

EDUCATION WITH A DIFFERENCE: QUALITY CHRISTIAN EDUCATION THAT TRANSFORMS

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A lot of focus today is on quality education. This emphasis is good and those who challenge educators towards this ideal need to be commended. It must however be recognized that there can be no quality education without exposing the student to an education that nurtures all facets of the student's faculties. Such kind of education must be founded on the word of God and be conducted by dedicated Christian parents and teachers. Such kind of education will produce well rounded individuals. This type of education presents a great challenge for the teaching fraternity, who must be properly equipped to impart relevant education to the students. The role of institutions that prepare teachers must also be reviewed to ensure that there is an all-inclusive curriculum that targets the head, the heart and the hand and whose ingredients enhance, promote and focus on the transformation of the learner.

Keywords: Quality education, Christian teachers, values-based education, curriculum, Holy Spirit, transformation

Introduction

There are many educational institutions which offer instructions in a variety of disciplines. Many of these institutions put a lot of emphasis in the education of the head and want to outdo each other in academic performances, especially where there are national exams that pit various institutions against each other. Kigotho observes that this unwarranted competition churns out zombies as "a good number of candidates suffer mental anguish and psychological torture" (Kigotho, 2017). It is this unnecessary competition that led to rampant cheating in national examinations in Kenya, a trend that the Education Cabinet Secretary, Dr. Fred Matiang'i, had to fight and eventually break the exam cheating cartels in 2015 and 2016. And for the first time in many years, the Cabinet Secretary was able to announce a "clean results" for national exams done in 2016 (Mwajeta & Marete, 2016).

This emphasis on academics is lopsided since it does not put into account the fact that a wholesome development of a human being entails more than academic performance. White (2002, p. 4) was right when she wrote that "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.

How then do we develop and have quality edu-

cation? An education that is wholistic, and one that brings transformation in the lives of students? Commenting on the transformative nature of Christian education, Estep (2008b, p. 120) makes this pertinent observation: "Education must have transformation as its redemptive and salvific element if it is to be Christian. The evangelistic work of the church cannot be separated from the educational ministry of the church since both conversion and nurture through instruction are essential for the transformation of individuals into Christian disciples." As this kind of education is provided to the students, Estep, (2008c, p. 289) notes that "Any instructional method, whether lecture, discussion, or self-study, must be used to promote the spiritual formation of the student." This is the key factor in any educational enterprise that seeks to make an impact in the life of the learner and bring about transformational change.

It is worth noting that in the run-up to the 2015 General Conference Session of the Seventh-day Adventist Church, the Journal for Adventist Education for April/May 2015 was dedicated to Adventist education with a fitting and pertinent title, "Transforming Lives to Rise and Shine." Two articles in that journal are worth mentioning because of their focus. One is the paper by Vladimir Tkachuk, the Euro Asia Division Director of Education, entitled, "Leading Students to Christ through True Education" and the other is "Wholistic Quality in Values-based Education," by Chiemela Ikonne, the West African Division



Director of Education. These two papers underscore the significance of what true education is and the values inherent in this type of education.

This paper therefore seeks to suggest the ingredients through which quality transformative Christian education can be achieved, the drivers and facilitators of this education, and the overall implications of this type of education on the student. The paper proposes that this education must begin with the parents who in turn will hand the training mantle over to the teachers and subsequently to the society at large.

Purpose of Christian Education

There is a purpose for every endeavor that humanity is involved in, and education is one of the universal enterprises that occupy the mind of human beings at various levels of life and utilize a lot of resources. What then is the purpose of education? And particularly the purpose of Christian education? Commenting on the purpose of Christian education, Estep (2008c) says that Christian education's purpose is to bring glory to God in all its aspects. And then he makes this pertinent statement:

Education that glorifies God is one that transforms individuals into mature followers of Jesus Christ. The objectives of Christian education reflect this God-centeredness in terms of how it endeavors to transform. Christian education is not primarily about content, teaching methods, audiovisual technology, or facilities; it is about people! Hence, the objectives of Christian education are centered not on teaching but on the life characteristics it endeavors to promote in the Christian's life. (p. 265)

It is clear from this statement that the transformation of the lives of men and women is at the center of quality Christian education.

