



**THE EFFICACY OF PAN AFRICA CHRISTIAN UNIVERSITY
TRANSFORMATIVE SUNDAY SCHOOL TEACHER TRAINING
PROGRAM ON THE TEACHER'S MORAL AND SOCIAL LIFE**

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Abstract:

Nearly every civilization has faced a plethora of moral issues since the introduction of contemporary innovations, including violence, drug misuse, nepotism, thievery, corruption, immorality, and sexual abuse. The old institutions that formerly taught social cohesion, morality, and the meaning of life have been eroded and are no longer helpful. This study argues that Sunday school, which Robert Raikes founded in the eighteenth century, remains essential for teaching morality to the next generation. It examines how Pan Africa Christian University's training program aligns with Sunday school teachers' understanding of contemporary Christianity, at Christ Is The Answer Ministries in Kapsabet, Nandi County. The study employed a convergent parallel mixed-method research design. The target population was 135 participants, including trained teachers, church leaders and parents with children in Sunday school. The study findings indicated a statistically positive and significant relationship between the Transformational Leadership Training Program and Teachers' moral life at ($r=0.519^{**}$; $p<0.05$). The study findings also revealed a statistically significant relationship between the Transformational Leadership Training Program and Teachers' social lifestyle at ($r=0.509^{**}$; $p<0.05$). The study findings confirmed that the said church leaders' training program effectively equips and trains Sunday school teachers to nurture children holistically.

Keywords: Sunday school, teachers, training program, children, holistic nurture

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1. Introduction

Sunday School is a treasured tradition, providing children and youth with a caring setting where they can learn about their faith and grow closer to their creator. Deuteronomy 31:12 (NIV) articulates the fourfold purpose of Sunday school. It asserts: *“Assemble the people- men, women and children, and the aliens living in your towns- so that they can listen and learn to fear the Lord your God and follow carefully all the words of this law.”* Sunday School is the cornerstone of holistic children’s development, not just a place for children to go while their parents attend church. It is rooted in the belief that spiritual education is crucial to children’s whole growth. Psalm 71:17 (NIV) declares *“Since my youth, O God, you have taught me, and to this day I declare your marvelous deeds.”* Proverbs 22:6 (NIV) asserts, *“Train a child in the way he should go, and when he is old, he will not turn from it.”* Barna’s research cited by Miller (2004) echoed Proverbs 22:6 when it claimed that Christians are likely not to act like Jesus if no one cares enough about their spiritual contours when they are young to consciously teach their minds to know, embrace, and carry out God's ideals fully.

The idea of Sunday school started in Britain in the 1780s as an outreach for poor children who spent 12 plus hours a day, 6 days a week, working in factories (Alfred, 2013). Robert Raikes is credited with helping to organize the first Sunday school. Raikes was a writer who fought against cruel jail conditions, according to Alfred (2013). He once encountered some rebellious kids who grew up in a poverty cycle. When he asked about them, he was informed that they were constantly disruptive, especially on Sundays when they did not have jobs. He invited them to enroll in a school where the kids would learn social and literacy skills. What is well-known today as Sunday school began in England. The children were not being taught to read and could not attend school. Christians like Robert Rakes wanted to allow the children to learn to read; Sunday was the only day they had free from work. The Sunday school teachings provided moral advice to the children, which significantly shaped their moral values, instilled a higher level of moral reasoning and more sound ethical behavior and provided them with a moral framework that helped them make decisions. The implication here is that Sunday school is not an agency that’s separate from the church—it is a vital arm of any local church with four parts including reaching, teaching, winning and caring. Its impact on children’s moral development extends beyond their childhood years. According to Malcolm & Malcolm (2016), one in three children who hear the gospel message before the age of twelve will accept Jesus as their personal saviour and commit their lives to follow him. Sitorus (2021) echoed similar sentiments when he claimed that children who are taught in their formative years develop habits that are hard to break as adults.

Children who learn God’s word during their childhood are more likely to engage in prosocial behaviours and exhibit higher moral reasoning in adulthood, which are a vital foundation for the church's future. However, when children grow beyond the age of 19, only one out of every twenty, who hear the gospel is likely to commit his or her life to follow Christ. This means childhood is ideal for reaching out to and disciple people.

