

**STATE OF THE HOLISTIC CHRISTIAN EDUCATION CURRICULUM FOR
CHARACTER FORMATION IN THE SEVENTH-DAY ADVENTIST CHURCH: A
CASE OF RUSANGU UNIVERSITY IN LUSAKA**

By

MAIMBO DAVID MUULU

**A dissertation submitted to the University of Zambia in partial fulfillment of the
requirement for the award of the degree of Master of Education in Religious Studies.**

THE UNIVERSITY OF ZAMBIA

Lusaka

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DECLARATION

I, **Maimbo David Muulu**, hereby declare that the work herein is my own, and that all the works of other persons used have duly been acknowledged, and that the work has not been presented to the University of Zambia before or indeed any other institution for similar purposes.

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APPROVAL

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Examiner 1.....signature..... Date.....

Examiner 2.....signature.....Date.....

Examiner 3.....signature.....Date.....

Chairperson
Board of Examiners.....signature.....Date.....

Supervisor.....signature.....Date.....

DEDICATION

This work is dedicated to the Almighty God for His faithfulness in all my endeavors. I also dedicate this work to my parents, Mr. Elson Muulu and Mrs. Joyce M. Mashababi, and my brother Dr. Moonde Muulu for their support and sacrifices they made as I pursued this MEd. program.

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ABSTRACT

The Seventh-day Adventist Church has a well-organized education system with a policy that advocates for “Holistic Christian Education for Character Formation”. The physical, social, spiritual, intellectual, moral and emotional competencies form core values in the church’s education system. Despite Rusangu University offering a holistic curriculum, ills such as drug abuse, interpersonal conflicts and others persist. Based on the aforementioned, the study sort to investigate the state of the SDA holistic Christian education curriculum for character formation at Rusangu University in Lusaka district. The study objectives were to; describe the SDA holistic Christian education curriculum for character formation as understood by Adventists at Rusangu University, describe how Rusangu University implements the holistic Christian education curriculum for character formation, understand challenges facing Rusangu University in implementing the holistic Christian education curriculum for character formation and identify strategies of how Rusangu University can effectively offer the holistic Christian education curriculum for character formation. The research design adopted for this study was the descriptive design. The sample size necessary to achieve the objectives of the study consisted of ten participants. The sampling designs utilized in the study was purposive sampling, specifically homogenous sampling and expert sampling. Primary data was collected via semi-structured interviews before it was categorized into themes and sub-themes. The research findings revealed that Rusangu University offered the holistic Christian education curriculum, which sought to produce holistically developed students. The University implemented its educational curriculum through six main approaches. The first approach was the spiritual character formation. To form the students’ spiritual character, Bible Study and Week of Prayer programs took precedence. Second, was the physical character formation. Activities such as General Work Experience, Physical Activities and Games were offered to enhance physical competencies. Third, emotional character formation. Adventist Youth Society and Community Service programs developed students emotionally. Fourth, intellectual character formation. Programs which augmented intellectual competencies included Student Choir, Creative Writing and Debating. Fifth is the social competency which was achieved via an interactive program known as Student Camporee. Lastly, moral competency. The University offered Human Reproductive Health and Safety Education, Gender Awareness and Equality programs. Despite the University offering the holistic curriculum, ills were discovered which indicated that the objectives of the holistic Christian education curriculum were not fully accomplished. The study established that challenges accompanied the implementation of this holistic curriculum, such as; lack of proper understanding of the holistic Christian education curriculum for character formation by some Adventists, non-qualifications of some Adventists, poor financial capacity and inadequate materials. Among the strategies emerging from the findings of the study meant to foster an effective implementation of the holistic curriculum at Rusangu University was; the need for Adventists to be educated and qualified to spearhead every program, the need to devise other means as a source of funds and the need to buy missing equipment. One of the key recommendations of the study given in order to enhance an effective implementation of the SDA holistic Christian education curriculum at Rusangu University was that precedence be granted to the programs offered at the institution.

Keywords: *Holistic Christian education, Curriculum, Character formation*

TABLE OF CONTENTS

DECLARATION	i
COPYRIGHT	ii
APPROVAL	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	vi
TABLE OF CONTENTS	vii
LIST OF FIGURES	xiv
LIST OF TABLES	xiv
LIST OF APPENDICES	xiv
ACRONYMS	xv
OPERATIONAL DEFINITIONS	xvi
CHAPTER ONE: INTRODUCTION	1
1.1 Background Information.....	1
1.2 Statement of the Problem.....	3
1.3 Purpose of the Study	3
1.4 Objectives of the Study.....	4
1.5 Research Questions	4
1.6 Significance of the study.....	4
1.7. Delimitation of the Study.....	5
1.8 Limitations of the Study.....	5
1.9 Theoretical Framework.....	5
1.9.1 Spiritual Competencies	6
1.9.2 Physical Competencies.....	6
1.9.3 Emotional competencies	6
1.9.4 Intellectual competencies	7
1.9.5 Social competencies	7
1.9.6 Moral competencies	7
1.10 Conceptual Framework.....	7
1.11 Chapter summary	9

CHAPTER TWO: LITERATURE REVIEW	10
2.0 Introduction.....	10
2.1 Holistic Education.....	10
2.2 Overview of Holistic Christian Education	14
2.3 Philosophy and Centrality of Christian Education.....	16
2.4 Holistic Christian Education in Church Schools	19
2.5 SDA Christian Education curriculum for Character Formation	20
2.6 Ellen Gould White and the SDA Education	22
2.7. Review of related studies	23
2.8. The Identified Research Gap	27
2.9 Chapter Summary	27
CHAPTER THREE: METHODOLOGY	28
3.0 Overview.....	28
3.1 Research Design.....	28
3.2 Research Site.....	28
3.3 Population	29
3.4 Sample Size.....	29
3.5 Sampling Design.....	29
3.6 Research Instruments	30
3.6.1 Semi-Structured Interviews.....	30
3.7 Data Collection Procedure	31
3.8 Credibility and Trustworthiness.....	31
3.9 Data Analysis	32
3.10 Ethical Considerations	32
3.11 Chapter Summary	33
CHAPTER FOUR: PRESENTATION OF FINDINGS.....	34
4.0 Overview.....	34
4.1 The demographic profile of the research participants.....	34
4.2 Participants’ Views on What They Know about the SDA holistic Christian education curriculum for character formation.....	35