The Sorry State of Parenting and its Implication on Education

Let me begin by asserting that when it comes to the education of children, an education that should begin as soon as a child is born, we are a "failed society." We have exchanged our priorities. We have become an educated society, and at the same time a busy society. We are builders of professions to the neglect of building our children right from birth. Without fear of

contradiction or of being misunderstood let me say it categorically that many parents have abdicated their parenting roles and let the children on their own during their formative years to be brought up by maids. The dictum that the child's first teacher should be the mother is no longer applicable in the society that puts so many demands upon parents outside the home, which leaves the child to be exposed to third parties from a very early age. It may not be an exaggeration to say that there are children today who know the maid far better than they know their own parents. The maid/helper who is with the child for eight or more hours a day, the maid who feeds, bathes, takes care of the comfort needs of the child, the maid who puts the child to bed and in some extreme cases, the maid who wakes up at night to change, feed and put the child back to bed again.

Referring to the many cases of indiscipline that had rocked many schools in Kenya in 2016, Dr. Fred Matiang'i, in a scathing rebuke put the blame squarely on the shoulders of parents during the official opening of the 8th annual chaplaincy conference at Milele Beach in Mombasa, Kenya. Dr Matiang'i said that lack of better parental involvement has led to unruliness among students. "We have a crisis of absentee parents. People who think that others should take care of their children for them." He then pointed out that "The little respect for family values has manifested in our schools because the behaviour of some of our students and the challenges that we are dealing with start from home." Dr Matiang'i then concluded that there was need for better parental involvement to instill discipline in students. Parents need to be available and involved in the lives of their children, not only to instill discipline, but to guide them in the principles of rightful living (Ahmed, 2017).

What then are the pillars that make for quality education, an education that makes a difference in the lives of students? This paper proposes that such education should be an education that is founded on the Word of God, an education that is backed and supported by Christian parents, God fearing teachers, it should be an education that is practical and challenges the student to get involved with the practical aspects of life, should be an education whose curriculum is well structured, values-based and affordable.

Education with a Strong Scriptural Foundation

Education that transforms must be properly

anchored and founded in the Word of God. The Bible has superiority over other books that are used for instruction and guidance in educational institutions. Its divine authorship gives it an edge over other written documents.

Richards and Bredfeldt (1998, p. 56) identify three roles of the Bible: (1). They point out that “the Bible enlightens.” And in this sense Richards and Bredfeldt affirm that the Bible makes truth so clear like no other book can and such is able to “guide, give wisdom, provide understanding and warn.” (2). “The Bible Exposes.” In this regard the Bible “sheds light into the dark corners, the hidden places of our heart.” The essence of this role of Scripture and the reason why it must be integrated in quality education is clearly stated in Hebrews 4:12. “For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.” Richards and Bredfeldt (1998, p. 57) summarize this thus: “One cannot hide from the probing Word of God. God uses it like a surgical instrument to reveal and expose the inner motives and attitudes we possess. Everything about us is in view before Him. The Scripture has a way of powerfully probing into our lives, not like a dead book of history, but as a living, active tool in the hand of God.” The word of God is able to bring a change within the life of an individual as no other element can. The living and powerful nature of the word of God is transformative. (3). The equipping nature of the Bible. In 2 Timothy 3:16, 17 the apostle Paul says, “All Scripture is given by inspiration of God, and is profitable for teaching, for *rebuking*, for correcting, for training in righteousness, so that the man of God may be complete, thoroughly equipped for every good work.” Four clear purposes of the Bible stand out in this text. First is the pedagogical nature of the Bible. The Bible is for *teaching*, hence it “serves to give direction to believers in the path they are to follow.” The next word used connotes the rebuking nature of the Bible, it identifies errors in our lives. Next the Bible *corrects*. It brings us back to the correct path should we stray from the established pathway. Lastly, the Bible is a training instrument. It gives clear direction and instruction to us. The three roles summarize in essence the transformational nature of the Scripture.