This is why Christ Is The Answer Ministries (CITAM) cherishes children's ministry. Each CITAM assembly has a children's pastor who collaborates with Sunday school teachers to ensure young people are effectively taught sound doctrine from an early age. The goal is to bring children closer to Jesus and nurture a generation of people who fear God and can confidently articulate their faith in Jesus Christ with their peers in Kenya and worldwide (CITAM, 2016). Therefore, Sunday School teachers play a critical role in forming the younger generation's moral compass, values, and worldview and giving them a solid spiritual foundation. The implication here is that the effectiveness of any Sunday school depends on the quality of teaching and the teachers' effective training. Johnson (2017) emphasized the same point when he claimed that only competent Sunday school teachers, interested in Sunday school and with a sense of self-efficacy, can create the ideal learning environment and increase children's drive to learn, irrespective of their background or reasons to attend Sunday school.

Three research objectives guide the research.

1.1. Objectives

- 1) To determine how Pan Africa Christian University's training program affects the teachers' moral lives.
- 2) To determine how Pan Africa Christian University's training program affects the teachers' social life.
- 3) To explore how parents and leaders at Christ Is The Answer Ministries in Kapsabet, Nandi County, describe the effect of the leadership training program at Pan Africa Christian University on Sunday school teachers' quality of life and their effectiveness in teaching.

1.2. Hypothesis

H0₁: Pan Africa Christian University's training program has no significant relationship with the teachers' social life.

H0₂: Pan Africa Christian University's training program has no significant relationship with the teachers' moral life.

2. Related Literature

Sunday school allows Christians to get children together and discuss their faith. Sunday school not only strengthens children's faith but also the faith of the entire church. Every Sunday school that adheres to scriptural principles serves as a springboard for church expansion. Anthony (2001) examined the evolution of Christian education ministries in the twentieth century. According to him, in the early twentieth century, the Church's educational ministry requirements were prioritized. Vacation Bible School (VBS) was established during the summer months when many children had nothing to do. The Great Commission serves as the main driving force behind Sunday School (Matthew 28:19-20). Many Sunday schools are set up, prepared, and operational. However, they

are devoid of one of the most crucial components needed for the Sunday school to succeed and be used by the Lord to train the next generation: highly qualified Sunday school teachers. All methods and programs will fail if Sunday school teachers are not adequately trained, called by God, ready, and prepared to teach (Acts 6:5). Christ makes it quite clear that our mission is to educate people to "*observe all that I have commanded*," in addition to "*making disciples*" and baptizing them (Matthew 28:19–20). This makes it very clear that Sunday schools are very necessary in order to fulfil Christ's instruction and that only volunteers and teachers with professional training can properly raise today's youth.

2.1. Teacher Training and Teacher's Moral Life

A Sunday school teacher must love God and the children they minister to (ETTA, 1981). The book of Mark 12:30-31 (NIV) says, "*Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbor as yourself.*" A good teacher will read the word of God, as seen in the life of Ezra 7:10 (NIV) "*For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel.*" A Sunday school teacher must be prayerful. In his ministry, Jesus spent time in prayer. The book of Matthew 14:23a (NIV), says, "*After he had dismissed them, he went up on a mountainside by himself to pray.*" The Bible encourages believers to pray without ceasing in 1 Thessalonians 5:17. Effective Sunday school teachers are committed to their personal growth. They develop their gift of teaching as part of the spiritual call. They make use of every opportunity to equip themselves with knowledge. They are willing to prepare effective lessons, which requires good preparation and dedication to the people they teach.

According to Harrower *et al.* (1902), the atmosphere and attitudes for ministry must be positive, rewarding, and fulfilling. A teacher's heart must be warm and open to loving children. Teachers' work includes bringing children to Christ, watching over them with great care, wisely guiding, shepherding, and helping in all ways. On the other hand, Anthony (2001) says that the lifestyle of a Sunday school teacher must be one that can be admired. They should be someone who can be a role model to the children.