4.2.1 A fair understanding of the SDA holistic Christian education curriculum for character formation	36
4.2.2 A Lack of understanding of the SDA holistic Christian education curriculum for character formation	37
4.2.2.1 Lack of seminars over the SDA holistic Christian education curriculum for character formation at Rusangu University.....	38
4.3 The implementation of the holistic Christian education curriculum for character formation	39
4.3.1 Approaches for spiritual character formation.....	39
4.3.1.1 Bible Study Groups	40
4.3.1.2 Sabbath-school Bible Study Guide Groups	41
4.3.1.3 Week of Prayer	43
4.3.2 Approaches for Physical Character Formation	44
4.3.2.1 General work experience	44
4.3.2.2 Physical exercises	46
4.3.3 Approaches for emotional character formation.....	47
4.3.3.1 Adventist Youth Society.....	47
4.3.3.2 Community Service	48
4.3.4 Approaches for Intellectual Character Formation.....	50
4.3.4.1 Student choir.....	50
4.3.4.2 Creative writing and Debating.....	51
4.3.5 Approaches for social character formation	53
4.3.5.1 Student Camporees	53
4.3.6 Approaches for Moral character formation.....	55
4.3.6.1 Human Reproductive Health and Safety Education	55
4.3.6.2 Gender awareness and Equality.....	56
4.3.7 Partial implementation of the holistic Christian education curriculum for character formation at Rusangu University	58
4.4 Challenges faced by Rusangu University in implementing the holistic Christian education curriculum for character formation.....	58
4.4.1 Challenges in spiritual character formation	59
4.4.1.1 Missing programs to act as agents for spiritual character formation.....	59
4.4.1.2 Challenges in Bible Study group program	60
4.4.1.3 Challenges in Sabbath-school Bible Study guide groups	62
4.4.1.4 Challenges in week of Prayer program.....	64

4.4.2 Challenges in physical character formation	65
4.4.2.1 Challenges in General work experience program.....	65
4.4.2.2 Challenges in physical exercises program.....	66
4.4.3 Challenges in emotional character formation.....	68
4.4.3.1 Challenges in Adventist Youth Society program	68
4.4.3.2 Challenges in community service.....	69
4.4.4 Challenges in intellectual character formation.....	70
4.4.4.1 Challenges in Student choir program	70
4.4.4.2 Challenges in Creative writing and Debating program	72
4.4.5 Challenges in social character formation	73
4.4.5.1 Challenges in Student camporees	73
4.4.6 Challenges in moral character formation	75
4.4.6.1 Human Reproductive Health and Safety education.....	75
4.4.6.2 Gender awareness and Equality.....	76
4.5 Strategies for effective implementation of the holistic Christian education curriculum for character formation.	78
4.5.1 The need for Adventists to be educated and qualified to offer all intended programs.	79
4.5.2 The need for the introduction of missing programs	79
4.5.3 The need to devise other means as a source of funds	80
4.5.4 The need to devise measures that would restrict the number of students per particular group.....	81
4.5.5 The need to explain the importance of programs to students.....	82
4.5.6 The need for a shift of attitude by Adventists	83
4.5.7 The need to construct hostels and a guest room for invited guest speakers.....	84
4.5.8 The need to sensitize students on the usage of electronic Bibles, Spirit of prophecy books, and Bible study guides.....	85
4.5.9 The need to offer lessons on stewardship of time	86
4.5.10 The need to buy missing program equipment	86
4.6 Chapter Summary	87
CHAPTER FIVE: DISCUSSION OF THE FINDINGS	88
5.0 Overview.....	88
5.1 Participant’s views on what they know about SDA holistic Christian education curriculum	88

5.1.1 A fair understanding of the SDA holistic Christian education curriculum for character formation	88
5.1.2 A lack of proper understanding of the SDA holistic Christian education curriculum for character formation	89
5.1.2.1 Lack of seminars over the holistic Christian education curriculum for character formation	91
5.2 The implementation of the holistic Christian education curriculum for character formation	91
5.2.1 Approaches for Spiritual character formation.....	92
5.2.1.1 Bible Study Groups	92
5.2.1.2 Adult Sabbath School Bible study guide group	93
5.2.1.3 Week of Prayer.....	94
5.2.2 Approaches for Physical Character Formation	94
5.2.2.1 General Work Experience	95
5.2.2.2 Physical Exercises	95
5.2.3 Approaches for Emotional Character Formation	96
5.2.3.1 Adventist Youth Society	97
5.2.3.1 Community service	97
5.2.4 Approaches for Intellectual Character Formation.....	98
5.2.4.1 Student choir	98
5.2.4.2 Creative writing and debate.....	99
5.2.5 Approaches for Social Character Formation.....	99
5.2.5.1 Student Camporee	100
5.2.6 Approaches for Moral Character Formation.....	100
5.2.6.1 Human Reproductive Health and Safety Education.....	101
5.2.6.2 Gender awareness and Equality program.....	101
5.2.7 A theoretical perspective of findings related to the second research question	102
5.2.8 Connections between the implementation of the holistic Christian education at Rusangu University and Empirical Studies Reviewed in the Study	103
5.3 Challenges faced by Rusangu University in implementing the holistic Christian education curriculum for character formation	105
5.3.1 Non-qualification of some Adventists and invited guest speakers to spearhead every program	106
5.3.2 Missing programs that are intended to bring out character formation	106
5.3.3 Poor financial capacity of Rusangu University in Zambia’s Lusaka Province.....	107

