Olds in NBC

In this second objective of the study, the effectiveness of the handbooks and teaching materials were assessed. A handbook is a course of action or a program like a race, or something that runs ahead of people. A handbook could also denote a complete course of study offered by a school, institution or an organization among others. In this study however, a handbook is a complete course of study offered in NBC for the children aged 5-3 years old for holistic nurture on every Sunday following the annual theme in NBC. The handbooks and teaching materials which are used to nurture spiritual formation in children in NBC are central to this study. These teaching materials are either sourced from local or international publishers and they are crucial for the development of the child. Overall, the handbooks that have been used in the past have helped children to form their faith (Gichinga, 1989). These handbooks, nonetheless, can be improved to aid the spiritual growth in children holistically.

Gaines (1994) argues that handbooks for teachers should not be fully done because it makes some teachers lazy in their preparation. Though Gaines argument is true, on the flipside it could be that incomplete handbooks can make some teachers to just teach that which is available. Though the complete handbooks should be

discouraged, there should be a balance on how the handbooks are developed and implemented by NBC SS teachers and the children ministry leadership.

The cultural setting upon which the Bible was written, might have some teaching that are hard to explain to children, for example Absalom raping her sister Tamar (2 Samuel 13:1-22) and the burning of children for sacrifices (Jeremiah 7:30-32; Deuteronomy 12:29-31). Also, the concept in the great commission about the Trinity when baptizing believers states that in the name of the Father, Son and the Holy Spirit (Mathew 18:19-20; Genesis 1:1-3); this may be hard to teach children. However, this should never discourage Christian educators from teaching faith formation to the 5-13 years old children, for this would easily challenge their value and possibly contribute to the undermining of their faith formation. Quite often, these children could be seen as liabilities rather than assets to the community.

The general Biblical interpretation covers all the age groups. The principles of interpretation include prophecy, symbols, typology and parables, similes and hyperbole. Further, the language in the Bible uses personification, apostrophe hyperbole, simile, symbolism, and metaphor to write the message from God (Brown, 2021). Cully (1979) concurs with the fact that interpretation of the Bible narratives to children should follow Biblical interpretation principles, as she has stipulated in her book 'Christian Child Development' pages 143 to 156. Nonetheless, these challenges mentioned above which include culture principles of interpreting the Biblical writings can be overcome by having handbooks which

allow both creativity and boundaries by the SS teachers on how to use the biblical teachings that are included in the handbook.

Marlene (2004) refutes Gaines concern about the teacher's handbooks for teaching children. Gaines argues that handbooks should not be complete when they are prepared for teaching because it discourages a teacher from being creative. Spiritual nurturing handbooks used for teaching children should open a door for creative teachers and children. Marlene further states that the way to grow creative people in the churches, is by honouring creativity. Good as this may sound, handbooks for teachers should not be an end in themselves rather they should be tools to enhance good teaching for nurturing children in NBC. Despite all these challenges, more needs to be done to improve the situation on the way handbooks are sourced in NBC. Fee and Stuart, (2014) assert that the Bible is accessible. It is meant to be read and comprehended by everyone from the armchair readers to seminary students. Using few essential insights into the Bible can clear up a lot of misconceptions in several theological teachings about children and help all ages to grasp the meaning of Scripture and its application in the 21st-century Christian life. The handbooks in NBC should aim at making the materials in them a reality in the lives of children.

According to Collins (2004) and Chapman (2003), church children across America are walking away from the church and God every day. This agrees with the findings of George Barna (1994). The group through its organization research found out that they had consistently lost young people between the ages 18-24 who had been regular in church before turning 18. They add that the children had grown up sitting

in weekly church classes and doing all the activities to nurture them, but even then many walked away from faith (Chapman, 2003, p. 17).

This scenario was experienced in NBC in 2005. The children aged between 10 -13 years were finding church too boring. While the parents would be in the family church, children would find what was more involving and fun to do like playing hide and seek, running around the church and buying sweets to eat and be away from SS. However, the leadership corrected the situation and got tools and activities that were able to challenge the minds of the children. Things like drama, choir, and lessons where challenging activities are employed in the classes.

The SS setting which encourages a teacher to be the source of information, limits the children's discovery and adventure. This should be discouraged it makes children to be robots who simply follow what is told, later they find it hard to put into practice what they are taught. The traditional way of defining handbooks was usually narrow in their approach. In contemporary times, the usage of the word handbook has been broadened. Clark et al. (1986) comments on handbook for children says that,

Handbooks for children's ministry may be defined as the total program for children, including integration of content (subject matter) and experiences utilized by Christian leadership, in accordance with the biblical principles in the written Word and centred on Jesus Christ, the living Word, under the guidance of the Holy Spirit (p. 263)

According to Clark et al. (1986), the Christian education handbooks for children have three basic purposes. They include: leading children to Jesus as their Saviour from sin; guiding children in continued growth toward Christlikeness and equipping children for effective service in the will of God. Such a broad sense of defining

Handbooks shows the vital role that they play in the lives of children. HNC to children can be realised because it provides ideas which are broad for the teacher and the children that enable and assist them in the learning and teaching of the lessons.

The preparation of the Handbooks to teach HNC in NBC to 5-13 years old children is an important activity because Spiritual formation begins with good teaching Handbooks. May et al. (2005, p. 191) affirm this when they write that Maria Harris sees Handbook as the “entire course of the church life”. She further notes that Christians are formed through the total life of the church, so a church’s life is its Handbook.

There are many facets and much broader meaning on how Handbooks are used to teach children. To assess the effectiveness of the Handbooks starts with the composition of the topics which enrich the HNC when administered to children. These should be biblical, unified, and aligned, short, fun, and visible, for the teachers, parents, and children to benefit. SS deals with the life, soul, and the aspirations for the child, for a lifetime (Share Faith, 2014).

Parr (2018) argues that there are 10 ways that SS can benefit with good spelt out things to include in the Handbooks.

- i. The Handbook should seek to be inclusive in its approach on each topic.
- ii. Preeminent ministry with the Pastor believing in SS and this makes the congregation to follow.

- iii. It is a soul winning ministry using the Great commission to reach children as well.
- iv. It also helps to organise the church (especially churches that use SS for all the groups in the church).
- v. Preach the message on the importance of SS once per year.
- vi. Mention SS every Sunday in the pulpit (illustrate, emphasise, praise, pray and promote the work of SS).
- vii. Use rewards in class (not to bribe, but to reward children).
- viii. Require teachers to visit children.
- ix. Once per year plan a campaign to reach out.
- x. Recruit teachers constantly and be ready to split the classes to manageable sizes of 12 -15 members in each class.

A good handbook will seek to make this possible by making the handbook inclusive of the parts that may help to make SS to grow. Parr (2013) further summarises five ways to keep the handbook that could bring transformation in children.

- i. These include extending the topic to 1 month not 1 week.
- ii. Repeat the lessons because repetition is a good mode and it is not boring to the mind of a child.
- iii. Be age appropriate when using this mode.
- iv. Focus on God's Word not social behaviour.
- v. Build expectations through repetition and involve the parents.

The handbook in the lives of children transforms their lives at every stage.

The second objective also aimed to assess the materials used to aid holistic nurture of children aged 5- 13 years in NBC. There are different categories of materials used to teach children (Ronnie & Prevost, 1988, p. 251). Froebel defines how materials for teaching children are divided. That there are two varieties: Divine gifts and divine occupation. Divine gifts include- objects whose form is both fixed and symmetrical like spheres, cubes, and cones. Divine Occupation includes- objects that the child could change or alter like clay, cardboards and sandpaper. These are extremely useful materials in teaching children in NBC. These materials are divided into spiritual, physical, mental, and social.

2.3.1 Materials for Bible Stories and Bible Lessons

The materials that are used to teach children Bible stories and Bible lessons are important for spiritual nurturing of children. They include: pictures, memory cards, Bible Games, among others. These materials make the Bible story clear in the mind of the child (Malande & Mumo, 1996, p. 62).

2.3.2 Materials for Scripture Memorization

Children have great capacity of memorizing Scriptures this can be enhanced by using various materials. They are memory charts, memory songs, memory jigsaws, memory brain teasers, fill in the memory blanks to mention but a few. Table 2.1 on page 89 shows how early words begin to form in the minds of young children. This word formation helps children to begin memorising the word of God.

As shown in Table 2.1 on page 89, a child begins to form words early in their years of development. For each level of growth, the child has a certain number of words

that they can manage. If the teacher does not understand how the child forms the word he/she may do it in a manner that the young children will be given long verses when they should just learn two words of a verse at a time. One of the major ways of teaching children the scriptures is by memorization and is done through repetition. It is through repetition that memorizing Scripture can become a lifelong devotional tool (Concordia Publishing House, 2015).

Table: 2.1

Vocabulary Development for 1-6 years' old

1	2	3	4	5
Age	Understanding	Words	Talking type of words	Sentence
6 months	Response to different tones of voice	0	Babble	0
1 year	Knows own name and several other words	1+	Nouns first words used with meaning	1 word
1.5 years	Understands simple commands	6-20	Nouns and some verb	1
2 years	Understand much in advance of talking	50-200	Noun, verbs <i>verb is a word that expresses an action or a state of being.</i> and other parts of speech	1-2
2.5 years	Enjoys simple and familiar stories	200-300	Pronouns, I Me, you, Questions where, What +	2-3
3 years	Carries	500-1000	Plural, adjectives, verbs in present tense. Questions 'Who'	3-4
4 years	Listen to long stories. Peak question period	1000-1500	Verbs in past tense. Questions 'Why, when and how'	4-5 words
5 years	Developing power of reasoning and criticism	1,500	Complex sentences with adult form of grammar	5

Toddlers Word Vocabulary; Daphne Greenberg of Hamilton University (2003)

Greenberg suggests that “If children have reached -year level language they are competent communicators”.

The researcher observed that ending with column 5 leaves out the 6th column to include the spiritual contribution in the life of the child. For details see Table 2.1 p.96 on vocabulary. 1 - 6 years old is crucial because it lays a good foundation for language development. It is important to note that what the child builds on during these years helps the child the rest of his/her life. The last column is very crucial in the development of words for spiritual formation of faith.

The biggest part that works in shaping the child is the brain. The brain of a 2-year-old child strengthens the connection between the two hemispheres (Herschkowitz & Herschkowitz 2002, p. 158). Further, that the three emerging competences - language, self-awareness, and standard of right and wrong require the capacity of inference. This plays an important role in co-ordination- higher brain function as memory, learning, planning and carrying out actions, solving problems and making judgment. Cavalletti (2002) affirms this when she saw children aged 5-13 years respond to the study of the Scriptures with a deep religious conviction, this began her long walk with children aged 6-12 years old about spirituality of a child. The researcher concurs with this idea that early teaching of spirituality to young children bears lifetime benefits.

Scripture memorisation becomes a wonderful tool to use when developing the minds of the young children. Centres for Disease Control and Prevention Developmental Milestones (2016) argue that for many parents, encouraging children's intellectual development is a point of major concern. Fortunately, children are eager to learn right from the very beginning, though many adults miss this fact. While education will soon become an enormous part of a growing child's life, it is important to note that, those earliest years are mostly influenced by close family relationships, particularly those with parents and other caregivers.

This, nonetheless, means that parents are in a unique position to help shape how their children learn, think, and develop. Proverbs 22:6 reminds parents to train them so that when they grow up, they will not forget what they learnt when they were young.

2.3.3 Materials for Singing/Worship

Children material on singing/worship should be child friendly. Using flash cards, song charts, songs written on the board, song books (order children), guitar, drums shakers, piano, keyboard, and many other tools so that they can learn to sing and worship God when they are young is crucial. Singing/worship helps children to interact and feel valued in NBC community of faith. As part of the worshipping community, they should be able to join in the worship of God's people.

May et al. (2005, p. 229) commenting on the early childhood identifies numerous ways that the congregation can do to encourage children in worship. They include: providing booster seats so that young children can see better, pointing out when a

Bible story corresponds to stained-glass and other images in the church and shaking hands with a child during sharing of Peace. There is also a hymnal marker that parents may refer to for reminders on how to help children worship. There are many toddlers' Compact Discs for all age groups. Psalm 8:2 'from the mouths of babies God has ordained praise'; God delights in the praise of these small ones. Thus, it is good to start early as we observed, they start to respond to the different sounds while in the womb.

2.3.4 Materials for Prayer

Materials on prayer are important; prayer is "talking" to God. Children too need to talk to God and learn to listen to God speak to them through His Word. Materials for prayer include prayer cards, Bible prayers, flash cards, beads, prayer slides, prayer videos, among others. The prayers in the Bible are simple, so children can be taught from an early stage. For example, the Lord's Prayer that Jesus taught His disciples is simple and straightforward. Hence, prayer meetings in Churches may be filled if children begin to pray when they are small. Children must be trained on how to pray just like they are trained on the basic building blocks of language. Training is necessary because prayer is not just reciting and memorising but is made from the heart; hence, children should have a bedrock to stand upon (Prayer relay movement, 2020).

2.3.5 Materials for Discipleship

Discipleship is concerned with how children are nurtured in their faith in Christ. Oszurko states that:

The Bible contains many precepts that guide and help us become parents who are present with our children as we educate, disciple and encourage them to lead purposeful lives. In addition to the amount of time we can be with our children, it's all about the intentionality of our time spent with them. (Oszurko, 2018, p. 17)

Through discipleship, children should have simple workbooks, charts for memory verses, pens, rulers, Bible, notebooks among others to learn the biblical truth. David Cook Handbooks are developed for discipleship for children aged 5-13 years to help them not only to know who Jesus is but also to help them grow in their faith in following Jesus and to walk in his ways. Oszurko further suggests that discipleship for children should be 24/7. That the generational Discipleship for children using the 24/7 model is crucial.

Though it may be true that, most of the materials make children the centre of everything with little parental involvement, this can be revisited by the parents. However, there is a wide range of biblical material for children that can evoke their religious response (Cully 1979). In both the Old and New Testament, the community of faith were encouraged to use the Scriptures as the main tool to teach their children (Stonehouse & May 2010). Equally, the home environment provided a haven for children to learn. The faith Community in both the OT and NT included children in their spiritual learning (Deuteronomy 31:11-13). HNC in NBC could have materials which help children to construct their faith in God.

Through the centuries, various materials have been developed to aid in nurturing children. These include Quintilian (AD 35-96) who wrote, '*De Institutio Oratoria*', '*Oratoria*' (On the Education of an Orator). Quintilian elementary education was in

three stages: Early education- this was to be attained at home until the child was 7 years), grammatical and rhetorical education. The three levels seemed to have depicted the 3 areas of nurture in children (Reed & Prevost, 1993, p. 41).

According to Jeyaraj (2013:48), children should be identified and helped to grow spiritually while they are still young. He further suggests that there is no one single and proper way to nurture a child, because each child is different, but the need to have appropriate materials which aid children to maturity is of great importance.

Clark (1991), Gaines (1994) and Marlene (2004) argue that the materials used to teach children should aim at accomplishing the basic purpose which leads to faith in Christ, guides and equips children in their faith formation. Maria Montessori (1870-1952) was an Italian physician, educator, and innovator, she is acclaimed for her educational methods that build on the way children learn naturally. She opened the first Montessori school—the *Casa dei Bambini*, or Children's House-in Rome on January 6, 1907. Montessori schools have helped to develop early childhood education in their style and implementation.

The spiritual nurturing has more overtones than the other areas like physical, mental, and social dimensions in NBC. Take for example, the division of the children according to their ages. The division of how children can be placed might vary from one author to another. For this research, the following grouping of children for story telling was considered which is also anchored on Cather's (1921) grouping. Cradle Roll or babies (0-2), Toddlers (2-4), Nursery/ Primary (5-7),

Lower Primary (8-9), Early Teens (10-11), Teens (12-13), Youth (14-17), Young adults (18-24) and Adults (24- and over).

Cather (1921, p. 12) suggests a similar division for age-appropriate teaching. Cather and McIntosh (2002) suggest that the four generation to be reached include: The Builders, Boomers, Busters and the Bridgers. This division of reaching children for the four generations should be in one church, new mission, and vision for the 21st century ministry. This concurs with the biblical four generation passing on of community faith to children (Psalm 78:1-8). Four Generations is a valuable resource in mapping out strategies for relevant church programming in the twenty-first century. Whatever, the division for the different age groups in the NBC, the materials will vary for each given group. However, the materials that heavily dwell on the spiritual development of a child seem to introduce a gap around holistic development.

The importance of using relevant materials to nurture children for holistic growth is underscored. Avoidance of monotony in the usage of the material should be observed. Also, the material layout should be in line with the characteristics of each age group. Overloading the material for any age group makes it hard for the children to learn. Lastly, the characteristics for each age should help in the development of other materials to be used for physical nurturing.

2.3.6 Materials for Physical Nurturing

The materials for physical nurturing includes balls of all sizes, bats, bowls, rackets, darts, trophies, rolling shoes, whistle, rooms/space for physical exercises among others.

According to Theodore (2016), spirituality and practice should be used to help a child to explore many other approaches, for faith formation so as to encourage children to experience spiritual growth in all areas. For the spiritual life in children to thrive and mature holistically, it needs children who are physically healthy.

There is need to develop good materials which aid the nurturing of HNC physically. Kenyatta (1938, p. 104) affirms this when he expresses that special care is devoted to physical development and many of the Gikuyu dances provided health and bodily exercise. Boys were involved in games like fighting, wrestling, running, jumping, sparring with sticks and shields, lifting weights and stones as well as club-throwing. All these aided children in their physical growth. Also, NBC uses materials for camps, VBS (Vocational Bible School) and HBC (Holiday Bible Club) to mention, but a few, that help children's physical development through nurturing.

2.3.7 Materials for Mental Development

The materials for mental nurturing of children aged 5-13 years old are particularly important in that they act as a main catalyst in developing other areas in the life of the child. These include playing cards on different subjects to cover the biblical truths, charts, pictures, puzzles, colours, general features about animals, trees, seeds, among others. To neglect this part of a child's development is to stunt the holistic

growth of a child. At twenty days in the womb, the signs of the baby's heart muscle start beating.

In the 3rd week, the brain begins to form. The brain is the most fascinating part of the body in the child. Herschkowitz and Herschkowitz (2002, p. 12) state that between the 2nd -7th month, basic building blocks of the nervous cells called neurons are formed. The neurons formed are roughly half the number of stars in the Milky Way. It means at a time, 250,000 neurons are formed per minute. Some continue to be developed up to adulthood. They further state that, infants develop the ability to use primitive symbols and form enduring mental representations. This stage is associated primarily with the beginnings of insight, or true creativity. This marks the passage into the preoperational stage.

The mental development in a child is very central. However, Weisberg (1980, p. 49) states that, "The brain development is not a uniform process development. There are variations not only in development between the brain regions, but also between aspects of neuronal development in a brain region". Yet well selected materials for this age group may help to lay a good foundation for future growth in the child as the materials are used to teach.

There are several ways which can be used to develop the mental capacity of children aged 5-13 years old. Equally, there are several ways as earlier mentioned that aid the formation of their faith. Wasik (2009), Hurlock (1978) and Brown (2003) observe that, learning can be accomplished in many ways, and it may be intentionally or unintentionally because each child is an individual. Mental

development in children is very crucial. The practical ways to infuse this in the life of children is to affirm, praise, encourage and give extra time to be with children. They also desire to know more, at every different level. Repeating Bible stories which make children not to think and be challenged in their minds might make them to dislike church education.

Materials that ignore such facts may look at creativity as synonymous with unlimited freedom. Pazmino, (1988) argues that Christian teaching should be clear so that it helps to establish foundations that teach spiritual nurture as materials are developed and holistic nurturing for children is realized. As the brain develops, the child's social dimension also develops.

2.3.8 Material for Social Nurturing

The teaching materials for social nurturing of children are important in HNC program for moral growth. The tools could include: books, pens, colouring pencils, desks, mats, rooms/space among others. Strong, positive relationships help children develop trust, empathy, compassion, and a sense of right and wrong in the social sphere. Sifuna (1996) argues that philosophy and communalism bring cohesion between the children and the welfare of the community.

Starting from birth, babies learn who they are by how they are treated. Loving relationships provide young children with a sense of comfort, safety, and confidence. This scenario teaches young children how to form friendships, communicate emotions and deal with challenges. Fennema (1977) argues that biblical teachings on social development is part of God's plan in dealing with

mankind. Thus, the Bible speaks to a community and children are part of this community. There is an inherent link between a child's relationships with others, and this might aid their spiritual understanding, and their present and future health as well as their wellbeing as they are nurtured. When developing materials, social factors should be considered.

Kail (2012, p. 250) argues that a child's personality grows out of all the relationships that touch life, they give the child the sense of direction, a life-purpose, and goals because each child differs in the way they develop. Teachers need to know each child individually, to know the child's strength and weakness, rather than the traditional linguistic and logical mathematical intelligence. This might be another way to foster HNC. The social development in children help them to understand the world around them. To relate with others is the most important part in the development of the child.

Graystone (1989, p. 109) states that no matter how often we talk about Joshua, Jacob, or Jesus, it is the relationships we have with those who are listening that tell the children about Christianity. Children need leaders in the church, but more than that, they need friends. Children in early childhood, carry over from their social environment love and hatred which they are exposed to whether they are protected, valued or ignored. This might be an easy way to fuel their desire to leave the church as soon as they feel it does not make sense to them to be part of this unique community. The social environment is key for children to feel they belong.

A handbook cannot be used to capture through social nurturing for 5-13 years old children. Nurturing children socially is a two-way learning process between the child and others. It is inevitable that educators are careful not to impose their personal opinions on social nurturing of children, as this may go contrary to the importance of a good social environment for the child's growth. Stafford (2005, p. 67) concurs with this thought when he asserts that, the physical health of children is not walled off from their emotions, their abilities, their finances, their social relationship, their sexuality, their skills and talents or their spiritual being. He further consolidates this fact by stating that to treat one while ignoring the other is short sightedness and often unproductive.

Nurture then, can be defined as the different environmental factors to which a person is subjected to from birth to death. Environmental factors involve many dimensions. They include both physical environments such as prenatal nutrition and social environments such as the neighbourhood, media, and peer pressure. Lipton (2012) asserts that, those endorsing "control" by nurture argue that the environment is instrumental in "controlling" biological expression. Rather than attributing biological fate to gene control, naturists contend that environmental experiences provide an essential role in shaping the character of an individual's life. Lipton further argues that the polarity between these philosophies simply reflects the fact that those endorsing nature believe in an internal control mechanism (genes) while those supporting nurture mechanisms ascribe to an external control (environment).

Richardson (2000) concurs with Lipton (2012) when he states that the child is now recognized to be an active agent in complex interactions with a multi-layered social and physical environment: transnationalism rules which mean children need to approach views of social exchange as a fundamental aspect of human existence. No human being lives in a vacuum or on an Island. With the dichotomy organism/environment, what then are the activities which enrich the child developmental stages in becoming a useful individual in the society? The materials which include good and relevant activities will help children to grow holistically. Age-appropriate activities will also ignite the mental, physical, spiritual, and social development in the children as they develop holistically. This then, leads to the third objective on opinions of leadership for nurturing the 5-13 years old children.

2.4 Opinions of Leadership on HNC Aged 5- 13 Years in NBC

The opinions of leadership on HNC of the 5-13 years old have a bearing in helping HNC to grow and benefit the lives of children. Opinions mean a view or judgment about something. It was of importance to the development of this study to discuss the opinions of the NBC leadership on HNC by the different categories in this research. The interpretation views or judgment of the leadership on the importance of HNC in the survey helped to discuss how these views or judgment affect the nurturing process of children in NBC. The opinions of leadership in NBC have a unique role in ensuring that children are well established in their faith so that they can be part of the community of NBC as they develop in their faith.

The leadership provides the entire physical, mental, spiritual, and social environment which helps the parents and caregivers to nurture children. This shows that the church is not only concerned with the spiritual development of the child but it is holistic in nature. Therefore, the spiritual development of children cannot be separated and be nurtured separately from the rest of life because how children develop physically, mentally and socially affect their spiritual development (May et. al., 2005).

The parents are trained on how to meet the needs of the children known to the leadership. Parents are also equipped to nurture these young children by using good teaching methods like take-home Bible story papers, homework memory sheet for the week, puzzles paper from the Bible stories and making clay models from the stories among others. This concurs with the ancient education in Africa where children could use the physical environment to learn practical skills and acquisition of knowledge which was useful to the individual and society (Sifuna & Otiende, 2014).

Grobbelaar (2012), Stafford (2005) and White (2010) observe that, (quotation on compendium into Kenya) for the leadership in the church to benefit, they should overcome the challenge of establishing a church which excludes children. A pastor cannot be well versed in expounding the Scripture to the adults and ignore the children; the two should be together in spiritual maturity. During the Now and Next Theological Conference on Children held in Kenya in 2011, Dr Keith White, the founder and chair of the Child Theology Movement, in his introduction to the

Compendium observed that, spirituality for children and adults should be intertwined. Brewster and Baxter-Brown (2013, p. 6) similarly observes that, it is equally possible that Christian pastors can complete their training, without any contact with or reflection on children and their place in the church and mission.

The researcher concurs with this thought in that in both undergraduate studies and post graduate studies, the inclusion of children studies is very minimal or nothing at all is said. Many pastors graduate with little knowledge on how to handle children in the church. The unfortunate scenario is that, when they go to serve in the church, they may not hear or see children as part of the body of Christ. HNC becomes a foreign idea which can wait until the children are 12 years old.

This is compounded with the kind of personnel placed in the children ministry to care, help and educate children. The materials, the budget to outsource good materials could clearly risk the whole children ministry and the product could exceptionally produce low-class children who are not well taught in faith formation. May et al. (2005), Schmack (1920) Gaines (1994) and Astley (1994) have sought to establish the fact that, children ministry is typically the largest consumer of voluntary labour, space and resources, yet it is the least visible ministry. This is because often children are dismissed or excluded altogether; they are seldom involved in the ministry of the church which claims to be there for everybody. They further observe that it is the most complex and time-consuming ministry which could do with good leadership. Everything falls back on the leadership for any ministry to be effective.

The leadership in dealing with holistic nurture of children may need a paradigm shift. Grobbelaar (2012) cites the Coptic Orthodox Church and Children (COC) in Egypt. He says that the source and the strength of COC is in how the children are included in the practices of the church. Children participate in the Lord's Table, Baptism and Mission work. The children are also involved in the church duties like ushering to name but a few.

Hay and Nye (2006) observe that the consciousness and perceptiveness on how the child relates to others; self; world; could help a child to know God which may lead to wholeness in their spirituality as they grow. In the same way, good leadership will help children to grow holistically through the four areas of HNC. When leadership takes conscious decisions to include children as part of the church, their role is clearly defined. This then could lead to natural maturity in children to love and follow God, when they are young. Clark et al. (1986) affirm that children deserve the best leadership and the church can provide the platform that serves them holistically as they grow.

Schleiermacher (1768-1834) a leader in Germany, seems to have contributed to the change of the feudal system in Germany. The feudal system locked a child from birth to death. It usually had little outlets for holistic growth. However, Schleiermacher laid the foundation for education that tied children to one station. This could have affected the public school's education for children. This he did, by writing many things about children and using the Christian faith which brought light to the strict laws on children in Germany. The change of the feudal system in

German changed the development of a child using Christian thinking (Bunge, 2001). Reed and Prevost (1993, p. 270-273) concurs with Bunge on Schleiermacher's contribution to theology and philosophy of Christian faith and emphasised that children should get their faith from homes and not schools.

In the Christian tradition in both the OT and the NT, children had a special place. McGrath and Packer (1993, p. 329) suggest that our negligent silence must not deprive our own children and our father's offspring of the precious truth of God. The next generation needs godly education. According to Ryken (1998), on the issue regarding children, there are different perspectives. Children in the Greco-Roman world and in Judaism received twofold education. Which teaches that children are considered variable and a joy for both family and nation. They are viewed negatively as immature, ignorant, weak-minded, needing strict discipline, unreliable among other weaknesses.

Jeyaraj (2013, p. 48) affirms that "Children's concern must today be seen from all possible perspectives to locate children in their rightful place in human history." Leadership is the pillar to this paradigm shift on children. Children need the leadership that enables them to find identity in the community. Bunge (2008, p. 49) observes that, learning the polity of any community lies in the necessity of those who are responsible for leading it, so that no member of the community is excluded. Moses was such a leader (Deuteronomy 31:10-13).

Children were part of the law reinforcement in the faith community of Israel. Deuteronomy 1:39; The Lord had pronounced judgment on the older generation in

Deuteronomy 1:34-35 the LORD heard your words, and He was angry and took an oath. HNC could find a way forward by having a paradigm shift when dealing with children. The leadership endorsement of this new way of reaching children may change how the church involves them through the HNC work.

In a Global context, Kinuthia and Mungai (2016) note that in Kenya, 364 churches and Para-church organizations were surveyed on how they interact with the next generation. The findings reveal important outreach gaps, ministry opportunities and evangelistic trends. This shows how the outreach to children for the next generation may not equip them in holistic nurture to children if the leadership does not take their rightful position.

Parents also, are encouraged to train and properly instruct their children in ways of the Lord. Proverbs 2:1-5 and Ephesians 6:4. These were parents presumably, whose hearts were set on keeping the commands of God. Lingenfelter (2005), Adeyemo (2006) and Akimoff (1996) affirm that the Bible refers to the fact that a child needs faith cognitive and spiritual development. This, however, is properly done by parents, because children are helped to develop both academically and socially in the home.

Normal spiritual growth in a child is derived from loving parents and a loving community. This enables a child to develop in all areas. Wani (1995) asserts that, the children should be valued and given proper training by the parents, because it is universally acclaimed that shaping personalities in children is the primary role of

the parents since parental care is from birth (Capehart, 1992). Parents and the community are part of the faith development of children.

White (2012) perceives that, “Furthermore, families are mediators in the process of child engagement, and they are the ones who first introduce their children to their God.” Lack of parental care may lead children to wonder about spiritual things when they get the facts outside the parents’ reign. According to Collier (2009, p. 227) biblical perspective states that the sacred task of parenting specifically involves providing for children’s basic needs, expressing positive opinions towards them, nurturing the faith of children, helping them to use their gifts and talents to love and serve others; it is the parents who have such a great responsibility given to them by God.

Parental leadership regarding child development, whether done outside or inside the home is particularly important in many aspects in the life of a child. Supporting this fact Whiting and Edwards (1988, p. 85) state that, in America it is assumed by most psychologists and laymen that parents play the major role in the development of their social behaviour in the early years of the life of a child. Barnes (1997) further adds that training children for success in the adult world includes: world occupation, relationships, and personal development. Children should be given an opportunity to learn this important part of their lives when they are young.

The leadership has an important role to play in helping children to be holistically developed. Akimoff (1996) suggests that a teacher must also learn to derive alternatives from the challenges faced by children using the surroundings. The

importance of the surrounding helps the child to learn values and beliefs of the faith as they see it practised.

Smith (1975) asserts that, quite often, in the church context, parents may for example not see their sacred responsibility to raise their children. Christian parents may not be encouraged by the church, but church could find avenues to train and teach these parents who neglect this mandate given by God to nurture their children. This nurturing increases the opportunity for children to form their faith. Hall (1980) further argues that commercial advertisers know that selling new products to parents is effective if they approach it through their children. However, in most children's ministry, the exceptional contribution which the parents can make is ignored or neglected.

Sunday School Teachers are the many influencers in the life of children in all areas in Christian education for 5-13 years old children. Like in any area of education, both theory and practice should be well displayed. Sifuna and Otiende (2014) argue that a teacher who can explore and critically examine education theories and practice by expanding their personal and professional action will affect the lives of the pupils for the rest of their lives. Holistic nurture to children needs the same approach to help children to be able to move from one level to another.

The leader's role in HNC is crucial. Akimoff (1996, p. 10) supports this idea and states that; "The more a parent becomes involved the more likely a child will succeed both academically and socially." However, he does not mention the spiritual and physical in completing the cycle of the child's development. Stafford

(2005) on the other hand argues that this kind of approach can be either a ministry of omission or commission when children are ignored, and the outcome can be disastrous when their four-dimension cycle is not considered by the leadership.

The importance of the leadership opinions on HNC could easily hinder faith formation in children. Perceiving the children ministry as not important in the church may cause children not to be reached with the word of God. The defined responsibility in nurturing children and its consequences falls on the leadership and how they perceive the children in the church. Therefore, there is a genuine need to work together to deal with the leadership opinions for HNC, since leadership lays the foundation for children.

The literature revealed a gap in the involvement of leadership for holistic nature to children, beginning with the ancient world of the Egyptians, the Romans, the Hellenistic, the Greeks, the Old and New Testament, the early Church fathers, reformers and to the present. The gap also misses the provision of how the leaders could be trained in how to handle holistic nurture to children. Further, the literature fails to indicate the structure to follow when nurturing children which if ignored could bring unwanted outcomes. This however can be a focus for further study.

2.5 Analysing the Activities that Aid Holistic Nurture to Children Aged 5 –13 Years Old in NBC

Nurturing is a creative and spontaneous activity that can take many forms for 5-13 years old children. Activities in this research are defined as all that enables a child to use his/her mental/emotions, physical, spiritual, and social dimensions in their

developmental journey. May et al. (2005) emphasize the importance of using activities like symbols, reciting and listening to the word of God among others. The activities provided are supposed to help the physical, mental, spiritual, and social development of a child.

The parents are trained on how to engage the children in activities that can yield the highest benefit for their children. The well selected activities are age appropriate and easy for both the child and the parent. Parents also can involve their children in activities like art and craft, playing together and reading bedtime stories among others. This builds a healthy parent child relationship which is vital for creating a healthy environment for holistic nurture (Tasner, 2020).

Materials and activities should not be confused when using them to teach children because they are different. Hands on as we Grow (2021) gives a wide variety of activities that the children up to grade school can do and enjoy while learning. This difference from materials that aid the activities, that children need to construct and discover knowledge, is crucial in the life of a child. The children are empowered by the material to be able to do the activity. The materials act as the theory part for learning and the activities help the child to understand the theory being taught. Take for instance, the activity of memorizing Scripture: children might need the material or the written word to aid the activity of memorizing the Scripture.

Rives and Sharp (1969) support this when they state that, materials come by the art activities which include charts, dioramas and other scenes, display and exhibits, friezes and murals, maps, mobiles, modelling, painting and drawing, paper cutting

and tearing, picture making, posters, print making and timelines. Shindler (2010, p. 145) asserts that many teachers today want to create what could be characterised as a 'democratic' classroom. He further adds that other teachers aspire to have classrooms that function as "learning communities". This kind of thinking about classroom structure endeavours to empower students rather than simply control them.

Rives and Sharp (1969) further state that these two structures 'democratic' and 'learning communities' could be realised through creative activities like

Drama: choral speaking, dramatizing a story, puppets, dramatic interview, monologue, pantomimes, picture posing, and role play. Writing: letter writing, litany, newspaper writing, poems, and story writing. Discussion on Bible story or lesson, brainstorming, buzz groups, case study, and drama as a starter, free association quiz, lecture-forum, listening teams, panel-forum, problem solving, question and answers, symposium- forum, games: informative games, practice games, review games. Music: using music, listening to music, creating original songs, leaning and studying hymns, using instruments, research: field trips, interview, using books, using other resources, recipe and directions; letters, modelling mixtures, paste, paints, could allow children to be holistically developed (p. 68)

The researcher suggests other strategies which include teens' outings, get together events, concerts, drama, outreach, visitation, and Pastoral Program of Instruction (PPI) in some of the schools where these children learn.

According to Doan and Brubaker (1986), approve those leading children using creativity because it has its own benefits. Clark et al. (1986, p. 557) note that it comprises creative writing, constructive crafts and art, container crafts and collages, paper sacks, other 'scrap' art, favourite tactical art experiences, mosaics, decoupage, crayon art, printing, wire craft, macramé, jewellery making and Styrofoam art. Though these writers are agreement on the importance of creativity, there are some

classes where children may not be exposed to such creativity due to lack of training on the part of teachers or parents.

In most cases, activities which involve children turn out to be effective acts of nurture. The activities involve all the nurturing components which include the physical, mental, spiritual, and social. Mercer (2010, p. 19) agrees to this when she confirms that, child development studies involve a multidisciplinary approach. She adds that, children develop in an environment shaped by family, school, community, national and world events, which affect the developmental change in the life of a child. These events must include activities that aid children for HNC. The activities are part of Handbooks. These should have a good set of activities to meet their needs for faith formation in children.

2.6 Theoretical Framework

The theoretical framework for this study was deduced from the four objectives. This was sought to effectively explain holistic nurture to children. Three theories were covered for the different components of the objectives from three key theories: Kelvin Lawson; (Spiritual Cognitive theory) James Fowler; (faith), and Ivan Pavlov; (Social learning theory). The theories were integrated to guide the study's four objectives. These were handbooks and materials, leadership, activities undertaken by the NBC on how and when to teach children.

The assumptions the study made were varied. The first assumption, that the church seems to assume that the Bible is more for adults so young children may not grasp God intention when they are young. Reed and Prevost (1993) argue that Comenius

seems to have struggled with the same understanding though he took up the challenge and wrote the first book *'The School of Infancy'* to help parents teach their children. He later wrote *'Orbits Sensaulium Pictus'* which became the first picture book for children, and it aided the Mother school using pictures for visual enhancement when teaching young children. Unlike the NBC children, Gichinga (1989) concurs with Comenius that Sunday school makes the children aware of the nature of God through the great and wonderful Bible stories.

Books written for children are helpful in that when put in the hands of any child they are a sight booster to the senses. Reed and Prevost (1993:342) further suggest that Comenius also recommended that all the learning in Mother School was to be done in vernacular as this assisted in the early development of the child. This is not practiced in NBC because the congregation is made up of families from many ethnic groups locally and internationally. Thus, English language is used.

According to May et al. (2005), infants enter the world remarkably equipped to form relationships with people and with God. It is unfortunate that infants are not allowed to get the opportunity to develop this relationship early in life. All these assumptions to name but a few seem to make it more complicated for children to learn about God in their early years.

The vibrant and effect of these assumptions could affect effective holistic nurture to 5-13 years old children in NBC and Kenya as a whole. The investigation strongly established how the Church can use children to their full potential when they are still young. The different theories helped to establish how the children can be served

much better in NBC by using holistic approach which supports the child to experience wholeness in all areas for faith formation.

2.7 The Spiritual Cognitive Theory in 5 - 13 Years Old Children

Kelvin Lawson's Cognitive Spiritual theory (2019) or Spiritual Cognitive theory was used to understand child development. This theory seeks to explain how children change and grow during their childhood. Jean Piaget (1939) was the founder of the cognitive child development theory, He states that there are four stages of child development. They are: sensor motor (birth – 2 years old), preoperational (2-7 years old), concrete preoperational (7-11 years old) and formal operational (12-and up) stages.

The spiritual Cognitive theory has to do with a process that includes thinking, knowing, remembering, judging and problem-solving which are crucial for nurturing children. This theory has a higher-level function of the brain which encompasses language, imagination, opinions, and planning, that without them the nurturing progress could be hindered in the lives of children as they grow. The theory involves all the faculties in the life of the child as early as when a child is born. Children use their brains to learn, think, speak the language, imagine, perceive and plan what to do. Spiritual cognitive theory was very compatible for this research in that children aged 5-13 years use the cognitive theory more in their developmental stages.

The mental development of a child begins incredibly early and HNC involves most of the areas that the theory propagates, which include, thinking, and detecting light

from darkness, learning a language, problem solving among others. For example, 5-13 year olds enjoy problem solving. When they see a car or any other toy, they enjoy breaking the toy into pieces (if not stopped by a parent or teacher) and begin to work out how the pieces can be put back. Some succeed but others do not make it to put the pieces back to its original state. This gradually teaches the child to learn how to manoeuvre around problems they face each day. Watching some of these children who are now adults in NBC, their character was shaped by the spiritual cognitive theory when they were young. This theory prepares children to fit in the social setting of NBC and the society at large.

2.8 Social Theory (Pavlov, 1849-1936)

According to Harrington (2005), Social Theory is a term that entails ideas about societies change and development, methods of explaining social behaviour, power and social structure, gender and ethnicity, modality and civilization, civilization and utopias. Social theory is the main thread that holds together any society's fabric more so Kenya. Though this is heavily loaded on the cultural setting of Kenya communities, the reality on the ground is that, this has reached a challenging stage in the cities where the other cultures have come to influence the social fibre of the society. HNC in NBC may need to teach how this can be held together as the word of God is taught to children. The theology of one Body in Christ is very central in spiritual formation. Grobbelaar (2014) observes that, African children learn early in life the reality that they "grow up under circumstances of profound material deprivation and acute insecurity" and that they learn early that no single individual

is able to provide for one's needs and that they to form strong social bonds and act co-operatively to survive physically, emotionally and socially.

This thinking about the African child paints a sad picture for children in Kenya. NBC has been fortunate in that the children from Kibera and their parents are part of the membership. This helps to remove some of the barriers mentioned by Grobbelaar. Though it is not an easy mix in NBC, it helps members to share with the vulnerable children. The children from challenged backgrounds are helped by being sponsored using anonymous gifts through the church for children to attend Camps, Holiday Bible Club and to join other children for special outings for different age groups. The testimonies from some of these parents have been very encouraging. This is a big plus to the NBC members in helping these children.

The spiritual theory deals with the circular relationship in which beliefs give rise to values which inform the behaviour of children resulting into an experiential living in them. This theory contributed to the teaching that deals with a changed life in Christ. HNC aims to develop children who focus on the consequences of wrong and right living. Pavlov was the first to contribute to the learning theory known as Classical Conditioning. He believed that there must be an unconditioned stimulus that induces behaviour that comes from behavioural patterns engraved in children. For example, the way children act in every given situation, if the action is repeated then the child needs to be checked closely either by the parent or teacher, for example sleeping while doing social studies homework and active while doing maths, physics and chemistry. Then check the pattern and help children follow their

line of interest (Fogel & Melson, 1988, p. 44). He was also convinced that behaviour is induced by an unconditioned stimulus which eventually brings forth the behaviour produced in a child.