Jesus, in Matthew 18:6, warned His listeners about handling young ones carelessly. A teacher needs to consider taking a young life into their responsibility seriously. Harrower *et al.* (1902) cautions the teachers that the life of a little one is sensitive to impressions. Children learn a lot by observation. They listen to the lesson but also observe the teachers. When Paul writes to Timothy in 1 Timothy 3:10-11, he talks about teaching through living a godly life. Modeling faith and the Christian life is one way of having a lasting impression on a child's life. Also, Hart *et al.* (2020) say that effective teachers must model and teach the importance of good character. A good character evokes more powerful words, trustworthiness, respect, responsibility, fairness, caring, and citizenship. Olander (2014) says that one of the most effective ways of helping student character development is spiritual mentoring provided by individual teachers who are willing to invest time in the lives of their students. Jesus gave a good example to the disciples. He chose his disciples and spent time with them for them to learn from him.

He appointed twelve, spent time with them, and then sent them to preach (Mark 3:14). In Matthew 11: 1, Jesus instructed the twelve disciples, demonstrated how to pray, and serve others by example, and expected them to obey and follow His example. He gave them assignments and carefully watched their progress.

2.2. Teacher Training and Teacher's Social Life

Christ was the Master Teacher. His goal was to instruct and impart knowledge about His Father's kingdom. He imparted knowledge with authority and passion, and His teachings encouraged Christians across all eras. His Great Commission commands every believer, including Sunday school teachers, to reach and integrate children into the local church community in addition to imparting biblical knowledge. The mission is to teach children how to live the gospel of Jesus Christ every day, not just for an hour on Sunday mornings. Jesus requires Sunday school teachers to not only cherish qualities and characteristics common to any other teacher but also be able to teach well and effectively engage children in the class. more than this, they should demonstrate the life they desire to see in their children.

Scripture teaches that the two greatest commands are to love God and to love people (Mark 12:30-31). Sunday school teachers must, therefore, genuinely love their Sunday school children and nurture their souls by reinforcing biblical moral values. Their teaching must flow from their love for God to cement their love for people (Reimers, 2020). According to Azer (2005), children learn best from observation of the ways their teachers handle stressful situations, how they relate to people, and how they deal with ethical and moral issues. So, effective Sunday school teachers are committed to the lesson and to understanding and building relationships with the children they teach and their parents.

Being virtuous is more than just acting appropriately. People can follow standards of behaviour out of fear of punishment, but living virtuously is motivated by moral conscience. Excellent behaviour helps shape character, but without virtue, children only follow the rules only when no one is watching. The attitude and the unplanned things Sunday school teachers say and do make strong impressions on the Sunday school children. Ledbetter (2014) observed that the success of Sunday school teachers depends upon their enthusiasm for the task, which is usually in proportion to their personal faith. Their upright moral lives not only enrich their Sunday school children's lives but also the lives of their societies. Moral life, like almost everything else that we strive to be good at, requires practice and effort. The Sunday school teachers living morally upright lives in front of their Sunday school children pay dividends when their Sunday school is faced with moral dilemmas. In Mark 3:14, Jesus appointed the twelve so that they might be with Him and learn to imitate Him so that He might send them to preach and have the authority to cast out demons.

3. Methods

The critical role that Pan Africa Christian University's transformational training program plays in preparing Sunday School teachers to promote children's spiritual development was investigated using a convergent parallel mixed-method research design. By using a convergent parallel mixed-method approach, the researchers were able to provide a thorough overview of how well Pan Africa Christian University's transformational training program prepares Sunday School teachers to develop children's faith in God and shape their character in a holistic way. As recommended by (Subedi, 2016), the researchers collected both quantitative and qualitative data at the same time, examined them independently, and then combined them for interpretation. According to Subedi (2016), combining qualitative and quantitative data will aid the research's ability to comprehend the issue being studied in depth and in context. The advantages of one type of data outweigh the disadvantages of the other and offer a thorough grasp of the problem at hand.

3.1 Study Population

The research was carried out in Nandi District, Kenya, specifically at CITAM Church in Kapsabet town. The district was chosen because out of the total population of 885,711 people, there are 858,779 people of different Christian faiths (KNBS, 2019). CITAM was chosen because it has the largest number of students enrolled in Pan Africa Christian University's church leadership training program. CITAM church has 420 adult members: 24 leaders, 376 congregants, and 20 Sunday school teachers, as summarized in Table 1.