5.3.4 Students exceeding the maximum number needed per group.....	107
5.3.5 Lack of sufficient understanding of the holistic Christian education curriculum for character formation by some Adventists and the students	108
5.3.6 Failure by some Adventists to fully implement the programs intended for character formation	108
5.3.7 Lack of hostels and a guest room for guest speakers	109
5.3.8 Absenteeism by both Adventists and Students from programs.....	109
5.3.9 Inadequate materials or equipment at Rusangu University.....	109
5.3.10 A theoretical perspective of findings related to the third research question	110
5.3.11 Connections between challenges experienced at Rusangu University and Empirical Studies Reviewed in the Study.....	111
5.4 Strategies for effective implementation of the holistic Christian education curriculum for character formation.	113
5.4.1 The need for Adventists to be educated and qualified to offer all intended programs. .	113
5.4.2 The need for the introduction of missing programs	114
5.4.3 The need to devise other means as a source of funds	115
5.4.4 The need to devise measures that would restrict the number of students per particular group.....	115
5.4.5 The need to explain the importance of programs to students.....	116
5.4.6 The need for a shift of attitude by Adventists	116
5.4.7 The need to construct hostels and a guest room for invited guest speakers.....	117
5.4.8 The need to sensitize students on the usage of electronic Bibles, Spirit of prophecy books, and Adult Sabbath school Bible study guides.	118
5.4.9 The need to offer lessons on stewardship of time	118
5.4.10 The need to buy missing program equipment	119
5.4.11 A theoretical perspective of findings related to the fourth research question.....	119
5.4.12 Connections between the strategies suggested at Rusangu University and Empirical Studies Reviewed in the Study.....	120
5.5 Chapter summary	122
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS	123
6.1 Introduction.....	123
6.2 Conclusion of the study	123

6.2.1 Participants' Views on What They Know about the SDA holistic Christian education curriculum for character formation	123
6.2.2 The implementation of the holistic Christian education curriculum for character formation	124
6.2.3 Challenges faced by Rusangu University in implementing the holistic Christian education curriculum for character formation.....	124
6.2.4 Strategies for effective implementation of the holistic Christian education curriculum for character formation.	124
6.3 Recommendations of the Study	125
6.4 Suggestion for Further Research.....	126
6.5 Chapter summary	126
REFERENCES	127

LIST OF FIGURES

Figure 1. Summary of a conceptual framework.....8

LIST OF TABLES

Table 1. Summary of Sample size.....29

Table 2 Summary of Demographic Information for research Participants.....34

Table 3. Rehearsal program.....51

LIST OF APPENDICES

Appendix 1 Budget.....134

Appendix 2 Interview Guide for Lecturers.....135

Appendix 3 Interview Guide for the Chaplain and Director.....137

Appendix 4 Ethical clearance letter.....138

Appendix 5 Letter of permission to conduct the study.....139

Appendix 6 Consent form.....140

Appendix 7 Work plan.....141

ACRONYMS

ADV	Adventist
AYS	Adventist Youth Society
ECD	East Central Africa Division of the Seventh-day Adventist Church
GAE	Gender Awareness and Equality
GEWE	General Work Experience
HRHSE	Human Reproductive Health and Safety Education
NAD	North American Division of the Seventh-day Adventist Church
SDA	Seventh-day Adventist Church

OPERATIONAL DEFINITIONS

In this study, the following words are defined as follows:

Adventist: This word exclusively refers to Lecturers, Chaplain, and the Director who happen to be implementers of the holistic Christian education curriculum for character formation at Rusangu University.

Curriculum: An integrated course of academic studies in the inculcation of knowledge

Education: The gradual process that deals with the inculcation of knowledge and skill.

Holistic Christian Education: SDA education system that equips learners spiritually, socially, physically, intellectually, morally and emotionally.

Seventh-day Adventist Church: A Protestant denomination that believes in the second coming of Christ and keep the seventh day of the week (Saturday) as the Sabbath day.

CHAPTER ONE: INTRODUCTION

1.1 Background Information

Education has always been recognized as a means of achieving the objectives of social, economic and political development of a nation. While social education equips the society with light work force, higher education provides competent leadership by supplying well-developed human resources such as scientists, engineers, doctors, teachers, managers and so on. It is this human resource which finally takes the responsibility of operating the development system of a nation.

According to Giussani (2001) and Miller (1998), education introduces a person to reality as a whole. Consequently, secular and religious communities worldwide have started educational institutions for learners. Through schools, such learners are expected to develop social adjustment, responsible attitude towards life and skills necessary for self-development and community service.

Though various people have looked down upon the African Indigenous Education, it can be noticed that before the advent of colonialism, the traditional African communities offered holistic education to young people (Kenyatta, 1972). Such education had social, spiritual, physical, emotional, moral and intellectual contents. Its characteristics, goals, modes of transmission, teaching and learning strategies were geared towards the pursuit of excellence and quality. Informal training constituted the core of indigenous education in Africa. Under the traditional system, each person in the community was practically trained and prepared for his/her role in the society. Different elements were utilized in the transmission of African Indigenous Education, which are: storytelling, myths, and proverbs (Gitome, 2003). That education continued to the coming of Christian missionaries who started schools in an attempt to offer Christian holistic education.

The coming of Christianity to Africa has largely contributed to intellectual development through input in curricula used in private and public institutions. In Zambia, it can be noticed that different kinds of churches own learning institutions, and these institutions are not just focused on evangelism but act as avenues of providing holistic Christian education. The Seventh-day Adventist church in particular has a policy on holistic Christian education.

Holistic Christian education offered in SDA Institutions addresses the development of the intellectual, affective, aesthetic and spiritual aspects of a person (Anderson, 2009). In the 1870s, founders of the SDA church at the General Conference (GC) in America recognized the importance of holistic Christian education for character formation. They began to develop a denominationally based school system. This system was opted for educating students to use their God-given capacities to become principled individuals, qualified for any position in life. One of the founders of the Seventh-day Adventist Church, Ellen Gould White, speaks for this kind of education (White 1968). American missionaries who started building churches and schools brought the Seventh-day Adventist education to Africa.