The spiritual theory contributed to the physical, mental, spiritual, and social behaviour in the child which is produced by the Spirit of God. The Holy Spirit in the life of the child is like the unconditioned stimulus which prompts the child to produce the behaviour expected. This leads us to the behavioural theory. Behavioural theory has to do with the development of various behaviours in the life of a child. The theory disseminates the consequences for wrong and right living. This deals with how children learn the values of wrong and right. Herschkowitz and Herschkowitz (2002) assert that when a child turns two (2) years, a budding idea of right and wrong in the life of a child is active. In this research, the value of children being holistically nurtured used this theory to deduce when the child is able to sense the presence of sin in their lives so as to help connect spiritually back to God in a holistic manner. The benefits of living according to the rules were particularly important in the community of faith in the Old Testament, New Testament and in the early church. However, Fogel and Midson (1988. P. 44) ascribe to Burrhus Frederic Skinner, (1904 1990) on the theory on psychology of behaviour development which deals with *operant* conditioning which focuses on the consequences of behaviour that comes out of the best controlled emission (Fogel & Melson 1988, p. 45). The controlled emission is when you suppress the bad behaviour in a child by using the best ways to restrict such behaviour. For example,

lying teaches the child why lying is bad and how it hurts the child and others around him/her. This theory explains the children behaviour patterns when controlled by good support systems of holistic nurture like sharing, loving others and praying. The positive energies bring growth to a child by using the *operant* conditioning.

Kotze (1993) agrees with the idea about the state of African children development and he states that “children develop social maturity an astute sense for social engineering as early as 5-6 years of age.” This age group according to the researcher are known as ‘ground breakers’ their faith formation is nurtured by allowing them to enter new areas of learning about God. They are moving away from what Fowler calls: Mythic-Literal faith to Synthetic-Conventional Faith’ which helps them to know many facts about what God is like and what he does with any child who seeks to disrupt the peace in the faith community. At this age, several issues begin to make sense and following Jesus is the best thing to do. HNC should take a good step to help these children find Jesus and live a life to follow him the rest of their lives.

The theory contributed to the teaching that deals with a life changed in Christ. HNC aims to develop children to focus on the consequences of wrong and right living. However, this might deny children the opportunity to experience *operant conditioning* which helps the child to have patterns of behaviour that are encountered at every stage to be properly controlled (Fogel & Melson, 1988, p. 31)

This theory explained the effects of behaviour development in children whether in favour of their development or not. The behavioural theory is important in that it helps the child to develop various patterns of behaviour. The child learns the

consequences of right and wrong. The child employs this kind of behaviour by the age of 2 years. The child learns to live according to the rules of the community as early as possible. The study utilized this theory by showing that bad behaviour has its own consequences even in the lives of children.

The child needs to be well grounded in the patterns which would lead to proper connection with God.

Further, the theory explained the effects of the child as they learn the consequences of right and wrong. The child learns to live according to the rules of the community as early as possible. Grobbelaar (2012) states that the upbringing of children in Africa was communal effort, and not an individualistic responsibility. It was like the Biblical times for the nation of Israel. The study utilises this theory by showing that bad behaviour has its own consequences even in the lives of children in NBC for this can hinder effective faith formation in children.

2.9 Faith Development Theory

Gibbs (1992) citing James Fowler (1940 – 2015) describes the six developmental stages of Faith in children for spiritual formation. The stages of Faith Infancy are homogenous to the universal stage of the child developmental levels. They include: Stage 1: Intuitive-Projective Faith – for example 5-year-olds have a unique faith in God because they can pray, sing and they can see God closer to them.

Stage 2: Mythic-Literal Faith - for example they want to do things in their own way and they think their way is fair like they want to cross the road by themselves.

Stage 3: Synthetic-Conventional Faith, - they are connected/attached to family, church, school, and community for example like missing SS will make them very sad though they are sick.

Stage 4: Individualize-Reflective Faith – they start seriously questioning things including the Christian faith and many leave the church when these things are not properly answered.

Stage 5: Conjunctive Faith Stage – they settle with the truth they find in stage four and other previous stages and they are properly known as concrete thinkers.

6: Universalizing Faith – with their faith now properly defined, it becomes easier for them to join the universal faith (body of Christ) (Gibbs, 1992, p. 413-486). Each stage is important for holistic nurture to children because it blends with the developmental stages of the child. The theory underlines the importance of having a good and balanced child when all the areas of physical, mental, spiritual, and social are well included in the life of each child.

The Faith stages by Fowler are supported by many Christian theologians and practitioners around children ministry. For example, Intuitive-Projective Faith which includes children between 3-7 years. Their faith is characterized by the psyche's unprotected exposure to the unconscious; faith that is not well structured. Yet, it is true that they respond to the teachings about God in a very conscious way. Some of the 5 years old children in NBC, are clear about their faith in Jesus and

why they chose to follow him, with God discipleship classes at 6 years old they are baptised.

There are many Christian groups which exclude children known as ‘great omission from the great commission’. Stafford (2007, p.1) quotes Moody reporting on his meeting one evening explained to his wife that, “two and half converts” gave their lives to the Lord. The wife delighted replied, how old was the child?” “No, no, no” Moody answered. It was one adult and two children!” Why? The adult’s life is already spent, the children have their whole lives ahead of them to live for God and serve him in the Church and in the world.

Charles Spurgeon (1834-1892) as quoted in his journal edition “Grace: God’s unlimited Favor” points out that training children aged five years old and correctly instructing them can truly lead them to believe and be made as adults (Spurgeon, 2017). The intuitive faith is important when teaching about salvation because it allows the children to accept Jesus and His finished work on the cross crucial. HNC may need to prepare the children for the next level of faith as this age group moves to the next level of faith known as Mythic-Literal Faith, which is active in mostly children who have begun going to school; that is ages 5-7 in Kenya primary level. These age is known for harbouring very in a strong beliefs in things like justice and reciprocity of the universe (Malande & Mumo, 1996, p. 9, 10).

Synthetic–conventional faith involves children who begin to be attached to an institution. They rely on the church for them to individuate faith. They start to seriously question things concerning their faith like, why can I not follow

Mohammed the Prophet? Why be in Baptist and not Catholic? What is the difference in faith in God? If the church is not ready to answer their inward struggles, – many leave the church to try other things. Later, when they begin their own marriages they may return to church to have their children dedicated to God and not repeat what they tried to do in following Christ. Others lose it all until when they are old, and they come back to church. A few of them are influenced by their parents who want the grand children to walk in the ways of God. This age is important and should be well nurtured in their faith to remain strong.

The fourth stage is the children revert to their childhood faith known as, conjunctive faith. At this point, children start to realize that there is truth to be found in both the previous and universal faith. Peer pressure to love Jesus becomes more important than being without faith. The last stage is where children learn the lessons about being part of the Body of Christ and serving one another (Aaron, 2018). Scott McConnell, the executive director of LifeWay research states that Protestant churches are experiencing their new generation walk away from church when these children become young adults. This shows that the protestant church is shrinking slowly regardless of any external factors.

The leadership and service in the Teens and youth Church in NBC shows that this phenomenon is true going by the young people leaving church due to peer pressure. A few of them realise they must deal with their individual faith before God and not their parents' faith.

2.10 Application of Spiritual Cognitive, Social and Faith Development

Theories

The application of these three theories; cognitive spiritual, faith development and social development in HNC expressed the different levels of change in the lives of children, which exhibit good results. There are some characteristics which lead to evident transformation in the children. These areas included physical, mental, spiritual, and social.

The four dimensions play a very vital role in the nurturing of children holistically. The three being: the cognitive spiritual theory, which is a process that includes thinking, knowing, remembering, judging and problem-solving. The Faith theory developed by James Fowler (1940 – 2015) describes the 6 developed stages of faith in children for spiritual formation.

Intuitive-Projective faith (5-7 years), this is characterized by the psyche's unprotected exposure to the unconscious faith of these children, if not well structured in the teaching could lead no application of the lessons in their lives later. Five to seven years old behavioural characteristics show that they believe what they are told, and they depend on adults. If the teaching is not structured to meet their felt need in the latter stages, then it makes it difficult for them to appropriate their faith as they grow.

Mythic-Literal faith (mostly in school children) involves a strong belief in the justice and reciprocity of the universe. Mythic-Literal faith, this stage affects this age group of children in appropriating their faith formation. Synthetic–Conventional faith (children attached to institutions like a church to rely on),

Individuate faith (they start to seriously question things on their own – many leave the church), Conjunctive faith (they start to realize that there is truth to be found in both the previous) and Universalizing faith (children at this stage have learnt the lessons about being part of the Body of Christ and serving one).

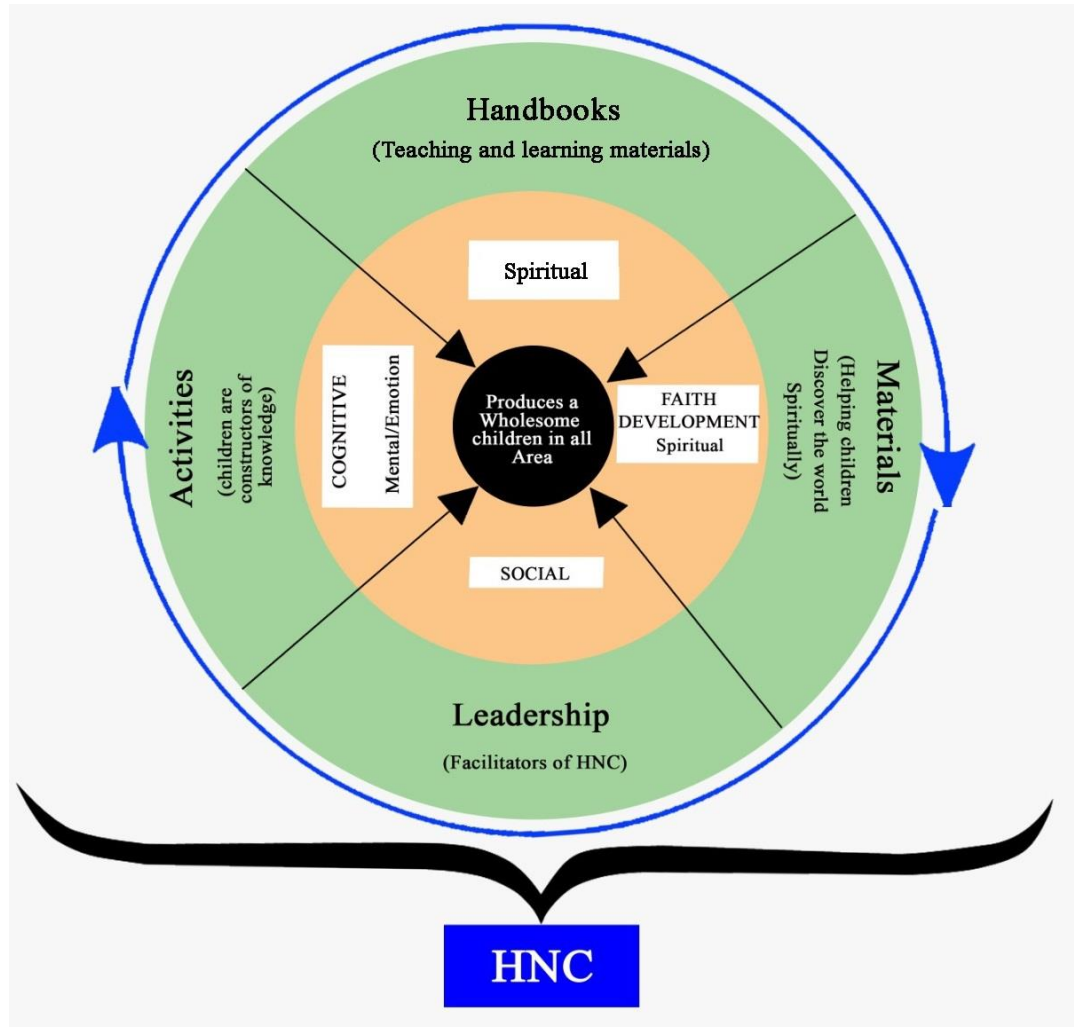
Social Development- Ivan Pavlov (1949-1936) has to do with various behaviours manifested in the life of a child. This theory disseminates the consequences of wrong and right living. The circular relationship of beliefs gives rise to values that inform the behaviour of children. This is important in helping to teach children the behavioural patterns that help their faith formation.

2.11 Conceptual Framework

Conceptual framework is formulated from the theoretical framework, and it is usually the basis of the research problem. The conceptual framework describes the aspect that the researcher selected from the theoretical framework to become the basis of enquiry (Kumar, 2011). The researcher used three theories: cognitive spiritual theory, faith development theory and social development theory. The researcher also used the three objectives in the study which were handbooks and teaching materials, opinion of leaders and activities. In the conceptual framework, the independent variable was HNC while the depended variables were the objectives and the theories. These two variables were used to formulate the conceptual framework as shown in Figure 2.

Figure 1

Holistic Nurture to Children



Source: Researcher (2016)

The explanation for the facets is as follows: (Black circle at the middle – end product of child faith formation journey, orange – states three theories, green – the four objectives, the blue arrows – shows continuity circle of nurturing children, HNC – holds all the elements to produce a holistic nurture in a child).

The conceptual framework clearly shows how a child can be made whole through the theories and objectives of the study. For example, using the fact that children cannot understand the Gospel, because they are still too young to conceptualise the truth of the message that is taught in the Bible about salvation, is to mislead children. Many scholars in child theology refute this idea because it contradicts what is stated in the Bible. Bridger (1990) commenting on this age writes, “Children of this age get the truth of the gospel through cuddles and soft-spoken words.” Francis (1990, p. 22) adds that these are seeds sown for the future expression of complete faith in Jesus by God’s grace. Jean Piaget (1939) affirms that children as young as 2-7 years old are able to understand the concept of faith in God.

Another fact was that children are too young to make a serious commitment to follow Jesus. The reality was that no adult or human being has the power to convict any child to follow Jesus. This work is purely done by the third person of the Trinity; the Holy Spirit. However, God uses parents or Christian nurturers to help make the Gospel clear to the mind of the child.

The other facts include things like children are innocent, they are like angels and are sinless; this too is misleading. Those who ascribe to such an argument lock themselves in teaching since the Bible teaches that all have sinned (Romans 3:23).

Some teaching methods are too hard for children to know God in a personal way. This too could hinder children from getting to explore the world that God has placed them as early as possible. According to Reed and Prevost (1993: p. 229-239), Ioannes Amos Comenius (1592–1670) and Jean Jacques Rousseau (1712-1778),

childhood education in infancy and childhood, are unique and useful in the life of the child. It is of great importance that the right start is given to children. Nonetheless, Apostle Paul confirms what God says through Timothy (2 Timothy 3:15) “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

2.12 Summary

In chapter on the review of related literature has been presented thematically using the four objectives and deducing the conceptual framework for the study. The literature review showed some of the gaps in the case of leadership to facilitate faith formation by being in the context of children and provide the necessary materials which meet the needs of the 5-13 years old children. In as much as old handbooks and teaching materials are useful, they may disconnect children from the present. For example, are children part of the body of Christ? Are the materials used, to emphasise more on the spiritual formation rather than the holistic approach of the child? Are the activities contextualized to help a child construct knowledge about God? This then leads us to the chapter on research design and methodology which helped to discover helpful approaches to meet the four objectives using the conceptual framework.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

The purpose of this research was to examine and establish the effects of current holistic nurture to children aged 5 - 13 years old at Nairobi Baptist Church and determine how it could be improved. The proposed means of importance included: to analyse the history of HNC in NBC, assess the effectiveness of the handbooks and teaching materials, evaluate the opinion of church leadership to holistic nurture to children 5-13 years and analyse the activities used to aid holistic nurture to children. This chapter managed to detail the strategy that was used in the research. The content of this chapter consists of the research design and methodologies that were used to identify, collect and analyse data in this study. The research design, target population, sample size, sampling techniques, data collection instruments, type of data, data collection procedures, pre-testing research instruments, data analysis plan and ethical considerations are also highlighted.

3.1 Research Design

Punch (2005) states that a research design encompasses all issues involved in the planning and executing a research project - from identifying the problem through to reporting and publishing the results. The design of a study refers to the way a researcher guards against and tries to rule out alternative interpretations of results. This research employed the descriptive survey design.

According to Kombo and Tromp (2006), there are three (3) steps to be followed while selecting a research design: the researcher should identify the research he or she wants to engage in, with the purpose, objectives and theoretical foundations and how these will influence the study; where one goes, for how long, with whom one talks and the kind of questions one asks. Other steps suggested are use of library, to analyse sample research designs from books, periodicals and the internet. Discussing the validity and reliability of the research is essential in deciding the design to assist in answering the research questions.

There are various kinds of research designs: One of these is experimental design. This is a classical form of research design that owes to the natural sciences; it also features in social science research, particularly psychology (Saunders et al., 2003). Robin (2002) has also discussed other research design methods, which include: descriptive design, which refers to a set of methods and procedures that describe variables. Exploratory design addresses the need that certain inquiries focus on questions that require answers. Observation design is a non-interactive research design. The researcher does not interact/communicate verbally with subject of the research. Lastly Robin mentions the case study design, which involves an empirical investigation of a particular contemporary phenomenon within its real-life context using multiple sources of evidence. Another research method is survey design. According to Basha and Harter (1980), a survey design method is a non-experimental descriptive research method.

Berg (2007) asserts that quantitative research may be an uncomplicated way to the question of organization and analysis, in this method information is reduced to

computerizable form and entered into a database. Using a Packaged Statistical Program for the Social Sciences, (SPSS) the information is then analysed.

Based on the topic of study, Holistic Nurture to 5-13 years old children, the researcher chose the descriptive survey design which was appropriate to this study. It first involved collection of data using questionnaires, interviews, and Focus Group Discussion for Children. Table 3.1 describes the numbers used for this study.

Table: 3.1

Number of Respondents Used for this Study

Respondents	Actual number for Questionnaires	Actual number for interviews	Focus for Discussion children	Group for
Children	50	9	8	
Youth	40	9	N/A	
Parents	68	5	N/A	
Sunday School Teachers	27	6	N/A	
Nurturers	52	8	N/A	
Opinion Church Leaders	47	7	N/A	
Theologians	6	1	N/A	
Grandparents	10	2	N/A	
TOTALS	300	47	8	
GRAND TOTAL	297			

All respondents totalled to 297 out of 300. The researcher then used triangulation interpretation after all the data was collected and later analysed. This design gave a deeper understanding of the research problem.

The study scope focused on 5-13 years old children old in Nairobi Baptist Church, Ngong Road, Nairobi, Kenya. This age group were part of the respondents to the questionnaires, interviews and Focus group Discussion for children that were administered in this study. Orodho (2017) defines a research design as the scheme of outline or plan that is used to generate answers to a research problem being raised. According to Kombo and Tromp (2009), the research design includes research site, and population, sampling techniques, research instruments, and data collection procedures and data analysis. The study on HNC in NBC used this process to show the importance of analysing the data collected. Qualitative data collection included Focus Discussion Groups for children and interviews.

Descriptive survey was the basis for: developing research to seek the desired information on the HNC in NBC. The qualitative interviews for data collection employed the method of identifying individual members in each group targeted for research to determine the similarities and ability in adults, youth and children.

3.2 Variables/Categories of Analysis

In this study, the dependent and independent variables are discussed. A variable is any factor, trait, or condition that can exist in differing amounts or types. A variable is defined as anything that has a quantity or quality that varies. An independent variable is believed to affect the dependent variable. Confounding variables are

defined as interference caused by other variables. Variables are liable to change (Chandran, 2004).

3.2.1 Independent Variable

The independent variable in this study were Handbooks and teaching materials, opinion of church leaders of NBC and the activities.

3.2.2 Dependent Variable

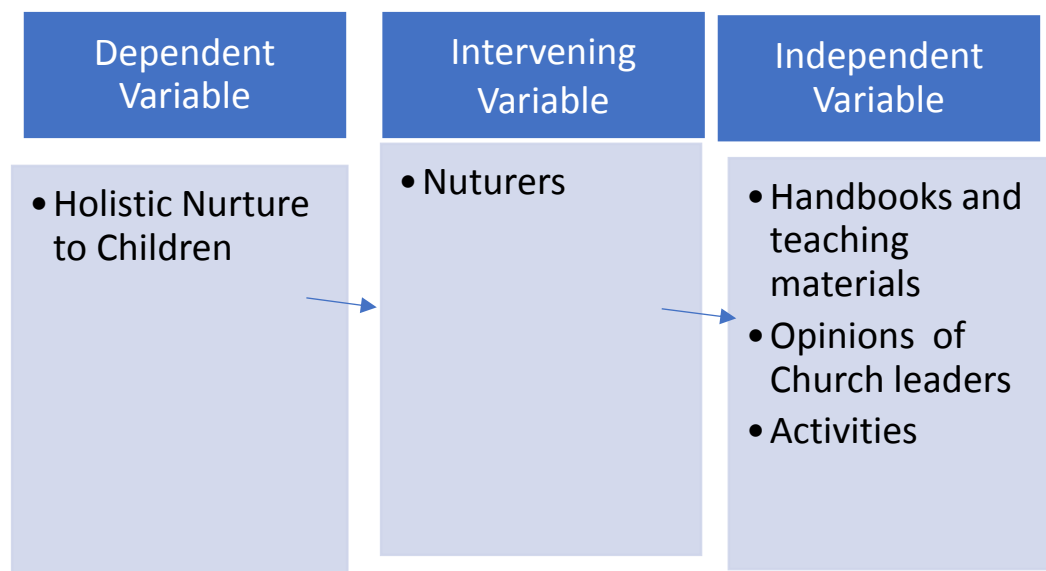
Dependable variables are the variables being measured or assessed. In this study, the dependent variable was the Holistic nurture to 5-13 years old children in NBC.

3.2.3 Intervening Variable

The intervening variable was the nurturers.

Figure: 2

Dependent, Intervening and Independent Variables



3.3 Site of the Study

The study was conducted in Nairobi County, Kenya. The total population of Kenya by 2019 census was 53, 962, 251 million. The County of Nairobi covers an area of 696 km. The population in Nairobi as per the 2019 census was 4,735,000 (Kenyan National Bureau of Statistic (KNBS, 2019) with the density of 6,247 per square kilometre which accounts for 1.4 million households from the average national household of Kenya at 3.9.

Administratively, the county's capital is Nairobi City which has fifteen sub-counties and eight constituencies. The constituencies include: Makadara, Kamukunji, Starehe, Langata, Dagoretti – North and South, Westlands, Ruaraka, Kasarani, Kibra, Langata, Mathare and Embakasi. NBC is in Westlands sub-county, along Ngong Road. The study selected NBC because of its unique status in that it is not affiliated to any church locally or internationally.

The County of Nairobi was unique for this study because NBC stands as an individual church with no affiliation to other Baptist Churches in Kenya. This made the collection of the data to be concentrated in one place. NBC was also conducive because of its diversity in the composition of its members. The members are from Africa and other countries outside Africa, they have diversity of professions, diversity of age, diversity of culture and languages in Kenya. Their educational levels are diverse among others (*Celebrating the Unchanging God; The story of Nairobi Baptist Church*, 2008). The diverse races entered NBC at its inception in 1958 as shown in Table 3.2 for NBC membership from 1958-1988.

Table: 3.2

NBC Membership from 1958 and 2021

Race	Percentage		
	1958	1988	2021
African	10		
a. Kenya		70	OVER 3500 with 5 new assemblies now in full function. Tongaat Rongai, Kibera Kitengela, Westlands, Kikuyu.
b. Other		30%	2
European	65	3	3
a. British and Continental Europe		7 %	2%
b. American	3	7%	0%
Asian	25	0%	0%
Asian and other		13%	0%

Source: Researcher 2021

3.4 Study Population

The population for this study was 3000 which comprised both female and male. NBC members aged 5-68 years old. Nairobi Baptist Church had total population of 3000 members at the time of the research. A sample size of 10% which is 300 of the total target population was sampled for the study. According to Mugenda and Mugenda (2003), ten percent of the accessible population was enough for a descriptive study.

It was easy to work with the three hundred respondents divided into three major groups: fifty children, two hundred nurturers and fifty opinion church leaders/professionals. The 50 5-13 years old children were selected based on the assumption that they had been in the Church long enough to experience its culture and may have benefited either by themselves or through the parents from its interventions and programs for nurturing children holistically and were, therefore, likely to possess the required information needed for the study. The researcher was able to use the participants who had been in NBC for over ten years.

The study targeted fifty children aged 5-13 years to investigate how HNC affects them in NBC because this is the most important age for faith formation in Sunday School. All the six important stages mentioned in chapter 2 by Fowler take place at this age group. The 5-13 years old children were included to establish their views on the issue of HNC of which they were directly involved in as beneficiaries.

The Standard Program for Social Sciences (SPSS) was used to analyse the three categories of respondents' responses to find results for each question used in the questionnaires and the guided questions for the interview. The participants

responded to the issues on effectiveness of the Handbooks and teaching materials used, opinions of church leaders on Holistic nurture to 5-13 years old children, and analysed the activities used to aid HNC aged 5-13 years old in NBC. The measurement tool for the research percentages was Likert Scale which was used to find the Mean Score and Standard Deviation for the pie charts and Graphs in the study. The three major divisions of respondents answered questionnaires, were interviewed and Focus Discussion Group for children (FGD) was carried out. Each major division was given different number of questions to yield the data that was required for the study; they included ten questions each for, Children, Opinion Leaders, Grandparents, Teachers, and Nurturers.

Questionnaires were administered, between February-March 2016, after the church services. The respondents were able to answer the questionnaire before or after the Sunday services. The purpose of the study was to examine what hinders vibrant and effective holistic nurture to children aged 5- 13 years old and to establish the effects of current holistic nurture to children and determine how this could be improved. The study population were drawn from Nairobi County, Kenya. The Baptist Church congregation provided diverse HNC experience for this study. NBC is located in the capital city of Kenya-Nairobi; hence, a cosmopolitan city which hosts headquarters of religious bodies which allow for diversity of membership in NBC. See Table 3.2 for the targeted population in NBC.

Table: 3.3

Target Population

Category of Respondents	Number	Percentage
Sunday School children	50	16.67%
Youth	40	13.33%
Sunday School Teachers	27	9%
Nurturers	52	17.33%
Parents	68	22.67%
Opinion Leaders	47	15.67%
Grandparents	10	3.33%
Theologians	6	2%
Total Population	300	100%

3.5 Sampling Techniques and Sample Size

The research used three (3) major groups, which were selected using purposive sampling that allowed the researcher to use her own judgement in the selection of the population. Purposive sampling was used because it allowed for identification and selection of the area of interest in the research. Further, purposive sampling was selected as a method because it is known to be a representative of the total

population; of the three hundred and it also matched the respondents that were selected for the study which produced well matched results. The purpose was to use appropriate strategies to implement the development in qualitative method of the research (Palinkas et al., 2016).

3.5.1 Sampling Techniques

The sampling was done by working down from the total population in NBC to the real sample that was used. Chandran (2004) suggests that sampling is the method of selecting a sample from the population. He further argues that using the sampling method helps to get the response of the selected group which represents the opinion of the entire group.

The researcher used multiple regression models to evaluate the significance of the influence of the independent variable on the dependent variable.

The multiple regression models.

Where: $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon$

Where: Y = HNC; X₁ = History of HNC in NBC X₂ = Handbooks and teaching materials X₃ = Opinion of church leaders; X₄ = Activities; ε is error term; β₀ represents the constant; β_{1, 2, 3} are regression coefficients.

The sampling method used for the study was stratified group procedure. The sampling stratified includes the characteristics of three major clusters used in this study, that is, Children, Nurturers, Opinion church leaders. Stratified random

sampling, usually referred simply as stratified sampling, is a type of probability sampling that allows the researchers to improve accuracy and reduce error. It similar to simple random sampling (SRS). The population was divided into non-overlapping groups, or strata, but along a relevant dimension of the strata to investigate HNC to children. It included opinion church leaders, Sunday school teachers, Youth, Children Theologians, Professionals Nurturers, Parents, Grand parents.

Kombo and Tromp (2006) suggest that sampling empowers and permits a detailed study of the selected population. Criteria such as age, gender, education level, status, occupation, and the length of period in the church were included by the researcher. Both stratified and simple random sampling for distinct categories were used. For every age represented in the youth bracket, there was an equal chance of at least three (3) individuals being selected, five (5) individuals, who were part of the congregation at NBC. As for the nurturers, they included SS teachers, parents, pastors and laity professionals, and theologians who nourish by helping to bring up, train and educate, support, raise, develop, care to the children. The sampling was as follows: five grandfathers and 5 grandmothers, 40 youth and 50 children. A total of 297 questionnaires were returned and 3 got spoiled because they were partially completed. Table 3.3 shows the totals of the respondents.

Table 3.4

Total Number of Respondents from Total Population of the 8 Categories

Category of respondents	Total Population	Target Population	Percentage out of total population
Sunday School Children	650	50	7.69
Youth	550	40	7.27
Sunday School Teachers	77	27	35.06
Nurturers	128	52	40.6
Parents	1,230	67	5.44
Opinion Leaders	378	47	12.43
Theologians	15	6	40
Grandparents	100	10	10

Table: 3.5

Data Collection Dates

Category of respondents	Targeted Number	Dates for Data Collection
Youth (14-30 years)	40	1st March 2016
Children (5-13 years)	50	1st March 2016
Sunday School Teachers, Parents and Pastors Clergy and Laity Nurturers.	145	15th and 22nd Feb 2016 28th Feb and 29 th March 2016
Opinion Leaders (Legal Leaders)	7	8th March 2016
Grandparents	10	15th March 2016
Professionals (General)	41	22nd March 2016
Grand Total	300	9 Sundays

Source: Researcher, 2015

Table 3.4 shows the total population from which the researcher got the 300 respondents for the study. The study survey used the reflected number of 300 to investigate the HNC in NBC. .Although 300 questionnaires were administered, 297 were returned. Three (3) were spoilt because they were not fully completed.

Table: 3.6

Questionnaires Distributed to Respondents

Category of respondents	Sampled Respondents	Actual Respondents	Percentage
Sunday School Children	50	50	100
Youth	40	40	100
Sunday School Teachers	27	27	100
Nurturers	52	52	100
Parents	68	67	99
Opinion Leaders	47	47	100
Theologians	6	6	100
Grandparents	10	8	98
Total	300	297	98.97

The questionnaires were distributed to 300 respondents but 297 were returned.

Three (3) questionnaires were not fully completed.

The interviewees were fifty-four. They included 9 children, 9 youth, 5 parents, 7 Sunday school teachers, 8 nurturers, 13 opinion church leaders and 3 grandparents.

Table: 3.7

Population Interviewed

Children	Youth	Parents	SS Teachers	Nurtures	Opinion church leaders	Theologians	Grandparents
9	9	5	7	8	13	1	3
Total		fifty					

Eight (8) answered guided interview questions for FDG for children who were 9–11-year-old and in class five. Children aged 5-9 years were stratified by gender, Sunday school class and their level of faith development was the same. Sampling was used to choose the children who participated on the basis of their parents having been in NBC for over 10 years while the 10-13 were selected on the basis that they answered the questionnaires and were part of the two groups that participated in the Focus Discussion Group (FDG) for children. The group discussion questions for the children aged 9-11 years old were prepared so as to be used for the discussion.

3.5.2 Sample Size

Creswell and Creswell (2013) observe that in descriptive research, 10-20% of the total population is acceptable. A sample size of 10% filled the questionnaire and FDG for children answered questions on holistic nurture. See Table 3.8 for Population and Sample selection for the study.

Table 3.8

Actual Population and Sample Selection for the Study

Category of respondents	Target Population	Actual Respondents	Percentage
Sunday School children	50	50	16.67%
Youth	40	40	13.33%
Sunday School Teachers	27	27	9%
Nurtures	52	52	17.33%
Parents	68	67	22.33%
Opinion Leaders	47	47	15.67%
Grandparents	10	8	2.67%
Theologians	6	6	2%
Total Population	300	297%	98.2%

This section provided the profile of the respondents' features from the sampled categories in the three major divisions. Quantitative and qualitative techniques of analysing the data are presented. The multiple regression models were used to assess the significance of the influence of the independent variable on the dependable variables. The researcher used SPSS and Likert scale for each objective to be able to analyse the respondents' responses.

Data for the varied respondents is stipulated in Table 3.9.

Table 3.9

Data Collection for Varied Respondents SPSS

Category of responders	Respondents	Percentage out 300 total population
Sunday School children	50	16.67%
Youth	40	13.33%
Sunday School Teachers	27	9%
Nurturers	52	17.33%
Parents	67	22.33%
Opinion Leaders	47	15.67%
Grandparents	8	2.67%
Theologians	6	2%
Total Population	297%	98.2%

3.5.3 Sample Categories

The sample categories in this study included 50 children, 200 nurturers and 50 opinion church leaders. The categories helped to deduce the extent to which the various categories contributed to nurturing children. The children who were the recipients of HNC were able to respond to the questionnaires, interviews and Focus Group Discussion for children.

Fifty children were sampled for the study in NBC. Both the 5-9 years old who were under the parents membership for over 10 years and those who were 10-13 years old who were in NBC out of being there for 10 -13 on their own, were there long enough to experience its culture and they gave objective responses. The children aged 5-9 years were sampled upon their parent's membership in NBC for more than 10 years while 10-13 years old were sampled on their own merit for being in NBC for over 10 years.

The total sampled number of children were 50 divided as follows: 5-9 years were 25 and children between 10-13 years old were 25. The questionnaires were administered with the support of parents and Sunday school teachers for the 5-9 years old. The parents and Sunday school teachers were advised to allow children to respond to the questions and respect their ability to think through the questions. However, those aged 10-13 years were encouraged to work independently to answer the questionnaires. Fifty-four (54): 9 children were interviewed, 9 youth, 5 parents, 13 opinion church leaders, 7 Sunday School teachers, 8 nurturers, and 3 grandparents. 8 children aged 9-11 years old were in the Focus Discussion Group because they were the major target group for this research.

3.5.3.1 Nurturers

The nurturers were sampled from the total population of the nurturers using purposive selection method. Apart from the young children aged 5-7 years old, the rest participated in the nurture of children in ways like teaching, material writing, Camps, class helpers, counsellors among others. Sunday school programs carried

out are concerned with ensuring that the children are doing what they need to do to ensure they grow holistically and differentiate right from wrong.

3.5.3.2 Opinion Church Leaders

This category of opinion church leaders comprised of 50 respondents aged 35 years and above. They too were sampled using purposive sampling. This group was particularly important to the study because they are the major sponsors and donors for the children ministry meetings like Camps, ROPES, school fees, Holiday Bible clubs, among others. These opinion church leaders had children in NBC Sunday school so they were fully involved in the parents' meetings. As part of the members who have been in NBC for over 10 years, they included judges, lawyers and advocates, engineers, senior architects and professors to mention a few.

Out of this group, seven individuals who were 13 opinion church leaders were interviewed: The choice of these thirty-seven who answered the questionnaires and 13 who were interviewed the opinion church leaders were based on the understanding that these are policy makers and stakeholders who had knowledge how children in this country should be brought up and have been faithful members of NBC and their contribution was of highly valued to this study. The number of clusters interviewed were Opinion leaders 28, 5 doctors, 5 lawyers, 6 professors, 3 Internet Technology experts, 2 Vice Chancellors, 2 Accountants, and 4 engineers and 1 Architecture. Therefore, purposive sampling was used with no complexities involved for each of the different respondents. Kombo and Tromp (2009) affirm

that the tool used should avoid any complexities for collection of data from the respondents.

3.6 Research Instruments

An instrument is the general term used to refer to a measuring device. The research instruments used in this study were questionnaires, interview guides, and Focus Discussion Group for children (FDG). The data collection used both oral and written interviews as well as questionnaires. The data instruments were developed while taking into consideration the four objectives of the study.

The following data collection instruments in form of interviews and questionnaires were developed by the researcher for this study:

3.6.1 Questionnaires

The Sunday school children interview guides and questionnaires were designed to find out how HNC affected the children in NBC. They were also used to establish the support that the NBC gave to the children to enable them grow holistically.

The Nurturers' questionnaire (NQ) was designed to capture their part in understanding and execution of their role in nurturing children holistically, how they felt about those roles and programs and whether they were deliberate in nurturance of their Sunday school children. The questionnaires were also used to find out what the nurturers thought of the programmes allocated for faith formation.

The questionnaires were administered to the participants using the 3 major division of the study respondents. Each category had a set of questions to respond to. The

questions were similar but varied in their statements according to the cluster of the respondents.

3.6.2 Interview Schedule

The respondents target number and the population percentages for the research are shown in Interview guide tool for the questions used for the Focus Group Discussion of children 9-11 years old. It had 10 questions for children to for children to answer.

3.6.3 Focus Group Discussion for Children

The Focus Group Discussion for children (FGD) was a guided data collection tool for class 5 children in NBC. This cluster was selected because they form a unique demographic data group comprising 9-11 year olds. Their faith formation is concrete and definite. They are able to grasp abstract ideas like love, joy, rich, poor, they love adventure, discovery which leads to their choices, among others.

The class was divided into two groups by the researcher. The FGD was used to provide the qualitative data. The FDG was to answer the same questionnaire as given to each individual child but in a group set up. This was to strengthen quantitative data from the information that was gathered. The FDG groups responded to the questions on handbooks and materials, opinion church leaders and activities and how this affected children's physical, mental, spiritual and social behaviour and what the activities achieved when they were used in class.

3.7 Validity and Reliability

For reliability and validity to exist in the data; the data collection techniques must yield information that is not only relevant to the research hypotheses, but also correct. To ensure the validity and reliability of data, the researcher pre-evaluated the study instrument testing tools. According to Mugenda and Mugenda (2003), the questionnaires should be pre-tested to a selected sample with similar characteristics to the actual sample used in the study.

3.7.1 Validity of the Study

Validity is the ability of the instrument to measure what it is intended to measure (Terados', 2016). Further, it is extent to which a certain research aspect is valid; it can also mean testing of the situation or conditions leading to accepting or rejection of the hypothesis or assumption (Chandran, 2004). The validity for this data collection was limited to one Nairobi Baptist Church. Wainer and Braun (1998) describe the validity in quantitative findings. They argue that content validity is most crucial when dealing with questionnaires. Content validation is the process of ensuring that the instrument measures the content area it is expected to measure (Frank-Stromberg & Olsen, 2004; Orodho, 2017). This was done by ensuring that all the areas of study were covered in the questionnaire. Validity in qualitative data was achieved through the appropriate selection of participants and proper triangulation (Cohen et. al., 2007). The researcher's use of questionnaires and interviews further enhanced validity.

3.7.2 Reliability

Reliability is the extent to which same results are obtained when assessing a group at two different intervals with the purpose of comparing the two so as to correlate the co-efficiency between the two groups (Kombo & Tromp, 2009). Consistency and validity of test results determined through statistical methods after repeated trials helped to bring out the required results for this study. All the three major groups of the respondents were able to affirm the questions by answering associated questions, but tailor-made for each group as shown. Reliability is related to accuracy and precision of a measurement procedure (Mugenda & Mugenda, 2003). Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trial.

Both the questionnaire and interviews were administered to Sunday school children, nurturers and opinion leaders at NBC. The questions were adjusted depending on the responses. The interview questions and the questionnaires were checked by research assistants. Reliability of the questionnaires was assessed using the Questionnaire return Rate (QRR) which according to Mugenda and Mugenda (1999) should be above 80%. Out of the 300 questionnaires that were issued, 297 were returned which is about 98.2% of the targeted population.

3.8 Data Collection

According to Kombo and Tromp (2006), data collection is important to the researcher because the information gathered serves or prove facts. The facts, however, may be used to refute or prove the information being aimed at. The data

collection used both oral and written interviews as well as questionnaires. To access the respondents was easy and it was done on Sundays. The very young children, 5-9 years were assisted to fill the questionnaires by their teachers or parents, while 10-13 years were not assisted by the parents or Sunday school teachers. This was to allow children to be independent enough to answer the questions in a manner that that did not jeopardize their dignity or intelligence.

3.9 Data Analysis

Data analysis involves examining the data collected in a survey or experiment and making deductions and inferences (Kombo & Tromp, 2006). The analysis of quantitative data from the questionnaires was analysed both descriptively and inferentially using the Statistical Package for Social Sciences (SPSS Version 2016). Qualitative data was analysed through content analysis which is a procedure for the categorization of verbal or behavioural data, for purposes of classification, summarization, and tabulation of the respondents.

Descriptive statistics were used to organize, summarize and interpret numerical data in order to make them meaningful, understandable and communicative. With the help of the Statistical Package for Social Sciences (2016) SPSS, statistical measures were used to summarize descriptive survey data. Percentages gave a graphic picture of the relationship in the views of respondents in the form tables, pie charts and bar graphs.

The data collected from the sampled respondents were processed using the data processing operations which involved the following: coding, editing, and

computing of data in order to ensure accuracy and consistency. Coding of data was done in order to put responses into categories. This facilitated data analysis whereby, descriptive statistics were used to compute data. Qualitative data was categorized and described according to themes whereas quantitative data were organized, edited, coded and computed.

3.10 Data Management

The researcher used both the structured and unstructured methods of data collection. The unstructured were in form of interviews while the structured were in form of the questionnaires that were filled by a chosen sample from the target population. The researcher interviewed the nurturers, parents, theologians, grandparents, opinion leaders, youth, and Sunday school teachers. The semi-structured interviews allowed the researcher to modify, add or even remove interview questions guided by the responses from the respondents (Cohen et. al., 2007).

Questionnaires with both quantitative and qualitative data were used on Sunday school children to give the study both interpretations. Questionnaires were preferred because they carried as much detail as possible which enabled the researcher to collect data on a wide range of aspects on the study variables (Orodho, 2017).

Visits were made to NBC and National Commission for Science, Technology, and Innovation (NACOSTI). The first visit was used to create rapport and issue an authority letter from Nairobi Baptist Church and from National Commission for Science, Technology, and Innovation (NACOSTI) together with the researcher's own letter requesting respondents to consider participating in the study. The other

visit was used to administer the questionnaires which were self-delivered to the church. The nurturers were given time to fill the questionnaires. In this way, the researcher had enough control to allow for completion of questionnaires (Creswell & Creswell, 2013). The consent letters were distributed to the parents and guardians to sign. See more details on p.304.

3.11 Ethical Considerations

Ethical issues were considered during data collection and analysis. This was important because the constitution of Kenya provides for the privacy of every individual which includes their privacy on communication (RoK, 2010a). The researcher therefore persuaded respondents to co-operate by assuring them of their privacy and that the data was for academic purposes only (Orodho, 2017).

The researcher obtained informed consent from the Administrator of the NBC before administering the questionnaires to the Sunday school children, nurturers and opinion leaders. The nurturers were informed of the purpose of the study and they were allowed to volunteer the information requested. The Republic of Kenya in its Bill of rights states that the informed consent involves two main factors; the consent of the respondents as to what will be disclosed and the assurance that the information will be used for research purposes only (Republic of Kenya, 2010a; 2010b). The interviews were also done after the ethical considerations. Informed consent, confidentiality and the consequences of the interviews was explained to the respondents.