Table 1: Breakdown of Study Population

Category	Population
CITAM Kapsabet town leaders	24
Teachers	20
Congregants	376
Total	420

3.2. Sample Size and Sampling Frame

The research employed Yamen's sample size calculation formula to calculate the quantitative sample size: from 120 parents with children in Sunday school 92 parents were selected: $n=120/1+120(0.05)^2$; 23 church leaders from 24: $n=24/1+N (0.05)^2$ selected, and all the 20 Sunday school teachers were included in the study sample, a total of 135 participants. For interviews, the researchers purposively chose 2 Sunday school teachers among those who had completed the Pan Africa Christian University's Transformative Training Program, 3 couples with children in every Sunday school class and 2 church leaders who had ever taught Sunday school, a total of 10 participants. Table 2 provides a summary of the study sample.

Table 2: Sample Size Summary

Category	Sample Size
CITAM Kapsabet leaders	23
Teachers	20
Congregants	92
Total	135

The process of stratified systematic sampling was utilized to select church members who had children enrolled in Sunday school as well as from the church leaders. The researchers alphabetically grouped church leaders and members based on their gender within each category and picked the *n*th number until the predetermined samples were gathered. The researchers further purposively selected subjects who satisfied the predetermined standards and agreed to participate in individual interviews.

3.3. Research Instruments

The study data was gathered using an interview guide and a questionnaire. According to Marshall (2005), questionnaires are a cost-effective, time-efficient, and less expensive method of gathering data. With questionnaires, a large sample number of respondents can be reached quickly. The closed-ended questionnaire had 27 items, including 4 on demographics, 5 answering research objectives 1, and 6 answering research objective 2. The interview guide assisted the researchers in collecting rich data on participants' personal experiences. The study also asked numerous follow-up questions, such as "did I hear you say..." "please elaborate on..." As suggested by Flowerdew and Martin (2005), interviews facilitate probing to elicit precise information that would not have been possible otherwise and allow informants to open up and explain their individual, real-life experiences. The plan will enable the validation of numerical data.

3.4. Instrument Validation

The randomized procedure the researchers employed improved the study's external validity and gave rise to a foundation for generalizing the conclusions. The researchers also gave the questionnaire to the two supervisors so they could assess each item's suitability and guarantee the questionnaire's content validity. Before every item was included in the final instrument, the supervisors' individual judgment regarding each item's acceptability was carefully weighed. The results from Cronbach's Alpha analysis of data collected among 20 participants with similar characteristics but not part of the sample gave a reliability coefficient of 0.83, which meant that items within every subscale of the questionnaire correlated highly with each other. To ensure the credibility of the qualitative data, the researchers were careful not to give clues to participants with either tone of voice or body language that would in any way influence them towards giving a particular answer.

3.5. Data Collection Strategies

The researchers distributed the research questionnaire to the 135 selected participants and gave them 30 minutes to complete it before returning to pick up the completed forms. The purposely selected participants were interviewed by the researchers: two of the leaders had once taught Sunday school; three couples had children in every Sunday school class: 0-3, 4-6, 7-9, and 10-12 years; and two of the Sunday school teachers had been Sunday school teachers for the longest time and had completed Pan Africa Christian University's Transformative Training Program. Each individual interview lasted roughly half an hour. Word-for-word transcriptions of all the audio recordings of the responses were made.

3.6. Data Analysis Procedure

The textual information collected via interviews was analyzed thematically using the NVivo software, whilst the statistical data gathered via the questionnaire was imported into SPSS software version 26 and statistically analyzed. Descriptive statistics were used to summarize the numerical data into frequencies and percentages while Pearson correlations were used to determine the power of the connection between the independent variable and the dependent variables.

4. Study Findings

The demographic data analyzed include gender, age bracket, work experience, and training in Sunday school teaching.

4.1 Gender

The gender distribution of the subjects was examined through descriptive analysis and the results are presented in Table 3.

Table 3: Gender

	Frequency	Percent
Male	22	34.4
Female	42	65.6
Total	64	100.0

Table 3 presents the results indicating that the participants were 65.6% female and 34.4% male. The number of women teaching Sunday school was much higher than that of men. The idea that women are innately ready for the maturation of young brains is broadly held, and in many denominations, women dominate the Sunday school teacher body.