In 1903, William Harrison Anderson, a Christian missionary of the Seventh-day Adventist denomination, crossed the Zambezi River from Solusi Mission in Zimbabwe to set up the Rusangu Mission in Zambia in 1905 to provide a holistic type of education (Anderson, Gerald H:1999:21). It is this history that led to the rise of the Seventh-day Adventist Church. Years later, different schools were opened. In these schools, teachers did not only offer formal education as prescribed in the school curriculum but also taught students the importance of physical work, body health, home health education, evangelism, interpersonal relationships and worship (General Conference of Seventh-Day Adventists, 2011). The church's holistic Christian education curriculum promoted the spiritual, physical, intellectual, moral, social and emotional fitness of the students. To implement the curriculum, the schools offered various programs as agents of transmission of holistic character among the students. For instance, work program, nature walk and physical activities, games helped students to attain physical health. Bible study groups, full-day Sabbath observance, Sabbath-school lesson discussion groups, mid-week prayer, week of prayer and annual camp meetings enabled students to develop spiritually. Other programs included talent exhibitions, camporee and campouts, the pathfinder club, adventures club, master guides drills, Adventist Youth Society (AYS), community service, outreach Sabbaths, home health education and catering, choir practices, inter-house matches and youth rallies (ECD, 2010). Through these programs, students were given an opportunity to implement what they learnt formally or informally.

In as much as the church's provision of the holistic Christian education curriculum, the schools still struggled with issues inconsistent with the church's educational philosophy. Comparatively,

Njoroge (1999) reveals that some students in church-sponsored schools get involved in drug-peddling, wanton destruction of property and other social ills. The same problem that Zambian public institutions are facing are being witnessed in the learning institutions of the Seventh-day Adventist church. Examples of such problems include drug and substance abuse, sexual immorality, unwanted pregnancies, abortions, and moral decay (ECD, 2010). Hence, this challenges the definition, understanding and execution of the purpose and mission of the church's educational philosophy. In view of this background information, this study assessed the status of the holistic Christian education curriculum for character formation in an SDA higher education institution known as Rusangu University.

1.2 Statement of the Problem

The Seventh-day Adventist Church has a well-organized education system with a policy that advocates for holistic education. Its educational philosophy is "Holistic Christian Education for Character Formation" (East Central Africa Division of the Seventh-day Adventist Church, 2010). The physical, social, spiritual, intellectual, moral and emotional competencies form core values in the church's education system. As the means of achieving these values, the church's learning institution in Lusaka Zambia has an educational curriculum that provides programs that act as channels of transmission of the church's educational philosophy.

However, in spite of the holistic Christian education curriculum offered in the learning institutions, ills such as drug and substance abuse, drunkenness, riots, early marriages, interpersonal conflicts, idleness, unwanted pregnancies persist (East Central Africa Division of the Seventh-day Adventist Church, 2010). In most cases, this leads to students' suspension or expulsion from the learning institution. This research therefore assessed the state of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka.

1.3 Purpose of the Study

The purpose of this study was to assess the state of the Holistic Christian education curriculum for character formation in the Seventh-day Adventist institution known as Rusangu University in Lusaka district.

1.4 Objectives of the Study

The following were the objectives of the study with respect to assessing the state of the Holistic Christian education for character formation at Rusangu University in Lusaka district.

1. Describe the SDA holistic Christian education curriculum for character formation as understood by Adventists at Rusangu University
2. Describe how Rusangu University implements the holistic Christian education curriculum for character formation.
3. To establish challenges facing Rusangu University in implementing the holistic Christian education curriculum for character formation.
4. Identify strategies of how Rusangu University can effectively offer the holistic Christian education curriculum for character formation.

1.5 Research Questions

To address the status of the Holistic Christian education for character formation at Rusangu University. The following questions guided the study.

1. What is the understanding of Adventists on the SDA holistic Christian education curriculum for character formation at Rusangu University
2. How does Rusangu University implement the holistic Christian education curriculum for character formation?
3. What challenges are faced by Rusangu University in the implementation of the holistic Christian education curriculum for character formation?
4. What strategies can be employed to better implement the holistic Christian education curriculum for character formation at Rusangu University?

1.6 Significance of the study

The importance of this study is that the findings provided insight into and promoted ways that may lead to a reduction of ills noticed at Adventist institutions. Furthermore, the study gave aid on the ways that may lead to the production of holistic graduates. Finally, the study has contributed to knowledge in theory and practice of holistic Christian education.

1.7. Delimitation of the Study

The study was restricted to Rusangu University in Lusaka. The study relied on this institution in Lusaka because the researcher had no financial resources that would enable him to go to places far from his area of residence. Nevertheless, another thriving reason for choosing Lusaka is that there exists a well-established institution that is affiliated to the Seventh-day Adventist church, which also promote holistic Christian education. Furthermore, Lusaka being the capital city of Zambia, infiltrated by people from different kinds of life and backgrounds, stands a better place to carry out this research from.

1.8 Limitations of the Study

The problem that the researcher faced was the means of organizing the Adventists for interviews because of their busy schedule. Furthermore, the organization of meeting places due to financial challenges was a challenge. However, the researcher tried to secure appointments in due time and reminded the respondents about the appointment. In addition, the researcher sook clarity from the respondents on the meeting places.

1.9 Theoretical Framework

According to Kombo and Tromp (2006: 56), a theoretical framework is ‘a collection of interrelated ideas based on theories. It is a reasoned set of prepositions which are derived and supported by data or evidence’. Furthermore, they state that a theoretical framework ‘attempts to clarify why things are the way they are.’ Miller’s (1998) Holistic Curriculum Theory guided this research.

Miller, who happens to be a Canadian educator, in 1979 developed the theory of “The Holistic Curriculum” which greatly improved the education systems in Canada in provision of all-round education. Since then, the perspective of “Holistic Education” worldwide is central in promotion of education that prepares students for mutual development. This theory underlines the physical, intellectual, emotional, psychological, moral, spiritual and social competencies in Holistic Education. Miller suggests that provision of holistic education makes learning real and enjoyable to both learners and educators. Further, he shows how emphases of connectedness, interdependence, context and meaning in all aspects of life have impacted on educational theory and practice.