The fundamentals and essence of Christian education must be found in Scripture itself, and as Estep (2008a, p. 44) has eloquently stated, “The Bible

serves as the primary textbook of Christian education. Not only does it supply the content of Christian instruction, but it also provides direction, models, of education, methodology, and a rationale for Christian education. It serves as the cornerstone of theological foundations and the prolegomena of the historical foundations for Christian education.” Allison and Anthony (2008, p. 96) support this by emphasizing that “Christian education must never allow Scripture to lose its central place in the church’s curriculum. The Scriptures must never become neglected or just an ancillary to Christian education.” “Perhaps the greatest threat is the neglect of Scripture in instruction.” By giving a prominent place to Scripture in education God’s voice is heard, His instructions proclaimed and this has the effect of changing the hearts and minds of the learners.

This is one of those things that make Christian education different from education that is offered in other secular institutions or in institutions where Bible lessons are merely conducted for the sake of meeting the requirements of the syllabus, but not seeking the student’s connection and relationship with God. This is an education that is not content centered, student centered, or teacher centered, but God centered (Estep, 2008a). Transformational education must therefore have its roots deeply anchored in the Bible.

Education that is Modelled by Christian God-fearing Parents

The home is actually the place where proper quality education begins as the parents get involved in the shaping of the children’s future right from the time they are born. The Bible is very clear on the role of the family in providing education (Exod 12:26-27; 20:4-12; Deut 4: 9-10; 6:6-9; 11:19-20; 29:9; Ps 78:3-6; Prov 6:20). God’s instruction and mandate for parents to educate their children under various circumstances has not changed. This responsibility is even more enormous today due to the many challenges and temptations that face the young people. Parents are therefore still required to fulfill this significant role for it is as they teach the young during their impressionable years that the values they instill remain deeply embedded within the young minds. Estep (2008a, p. 51) points out correctly that “God was Israel’s principle teacher. But God also bestowed upon others the ability to teach (Exod. 35:34).” Estep



(2008a) then goes on to delineate the multifaceted nature of Israel's teachers, that included family members, priests, prophets, sages or wise men, the community. Then in the New Testament times there were the Pharisees, the Holy Spirit, Jesus himself, the apostles and laity, and church elders. It is worth noting that among all these groups of teachers Estep (2008a, p. 52) points out that "early in Israel's history as a nation, educational responsibility was placed primarily on the family. Both parents were to be involved in the instruction of their children (Prov 1:8), as well as other family members, making education in the family an intergenerational matter (Deut 4:9-11; 11:19-20; Exod 12:26-27)." This kind of instruction could not cease at any one moment.

The role of parents in the educational endeavor of children cannot be underestimated. It is a task that cannot be subordinated to anybody else. MacElroy (2003) citing Schwartz is therefore correct in affirming that "Parents are a child's first and most significant shapers of character. If parents do their job well, by high school a young person will know, care about, and practice a set of core values--such as honesty, patience, and compassion.

Education Spearheaded by Caring God-Fearing Christian Teachers

Dedicated Christian teachers are core to the realization of transformational education. Students spend a lot of time with teachers hence teachers have a significant role to play in shaping the lives of the students. Commenting on the kind of teachers who should champion transformative Christian education Anthony (2008, p. 143) states that:

As Christian educators engage in their endeavors of all types, the character of Jesus serves as a role model for them to follow. Their lifestyle, like that of the Master Teacher, must be consistent with their teaching.... Actions speak as loud as words, and any teaching, mentoring, discipling, modeling, or other educational actions that are not backed up by consistent Christian living will at best fall on deaf ears or, at worst, cause others to fall badly. This means the lifestyle of Christian educators must be above reproach (1 Tim 3:2); they must be people of integrity and known as such. This regards not only their outward behavior but their motives as well.

must Christian educators be typified by genuineness without even a hint of hypocrisy.