The researcher encountered various challenges in this study. These challenges were: members of NBC are mobile, some Sundays they could be church while others they could travel within or out of the country due to their busy professional schedules. Children were a challenge to control while selecting and also when conducting the FDG for children because other children not selected for the study wanted also to participate. NBC being an independent Baptist church with no affiliation to Association of the Baptist churches neither to the Baptist Convention globally made it difficult to compare NBC with other Baptist churches. Lastly, NBC is a very endowed church with different high professionals hence selecting the respondents was a challenge. The sample of these few Opinion church leaders included Christians from various professional backgrounds. The purpose for including this group was made to investigate how they could be encouraged to continue being involved in Sunday school and also to help those not involved to be part of the ministry of SS in NBC. These opinion church leaders, however, were already well involved in SS in NBC and therefore they could encourage other leaders to be involved.

3.12 Summary

This chapter has dealt in detail with the design and methodology that was used in the research. It has explained the research design and methodologies that were used to identify, collect and analyse data in this study. Target population, sample size and sampling techniques, data collection and data collection procedures are stipulated.

The pre-testing of research instruments was identified. The ethical consideration was also discussed to ensure the data collected was safe.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter presents an analysis of data on the following objectives: firstly, the history of the Holistic Nurture to Children (HNC). Secondly, the effectiveness of Sunday school Handbooks and teaching materials for HNC. Thirdly, the opinion of the leadership for HNC in Nairobi Baptist Church (NBC) and fourthly, the activities used to aid holistic nurture to children aged 5-13 years in NBC.

4.1 Data Analysis

Data analysis of the research findings was done thematically guided by the objectives of the study for holistic nurture to 5-13 years old children. The category of children were included in the cluster of the other groups in the study to investigate how they relate to the objectives of the study. This age is unique in that they belong to a group that experiences the six stages of faith formation described by James Fowler.

This chapter includes a discussion that analysed the questionnaires, interviews, and Focus Discussion Group-FGD for Children who comprised children aged 9-11 (grade 4 & 5 Kenyan system). The descriptive statistics were used to establish the control variables and the basic characteristics of the Holistic Nurture to Children (HNC) in Nairobi Baptist Church (NBC). Additionally, this chapter includes sample demographics, using tables, graphs, pie charts to complement the summary deduced

from Likert Scale measurements for each individual category of the respondents in the study to present detailed data.

The major themes emerging from the objectives were used to analyse transcripts from the 297 respondents which are described in detail in this chapter. At each level of analysis, constant comparison was used to filter the data further, until themes emerged from the data. Thematic data presentation and analysis was done in line with each objective of the study. The data was collected through descriptive survey research design and the analysis employed was thematic exploratory method. Table 4.1 for demographic data for the three major divisions of respondents shows the demographic data of this study.

Table 4.1

Demographic Data for the three Major Divisions of Respondents

DIVISION	GENDER	AGE	NO.	EDUCATION LEVEL	MARITAL STATUS	TOTAL NO.
CHILDREN	Male – 5-13 years	5-7	3	Pre-school - Grade 1-8	N/A	22
		8-10	8			
		11-13	11			
	Female	5-7	6	Pre-school- Grade 1- 8	N/A	Total=50
		8-10	14			
		11-13	28			
NURTURERS	Male 14-68 years	14-18	6	University/College with Diploma, Bachelors,	Singles, Married, widows, widowers, single mothers,	200
		19-25	10			
		20-35	19			
	Female	36-50	36	Masters and PhD degree, Form 4,	separated, and Divorced.	
		51-68	10			
		14-18	14			
		19-25	15			
		20-35	25			
		36-50	27			
		51-68	38			
OPINION LEADERS	Male	25-35	12	Graduates from University	Singles, Married, widows, widowers, single mothers,	50
		36-50	11			
		51-68	3			
	Female	25-35	5	/College with Diploma Bachelors, Masters and PhD degree and, Professionals	separated, and Divorced	
		20-35	7			
		36-50	5			
		51-68	6			

From the respondents sampled, the highest academic qualification was as follows: 250 Nurturers and Opinion leaders was at 83.33% bachelor's degree, masters and PhD level while the lowest was 17.66% diploma level. The male nurturers at 66.66% while female nurturers were at 33.33%. This survey showed how important male leaders are in Children Ministry. Education is important for the male leaders because it helps them to be well prepared in supporting faith formation using the Bible as a reference to teach 5-13 years old children. This in turn helps them to utilize the good skills and knowledge learnt from their profession. It also showed how their education level was diverse. This is essential as the male leaders could be involved in developing a good foundation for children to form faith in God when they are young.

The diversity in the levels of education by the male leaders enriches the faith formation in children, as this is needed for contemporary teaching of children in NBC. The male leaders are seen by children in NBC as the leaders, though the female gender is active in supporting this structure in NBC. The use of media and internet zoom webinars, Facebook, Twitter, WhatsApp among other may not be easy for a certain level of education to contribute effectively to the needs of children. This could include the teachers who may not find it easy to be in the know-how in dealing with the digital generation who have the knowledge of the present IT Technology. This section provided the profile of the respondents' features from the sampled categories in the three major divisions. The techniques for analysing the data presentation were quantitative and qualitative. The multiple regression models

were used to test the significance of the influence of the independent variable on the dependable variable.

The multiple regression models are laid below.

Where:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + X_5 = \varepsilon$$

Where:

$$Y = \text{HNC}$$

X_1 = History of the HNC in NBC

X_2 = effectiveness of the Handbooks and teaching materials

X_3 = opinions of NBC leadership

X_4 = Activities

ε is error term

β_0 represents the constant

$\beta_{1, 2, 3}$ are regression coefficients

The respondent's responses from the three major divisions used SPSS and Likert mark score scale to find the mean-score and the standard deviation from the data analysis. See Table 4. 2 for respondents in three major divisions.

Table 4.2

Respondents in three Major Divisions

Respondents	Total Target	Actual Response	%
Children (5-13 years)	50		16.6%
Nurturers -Parents, Pastors, Sunday school Teachers Clergy, Laity, Youth, grandparents	200		65.6% (197)
Opinion Leaders/	50		16.6%
Total	300		98.2%

All the 3 divisions of respondents were represented in the Table 4.2 with 50 comprising of (16.6%) children, 200 (66.6%) nurturers and 50 (16.6%) opinion leaders. A total of 300 were sampled, 297 respondents at 98.2% responded. However, 3 questionnaires at 1% were spoiled because they were partially completed.

The 297 respondents defined in this dissertation were children, nurturers and opinion leaders/professionals who had been in NBC for over 10 years and qualified to be leaders with the qualities found in Titus 1:6-9.

Out of the 300 completed questionnaires that were administered, only 297 respondents aged 5-68 years fully completed the questionnaires giving a response rate of 98.2%. These defined respondents were selected using purposive sample

selection. In current study the respondents were children, nurturers and opinion leaders in NBC. The total years of these respondents in NBC varied among the children aged 5-13 years old who were sampled. The 5-9 years may not have qualified to have been in NBC for over 10 years, but they qualified as part of the limitation of the age group for this study. The parents were the ones who had been in NBC for over ten years. The respondents 14-68 years old in NBC represented cluster of the sample size represented at 83.2%. The 5-13 years old children were 16.8% of the total sampled.

4.2 The Handbooks and Teaching Materials for HNC

In the second objective, the respondents answered the following questions on effectiveness of Handbooks and teaching materials used in NBC.

Children: Do you know if the teaching materials used help you develop holistically.?

Youth: Are the Handbooks and teaching materials used to teach in SS in NBC holistic in nature?

Sunday school teachers: Do you know the Handbooks and teaching materials used to teach in SS in NBC?

Nurturers Are the SS handbooks used to teach children in NBCD clearly stated to leadership? Do the handbooks and materials address the holistic nurture to children in NBC?

Opinion of church leaders: Are SS Handbooks and teaching materials used teach children clear to you as a church leader in NBC?

Professionals Do I know the materials that are used to teach SS in NBC? The said materials in NBC, do they include all the areas of holistic nurture to children? As professional I understand how II can be involved in the delopement of the handbooks.

Theologians: Can Theologians contribute to Handbooks and teaching materials development? Handbooks need academic theological expertise. I understand the place of handbook on holistic child development in NBC as a theologian.

Grandparents: Are the Handbooks and materials easy for you as grandparents to work with the children at home?

4.2.1 The History of Handbooks and Teaching Materials in Nairobi Baptist Church

The history of the Handbooks and teaching materials began in 1958 when Nairobi Baptist church was started. This important background may have helped to lay the foundation for the use of Handbooks and materials to the present day.

The development of Handbooks and teaching materials for Sunday school nurturing in NBC was the basic foundation for faith formation for 5-13 years old children. The history on the process of developing of these books was crucial for continuity in the faith formation of children. This shows how NBC has been able to use some of these books. NBC has sourced materials from USA and UK. By 1981, Association of Evangelicals in Africa and Madagascar (AEAM) now Association of Evangelical in Africa (AEA) began to produce Handbooks and teaching materials from Christian Learning Materials Centre (CLMC) in Karen, currently known as

Christian Learning Materials for children (CLMC) in Nairobi Kenya which NBC used to teach children. CLMC had handbooks and materials for 4-6 years, 7-9 years, 10-12 years and the Young Teens.

These CLMC materials have been translated into various African languages. Currently the Handbooks are available in English, Kiswahili, French and Kinyarwanda. CLMC ensures that these Handbooks and teaching materials reach many countries on the continent and beyond. By 2005, the Children Department began to outsource and write the Handbooks and materials used to teach children in NBC. However, some of the teaching materials were outsourced from both local and foreign publishers as described in the samples below.

4.2.2 Samples of Handbooks Used in NBC to Aid HNC to Children Aged 5-13 Years Old

Two organizations were sampled on the Handbooks and teaching materials got from both the local and foreign publishers. These were Christian Learning Materials for Children -CLMC and David Cook. CLMC National Director and David Cook Organisation East Africa Director were interviewed on the materials and handbooks used to teach children aged 5-13 years.

(Mutende Chimwemwe 7.9.2017) The interviewee explained that:

The lessons, in each series lay a valuable foundation for the spiritual nurturing of children and are age appropriate for children. The Handbooks and materials are child-based, they offer an inter-denominational Sunday school approach and are used across the continent of Africa. The series of CLMC contains 52 lessons that are divided into five age groups.

See more details on the CLMC books on page 360.

(Kasongo Matavishi 7.8.2017) The director for East Africa reported that David Cook Handbooks and materials are holistic in nature; in that they teach children using the four dimensions; physical, mental, spiritual and social development. David Cook materials seek to involve the church, training the members on how to contextualize the materials so that they could be made relevant for each age group as they are used. The Handbooks and teaching materials are age appropriate and they involve the children in their learning. The interviewee further stated that the lessons included many interactive ways to teach the children aged 5-13 years old. The impact of David Cook handbooks and materials in NBC has been able to support the faith formation in the lives of children aged 5-13 years old.

The other samples of the handbooks used from both local and foreign publishers include: Uzima Publication-Kenya, Child Evangelism Fellowship-USA, Hope for Kids, Kids Evangelism Explosion (KEE) - USA, and Explorers Club-Mailbox USA, Urban Ministries, Inc. Incorporation UMI – USA, and Scripture Union.

The samples shown on pages 390-395 include both the local and foreign publications which were sourced to nurture children aged 5-13 years old in NBC. The impact and evaluation of these handbooks and teaching materials in the lives of children is hereby assessed.

4.3 Assessing the Effectiveness of Handbooks and Teaching Materials Used for 5-13 Year Olds in NBC

The use of Handbooks and teaching materials have existence in NBC over a long period of time. These materials have been useful in nurturing children aged 5-13 years old during Sunday school in NBC. Gichinga (1989) concurs with this thought

on how the handbooks and teaching materials are used to teach children; thus, nurturing them in their faith formation.

4.3.1 The History of Handbooks and Teaching Materials for Sunday School in NBC

The history of NBC started in 1957 when a few missionaries and Kenyans thought of establishing a Baptist church. To date, NBC is a young member of the family of mainline churches in Kenya. They include: The Anglican Church of Kenya which began in 1844, the Presbyterian Church East Africa which was started in , 1891, The Holy Ghost Fathers entered Kenya from a region in Tanganyika in Kenya 1892 and Africa Inland Church (AIC) which was established in 1895 among others. The first Protestant mission to Kenya was the Church Missionary Society. Its first pioneer missionary arrived in Kenya in 1844. In 1891, the Scottish Presbyterians began work that established the Presbyterian Church of East Africa. In 1957, the Baptist missionaries arrived in Kenya (Gichinga, 1989). According to Gichinga (1989), the first group gathering was in the Gospel Gathering Church in Eastleigh. By 26th October, 1958 a group of 20 people constituted the Nairobi Baptist Church.

Nairobi Baptist Church right from its inception lay emphasis on expository preaching. The pioneering group comprised of 2 Africans, 5 Asians and 10 Europeans. Its composition was multi-racial at a time when Kenya was riced with racial overtones. The aim was to encourage multi- racial membership where the English language was to be used in the services. This has continued to the present day. NBC has no Swahili service, but the new plants are including Swahili in the

service. The African students were from the Royal Technical College -now the University of Nairobi though majority were Europeans (Gichinga, 1989, p.1-3)

4.3.2 History of Sunday School (SS) in Nairobi Baptist Church

The global Sunday School ministry could be dated back to the 18th century when the need to help children of the poor who were labouring in the mines and many who were being put in prison due to juvenile crimes they were involved in arose. Dick (1980) in his journal affirms that SS was probably intended for the poor majority labouring families in England as it was the most formal education experience by the population in England. Despite its good foundation for education in England, not much has been written concerning the impact it had on the English population. May et.al. (2005: p.12) argue that SS lost its initial focus and integrated with models that made it hard to differentiate regular education and SS.

Later on when SS moved to America, the division on how the materials should be prepared led denominations to break away from the common organisation that was responsible for preparing the materials. As missions spread around the globe, each denomination moved with its denominational and even racial divisions to SS materials. Clark et.al. (1991 pp. 367-389) illustrate how the diversity of the groups in America developed the materials to teach the children, using the racial divide. SS in NBC is not excluded from the global impact of developing materials to help children to form their faith.

In NBC, SS has been an integral ministry right from the inception of the Church in 1958. Indeed, it serves as an important ministry. The Bible stories are used to help children mature in their faith in God; by 1988 NBC had 950 children. Gichinga (1989) states that in order to easily manage the children, they were divided into age groups. Currently, the age groups range from infants to 13 year olds. While SS leadership was led by the European missionaries, this has changed in that, now it is led by Kenyans.

Sunday School has continued to nurture children using the handbooks and teaching materials that help in their faith formation. A handbook is defined as a complete course of study offered in SS and all the teaching materials in the handbooks aid in the conduct of the lessons that are taught to children in a child friendly manner in NBC.

Among the assumptions on what should be taught to children aged 5-13 years old are subjects like salvation, baptism, and church sacraments, among others. The question then that should be asked is: Are these meant for adults only or they can be taught to children aged 5-13 years old? The answer is, “No”. These concepts may not be needed by children now but they should be taught so that they are not misled later as they mature. However, the Bible expects that the entire Word of God should be taught to the children (2 Timothy 3:14-17).

The materials in these handbooks should aim to teach all the Scriptures to the children in a simplified manner so that they understand these concepts as early as possible. Like Timothy, the Bible will help children to be holistically trained into

all righteousness. 2 Tim 3:17 concludes that when a child is trained using the word of God, the child will be thoroughly equipped to do every good work. Further, this teachings help to nurture a child for mental development and in all aspects. The spiritual cognitive theory leads children into an early understanding of who God is, and how they can respond to the love of God.

There is also need to formulate a policy on how handbooks for children should be sourced or written so that a good and holistic approach is adopted to enable children to comprehend these concepts. It has become customary in the church today to speak of the need for a return to the "family values", but it is not clear what this could mean. If it means a mother and a father as well as many children held together by a strict discipline, or family standards around the piano, singing hymns, then it will almost certainly fail - and deservedly so.

The world has moved into new and more creative forms of tribalism, and survival is no longer dependent on having large families of disciplined warriors. In the new global society, the old norms of family life can no longer determine our lifestyle. Though it is important that some old cultural traditional training should be revisited for a balanced society to emerge in Kenya, there is also another new norm for families to be well groomed to fit in the global way of thinking without losing identity.

The study evaluated the effectiveness of the handbooks to the Sunday school in NBC. The following table shows how various respondents reacted to this question on evaluating 5-13 years old children. An average of all the respondents on the

effectiveness of the books was 69.86% for those who affirmed that the handbooks for children in NBC are effective when used to teach faith formation. Others at 22.97% did not concur that there is effectiveness in the use of handbooks. The Mean score was 2.6666 and the Standard Deviation was at 1.17505 which indicated varied responses by the respondents. The table below shows the respondents' views on the effectiveness of Handbooks using a Likert scale measure to show the percentages for each cluster, the mean and standard deviation to show how varied the responses were concerning the effectiveness of these teaching materials. The analysis on the effectiveness of the handbooks using Likert scale measurement is shown on Table 4.3.

Table 4.3

Summary of Likert Scale for Respondents on the Effectiveness of the Handbooks in NBC

Three Major Divisions	Percentages Agreed/Disagreed	Mean	Standard Deviation
Children	A = 70.2% D = 29.8%	2.000	1.08562
Nurturers	A = 62.16% D = 38%	2.366	1.0000
Opinion Leaders	A = 60% D = 40%	2.257	1.05498

Source: Researcher (2020)

Table 4.3 indicates that nurturers ranged between the ages of 20 -68 years old, which was the target for HNC in NBC. A total of 197 responded to the question on the effectiveness of the handbooks. The nurturers at 62% affirmed that the usage, content and the standard of the handbooks sourced was generally good. They further noted that the effectiveness is seen in the practical outcomes among the children aged 5-13 years old in NBC. This response by the nurturers could be attributed to the level of involvement of nurturers in holistically nurturing the 5-13 year olds in NBC. The Opinion leaders were at 48% in their response on the effectiveness of the handbooks in NBC. One factor mentioned by opinion leaders was that they were not sure on how to be involved in the process of developing these materials. This is an indicator on the need to involve the opinion leaders in the process of development of these important materials. Their involvement could incorporate their skills so that the quality standards for these books are raised. Further, the opinion leaders could provide variety since the handbooks in NBC are developed yearly depending on the themes. Moreover, the leaders were not aware that international scholarly work is increasingly growing around the children theme, those who do not know risk losing children in era (Willmer & White, 2013).

NBC uses themes like “Hands and Feet for Jesus” for all the six departments which include: adults, youth, children, outreach, missions and administration. The theme for the year for each department includes budgetary allocation to facilitate the application of the theme by availing the relevant handbooks. As for the children

department, the process involves searching for the Bible passages that are in line with the church theme of the year.

The theme is divided into three parts: Mission, Family and Christmas season lessons (MFC). Before these lessons are used, they are given to the children department staff and some teachers to check if all the categories of children in NBC have been addressed. The same team forms the “Think Tank” and resource powerhouse for gathering the information required. Passages are distributed and the group begins the task of consolidating the work for a final review by the children Department. These books are proofread by the team headed by the chief editor. This motivated the researcher to seek to understand more about the handbooks used in nurturing 5-13 year olds in NBC.

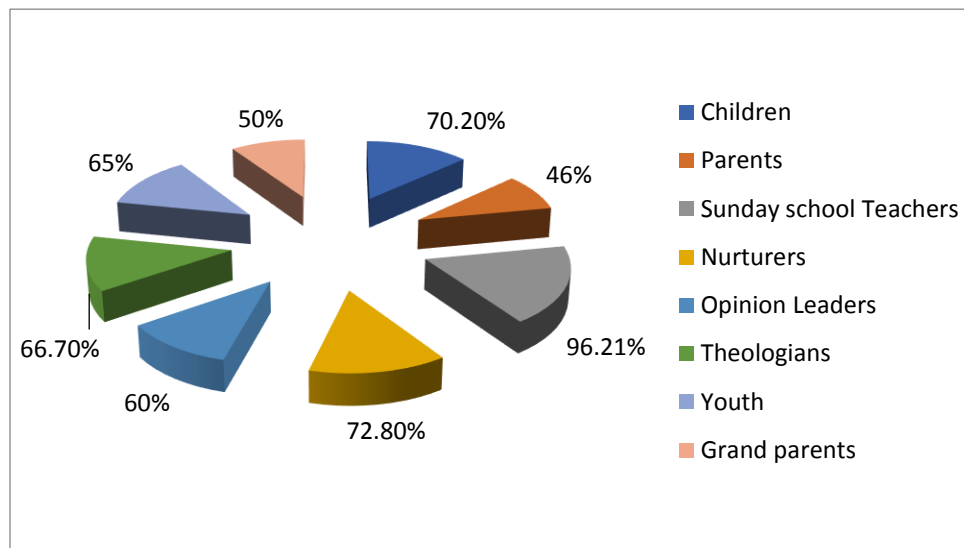
The handbooks are given to the topmost senior management staff for final editing before they are printed and handed over for use by the different levels of teachers. The Handbooks are in line with the theme of the year whether they are sourced or developed by NBC team. Training is done for the teachers so as to enhance effective use of materials. The Children Ministry Team double checks how the materials will be used. Caution is given to the teachers to make sure that the theme of the year is well spelt out each Sunday, and during Holiday Bible Club and Camps.

The handbooks used in NBC revealed a gap between training and implementation. The respondents interviewed on the effectiveness of the handbooks indicated that they were not individually involved in the process. Further they asserted that, they had no details on how they could help since most of them are rarely involved in the

direct teaching of the children every Sunday. This revealed that lack of details on the handbooks and teaching materials could reduce the participation of some of these respondents who indicated that with provision of information, they could be ready to help. As May et al. (2012) observe, the children ministry mostly uses volunteers to serve. The impact can be good but at times when the volunteers using the handbooks do not have the true picture on how these materials are processed, they are so disconnected when it comes to effective implementation. This may lead to negative outcomes in the lives of the children. Proper provision of information on handbooks and materials could lead to good outcomes for both the teachers and the children.

Pie Chart 4.1

Varied Responses on the Effectiveness of the Handbooks



The pie chart 4.1 represents responses on how the handbooks and teaching materials fitted in the whole research. The percentages in the pie chart for each of the clusters gave varied answers. The handbooks are an important determination in the battle to curb the problem of lack of relevant resources to aid the faith formation among 5-13 years old children. Indeed, they influence the children's faith formation. Those who fail to lay a good foundation on faith formation later engage themselves in social evils like stealing, early pregnancies, drugs, among others. Moreover, most of them remain unemployed constituting the 75% of the unemployed. Over 50% of all the convicted criminals, are young people aged between 16 and 25 years. The early mid 1980's saw a rapid growth in crime, drug and substance abuse among the Kenyan youth. Alcohol, cigarettes, khat (miraa), and cannabis sativa have remained the most popularly abused substances. There is a fast-emerging trend of injecting drug use especially narcotic to the body. Moreover, abuse of drugs is highly associated with the risks of contracting HIV/Aids and other sexually transmitted diseases especially among the youth. The categories of youths with special needs have been identified as the: unemployed youth, out of school youth, female youth, youth infected and affected by HIV/Aids, street youth, physically, and mentally challenged youth and youth in difficult circumstances among others.

The parent's responses were at 46% indicating the effectiveness of the handbooks on the usage, content and quality standards of the handbooks and teaching materials used. This indicated a lack of involvement on the part of parents in children on what they are being taught. Stonehouse (2006) concurs with this outcome when she states

that, adults (which includes parents) can talk about God and God's things together as a natural flow of life when they sit, walk, stand (Deuteronomy 6:7). However, they do not do these with their children. As mentioned earlier, parents acknowledged that they are not directly involved in the process of developing handbooks; hence, the low response as seen in the pie chart.

4.3.3 Leaders on Handbooks and their Effectiveness for HNC in NBC

The progress on handbook development depends on the leaders who are essential as they are the ones who service 5-13 years old children in the NBC. Leaders execute various duties that bring forth the faith formation in children.

These duties include planning, organizing, directing, and making concrete decisions for children. Leaders who are focussed provide security, encouragement, and progress in the life of the children in NBC. May et al. (2005, p. 338) affirm this fact when they write that, "The major areas of leaders responsibility in children's ministry include creating a climate, anticipating direction, promoting the ministry, and discerning and equipping leaders." Jesus stated the same model for leadership; watch me, learn from me, and go and do likewise (John 20:21).

There seems to be a big gap between the leaders and pastors as well as teachers on the issue of handbooks and their development. The research revealed that some leaders did not even know that handbook development process is one of their responsibilities as leaders in NBC. This was shown by the response on the relevance of the handbooks. The theologians were the only cluster that responded and

expressed that the handbooks and teaching materials in NBC are relevant for children's faith formation. Theologians were at 96.21% in their responses on the relevance of the materials. The fact that the books are available to teach children in NBC, may not mean that the rest of the clusters are aware of their relevance in the lives of the children.

Different respondents acknowledged that there was lack of knowledge as to whether the handbooks and the learning materials needed to be relevant. Most of the respondents in the study were endowed with skills cutting across different professionals which could be used to evaluate the relevance of the lessons in the handbooks and teaching materials so as to ensure that what was being taught to the children and those teaching were appropriate and relevant. Therefore, training could be carried out which will encompass teaching methods for the different ages, qualities of a teacher, class management, parent child relationship in line with the word of God, Bible interpretation, Bible teachings about children social behaviour among others. This training could be done once a year involving both the leaders and children leaders and this may bring about a huge impact on the next generation.

Children in NBC might need to be both seen and heard by the leaders. Lessons like leadership among Children Jesus' way, Faith formation in children, why is it important? Church Leaders and Children Ministry, The place of Children in the church, what can children do in the church, what will leaders in the church do to shape the child to live for Jesus the rest of their lives? Among others, could endeavour to bring out the best in children for the church to understand. Those

sourcing and writing might need to deliberate on how to effectively aim at raising godly generations that are holistically nurtured in all areas. Then, the children may be able to serve in the church and community by using the lessons from the handbooks.

The respondents confirmed that the leaders did not provide the needed guidance to bring awareness on how the different clusters could be involved in the making of the handbooks. Some respondents firmly described the gap on handbooks as being difficult to know as they had never heard it being addressed by the leadership. On the other hand some confirmed that the leadership had not shown the church the need to be involved in the lives of children. This eventually affects the impact on the faith formation in children which mostly depends on what decision the leaders provide for children to be holistically nurtured like facilities for children to learn, budget to source or write the handbooks, human resource -who they allow to lead and teach children among others.

However, perception by the leaders on separation gap if not addressed or well sorted could increase the risk of widening the gap. The leaders might need to be in the context of the children in NBC by providing good training in academics and technology. Ignoring the reality of academics and technology could introduce another factor that would broaden the gap which could make children holistically irrelevant. Factors like developmental stages of children leading to proper child growth may be ignored but this could lead to poor results in the faith formation in children.

Fowler asserts that the faith formation in children in the six stages could be experienced through good leadership in the church. May et al. concur with this fact when they states that, Children ministry is the most complex and time- consuming ministries in the church (May 2005, p. 333). As such, the leaders need to plan and empower the team of children workers so that they experience joy and impact the effectiveness of the ministry through the handbooks.

4.3.4 Effectiveness of Handbooks and Teaching Materials for Parents

Parents are a crucial group when it comes to handbooks and teaching materials. When they know what the children are being taught, it helps them to know how to reinforce at home what children have learnt. The percentage of the parents on the knowledge about the usage, the content and the quality standard of the handbooks was at 46.2%. This affirmed that parents may not be familiar with the handbooks and teaching materials used to teach children. The church leaders and children ministry leaders could strategize to train and empower the parents on how to familiarise themselves with handbooks and teaching materials. This could help parents to have more knowledge on what is used to teach their children. They could also be trained on how to participate in the lives of their children using the lessons from the handbooks. When parents participate in what the church is doing to help form the faith in their children, this might reduce lack of knowledge on the handbooks by the parents.

Moreover, parents' could be equipped to know what is expected. Parental participation in children's lives could play a transforming vital role in the children

and children's ministry because they are the major stakeholders and have the controlling interest in the education of their children. Parents need support and not vice versa. Benson (1985) concurs with this when he states that, parents are the main teachers for children, he states that biblical teaching urge parents to teach their children faith formation especially the parents who are believers.

The integration of parents and children's workers is an essential part for the success of the handbooks for the children in their spiritual formation. It is true that parenting is not an easy task. Parker-Lee concurs with the role of parenting and states that:

Nevertheless, parents are the most important people in the lives of young children. From birth children are learning and relying on mothers and fathers, as well as other caregivers acting in the parenting role, to protect and care for them and to chart a trajectory that promotes their overall being (Parker-Lee, 2016, p.15)

“Parenting is a complex activity that includes many specific behaviours that work individually and together to influence child outcomes” (ERIC Digest, 2009). Parenting includes showing affection, time spent with children, giving guidance and taking care of the physical, emotional, psychological spiritual, and social wellbeing of their children.

The desired role of parents in the development of a curricular for their children may be in several areas. They include: writing, proof reading, technology and research; this could make the curricular relevant to the children as they learn. The respondents in NBC expressed the need to be part of the handbooks if trained and empowered. Clark, et.al. (1986: p. 263) observe that, the curriculum in the Christian education of children should accomplish three basic purposes:

1. Lead children to Jesus Christ as Saviour from sin.
2. Guide children in continuous growth towards Christ likeness.
3. Equip children for effective service in the will of God.

Home is a primary centre where spiritual formation both for children and parents can take place each day (May et al., 2005). So, the parents' priority should be helping in the handbook preparation process so as to aid their children to holistic formation of their faith. Parents are the first and best teachers for children there in the homes. Besides, they are the ones who spend more time with the children than the SS teachers who have the children for an hour and half per week.

Further, the Bible both the Old and New Testament lays the primary responsibility of the children's spiritual (holistic) development on the parents.

Educating children primarily falls squarely on the parents because that is what the Bible teaches (Deuteronomy 6:6-9). The commandments of the Lord should be impressed upon the children by the parents, when they sit at home, walk on the road, when they lie down and when they wake up. Parents are given the 24/7 parenting responsibility. Collier, (2009, p.227), Ronnie and Prevost (1988) as well as White (2010) assert that the importance of faith for children is from their parents. They observe that children may wander away from the faith of their parents if not well nurtured Psalm 78:1-8. Indicates, nothing should be hidden to children for the four generation from the forefathers to their children and even those yet to be born.

They further note that whether it is faith outside or inside the home, parental involvement regarding their children's spiritual or/and other areas of child

development is significant in many aspects. It is important to note that “Dinner conversations should include what happened at school that day and what they learned”. God’s providence is to see children blossom in an environment that is child friendly (Akimoff, 1966).

Age should not hinder parents from teaching their children as early as possible about God. The researcher agrees with Akimoff (1966) that children learn in the home environment about who God is. So, if parents are not trained on how to handle these children, their faith formation will be retarded from home to church (especially if the parents are born again. (1 Titus 2:3-5), the Bible says, teach younger women to love their husbands and children. Training of young parents could be arranged by the NBC to equip them on how to handle young children or young mothers can learn from older mothers in their age group on how to take care of young children. They could also learn from older Christian parents in the church. To train their children by having Bible studies, teaching by example using the knowledge by the older people, bringing young mothers together to learn and share their joy and challenges in raising a child and organizing Day out for young mothers, watching or listening to some topic that enables the young mothers to learn more. No one individual possesses all the qualifications for good parenting. Parents need each other to implement good handbooks that will produce a godly generation.

Parents have a great role to play in helping children be connected to God as early as possible in their lives because they are with the children most of the time. The Mother school that we mentioned earlier in the study is important in the early stages

of the life of a child and it is on the mother's lap. Proverbs 22:6 has to do with the parents training the children the way they should go so when they are old, they will not depart from the childhood training. Fathers are also encouraged to admonish and nurture in the ways of the Lord (Ephesians 4: 6). If parents are not aware of what the children are learning this could jeopardize the present and future church. This is so because it is what is taught to the child that will be carried on to their life when they are older.

Nevertheless, not all ministries managed to involve parents in their ministry to reach out to children in the history of the church. The focus despondently appears to have been on other levels of the church education like youth and adults and not the children. Grobbelaar (2012) states that Stark Rod (1999) shows that the early church growth was by social and inclusive network. The inclusiveness is seen in that salvation was for all the people in the house, suggesting it is possible that children were part of the family. The example of the Jailer and Lydia in the book of (Act 15:15) and (Acts 16:31) is a good example. Bushell (1802-1876) notes that the family is the crucial component in faith education for children and he encourages nurturers especially parents to take seriously their responsibility and not load the responsibility on the church (May et al., 2005).

4.3.5 Children and the Effectiveness of the Handbooks and Teaching Materials

The respondents aged 5-13 years old on the effectiveness of handbook and teaching materials were at 70.20%. They responded on the usage, content and quality standards of the handbook for their faith formation. The sample of the handbooks

for holistic nurture earlier mentioned could explain the higher percentage in the response by the children. The lessons taught every Sunday are in these handbooks and are well documented. The teaching in the handbooks by the teachers every Sunday about faith formation in NBC was at 70.20% compared to parents at 42%. However, studies on child development specifically on curricular show that some of the materials that were translated and distributed by different churches and para-church organizations in NBC, have lessons whose approach is foreign. This action of having these handbooks seems to have been more to save the challenge of lack of contextualized books for teaching children. Many of the teaching materials by this time was in the light of the influx of missionaries coming to Kenya. It may have also introduced the laxity on the part of the teachers who did not take up the role of producing books that are contextualized and relevant. Most of them may have thought teaching the word of God does not need the tedious hard work that is involved in writing handbooks to teach children.

The researcher concurs with May, et al. (2005) when she argues that the work of forming faith in children should not be loaded on the church. All these issues revolving around handbooks may not fully impact the lives of children unless parental involvement and implementation in ministry is taken seriously. The challenges in the children ministry may remain insurmountable in all its facets. The alternative is to involve parents in the children ministry in a relevant and convincing manner and in doing so the program should be made attractive to them so that they

see the need to be part of the handbook's development process which could produce the holistic child /children in NBC.

The implementation of the handbooks for the children's ministry are integrated along the church ministry, if parents are encouraged to be part of the implementation although it may be extremely hard to make a long-lasting impact on the lives of children. When parents are not included in the process, they will not appreciate the work needed to have the handbooks and teaching materials developed. Through their participation, some may see the opportunity to join the SS teaching team for NBC. This does not mean that all the parents should participate in the process of handbooks and teaching materials preparation, rather, those who see how their skills could add value to this process should be encouraged.

Parental involvement in the process of handbook development and implementation goes beyond the boundaries of the children's ministry and parents could be made to realize their potential, thus, do more to nurture their children holistically. Without parental support and involvement, the children's ministry can be difficult, if not impossible to run. The Biblical and practical perspective is that parental involvement is vital. Akimoff (1996, p.10) supports this idea and states that; "The more a parent becomes involved the more likely a child will succeed both academically and socially". The same applies to the physical and spiritual development of a child. Bushell (1802-1876) notes that the family is the crucial component in faith education for children and he encourages nurturers especially parents to take their parental responsibility seriously (May et al., 2005).

4.3.6 Lessons in Handbooks for Children HNC in NBC

The third theme on the effectiveness of the Handbooks was on the lessons developed for 5-13 years old children. The topics covered included: sin, salvation, memory verses, drama, among others. The handbooks comprise of these topics to help children as early as possible to understand what God says about these topics.

Memory verses in the handbooks explain the importance of hiding the word of God in our hearts so that we may not sin against God. Psalm 119:12) the Bible says, “I have hidden your word in my heart that I might not sin against you”. These topics and others help to form faith in children.

The handbooks could be more effective when the foundation is on the biblical teachings about children in all areas of faith formation. The lessons unfold the truth about God to children. Hardwood and Lawson (2017) identify five areas of traditional church teaching on children who include infants. The old traditional or classical ecclesiastical teachings which have not changed much, in their liturgy and theological doctrines, from their inception both in the early church and later church denominations. These include Roman Catholics, Orthodox, Lutherans, Anglicans, Reformed and Baptist churches (Cairns, 1967) among others. They clearly demonstrate the lessons on Sin and infants and children, God’s treatment on those who die as infants, how do children become members of the church and finally how are these children instructed in Christian doctrine?

Although in the history of church, the questions about children have to some extents made some churches to exclude children life of the church even when the Bible

teaches the inclusion of children as part of the body of Christ. It is of importance to note that the lessons are about faith formation in children when they are young. Have many complex issues like what or when should the child be taught about God? The Bible clearly shows that as early as possible. Timothy learnt the Scripture from infancy (2 Timothy 3:15). Biblical lessons in the handbooks cover all these areas which include children as part of the beneficially of God's provision of salvation.

Sin taught to children is hard to comprehend to the extent that the Bible speaks about it in children. Psychologists and Christian Educators will agree that training of a child begins early. This training should not be in some areas living out the others. Rather holistic nurture to children should begin as early as possible.

Children are covered by God's finished work by Christ on the cross if they die young. This is clearly explained when David's son with Bathsheba dies and David clearly stated that the child cannot come back to him, but he will join the child later. (2 Samuel 12:29). Jesus also taught that children behold the face of the Father in heaven (Matthew 18:10). We may not be sure whether this includes both those who are born into the world and those who have not yet been born. Jeremiah 1:5 indicates, God knows children before they come into the mother's womb. There is room to suppose that children have a space in the heart of God before they are born and when they die in their childhood. This calls for a great paradigm shift by the traditional beliefs of the mainline churches on how to deal with children aged 5-13 years old.

The Bible gives several examples on children and faith. They are: the young girl (2 Kings 5:1-19) who helped Naaman to be healed in river Jordan, Miriam (Exodus 2:4-10) who rescues her brother Moses, Samuel (1 Samuel 1:26-28) who was placed in the Temple by his mother when he was weaned and Moses was reminded by God to read the word of God in the hearing of the little children (Deuteronomy 31:13).

The process of developing handbooks by the leadership for children aged 5-13 years, is crucial that the historical beliefs of the mainline churches (Anglican, Baptist, Methodist, Africa Inland Church among others) are considered in the light of God's word. The theology on how to deal with children should be important in shaping the handbooks for the HNC and this involves the leadership commitment in the development of the handbooks and teaching materials in NBC.

These handbooks and teaching materials for 5-13 year olds could be the foundation for Christian education which seeks to educate the child holistically following the pattern of Jesus which he used to teach His disciples which is: watch me, learn from me and go and do likewise (John 21:20). The Bible is the major text. Other resource manuals are used as references in making the Bible messages clear to the children. The SS pastors, children workers, and teachers are linked closely to the handbook's development and implementation. They are the ones who take the handbooks in their original form and interpret them to the children by breaking down the thoughts and lessons to make the teachings clear in the mind of the children.

The SS teacher's responses were at 40% on the usage, content and quality standard of handbooks and materials used to teach children in NBC. They affirmed clearly

that they knew the effectiveness of the materials on the lives of children. The responses were lower due to the number of teachers who teach SS in NBC. This explains the low percentage of 40% of the respondents who teach SS in NBC. Research has shown that lack of enough teachers to teach children using the handbooks could lead to poor results on faith formation in children.

There are conflicting ideas that SS pastors, children workers and teachers have on sin, salvation and children's age which could have negative impacts on the lives of children. Some of these ideas have a historical bearing having entered the church during the early years of its inception by believers in the book of Acts. They include: arguments like children are not able to understand the difficult teachings of the Bible about God, that they are too young to be taught about the Saviour Jesus Christ, they are angels, innocent with no sin, they are easily persuaded into anything, they are a bother and a nuisance and they are too young among others (Malande & Mumo, 1996).

Some SS pastors, children workers and teachers need to be aware of the fact that children are innocent and they are without the original sin of Adam. The Handbooks could help to bring this thought out clearly so as to help children form their faith in God. However, some insist that children are sinless according to Matthew 18:10. That, they are like angels; sinless. Though this thought may be true in a way, the Bible does not teach that children are sinless. However, the Bible teaches that there is an age when the child may not differentiate good from evil, but it does not imply children are sinless. This study revealed that children are sinners (Romans 3:23) and

they can hear and learn to fear the Lord their God (Deuteronomy 1:39, 31, 11-13). God destroyed the world by the flood, only Noah and his family survived (Genesis 6:5) because the human thoughts were evil continually including children. This verse warns mankind that when judgement comes from the righteous God, even children are not spared. It is crucial that children are taught about God as early as possible so as to evade God's judgement when it comes.

The handbooks must grapple with the issue of sin in children. The subject of sin has baffled SS teachers (and most adults) through the ages. The issue of sin has confounded many Christian communities. However, in most of the sample handbooks and teaching materials in NBC, the topic of sin is covered well. The sourced and written handbooks and teaching materials in NBC include the subject of sin. Sin in children is either ignored or skipped in the teaching of children. Some lessons mention sin while others do not. Teaching biblical concepts to children can be difficult but Zuck and Clark (1975) concur that the language in the Bible is adult friendly, but the truth can be drawn from these adult passages. This is an important fact for SS teachers as they use the handbooks and materials.

Men like Rousseau believe in the innate goodness in man. He argues that 'Education should aim to help a child develop naturally, free from the corrupting influences of the society'. In another instance, Rousseau argues that children are clean and without sin but the corrupt influence in the society may introduce sin to them. Is it what the Bible teaches about sin? The Bible says, 'All have sinned and come short of the glory of God' (Romans 3:23) this means that children are included as sinners.

Difficult as this concept maybe to adults, David confirms that sin begins at conception (Psalm 51:5). Adam sin entered the world and all those born into this world are sinners, children included (Romans 5:12).

4.3.7 Age of Children for Effective Handbooks in NBC

The 70.4% of nurturers and opinion leaders asserted that the right age for holistic formation is 12 years. This may affect the development of handbooks for children in NBC. What will those aged 5-11 years be doing in SS if they must wait until they are 12 years? Will 5-11 year olds wait for their faith development? If serious teaching begin at 12 years, what will be taught to those aged 5-11 years in SS? What will be taught for faith formation? Could this not introduce a big gap on holistic nurture and faith formation in every child? The lessons in the handbooks should be well spelt out for children to learn about God when they are young.

A child in the Focus Group Discussion (FGD) for children which was used to collect data for this study stated that, “the handbooks and teaching materials help me to know God better” (Malia Natasha 28.3. 2016).

4.3.8 Grandparents Response to the Effectiveness of the Handbooks.

According to the varied responses from grandparents, the handbooks were easy for them to work with. Grandparents aged 65-68 years old were at 62.5% on effectiveness of the SS handbooks and teaching materials in helping children to form their faith. Most of these grandparents have been in NBC since its inception and now are grandparents and have grand children in SS. Their wealth of knowledge

would benefit both the teachers and the children if they are involved in contributing to the theology of children to be included in the handbooks.