According to Miller (1998), the manner in which the intended objectives of holistic Christian education would be achieved is when institutions develop curricula with programs for transmission of the intended contents. He advises that implementers of the curricula should carefully develop programs which act as the agents of its transmission. The environment, nature of learners and human resources should guide the choice of the programs. Furthermore, he argues that that challenges which face the holistic education curriculum result from laxity of the stakeholders, pressure from secular curricula and facilitation costs. Religious organizations around the world have educational institutions which have developed their own holistic Christian education curricula. The SDA church through Ellen G. White's counsels has educational institutions worldwide. The church provides unique programs intended to produce learners who are physically, socially, spiritually, morally, emotionally, and intellectually fit.

Religious organizations tend to develop their own holistic Christian education curricula, the Seventh-day Adventist institutions put emphasis on Miller's six competencies to develop a holistic Christian education curriculum. The competencies help learners in all aspects of day-to-day lives. They make learners grow mentally, emotionally, intellectually, socially and spiritually to benefit oneself and the society in general. The six competencies are discussed in turn below.

1.9.1 Spiritual Competencies

The spiritual development of an individual enables him or her to appreciate the existence of the divine. Spiritual competence also enables an individual to interpret the meaning of Christian education in their present and future lives. It is there to make them more caring, tolerant, and actively engaged in the spiritual quests.

1.9.2 Physical Competencies

This is the part where Physical Education comes into play. This would provide individuals with opportunities to become skilled mentally, develop fitness, and gain understanding about the importance of physical activities.

1.9.3 Emotional competencies

Emotional competency speaks of a need to develop skills which gives one the ability to handle emotions, both at home, in a school setup, or anywhere in the society. If one achieves this sect, he or she may know how to handle relationships.

1.9.4 Intellectual competencies

Intellectual competency speaks of a growth from ignorance to consciousness of things, challenges, and concepts.

1.9.5 Social competencies

Social competence refers to the social, emotional and cognitive skills that students need for successful social adaptations. It describes an individual's effectiveness and ability to establish and maintain a high quality of mentally satisfying relationships with others.

1.9.6 Moral competencies

Moral competence refers to how students might be brought up to develop virtues expected of good citizens.

Miller's (1998) Holistic Curriculum Theory best suited this study because the Seventh-day Adventist institutions adhere to the six competencies as described.

1.10 Conceptual Framework

Guba and Lincoln (1989) state that a conceptual framework is important because it assists a researcher to 'develop awareness and understanding of the situation under scrutiny and to communicate this'. Furthermore, Chalmer (1982) states that a conceptual framework is important in research because it identifies the research variables and clarifies the relationships among the variables.

The SDA educational philosophy is designed to accommodate both SDA and non-SDA members. Once a student is admitted to an Adventist learning institution, he or she is inculcated through the SDA holistic Christian education that provides for Pastoral care, support in forming social relationships, various activities and programs. The holistic curriculum is focused to develop all six competencies of a person, which are spiritual, physical, emotional, intellectual, social, and moral competencies, once achieved, a holistic character is formed. See figure 1.

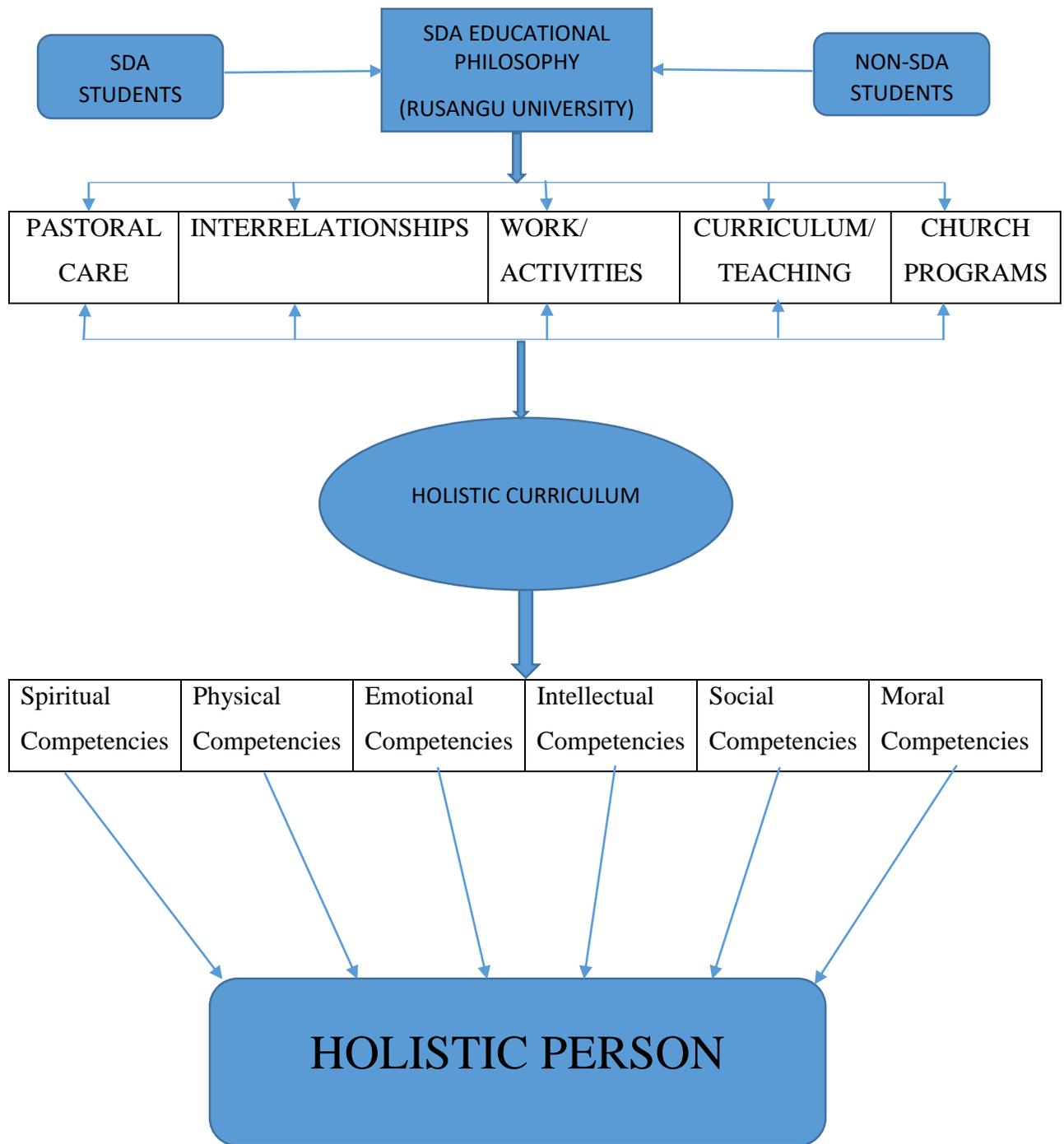


Figure 1. Summary of a conceptual framework

1.11 Chapter summary

The chapter has given a background information to the study. It has also discussed among other items the statement of the problem, purpose of the study, research objectives, research questions, significance of the study, delimitation and limitations of the study.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