4.2 Age Bracket and Gender Crosstabulation

The distribution of the male and female respondents was compared, and the results are displayed in Table 4.

Table 4: Age Bracket and Gender Crosstabulation

Age bracket	Gender		Total
	Male	Female	
18 – 25 years	0	1	1
	0.0%	1.6%	1.6%
26 – 30 years	0	4	4
	0.0%	6.3%	6.3%
31 – 35 years	2	8	10
	3.1%	12.5%	15.6%
36 – 40 years	3	4	7
	4.7%	6.3%	10.9%
41 years and above	17	25	42
	26.6%	39.1%	65.6%
Total	22	42	64
	34.4%	65.6%	100.0%

The findings showed that 65.6% and 15.6% of the participants were between the ages of 31 and 35 and 41. Moreover, it was noted that 1.6% and 6.3% of the population, respectively, were in the 18–25 and 26–30 age ranges. According to gender, among respondents under 41 years old, there were 39.1% female and 26.6% male respondents. This constituted most of the study participants. This shows that as educators age and continue to educate, they tend to better appreciate their critical position in society. When it comes to working with youngsters, senior teachers with more years of experience are significantly more mature and cautious than their counterparts.

4.3 Descriptive Analysis

As a starting point, descriptive statistics were used to summarize the statistical data into percentages, means, and standard deviation.

4.3.1 Objective 1: Transformational Leadership Training Program and Teachers' Moral Life

The study's first objective was to determine how the training program affects the teachers' moral lives. This section used the following metrics: percentages, means, and standard deviations, as shown in Table 5.

Table 5: Transformational Leadership Training Program and Teachers' Moral Life

Statement	SD	D	U	A	SA	Mean	SD
Teachers who have gone through the training are intentional about their prayer life.	0%	2%	0%	19%	80%	4.76	0.52
They are role models to the children and even their parents/guardians.	0%	2%	0%	31%	67%	4.64	0.57
They have positively influenced the children's Behavior.	2%	0%	2%	22%	75%	4.68	0.66
They love all children—look after the sick or those looking disturbed.	0%	0%	19%	45%	36%	4.17	0.72

They are involved in the welfare of children in the community.	0%	2%	22%	47%	30%	4.04	0.76
They are intentional about their moral life as preachers of the gospel.	0%	3%	2%	39%	56%	4.48	0.68
Teachers' Moral Life Mean Index						4.46	0.48

Training Sunday school teachers is necessary to teach them new teaching skills and principles to be effective in their instruction. According to this study, 80% of the participants indicated that teachers who have undergone the training are intentional about their prayer life. Furthermore, 56% affirmed that they were intentional about their moral life as gospel preachers. This implies that the training was able to help the teacher to see the importance of prayer. This finding is consistent with numerous literatures spanning many centuries, which assert that poorly trained educators not only teach the mind/head, like passing on facts, principles, and theology, but they lack the skills necessary to teach what is for the heart. They do not even understand how to educate the mind and lack the knowledge necessary to plan and deliver lessons that alter their students' values, attitudes, views, preconceptions, will, and aspirations. One of the main advantages of training Sunday school teachers is not just to equip them with knowledge but to emphasise listening to the Holy Spirit, who can transform their children's hearts.

Sunday school teachers should be role models for their students since more is learned through observation than in cognitive domains. This study established that 67% affirmed that they are role models to their children and even their parents/guardians. Furthermore, a significant proportion (75%) of the participants specified that they have positively influenced the children's behavior through role modelling. This indicates that a Sunday school teacher can significantly impact many lives by providing youngsters with a solid biblical basis. This could be improved by having teachers receive training. One way to impact a child's life, which will last, is to live a life of faith and as a Christian. According to Hart *et al.* (2020), effective teachers must demonstrate and stress the value of excellent character. Stronger adjectives like dependability, accountability, respect, justice, compassion, and citizenship are evoked by having good character.