Teachers are reminded of their need to depend on the Holy Spirit and as Anthony (2008, p. 162) puts it "to speak to students in their hearts where lasting life transformation takes place." Anthony (2008, p. 163) points out the limitations inherent in the teacher when he says that teachers on their own

cannot reason someone into changing habits and long-lasting patterns of behavior.

Only God can do that, and he chooses to do so by transforming the person from the inside out—often through the use of his still small voice deep inside the soul of the believer. Sometimes it takes more than a convincing argument from an impassioned teacher. Changing habits of the heart requires heart surgery, not brain surgery, and that is what the Holy Spirit brings to the learning encounter.

"The Holy Spirit knows the hearts of and lives of the students far better than teachers do" (Anthony, 2008, p. 169). Anthony (2008, p. 170) then the essence of the Holy Spirit in the learning process. "Only the Holy Spirit can know the mind of the learner, so allowing him the freedom to select the outcome of the lesson makes for a far more meaningful lesson." According to Anthony (2008, p. 171) the outcome of the teaching should not be short-term behavior change.... The outcome should be long-term life transformation.

Estep (2008c, p. 271) delineates five roles of a Christian teacher, among which is "assuming the role of a mentor." He therefore says,

The role of a teacher extends beyond the classroom. Teachers assume the role of the one with greater maturity in the learning relationship. Teachers must be experienced Christians who experienced conversion many years earlier and also have a Christian lifestyle that demonstrates a maturing relationship with Christ. Teachers serve as examples to their students, teaching not only with their words but with their lives. Christian teachers assume the role of being faithful role models and mentors of their students' faith.

The effectiveness of education is also seen in the relationship that a teacher has with the student.

As the Master Teacher lived authentically, so too

This relationship will enable the student to develop positive character traits. Estep (2008c, pp. 276-278) has identified four areas in which this relationship needs to be harnessed: (1) It is a relationship of respect, whereby “students must be treated fairly and indiscriminately and given equal opportunities to succeed.” The student must be respected as one who, just like the teacher, is created in the image of God. (2) It is a spiritual relationship in which the teacher and the student are spiritual “siblings in Christ.” In this regard Estep notes that “The primacy of being spiritual siblings with students causes the teacher not only to respect students further as Christians—members of Christ’s body—but also to recognize their mutual dependence on Christ for their salvation and continued transformation.” (3) It is “a formative” relationship in which “the teacher is the leader, and the student is the follower.” In this regard “Teachers must on occasion assess the degree of spiritual maturity in the student and seek to aid in the spiritual formation process.” (4) It is an ecclesiastical relationship, as “Both students and teachers are endeavoring to mature in all dimensions of their spiritual lives to become able-bodied servants of the Church.”

Galgao (2005, p. 106) adds that:
Teachers have a golden opportunity of helping the students to grow in self-respect by treating all of them with a certain degree of reverence, and by refusing to favour some of them to the detriment of others on account their intelligence, appearance or pleasant personality.... This respect will show itself in an underlying courtesy, compassion, gentleness and tolerance towards others, thus propagating these values which are at the heart of our relations with one another.

The impartial treatment of students in itself is transformative.

In their discussion of “Common Practices of Truly Great Teachers,” Richards and Bredfeldt (1998, pp. 225-226) identify one of these practices as teachers who “value and respect students.” They say that students are also people created in the image of God and this gives them “worth, value, and dignity... Great teachers give their students the respect due a fellow human being. And students detect it and are changed by it.” Students who are treated well by teachers are able to see in their teachers the person of Christ. This makes it easy for such students to give their lives to Christ and make a life commitment to him. Teachers should

therefore count it a great privilege to have such an opportunity to guide and lead children during their formative years.

Education that is Practical and Gives Students Hands-on Experience

Education that is theoretical alone is not sufficient to propel us into the future. It is therefore important that learning institutions introduce into the curriculum practical ways by which can challenge students to have hands on experience in their education. A number of times university courses are structured in such a way that a student goes on attachment/practical engagement towards the end of their program. This gives the student very little exposure with the practical aspects of their training. To make it worse, this practical exposure takes a very short time, leaving the student ill prepared for the practical realities of the work place.