Most of the scholars have written about the philosophy of religious education and holistic curriculum development in Christian schools. However, a few have written on holistic Christian education for character formation in institutions affiliated to a particular church or religious group. In this chapter, we will review the literature on the Holistic Christian Education in general, philosophy and centrality of Christian education, the centrality of church schools in delivery of Holistic Christian Education, SDA Christian Education for Character Formation, Ellen G. White and the SDA Education, and review of related study.

2.1 Holistic Education

It is very important to get an understanding as to what holistic education means since this study will assess the status of SDA holistic Christian education for character formation. Hence, questions like “what is holistic education?” will be addressed in this section. Different scholars have presented their views and similar understanding as to what holistic education actually means. Miller (2006) states that:

Holistic education is an approach aimed at teaching the whole person. Holistic educators reject educational approaches that limit learning solely to the intellect or that train students so that they can compete in a global economy. They believe that we must see the student as a complete human being, which includes a mysterious, timeless quality (e.g., the soul). Holistic educators argue that schooling limited to preparing students to compete in a global economy is lacking in this respect. (Miller J. 2006:101)

According to Miller (2005:2),

Holistic education attempts to nurture the development of the whole person. This includes the intellectual, emotional, physical, social, aesthetic, and spiritual. Perhaps the defining aspect of holistic education is the spiritual.

Hence, holistic education is one that focuses on the development of the entire human being, not only concentrating on the intellect aspect. Miller (2005) points out what distinguishes holistic education from traditional educational practices, and that is the spiritual dimension. Holistic education seeks to nurture children in educational settings as fully as possible and is not limited to developing only the rational intellect.

Miller (1992), in his writing, places an emphasis on the wholeness of the human experience. He states that:

Holistic educators recognize that all aspects of human life are fundamentally interconnected. They contend that education must be concerned with the physical, emotional, social, aesthetic / creative, and spiritual qualities of every person, as well as the traditionally emphasized intellectual and vocational skills. They argue that our present culture's emphasis on rational intellect, economic development, competition, and the uncomplaining performance of social roles is lopsided. To be 'well educated' in the modern industrial world, means to be well disciplined; it is to be alienated from one's own spontaneous, creative, self-actualizing impulses. Holistic education calls for a new recognition of the organic, subconscious, subjective, intuitive, artistic, mythological, and spiritual dimensions of our lives. (Miller R., 1992:153)

Another scholar who has written about holistic education is Forbes (2003) who actually argues that:

Holistic education frequently claims that it wants to, 1) educate the whole child (all parts of the child), 2) educate the student as a whole (not an assemblage of parts), and 3) see the child as part of a whole (society, humanity, the environment, some spiritual whole, etc.) from which it is not meaningful to extract the student. (Forbes S. 2003:2)

A key theme of holistic education that emerges from the aforementioned scholars is that the purpose of education is to develop the whole child – all aspects of his / her being -- in order that he / she may live life to its fullest in society.

In the work of Miller (1991), he interviewed 60 holistic educators and concluded that the concept of whole person contains six essential elements: intellectual, emotional or affective, physical, social, aesthetic, and spiritual. Miller (2005) considers that the development of the whole person in holistic education also relates to the same elements discussed by Miller (1991). Traditional education has dealt with the intellectual element. Miller (2005) tells us that progressive and humanistic educations have dealt with the first five elements, but generally ignored the last, and perhaps most significant element: the spiritual element.

Another key theme that is brought out by these scholars is that holistic education recognizes the importance of nurturing the spiritual development of children in educational settings. A summary is given by Miller (1991) when he clearly states that “Holistic educators recognize that there is a part of every person that is ‘immutable and mysterious’ – an inner core that lies beyond the physical, social, and other sources of personality”. Holistic educators give much attention to the spiritual dimension of a person’s personality, and this is what sets holistic education apart from the mainstream education.

Miller (1991) describes levels of wholeness that are important to holistic education. He proposes five levels: the person, the community, the society, the planet, and the cosmos. He states that there needs to be human wholeness, but also wholeness in the community. Holistic education, according to him, is concerned with “the *quality* of human relationships within a community” (Miller, 1991:26). He further advocates that that there should be holism in society, which should empower the person and the community. Another level of wholeness is the planet. Holistic educators are concerned with global and ecological issues. Finally, there is the wholeness of the cosmos. This again relates to the spiritual dimension of human existence.

Miller (1991) gives a summary over the levels of wholeness that are a characteristic of holistic education as follows:

An individual person is a whole system, but is contained in community, which is a more inclusive (more whole) system. But then community is surrounded by, and infused with, and given meaning by, the affairs of the larger society; and any given society is but one member of the global family of humanity; and finally, even the human species as a whole, along with its host planet, is contained in the all-embracing wholeness of the cosmos, the Absolute, the scope of which we cannot fathom. (Miller R., 1991:28)

Furthermore, Miller (1996:8) offers another definition of holistic education that has an inclination on a variety of relationships. He states that:

The focus of holistic education is on relationships: the relationship between linear thinking and intuition, the relationship between mind and body, the relationships among various domains of knowledge, the relationship between the individual and community, the relationship to the earth, and the relationship between self and Self. In the holistic curriculum the student examines these relationships so that he or she gains both an awareness of them and the skills necessary to transform the relationships where it is appropriate. (Miller J., 1996:8)

From John Miller's perspective, holistic education is a student-centered approach to teaching and learning in which students learn to see relationships between themselves and their environment, and between themselves and all areas of the curriculum. The emphasis is on the whole student as the teacher recognizes that intellectual development cannot be isolated from emotional, social, physical, and moral development.