Sunday school instructors must cultivate intrinsic motivation for putting pupils' needs first. This finding established that 45% of the participants believed they love all children—look after the sick or those looking disturbed. This view was supported by 47% of the participants, who restated that they are involved in the welfare of children in the community. It is crucial to note that pupils who receive care from their Sunday school teachers will eventually learn to provide care for others. Because of this, a loving environment in the church can promote the social and emotional bonds crucial for developing children's moral character. By and large, teachers' moral life was observed to be impacted by Transformational Leadership Training Programs (Mean= 4.46; SD=0.48). Phonexayphova (2013) discussed teachers who serve as moral role models for both other teachers and students. If pupils are taught by using an example, they are more inclined to value the ethical subject and moral education. The teachers not only impart the moral truths and laws, but they also assist the pupils in taking responsibility for their actions

and putting the moral truths and laws into practical use. Teachers need to be aware of their responsibility as moral role models. The results from interviews with Sunday school teachers established that their lives have changed positively through training. The provided data emphasized the significant role of Sunday School teachers as facilitators in shaping children's character, faith, and spiritual development.

One of the parent participants asserted that:

“Eager children are skillfully guided by trained Sunday school teachers into a genuine acceptance and commitment to Jesus Christ as their Lord and Savior. Their teaching goes beyond just sharing the gospel with children because their main objective is to help children grow into devoted followers of Jesus Christ. They serve as examples of faith, conduct, spirituality, and day-to-day Christian living. They encourage kids to choose moral ideals and the correct route by modeling good behavior for them. Their behavior and personality can have a big impact on how children develop.”

One of the teacher participants claimed that:

“My personal spiritual life has improved, I understand that lesson preparation is not only about the curriculum but about my spiritual life as well, the more I depend on the Holy Spirit, the easier it gets. A specific way of describing it is that I study the Bible to understand it, and so that I am able to teach the right doctrine, and to be ready to answer any questions I am intentional on my prayer life, because I learnt that depending on God is key to effective learning/teaching.”

The interviews with a church elder revealed that:

“The teachers talk to the children nicely, there is motivation, and they enjoy their work. The teachers give guidance to the children and the children emulate the teachers. There is maturity in the way the teachers present themselves, they are also patient with the children.”

4.3.2. Objective 2: Transformational Leadership Training Program and Teachers' Social Life

The second objective was determining how the training program affects the teachers' social life. The statistical measures of percentages, means, and standard deviations were utilized, as shown in Table 6.

Table 6: Transformational Leadership Training Program and Teachers' Social Life

Statement	SD	D	U	A	SA	Mean	SD
Trained teachers take time to enquire the whereabouts of children who miss Sunday school from their parents/guardians	0%	5%	2%	39%	55%	4.43	0.75
They know the names of all the children in their class and their parents	0%	5%	3%	41%	52%	4.39	0.76
They know the schools the children attend and their class teacher's name	0%	19%	39%	33%	9%	3.32	0.89
They carefully select subjects, children like as well as ones that children find challenging	3%	9%	31%	36%	20%	3.60	1.01
They have visited children in their homes where possible prayed with their parents/guardians	3%	3%	27%	50%	17%	3.75	0.89
Their relationships with family members and other Sunday teachers have improved	2%	0%	5%	47%	47%	4.37	0.72
Teachers' Social Lifestyle Mean Index						3.98	0.56

Teachers' social life can impact students' willingness to learn. According to the findings, up to 55% affirmed that trained teachers take time to enquire about the whereabouts of children who miss Sunday school from their parents/guardians. It is also important for teachers to know what to teach to a given grade in order to enhance learning. This view was supported by 36% of those who affirmed that they carefully select subjects' children like as well as ones that children find challenging. This shows that pupils with outstanding working relationships with their instructors grow more socially and emotionally competent. Additionally, these pupils are more likely to take in more intellectual information. This result follows that of Coristine *et al.* (2022), who stress that a positive student-teacher relationship encourages pupils to feel comfortable exploring and taking calculated risks in their academic work, which indicates that children who enjoy a good working connection with their teachers perform better in class. Creating an environment that values mutual respect is one of the most significant effects of a strong student-teacher relationship.