My experience when I was at Kamagambo High School. One of the subjects I was taking was Accounting. As part of the work study program, I worked in the accounts office every afternoon for the entire year. This enabled me to develop competency in accounting and this further made the classroom instruction more meaningful and relevant as I applied the concepts I learnt in class in the office.

Many employers today lament the lack of competence in the thousands of graduates churned out into the labor market every year. I have interacted with some employers who are not willing to hire university graduates for fear of the experiences they have had with others who disappointed them in the past. Apart from engaging students in office type of work it is important that students also are engaged in hands on experiences in farming, poultry and other industrial related areas.

While undertaking my Bachelor’s degree program at the University of Eastern Africa, Baraton in the early 1980’s I was involved in a number of practical training. Some of the vocational training that I participated in was carpentry, and the knowledge gained from this enabled me to make some furniture. During the same time as part of my work program at the university I worked in Physical Plant Department where I was engaged in painting many houses on campus. This equipped me with painting skills which I still cherish and use today.

One area in which students can be encouraged



to get exposure to practical training is in working as volunteers. Kiambati, and Kariuki in an article, “Engage young people in volunteer programmes to spur growth in Kenya,” point out some inherent values in volunteerism. They aver that “volunteerism will help make young people become robust and resilient. It will enable them to acquire leadership skills that will make them become assets to their societies.” They thus aver that “Institutions of higher learning have a role to play in volunteerism. In performing their function of educating students, these institutions should not focus on academic excellence only. Volunteerism is a way of promoting active learning. It provides experience that will strengthen their commitment to political participation and expand their educational experience. As a result, they will better serve our communities.” They therefore conclude that “As institutions of higher learning church out younger graduates to various industries, efforts should be made to ensure that they are adequately equipped to thrive in an increasingly global and competitive environment through integrating volunteering in the curriculum, among other considerations”

Education with an Appropriate and Relevant Curriculum

Principal Secretary State Department for Higher Education Prof. Colleta Suda while speaking during the 4th graduation ceremony of Jaramogi Oginga Odinga University of Science and Technology challenged both public and private universities to “tailor their courses to suit the current market needs.” She went on to affirm that “Quality of teaching, learning and research determines the quality of product released to the market. The universities must therefore closely monitor the type of curriculum they are implementing.” She thus called on all universities “to promote relevant quality education through regular review of training curriculum that meets market needs” (Gwengi, 2017).

It must however be observed that when it comes to education that changes and transforms lives, the focus must not just be on development of a curriculum that equips students academically and meets the needs of industry. Something must be injected into that curriculum that is transformative by nature. Commenting on the significance of the curriculum in education Estep (2008c, pp. 278-279) writes that “Curriculum in the manifestation of education.... It is the capstone of education in the church, the ideal expression of everything educational.” He further points out that “Christian cur-

riculum must advance the transformative objective of Christian education since it is tied to the God-centered purpose and transformative learning objectives.”

It is in this light that his six principles that need to be considered for the content of the curriculum to become relevant: (1) the inclusion of Scripture in the content. (2) an in-depth study of Scripture. (3) Ownership of the contents of the curriculum by the congregation and/or institution. (4) The “curriculum content must aid the student in building a relationship with Jesus Christ.” (5) The need for the content of the curriculum to be “reliant on the work of the Holy Spirit.” (6) Curriculum content that is “future focused.” These elements make for a balanced curriculum that is able to guide the task of propagating appropriate knowledge in the best possible way.