Some children are brought to church every Sunday to attend SS. Afterwards they carry the SS teaching materials home. These teaching materials are used by parents, grandparents, guardians and caregivers as well as the children themselves. However, the grandparents at 50% indicated they knew about the materials while the other have did not know. Nevertheless, this is a clear model of Paul's encouragement to the grandparents in the New Testament. As the grandparents pass their faith to the grandchildren, there will be continuity of the faith to the next generation (2 Timothy 1:5). Although this may not be the current setting in many NBC families, the older women who are born again can play the role of grandparents to the children in their setting. Some of the Opinion leaders who are now grandparents are already involved in the NBC handbooks committee and others assist by proofreading the handbooks.

Nonetheless, the grandparents varied in their acknowledgement about the effectiveness of the handbooks. Some affirmed that they could be involved in handbooks development for HNC. While others agreed to help if requested on the development of the materials, they also expressed the need to be trained on the same. The theologians' positive response to be involved in the preparation of the handbooks was at 100%. Though at the present several are involved in a small way, in future the number could be increased. The responses from the various respondents were as follows: -

A nurturer on handbooks and teaching materials responded that:

The handbooks are holistic in that they are biblical using bible content to make the lessons bible centered prepared, and they include things like songs, memory verses, games and singing. The handbooks used are simple and easy to understand. To apply what children learn is most of the times easy to follow, though not all the lessons are easy to apply (Vipya Simposya 9.8. 2017).

Another nurturer shared that:

I know the handbooks used to teach children in NBC because I use them. The handbooks are prepared for 1 year (annually) and it helps me as a teacher to learn as I teach the children. I see its effectiveness in the growth of the children in their faith (Njava Chisanga 22.2.2016).

A nurturer described their experience as:

I may not be aware of the handbooks used to teach children, but I see what the handbooks and teaching materials remarkably effective when the books follow the themes of the church. During family devotions or after church everyone is able contribute to the discussion even our smallest child (Kondwani Masuzyo, 29. 3. 2016).

A nurturer specified that:

The handbooks are good for the children, the outcome in the life of the children is good (Kambua Muisyo 28. 2. 2016).

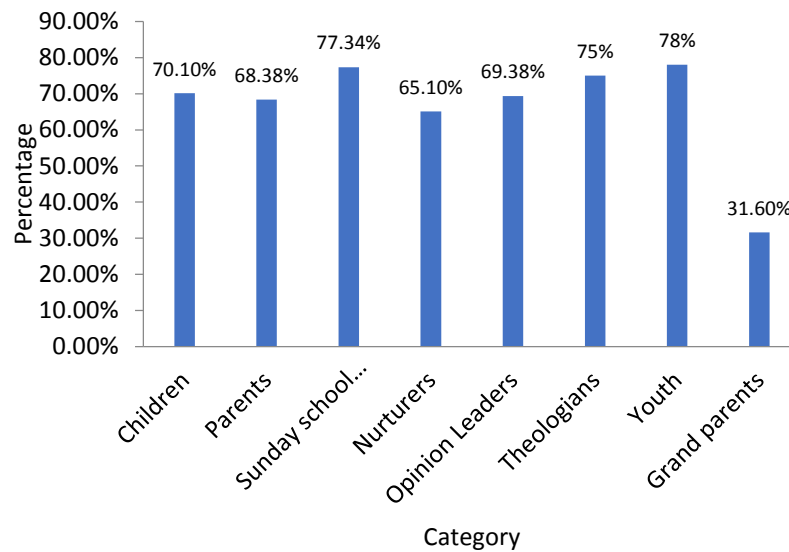
Furthermore, the spiritual cognitive theory which deals with the integrations of theories that explain how a child is holistically developed in faith formation as he/she grows in all areas: which include mental, physical, spiritual and social can be integrated in i in laying this foundation.

Supporting the behavioural theory argument, this study upholds that for HNC to effectively impact children, HNC could include physical, mental, spiritual and social, to prepare them to become independent and responsible in society. This can happen only if good materials and handbooks are, developed to help in having good results in the lives of children seeking to form their spiritual formation of faith. This will then be effectively administered to aid HNC to grow in NBC. Appropriate age

planned information in the handbooks will set a good pace for the faith formation in the children.

Graph 4.1

Handbooks that Aid HNC to Children Aged 5-13 Years Old



The graph 4.1 explains that Sunday school teachers affirmed the need for effective handbooks at 77.34%. The SS teachers highly recommended that the handbooks used were effective in the lives of the children. The youth who asserted that the materials used to teach children are effective were at 78%. Some youth who help with SS affirmed that in helping the children learn God's word using these materials; they have also been able to grow in their faith.

The importance of reaching out to children aged 5-13 years may not strike one as urgent, but it is a crucial matter to be considered when preparing a handbook to teach. The age division should be taken into consideration too. The divisions

include: Babies (Real Beginners) - (0-2 years), Toddlers (Tods) (3-4 years) (Laying the foundation), Ground breakers (5-7 years), Maze Finders (8-9 years), Fishers (10-11 years), Stars (12-14 years), Faith Builders (15-17 years), Faith Recyclers (18-24), Adults (24- over) and back to Beginners (They begin new Families). The circle of human development begins again (Mumo, 2008) However, other sources divide the ages differently as shown in the previous chapters. Like Birth – 2, Cradle Roll, 2-3, Nursery 4-5, Beginners 6-8, Primary 9-11, Junior 12-14 and High school (Benson, 1985).

Bushell (1802-1876) notes that the family is the crucial component in faith education for children and he encourages nurturers especially parents to take their responsibilities and not load the responsibility on the church. May, et al. (2005). further note that spiritual cognitive theory which deals with the integrations of theories that explain how a child is holistically developed in faith formation as he/she grows in all areas: which include mental, physical, spiritual and social can be integrated is important in laying this foundation.

Supporting the behavioural theory argument, Zuck and Clark (1975, p. 27-44) indicate that, the behaviour children form when they are young is very important and it affects who they become in their adult lives. The researcher concurs with this in the study and upholds that for HNC to effectively impact children, it should be trained in the four dimensions which include the main areas that help to prepare the children to become independent and responsible in society. Zuck and Clark (1975) further argue that, to communicate love, parents need a language of acceptance:

words that value feelings, responses that change moods and replies that radiate respect. The world talks to the mind. Therefore, the parents should speak more intimately- they should talk to the heart (p. 31). This then should enthuse the work of good, developed handbooks to help in achieving good results in the lives of children seeking to form their spirituality. This will then be effectively administered in the NBC to aid in HNC. Appropriate age planned information in the handbooks will set a good pace for the faith formation in the children.

4.3.9 Making the Handbooks Effective in Teaching Different Age Groups NBC

Making the handbooks effective when teaching children is crucial. The Psalmist declares that his frame was not hidden from God when he made him (Psalm 139: 15). Herschkowitz and Herschkowitz (2002) assert that the brain formation begins early in the life of a child as mentioned earlier in our study. The synapses which are used more become more pronounced, while the unused are “pruned off”. The ones used more start ‘blooming’ and aid the child in their development. Nevertheless, many children at the age of 5 are retarded in most families. They struggle through life because the parents either ignored God’s Word (Proverbs 22:6) or the psychologist’s findings on the different development characteristic of a child did not note a problem.

Oluoch (1982) argues that at each level, the child acquires knowledge within the age limit. If this stage knowledge is not allowed to blossom in the life of the child, the art discovery for most children is denied. Take for example a child who picks a toy car, dismantles it up and begins to put the pieces back together. Before he/she

completes the new discovery, an adult interrupts the child, calls the child names and stops the child from accomplishing the task. Many children close and stop trying anything new. One wonders as to whether this is what has affected our originality in most adults! This could change by encouraging the young minds to discover the world around them.

The teaching methodologies for 5-13 years old children should be changed to match the pace of their brain development. The handbooks should include talk, play, read, write, and count, among others. The five fingers of their right hand should help to remind either a parent or a teacher that the motor movement are developing in the child. At age 5-6 years in their developmental stage of faith formation, they should relate to the lesson that includes the things observed earlier.

Teaching children aged 5-6 years how to read should encompass big fonts and colourful books with one word or letter on the page. The researcher concurs with Oluoch' observation. The researcher further suggests that the books could include words like, God, Jesus, light, care, give, be, buy, and go to mention but a few. All these words should have pictures that explain to the child. As we observed earlier in the study, each age group uses different font sizes for words and letters.

Oluoch (1982) further notes that child education is done at different stages to help in faith formation. However, to measure the acquisition of knowledge in children might be very complex. A child at each level acquires knowledge within the age limit. This could be included in the handbooks. The researcher concurs with thought that when children are taught development, they may not comprehend what is being

taught. Take for example, teaching the memory verse; John 3:16: the verse is too long for a 5-6 year old. Hence it should be simplified as: For God so love the world' or 'God loves me' that is age appropriate. In addition at this age they work more well with actions. So, include the actions like for- write the number four using hand gestures. God -point to heaven with both hands. So - make a circle, loved- hold oneself, the- clap your hands and world- make a sign of holding a ball. Repeat these many times until the children memorizes the verse. For older children aged 7-9 years, one can allow them to find the verse in the puzzle

Table 4.4

Find the verse by following the numbers and colour the boxes then write it down and put it where it is found in the Bible. The book, the chapter and verse.

God 2	he 8	When 78	that12	world 6	Not 19	For 1
You 100	Are 200	gave 9	Able 79	To 88	Do 132	What 80
Should 18	Christ 0	Have 22	Jesus 39	Life 24	But 21	so 3
Lord 33	Sum 90	Moses 201	Aaron 91	His 10	Red 66	Son 12
Sea 92	Cross 65	loved 4	When 55	It 305	Him 17	Dry 77
the 5	only11	Walk 54	believes 15	Run 47	Out 49	that 7
To 97	Meet 50	Great 103	Good 68	Love 60	me 63	Come 93
Perish 20	That 13	Everlasting 23	How 490	In 16	Who 71	Whosoever 14

The Table 4.4 shows the memory verse puzzle, which allows children to use their brain powers to find the verse and use their physical hands to write and draw the spiritual lesson about God who loves the world. Then go out into the world and love others for social relevance.

Piaget (1939) concurs with this when he states that intellectual development uses several ways to help a child learn. This is true for each child. In NBC, the younger children use objects like building blocks, toys, balls, pictures cars, among others to learn. The classroom has enough space for them to play and walk around, time is observed by the children workers, caregivers, and parents to see that the children are learning and forming their faith. This approach helps to measure the three domains in knowledge acquisition: exercise; which include reading literacy, mathematical and science domain.

Brookfield (1995) states that handbooks and teaching materials used could be friendly in approach to the teacher, parents, and the children. The handbooks and teaching materials should be child friendly because, it helps the children learn better, understand well and enjoy the lessons that are age appropriate. Then the outcome and the effect in the lives of children will be realized. The take home thought included in the handbooks should not be irrelevant in the life of the child, if he/she has no correction to what is being taught, it might make the child to be lost or confused.

The developers of the Handbooks could aim at, making teaching useful to the children. A central critical part in teaching are the teachers who hold the centre pin

to the learning process of the children so as to communicate the Biblical truth. Brookfield (1995) further states that, the major role for a teacher is to penetrate the inner consciousness of the student and not to control children. The praxis in education is not concerned with just understanding the world but to change it, and often this is done in a collective manner. SS is a good sphere for children to exercise this.

The challenge regarding handbooks could then find a solution if the NBC leaders consciously purpose to be fully involved in checking the handbooks used for the different developmental stages of children. Poor commitment when developing good handbooks could affect children negatively as they form their faith (Ayendele, 1979).

Sifuna (1990) commenting on the early education in Eastern Africa outlines some important features that defined this period which should be avoided. These were; western education was purely for religious inspiration, its primary objective was to convert the 'heathens' or Africans to Christianity via education. The second feature was that the education reflected metropolitan curricula and methods of instruction, modelled along Lancastrian monitorial system- this was an infant bell system, suited to a large group of children who attended school which lacked enough teachers (may be this is the model that has been perpetuated in SS classes). Thirdly, as for the curricula, the core work was reading, writing, and religious instruction, supplemented by arithmetic, geography, and history for advanced students and above all this industrial education reflected the working class in Europe.

The handbooks are dynamic in nature. May et al. (2005) agree and affirm that to ignore such wisdom is detrimental to the development stages of children by using wrong or ancient resources of the handbooks.

A good example is that of Joseph Smith which indicates what children can do when the materials being covered do not enhance faith formation. Hoole and Ockey (1973) illustrate a story about Joseph Smith. All the members of his family went to different churches. At a young age of 3-5 years, he did not know which church to go for his Sunday service. One day he went to the woods and prayed to God in heaven. He asked God which church he should go to? God and Jesus answered, "None of them. Wait. If you continue to be a good boy, you may be the one to organise the right church". Joseph Smith became the founder of the Church of Jesus Christ of Latter Days (Mormon Faith). This story shows how children have the capacity to listen to God, even when they are young.

The spiritual cognitive theory accounts for those children who are constructors of knowledge. Hence, good handbooks like the ones which include the four dimensions will enhance children to learn holistically. The responses from the various respondents showed how handbooks used in NBC are appreciated and implemented in the lives of children. Nevertheless, when the other questions were posed on relevance, and age, there were some important issues that were raised. Like waiting until the child is 12 years to be taught holistically, the handbooks and the teaching materials could be more explicit to include the information about teaching the children as early as possible. This was so because

they are developed with age-appropriate standards to reach each child. However, many of these respondents indicated their willingness to be involved in handbook development for children when approached to assist.

The third objective also assessed the materials which are derived from the handbooks to aid the children to learn holistic nurture to 5-13 year olds. The materials in this study included any pictures, symbols or objects that assist the child's learning and facilitates discovery. They also included paper, crayons, pairs of scissors, pens, rubbers, and pictures, among others (Malande & Mumo, 1996). The average of all the respondents on materials that were holistic in nurture was at 70%. They observed that the materials were impeccably sourced or written and they aided the teaching of children in NBC. The Mean Score was - 4.74443 and SD - 2.30421 which indicated that the responses were varied.

4.3.10 Assessing the Materials Used for Holistic Nurture to the Children.

The respondents answered the following questions:

Children: Do SS materials help you to grow holistically? (holistically was defined as physical Body, Mental - Mind, Spiritual - in favour with God and Man - Social)

Youth- Are the materials used remarkably familiar and well known by NBC youth and do they help to shape the children for the present and the future?

Grandparents: Do I know the materials used to teach Sunday School in NBC and do I know how to be involved in making materials that impact the child now and in the future?

Sunday school teachers: The materials used to teach children, do they help them to grow holistically? Are they easy to teach in a holistic manner even when the child is under 13 years old?

Nurturers: Parents, Sunday school teachers, youth, theologians and grandparents: How do the materials compliment parental teaching at home?

Opinion Leaders: How much do you know about the materials used to teach SS in NBC?

Table 4.5

Likert Scale Summary of Assessing Materials Used for HNC in NBC

Three Major Population Division	Percentage Agreed/Disagreed	Mean	Standard Deviation
Children	50 A=74.5% D = 25.5%	1.7018	0.778390
Nurturers	200 A = 51.11% D = 48.5%	10.5791	5.04251
Opinion Leaders	50 A=74.5% D =.25.5%	2.0521	1.09174

To establish the importance of materials included in the handbooks; the following themes were used: materials used, involvement of the various respondents,

relevance of materials for the children in NBC and responses on how much they knew about materials used for 5-13 year olds.

The nurturers comprised of 200 respondents at 51.11% on the effectiveness and relevance of the materials used to teach children aged 5-13 years old. This seems to suggest that most nurturers were not aware of what could benefit the children when effective and relevant materials are used. Their expertise as nurturers could be used to assess the best materials to be used to teach the children. Some of these nurturers could help to proofread, write, suggest some good materials and be on the committee for sourcing materials. These will help the children to have good materials. The quality of materials used could be easily jeopardize the standard needed for HNC. A number of these NBC members are educationalists, theologians, accountants, engineers, medical doctors, nurses, strategy consultants, teachers, professors, IT directors and editors. This composition could be a source of a particularly useful data base for material production in NBC.

There are different categories of materials used to teach children. Ronnie and Prevost (1988) note that there are two varieties: Divine gifts and divine occupation materials that can aid children to be nurtured holistically. These include material for, physical nurturing, mental nurturing, spiritual nurturing and social nurturing.

Stafford (2005) concurs with this thought when he asserts that, the physical health of children is not walled off from their emotions, their abilities, their finances, their social relationship their sexuality, their skills and talents or their spiritual wellbeing.

He further consolidates this fact by stating that to treat one while ignoring the other is short sighted and often unproductive

4.3.11. The Relevance of Materials Used to Aid HNC in NBC for 5-13 Year Olds

The 3 categories were at an average of 70.1%. They observed that the teaching and learning materials used to teach are relevant and help children to grow holistically in their faith.

A child stated that:

The materials are holistic in their approach because they aim at nurturing us to be better people in the society and help us later to be constructive citizens like paper, puzzles, crayons to make the pictures look nice. The materials used are easy to practice, though not all the time. For example, the materials used teach me how to share my faith with other children, I have used this to share my faith. We went with the teacher to Kibera Slums and share our faith with the children. This strengthens our faith in God as we see another children's desire to come to Christ (Joseph Kazunga 1. 3. 2016).

NBC also took into consideration the spiritual dimension of children's lives in culturally, socially, and age-appropriate ways. For example, the games during the Camp or Holiday Bible Club, art and craft, Bible Lesson or memory verse are all prepared to meet the needs of children in each age cluster.

The church offers children different programs shown in the various activities and contexts that make meaning to a child. Like Baby Dedication, Toddlers' graduation to SS from Creche, Rites of Passage Experiences (ROPES) for class 8 and graduation to the Teens church.

Others included: visiting Kibera slums to evangelize slum children and take supplies of food to them, do children home visitations to take food stuffs and some other items like clothes, shoes and books which children contribute over a period of time

with the help of the parents among others. The children further visited Kibera, the Supermarket, a hospital, cleaning at home, at school, Camps and Holiday Bible club, visit Radio stations like Hope FM among others. These activities help to aid children form their faith as they learn to be kind, clean, innovative, and supportive in helping other children. Some children raise funds to help the NBC children meet their needs, for example by, sharing their pens, pencils, rubbers in class and motivating parents to support the work of SS in NBC.

Sunday school teaching at NBC is rooted in a philosophy of education based on the premise that each child finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values such as compassion and peace. For the physical, the church provides bouncing castles and trampoline and balls. Mental – children are provided with board games, puzzles, treasure hunt, memory verses and drama script memorization. For the spiritual, the children are taught to use the Scriptures to form their faith, learn the Christian disciplines which include prayer, baptism, sacraments, fasting, witnessing, attending SS among others. Socially, the children are divided according to their age groups: Nursery, Pre School, grade 1-8 each group meet in their own classes. The classes provide lessons that teach them to live together and love each other as Christ loves each one of them. They play and pray together, they meet for age-appropriate games among others. This helps the children to develop their faith in God.

The response from opinion leaders were a good indicator on materials used to teach children. Wambua (2013) states that the leadership in the African community was

central be it in the community, judicial, military or religious leadership that influenced how the people were ruled in most African communities. The leadership in NBC is important because it reflects the old ways of community.

The professionals bring with them a great amount of wisdom in many areas ranging from material sourcing to development. NBC sources for materials to include in the handbooks for Holiday Bible Club/Camp, SS classes and Rites of Passage Experiences -ROPES for Grade 8 pupil where different professionals share their professional skills and talents to contribute to the material development. During these meetings, they share the materials they use in their profession to aid them to work better and how these are linked to their faith. Things like pens, pencils, paper, tables and rulers are given. This helps the children to see the importance of having materials which will help them in class and their future work as they get into the marketplaces. Their faith stands out not only in church but also in the community and world.

It helps children to appreciate what the different professions do when they are at work. They connect this work to their Christian faith. Their faith is not only in church but also in their working place, home, and community. Children learn early to appreciate that whatever gift or talent God has given them is not only to be used in church but also to serve the community. This similarly alerts children to find their gifts or talents early and it aids them to choose a career path when they are still young.

Additionally, 61.1% of the theologically trained respondents affirmed that they should be involved in material development. It is important to involve this group in material development. Their training is basically focussed on making the Bible clear not only to adults but to the whole congregation which includes children. The theologians will help children to grasp the truth being taught by providing helpful aids. Nevertheless, 33.3% objected to being involved in the material sourcing, making, or using for HNC at NBC. Partly this could be due to their understanding on what materials are for in aiding children to learn about God when they are young.

The theologians are the pillars in Theological education for children. The theologians who were at 66.70% on how familiar they were with the materials used, could be proactive in developing the materials that translates into well prepared materials which would help to prepare children for their faith formation when they are young. This in turn could strengthen the team in the church involved in material sourcing or making.

On the other hand, the youth aged 14-35 years old at 52% asserted the importance of materials to help children learn holistically. The youth normally volunteer to do teaching, helping in the classes for younger children, games, day outings, SS trips, and camps, among others. All these are in need of good materials for the children to be well instructed. Many of the youth could be involved in sourcing, making or using, the materials. Some, however, may need training on how to source, make or use the materials which connect with the children when they are young. Besides, the youth relate well with children and in return the children adore them. They are

full of energy which thrills the younger children and helps them to grasp the teaching that they are given.

When youth mature into young adults, they begin to wane off very fast and they face too many challenges, thus involving them in the children ministry helps to slow them down in one way or another. A youth, (Moses Sakala 9.8. 2017) stated that, “The materials which children do are drawn out of their good preparation of the teachers.” This excited the youth because he was able to relate the materials that are used in NBC to the good preparation done by teachers to teach children.. The youth in NBC are part of the volunteers that are recruited during special programs and many learn how to source, make, use, or serve in the church.

A small number of about 6.20% of the youth observed that the materials used were not helpful to them in the present life and the future. Some might have assumed that SS is left when they move to youth years. Though the percentage was small, it is important that the youth are synthesized to understand the connection between childhood faith and youth faith by having useful materials that prepare them for their faith. These results as a whole gave the researcher a good understanding of the need to involve the youth and how much they may need to be helped on how to include their gifts in helping the children to become followers of Christ when they are young. Timothy and the Psalmist stands out as good examples (2 Timothy 1:5; Psalm, 78:1-8). They clearly show how the children should be taught about God when they are young using good materials like the Bible.

The grandparents are important, in cementing good faith among the children as they grow. The African culture adores grandparents for the same reason. Grandparents who were at 50% observed that the materials aid the teaching of children in NBC while 50% noted that materials did not aid children in their learning. It was important to investigate why the grandparents were on equal percentage on the issue of materials. The grandparents could carefully be drawn into the knowledge on materials. They should also be involved in the process of developing the materials used to teach children in NBC.

A number of these grandparents are retired from their professions, but have good knowledge, on how to teach children or how to have good materials. Shotwell and Piland (1985) observe that the enrolment of adults into the SS will make an impact on the society immediately because adults are the policymakers, business executives, teachers, leaders, and social servants. As earlier noted, grandparents are a unique group in aiding faith formation in children. To involve grandparents in material development will assist in the development of faith among the children.

The materials are important in that they raise the bar for children in their different levels of development. In NBC, the materials used to aid children in HNC are central to the development of children in their formation of faith at an early stage. These materials are usually thoroughly checked by the leaders in the children department before they are used to teach children. They include helpful visual aids that make the lesson being taught relevant to the children.

There were different types of materials used in NBC to aid HNC. These were paper, crayons, pencils, books, rubbers, balloons, among others. It is important to note that, most of these materials used could have been easily obtained by the children. Nonetheless, the rising numbers these children in NBC meant some of these materials could not be used by all the children. However, the leaders increased the budget line for children and the problem was eased.

These materials have been used through the years to nurture children in NBC. Each lesson has a way to make it easier for children to construct the truth about God. As the researcher evaluated them, the outcome was that the materials are very useful yet there is room for improvement so that they are made more relevant to holistically nurture the children in NBC either by adding more or by adding lessons which are contextualized.

Some of these materials like paper, crayons, pens and chalks and chalkboards have been used over 60 years at different levels. There is need to venture into modern technologies with the children which are now used in schools, like flat screens, video players, matching, keyboard, microphones, among others. This will help to keep NBC aligned with what the children see in their schools.

Materials when they sourced, made, or used make the teaching to children smooth so that at any faith stage formation of the child, it is easy to help the child learn the concepts about God when they young as the lesson unfolds. The language in the handbooks are laid out well for the teacher to follow and they are made relevant in the lives of the children. They are age appropriate for children in NBC and biblically

relevant. This, however, does not excuse teachers who still come to read the handbooks to the children because of either the problem of time since most of these teachers are volunteers that serve children in NBC or just do not have personal discipline to do good preparation for the lesson to teach the truth.

The 8 categories at 88% affirmed that the materials they had knowledge (understanding) on, were effective and they met the children's needs. These was the highest score concerning knowledge about materials used to teach children and secondly on effectiveness of the materials. Some of the responses were as follows.

One parent noted:

The growth in the knowledge of God for my child I can directly connect it to the materials used to teach the children in NBC (Simatu Mutua 29.2. 2016).

Also, a nurturer stated that:

The materials help to make the word of God clear to my mind. The Teaching and learning materials used in NBC helps me to nurture a child during the week (Chongo Owino 1.3. 2016).

The opinion leaders and professionals were the lowest at 48.6% on the relevance of the materials used to teach children in SS in NBC.

A professional asserted that:

As a child I never, was taken for Sunday school. I have never thought that with my profession I can be of any help to the children in NBC in sourcing, making or using relevant materials in aiding children to learn (Chabala Korir 22.3. 2016).

Another stated that:

What I was taught in Sunday school the materials and my profession and what I do, do not connect. I do not see how the two can work together (Mumba Wafula 22.3. 2016).

They will contribute the knowledge and skills which lack especially when it is only the SS teachers and children leaders who are left to deal with this issue of relevant material to aid holistic nurture to children.

A child stated that:

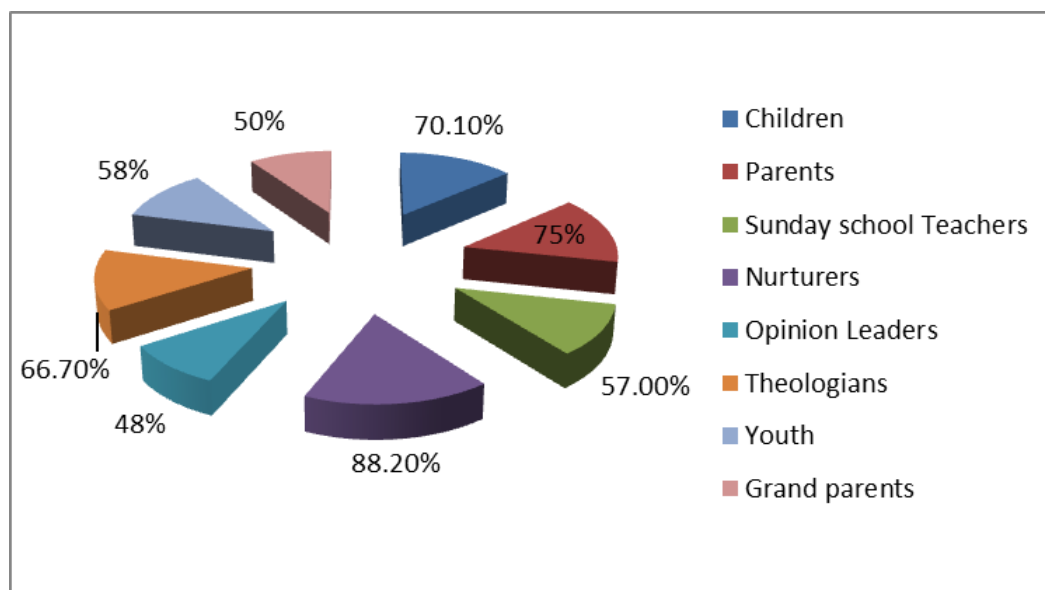
I did not know that my profession can be useful in helping with the materials that are used to teach children. Now I will try to find out how I can contribute (Kasawa Sakanya 22.3. 2016).

This, however, proves the benefits the professionals can contribute to the material process and development. The pie 4.2 shows the 8 categories responses on relevance of the materials used.

Pie Chart 4.2

Materials and Their Relevance in Aiding HNC in NBC

The pie chart 4.2 shows the 8 categories for all the 297 respondents on the relevance of materials. The nurturers were at 88.20% in their response regarding relevance of materials used to teach children. It was important to note that the nurturers are aware



of the need for the materials to be relevant. The Opinion church leaders were at 48% on the relevance of the materials used to teach children in NBC. This could be due to lack of exposure as to what is used to teach children. The other respondents were at 50%-75% on the relevance of the materials. An average score at 34.47% on the relevance of the materials used in teaching children in NBC was reported. This however could be an indicator that the knowledge about how relevant the materials used may not be well explained to the clusters involved in this survey depicting a problem that could affect the faith formation in children.

The Focus Group Discussion for Children was used to corroborate the quantitative data collection and enhance the information gathered through the quantitative data. The FGDs were mainly directed to Grade 4 and 5 children to respond to issues on HNC concerning the handbooks and materials, opinions on the leaders and activities in NBC. Further the different age clusters served as an important part for the FGDs.

The total number of children who participated in FGD discussion were 8; 4 boys and 4 girls. The 9 years old; 1 girl and 1 boy. 10 years old; 2 boys and 1 girl. 11 years old; 1 boy and 2 girls. The discussion was written down manually by the researcher in line with the objectives. During the focus group discussion, the analysis was sought on the handbooks and materials, opinions on the leaders and the activities and their understanding on these issues. The children affirmed that SS is a special place to be because they learn about God. The participants reported that the leaders in NBC helped them to see SS as important in their lives.

A participant observed that:

My concern is we start late to study and finish late this does not make my parents happy with SS. The material is not well covered as we must fit into the little time allocated for us (FGDs 15.3.2016).

On the question as to whether the materials are holistic in their approach?

One participant had this to say,

The teaching materials are used for our spiritual learning and nothing else'. Others argued that "I come to church to learn how to love God not how to do other subjects" (FGD 15.3.2016).

Learning about God was not important than learning about other things, The FGDs sentiments on the leaders, materials and activities were very central for the class fives. There was a general agreement that the purpose for SS is to enjoy being in SS for the purpose of learning about God, Jesus and the church.

A nine-year-old suggested that

SS is the best place to be, I personally enjoy the lessons, the songs, and learning memory verses. However, the child held to the fact the NBC has the best Sunday school he would not like to go anywhere else Bahati Mwendwa 15. 3.2016).

A child reacted and said that:

It is not good to learn spiritual things only. The teacher should teach us other things as well, like music, art, adventure, computer to make the class interesting. Learning that does not change your mind become boring and tiring (Natalia Nandwa 15.3.2016).

From this discussion it was evident that children have their own sentiments about SS. There was a general agreement among the respondents that SS is a good and special place to be. The teaching of God's word helps them to know God better. But they had the fear that if it ends late and the lessons are not over, because it started late the parents may be unwilling to bring them to NBC SS next time. An 11 years

old child observed that they should make their concern known to the teacher and pray about it so that they can be starting early and finishing in good time.

The analysis on FGDs sought to generalize findings in terms of the group responses of 9-11 year olds. The FGDs revealed that there was a need to synthesize the materials used to aid children into holistic nurture by having all the areas included to enable the children understand and grow in their holistic spiritual faith formation.

All materials should aim to use both the characteristics of 9-11 years old and the four dimensions for holistic nurture. Malande and Mumo (1996) state that “this age group 9-11 years old enjoy making things and learning a variety of subjects”. It is important that the materials take this into consideration and allows these children to exercise their God given gifts as part of their development.

Both the psychologists and Christian educators indicate the importance of children in this age gap which includes intuitive faith, the fourth stage in the faith formation of children. Fowler (2015) affirms that it is important in the development of the child, because it leads a child to conform to authority and the religious development. In addition, it is a very crucial age for the child’s identity.

Children seek to do things that challenge their minds and keep them involved, their behavioural patterns lead them to skills that help in faith formation. According to Swain (1965), the objective of a Christian educationist is to make one aware of God’s revelation, in redeeming love in Christ Jesus, and elicit a respond expected in faith and love. People find God in their situations and, grow as sons and daughters

of God rooted in Christian community. They live by the spirit of God in every relationship and fulfil their mandate as disciples in the world and abide by the Christian hope.

Dillard (1961) agrees to this notion by noting that a child grows in his/her independence in meeting and solving his/her own problems, makes progress in sharing and taking turns when good materials are used. These materials teach children and help them to begin to associate God with all the wonderful things they do and they to talk to Him in the best way they know(Dillard, 1961, p. 85). And this begins when they are in nursery school.

These materials should provide the necessary information to help children move to the conjunctive faith where they start to realize that truth is found in both the religious world and non-religious institutions, and eventually the children will be able to move to universalizing faith which teaches them the truths about being part of the Body of Christ and serving one another.

Mbiti (1969) states that, “I am because we are, and since we are, therefore I am”. Children need to know that they are not Islands as they grow, and good appropriate materials will endeavour to meet this need for the child. However, individualistic thinking should be kept within the boundaries that do not make them not be independent in their thinking. There is a place for the children to experience complete psychosocial development by mastering opinions, skills, and ideas. Materials should seek to make this applicable at every stage.

The 5-7 years old are working with the Intuitive- projective faith and Mythic-literal faith.

On the materials one of them had this to say:

Materials teach me about God, Jesus and all the good things. Teach small for a small child (Mulenga Kioko, 1.3. 2016).

Children respond through artwork, take home paper, food, clothes, balls, and toys. They use reality to respond to what is being taught and what is being used, and this eventually helps them formulate their faith.

In 2008, a program was done at NBC using Kids Evangelism Explosion where they used a booklet and the children were enthused to go to Kibera slums and share the Gospel. As a result, 10 children gave their lives to the Lord. Some, teachers incidentally, affirmed that the materials were not fully put into the context of the Kenyan children.

A responded stated this concerning the material used in Kibera:

Is not contextualized, songs are not easy, it is so involving, and it is good for serious SS children and teachers. The lazy ones might be tempted to just come and read the booklet for the children with no proper preparations to make the booklet relevant to the children in Kibera (Kabihu Mugambi, 20.7. 2016).

The materials used to teach the children aged 5-13 years should aim at instructing the child, helping them to be church members, when they grow up, teach salvation of the soul, aim to instil morals of Christian character or even revealing religious capacities in the child that could lead to faith formation.

The Scriptures are to be used for full holistic maturity to equip children to grow in the four dimensions (Luke 2:52). These materials could sustain and help children to

follow the word of God and guide them to be deeply rooted in the Scriptures. (1Timothy 3:10-17). Materials for aiding the children in holistic nurture should be Christ centred and biblically useful for the children to be properly equipped.

The selection of what material to use for teaching children vary from time to time, depending on the themes used by NBC each year. While this may be good for the development of the child, it keeps the children from being taught repeated stories like David and Goliath, Daniel in the lion's den, baby Moses in basket on the river, the foolish builder, the parables among others. Using the same materials for each lesson may not nurture and teach devotion to God to a child in a holistic manner. Each of these materials included in the lessons can be changed each time the lesson is taught and might have different emphasis on the holistic nurturing of a child which at times makes the lesson more interesting to teach.

Creativity is crucial in material use. Marlene (2004) concurs with this thought by noting that children should be taught using creativity because they are constructors of knowledge with their full-fledged minds. The brain at the age of 10 is fully formed as already discussed in this study. Their creative thinking and questioning ability should be used to help them to develop the view about God. For example, children in class 4 (Kenyan grade 4) are between ages 8 to 9 years; they should be helped to use their creativity like in writing English words from the name Nebuchadnezzar after a lesson. They may come up with words like: need, near, end, had, erase to mention but a few. In fact a standard 4 SS class got over 60 English words which was amazing!

To overlook this fact could make creativity synonymous with limited freedom. Unfortunately, this opinion concerning teaching might produce insignificant results for the church and society, in that their contribution which starts when they are young is usually ignored by the teachers, parents and adults in the homes, school and community. Equally, bringing up children with no understanding of what it means to be part of the Church and society may not help them grow holistically.

The materials used should be balanced, they should not be too overloaded with information or too difficult to follow for the SS teachers who may not be academically qualified or not trained to teach SS. This could lead to encouraging laziness among teachers resulting to a situation where they simply spoon feed the SS children without giving them room for personal creativity and growth in a holistic manner.

Concerning the materials published for children, Gaines (1994) suggests that materials should not be rigid but rather flexible, to allow learning to take place among all the children. Take for instance the memorizing Scripture cards; children might need the material or the written word to aid the method of memorizing the Scripture on pieces of paper. This will include: paper, pen, Bible, notebook, colouring pencils, ruler, rubber among others to make this a reality. Rives and Sharp (1969) as well as Shindler (2010) note that the ways used to teach children are important for their faith formation. Though the responses on the relevance of materials from the children were on the lower side when compared to the response by the varied respondents on the materials in the lives of children, it merged that it

was an important area for the church to draw from, in all the 8 categories on the importance of materials for children to grow in their holistic spiritual formation.

4.3.12 Responses on how Much they Knew about the Materials

The respondents answered the question on how much knowledge they had on materials used to aid holistic nurture to children. The Likert Scale on Table 4.6 shows how they responded.

Table 4.6

Likert Scale Summary of Respondents on how much they Knew about the Materials Used in NBC

3 Major Divisions of Respondents	Population	Percentage Agreed/Disagreed	Mean	Standard Deviation
Children	50	A=79.91% D=20.09%	2.4432	0.78405
Nurturers	200	A=65.81% D=34.19%	1.7046	1.32834
Opinion Leaders	50	A=69.42% D=38.58%	2.0400	1.09200

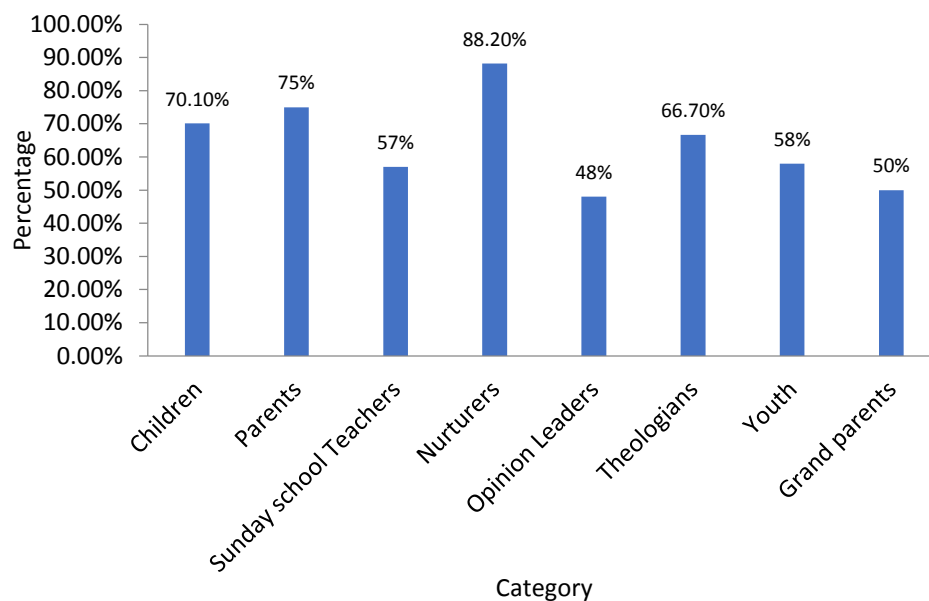
The respondents asserted that they had knowledge on the materials used to aid HNC in 5-13 years old children. Though nurturers were well informed about the materials, it seemed like they did not have much knowledge on the materials used to teach children in NBC. This could have been due to their indirect involvement with the children in SS. This could also be due to their lack of involvement with the

children during the week when children are away from SS. So whatever the case, it would be important to make the different categories of nurturers have some knowledge about the materials used to aid HNC in NBC because this will help to involve more nurturers in sourcing, making and using the materials.

The graph 4.2 shows how the 8 categories responded to the question on how much they knew about the materials used in aiding children to holistic faith formation.

Graph 4.2

Knowledge on Materials used for HNC in NBC



The graph 4.2 shows how varied the responses were to the statements/questions on knowledge of materials used in NBC by each category. The nurturers' responses on handbooks and teaching materials showed a great understanding followed by the parents and then the children themselves. Well-developed materials when used to

teach will the children to be able to construct knowledge using the things taught that help children to form their faith.

4.4 The Opinions of Leadership on Holistic Nurture of Children Aged 5-13 Years Old in NBC

The third objective was on the opinion of leaders on Holistic Nurture to Children in Nairobi Baptist Church. The opinion leaders included: elders, senior pastor, pastors, and leaders in Home Fellowship Groups (HGFs) among others. Leaders in NBC have been the pillars in the development of Children Sunday school ministry since its inception in 1958. The opinion leaders were asked the following question – how do the leaders deal with the needs of 5-13 years old children in NBC? The church leaders asserted that leadership involved shepherding, good budgets for children to be able to form their faith, being there to hear their needs and providing good pastors and teachers to shape their faith formation as well as being aware that leadership is paramount to faith formation in children aged 5-13 years old.

The leaders made sure that the children are taken care of in their spiritual formation by providing the necessary leadership for faith formation as early as possible in the lives of the children. Not only does this finding correspond with evidence on the extent of HNC in NBC, but also indicates that HNC has been confined to spiritual dimension for 5-13 years old class level of education which includes pre-school to grade 8.

Table: 4.7

Likert Scale Summary of Respondents on the Opinions of the Leaders on HNC in NBC

Category	Population	Percentage	Mean	Standard
Curriculum		Agreed/Disagreed		Deviation
Children	50	A=78.5% D = 24.5%	1.4926	0.68227
Nurturers	200	A – 74.01% D = 25.99%	0.2096	1.01162
Opinion	50	A=60%	2.2571	1.05498
Leaders/Professionals		D =.40%		

Table 4.7 shows the different respondents on the question; the opinions of leaders on Sunday school in NBC. The total respondents who agreed were 228 at 76.2% and they confirmed that leaders are important in helping children to form their faith. However, those who disagreed were 68 at 23.8%, the mean score was at 1.3094 and the standard deviation was at 0.96964. The results by the 8 categories in the survey indicated that the issue on the opinions of leaders helps to underscores the crucial role of leaders as the core facilitators for faith formation in 5-13 years old children.

The first question on the opinions of leaders in the study was a filter question which was used to establish the extent to which the respondents ascribed to; how leaders played their roles when dealing with HNC in NBC.