Success is primarily dependent on good student relationships. Thus, pupils are more inclined to participate in Sunday school lessons when they sense love and concern for them. Fifty-two per cent (52%) agreed that they know the names of all the children in their class and their parents. Moreover, 50% of participants believed that they had visited children in their homes where possible and prayed with their parents/guardians. This demonstrates that the primary reason for that is that when their instructor loves and cares about them, pupils tend to be more committed to studying and involved in the classroom. Effective teacher-student interactions change student conduct. According to Coristine *et al.* (2022), a positive relationship between the teacher and the student in the classroom is necessary for both parties to work toward developing mutual respect and trust. This relationship can include getting to know your students better, giving them choices, and motivating them to improve as learners every day. Teachers who act in this way respect their students, value their uniqueness, and are kind. Positive interactions with the

students increase their academic progress and create a friendly and safe environment for all children in the classroom.

Positive interactions between teachers and their students are important in determining student success. In this study, 33% of respondents agreed that they know the schools the children attend and their class teacher's name. Additionally, 47% affirmed that their relationships with family members and other Sunday teachers have improved. The implication is that children form lifelong bonds with both adults and their peers when these interactions are handled consistently and pleasantly. In the Sunday school classroom, supported children display fewer problematic behaviors. Generally, it was established that the Transformational Leadership Training Program had contributed to teachers' social lifestyle.

According to Martin & Rimm-Kaufman (2015), fostering better relationships between students and teachers has significant, advantageous, and long-lasting effects on children's academic and social development. Achievement improvements will not come from merely enhancing student and teacher interactions. However, pupils with close ties that are helpful and constructive with their teachers perform better academically than those with more contentious relationships.

The results of the interviews, as indicated by Sunday school teachers, suggested that:

"One of the topics was on understanding age learning characteristics, and all the teacher participants claimed that they know how important it is to have age-graded learning, according to the age of the children, because children learn best when the lesson is taught according to their level, i.e. if the teacher can communicate well and clearly to them at their level. Use of technology was not really included, but I have learnt how to incorporate simple aspects as my visual teaching aids."

Another interviewed teacher emphasized that:

"Her relationship with other teachers has changed, from learning to handle different types of children in class from the arrogant ones to those who are reserved, I find my interactions with friends and family members have improved. Also because of reading the word and learning the lessons, my life has changed."

One of the interviewed parents indicated that:

"After teachers were trained, it has impacted children in a number of ways: The children are doing well, the children love their church, they have a good attitude towards church programs, Time is well managed in their service and finally, they have interest in church activities, and their Christian growth is evident."

The interviews with church elders revealed that:

“The teachers are committed in the ministry; the attitude is positive towards the children. Further, they are well prepared for their lessons as well as when they meet and pray together.

4.3.3. Transformational Leadership Training Program Content

The independent variable of the research was the Transformational Leadership Training Program. The descriptive analysis used includes percentages, means and standard deviations. The findings are presented in Table 7.

Table 7: Transformational Leadership Training Program

Statement	NI	SI	N	MI	EI	Mean	SD
The content of the Sunday school teacher training program is vital in changing teachers' views, life, and behavior	0%	3%	0%	9%	88%	4.81	0.58
Teaching strategies employed in teaching Pan Africa Christian University's leadership training program, are key in changing teachers' views, life, and behavior	2%	2%	2%	25%	70%	4.60	0.74
The character of training program instructors is vital in changing teachers' views, life, and behavior	0%	3%	2%	30%	66%	4.57	0.68
The evaluation strategies used in the training program, are key in changing teachers' views, life and behavior	2%	2%	2%	38%	58%	4.48	0.75
Transformational Leadership Training Program						4.62	0.59

Note: NI = Not at all Important; SI = Slightly Important= Neutral; MI = Moderately Important; EI = Extremely Important

The critical element in putting learning into practice is the teacher. The study established that up to 88% and 70% affirmed that the content of Pan Africa Christian University's leadership training program and the teaching strategies employed in teaching it is vital to changing teachers' views, lives, and behaviours, respectively.

The transformational leadership program aims to improve the effectiveness of instruction and inspire higher levels of accomplishment in both students and teachers. According to this study, 66% and 58% found that the character of Pan Africa Christian University's leadership training program instructors was vital in changing teachers' views, life, and behavior and that the evaluation strategies used in Pan Africa Christian University's leadership training program, are vital in changing teachers' views, life and behavior. Finally, most respondents agreed that Transformational Leadership Training Program was critical in influencing the outcome of the teachers (Mean=4.62; SD=0.59).