Education with Quality Facilities and Improved Infrastructure

Quality education cannot be achieved when offered in sub-standard facilities. Quality facilities enhance quality education. In an article published in one of Kenya’s leading newspapers, entitled, “Shame of the rot chocking learners in public schools,” Kairu and Oduor (2017, pp. 12-13) highlight some of the glaring infrastructural deficiencies in a number of public schools in Kenya. Summarizing their week long survey of some public schools across the country they “established a pervading sense of decay. In many areas it is a case of absence of infrastructure as children sit on the floor, or stones and logs. Open sewers, dumpsites in schools, crumbling ceilings, cracked walls and potholed floors, characterise the conditions under which many children in public schools learn.” I therefore fully agree with the *Daily Nation* editor’s (*Saturday Nation*, February 4, 2017, p. 14) conclusion that “the picture of learners sitting in mud-walled classrooms, without desks and teaching and learning materials; or sewage running through school compounds as happens in schools in urban slums are unacceptable. Research shows that hostile learning environment contributes a great deal to school drop-outs and poor performance.”

University quality audit conducted by the Commission for University Education in Kenya revealed a number of gaps when it comes to quality in both public and private universities. These included failure of some universities to comply with the laid down admission requirements, shortened periods

of offering degrees, irregular transfer of credits, non-accredited programs, lack of curriculum development policy and use of non-qualified teachers (*Saturday Standard*, April 1, 2017 p. 19). In the article “Our Varsities are in need of urgent radical surgery to survive,” Omanga (2017, pp. 22-23) points out some glaring ills that robs the university education of the quality it deserves, especially when it comes to the quality of lecturers recruited to work in these institutions of higher learning. Omanga points out the irregularities that besmirch promotions and how these promotions are no longer guided by proper academic attainments but as he puts it, “appointments to professorships have become politicised, ethnicised, and blatantly shorn of their nobility.” High proven academic performance that should be followed in the promotion of lecturers has been scuttled and is no longer the norm. One is therefore left to wonder what those tasked with “mentoring of the next generation of academics” are really academically fit to fulfil such a noble and challenging role.

Education that is Values-based

It is worth noting that in many parts of the world the simple traditional societies where the values were upheld have metamorphosed and become more complex. Kiambati and Kariuki (2017, p. 12) in the article, “Instilling good values in children will pay off later,” say that “just as societies have developed, values have also continued to change to suit the character of a changing world.” They go on to aver that “This has brought in an increased wave of moral decadence and moral laxity in present-day societies,” and thus the need to be intentional in reemphasizing the values in young people today. They therefore “urge every parent to have an appropriate parent-child relationship to address social imbalances with a view to correcting the wrongs that have already been done.” Parents, they point out “should pinpoint indiscipline among learners in an equal manner regardless of who the parents of the truants are.” One of the other things that the authors lament is that young people are “surrounded by people who have thrown morality aside and are succeeding in life. Society appears to celebrate corruption and favour those who can do anything to make money.” They conclude the article by sounding a reminder that “the world still celebrates men and women of great values who held onto and continue to hold onto values that are both undeniable and true.”

One of the most important aspects of education

should be the inculcation of values in the learners. We live in a society today where values, especially moral values, have been discarded or overlooked. There is therefore a need to have an education that imparts and instills important societal human values. Lamenting the state of education and society today, Vidyaya-amritam-ashnute asserts:

The quantity of education has considerably increased, but the quality has decreased. Why? The number of educated people has reached at a high level, but murder, hatred, and selfishness have spread out like wildfire everywhere. Why? Many institutions are opened, but only few civilized people are produced. Why? Degrees are available for all, but the dignity has gone down. Why? Trained people are produced from many institutions, but sincere people are very few. Why? Many books are written; much research is done; many professional achievements are attained, but humanity is threatened. (cited in Tiwari, 2016, pp. 4-5)

It is therefore in this regard that this paper is proposing that for us to have an education with a difference, and quality Christian education that transforms then we must focus our attention on values based education. This is one of those ingredients that is missing from many educational institutions today.