As can be seen from the responses, a highly significant 76.2% of respondents were the highest in understanding the opinions of leaders on Sunday school in NBC. This suggested then that the respondents affirmed the need to have leaders who are always at the fore front to facilitate the formation of faith in 5-13 year olds. The survey also showed the need for the leaders to connect with some nurturers by deliberately organizing seminars, workshops, and awareness meetings on the issues of children.

If the leader's opinions for children in NBC are good and well established, a reasonably good foundation for children and their development through the leaders will be realized. Grobbelaar (2012), Stafford (2005) and White (2010) observe that children should not be excluded in the matters of spiritual growth.

The parents' responses did not articulate their opinions about the leaders in NBC in their understanding of HNC in NBC. Although the parents are divided into different age groups, to help them run the affairs of their children in SS in NBC, this is done in order to help them get in touch with the leaders. Some of these parents due to their work commitments do not attend some of these meetings which could be one of the reasons why their responses were not articulate on their views on opinion of the leaders like the other respondents,

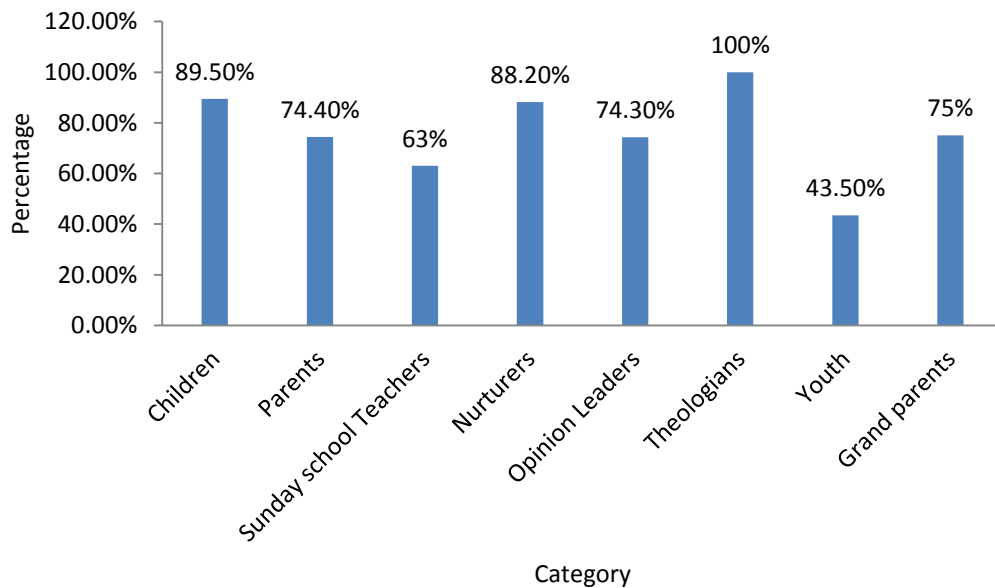
Lingenfelter (2005), Adeyemo (2006) and Akimoff (1996) affirm the fact that a child needs faith cognitive and spiritual development, this however is properly done by parents because these parents are leaders in the life of a child from birth.

The different respondents on the opinions of the leaders noted that they had a major role in the development of HNC in NBC. The three categories; Theologians, nurturers and children were at 92% on the opinions of leaders for HNC in NBC, this indicated a good foundation for faith formation. When all the respondents champion the positive opinions of leaders; this will lead others to follow. This could raise good standards for faith formation among children.

The summary graph 4.3 shows how the 8 categories responded on the opinions of leadership.

Graph 4:3

The Opinion on Leaders by the 8 Categories on HNC in NBC



Graph 4.3 was used to tabulate the numerical data for quantitative results on the responses of the different categories of respondents in the study. The graph shows the data on opinions of leaders in NBC.

The graph showed the varied responses from the eight categories. This was because some of these respondents were part of the policy makers and implementers of the HNC in NBC and are directly involved in ensuring that the children are well supported. This makes policy development and implementation easy since they understand and follow through the matters of HNC.

To analyse the opinions of leaders for HNC in NBC for children aged 5-13 years old four themes were employed. These included: opinions on leaders in NBC by the various respondents, leaders as the core component for HNC in NBC, leaders as main facilitators for HNC in NBC and leaders as faith formulators in the 5- 13 years old children. These theme topics were used to investigate the opinions of leaders in NBC.

4.4.1 Opinions on Church Leaders in NBC by the Various Respondents

How do the leaders deal with the needs of children aged 5-13 years in NBC? This section analysed the 8 categories and how they each responded to opinion of church leaders. The researcher analysed data on the opinions church leaders.

The responses from the youth were an indication that among the male respondents, they were not actively engaged in NBC SS, they were not aware and conversant with the leaders' responsibilities about the SS. Lack of understanding by some of

the youth on the role of the leaders could easily make them not to be ready to help as leaders in SS. The youth feed into SS leadership because many have benefited from the SS ministry when they were younger. It is important to be helped to know the importance of the roles played by the leaders and to be exposed to the various modes of leadership in NBC.

A youth stated that,

I do not know the full involvement of the leaders and their opinions to the children aged 5-13 years ministry in NBC (Suwi Mugala, 1.3. 2017).

Most of the youth did not know how the leaders in NBC connected with the children for spiritual formation. Most of these youth have seen the 6 areas of faith development described by Fowler (1940 – 2015) as a reality in their lives. (Gibbs, 1992: p.413-486). This example is also demonstrated by Paul, the Apostle when he encouraged Timothy to use his youthfulness as a sample for the other youth in all areas and no one should despise him for being a youth (1 Timothy 4:12).

When the leaders understand the place of the youth in SS, this could be a good indicator for progress in the children ministry. Nonetheless, some leaders, in responding to this statement on the opinions of leaders stated that, they did not understand their role as leaders in SS. The researcher noted that there is need to conduct seminars and trainings on the role of leaders in SS to all church leaders. This could easily flow to the youth and other departments in the NBC when lack of knowledge it is not addressed, it could be an avenue that could lead to retardation and improvement in the life of HNC in NBC.

Children's responses that they understood the opinions of the church leaders were at 78%. This indicated their understanding and perception on NBC leaders concerning the place of SS. It showed that the good strategies established by the NBC leaders meet the needs of the children in SS. This was shown by the leadership's willingness to visit the children in their classes during Parents Day or during the open day of SS program. A respondent aged 8 years had this to say:

I enjoy the SS because the leaders think about me and provides me good times in SS by availing the books, pens, classrooms, teachers, and other things (Paluatu Bwalya, 1.3.2016).

This study sought to find the reasons why the children in NBC were not given the attention required to make the Children Ministry vibrant. The open and honest answers to the questions by children aged 5-13 years old were commendable during the interviews that were conducted.

On the question on the opinions of the leaders in NBC, the response by a 9-year-old child in class 4 described the leader's involvement as healthy and supportive in reaching the children. The respondent (9 years old) further stated that:

The leaders are involved in teaching; they support Bible Clubs by sponsoring children who cannot afford to come for Sunday school. They join children for camps and other SS activities (Chisola Mbewe 9.8.2017).

This was a commendable response on opinions of leaders from this child. This showed that the children note the leader's involvement especially in caring for them and they highly appreciate the efforts of the leaders.

The 5-7 years old were by far the most important category; this is the child development age where behaviour characteristics are established. This age is

important as children develop their faith as they move from mystical faith to synthetic-conventional faith which allows them to feel attached to the NBC. In NBC, this age group constitutes the largest number of those who are confidently determined to attend SS every Sunday. Gibbs (1992) quoting Fowler concurs with this thought on the six stages of faith formation in 5-7 years old children. The 5-7 years use the first two stages of the six that Fowler addresses - intuitive projective faith and mystic-retrial faith which lays foundation for faith formation in children. It is important for the leaders to nurture this age well to produce good outcomes.

Further, many things happen in the life of the child during this age gap. They include when a child begins school, each day becomes an adventure and a time of discovery of the world. It is also a period of childhood when each child begins to learn skills needed to become a self-sufficient person. Each child has his or her own personality that influences each step of learning and development. Physically, this is also a time of tremendous growth, muscular strength, coordination, and stamina increase. They also begin to develop a strong sense of morals; they enjoy making friends and are also concrete thinkers. They can understand abstract ideas like love, faith, sin, to mention but a few (Malande & Mumo, 1996).

The 8-13 years old group responded to the questionnaire with childhood sincerity. They did not have any pretence in their responses as the researcher watched them respond to the questions regarding leadership. The statement like - do you think the leaders care about you being in church every Sunday? The 8-13 years old were supportive in responding to the statement. Their responses strengthened what the 5-

7-year-olds stated that the leaders were important in making the Sunday school benefit them.

When further asked how they knew this, they gave examples like, the facilities where they meet, the materials we use, books, colouring pencils, holiday Bible Club /Camps, getting involved in church services to sing or do memory verses and reading the Bible during the family services among others. How does this help you? Their response was we know the leaders give the funds for us to enjoy our time in Sunday School. The response by the children on the opinions about leaders could provide a firm foundation for holistic growth in all the four dimensions.

However, the youth were not sure of the roles of the leadership. But the children were confident that the leaders took care for them which enabled attendance in SS every Sunday. That shows their work in the church is to look after us children in SS. The source of this information was from questionnaires and individual guided interviews.

This was an indication that a good number of the families in NBC understood how SS affected them. Most of the children who came to SS were from homes where parents are members of the church. Some of these families in NBC have been there since 1958 and are now grandparents. They have passed on their faith to their children who are now parents as well. However, there are some who found this a challenge due to their other commitments. Below are some of the responses. A parent stated that:

Sunday school in NBC laid a good Christian foundation for my daughter and made it easy for me to build on what the child was learning. Her faith has continued to grow even in her adulthood (Sampa Kalonzo 13.8. 2017).

An opinion leader stated that:

The Opinions of the leaders is clearly seen in the way the Children ministry is organized in NBC (Saliba Mwape 8.3 2016).

Another Opinion leader stated that:

The wonderful ministry in Sunday school is due to the good Opinions by the leaders in NBC concerning the place of children in the body of Christ (Honasi Asura, 8.3 2016).

The summary of several respondents as shown above concurred with what the researcher presupposed concerned the children Ministry and the leadership. These sentiments further indicated that the parents were positive that they understood what the leaders were doing when dealing with SS. It also showed that there were some parents that were conversant with SS leaders in NBC.

These opinions of positive responses of being aware of the leaders' position in NBC could affect how parents view the leaders in NBC, it could be a show of positive mind-set by the parents.

However, the response by youth and SS teachers on opinion of the leaders in NBC on SS revealed the need to provide good information to explain the role of the leaders in SS. The expectations from SS teachers are that they know the roles of leaders that they are committed even though they are the ones directly involved with children. The SS teachers explained that their connection to the leaders is vague and not clear. The researcher noted that this could be improved by helping the youth and SS teachers to be properly taught on the roles of the leaders in SS. Ignoring or

overlooking the importance of training the youth and SS teachers so that they understand the roles of leaders could easily affect the structure of leadership succession. This is because most of the leaders began their leadership as children, followed by youth then adults.

The researcher interviewed one of the youths and their response was as follows.

The youth stated that:

The leaders are well involved in HNC in NBC. They help in classes and they also teach at times. During Bible Clubs and Camps, they raise funds for children who are not able to pay the Camp fees. They subsidize the costs for most activities for children. This kind of leaders opens doors for more children to enter the church and learn about Christ (Saunne Maseka, 9.8. 2017).

The youth were not all supportive on the opinions of leaders, they expressed that they felt disconnected from the church leaders in NBC. Nevertheless, they revealed that they are open to receive emerging ideas which include modern leader's exposures and intriguing guidelines which they could easily follow. Anything less may drive them away from NBC and their involvement in HNC. Their opinions overall were positive as they saw themselves as role models for the younger children and they also liked to see the leaders getting involved.

For the leaders to provide exemplary standards, SS in NBC operates with three main committees: The Handbooks committee, Rites of Passage Experiences (ROPES) committee and parent's committee. Each committee has a job description.

There are 11 sub- committees that support the three main ones. They include: Holiday Bible Club/Estate Bible Club Committee, Creative Park 1/Training for all (Teachers) Committee, Creative Park 2: Welfare/Visitation Committee, Recruitment

of teachers and children, Discipleship/Communion/Baptism/Baby dedication Committee, Prayer Committee (Church Prayer Day and Interdenominational Africa Children's Prayer Day), Junior Membership and Leaders Committee.

Other committees include Music/Drama/Media, recreation, children outreach (missions), crafts/projects and fundraising committees. These committees assist in the running of SS in NBC. They are under the leaders of NBC children department with the support of the entire leadership.

The response from nurturers was a good indicator as to what they observed about leadership. The nurturers are usually drawn to teach, counsel, give children services, train music, conduct visitations and outreach, do discipleship and mentor children to mention but a few. This is done on Sundays during SS, Holiday Bible Club, Camps, or special children programs. This high percentage (76.2%) showed that they understood the opinions of the leaders in NBC's children ministry which includes care, love, support, sponsor financially to mention but a few. This positive opinion that includes leader's involvement in NBC in helping children by the nurturers is a good foundation for holistic growth; hence, the nurturers can serve the children better.

One respondent explained that:

To nurture children holistically is important. It helps both the nurturer and the child to experience holistic growth. The children are many and more nurturers are needed in the Children Ministry. Training and recruitment of nurturers is very crucial (Kahila Kasonde 22.2. 2017)

The opinion leaders demonstrated that they are aware of what the opinion of the leaders' role in SS in NBC entails. This could be an indicator for providing firm standards for the development of HNC. The professionals bring on board added input using their various expertise. For instance, the Internet Technology consultant helps in setting up the praise and worship Internet Technology items for the children's church while the legal professionals help in training the teachers on children's rights among others.

The Theologians (leaders who have gone through theological training) in NBC were at 100% in their responses on opinions of the leaders on HNC. This indicated clearly that leaders are the core pillars in the running of SS. Their involvement is clearly demonstrated in their service to children. The Theologians affirmed that the leaders were well defined, making the equation easy to get the actual opinions leaders on HNC in NBC. Most of these theologians are pastors who are part of the main leadership. If at this level of theological training their response was 100% on their opinions of leaders in NBC in the SS and the importance, then the role in the children ministry in NBC was well defined easing the challenges that HNC faces around leadership.

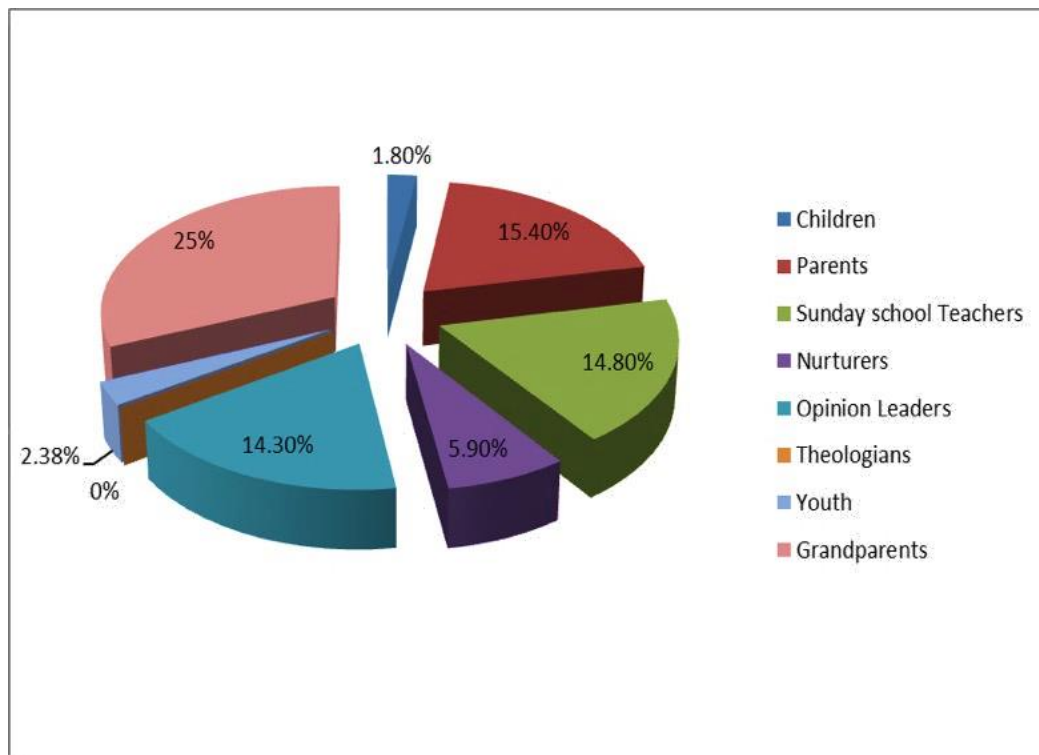
These opinions on leaders could be a pointer to a good understanding among the theologians in NBC on HNC since leaders facilitate the growth of the children. The theologians could explain, what the children need in NBC and they can consistently support the theology on children. For this could help keep the faith formation in

children biblically using the 6 stages of faith by Fowler and dispel the wrong theologies that could easily paralyse the children 5-13 years faith formation.

The grandparents some who are part of the leaders are a great resource to HNC in NBC. Grandparents were at 75 %; they acknowledged that they understood the part the leaders played in Sunday school. This was a good indicator for the holistic nurture for children aged 5-13 years. The grandparents play a major role in passing on their faith to the next generation.

Pie Chart 4.3

Summary on the Opinions on the Leaders by the 8 different Categories in NBC



4.4.2 Leaders as the Core Component for HNC in NBC

This section analyses the theme of leaders as the core component for HNC. Leaders are the underlying essential and central arm for HNC. When the leaders are the main primary lead to HNC, the children will be able to be guided into good fundamental beliefs about God. The opinions of leaders were noted to have a major role in shaping HNC. On the other hand, if the leaders ignore the importance of developing the growth needed for children, it may be difficult to help children to formulate their faith early in their lives. As policy makers in NBC, it is inevitable that they take this part of the church importantly. The other leaders are parents.

Though the parents are the main educators of children at home; fathers are encouraged not to provoke their children to anger, instead they should bring them up in the training and instruction of the Lord (Ephesians 6:4). The leaders in NBC have the upper arm on how the HNC is directed outside the home into spiritual formation. The spiritual formation among children in their formative years has a great impact on the rest of their lives. The leaders who are the core component in the spiritual formation need to note this. The theory for the spiritual stages of faith formation which helps children to learn how to socialize with other children clarifies this. Socialization of children is crucial; the leaders endeavour to have this be well established as the children are taught the biblical principles of the social fabric.

The leaders are to be good examples to children in the way they lead them in NBC as this will lay a good foundation for the children to be able to practice the church

disciplines like prayer, Bible reading and obedience to follow the word God, fellowship and witnessing for Jesus among others.

The pie-chart 4.3 shows the respondents on leaders as the core component for HNC. Their view was that they did not see the involvement of leaders in NBC's SS. The children are segregated from the normal running of the church. When everything is done, then the children are brought in with very minimal inclusion by the leadership. The children should not be an appendix or an afterthought in the plans that run the church. Although the leaders may not do their roles well on the issues of availing themselves for the children ministry, more could be done to solicit for more support from the parents and the whole congregation.

One grandparent stated that:

“The disconnection is between the grandparents and the leaders in getting involved with children ministry in NBC” (Sahabin Munyoki 15.3. 2017).

A good plan and strategy to reach the grandparents (who are members of NBC) by the leaders might help to alleviate this problem of disconnection. If the strategy is well implemented, it will go beyond NBC and equip other groups adequately. These grandparents indicated that leaders may not view them as important in the lives of the children which led to a gap in nurturing children in NBC. The example of Timothy's grandmother reinforces this argument. Lois and Eunice are good examples of how grandparents can be utilized both at home and in church (2 Timothy1:5). A child's ability to learn and function as a contributing member of

society rests heavily on the development of social dimensions which includes grandparents

4.3.3 Leaders as Main Facilitators for HNC in NBC

The leaders need to be aware of the importance of facilitating the child as early as possible to enable the children to follow God's ways. Lack of proper understanding of the development in a child could lead to difficulties for a child in early faith formation. This is seen in the responses from the parents 74.4%, Theologians 100% and grandparents 75%. The responses were a good indicator that the position of leaders in the lives of children is of vital importance. It is the leadership who see to it that the children's facilities are in good condition to enable children to learn so as enhance their spiritual formation. It is the learning environment that draws many children to the church.

The leaders need foster training, initiate development of structures and activities, as well as lessons that enthuse children in NBC since they are the main facilitators. Further on development, the church leaders could be trained in how children develop and on the provision of modern technology that children use. On structures, the leaders could introduce the structures that are child friendly, facilities which help faith formation and support child development. Activities that expedite faith formation in children like, age appropriate games, trampoline, bouncing castles, computer classes, sports, creative teaching materials, class competitions, outings, among others.

Lessons; these could be age appropriate, bible based, well developed on how to be good leaders in the church and community when they grow up.

Mugambi and Mugenda (1989) stipulate that lack of proper leadership that is trained leads to unprecedented results and ends up hurting the whole church, children included.

The percentage of the respondents who needed to understand the role played by the leaders was relatively low. The youth were at 20%, grandparents 25.6% and professionals 25.7% on leaders as facilitators of HNC in NBC. These 3 categories however need to be sensitized on the role that the leaders play as far as the children in NBC are concerned. They should take a methodical plan to visit the children in their different classes so as be more informed on how they can be of help to the children. Children love to see the leader visit and spend time in their classes. Distant leaders may not help the children who are aged 5-15 years to see the seriousness of faith formation. The role of leaders is facilitation in general which will enable children to form their faith that will lead to the continuity of the faith community.

It is the responsibility of the leaders to facilitate all the children so that they are holistically nurtured. This then leads us to the third theme which recognises leaders as faith formulators for children aged 5-13 years.

4.4.4 Leader as Faith Formulators in NBC for Children Aged 5-13 Years

There are basically six stages of faith from infancy to early teens in which leadership can help to facilitate faith formation in children. Gibbs (1992) quoting Fowler

(1940-2015) describes the stages as follows: Intuitive- projective faith, mythic-literal faith, synthetic-conventional faith, individuate faith, conjunctive faith and universalizing faith. Leadership that enables the congregation to be involved in the Church ministries could address the needs of 5-13 year olds. All the six stages described by Fowler take place between 5-13 years as earlier explained in the study. The leadership in guiding the HNC in NBC will lay a good foundation for children to form their faith early.

In theme; leaders as formulators of faith, it underscores the importance of leaders in NBC for faith formation in children.

Atsem (August 30, 2018) in a Journal says; ‘If you want to go fast, you go alone. If you want to go far, you go together.’

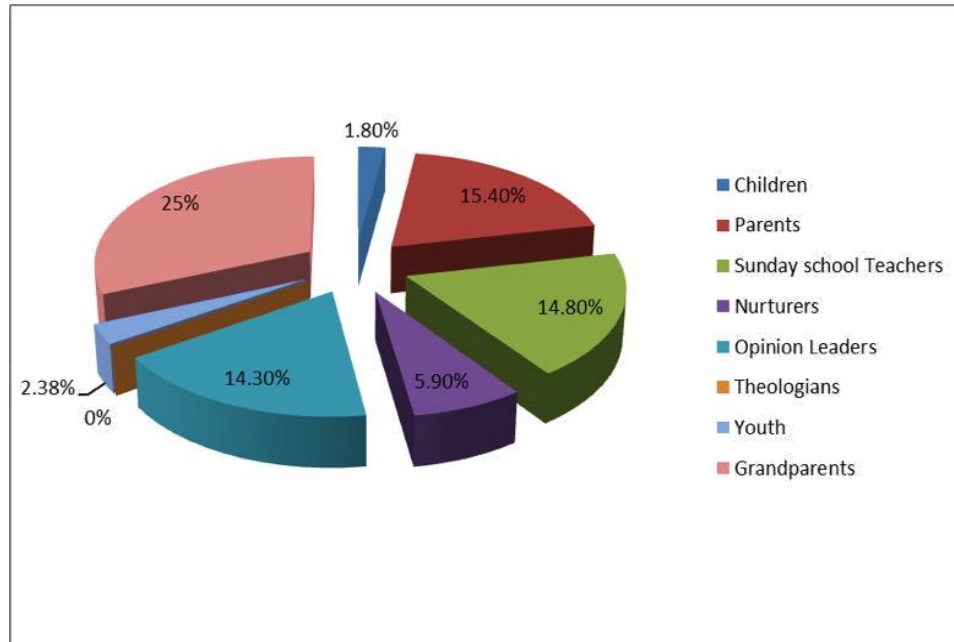
To nurture faith for all ages, children need to be engaged in meaningful worship, learning and service through good leadership and support. Willmer and White (2013) recognize the importance of worship for all ages in the church which include children; “Some forms of Christian worship and teaching impress on people that they are precious, wonderful, beautiful ‘intrinsically valuable’ and important to God” (p. 124). May et al., (2005) concur with this thought that children need to be guided in forming faith and life commitment that are informed by God’s precepts and principles. This could make all the ages to participate and be inspired as well as to be equipped for authentic service. Leadership in NBC is not exclusive of leading children but could be involved in making their ministry effective.

Since multigenerational worship services involve all generations, why focus on children? First, children need advocates because they are seldom allowed to share their thoughts, primarily because no one asks them. Second, the inclusion of children seems to be the biggest stumbling block when congregations begin to discuss gathering the generations together. Finally, adult generational issues most often focus on style and preferences. There is really no theological debate as to their inclusion.

The leaders and other respondents affirmed that it was a key component for HNC in NBC for progress and success in the lives of children. Leaders are the facilitators of HNC. The behavioural theory that enables a child to be socially relevant advocates for children involvement which is particularly important in their lives as they grow. This helps the child in the society to learn about values that are emulated and the ones that are not. It similarly helps them in their faith development journey as they seek to grow. Likewise, it shows how children feel as part of the church which is the body of Christ.

Pie Chart 4.4

A Summary of Opinion Leaders by different categories



The pie Chart 4.4 shows the percentages of all the respondents on Opinion of the Leadership. The respondents observed that for HNC in NBC to flourish, the leadership needs to be equipped and continuously recruit the facilitators for HNC who are; children pastors and SS teachers that are basically the main supporters in child development in HNC. This could lead to effective ministry among children. Nevertheless, having no strategies to correct this situation of continuously recruiting the right people to be facilitators, could jeopardize the future of the children. Thus, the opinions on leaders affects how materials that facilitate the learning of children are developed.

The importance of leaders to facilitate HNC can be seen in what the leaders include as activities to aid faith formation in children aged 5-13 years old in NBC.

4.5 Analysing the Activities Used to Aid Holistic Nurture of Children Aged 5-13 Years in NBC

The fourth objective sought to analyse the activities that aid HNC in NBC. The themes for this fourth objective were: Activities that aid holistic nurture, activities for faith formation, parents' involvement in helping the formation of faith, activities for faith construction and their impact. In this section, activities done both in the classroom lessons and outside classroom were discussed and incorporated. For example, in the classroom the 5-13 year olds are involved in the following activities: colouring, painting, singing, puzzles, games, writing, memorizing of scriptures, praying, dancing among others. Outdoor activities included: bouncing castle, running, jumping, football among others; all these are done using Bible themes. The first theme which dealt with the activities that aid HNC in NBC is discussed.

The question for this objective was: What activities aid in the holistic nurture to children for holistic spiritual formation in NBC? Activities in this research are defined as all objects, pictures and symbols which, enables a child to use his/her mental, physical, spiritual, and social dimensions in their developmental journey.

Activities as already mentioned included: reading, playing, memorising scriptures, drama, skits, music, among others. These activities should be developed in accordance with age group characteristics. Creativity encompasses originality, imagination, inspiration, ingenuity and innovation in the mind of the child and it

has its own benefits on children development. Clark et al. (1986) concur by demonstrating the various activities that should be included in the lesson. They should help the children to construct their faith as they use mental capacities to understand God.

Zuck (1975) states that activities like play and action as well as rhythms help a child to effectively learn the techniques of figure play. Not many activities in the Bible have a childlike approach. A number of them are adult oriented although they could be used to abstract some truths in teaching the children biblical truths. Activities are important as they help the children to learn. The theoretical framework describes the children as constructors of knowledge using the spiritual cognitive theory. The spiritual cognitive theory deals with the mental state of the child as the constructor of knowledge using the activities availed to them as they learn (Rives & Sharp, 1969; Clark et al., 1986).

Modern views on childhood are most notable through the works of John Locke– an Englishman (1682-1704) and Jean Jacques Rousseau – Frenchman (1712-1778). Locke taught the idea that children are like a blank sheet of paper *tabula rasa* when they are born. Rousseau on the other hand developed the idea of *Emile*, education which taught that a tutor should devote his life to a single child. These developments thrilled many because they dealt with the role of feelings and the empowerment of childhood experience (Fogel & Melson, 1988).

In NBC, the average for the respondents who affirmed that activities are important were at 75.33% and those who objected were 24.67%, the mean score was M=2.2507 and Standard Deviation SD1.46647 which indicated that the responses were varied.

Table: 4.8

Likert Scale of Respondents on Analysing the Activities Used in HNC in NBC

Category	Population	Percentage	Mean	Standard
Curriculum		Agreed/Disagreed		Deviation
Children	50	A= 61.5% D = 38.5%	2.5855	1.36531
Nurturers	200	A = 65.1% D = 34.9%	2.4720	1.22904
Opinion	50	A=99.07% D =.0.09%	1.6948	1.78414
Leaders/ Professionals				

4 .5.1 Activities that Aid Holistic Nurture to Children Aged 5-13 Years Old in NBC

Activities help children to understand the concepts being taught. For instance, when camping; children will need tents, sleeping bags, walking shoes, caps, water bottles, notebooks, pens, and brushes among others to be able to construct the idea of being in a camp. Talking about tents will enable one to get the information needed for an activity. You could for instance ask the children this question, “Why do you think

the children of Israel used a tent as the Temple for God to meet with them on their journey to the promised land?” Allow children to construct knowledge about God concerning the tent. Then, take their responses to help them construct the biblical truth of why God instructed the children of Israel to use tents. This is a good activity to help them understand the importance of temporal home and a permanent home. Nurturing is a creative and spontaneous activity that can take many forms for children aged 5-13 years old. The activities provided are supposed to help the physical, mental, spiritual, and social development of a child. If well selected bearing in mind age-appropriate characteristics, activities could easily help children to construct the truth about spiritual formation.

Rives and Sharp (1969) share this view that activities influence the child’s learning. The researcher supports this approach in that it increases the capacity of the child to be able to construct their faith formation. For example, a map with the places Jesus visited when he was on earth will help the child the construct the reality of Jesus walking to the different towns in Israel.

Shindler (2010) asserts that many teachers today want to create what could be characterised as a ‘democratic’ classroom. He further adds that; other teachers aspire to have classrooms that function as “learning communities”. This kind of thinking about the classroom structure endeavours to empower children rather than simply control them by using creative ways of learning.

Rives and Sharp (1969) further state that these two structures (‘democratic’ and ‘learning communities’) could be realised through creative activities of all kinds.

Other activities include children outings, get together events, concerts, drama, outreach, visitation, children Tuamuke (teaching children to pray) and a Program for Pastoral Instruction (PPI) in some of the schools where these children attend. Zuck (1975) adds to this list of activities to include: teaching on missions, stewardships, finances, vocational guidance.

According to Doan and Brubaker approve the use of creativity to initiate all these activities among children. Clark et al. (1986, p. 557) further add that in most cases, the activities that involve children turn out to be effective forms of nurture. Mercer (2010) observes that, child development studies involve a multidisciplinary approach. She adds that, children develop in an environment shaped by family, school, community, national and world events, which affect the developmental change in the life of a child. These events must include activities that aid children in HNC. May et al. (2005) aver that for children to be included in global multidisciplinary events, activities like networks, intercity outreach, family fun fair, need based caring ministry, a rainbow for all children of the world, confidence kids, disability ministries, services in the church, integrated ministry among others, are important.

4.5.2 Activities for Faith Formation

This section dealt with the theme on activities for faith formation which help 5-13 year olds to form their faith. The Opinion Leaders/ Professionals were at 99.07% on the activities that aid faith formation; this was so far the highest. The nurturers were at 65% while the lowest was recorded by the grandparents at 31%. This could

be attributed to their age. The grandparents in SS need to be exposed to the various activities which include; ushering, helping in SS with young children, collecting offering, praying, reading the Bible in church (those who can read), drama, singing among others. These activities helped children to be nurtured for ministry and service in the church, home, and community. It is of great importance for NBC to understand that children are constructors of knowledge as they use their mental capacities as early as possible in their formative years. These activities that lead children to greater understanding of the ministry could be included when teaching them.

The life of Samuel and Josiah (1 Samuel 1 & 2 Kings 22:1) are good examples for children to begin serving the Lord as early as possible. Samuel and Josiah (both were children below 13 years) were able to serve God when they were young. They were also able to understand the theology of who God is and what God requires from them in service. Unfortunately, service to the Lord in the church is so adult tailored that children find it hard to feel part of the body of Jesus Christ. This, however, has changed children in NBC because children are no longer just seen but are heard as well. They are actively involved in activities in the church ministries. Occasionally, children lead the whole family service by being the preachers, ushers, offering collectors, making announcements, praying and reading the Bible passages and doing drama for the passage of the day among others. Many children hear the call of God when they are young but some adults (may be out of sheer ignorance) hinder them from growing in their faith and knowledge of Jesus Christ. This, however, should be discouraged and adults should be trained on how to nurture

children holistically. There are many testimonies from adults who experienced such setbacks in their childhood faith formation. Adults innocently hinder their children who are below 12 years to enjoy their relationship with God.

The researcher noted that this is a dangerous approach when dealing with 5-13 year olds, as such, it should be discouraged. For example, the Bible (John 1:12) says as many as received Him have received power to become children of God. There is one body, one Spirit, one Lord, one Faith, one Baptism, one God who is the Father of all, hence children are included in the body of Christ (Ephesians 4:4-6).

Children are proactive when good activities are used to teach them. About 80.7% acknowledged that activities used to teach them made the lesson relevant. This is a good strategy to build HNC in NBC. A comment from one of the children aged 12 years on activities stated that:

SS is a special place for me, my parents understand my needs for holistic nurture, I know what SS in NBC what it is all about, and the teachers who teach me help me to develop in all the four dimensions. For example, the lessons handbooks- physically: the lessons include group games, individual games, writing and crafts. Mental: The teacher asks questions which help me to use my mind and show that I understood what she was teaching. Spiritually: the teacher involves me in Bible reading, memorization, prayer and going out to share the word of God. Socially: the teacher brings in the life situations so as to help me understand how to live as a child of God, things like I should learn to tell the truth, I should not steal other children things at home, school or church. God tells us to love one another (Dlamuni Dladla, 1 3. 2016).

This approach helps the child to construct good understanding of who God is holistically. This must be supported by the faith of adults and good activities included in the study as shown above.

One of the activities children enjoy in the church is serving the Lord and doing activities that make them feel like they are making God happy. Things like cleaning the class, arraigning chairs, putting class books in the right place after SS to mention but a few.

Some nurturers were ready to help with the activities like colouring, writing, and taking the children to the wash rooms (for young children) and comforting the ones crying as their parents left them in SS. Oszurko (2018) emphasises the importance of generational discipleship, which involves nurturers to walk with children in their faith formation. Oszurko further notes that faith is well formed when children watch nurturers walking with Jesus 24/7; in this case, faith formation becomes a reality to the children. However, some activities require a lot of energy like running in the field, playing football, bouncing castle, trampoline to mention but a few, which may be a challenge to some grandparents.

It is important to help the children to learn and enjoy learning God's Word through well prepared activities. When the Word of God is engraved in the children while they are young, mostly likely they will appreciate their childhood faith. To assume that children are not sure or clear about holistic development with good activities and teaching the children disinteresting lessons might discourage those who are labouring to learn about God. Teachers may also be discouraged.

4.5.3 Activities and Parents Participation in the Formation of Faith in Children Aged 5-13 Years Old in NBC

This section handled the question on parents helping in the formation of faith in their children aged 5-13 years old. The parents were at 68.38% on the importance of activities in their children's faith formation. This was a good indicator on how parents could be involved in the activities that nurtured their children's faith formation. Parents have a huge responsibility to help their children use activities as they are the sole nurturers. Except in unusual settings where the child finds no parent, then the adults around the child assumes parental or guardianship role. Stonehouse (2006) quoting Lawrence Richards identifies that the nature of children that influence their growth in faith depends on the five processes of influence.

- i. Communicating belonging to a vital faith community.
- ii. Participation in the life of a vital faith community.
- iii. Modelling of members of the faith community.
- iv. Biblical instruction as interpretation of life.
- v. Encouraging growing experience of a personal choice.

The nature of parents is of special concern to children, so parents should nurture their children (p. 37).

Samuel was a young boy when he was taken to serve in the Temple as she (Hannah) had promised the Lord when she prayed to God to give her a child. The 4/14 Window Movements (a ministry that is active and global in nurturing boys and girls aged 4-14 years old) makes it clear that this is the best window for children to become followers of Christ. Fowler's and Pavlov theory on faith stages and

behavioural theory of the age of children is particularly important as activities are used. As seen earlier, individualities faith makes some children to continue in their stages of finding the formation of their faith. After this age, some struggle with youthful peer-pressure and temptations which make some of them to fall away from their childhood faith.

The respondents acknowledged that they did not understand who God is when they were 5-13 years of age. This indicates that there are incredibly unique parents in NBC because they can help their children to know God when they are young to avert some of the experiences they went through due to their lack of faith when they were young. Some of the parents, however, may be passionate to have their children know God when they are young while others may deem it unnecessary. Whatever the case, it is important that these parents are helped through training to use activities to help build their children's faith formation.

The initial starting point to help the child understand who God is to begin the process as early as possible; this will make it easier for the child to form their faith in God. However, 48.87% accepted to follow Jesus between 4-14 years and 18.8% between the ages 15-24 accepted to follow Jesus. Budijanto (2014) concurs with this thought when he writes on the above-mentioned ages, and states that, from ages 1-5, children learn by what is done to them. From ages 6-10, they learn by what they are shown by others. But ages 11-18, young people learn by what they DO. Therefore, we are calling on all young people to DO - to invest in the next generation and make disciples (www.4to14window.com/#414-eng-Dir (p.1).

The parents who profess faith in God during early childhood, become perfect examples for their children faith formation. Parents are encouraged to help their children construct their knowledge about God. They should be trained on how to engage the children in activities that can yield the highest benefit for their faith formation. It is interesting how all parents have been forced or made to be teachers to their children at home due to the COVID-19.

Further, the importance of good foundation is confirmed. The fewer the parents who get to know God by getting saved or being born again or becoming Christians when they are young, than when they are older, the better their families; then the church could experience growth in good numbers. Thus, early salvation¹ for parents is very crucial.

The most outstanding fact the survey showed was on salvation by parents who were saved when they were young at 83.3%. The salvation message was clear to them when they were 5-13 years old. They further noted that, it was not clear on what it meant to become a Christian when they were younger, and the spiritual matters were abstract. This shows that some training could help them to teach their children to follow Jesus early by using good activities. A good example here is that of Moses' parents who taught him God's ways such that when he grew up, he could not be misled even when he was brought up in Pharaoh's palace (Hebrews 11:23-27).

The ground for nurturing children in NBC is well laid as parents showed the importance of HNC. Parents are the main stake holders in this ministry.

One parent described the importance of activities in NBC as:

The activities give children a firm foundation for the future of the children as they join the church, school, society, as balanced children who later become positive contributors (Musembi, Musani 23.3. 2016).

Another stated that:

Understanding the importance activities and starting early to use them to teach children will lead to greater outcomes. Parents who have learnt these help the children learn how to form concrete foundations of faith; The teachers reinforce the same by using activities which help children to construct knowledge. Small children take the words of the SS teachers more serious than just from us as parents (Warior Wajar10.9. 2017).

Lack of knowledge explains why parents were reluctant perhaps to encourage their children to be saved early and this could introduce a different problem to NBC. That of trying to reach the children with the gospel after their stages of formation of faith is past. The 7.7% who stated that children should wait until they are older to get saved, might need to be trained on the importance of HNC in early childhood.

The support parents give to the activities in HNC is based on the information they receive about SS in NBC. There are parents' meetings to explain the place of SS in NBC. These meetings include: a one-year program for standard 8 parents and a 6-week training for parents that requires their children to be dedicated. It is important to note that Nairobi Baptist Church does not practice infant baptism, it is part of the church theology on children. The theology on children does not want to lead children to think of being baptised twice when they face their time to get baptised. The workbooks for baby dedication are very elaborate and easy for parents to follow.

Parents are then ready to have their children dedicated. The church fixes the date and family, and friends join the celebration. The child is dedicated to God and receives the "Beginners Bible" and a certificate. In as much as SS is well articulated

to parents, Holistic Nurture to children is foreign to a number of them. They do not seem to understand what it encompasses. This could act as a hindrance to some parents as they seek to use activities that help children to form their faith.

Age is complex to parents. Many parents find it difficult to comprehend when to begin teaching children about God. The survey revealed that many parents struggled with what age they should begin to teach the child about God. To evade the consequences of not beginning to teach early, could introduce various issues which affect children later in their lives. They may ignore God, they may fail to go to church and generally fail to recognize the role of SS teaching and how it helps families and complements parents.

Oszurko (2018) encourages parents to be generational nurturers as they disciple their children 24/7 in their faith formation. The 21st century parents are finding challenges in nurturing their children because of their work schedules, they are away from home, church and even away from their communities. Oszurko further notes that parents have no higher privilege of blessing than to direct their children to Jesus.

As pointed out in this study, faith begins at home not at SS or NBC. There are activities that aid children to construct their faith early at home with their parents. The parents could be helped in nurturing their children to form their faith using these activities that are relevant to children at church, school, home and community. These activities include: Camps, Prayer, Bible Memorisation. School: Program for Pastoral Instruction (PPI), Christian Union, Prayers and reading the Bible during the Assembly meetings, Home: Bible games, Bible Quizzes, singing, Bible reading.

Community: Good News Clubs, Community children Program of tree planting and cleaning and outreach sharing their faith among others.

4.5.4 Activities for Faith Construction in Children in HNC in NBC for Children Aged 5-13 Years.

Appropriate activities help children to construct their faith in spirituality. The types of activities which should be sought need to be age appropriate. For instance, the Bible games could be very motivating for children in constructing a biblical truth: spiritually. Physical exercises could teach the child the biblical truth about the body which is the Temple of the Holy Spirit and how God lives in their bodies; hence, the need to keep it pure all the days of their lives. For their mental challenge, they could be taught subjects which found in the Bible like English, geography, science, social studies, reading and writing, history, architecture, Biology, engineering, mathematics, among others.