4.3.4. Correlation Analysis

Correlation analysis in research is a statistical technique for calculating the association between two variables and assessing the significance of their linear relationship. This study utilised a bivariate analytical model to determine the extent to which the independent and dependent variables were associated.

Table 8: Correlation Analysis

		Teachers' Capability to Holistically Teach	Teachers' Moral Life	Teachers' Social Life
Teachers' Moral Life	Pearson Correlation	.678**	1	
	Sig. (2-tailed)	.000		
	N	64	64	
Teachers' Social Lifestyle	Pearson Correlation	.575**	.492**	1
	Sig. (2-tailed)	.000	.000	
	N	64	64	64

As indicated in Table 8, the study established that there was a statistically positive and significant relationship between Teachers' moral life at ($r=0.519^{**}$; $p<0.05$). This led to rejecting null hypothesis one, and the conclusion was made that Pan Africa Christian University's training program has a significant relationship with teachers' moral lives. This suggests that teachers who take training acquire new methods for sharing God's Word with their students. Hence, teachers who live a life of faith as Christians can have a lasting impact on children's lives. The finding also revealed that there exists a statistically significant relationship at 0.01 alpha level between Transformational Leadership Training Program and Teachers' social lifestyle ($r=0.509^{**}$; $p<0.05$). This led to rejecting null hypothesis two, and a conclusion was made that the Transformational Leadership Training Program significantly correlates with Teachers' social lifestyle. Teachers' social lives may impact students' willingness to learn. Students are more dedicated to their studies and more engaged in Sunday school activities when they feel that their teacher loves and cares about them. Trained teachers are better equipped to teach the Bible in a more transformative way.

5. Recommendations

By demonstrating God's grace through our actions and further enhancing the effectiveness of Sunday School teachers in nurturing the spiritual growth of children, these research findings suggest the following areas to be taken into consideration:

- 1) Church-effective Sunday school teacher training programs should be offered regularly, and Sunday school teachers should be encouraged to attend to be equipped with the necessary skills and knowledge to guide children effectively in their spiritual journey.
- 2) Cultivating a supportive environment within the Sunday School community, where Sunday school children can share experiences, insights, and challenges to strengthen their resolve and enhance their spiritual growth.
- 3) Integrating age-appropriate digital resources and platforms to complement traditional teaching methods and technology in their teaching to make the lessons more interactive for children.

- 4) Sunday school teachers must partner with families, parents, and guardians to reinforce spiritual teachings at home. They should communicate regularly with parents to enrich the children's spiritual development.

Sunday school teacher training will help Sunday school teachers acquire new pedagogical techniques and ideas that will help them deliver their lessons more successfully. Proper knowledge of child development will help teachers to understand how to communicate with children.

6. Conclusion

The information provided demonstrates the important role that Pan Africa Christian University's transformational training program plays in preparing Sunday School instructors to mold the faith, character, and spiritual development of young students. Their many responsibilities as friends, evangelists, and role models foster an environment supporting kids' growth. The aforementioned positions highlight the paramount significance of education and childcare, demonstrating the noteworthy influence of Sunday school instructors in promoting spiritual development and character enhancement. Teachers make a crucial contribution to developing a generation of well-rounded individuals who may positively impact society by carrying out their jobs with devotion and honesty. In addition, the Bible's wisdom, especially in Proverbs 22:6, emphasizes the long-term benefits of setting children on the correct road at a young age. They have been given the profound privilege of molding the lives of priceless children entrusted to our care as Sunday school instructors.

The church must provide Sunday school teachers with the necessary training to foster their faith and spiritual development so that they can pass on the same spiritual growth to their students, as advised by Apostle Paul in 2 Timothy 2:15. Sunday school instructors have the chance to hone their craft and acquire new perspectives every day through training. As they grow more comfortable in their roles, they will be able to guide children on their own spiritual journeys more skillfully, just as Jesus lovingly embraced the children in Matthew 19:14, understanding that children have an intrinsic potential to embrace faith with limitless wonder.

Conflict of Interest Statement

We declare that we have no conflicts of interest. All co-authors have seen and agree with the contents of the article, and there is no financial interest to report. We certify that the submission is original work and has never been presented to any other publication.

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