Holistic education has been around for some time now, it is not a new age concept. Similar to holistic education, in Dewey's (2004) *My pedagogic creed*, he alludes to the need to develop the whole child. He states that

I believe that the subject-matter of the school curriculum should mark a gradual differentiation out of the primitive unconscious unity of social life...The true center of correlation of the school subjects is not science, nor literature, nor history, nor geography, but the child's own social activities. (Dewey, 1900: 100)

Traditional education has focused on rational thinking and learning at the intellectual level. Holistic education is concerned with the whole person and recognizes that all aspects of life are interconnected and that human experience is integrated. In order to ensure the healthy development of each child, the holistic educator does not isolate any aspect of students' lives. Holistic educators recognize that students do not simply learn through their intellects, but through their feelings and concerns, their imaginations and their bodies. In planning and implementing curriculum, holistic educators attend to all aspects of each student's development.

2.2 Overview of Holistic Christian Education

Eisler (2000), Lemkow (1990), and Mweru (2008) have observed that throughout the history of schooling, a scattered group of critics have pointed out that the education of young people should involve much more than preparing them as future workers or citizens. According to Miller (2000) and Capra (1996) education should be understood as the art of cultivating the moral, emotional, physical and psychological dimensions of developing children.

Harris (1980) and Miller (1997:9) argue that holistic education is based on the premise that each person finds identity, meaning and purpose in life through connections to the community, to the natural world and to spiritual values such as compassion and peace. Kessler (2000:89) adds that holistic education calls forth from people an intrinsic reverence for life and a passionate love of learning. He observes that this is done, not only through an academic "curriculum" that condenses the world into instructional packages, but also through direct engagements with the environment. Furthermore, Miller (1998:) asserts that holistic education nurtures a sense of wonder and helps the person feel part of the wholeness of the universe. In as much as the aforementioned scholars have highlighted, on a general basis, the role of Christian education, this study goes further by highlighting the programs used in the implementation of the holistic Christian education curriculum at Rusangu University in Lusaka.

Kelly (1998) describes holistic education as a multi-levelled experiential journey of discovery, expression and mastery of content that builds the learners' social, spiritual, physical and emotional aspects of life. Hence, all the components of the human aspects should be addressed. This is in line with the Seventh-day Adventist's view of holistic Christian education. Furthermore, when students are introduced to a holistic Christian education through school systems, it enables them to appreciate various contexts that shape and give meaning to life. Wainaina (2008) states that holistic Christian education offered in schools should provide potential to students to creatively, intelligently, and systematically think. An individual, who has gone through a holistic Christian education system, be it formal or informal, can only be known through his/her social, intellectual and spiritual behavior. This implies that holistic Christian education forms a character in an individual that is evident in his or her day-to-day life.

Other scholars like Bray (1986) and Blackemore (1980) view holistic Christian education as a means through which human beings develop humanitarian values such as compassion and peace. Hence, this education helps learners to extend their understanding and meaning of education from a classroom situation to the surrounding physical and non-physical world. In addition, Forbes (2004) and Adler (1992) assert that the concept of holistic Christian education refers to the idea that the properties of a given system in any field of study cannot be determined or explained by the sum of its component parts. Instead, the system as a whole determines how its parts operate. A holistic way of thinking tries to encompass and integrate multiple layers of meaning and experience rather than defining human possibilities narrowly.

Schools, churches and other institutions have different approaches with regard to holistic Christian education, a worldwide system. For instance, Forbes (1996) states that holistic Christian education system is as old as education itself but approached differently according to the institution that is implementing it. However, he singles out the originating theorists who include Jean-Jacques Rousseau, Ralph Waldo Emerson, Henry Thoreau, Bronson Alcott, Johann Pestalozzi, Friedrich Froebel and Francisco Ferrer. These holistic Christian education theorists share the idea that the core value of holistic Christian education is to transform a person to fit a wider social, intellectual and emotional field. Forbes (2004) states that the goal of holistic education is to help students to be the most they can be. Education with a holistic perspective is concerned with the development of every person's intellectual, emotional, social, physical, artistic, creative and spiritual potential.

The aforementioned scholars have written on the role of holistic Christian education for character formation in general. They argued that true education cultivated the moral, social, emotional and psychological aspects of a person. They observed that, for holistic education to be practically realized there had to be a holistic curriculum giving one an opportunity to become a learner and another, an instructor. However, the scholars did not provide the approaches through which holistic education should be transmitted from the instructor to the learner. Therefore, this study presents the approaches and challenges of implementing the SDA holistic Christian curriculum. The study further recommends the approaches through which the curriculum could be fully implemented.

2.3 Philosophy and Centrality of Christian Education

Christian education enables students in church schools to develop spiritually, intellectually, physically and socially. Njoroge (1999) and Littlejohn (2006) argue that Christian education enables learners to foster the aforementioned faculties in the society. These scholars add that to be of any earthly good, a person must understand the world around him or her and recognize what it needs. In this way, Christian education helps a student to discern what is good and evil. In addition, other scholars like Spitz (1995) and Guissani (2001) argue that Christian education imparts wisdom which offers students the ability to communicate and understand one another despite their social, religious, cultural and intellectual diversities.

Scholars like Pink (1988:) and Groome (1991) agree that the purpose of Christian education is to deepen spiritual understanding through belief in a divinely ordered universe as a necessary means of understanding oneself and one's place in the world. Furthermore, Groome (1991) and Handerson (1987) asset that Christian education encourages students to interpret their lives, relate to others and engage in the world in ways that reflect a faith perspective. Hence, it makes fundamental differences in how people view their being in relation with God, others, self, and world. Teaching Christian education in church schools, according to Groome, should engage all dimensions of a human being. He sees this possibility through shared Christian praxis as purposeful human activity that holds in dialectical unity in theory and practice, critical reflection and historical engagements. Putting academic excellence at the center that displaces Christ from it has ramification consequences.