Let us take the example of the mathematical sign. Which story in the Bible can help children to learn a mathematical sign? The story of the spies who went to spy on Canaan could teach the children how to use the mathematical signs. How many spies went to spy on Canaan? 12. How many were bad? 10 How many were good? 2. What mathematical sign should you put to get the answer 2. Take away. $12-10=2$. This helps a child to develop their mental capacity, Board games enable children to use their mental, physical, spiritual, and social as they play in groups. They learn social skills on how to relate to others even when they do not win the game. Children

need such an exposure to motivate and to construct biblical truths from the four dimensions.

White (2013) argues that children are usually restricted and denied opportunities of experiencing full and abundant religious life as they are made to wait until they are older. Saward (1999) concurs with White when he argues that “The modern world is hostile to children.” Willmer and White (2013, p.31) add that, this understanding concerning the hostility to children and denying the opportunities may be championed by the church, parents and even by some societies who ascribe to the belief that children have to wait until they are 12 years and above for them to be able to understand the truth about God. The researcher did not concur with the thoughts that children should wait until they are 12 years old.

Foyster and Marten (2010) add that the concepts of the human mind as a tabula rasa (blank slate) at birth, dates back to the Classical period. John Locke suggested that the human mind at birth is complete, but receptive, blank slate (scraped tablet or tabula rasa) upon which experience imprints knowledge. Locke argues that people acquire knowledge from the information about the objects in the world that senses bring.

A child in pre-school begins to learn the complex world set before him/her. The child is ready to try the world and figure out the puzzle; he/she begins this while in the womb. This is crucial for the child. As mentioned earlier, children are easily retarded when they are denied the opportunity to discover the world around them.

The responses on the activities used to aid children to learn fell to 3 major divisions. This study acknowledged that activities are of great importance in helping children learn the lessons being taught. The respondents further suggested that activities used by SS teachers were especially important in that they helped to manage and enhance HNC. There are various activities that were surveyed which showed that activities are important in the helping children to be influenced to learn to form their faith.

A nurturer stated that:

Through the activities used to teach in HNC in NBC, there are some parents who do not understand and treat the activity of SS teachers as if they are employed and paid salaried by the church. This is demonstrated in how they make comments when dropping the children or collecting the children after the service. This makes the activity of teaching a challenge to some teachers (Hiramini Olouch 9.8. 2017).

Another nurturer expressed that:

It is because of the good leaders that SS in NBC has, that acts as a gateway to develop in other ministries. The activities the support for the children, makes one feel that they are making an impact in the lives of the next generation (Bonani Nkabinde 10.9. 2017).

As for responses to the gospel being taught to children in NBC, the question asked was ‘As a teacher do you explain the Gospel clearly to the children? The responses from SS teachers were at 92.6%. They indicated that they clearly taught the children the truth of the Gospel as early as possible. The SS teachers further acknowledged that they clearly understand the importance of salvation and its effect in the lives of children.

The SS teachers affirmed the reality of using activities to teach children the gospel and allowing them to follow Jesus when they are young. The SS teachers at 81.5% affirmed that they used activities to teach about the love of Jesus.

Another SS teacher confirmed that this was true by noting that:

When small children accept to follow Jesus, their names are written down and they are followed up by the teachers up to the upper grade and even up to Std. 8 from 6 years. This has produced good results (Kowandi Wavinya 9.8. 2017).

The activities used included: singing, dancing, memorizing, reading, jumping among others. All these help the children to grow holistically. SS teachers at 81.5% responded to the fact that the Gospel is the sharing of the Good News about Jesus and helping children to respond to the same. This is a reality in NBC about children being taught the Gospel.

A SS teacher described the growth of children in that:

They begin when they are young in the pre-school class and their faith is monitored by the teacher up to Class 8 then they move on to the Teens church. A good number of the teen and youth are SS alumni of NBC (Maweu 9.8. 2017).

One youth pastor appreciated the calibre of teens that joined the teen's church when he commented that, "The teens sent to the teen's church have a good foundation of their faith." This is because the NBC graduates each teen with a Teen's Bible to help them continue the study of God's Word. They use their Teens Bible during the Teens Group Bible Study, Camps, Youth Outings, Memory verses, to study at home among others.

A SS teacher expressed that:

One parent who moved on to another church when the children had grown out of SS, in NBC reported that, "I joined SS teaching in the church where I moved to because of how I saw the NBC SS teachers take care of the children even when they were not their own biological children." The SS teacher concluded by saying that, "Taking an extra mile in using activities that help children understand the message of the Gospel in SS is very important (Tewdros Gebre10.8. 2017).

SS teachers at 96.29% asserted the need for activities in HNC to aid holistic growth in children. 3.27% however did not see the need to make the activity on salvation

as important. 96.29% nevertheless showed that activities including salvation for children are inevitable.

Professionals were at 71.4% who responded that they attended SS when they were aged 5-13 years old. This is important in that they can pass on what they learnt when they were young. They could use some of the activities they used to construct their faith as professionals.

The Opinion leader responded and said:

It is hard to really know how to help children when you had no SS experience as a child, there is need for encouragement to this group and help them to be involved in helping children (Dlamini Sobuzwe 10.9. 2017).

Another stated that:

I attended SS as a child, I became a Christian while aged 5-13years, the activities I got in SS affects my profession today; in fact, my profession can offer SS in NBC the skills children need as they develop holistically. I understand the right age for NBC children to be taught holistic development. (I.O. Mkandawire Otuma 10.9. 2017).

The spiritual nurturing of children might be viewed an activity that should be undertaken by pastors and SS teachers. The reality on the ground, however, is that children are brought to NBC for an hour or an hour and half out of the seven days in a week. The impact may be limited if the spiritual nurturing is left to pastors and SS teachers alone, on using activities to help children from their faith. Activities require varieties. If many members are participating, the children enjoy the activity being taught. Not all members in NBC are Computer experts, footballers, writers, businessmen and women, talent developers, dramatists, career innovators, speakers among others. More human resource is needed to facilitate activities for 5-13 years old children. The researcher refutes that, using activities in the church should be left

to the pastors and SS teachers as this reduces the gifting of the members in the church to vitalize children ministry.

Hay (2006) and Myers (1997) assert that children possess a spiritual awareness that should not be hindered by anybody. This spiritual awareness is the pillar that holds the whole being of the child. However, Bunge (2004) argues that the 21st century children supporters and theologians think that the nurture of character formation should be handled by children workers alone. Nonetheless, all the spiritual support for children using activities should be done by all the adults who love and profess the faith of the Lord Jesus.

The Opinion leaders at 70.6% noted that SS is well defined in NBC, while 11.8% disagreed. This response by the Opinion leaders gave the SS teachers confidence to serve the children in NBC. The more SS gets Opinion leaders as part of the activities as partners, the SS standards could be improved by using some of the professional expertise. The professionals bring skills and knowledge that help both the teachers and children to have a peaceful and well-structured SS. Sifuna (1990) clearly notes that education as a whole is a process by which one generation passes its culture to the next generation. The Opinion leaders should team up with the parents and the teachers to work together as part of the pillars of HNC in NBC.

The professionals are important in developing a strong foundation in the lives of children in NBC through carefully planned activities such as Camps, Bible Club, Memory verses, Bible Study or Bible lessons. About 62.9% observed that their

profession can offer the HNC in NBC the skills children need as they develop holistically.

One stated that:

Activities in SS gives me a lot of satisfaction because I see the lives of children transformed, not only now but also for the future. SS lays a good foundation for the Christian faith. My skills from my profession help me to teacher much better (Ole Ronke 10.9.2017).

Another Opinion church leader expressed that:

In the class where they teach, they involve the other professionals' activities like prayer, colouring with the children and singing them. This helps the professional to eventually join the team as SS teachers in NBC (Laba Koffi 10.9. 2017).

There were 74.3% Opinion leaders who asserted that they knew the place of SS in NBC and 14.3% noted that they had no knowledge about SS in NBC. Though those who responded may seem a small number 14.3% as being not in favour, they may bring a great impact on the activities of the children if they are properly engaged.

One of them explained how the activities that were used have helped her in her profession. She explained that:

What I learnt is SS enables me to commit myself to the service of the Lord. It helps me to have a genuine passion to teach children and help them to learn about God when they are young. It has helped me to grow in all areas. My spiritual growth has been on the path of continued growth. It is easy for me to motivate others and to serve children when they are young using activities which are age appropriate. This helps me to recruit others with strong convictions that children can be taught when they young using good activities (Namulanga Sawadogo 10.8.2017)

The activity concerning the right age for children to be included in the salvation message has puzzled many adults for ages. This understanding led some generations to exclude children from the salvation message and while some endeavoured to include them with no structures to foster their formation and growth of their faith. For the nurturers however, only 52.9% believed that salvation for children begins

as early as 4 years. This is crucial for the nurturers, because age is not only important but also the developmental stages of children help to make the salvation message clear to the mind of the child.

The nurturers firmly observed that SS in NBC is well defined at a score of 70.6%. If this is so then, it might be easy for the nurturers to get involved. When the need is expressed by SS, the nurturers will take responsibility to help in any area requested. This includes activities like reaching out to children in Kibera Slum. They join to give the children support as they share the facts of the Gospel. The nurturers also pray for the children regularly at home and in church. During Holiday Bible Club, the nurturers help with activities that aid children to learn colouring, cutting images, tea- breaks for refreshments, among others.

The proper structures of NBC SS and the easy flow of the children aged 5-13 years makes it simple for the nurturers to help. For the pre-school children, their activities include: playing, singing, learning memory verses, learning to pray, among others. Then, they proceed to the next class (5-year-olds), and 6-year-olds. This category's main activity is learning to read and write, singing reading the word of God, drama and prayers to mention but a few. Eventually, there is Standard 1-8, their activity includes: discipleship, baptism, praying, sharing their faith, getting involved in church ministry like ushering, collecting offering, music, bible reading in the main church during the family service among others. Thereafter, they graduate to the Teens' church. This helps the nurturers to help the classes where their expertise could be needed.

Nevertheless, 11.8% observed that SS was not well defined in NBC. This was on the lower side for the nurturers. It showed the importance of the future and present state of SS in NBC. For HNC to be firmly rooted in the lives of children, more nurturers are needed to step in and help. Sunday School teachers need to be equipped with the essence of the activities which enhance HNC.

The nurturer's response was at 82.4%, on the importance of appropriate activities. Using Fowler's 6 stages of faith in this study, the nurturers need to be equipped to understand the place of activities in faith formation. They need to be aware of the realities of child growth and use their skills to lead them to formulate their own faith in God. Their experiences, skills, faith in God, knowledge of life and the Scriptures among others are good incentives to help the children in their faith formation in God.

Moreover, the nurturers at 82.4% concurred with the argument that only when children are 12 years old should holistic nurture be applied. Although this may be the general understanding among some nurturers, 17.6% noted that the idea of leaving children until they are 12 years to teach them about salvation is not an eligible argument. The researcher concurs with this thought that children salvation should start as early as possible.

Moreover, God's redemptive plan is both illustrated and embodied not in the corridors of power, but in the light and life of a child. Despite the faith communities' habit of keeping children in the margins, the biblical record show indeed that 'a little child' will lead them (Brewster, 2011, p. 31).

There is need for the children to be taught about salvation when they are young. On this observation; there is need to help the nurturers to understand the place of

salvation in children. Delaying this activity among children could have negative repercussions later in their lives. Theology on salvation is inevitable for each child. The theology of salvation for children has different areas of experience that are needed to accomplish the same. These include: Biblical studies, Biblical languages (Hebrew and Greek), leadership, administration, church government, historical theology (History of the church globally and African church), hermeneutics (Bible interpretation), homiletics (art of preaching), Christian education, Old and New Testament studies, doctrines, Christian home and family, to mention but a few. All these areas are of great importance to HNC in NBC in teaching theologies about children.

The other activity theologians concurred with at 66.7% was that they can be part of the teaching team in the HNC and help in the development of good activities. This affirms the importance of having well trained and skilled theologians who could be part of the team in NBC SS for HNC to prepare children for faith formation.

The theologians at 100% objected to the idea that a child should wait until they are 12 years old to be taught holistically using good activities. Furthermore, theologians affirmed their commitment to getting involved in the development of good activities for children using the Word of God. For example, making the Scripture to be well interpreted using both Greek and Hebrew languages, contextualisation of the Bible passages, Bible games, Bible stories, among others.

The youth who became Christians while they were 13 years old and below were at 80% while 20% became Christians after 13 years old. This data is helpful for the

growth of the church. It will help SS in NBC to remain focused on salvation to children before they become teens. NBC is then in line with its mandate as attested by the youth at 80% who testified that they got saved while aged between 5-13 years.

One youth stated that:

I began my walk with Christ at the age of 4. Now I am heading to 19 and still have by God's grace kept my childhood faith. One morning before going to school Dad asked me "Do you know Jesus" I said "No". My father explained and prayed with me to receive Christ and I did". I was helped to grow in my faith at home, school, and church and at 8 years old I was baptized. I continue to grow in my faith (Sosena Mweetwa 9.8. 2017).

The youth emphatically affirmed that they knew what SS was about in NBC. Their response was at 87.5%. The youth noted that the activities like camps, Holiday Bible Club, SS, games, among others helped them in their salvation. The children are like fertile grounds for raising a band of young people who will support the HNC in NBC. May et al. (2005) concur with the need to raise a band of children who will help shape the youth in NBC.

May et al. (2005) further uses metaphors to compare children with 'sponge', 'blank slate, empty cup or vessel, clay and even wet cement. The youth love to serve and the children adore and respect them. Many children are happy to imitate the youth be it in sports, games, education, hobbies, spiritual growth to name but a few. NBC uses the youth during Holiday Bible Clubs, Camps, Missions, arts, and craft as well as SS among others to work with children. Normally, the youth are trained, then allocated an age group of their choice.

The youth responded at 75% on the question, “Are children a priority in NBC? They admitted that children are a priority. This concurred with their response to the fact that SS was known to them and they were aware of what it meant. Concerning the age for spiritual formation in children, 12.5% of the youth asserted that a child should wait until they are 12 years old to get saved because the children are too young to understand the meaning of salvation. These young people need to be equipped to understand the importance of helping children to spiritual formation early. Stafford (2012) quoting Graham Greene says that “there is always one moment in childhood when the door opens and lets the future in” (p. 13).

The youth at 80% profoundly stated that a child does not need to wait until they are 12 years to get saved. In 1 Timothy 4:12, the Bible encourages the youth not to let anyone despise their youth, but they should be an example to the believers in speech, in conduct, in love, in faith and in purity. Most of the youth in this bracket (18-25 years old) began to follow Jesus when they were young, some as early as 4 years falling in the bracket of 5-13years.

Hendricks (1980, p.12) argues that childhood is storing up mental skills. What a child mentally stores will later be reflected in the life of the child. It includes things which relate to good morals like respect to God and authority. Delaying the religious education is dangerous because the approach retards the child’s ability to excel in both elemental and sophisticated forms of theology later in life. A youth stated that:

No, the child should not wait because the early activities in the life of the child help them govern their principles in life at a young age. They also protect them from being involved in doing bad things as they grow holistically (Gikuhi Gatali. 9.8. 2017).

A youth and a child aged 8 years on February 28 & March 29, 2015, stated that:

Children should be allowed to wait until they are 12 years like Jesus was, when he was taken to the Temple. Children as young as 4 years cannot understand the message of salvation which too complicated (Sanga Chikoti 20.2.2015 & Lusungu Chaundwa, 29 3.2015).

When the activity of salvation is understood by children, youth and adults (Parents, SS teacher's leaders, theologians, nurturers, and grandparents) it makes the ministry to children a less difficult activity to achieve the desired goal of leading them to faith in the Lord Jesus Christ. Clark et al. (1991) explain that children who grow in a spiritual formation environment and are naturally inquisitive about salvation, some out of the zeal to know about salvation get saved very early in life.

The Bible encourages salvation to children as early as possible. When the word of God was read by Moses, all Israel was to be present to "hear and learn and fear God including children" (Deuteronomy 31:11-13).

The youth at 90% ardently adhered that holistic development is important in the lives of children; this might be because they were part of this journey when they were young. They may have looked at their lives and appreciated how SS in NBC helped them to follow Jesus. However, only 10% noted that HNC is not important. This could be because some of them may not have realised its significance. Yet they could be helped to understand what early holistic activities does in the life of a child, they might be able to positive responded and to join the rest.

Another youth explained that:

Holistic development is important because it helps children to be nurtured into better people in the society and can be constructive citizens in their countries (Sibeso Nangoi.9.8. 2017).

Youth at 65% acknowledged that SS activities complements parental teaching during the week; this may be experienced in the way the lessons are applied at home, school, church, and community by the children. Some of these youth have siblings who are in SS and are extremely useful in developing activities which influence their lives at home during the week. The youth see their siblings using these activities at home. One said that:

It complements the parental activities by reinforcing them at home during the week by parents. Some parents follow up the take homework given to the children on Sunday. Some parents ask children questions to see if they are learning. Others also remind the children to apply what they learn in SS. Like to be kind, share what you have, pray for the leaders, read your Bible every day among others (Musonda Siwila.9.8 2016).

About 7.5% of the youth did not affirm that SS activities complement the parents' activities. The ones considered were; take home paper, SS assignment, the memory verse, the Bible reading and any other the activities done in SS. Some the of youth may not have seen the need to allow parents to be involved in their lives, due to some past experiences. Also they may have been pre-occupied with the idea that their parents are not digital; hence, cannot keep up with their interests. Like in areas of fashion, Music, love relationships, career to mention but a few. Shotwell and Piland (1985) observe that family failure will bring about more independent children as parents are away working.

Of concern is what has been projected that by 2033 joint custody of children from divorced families will spend roughly half of their time with each parent; this is a common occurrence nowadays. The trend is already evident in many broken marriages. There is need for a different approach by the SS in NBC for children from such homes. In any case, generation "Z" (these are children born between

1990- to date) live in their own world busy with gadgets which hinder a person to person or communication/ talk with each other. They need to be helped so as to realize how parents can be motivated to be proactive in the lives of their children. Though the percentage is lower concerning the youth that want to have their own way in doing things, it is important that these youths are trained on how to assist the parents at home during the week.

Also, 80% of the youth believed that the holistic formation in the child is relevant when the child is mature pointing to the child's developmental stages. Conversely, 12.5% of the youth responded that holistic formation in the child is relevant.

The activities in SS as a grandparent help me to continue sharing my faith with children and seeing them grow in the ways of God is a great delight. More grandparents should be encouraged to teach SS in NBC for continuity (Mutala Kondwani 9.8. 2017).

The grandparents at 37.5% acknowledged that they should not participate in the activities of SS using various activities; this could be because many of them may have the notion that SS is too difficult to teach using activities like jumping, running, singing with actions (especially with small children) while others may have felt that the generation gap was too wide to be able to connect. Shotwell and Piland (1985) note that the greying population also known as senior adults or senior citizen are important in that they bring their knowledge and skills to SS. The present generation is too complex to be handled by grandparents whose knowledge and skills are well established but may not be able to connect with the children in the activities which help them to holistically be empowered. Whatever, the reason might be, grandparents should be encouraged to be part of NBC SS in any area where they are

gifted. Activities may not be for every grandparent; however, NBC should avail trainings to help the grandparents to participate because they bring new activities from their many years of experiences.

Youth and SS teachers were the highest at 77.67% on analysing the activities that aid holistic nurture in NBC. From ages 6-10, the children learn by what they are shown by others while 11-18 they learn by doing things themselves.

A youth stated that:

These activities like, games, sports, treasure hunt, art and craft, drama, music, and memory verses aid children to learn more about God as they grow in their faith. Not only do children learn but as a youth leader, I also learn lot from children during these meetings which helps me to grow in my faith as I help children do these activities (Saupo Aiah 1.3. 2016).

These activities (colouring, painting, memorizing, singing, dancing) and many others can also be out of context depending on where the child is. Context is crucial in activity development for children. For example, the activities in the lesson for 6-7-year-olds will be out of context and not applicable for the under five or 8-13 year olds. The activity about salvation to children for example can be simplified to help children comprehend the message. *Jilani* in an interview with adults individually done by the researcher affirmed that it easy to understand the message of salvation when it is explained in a child friendly context. Jesus loves children and he is there to help them understand.

The underlying functions of SS include activities like games; in and outdoor, outdoor recreation nature activities, cultural and creative recreation drama, literature from church library, counselling, visitation, parties and picnic for children and many others. These activities are included in the lessons which make salvation for children

as young as 5 years to comprehend God's nature, Jesus, the Holy spirit, the church, salvation, growth in faith, God, and children to mention but a few.

A grandparent concurred with the issue of activities (Chibale.15.3.2016) during an interview on activities. She said, "The children are too active to be able to keep up with them on the activity of salvation". The grandparents should be helped to understand how they can help as the study revealed.

The activities in NBC also include spiritual nurturing which involves Bible stories and lessons, memory verses and music, physical nurturing: games; indoor and outdoor, sports of different kinds, mental nurturing: writing, reading, working on puzzles and social includes Bible mazes and playing together, singing, drama and doing projects together. These activities help in nurturing children in faith formation.

The spiritual cognitive theory which deals with the mentality of children helped them to be constructors of knowledge using the activities availed for their learning. Rives and Sharp (1969) and Clark et al. (1986) note that children can be aided to develop their mental capacities using appropriate, relevant and contextualized activities to form their faith in God.

In most cases, activities that are well constituted to involve children impact them effectively by nurturing them. However, if one area of development in a child is over emphasised at the expense of the other areas, the growth may not help a child. Activities then should strive to include all the development aspects of a child.

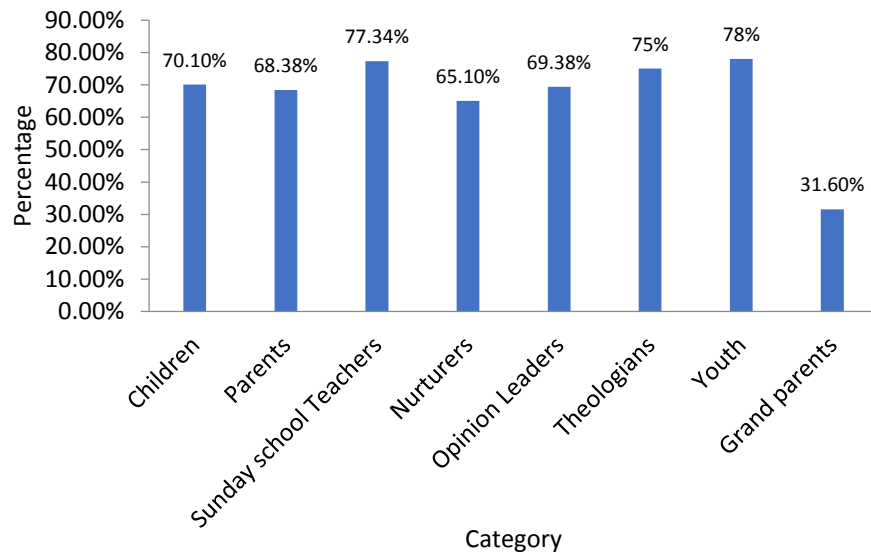
The early twentieth century witnessed the ushering in of more and wider programs aimed at the moral and spiritual education for children (Zuck & Clark 1975, p. 16). Accomplishing SS using activities that enhance HNC would be greatly influenced by what NBC adapts as ways and means to reach the expected results. To this, May et al. (2005) assert that spirituality in children is difficult and should be done with caution.

However, having enough and well-designed activities is critical for children in SS. This will help them to comprehend their apparent reason for activities that are well recognized, and deal with the primary factors that enhance the ministry of SS in NBC. It is important to use the activities that lead to good, desired results in children for the faith formation. Training on good parenting is crucial in that it helps them to understand the place of activities in the life of their children. Many of them (parents) may not know how to teach children the ways of Christian faith using various activities. These activities help to aid the salvation of children when they are young. Organizing trainings on how to be creative should be arranged for adults to learn the activities that help children to understand salvation.

A graph on a summary of Likert scale for respondents on activities that aid HNC is presented on graph 4.4. Each category responded to the questions in the questionnaire on the activities in NBC. Like the activity on salvation to children as an important part in the life of a child; what is the right age for children to be taught about salvation?

Graph 4.4

Summary of Responses on Activities from 8 categories



The graph 4.4 shows the results of the survey on HNC activities in NBC by the different respondents. The objective on the effectiveness of activities for holistic nurture to children aged 5-13 years old; the objective sought to establish the underlying principle by establishing the activities used for holistic nurture to children aged 5-13 years.

Activities are essential in helping children grasp the truth of God's word at an early/tender age. Further they are crucial in aiding HNC in NBC. Lack of thoughtfully planned activities could lead to losing both the children and the teachers.

Activities do the following in the lives of children:

- i. They are extremely useful when teaching children to be constructors of knowledge.
- ii. They help them learn and gain knowledge concerning their faith formation.
- iii. They help parents in shaping the formation of faith in their children. This is crucial as faith is formed at the home.
- iv. They are inevitable for children because they lead them to construct their faith.

Childhood education in the church is greatly enhanced through these activities making HNC a good avenue to capture the expected outcome. According to Clark et al. (1975) (1986), these activities offer a wide range of opportunities not only for socialization of children but also for family and the congregation

These activities can be the intervening variable that affects HNC teaching, that is able to enhance the status of SS.

4.6 Summary

The four objectives for data analysis were: firstly, describing the history of HNC. Secondly, assessing the effectiveness of the handbooks and teaching and learning materials for HNC in NBC. Thirdly finding out the opinions of the leadership and fourthly examining the activities that aid HNC in NBC. These objectives generated and revealed that there are impacts when the four objectives are applied in the lives of the children. The impact from the four objectives were discussed to show the importance of HNC in NBC. Holistic nurture to children exposed some of the

underlining factors which hinder holistic nurture to children in NBC such as, the Handbooks

Though handbooks are important in aiding the achievement in the three objectives; it was not supported by most of the respondents. On the age appropriate for children to know God's word; several respondents at 70.4% indicated that children should wait until they are 12 years to be taught the seriousness of sin. The findings of the study depicted that some respondents noted that delaying children to learn about sin would be contrary to what the Bible teaches. Parents need to teach their children the commandments of God when they walk, sit, lie down and wake up (Deuteronomy 6:8-9). In addition, they should teach them the Scriptures when they are infants (2 Timothy 3:15). They should also teach them so as to form their faith early (Proverbs 22:6).

Handbooks and materials could be age appropriate so that the lessons taught to 5-13 years old children are understood. This leads them to discover the truth about God. Another hindrance from the opinion of leaders was the youth, SS and grandparents. According to them, they were not sure of the roles of the leaders to children in SS. Further, there were some challenges by opinion leaders who were not sure of the role leaders play in SS. The findings of the study noted that leaders are the pillars in faith formation of children, thus HNC could be practiced under the leadership role guided by the leaders.

The activities: undoubtedly, central in the faith formation of the 5-13 year olds in leading them to be constructors of knowledge. However, not all respondents were

affirmative in their response in that they held the belief that children should wait until they are 12 years and above to be taught faith formation. Therefore, there was need to synchronize the four objectives to get the expected outcomes.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

The purpose of the study was to investigate the holistic nurture of children between 5-13 years old and the subtle underlying factors hindering their development in Nairobi Baptist Church, Ngong Road, Kenya. This study focused on four objectives which included: Analysing the history of holistic nurture for children aged 5-13 years old in NBC. Assessing the effectiveness of the handbooks and teaching materials used for holistic nurture of children aged 5-13 years in NBC. Evaluating the opinions of leadership on holistic nurture of children aged 5-13 years old. Lastly, analysing the activities used to aid HNC who are aged 5-13 years old in NBC. This chapter presents discussions of the key findings based on the objectives of this study and the analysis in chapter four.

5.1 Analysing the History of Holistic Nurture for Children Aged 5-13 Years Old in NBC

The findings revealed that the history of HNC in NBC can be traced as far as 1958 when the Baptist church was started. “It was Aries, achievement to convince nearly all his readers that childhood had a history: that, over time and in different cultures both ideas about childhood and the experience of being a child change” (Malherbe, 2011, p. 160). This is true concerning the history of HNC in NBC in that the culture and the ideas about childhood has changed.

The findings showed that the background set by the inception of the church on HNC affects the children to the present generation. For example, the culture of teaching

has changed in that children do not need to be taught using chalkboards but rather they use smart boards for teaching. COVID-19 has also introduced a different way of teaching children online. Some of these materials like paper, crayons, pens and chalks and chalk boards have been used over 60 years at different levels. There is need to venture into modern technologies while teaching the children which are now being used in schools like: flat screens, video player, keyboard microphones, among others. This will help to keep NBC SS in line with what the children see in their schools during the week.

The findings illustrated that if the old historical ideas are not revisited and change implemented, HNC could yield unwanted outcomes. For example, children being bored in class, children failing to come to Sunday School, and not understanding why SS is called school and yet it is not the same as the school they are used to. This confusion in the minds of children might need to be corrected as this could eventually lead the children to think that learning about God is uninteresting. This will affect their faith formation. This disconnection between Sunday school and school may have introduced the mix up in the way children are taught in NBC.

Sifuna (1996) draws his findings from fact that the European education never considered that the 'formal' schools they were introducing, had any relationship with the largely 'informal' African education. The children did not receive complete education because they had no reading and writing skills. There were no systems, content and the methods of education were not part of community development.

This historical background may still be affecting both SS education and education of children in NBC in Kenya.

The findings highlighted that because history is there to help the present generation, there is need to learn from the good history things that are applicable in the present setting for instance, the use of Scriptures to teach children in NBC. Nevertheless, obsolete history like the disregard of the African culture should be discarded.

The study established that to ignore history for HNC is denying the impact that it has had in every generation. The importance of history is to be studied to seek to learn from the past and give the present setting a firm foundation. Lack of knowledge from the past might introduce challenges that may hinder the firm foundation that needs to be laid when teaching children.

5.2 Assessing the Effectiveness of the Handbooks and Teaching Materials Used for Holistic Nurture of Children Aged 5-13 Years in NBC.

The findings showed that handbooks and teaching materials are important for faith formation in children. Gichinga (1989) concurs with this thought of how the handbooks and teaching materials used to teach children have nurtured children in their faith formation. The themes considered in this objective were: SS and handbooks development, leaders and handbooks, parents and handbooks, lessons included in the handbookⁱⁱ and children, teaching outline and lesson development. The findings generally from all the themes indicated that the faith formation in children cannot happen without the handbooks and teaching materials.

The findings showed that 69.86% of the respondents affirmed that the handbooks and teaching materials were effective for teaching children to form their faith. They included lessons that help children to reflect about knowing God while they are still young. Stonehouse (2003, p. 21) argues that spirituality involves the whole person. True spirituality has an impact on every part of a person's being. Stonehouse further points out that this includes children as well. Exclusion of children from holistic nurturing may lead to lack of connection to the whole of their being in their development using the four dimensions.

The findings showed that lack of the appropriate handbooks and teaching materials could jeopardise the faith formation in children. When these materials are not well sourced or prepared, the children will risk what they stored up about God when they are young. Proverbs 22:6 the Bible says, "train up a child in the way he should go and when grows up he will not turn away"

The findings illustrated that SS cannot operate in a vacuum. The children need handbooks and teaching materials which are relevant to their settings. Further, in the preparation of handbooks balance should be sought on whether to have fully completed handbooks or incomplete ones so that the SS teacher adds his/her input.

Moreover, the findings highlighted that the absence of handbooks and teaching materials may lead to poorer results in leading children to faith formation when they are young. According to Jeyaraj (2013, p. 48) children should be identified and helped to grow spiritually while they are still young.

The study established that handbooks are the chief cornerstone in faith formation, as they seek to holistically meet the needs of children in the four dimensions. To have a SS without the handbooks and teaching materials, is like trying to run a car without an engine. Handbooks and teaching materials provide the power to move children to faith formation. The materials are important in that they raise the bar for children in their different levels of development.

NBC Sunday school handbooks and teaching materials reflect the holistic way children learn and grow; mental, physical, spiritual, and social, dimensions of child development which are integrally interwoven. The handbooks and teaching materials take up a model of learning that weaves together intricate patterns of linked experience and meaning rather than emphasizing the acquisition of discrete skills. The child's whole context, the mental, development, the physical surroundings, the spiritual relationships with God and the social context of interacting with others help to ensure the children learning experience contributes to the child's holistic nurture.

On the lessons in the handbooks and materials, the study showed the different segments in the lesson plan which included the lesson, song, activity for the lesson, memory verse and application. All these are interwoven in the lesson for faith formation in the life of a child. The teaching of the Scriptures through the lesson, memory verse, activity included in the lesson are aimed at making the four dimensions relevant in the faith formation of a child. The integration makes the children use the spiritual, physical and the social dimension to form their faith.

5.3 Evaluating the Opinions of Leadership on Holistic Nurture of Children 5-13 Years Old

On evaluating the opinions of leadership on holistic nurture of children, the findings revealed that opinions on church leadership are a core component for HNC to take place. Theologians, nurturers and children were at 92% on the opinions of leaders for HNC in NBC which, indicated a good foundation for faith formation. Everything begins and falls back on the leadership. If for any reason you take away the church leadership, the work of helping the children form their faith will be redundant.

The church leadership are also the main facilitators and faith formulators for the 5-13 years old children. These roles for the church leadership places them high in HNC. The role of leaders is to facilitate areas all aspects to enable children to form their faith. Fowler (1940-2015) describes the stages of faith formation as follows: Intuitive-projective faith, mythic-literal faith, synthetic-conventional faith, individuate-faith, conjunctive faith and universalizing faith. All these stages are important in the formation of faith in children aged 5-13 years old. Hence, the need for the church leadership to lay a good foundation for the children to form their faith.

The assumption that children should wait until they are 12 years old to be taught about salvation was not accepted by many respondents.

The findings showed that if the church leaders are not aware of their roles as leaders, the children aged 5-13 years old will be left out with no proper foundation from the children ministry. The leadership roles revolves around issues that deal with budgets, facilities, pastors, and the teachers who serve in the children ministry.

Further, the leadership has a say on whether children are to be heard and seen or vice versa.

The findings illustrated that if leadership is disconnected to the needs of children thereby excluding them knowingly or unknowingly, there is a risk of having a generation that will not know God like the time of the Judges in Bible (Judges 2:10).

5.4 Analysing the Activities Used to Aid HNC of Children Aged 5-13 Years Old in NBC

The findings revealed that the activities like, Bible memorization, Sunday school learning, camps, Rite of Passage experience (ROPES), baptism, Holiday Bible Club, among others could aid children in their formation of faith. Well selected activities in the lessons for teaching increase the physical wellbeing, mental capabilities, spiritual and social growth in children. Activities are inevitable if the children are to construct knowledge. Activities aid HNC in NBC and the cognitive theory explained the concept of children as constructors of knowledge as they develop.

The assumption that it is difficult to find Bible passages that could be taught to children because the Bible is essentially adult oriented was not accepted by some respondents. The findings revealed that the subjects to be taught to children could include child friendly activities which assist children to construct the Biblical truth about God. Children can learn as they are taught in their development levels of faith. The findings from the respondents on activities was at 75.33%. The respondents acknowledged that the activities are important in the faith formation for children. This concurred with the researcher's emphasis on using objects, symbols and

pictures which aid in the learning of children. A lesson with no activities that challenge the mind of the child leads to boredom.

The findings further showed that creativity deals with originality, imagination, inspiration and ingenuity and innovation in the child's mind and has many benefits for children development. Clark et al. (1986) concurs with this when he states that, children gain by using the various activities that are included in the lesson. That the activities help the children to construct their faith as they use mental capacities to understand God.

Nurturing is a creative and spontaneous activity that can take many forms for children aged 5-13 years old. The activities provided are supposed to help the physical, mental, spiritual and social dimension in the lives of children.

The findings highlighted that the activity for each domain has different activities which are age appropriate and contextualised to lead children to construct knowledge about God. Rives and Sharp (1969) share this view that activities influence the child 'learning'. Lessons with no activities retard the potential in children to be innovators and original in their thinking.

The study established that a lesson with no activities, is not fit to be used to teach children to form their faith. God the creator shares His powers of creativity with the children as they grow through different stages. The children need to be exposed to various activities which include ushering, helping in SS with young children, collecting offering, praying, reading the Bible in church (those who can read), drama, singing, among others. These activities will help children to be nurtured for

ministry and service in the church, home and community. It is of great importance for NBC to understand that children are constructors of knowledge using their mental capacities as early as possible. Activities that are useful could be used to prepare children to understand the ministry. Moreover, it was noted that the Bible examples of Samuel and Josiah (1 Samuel 1 & 2 Kings 22:1) illustrated the fact that children can begin to serve God as early as possible. In the lives of children, the whole framework for faith begins to gain clarity as they grow, Children could be observed working through their framework of faith formation using activities. This creates an emotional security which allows the child's spirit the freedom to imagine, create and discover the world around them. Further, this encourages them to discern their sense of self, identity and relationship with God. This concurs with the plan God has for every child. God knows every child and He has a good plan; not evil plans and this promise includes children (Jeremiah 29:11).

5.5 Conclusion

The findings from the four objectives of the study revealed that the history of HNC in NBC has good evidence as to when HNC began. The findings on the history indicated that lack of proper historical teaching to the church can break the link from the foundation that was laid for HNC to children in NBC.

The handbooks and teaching materials have been well used to foster faith formation in children. They have been well sourced both locally and internationally to ensure that children are able to form their faith from stories been taught in SS. Some of these handbooks and teaching materials have been used for over 60 years. The

content is good, but it was clearly noted by some respondents that there is need for improvement to align them with the current generation of children. Contextualized content could be generated from teaching methods, understanding children development in the four dimensions, well trained personnel and good leadership. Things like the chalk boards, old teaching materials, old facilities and outdated ways of teaching could be discarded in favour of the present day teaching methodologies.

The opinions on leadership demonstrated that NBC has a good set of leaders who support the faith formation in children. Their support was noted even by children who confirmed that the leadership made them enjoy their Sunday school. That the leadership provided good materials, facilities, finances among others to help the children to form their faith. This, however, did not complete the circle on the role of the leaders. The leaders confidently asserted that, children should wait until they are 12 years old to be taught about salvation, church ministry involvement, sacraments and baptism. This was one of the hindrances of faith formation in children. The investigation on HNC revealed that begins at inception not at 12 years old. The research observed that, children do not in any way become sinners after they sin, but they sin because they carry in them from conception the sins of Adam (Romans 5:12). It is important to train the leaders on child theology and help them to realize their role in shaping the faith of children entrusted to them.

The discovery on the subject of activities was overwhelmingly exciting for the researcher to imagine! What a wealth of knowledge was revealed about activities that aid faith formation in children. Nurturing is a creative and spontaneous activity

that can take many forms for the 5-13 year olds. The investigation on activities fully explained the need to have age appropriate and contextualized activities which facilitate understanding. The story of creation is a good example of how God uses clear objects, pictures and symbols to nurture human understanding. Thus in NBC, there is need to introduce variety of creative activities following God's example to foster faith formation among children.

The three theories; spiritual cognitive, faith development and social, were neatly interwoven and integrated into the objective on handbooks and teaching materials, opinions of church leadership and activities to show how the study was investigated. The Spiritual cognitive theory explained how spiritual formation in children is formed using the handbooks and teaching materials which, are central in the faith formation. Children begin to recognize things like objects, pictures and symbols very early. Lessons about God mean a lot to these small children. The bulb of spiritual awakening starts to shine until their minds conceptualize the teachings about God. While the faith development theory moves the children systematically; stages were important for this study to show undoubtedly that children develop their faith step by step. When there is no proper understanding of these stages, children are either pushed to a level of faith where they are not able to comprehend what they are been taught. Good perception of these 6 stages will move children to age-appropriate faith formation.

The social theory cemented the study in that the leaders help children to form their faith so as to fit in the faith community by developing good behavioural patterns. The social misfits are not the best in the church and the world.

5.6 Recommendations of the Study

Based on the study findings, the following recommendations were drawn:

This study recommends that HNC be taught to all children in NBC.

The study also recommends that the handbooks and teaching materials in Sunday school, in NBC, should include the six stages of faith development in children as well as the four dimension which includes; physical, mental, spiritual, and social development using the example of how Jesus grew (Luke 2:52).

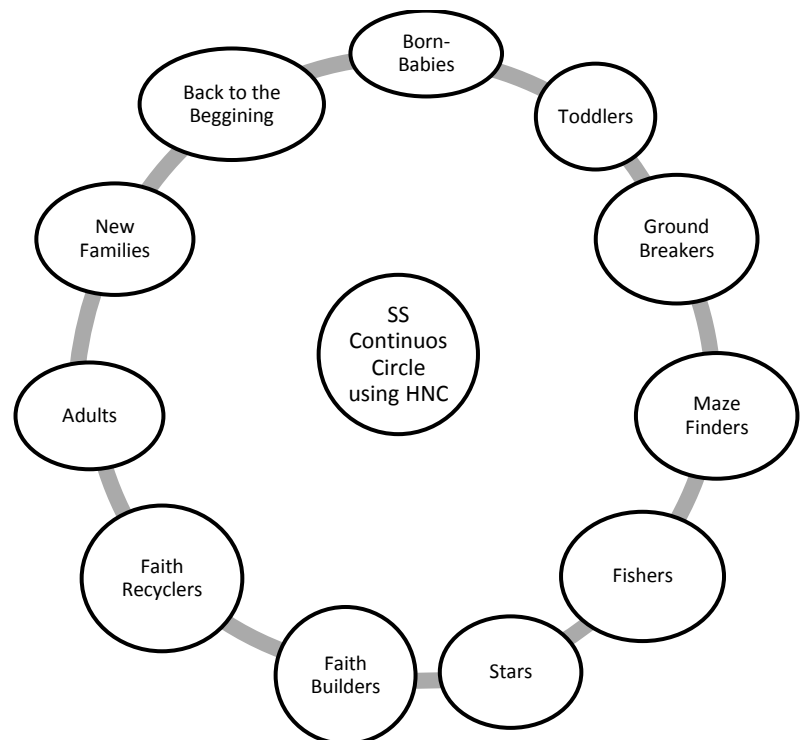
The study recommends that, the leadership should serve using both the church Constitution and Biblical leadership qualities found in Titus 1:5-9. The inclusion of children in the structures of the church organization should stipulate who leads the children ministry, who teaches children, how the leadership should be informed and fully involved in the children's ministry. The leadership could be having rota to visit, teach, join children for fun days, camps, Bible club, Children outreach, visitation among others.

The study recommends trainings, campaigns, church symposiums, workshops, networks, research, to motivate more people to be involved in nurturing children so that it is not just left for only Sunday school teachers and Pastors. Other professionals should be involved in shaping the faith of children by teaching,

writing materials, teaching good principles of leaderships, and availing the support needed to help children form the faith while they are young.