Neil Hawkes, in a paper entitled, “What is Values-based Education,” points out that “teaching about positive human values (e.g. respect, honesty, compassion, care, humility and responsibility) improves the quality of education in schools.” (Neil Hawkes). He further points out that: “when a school seriously develops the moral and spiritual aspects of the curriculum (that is, those that positively contribute to the inner world of thoughts, feelings and emotions of the teacher and the pupil), the school community become more reflective and harmonious. The effect on individual pupils, of developing Values Education, is that pupils take greater personal responsibility for their learning and behaviour.” Hawkes further points out that “A key aspect of a values-based school appears to be a greater emphasis on the development of good quality relationships between staff and parents. The teachers recognise the vital importance of the role of families in educating children. They emphasize the importance of developing open, sensitive, active, positive teacher-parent



relationships.” This in itself enhances learning because a healthy teacher parent relationship is vital for proper learning to take place.

Vidyaya-amritam-ashnute, in a paper presented in a Workshop organized by Save the Children and Curriculum Development Centre on 29th December, 2009 sums up value-based education thus:

Education opens up our mind, but Value-Based Education (VBE) gives us purity of heart too; education provides us with skills, but VBE provides us sincerity too; education extends our relationship with the world, but VBE links us with our own family members too. Education makes our living better, but VBE makes our life better too; education teaches us to compete with others, but VBE encourages us to be complete too; education makes us a good professional, but VBE makes us a whole human too; education takes us to the top, but VBE takes the whole society to the top. Education gives us capacity of better learning, but VBE gives us the tool for a deeper understanding too. (Yogi, 2009).

How do we infuse the needed values in a classroom setting? Shorten (2011, p. 49) suggests that,

In order to help the children notice these values within themselves, teachers infuse them into the lessons in a cross-curricular manner. They plan all their lessons to touch on values in some way, regardless of the subject, and they watch for natural opportunities to highlight them throughout the day. Academic subjects and values “cannot be separate areas. They have to be interconnected. Whatever you are teaching, there is always an opportunity for you to bring in values.”

This value based education must be run by teachers who are happy and love their work. Shorten (2011, p. 52) puts it this way, “the teacher must be a stress-free, living example of human values. This is paramount, because” as “the children see the teachers are happy, and the children also become happy!” There is a need to foster collegial relationships with other teachers and workers if values we hold are to have any meaning. Shorten puts it this way, The teachers recognize it is important both for them and for the students that they maintain friendly caring relationships with each other: “The children are very sensitive. They notice if two teachers don’t like each other, don’t talk, or look eye to eye. They talk about it.”

MacElroy (2003) cites Schweingruber suggests seven ways that student affairs personnel can also be involved in promoting and instilling values in students: (1) Create an environment of trust and mutual respect on campus. (2) Staff should be free to share their own values with Students; while they cannot impose their values, they also should not appear to be value-less by adopting a value -neutral position. (3) Be as non-legalistic as possible while still working within the confines of the law. Moral development is hampered by an overly legalistic environment. (4) Do not protect students from the consequences of criminal behavior. (5) Allow students to solve the problems they face; practice the art of selective negligence. (6) Support disciplinary sanctions as significant contributors to moral growth. (7) Take advantage of one on-one time with students.

Education that is Affordable

Education with a difference and that transforms must be affordable. Affordability is a key ingredient in accessibility. Any school that aims at attracting many students must consider the question of affordability.

There is a general perception among many Seventh-day Adventist Church members that Adventist education is expensive. This is a perception that must be demystified and corrected so that parents can take their children to Adventist schools. We may have good schools, good academic programs, quality facilities, competent and qualified teachers, but if there is a disparity in the costs of accessing that education then it becomes out of reach for many and thus benefits only a few individuals. It is therefore imperative that institutions offering quality education be affordable. This is going to be more imperative with the government’s intention of introducing free education in all public secondary schools in Kenya in 2017.

Conclusion

Teaching and learning have been going on for a long time. There are many schools where educational endeavors are taking place on a daily basis. Teachers are teaching and students are learning. It is imperative that everyone charged with the education of young people take the task seriously. Teachers, especially, are to collaborate with the Holy Spirit so that the work of shaping the lives of students can be

a success. Parents must also take their roles seriously and spend quality time with their children so they can begin to instill values in the children at a young age.

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