Figure: 3

Sunday school Continuous Circle on Holistic Nurture to Children in NBC



Source: Researcher (2017)

This continuous HNC cycle shown in Figure 5.1 could help to keep every generation without cutting off the line of faith formation. This could be my individual contribution to the 5-13 years old children in NBC. Psalm 78:1-8 states that, faith has to be taught from one generation to the next. The faith that ends with one generation may not pass on the Godly values to the next generation.

Recommendation for Further Study

The study recommends further research in the following areas:

- Establish the reality of lack of early faith formation in 5-13 year olds and the definite outcomes form such negligence and bring out solutions for empowering children in NBC.
- To establish the extent to which teaching at NBC has resulted into holistic faith formation in the children. This could be explored to enrich holistic nurture in children in NBC.

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APPENDICES

A:1 QUESTIONNAIRES

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is “**Holistic Nurture to Children 5-13 years old**”

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

QUESTIONNAIRES FOR YOUTH

Choose the answer which best explains your preference by putting a tick in the appropriate age group of your position.

Please tick the correct box

A. AGE

14-18 years

19-25 years

26-35 years

B. SEX

1. Male Female

C. MARITAL STATUS

i) Single ii) Divorced

iii) Married iv) Widowed

v) Separated vi) Single Parent

Answer by writing the number on the blank space provided

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

CHRISTIAN FOUNDATION FOR THE YOUTH

I became a Christian while I was under 13 years of age YES /NO/ I do not know_____

I know what Sunday School at NBC means_____

I understand the Opinions of leaders on Sunday School in NBC.

POSITION OF A CHILD IN THE NBC

The children in NBC are a priority. _____

A child must wait until they are 12 years old to get saved/born again. _____

The holistic spiritual, physical, emotional, intellectual, psychological, and social development is not important. _____

SS teaching complements parental teaching during the week. _____

Materials used are familiar and well known by NBC Youth. _____

The materials used help to shape the children for the present and the future.
____ (M)

The holistic formation in the child is relevant when the child is mature.

The handbook used to teach SS in NBC is holistic in nature. _____

QUESTIONNAIRES FOR CHILDREN 5-13 YEARS OLD

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is “**Holistic Nurture to Children 5-13 years old**”

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

. Please tick the correct box.

A. AGE OF THE CHILD

5-7 8-10 11-13

B. SEX

1. Male 2. Female

Answer by writing the number on the blank space provided

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

SUNDAY SCHOOL CHILDREN 5-13 YEARS OLD

I was born again/saved while aged below 13 years. YES/NO_____

Sunday School is a special place for me. _____

The leaders in NBC help to make SS important for me. _____

My parents understand my need for holistic nurture. _____

I know what NBC Sunday School all is about. _____

SS materials used help me as a child to grow holistically. _____

My teacher uses the material to teach me the meaning of holistic Christian growth._____

I know the teaching materials used to help me develop holistically _____

The lessons of NBC help me to be involved in the ministry of the church

QUESTIONNAIRES FOR CHURCH LEADERSHIP

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is **“Holistic Nurture to Children 5-13 years old”**

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

A. AGE

19-25 26-35 36-55 55-75

B. SEX

1. Male 2. Female

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

A. POSITION HELD IN CHURCH

Elders Court

Senior Pastor

Associate Pastor

Pastor

Assistant Pastor

C. MARITAL STATUS

i) Single ii) Divorced

iii) Married iv) Widowed

v) Separated vi) Single Parent

Answer by writing the number on the blank space provided

Every leader in NBC understands HNC ministry to children aged 0-13 years old. _____

SS teaching in NBC complements parental teaching _____

As a leader I understand the importance of holistic nurture in children at NBC. _____

Salvation for children begins as early as 5 years old _____

Sunday school in NBC is well defined by the leadership. _____

Holistic formation is not for children below 13-year-olds. _____

Only when children are 12 years old should holistic nurture be applied. _____

I understand how SS materials affect the holistic nurture of the children in NBC. _____

Are SS Handbooks used to teach clear to you as a leader in NBC _____

QUESTIONNAIRES FOR THEOLOGIANS

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is “**Holistic Nurture to Children 5-13 years old**”

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

A. ACADEMIC LEVEL

Certificate Diploma Bachelor of Theology Masters
PhD
19-25 26-35 36-55 55-75

B. SEX

1. Male 2. Female

Answer by writing the number on the blank space provided

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

The general Opinions of Theologian regarding SS in NBC is that it is not important. _____

The Opinions of the church leaders about SS in NBC is clear in the mind of Theologians _____

The Bible is not relevant to the children from infancy-13 years old. _____

I know the kind of materials used to teach SS in NBC. _____

Holistic child development can wait until the child is 12 years old. _____

I can be part of the teaching team and help to teach children in SS in NBC.

Theologians/ can contribute to Handbook development. _____

I understand the place Handbooks on holistic) child development in NBC as a Theologian. _____

The Handbook needs some academic theological expertise. _____

QUESTIONNAIRES FOR OPINION CHURCH LEADERS/PROFESSIONALS

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is **“Holistic Nurture to Children 5-13 years old”**

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

My Profession is _____ Age bracket _____

A. AGE 25-35 36-45 46-65 66-75

B. SEX

1. Male 2. Female

C. MARITAL STATUS

i) Single ii) Divorced

iii) Married iv) Widowed

v) Separated vi) Single Parent

Answer by writing the number on the blank space provided

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

I became a Christian while age below 13 years YES/NO _____

I attended Sunday school as child. YES /NO _____

I know the leaders’ Opinions on the place of Sunday School in NBC _____

The teaching I got in SS affects my profession? _____

My profession can offer Sunday school in NBC the skills the children need as they develop holistically. _____

I know the materials that are used to teach SS in NBC. _____

I understand the right age for NBC children to be taught holistically. _____

The Handbooks used in NBC includes all the areas of holistic nurture to children. _____

As a professional I understands how I can be involved in the development of the Handbooks. _____

I understand the importance of holistic nurture to children in NBC. _____

QUESTIONNAIRES FOR NURTURERS

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is “**Holistic Nurture to Children 5-13 years old**”

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

A. AGE

45-55 55-75

B. SEX

1. Male 2. Female

Answer by writing the number on the blank space provided

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

Please tick the correct box

A. Grandparents Retired and self- employed older members

Grandfather	<input type="checkbox"/>
Grand mother	<input type="checkbox"/>
Retired	<input type="checkbox"/>
Self- employed	<input type="checkbox"/>

C.MARITAL STATUS

i) Single	<input type="checkbox"/>	ii) Divorced	<input type="checkbox"/>
iii) Married	<input type="checkbox"/>	iv) Widowed	<input type="checkbox"/>
v) Separated	<input type="checkbox"/>	vi) Single Parent	<input type="checkbox"/>

Every Nurturer understand NBC ministry to children aged 5-13 years. _____

SS teaching in NBC complements parental teaching _____

As a nurturer I understand the importance of holistic nurture to children in NBC. _____

Salvation for children begins as early as 5 years old _____

Sunday school in NBC is well defined. _____

Holistic formation is not for children aged below 13 years old. _____

Only when children are 12 years old should nurture be applied. _____

I understand how SS materials affect the holistic nurture of the child in NBC. _____

SS Handbook is used to teach children in NBC is clearly stated to the leadership. _____

The Handbook addresses t holistic nurture to children in NBC. _____

QUESTIONNAIRES FOR PARENTS

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is “**Holistic Nurture to Children 5-13 years old**”

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

These parents are the ones who bring their children to SS aged 5-13 years old. The general parents may not necessarily have this age group in their homes.

A. AGE

25-35 36-45 46-65

B. SEX

1. Male 2. Female

C. MARITAL STATUS

i) Single ii) Divorced
iii) Married iv) Widowed
v) Separated vi) Single Parent

Answer by writing the number on the blank space provided

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

D. CHRISTIAN FOUNDATION.

1. The Salvation message was clear to me when I was 13 years and below
YES/NO _____

2. I understood who God is when I was below 13 years old YES/NO

3. As a parent I understand the Opinions of NBC leadership on children aged 5-13 years old. _____

E. HOLISTIC NURTURE OF THE CHILD IN NBC

As a parent I understand the impact of holistic nurture on children in NBC. _____

At what age can a child give his/her life to the Lord _____

Sunday school is clearly defined to me as a parent. _____

I know the right age for holistic nurture to children in NBC. _____

The areas that challenge holistic faith formation of a child in NBC is explained to parents. _____

I know the Handbook used to teach SS in NBC as a parent _____

The materials used in SS complements my parental teaching. _____

QUESTIONNAIRES FOR SUNDAY SCHOOL TEACHERS

Introduction

My name is Mary Namukoko Mumo, PhD student at Kenyatta University in School of Humanities and Social Sciences – Department of Philosophy and Religious Studies

My topic for the research is “**Holistic Nurture to Children 5-13 years old**”

Your open and honest answers to the questions given will help to establish reasons why this research is being done, confidentiality will be highly maintained.

Sunday school teachers who teach 5-13 years old in NBC answered the Questionnaire

A. AGE

25-35 36-45 46-65 66-75

B. SEX

1. Male 2. Female

C. MARITAL STATUS

i) Single ii) Divorced

iii) Married IV) Widowed

v) Separated vi) Single Parent

Answer by writing the number on the blank space provided

1 - Strongly Agree, 2 Agree, 3 Neutral, 4 - Disagree, 5 - Strongly Disagree.

D. CHRISTIAN FOUNDATION

I was born again below 13 years of age YES/NO _____

The Opinions of leaders in NBC is that they clearly understand Sunday School _____

As a teacher I explain the Gospel clearly to children below 13 years old.

I understand the children can get saved as early as 5 years old. _____

The material that is used to teach helps them to grow holistically _____

I totally understand what Sunday school in NBC is. _____

12 years is the right age for holistic formation of a child _____

I know the Handbook used to teach children in SS in NBC. _____

The impact of the Handbooks of the SS in NBC is evident in the lives of the children. _____

Interview Questions for the Focus Group Discussion of children 9-11 years old.

1. How many of you are sure that they were born again? Explain
2. How useful are Sunday School handbooks and material to you as a child in your class?
3. The lessons learn in Sunday School (SS) are they easy for you to apply at home?
4. How do the SS handbooks and the material help you as a child to grow in knowing God better?
5. Explain at least 2 lessons you have learnt this year?
6. Explain some of the duties of Elders and the Pastors to you as a child in SS in NBC?
7. What are some of the duties of the leadership in NBC that can help you grow in your faith?
8. Mention some of the activities you have found useful in class, Holiday Bible Club and Holiday Camp
9. What activities do you find helpful in your class lessons?
10. What are some of your suggestions on how to make your SS better?

CHILDREN (AGES 5 TO 13 YEARS)

PARENTS CONSENT LETTER

Pastor Mary Namukoko Mumo

P. O. Box 12-90145

Daystar

Athi River Mavoko

Machakos County

January 13, 2015

To: All Parents in NBC

With Children aged 5-13 years' old

Dear Parent/s & Guardians

I confirm that as the parent/legal guardian to my child I consent for her/him to be involved in the answering of a questionnaire for Holistic Nurture to Children 5-13 years old in NBC from 1st March 2016.

Yours faithfully,

[signature of parent or legal guardian]

[print Full Name of parent or legal guardian here]

SIGNED FORM FOR PARENTS FOR HOLISTIC NURTURE TO CHILDREN 5-13 YEARS IN NAIROBI BAPTIST CHURCH 2016- KENYA

To Whom It May Concern: I/We,

_____ (Full Name(s) of Custodial and/or Non-Custodial Parent(s)/Legal Guardian(s)) am/are the lawful custodial parent and/or non-custodial parent(s) or legal guardian(s) of: Child's full Name: _____ Date of Birth: _____

Place of Birth: _____

ID/Passport

Number: _____

_____ Date and Place of issuance of this passport: _____ during the period of Mary Namukoko Mumo PhD studies _____.

(Name of _____ at the following address: (Name of

Country: _____

Telephone and fax numbers (work, cell phone and residence) _____

Signature: _____

Date: _____ (Signature of Custodial Parent, and/or Non-Custodial Parent or Legal Guardian) Full Name:

_____ Signature: _____

Date: _____ (Signature of Custodial Parent, and/or Non-Custodial Parent or Legal Guardian) Full Name:

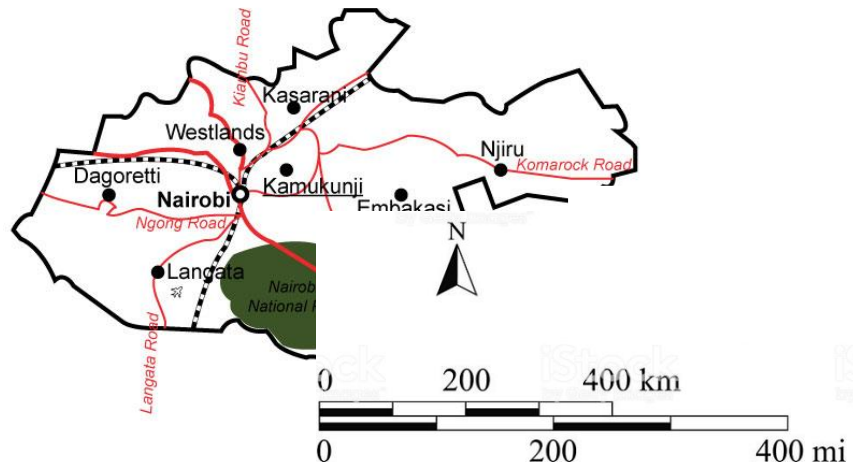
_____ Signed before me,

_____,
(Full Name of Witness) this _____ at _____

(Date) (Name of Location) Signature: _____

A2: Nairobi Constituency

Nairobi County



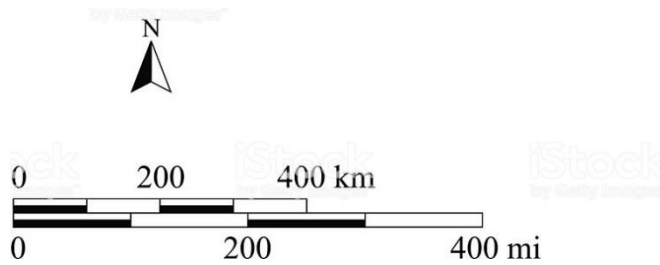
Nairobi Division

<https://www.google.com>

A3: KENYA Map Showing Nairobi

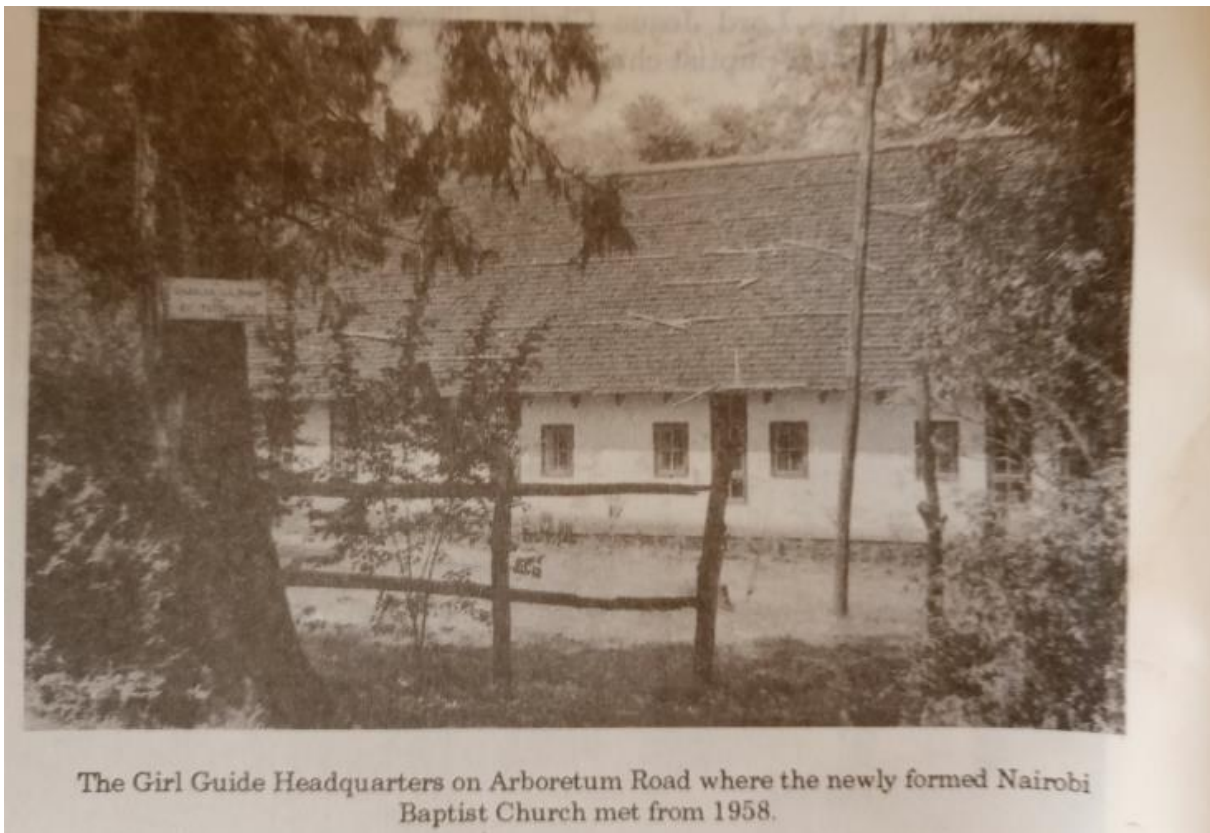


<http://int.search.tb.ask.com/search/AJimage.jhtml>



Scale of Nairobi County.

A4: Nairobi Baptist Church in 1958



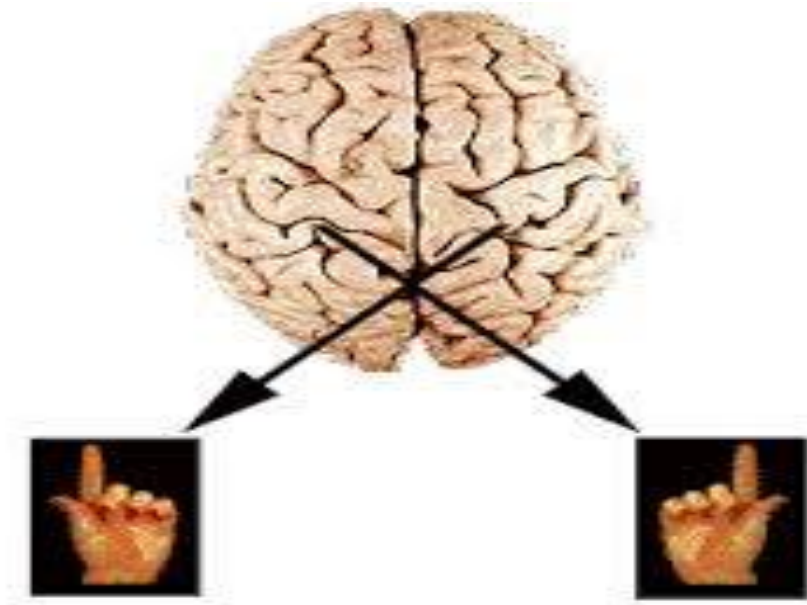
A5: Nairobi Baptist Church in 2021



Nairobi Baptist Church Ngong Road (2021)

<https://www.google.com>

A6: Brain Hemisphere



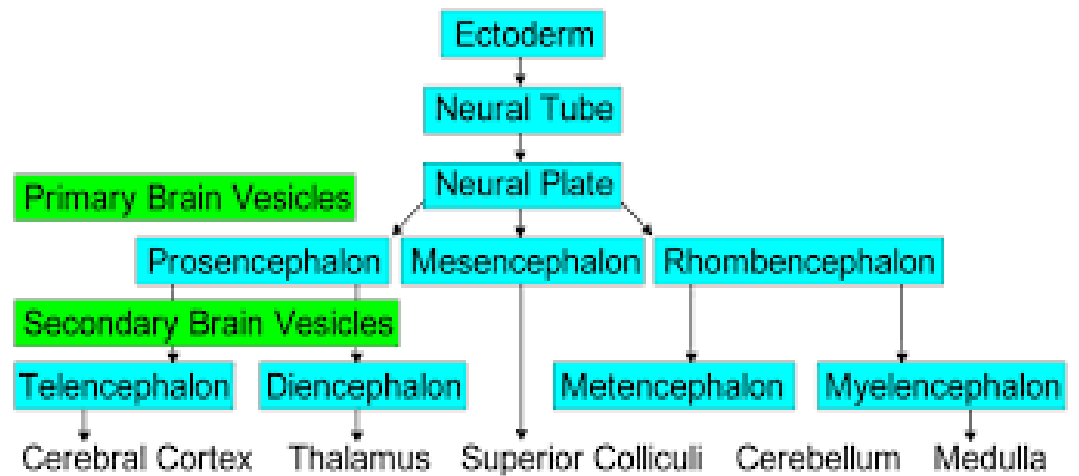
The two brain Hemisphere

However, the **cerebral hemispheres** are divided right down the middle into a right **hemisphere** and a left **hemisphere**. Each **hemisphere** appears to be specialized for some behaviours. The **hemispheres** communicate with each other through a thick band of 200-250 million nerve fibres called the corpus callosum.

<https://www.google.com/search?q=two+hemispheres+of+the+brain&ie>

A7: Brain Development

A



<https://www.google.com/search?q=7+Brain+Development> in a child and the importance of understanding how each stage affects the life of the child as they grow.

Source: [Saul McLeod](#) (Published 2007, updated 2016)

A:8 Vocabulary Development in 1-6 years old

6
In relation to God (Spiritual)
Very connected to God Before I formed you in the womb... Jer.1:5
Teach one word of spiritual impact e.g. God, Jesus, Bible, etc.
Teach one word of spiritual impact e.g. God, Jesus, Bible, etc. Come, go, stop, stand etc.
God me, Jesus love,
Jesus loves me. Where is God?
Who is God? Who is Jesus? Who is coming?
Why are you crying? Come Jesus loves you.
Mummy I want milk to drink. No, I will cross the road alone.

A9: Sample of Handbook and Evaluation

Handbook Evaluation: Questions to ask by the educators of children in Spiritual formation.

Does the handbook:-

Promote interactive learning and encourage the child's construction of knowledge?

Encourage active learning and allow children to make meaningful choices?

Foster children's exploration and inquiry, rather than focusing on “right” answers or “right” ways to complete a task?

Lead to conceptual understanding by helping children construct their own understanding in meaningful contexts.

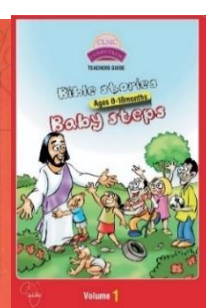
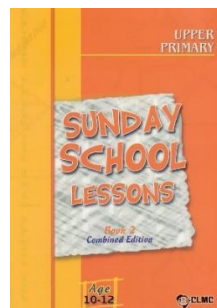
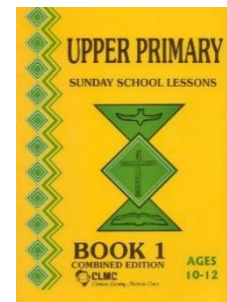
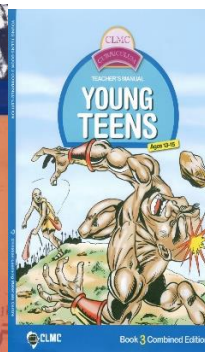
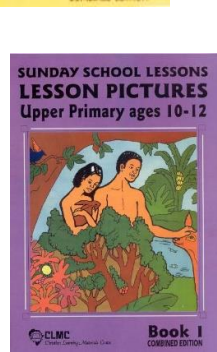
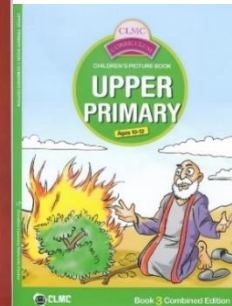
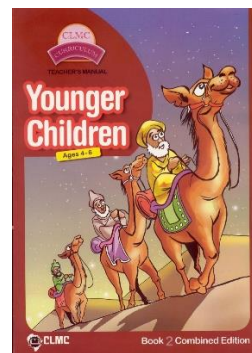
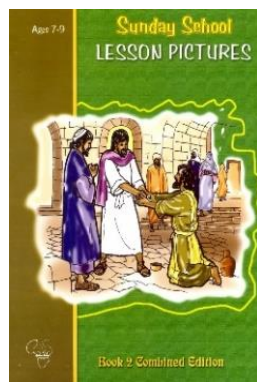
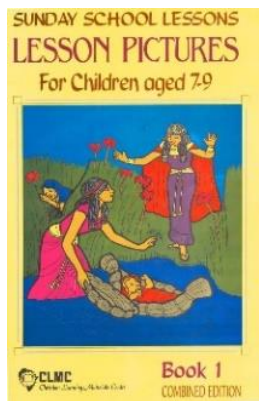
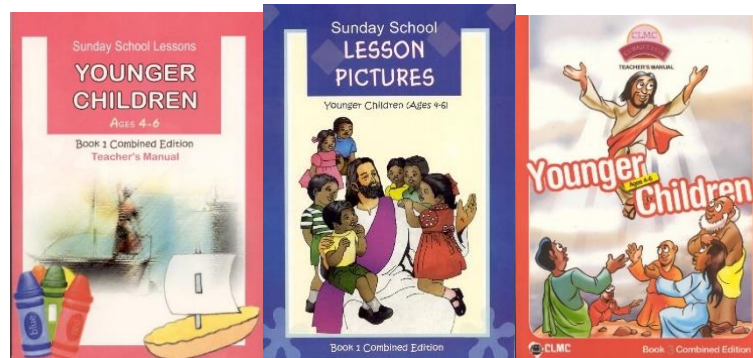
Embody expectations that are realistic and attainable at this time, or could the children more easily and efficiently acquire the knowledge or skills later?

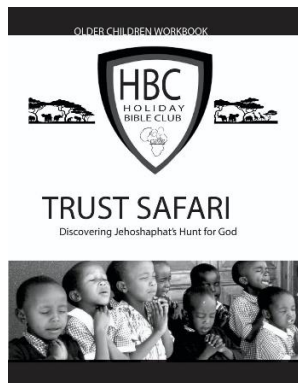
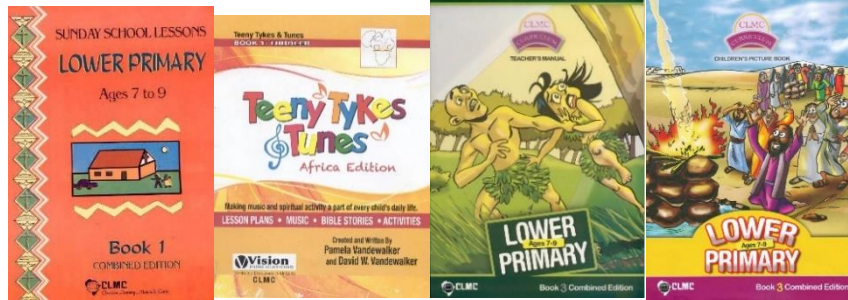
Encourage development of positive feelings and dispositions towards learning while leading to acquisition of knowledge and skills?

Help achieve social, emotional, physical, and cognitive goals and promote democratic values?

Promote and encourage social interaction among children and adult

CLMC Handbooks used in NBC



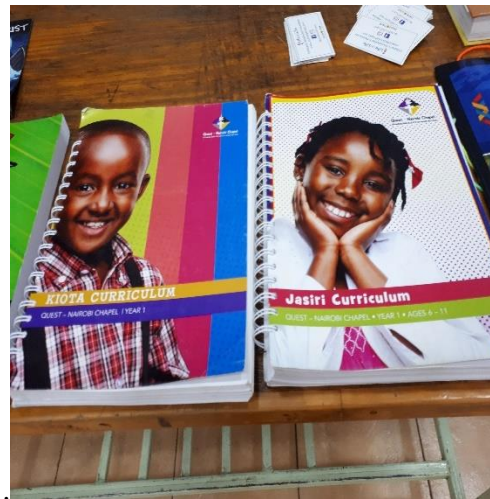


The Christian Learning Materials for Children (CLMC) Handbooks and materials have been used in NBC for many years and the outcome in children for spiritual formation has been a good foundation for many who are now youth and adults.

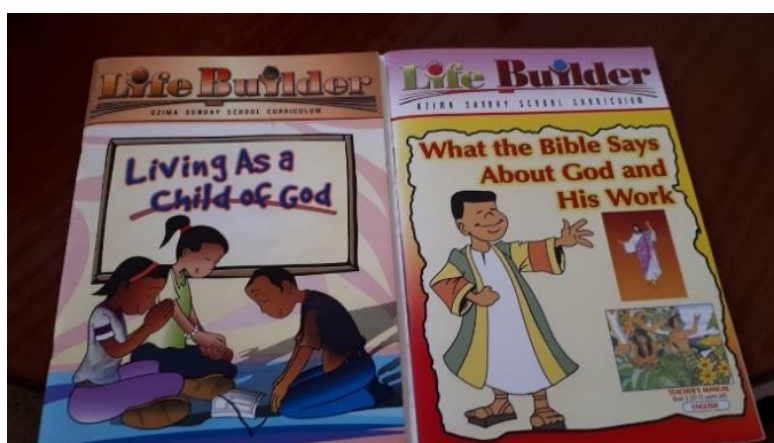
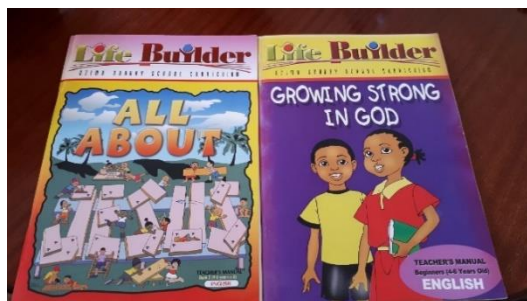
Kenya among others. These materials have been used in NBC to nurture children.

The David Cook Organization has now embarked on contextualizing the materials for Nairobi Chapel as shown below and have begun to work with NBC to do the same.

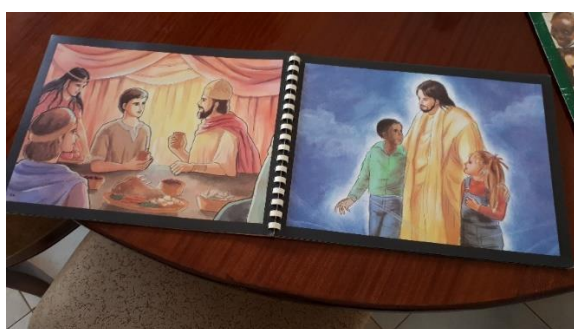
David Cook handbooks



Uzima Press – Kenya. Handbooks and teaching materials

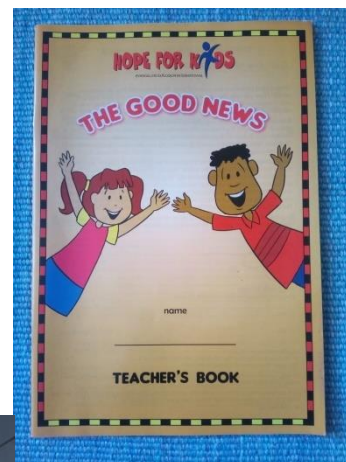
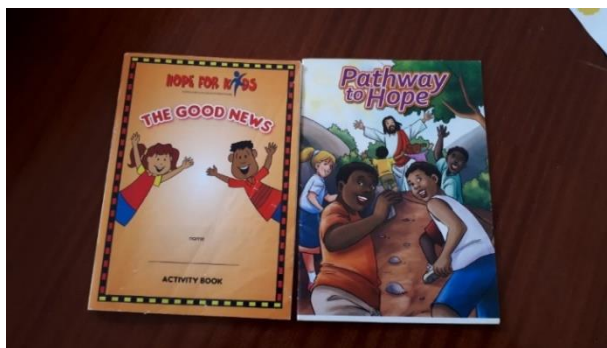


Child Evangelism Teaching materials.





Hope for Kids manuals for teaching children how to share their faith with others. They are both in English and Kiswahili



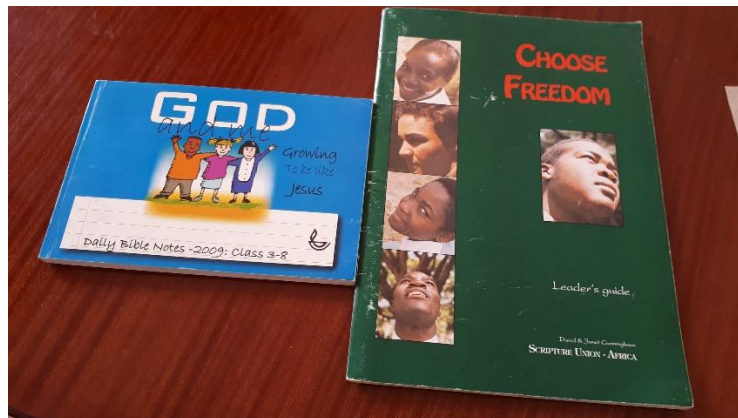
Mailbox Explores for children Christian. They cover the 12 basic Christian teaching.



Urban Ministries – USA. Handbooks for Topical biblical teachings for the children



Scripture Union- Kenya



A10: Samples of Teaching Different Age Group

For example to help a child grow holistically a lesson like this might help:

TEACHING CHILDREN 5-13 YEARS OLD THE BIBLE

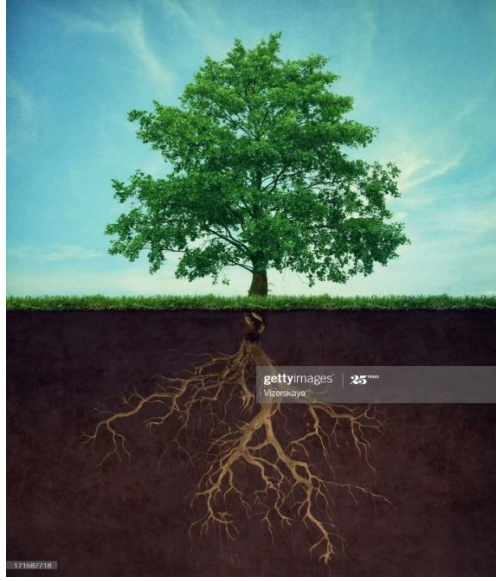
MEMEORY VERSES

Pre-School – Ages 5-6 years. The learn well with simple and short sentences with activities that are easy for them to follow.

Explain the lesson on being rooted in Christ

The tree is like you and me. Jesus is like the ground

When you come to him. He will help you to grow. Like these roots of the tree you will grow strong. Pray. Let them say after you. Then, do the memory verse. Do it with the actions. Let them write the letter “b”. Make a circle and fold the hands in for “rooted” “in Christ” make the cross by stretching their hands. Then allow them to enjoy colouring with green and brown colours.



<https://www.gettyimages.com/photos/tree-roots>

Be rooted in Christ Colossians 2:7



Lesson for 7-8 Years (1Grade 1-2). They are becoming increasingly independent as they begin their Primary level. Prepare the activities and materials that will help them to use their u=independence. For example

Complete all the sentences using boxes with the letter b

Heaven	Way	Jesus	Good	Is	Father	Right
	B	C	B	C	B	B
The	Way	And	The	Door	And	Life
C	C	C	C	C	C	c
Grow	You	Obey	In	Him	Kind	All
B	C	C	B	C	B	C

You are like a baby in the family of God, but you will _____.

You need to learn by obeying your _____.

Your Father in heaven is perfect and is always _____ and _____.

He will always lead you in the _____.

FOR AGES 8-10 DISCIPLESHIP LESSON



In the Puzzle below, circle the qualities of the fruit of the Holy Spirit found in Gal: 5: 22-23. This kind of a puzzle helps a child to use all the four dimension that include mental, physical, spiritual and social of the child.

Mental- they will find , Physical they will use their fingers to write the circle, spiritual the child will find the fruit of the Holy Spirit and finally will be able to use the fruit of the spirit in deal with others.

F	B	D	Y	U	L	M	N	X	G	S	K
A	T	X	C	G	O	O	D	N	E	S	S
I	A	F	O	B	V	R	E	Z	N	W	S
T	P	E	A	C	E	H	D	O	T	L	B
H	T	S	P	A	R	Q	Y	I	L	H	V
F	R	P	A	T	I	E	N	C	E	Q	Y
U	G	V	Q	G	P	F	O	G	N	K	M
L	U	F	V	C	E	X	D	P	E	N	A
N	E	W	K	I	N	D	N	E	S	S	P
E	H	J	I	M	J	L	M	C	S	R	W
S	E	L	F	C	O	N	T	R	O	L	R
S	L	I	K	U	Y	J	N	O	T	S	T

Love, Joy, Patience, Kindness, Goodness, Faithfulness, Gentleness

Prayer

Use the Alphabet for the children to find the memory verse . They have now learnt that alphabet in school use it in their SS class to find the memory

verse. It helps the children to not view Christian education a compartment only to be used in the church.

A	B	C	D	E	F	G	H	I	J
1	2	3	4	5	6	7	8	9	10
K	L	M	N	O	P	Q	R	S	T
11	12	13	14	15	16	17	18	19	20
U	V	W	X	Y	Z				
21	22	23	24	25	26				

For example: 3, 8, 9, 12, 4. = Child

Memory Verse: 2,21,20. 7,18,15,23. 9,14. 21, 8, 5. 7,18,1,3,5. 1,14,4.
 11,14,15,23,12,5,4,7,5. 15,6. 15,21,18. (Capital for the first letter)12,
 15,18,4. 1,14,4. (Capital for the first letter) 19,1,22,9,15,18. (Capital for
 the first letter)10,5,19,5,19 (Capital for the first letter)3,8,18,9,19,20.

20,23,15.(Capital for the first letter)16,5,20,5,18

20,8,18,5,5.:5,9,7,8,20,5,5,14.

Write the verse below:

The early teens 11 -13 years are energetic, love adventure, enjoy learning many other subjects. Use good research in preparing the Bible study for this age group. As stated in our study most of the children at this age leave church because they find the teaching God's word boring. Get them to feel great to be in church. Title you study that will allow them to think critically about their faith.

TEENS BIBLE STUDY- WHY IS THE CHURCH THE BEST PLACE TO BE?

Introduction

Today we are going to study why the church should be the best place to be as you grow in your faith.

Ekklesia – vital word. The word was chosen to be used to explain an invited group of people. The secular meaning of the word is preserved even in the NT Acts 19:32, 39, 41. These groups of people whether organized tradesmen or citizens who met regularly to attend to issues were referred to as Ekklesia.

Among the Greeks 'ekklesia' was an assembly of all town folks in Samos. In classical times of Athens the parliament of all the citizens, summoned for law making was known as the Ekklesia.

After the second invasion by the Peloponnesians, the people of Athens found fault with the great leader Pericles who at once declared:

"I have called an Ekklesia for the purpose of evoking your memory upon certain point"

From **Androcles** we learn that a public *Ekklesia* – a gathering was held for the generals due to embark for Sicily. It's Luke who in his early diary used the word in his completion edition of Acts, he used the word in a secular way in, which he was accustomed to. Later the Christians used this word to mean:

(1) **Universal Church**

(2) **Local Assemblies**

Since the Synagogue was strongly attached to the holy community of Judaism with the Torah and Jewish traditionalism, *Ekklesia* was freer to denote a fresh manifestation of the Holy Spirit and the break off from any old mode to introduce a holy community called to salvation.

TEENS BIBLE STUDY

1. What other words are used in Scripture to describe the Church?
2. Give 5 reasons why people should come to church
3. Why do you find church boring? List at least 5 reasons
4. How can the church be a place to be for everyone? Suggest 10 reasons.

This kind of survey has helped to shape a number of churches in dealing with the teens and youth.

CHURCH IS THE PLACE TO BE. AMEN

As you grow and desire to make the church the place to be. Even in this digital age the standards of God for you as a young person Using the things

that teens struggle with as they seek to follow Jesus. From the big words they are getting in their schools the Bible teaches the same words for teens.

PURITY ALPHABET CODE

1. Company (Bad)	=	A-Compa
2. Rebellious (Bening)	=	B-Rebel
3. Stubbon (Being)	=	C-Sturb
4. Integrity (Have)	=	D-Integ
5. Justice (Love)	=	E-Justi
6. Righteous (Deeds)	=	F-Right
7. Faithfulness (in all you do)	=	G-Faith
8. Mediate (on God's word)	=	H-Medit
9. Steadfast (in your walk)	=	I-Stead
10 Victory (in Christ)	=	J-Victo
11 Wisdom (from God)	=	K-Wisdo
12 Knowledge (will keep you)	=	L-Knowl
13 Judgement (in all things)	=	M-Judge
14 Dishonest (God hates it)	=	N-Disho
15 Commands (of God are good)	=	O-Comma
16 Discipline (will help you)	=	P-Disc
17 Complacency (of fools will destroy you)	=	Q-Compla
18 Honour (God in all)	=	R-Honou
19 Prosperity (awaits those who fear God)	=	S-Prosp
20 Sluggard (will make you poor)	=	T-Slugg
21 Humility (God loves it)	=	U-Humil
22 Prudent (God loves)	=	V-Prude
23 Laziness (make you poor)	=	W-Lazin

24 Poverty (is at the door)	=	X-Pover
25 Correction (imparts wisdom)	=	Y-Corre
26 Deceptive (misleads)	=	Z-Dece

DECODE THE MEMORY VERSE

MeditCommaLazin SturbCompaDisho Compa

CorreCommaHamilDishoFaith JudgeCompaDisho WisdomJustiJustiDisci

MeditSteadProsp LazinCompaCorre DisciHumil HonouJusti? RebelCorre

KnowlSteadPrudeSteadDishoFaith CompaSturbStrubComma

HonouIntegSteadDishoFaith SluggComma CorreCommaHumilHonou

LazinCommaHonouInteg. Stead MeditCompaPrudeJusti

MeditSteadIntegIntegJustiDisho CorreCommaHumilHonou

LazinCommaHonouInteg SteadDisho JudgeCorre

MeditJustiCompaHonouSlugg SluggMeditCompaSlugg Stead

JudgeSteadFaithMeditSlugg DishoCommaSlugg ProspSteadDisho

CompaFaithCompaSteadDishoProspSlugg CorreCommaHumil.

Source: researcher 2010

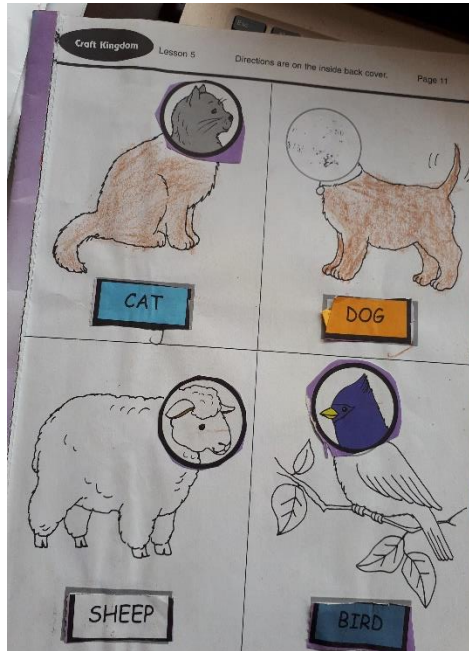
PRE-SCHOOL 5-6 YEARS

Colouring for Pre-school – class 5-6 years. They are learning skills like reading and writing and SS NBC should use such a window for children to learn these skills . They are different activities to involve this age. The next pages show the different activities

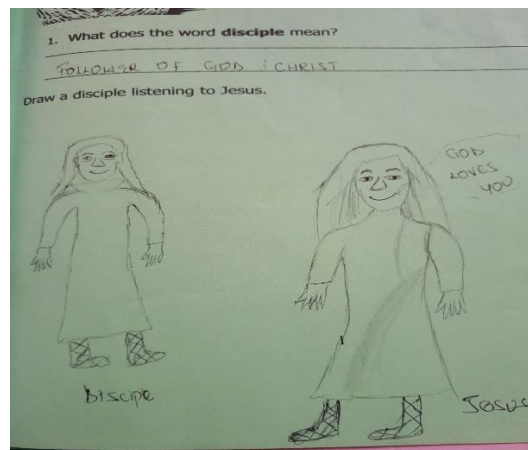




Pre – School – Pictures



Class 3 Cut, colour and paste





Ages 9-13 are for the two activities below. Their minds are challenged and they love that as it helps them see God different from what they hear and find for themselves in the Bible

19- Saw Puzzles

(1) Draw a picture cut the pieces into different shapes (depending on the age group the pieces will vary)

For younger children cut the pieces bigger

For older children cut small pieces following the lines

In doing this you are trying to help both the younger ones and the older ones to face up to the challenge at their level.

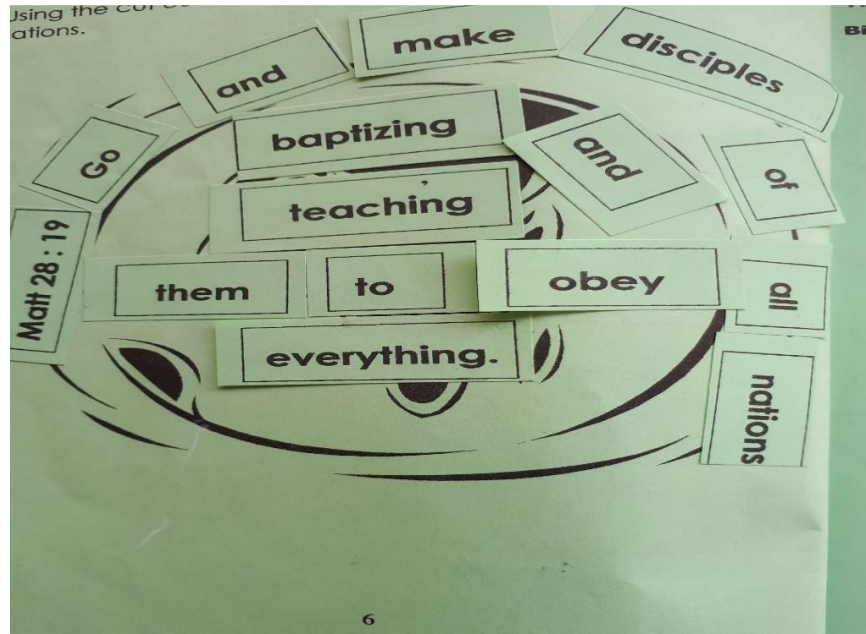
2 CROSS WORD PUZZLES
see samples next page.

3 Square, Circle, Triangle etc zig zag etc
Shapes to make puzzles

(a) Find the message starting with the letter H crossing out all the X's.

(b) Find the lines leading to each word to find the sentence.

(c) Find one word that I said about children.



A11: Samples of Teaching Different Age Groups for Christian Growth

For example, to help a child grow holistically a lesson like this might help:

The child should be allowed to use the mental and physical dimension as he learns about God.

With Jesus in your life -you are a child of God



Social dimension of the child. The child should be helped to identify with the community of faith.

Read John 1:12

Everybody has one birthday when they are born into their family on earth.

But the Lord Jesus said in, John 3:3 “I am telling you the _____: no one can see the kingdom of God unless he is _____ again.”



The birth that Jesus is talking about is birth by the Holy Spirit who is God. Spiritual dimension of the child

When you receive Jesus as your Saviour you are born again into a heavenly family of God. Social



You become God's _____ and God becomes

Your Father who will be there for you.



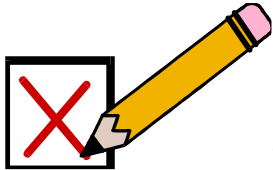
The Bible says in Rom 8: 9

From reading this verse, who belongs to Jesus?

All the people who have the Spirit of God belong to Him.



Spiritual/Social



Write down a letter after every two letters to find another name

for God. Beginning with the letter “R” write the answer backwards.

(Mental/Physical Activity)

EXEVZYEABRPULVWANOSJKTFICIQGNHLGOMFNLAXZTQSHOG

EWVR

Use the numbers to find the memory verse. Be three in each group and work together. Each group member will do at least 5 words in the verse. The new word begins after the full stop: (Mental, physical, spiritual, and social dimension)

Prayer: Spiritual

Teach me to be kind and good as your child as I grow, O Lord my God.
Amen Source: Researcher (1998)

For each different age, the lesson will follow the same lesson plan, but the material will be written according to the characteristics of each age.

This is in no way suggesting that this is the only way to divide the ages.

Cradle Roll or babies (Beginners) - (0-2 years) (Mwanzo- Watoto

Toddlers (Tods) (3-4) - Beginners

Ground breakers (5-7) - Std 1-2- Kenyan System

Maze Finders (8-9) - Std 3-4 - Kenyan System

Fishers (10-11) Std 5-7- Kenyan System

Stars (Nyontas- the Cream of the Church) (12-14) - Std 8 - Kenyan System

Secondary School (15-17) Faith Builders

University/College Students (Young People) (18-24) Faith Recyclers

Adults (24-Over) Back to Beginners- Cradle Roll (They begin new Families)

Source: Researcher, (2015)

LEARNING STYLES:

UNDER FIVE YEARS OLD: 18 Points to cover in your teaching plan
(Nursery with a lot of short sentences and class involvement)

5-6 YEARS OLD: 15 Points to cover in your teaching plan (Primary school)

7-9 YEARS OLD 12: Points to cover in your teaching plan (Early Teens)

10-12 YEARS OLD: 6 Points to cover in your teaching plan (Young people)

12 UPWARDS: 3 Points to cover in your teaching plan (Adult presentation)



SAMPLES OF LESSONS FOR 6-8YEARS OLD

Introduction

This age groups have learnt and listened about the life of Daniel. Use mathematical signs to help them find the story of how Daniel obeyed God.

Use the name NEBUCHADNEZZAR to find the small English words. They have begun to learn reading and speaking English allow them to exercise that skill.

DANIEL OBEYS GOD

Daniel 1:1-21 Use addition and subtraction in filling in the spaces in the story

We will use add

One day the king of (Baby+l)_____ sent his big army to the city of (Jeru+salem)_____ many of God's people were taken to Babylon as

(Sla+ves)_____ (Dan+iel)_____

was one of those taken from his town and his family to a faraway city where

people did not (wo+rs+hip)_____ the true

(G+o+d)_____ king

(Nebu+chad+nezzar)_____ ordered some of

the young men who had been taken as slaves to be

(tra+in+ed)_____ as helpers. The king wanted young men,

(he+al+thy) _____ (Ed+uc+at+Ed) _____ and

(h+a+nd+so+me) _____ Daniel and his three (f+ri+e+nd+s)

(Sha+d+rac+h)_____ (M+e+sh+ach)_____

, and (A+be+d+ne+go)_____ were among those that were

chosen for this honour. They were to get fine

(cl+oth+es)_____ a nice (ro+om)_____

and good (c+a+r+e)_____. The king also gave orders that the young men be given the same food and drink the others (a+t+e)_____. When the food was brought, the young men refused to eat it because (Da+n+i+el)_____ had forbidden them to eat because some of it had been offered to (I+do+l+s)_____.

Instead, Daniel asked for (ve+ge+ta+bles)_____and(w+a+ter)_____ rather than the king's food! He did this to (o+b+e+y)_____ God. Daniel knew God could help him and his three friends pass the test if they obeyed Him. The king's servant in charge of the young men was afraid that if they were found to be thin or sickly the king would be truly angry with him. After (t+e+n)_____days the servant came to see how the young men were doing. He was (sur+pr+is+ed)_____to find that they were the (heal+thi+est)_____looking young men of all! So, the servant let them continue to eat the vegetables. God knew that Daniel and his friends had (ch+o+sen)_____to (o+b+e+y)_____him, even in a strange land.

God took good (c+a+r+e)_____of them. After three years of training the young men appeared before the king for (te+sti+ng)_____.The king asked the young men hard questions about everything they had (st+u+di+e+d)_____. Then he chose those who did best in their test. Do you think Daniel and his friends were

chosen? Yes, because Daniel and his friends had been
 (fai+th+ful)_____and (ob+e+die+nt)_____to God. So,
 God had helped them to know and understand their school
 (wor+k)_____much better than all the other young men. The
 king said they were ten times (wi+s+e+r)_____than all the
 wise men in his kingdom. Daniel and his friends were given the
 (hi+gh+es+t)_____places of work in the king's palace.

OBEY GOD ALL THE TIME

Subtract the letters in the memory verse to find the memory verse.

MEMORY VERSE

Dbefujtmprvosnnoxzwmwy _____

bfjmpvsxzw_____6:18

(D+o)_____that, which is (raighxt-aex)_____and

(g+o+o+d)_____in the (9swbixzgcfhkmt-
 wbxzcfekm)_____of the (npLgosurad-
 npgsua)_____

How many words can you make from NEBUCHADNEZZAR?

Source: Reseacher (2003)

A12: Handbooks for Christian Learning Used in NBC for Nurturing Children 5-13 Years.

Table 10: Sample of CLMC Materials – outline of the lessons for all ages.

4-6 years old- Book 1	Unit 1= CREATION – Unit Aim: To lead the children to know that God made the world and everything in it	Lesson 1 God Made the World for us to enjoy, Lesson 2 God Creates Plants
Lesson 3 God Creates Animals, Lesson 4 God creates Man	Unit 2 SIN SPOILS GOD’S PLAN. Unit Aim: To lead the children to understand how sin spoiled the good things God had given us, and to ask for Him forgiveness for sin	Lesson 5 Adam and Eve
Unit 3 TRUSTING GOD’S CARE. Unit Aim: To lead the children to understand the different ways God provided for them, and to encourage them to feel secure in His care	Lesson 6 Elijah is fed by the birds, Lesson 7 More and more oil, Lesson 8 Jacob’s Ladder, Lesson 9 A brave Shepherd boy	Unit 4 SHOWING LOVE THROUGH KINDNESS. Unit Aim: To lead the children to understand the different aspects of kindness and to have them practice kindness
Lesson 10 Joseph is kind to his brothers, Lesson 11 Isaac, and the wells	Lesson 12 The Woman who shared her food, Lesson 13 Elisha’ room	Lesson 14 Blind Bartemeuos
Unit 5- LOVING GOD. Unit Aim: To give the children examples which they can understand and follow, right responses to God’s love and lead them to grow in their love for Him.	Lesson 15 A rich man is kind. Lesson 16 Noah obeys God	Lesson 17 Noah and his family go into the Ark. Lesson 18 Samuel listens to God. Lesson 19 The People work together, Lesson 20 Daniel prays, Lesson 21 A little girl talks about God
Unit 6 GETTING ALONG WITH OTHERS. Unit Aim: To lead the children to understand that God wants them to have happy times with their friends, and that He can help them to be kind and loving	Lesson 24 David and Jonathan are friends, Lesson 25 David refuses to hurt Saul, Lesson 26 Abigail stops a quarrel, Lesson 27 A king is kind to the lame man, Lesson 28 Barn bus decides to share	Unit 7 CHRSTMAS. Unit Aim: To lead the children to know that Christmas is Jesus’ birthday, to express their love to Jesus and thank Him for the happy Christmas gift
Lesson 27 An angel brings Mary good news, Lesson 28 Jesus is born	Lesson 29 The wise men bring gifts to Jesus	Unit 8 TALKING TO GOD. Unit Aim: To help the children know that they can talk to God in every situation, in any place and at any time.
Lesson 30 Peter’s friends pray, Lesson 31 Prayer for a safe journey	Lesson 32 Elijah kept on praying, Lesson 33 A man who said “Thank you”	Unit 9 WE LEARN TO WORSHIP GOD. Unit Aim: To lead the children to know the various ways they can worship

		God, to give them the opportunities to worship God
Lesson 34 God's people sing praises, Lesson 35 God's people build the Temple, Lesson 36 Making the Temple Beautiful, Lesson 37 Listening to God's Word	Unit 10 LEARNING ABOUT JESUS. Unit Aim: To lead the children to know Thaddeus is their friend who loves, protects, forgives and care for them	Lesson 38 Jesus loves the children, Lesson 39 Jesus heals Jairus' daughter
Lesson 40 Jesus calms the storm, Lesson 41 Jesus forgives Zaccheus	Unit 11 OUR FRIEND JESUS. Unit Aim: To lead the children to know Jesus as their friend who is kind, loving, strong and able to do things that no one else can do	Lesson 41 Jesus is kind to Bartimaeus, Lesson 41 Jesus helps the fishermen
Lesson 41 Jesus feeds many hungry people	Unit 12 LIVING WITH OUR FAMILIES. Unit Aim: To lead the children to appreciate the family that God has given them. To be obedient helpers in their family	Lesson 45 Baby Moses, Lesson 46 Moses and Aaron, Lesson 47 Joseph obeys his father, Lesson 48 Jesus obeys his parents, Lesson 49 Timothy learns about God
Unit 13 EASTER. Unit Aim: To help children understand why we celebrate Easter and lead them to respond with joy and thankfulness to the good news that Jesus came to be our Saviour.	Lesson 50 The first Palm Sunday, Lesson 51 The first Easter, Lesson 52 Jesus our Lord and Saviour.	7-9 years old- Book 1
Unit 1: How God Speaks to us-	Lesson 1 Creation Tells us about God, Lesson 2 God speaks to us through the Bible, Lesson 3 God speaks to us through Jesus, Lesson 4 Timothy learns about God through Paul	Unit 2: God's Plan for our Lives
Lesson 5 Crossing the Red Sea, Lesson 6 God's people give gladly, Lesson 7 A man says, "Thank you", Lesson 8 A poor woman shares with Elijah	Unit 3: God protects His children	Lesson 9 God protects Baby Moses; Lesson 10 God protects a boy King
Lesson 11 Elijah receives care and protection, Lesson 12 God delivers three men from the fire	Unit 4 GOD CALLS PEOPLE TO SERVE HIM	Lesson 13 Samuel serves the Lord, Lesson 14 God calls Gideon
Lesson 15 God helps Gideon; Lesson 16 Dorcas loves and serves the Lord	Unit 5- OBEYING	Lesson 17 Noah obeys God; Lesson 18 Jonah learns to pray

Lesson 19 Daniel dares to say 'No'	Unit 6 JESUS OUR SAVIOUR AND COMING KING	Lesson 20 Praising Jesus, Lesson 21 Jesus our Saviour
Lesson 22 Jesus our risen Saviour, Lesson 23 Jesus is our coming King	Unit 7 GOD'S HOUSE GOD'S DAY GOD'S WORD	Lesson 24 Josiah cares for God's house, Lesson 25 Keeping the Lord's Day
Lesson 26 The written Word of God	Unit 8 JESUS LOVE AND POWER	Lesson 27 Jesus helps the fishermen; Lesson 28 Jesus helps a blind man
Lesson 29 Jesus heals an official's son, Lesson 30 Jesus brings a girl to life.	Lesson 31 Jesus Loves the children	Unit 9 JESUS GOD'S SON
Lesson 32 Jesus stops the storm, Lesson 33 Jesus is the good shepherd	Lesson 34 Jesus feeds many hungry people, Lesson 35 Jesus heals the paralytic	Unit 10 HOW WE SPEAK TO GOD
Lesson 36 Abraham as servant asks God for help, Lesson 37 David accepts God's answer, Lesson 38 Solomon thanks God, and Lesson 39 A boy says "Sorry"	Lesson 40 Hezekiah's great trouble	Unit 11 OUR RELATIONSHIP WITH OTHERS
Lesson 41 Abraham gives Lot first choice, Lesson 42 Ruth is kind to Naomi	Lesson 43 David forgives an enemy, Lesson 44 King David is Kind to a lame man	Unit 12 GOD CHANGES PEOPLE
Lesson 45 God changes Paul from hating to loving, Lesson 46 God changes Onesmus from being useless to useful, and Lesson 47 God changes Moses from 'I can't' to 'I can	Lesson 48 God changes Hannah from sad to happy	Unit 13 WHY DI GOD SEND JESUS
Lesson 49 God gives Mary a promise, Lesson 50 Mary tells Elizabeth about Jesus, Lesson 51 God's best gift, Lesson 52 Simeon and Anna see baby Jesus		10-12 years old- Book 1 (Combined Edition)
Unit 1= BEGINNING –	Lesson 1 God our Creator, Lesson 2 The first two people, Lesson 3 The first sin, Lesson 4 The punishment for sin, Lesson 5 The first brother, Lesson 6 Noah's ark, Lesson 7 The Rainbow promise	Unit 2 MOSES THE LEADER
Lesson 8 Moses learns to be a leader, Lesson 9 God calls Moses, Lesson 10 Moses difficult Task, and Lesson 11 God's Power over Egypt	Unit 3	Lesson 12 The Passover

Unit 3 OUR GOD SAVES HIS PEOPLE	Lesson 13 God leads through the sea	Unit 3 OUR GOD SAVES HIS PEOPLE
Lesson 14 Obedience is better	Unit 3 OUR GOD SAVES HIS PEOPLE	Lesson 15 God provides water and victory, Lesson 16 God's good laws
Lesson 17 God teaches us about His holiness, Lesson 18 God is a Just Judge	Unit 4- ABRAHAM	Lesson 19 Abraham becomes God's friend
Unit 4- ABRAHAM	Lesson 21 Abraham is generous, Lesson 22 Abraham rescues Lot, Lesson 23 God visits Abraham, Lesson 24 Destruction of Sodom	Unit 5 JOSEPH, A MAN OF FORGIVENESS
Lesson 24 Joseph's jealous brothers, Lesson 25 Joseph is treated unfairly	Lesson 26 Joseph forgives his brothers	Unit 6 HOW WE GOT OUR BIBLE
Lesson 27 God prepares Moses to write the first part of the Bible	Lesson 28 God calls Jeremiah; Lesson 29 King Jehoiakim burns the Scroll	Lesson 30 John writes about Jesus, Lesson 31 Paul writes to his friends
Unit 7 EASTER	Lesson 32 Making a choice about Jesus	Lesson 33 Jesus comes back to life
Unit 8 JESUS BEGINS HIS WORK	Lesson 34 Jesus is introduced to the people, Lesson 35 Jesus in the Temple	Lesson 36 Jesus calls His disciples
	Unit 9 JESUS OUR LORD	Lesson 37 Jesus calls Matthew, Lesson 38 Nicodemus visits Jesus
Lesson 39 Jesus is Lord of our rest day, Lesson 40 Jesus tells us to love our neighbours	Lesson 41 Jesus and people who are different, Lesson 42 Jesus and the rich young man	Unit 10 JESUS OUR STRONG SAVIOUR
Lesson 43 Jesus' power over the evil spirits, Lesson 44 Jesus' power over sickness, Lesson 45 Jesus' power to forgive sin, Lesson 46 Jesus' power over the storm	Unit 11 THE WAY OF HAPPINESS	Lesson 47 Rebecca does more, Lesson 48 Isaac keeps peace
Lesson 49 Esau sells his birthright, Lesson 50 Jacobs dishonesty	Unit 12 CHRISTMAS	Lesson 51 The meaning of Christmas
Lesson 52 Worshipping our Saviour King	Young Teens 13-15 years old- Book 1 (Combined Edition)	Unit 1 IN THE BEGINNING
Unit Aim: To lead the teens to understand God's place in the	Lesson 1 Beginning of our world, Lesson 2 Beginning of humanity	Lesson 3 Beginning of marriage, Lesson 4 Beginning of sin

universe, our world and family		
Lesson 5 Cain and his descendants choose ungodly ways	Lesson 6 Doing right in an ungodly world	Unit 2 GROWING UP IN A FAMILY
Unit Aim: To lead the teens to understand God's purposes for placing them in families and their own responsibility and responses in family relationships	Lesson 7 God puts people in families, Lesson 8 Family breakdown caused by wrong opinions, Lesson 9 Growing in Saviour with God and man within the family, Lesson 10 Family breakdown caused by conflict, Lesson 11 Being forgiving and kind, Lesson 12 It's up to you	Unit 3 WHO IS JESUS CHRIST?
Unit Aim: To lead the teens to realize who Christ is, worship Him, and recognize their need of a personal relationship with Him.	Lesson 13 Discovering Christ, the Son of God, Lesson 14 Discovering Christ, the only Saviour from sin, Lesson 15 Discovering Christ, the coming King	Unit 4 CHOICES AND CONSEQUENCES
Unit Aim: To lead the teens to see that though choosing God's way requires strength and courage, it finally leads to victory and success while choosing the other way of the world ultimately leads to trouble, pain, and trouble.	Lesson 16 Four friends make a choice, Lesson 17 David's wrong choice	Lesson 18 Moses chooses God, Lesson 19 Choice to stand alone, Lesson 20 Esau makes a foolish choice, Lesson 21 Choices shape our future
Unit 5-EXPLORING GOD'S BOOK	Unit Aim: To lead the teens to understand better how God gave us His Word, to value it and study it for ourselves today.	Lesson 22 Who wrote the Bible, Lesson 23 Luke writes a Gospel, Lesson 24 Amos; World, Lesson 25 God's message about injustice
EASTER UNIT	Lesson 26 Rejoicing in the risen Lord	Unit 6 FAITHFULNESS IN WORK
Unit Aim: To lead the teens to want to be faithful like Nehemiah, to do what they must do and to ask for God's help to overcome all difficulties.	Lesson 27 A courageous beginning, Lesson 28 Continuing faithfully	Lesson 29 the reward of a task faithfully completed
Unit 7 OUR WONDERFUL GOD	Unit Aim: To lead the teens to better understand God's personality, to have confidence in Him, and to worship Him.	Lesson 30 Moses wants to know God better, Lesson 31 God's mercy
Lesson 32 God is the Just Judge; Lesson 33 God does not change	Unit 8 FAITH IN GOD MAKES A DIFFERENCE	Unit Aim: To help the teens to see from studying the action of some men and women who know God well that faith in God

		makes a difference know that they can talk to God in every situation, in any place and at any time.
Lesson 34 When I pray, Lesson 34 When I accept the responsibility of serving God	Lesson 36 When I need to speak to God, Lesson 37 When I let the light shine	Lesson 38 When a friend sins, Lesson 39 When I am afraid and discouraged
Unit 9 WITNESSIN	Unit Aim: To lead the young teens to know the various ways they can worship God, to give them the opportunities to worship God	Lesson 40 What is witnessing? Lesson 41 Facts about salvation
Lesson 42 The Present blessing of being a Christian, Lesson 43 Eternal blessing of Salvation, Lesson 44 Why Paul witnessed, Lesson 45 Practice speaking for Christ	Unit 10 A LIFE WORTHY LIVING	Unit Aim: To lead the teens to be happy by committing their lives to Jesus as Lord and making His standards of righteousness their own.
Lesson 46 Heart opinions worth having , Lesson 47 Relationships worth building, Lesson 48 Courage and patience worthy having, Lesson 49 Treasures worth seeing, Lesson 50 Help worth giving, Lesson 51 Truth worth knowing	CHRISTIMAS UNIT	Lesson 26 Celebrations that honour God
TEENY TYKES TUNES (making music and spiritual activity as part of very child's daily life)	LESSON PLANS. MUSIC. BIBLE STORIES. ACTIVITIES	Created and written by Pamela and David Vandewalker (2015) Africa Edition Tykes and Tunes Book 1: Toddlers. Wiggle, wiggle and learn about God.
The lessons are educationally sound, Christ centred, fun curriculum for infants, toddlers, caregivers, and families. The lessons run for 52 weeks. The lessons include:-		

CLMC for Teeny Tykes Toddlers to 3 Years Lessons

Lesson1 God Created	Lesson 2 A big Boat is Built	Lesson 3 Just add Animals	Lesson 4 Rain, Rain go Away
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Lesson 5 Up, up, and Away	Lesson 6 Check it Out	Lesson 7 God's Promise	Lesson 8 Abraham Treks and Camps
Lesson 9 Stairway to Heaven	Lesson 10 A Hard Time	Lesson 11 A Plan for Moses	Lesson 12 It is Time to Go
Lesson 13 It is Time to Go, Already!	Lesson 14 Lets Go	Lesson 15 God's Rules	Lesson 16 Listen to the Bells
Lesson 17 The Talking Donkey	Lesson 18 Moses and Mt. Nebo	Lesson 19 The Walls Came Down	Lesson 20 Secret Weapon
Lesson 21 God's Provision for Ruth	Lesson 22 Eight is Enough	Lesson 23 David Makes Music	Lesson 24 David and His Sheep
Lesson 25 Jesus Rides a Donkey	Lesson 26 Jesus is Alive	Lesson 27 Jesus Goes Back to Heaven	Lesson 28 Elijah and the King
Lesson 29 Naaman and Elisha	Lesson 30 Josiah Fixes the Temple	Lesson 31 Two Choirs Sing Praise	Lesson 32 Eat Your Fruits and Vegetables
Lesson 33 Three Men in a Furnace	Lesson 34 Daniel's Prayer	Lesson 35 Daniels and the Lion's Den	Lesson 36 A Big Fish Story
Lesson 37 Daniel and the Giant	Lesson 38 Solomon Builds God's House	Lesson 39 Ravens Feed Elijah	Lesson 40 Jesus' First Miracle
Lesson 41 Four Friends Help	Lesson 42 Jesus Gives a Drink	Lesson 43 Jesus Meets Zacchaeus	Lesson 44 God Provides
Lesson 45 Jesus Walks on Water	Lesson 46 Mary and Martha	Lesson 47 A Donkey's Special Job	Lesson 48 Jesus is Born

Lesson 49 The Birth of Jesus is Announced	Lesson 50 Philip Tells about Jesus	Lesson 51 Paul and Silas in Prison	Lesson 52 Paul and the Boat
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These CLMC materials are mostly used during school days on Sunday in NBC. During the holidays five days' materials are prepared following the

Theme of the Church

AGE	MONDAY	TEUSDAY	WEDNESDAY	THURSDAY	FRIDAY
PRE-SCHOOL	P-R-A-Y (Prayer)	J-E-S-US(Christ the centre)	W-O-R-K (Mission and discipleship)	F-R-E-E (Freedom)	C-L-E-A-N (Holy living)
STD 1-2	Prayer	Through Christ (Christ the centre)	It is good Work (Missions and discipleship)	Makes you Free (Freedom)	And Clean (Holy Living)
STD 3-4	Chat (Prayer)	Magnet (Christ the centre)	Kazi Bora-Maisha Bora (Mission and discipleship)	I believe I can (Freedom)	Moulding (Who is moulding you)Holy living
STD 5-6	SMS me on my Nokia phone (Prayer)	The magnet- centre of attraction. (Christ the centre)	My gifts and talents (Missions and discipleship)	Un-tethering (Freedom)	My purity gadgets (Holy living)
STD 7-8	Buzz me on my Blue Berry	Who is you No. 10 (Christ the centre)	Soul land Adventure (Missions and Discipleship)	Teens day out (Freedom)	Trained Uniformed and ready (Holy living)

**A: 13 :NBC School Holiday Lessons these would include Pre-School,
Standard 1-2, 3-4, 5-6, 7-8.**

THEME: WATCH ME AS I GO (MISSIONS REACHING OUT TO
OTHERS) Prepared by the NBC Staff Team in the Children Ministry
Department in NBC

A14: Examining the Impact of the Handbooks Used in NBC

The materials sourced or written should assist children to grow spiritually.

Below is an assessment Table of some of the materials used in NBC to aid HNC. Strength and weakness were used to assess the materials in NBC.

Name of the Organizations	Materials	Strength for NBC	Weaknesses for NBC
Child Evangelism Fellowship (CEF - USA)		<ul style="list-style-type: none"> well prepared teacher manuals -age appropriate -excellent pictures -well planned songs and memory verses for each lesson -clear message of salvation 	<ul style="list-style-type: none"> few churches can purchase -no local input -materials too advanced for average teachers -not open to the work of the Holy Spirit
ScIpture Union (SU- KENYA & UK)- God and Me	God and Me,	<ul style="list-style-type: none"> -Devotional booklet for children – God and Me. -Very good and holistic in approach. -No denominational barriers. - Colourful and child friendly - Biblically sound - Family can do together the devotions - Activities are child orientated. - Extremely useful for child nurture in a holistic way. 	<ul style="list-style-type: none"> The font used for the words can be too squeezed for the eye of a young child. - The dating can be difficult for the children who may not be near a bookshop to get one to start in January each year. - There is need to train and help churches to get these materials. - Sometimes the printing of the booklet come later in the year when the year has begun. - Only in English - Picture not too attractive for the eye of a child.

<p>Christian Learning Materials Centre (CLMC- KENYA),</p>		<p>excellent Bible stories</p> <ul style="list-style-type: none"> -goes beyond Kenya -story aids are good and relevant, easy for Kenya -Outline for the teacher is good -has a good part in involving children -colourful take home papers and good colouring pictures for 4-11 years -parent involvement 	<p>not much work for children during class</p> <ul style="list-style-type: none"> -more like targeting rural children -no memory verse activity -too straight for the teacher -leave it for the teacher to work around the message of salvation -teenagers have no mind challenging activities -elapsed in follow up for take home papers -take home papers are overly worded -the print is very crowded
<p>- Hope for Kids KENYA & USA</p>	<p>Kids Evangelism Explosion-(KEE)</p>	<p>Excellent and child friendly materials for evangelism and follow up for the 6-13 years old.</p> <ul style="list-style-type: none"> - Very practical for the holistic nurture to children. - Easy to contextualize for both city and rural setting - Easy to translate to vernacular - Colourful and very appealing to children -Easy for both the child and teacher. - Short but very Bible cantered. - No church denomination barriers in approach. 	<p>Training is a challenge for those who are not church children workers.</p> <ul style="list-style-type: none"> - Training days can be a bit too squeezed at times. - The follow up by those trained may not be done to see if they are using the materials.

		- Free distribution of booklets by those who have been trained is a great way to reach the children.	
Urban Ministries, Inc. (Incorporation). (UMI – USA)	the material includes comprehensive School School activities and so much Sunday School curriculum, intensive Bible studies, kid-friendly Vacation Bible School activities and so much more!	-clear and relevant for 6-8 and other ages -excellent explanations -well done pictures for cutting and take-home papers -good sized pictures for the children to enjoy -very good use of paper for the children -excellent manuals for teachers -they are Biblically sound -holistic in approach	too complex for toddlers -rural Kenyan churches may find it difficult -limited to black children -cutting and pasting for toddlers need more hands
NBC Children Material by Children Ministry Staff and Interns- (KENYA)	The materials in NBC follow the Church Annual Theme; The topical materials go hand in with what the adults are going through,	good age appropriate for different levels -good holistic approach -well divided classes for children -follow theme of the church for each year -have an excellent budget for different activities -done for NBC setting	-no toddlers materials below 2 years -the materials not enough for the teachers -limited in the use only NBC – due to the themes of the year according to the strategic plan for the church.
David Cook (USA),	New to the David C Cook family, Gospel Light leads kids to Jesus by presenting	PRE-SCHOOL -Four dimensions clearly brought out -Good activities for pre-school	-It is more for US audience -The language and examples used in the lessons are not contextualized -Some memory verses look out of context

	<p>God's Word</p> <p>in fun, engaging ways, for the purpose of life-transformation</p>	<ul style="list-style-type: none"> -Good Bible stories close to Bible accounts -Good memory verses with short words for pre-scholars to remember -Class number of children is conducive for the activities -The steps for the lesson are particularly good <p>UPPER ELEMENTARY LEVEL (8-10 years)</p> <ul style="list-style-type: none"> -Excellent stories -short and good applications -Explains big words -activities are sorted out and categorized -good memory verses -Biblical in approach and holistic nurture is employed -the teacher manuals are clear 	<ul style="list-style-type: none"> -The review needs more activity -The use of flannel board may not be easy in some of the local Kenyan settings -Some of the visuals suggested are too elaborate for a big number of children in a class - Memory verses have no activity -No salvation message in the lesson <p>UPPER ELEMENTARY</p> <ul style="list-style-type: none"> -some memory verses are too simple -activities more for younger ages -no salvation message in the lesson -have no time allocation for the lesson
(Biblica - Bible Cantered Ministries International- USA)	Biblical Master Teacher	<ul style="list-style-type: none"> Exceptionally good and easy to use when trained New approach to teaching children Many creative ideas 	<ul style="list-style-type: none"> Too foreign in some parts Not easy to use when not trained
Uzima Press Materials (Kenya),	Life Builder	<ul style="list-style-type: none"> -very applicable for 4-6 and 7-11 -have a holistic approach -include life need, Bible learning, Bible application and life approach 	<ul style="list-style-type: none"> not enough pictures -involvement for children is just question and answer -not much activity for child development

		<ul style="list-style-type: none"> -have time allocation -memory verse for 4-6 is clear and short -salvation message is clear -steps for nurture is clear -Kenyan target for the children -pictures for each step is clear for teachers to follow 	<ul style="list-style-type: none"> -bent more on spiritual development -no trans-cultural approach
Gospel Light Ministries (USA).	Materials follow topics in Christian faith.	<ul style="list-style-type: none"> not dated -have excellent narrations - too plain and no distraction when the teachers are preparing -clear instruction to follow -include good memory verses -holistic nurture in approach -good assignments for the week -salvation message is clear 	<ul style="list-style-type: none"> out-dated in presentation -little involvement of the upper primary -less creativity for the teacher -too much material - flat memory verses - do not involve children to pray

A: 15 Nairobi Baptist Church Outline For Baby Dedication.

Day 1 Definition of the word “Dedication”, The History of child dedication as opposed to child Baptism, NBC policy on child dedication, Biblical teaching on Baptism and

Day 2 NBC parents who dedicate their children/ pastoral care, visitation for the family, procedures and care for visitation and recommendation for a child to be dedicated.

Day 3 Why do parents need training for child dedication? Why is child dedication important? Opinions by God and man about children, behavioural characteristics of Toddlers (under 5s), object lessons and visual aids.

Day 4 Hyperactive child and how to handle them, discipline, counselling and imparting Christian values

Day 5 Birth of the child, preparing the child for Sunday school, social skills, five finger prayer for a toddler and the Gospel in a nutshell (Simple and clear for the child).

Day 6 Liturgy for child dedication (this will change from time to time) which is a celebration and registration form for baby dedication.

A: 16 Sample for Camp's Program

Time	Wednesday	Thursday	Friday	Saturday	Sunday
6:00-6:45		Rise & Shine	Rise & Shine	Rise & Shine	Rise & Shine
6:15-6:45		Grooming	Grooming	Grooming	Grooming
6:45-7:00		Quiet Time	Quiet Time	Quiet Time	Quiet Time
7:00-8:00	ARRIVAL & REGISTRATION	Cleaning/ Camp Leaders Meeting	Cleaning/ Meeting	Cleaning/ Meeting	Cleaning/ Meeting
8:00-8:50		BREAK FAST	BREAK FAST	BREAK FAST	BREAK FAST
9:00-9:50		Bible Lesson	Bible Lesson	Bible Lesson	Bible Lesson
9:50-10:50		Workbook	Workbook	Workbook	Workbook
11:00-11:30		Tea/Bookstall	Tea/Bookstall	Tea/Bookstall	Tea/Bookstall
11:30-12:10		SPEAKER	SPEAKER	SPEAKER	SPEAKER
12:10-12:50		Presentation Competition	Presentation Competition	Presentation Competition	Presentation Competition
1:00-2:00		LUNCH	LUNCH	LUNCH	LUNCH
2:00-2:45		Siesta Bookstall	Siesta Bookstall	Siesta Bookstall	
2:45-3:15		Prep/Talent Night	Prep/Talent Night	Prep/Talent Night	FINAL MEETING
3:25-3:30		Tea Bookstall	Tea Bookstall	Tea Bookstall	PARENTS/FAMIL Y
3:30-4:00		Learning New Songs	AIDS DRUGS	AIDS DRUGS	TEA
4:15-5:15		SPORTS	SPORTS	SPORTS	DE
5:15-6:00		Cleaning up	Bathing	Bathing	PA

6:00-6:45	SUPPER	SUPPER	SUPPER	SUPPER	RTU
7:00-7:30		Prayer Time	Prayer Time	Prayer Time	RE
7:30-9:30	Welcome/Film Message	Message Growth	Talent Night	Campfire	HOME

Source: Researcher 2013

A17: Activities for Holiday Bible Club and Camp in Details

These meetings are run from 7am to 1pm for HBC. The activities include Arrival/Registration/Register Praise & Worship Bible Lesson Tea Break Workbook & Review Activities (crafts, indoor games like board games outdoor trampoline, bouncing castle, running race, relay, and football)/Bookstall for the children to buy Christian children books and other goodies to build their faith.

Departures Day Parents come see the children work through the week then take their children home. For the Camp meetings, the program is as follows; Rise & Shine every morning for 5 days, physical body exercises with service providers from organisations that major on exercise activities or young people, who are trained in team building games. Grooming.

All children go to bath, Quiet Time all the children sit to read their Bibles with the Bible study provided by the Children Ministry leaders. Cleaning room under the dorm Leaders, teachers hold meeting to look at the days program, Breakfast, Bible Lesson, Workbook for the different grades 1-2, 3-4, 5-6, 7-9, Tea break/ Bookshop, Speaker for the theme of the Camp, preferably a Pastor from NBC, Presentations for competition, all the 3 days before lunch. After Lunch,

Siesta (all children sleep for an hour under very strict rules: no talking, no noise of any kind, no walking, among others) Bookstall, Preparation for Talent night, Tea Break, Bookstall, Learning New Songs for the first day, 2

days lessons on HIV AIDS, Sports for 3 days. Cleaning up and bathing, supper/dinner

Prayer time children and teachers spend time together to prayer in their groups (These groups are formed according to the theme of the HBC/Camp), 1st day Welcome remarks and opening message for the Camp and Camp Rules, 2nd night Message for growth, 3rd night Talent night, 4th night Camp fire for testimonies, skits, singing, laugh time, stories, lesson learnt in the Camp, 5th day,

Parents and family join at the Camp to see what the children were doing and this is done in groups that they had been put in then Departure. Parents pick their children, and the church bus takes the children back to NBC for parents who could not make it to pick them. Form the Camp site. If the Camp is outside Kenya all the children are brought back to the NBC parents and guardians pick them from the church compound.

The Camp meetings run from Sunday to Saturday for Grade 1-8. The program varies every Holiday Bible Club/Camp, but the time location remains the same. These meetings are organised by the Nairobi Baptist Church under the children Ministry departmentA18: Research Authorization from National Commission for Science Technology and Innovation.


A:18 Authorisations


THIS IS TO CERTIFY THAT:
MS. MARY NAMUKOKO MUMO
of KENYATTA UNIVERSITY, 67656-200
nairobi, has been permitted to conduct
research in Nairobi County

Permit No : NACOSTI/P/14/2119/4503
Date Of Issue : 13th January, 2015
Fee Received : Ksh. 2000

on the topic: **HOLISTIC NURTURE TO
CHILDREN 0-13 YEARS OLD IN NAIROBI
BAPTIST CHURCH, KENYA.**


for the period ending:
31st December, 2016

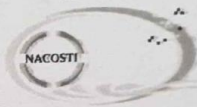

.....
Applicant's
Signature


.....
Secretary
National Commission for Science,
Technology & Innovation

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.


REPUBLIC OF KENYA


National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT

Serial No. A 3979

CONDITIONS: see back page

ⁱJohn Dewey (1859-1952) in his pragmatic belief about education taught that reality must be experienced for education to be meaningful in the lives of children- 'hand on' approach. The aim of education is the development of reflective, creative, responsive thought and social efficiency. This placed Dewey in the educational philosophy of pragmatism following on Charles Sanders Pierce (1870) thought

ⁱ Charles H. Spurgeon (2017) " *God's journal Edition*), *God's Unmerited Favour*" p.40 *Whitaker House*

ⁱⁱⁱ Child theology has to do with the teachings of God about children in the Bible especially on salvation and godly relations by children to God. It is Different from Child Theology Movement by Dir. Keith White founder of the movement that seeks to help the Church get back to the basics that have been neglected when it comes to Child Theology.

^{iv} Salvation: In the Christian faith salvation means the personal response by all to the invitation of God to become his children by repenting their sins and turning to Jesus Christ as their Saviour. This is for as many as receive him; God gives them the power to become children of God. John 1:12

^v Church and Community. This will reduce the think tank workforce in NBC as the children are nurtured.

¹ My people, hear my teaching;

listen to the words of my mouth.

² I will open my mouth with a parable;

I will utter hidden things, things from of old—

³ things we have heard and known,

things our ancestors have told us.

⁴ We will not hide them from their descendants;

we will tell the next generation

the praiseworthy deeds of the LORD,

his power, and the wonders he has done.

⁵ He decreed statutes for Jacob

and established the law in Israel,

which he commanded our ancestors

to teach their children,

⁶ so the next generation would know them,

even the children yet to be born,

and they in turn would tell their children.

⁷ Then they would put their trust in God

and would not forget his deeds

but would keep his commands.

⁸ They would not be like their ancestors—

a stubborn and rebellious generation,

whose hearts were not loyal to God,

whose spirits were not faithful to him. [INIV](#)

[bIBLEhttps://www.biblegateway.com/passage/?search=Psalm%2078%3A1-7&version=NIV](https://www.biblegateway.com/passage/?search=Psalm%2078%3A1-7&version=NIV)