Christian education, as seen by Veith (2003) and Faber (1998), has a humanizing import in people's lives which prepares them to think critically, act responsibly and create imaginatively.

Faber (1998) observes that the educators' task in Christian schools is to invite students to imagine the consequences of their praxis and envision how an aspect of it can or should be reshaped to promote the wellbeing of others. Mwanakatwe (1974) and Veith (2006) speaks of key principles which students require in order to make worthwhile decisions: creation of enabling environment, accommodation of other people's opinions, respect for other people's choices, following authorized procedures, doing interactive interrogation and consultation, facilitating group planning, maintaining support and willingness to take initiatives. The biggest challenge to Christian education as Campbell (1982) points is secularism.

Perkins (2006) and Hayes (1991) argue that God has raised thousands of Christian schools worldwide, and these schools according to Hayes must attract many students compared to public ones because of the values they embrace thereby making parents and guardians to choose them. Among all things that are taught at these schools are risks and effects of drug abuse, sexual immorality, lack of discipline and peer influences. The research investigates why SDA-institutions in Lusaka still have cases of drug and substance abuse, riots and indiscipline cases among the students despite the church's curriculum.

In the study done by Megill (1978), she gives a very vivid description of teaching and learning situations. She gives a definition of Christian education and also emphasizes its aims. She stressed the importance of human development in the process with special emphasis on the developmental task of infancy and early childhood. In her work, so far as ministry is concerned, she categorizes the various age groups in the Church as: ministry to children, ministry with youth in the Church and ministry with adults in the Church. For Megill, one needs to take into consideration the age group when it comes to the type of method and content of study. She dealt in-depth into the curriculum of Christian education with special reference to scope, purpose, objective, and the design of the curriculum. However, her work is limited to the context of a local Church congregation. This work will quite be different from Megill's work in the sense that this study goes beyond a local church congregation and focus on an institution, that is, Rusangu University.

Powers (1981) sees the Church as "a school." He contends that the Church does not simply have a school but it is a school. According to Powers, he saw his task in the new light: that of declaring, informing, pointing persons within the Church to the truth that they are already in the school. For him, the truth is that to be a disciple is to be a learner. And to be a disciple of Christ is to be one

absorbed in knowing him. And to be joined with each other in the discipleship of Christ is to be joined in a fellowship of learning. He maintains that the Church is a school inasmuch as the commission is to teach “them to observe all.” Powers points out that education that leads to discipleship has several requirements. He mentions four requirements which are: (i) education that is true to the grace of the gospel requires a vision of the Church, its purpose and mission. (ii) Christian education requires theologically informed objectives. (iii) It requires learning that provides knowledge, instills feelings, and aims at right living. (iv) there is also the need to evaluate the organizations, the teachers and leaders which this kind of learning requires. In Power’s work, he treats the qualifications for teachers/leaders but he is very brief. Power’s study, just like Megils’s, is limited to a church. For he contends that a church is a “school”. However, his emphasis over the evaluation of teachers/leaders gave guide on this study in desiring to investigate whether the Adventists at Rusangu University understood the SDA holistic Christian education for they play a significant role in its achievement.

Another scholar who has written on Christian education is Wyckoff (1955). He dealt with Christian education as a vital means of transforming individual and societal social qualities to bring about quality living. He argued that Christian education could not be done without careful planning and preparation, taking into consideration the whole personality of a person. In his work, he gives a vivid overview of Christian education. He made it clear that for any program, there is the need for careful planning which involves a translation of general programs into specific programs. This elucidates that one should know what a particular program means for children, youth and adults. Furthermore, for the achievement of Christian education, he states that educators should take into consideration the pupil’s theological and philosophical background. For Wyckoff, some of the things which need to be looked for are: the pupil’s home, his achievements, and possibly his frustrations. He maintains the view that Christian education must aim beyond the Church and concentrate on changing society as well.

Toussaint (1983) and Vandeman (1987), in defense of the Christian philosophy of education, declared that the Christian philosophy of education is so powerful that Christians should recognize and prize it. Toussaint adds that the philosophy is grounded in the word of God. In addition, Gnanakan (2007) states that the Christian philosophy of education calls for educators and students to prioritize the Bible in their worldview. This study examined programs which introduce students

to study and knowledge of scripture. Furthermore, it analyzed the issues within the educational institution to see if the holistic Christian education was being fully implemented.

2.4 Holistic Christian Education in Church Schools

Sarason (1990) and White (1968) stated that Church schools ought to educate students for social, spiritual, moral and mental development. Sarason (1990) goes further by stating that the purpose of church institutions especially secondary schools is to form avenues of character molding and formation of persons who later become protagonists in the society. These scholars add that in secondary schools, students are helped to develop a sense of ethical and moral judgment. The decline in moral values in the society reveals the church's inconsistency in ensuring that, in her institutions, students are adequately prepared with the right content and approach. Mweru (2008) and Guissani (2001) indicate that families and educators in church schools should collaborate to ensure consistency in holistic development content for students in both home and school. Giddens (2005) and Buchanan (1976) stated that parents and elderly persons in both the nucleus and extended families have a responsibility to form solid foundations for moral, intellectual, physical and emotional education.

Novick (2002) argued that schools sponsored by churches have a role in cultivating emotional and intellectual competencies of students. He further writes that educators have a duty of making learners realize the need for an integrated development. Churu (2009) observes that social and emotional skills taught in Catholic schools enable students to carry out certain important functions that define maturity of a person. She reasons that students in church schools are able to collect information about themselves, others and the environment.

White (1968) stated that church schools should prepare students with skills to enable them to adjust to all situations and make worthwhile decisions without violating the rights of others. They also require from teachers and parents skills in the cultivation of pro-social values and attitudes. Anderson (2009) states that the church's educational philosophy also provides opportunities for participation in group work, practice of thoughtful and non-violent conflicts resolution and development of social decision-making and problem-solving skills. This will make them appreciate others in order to co-exist despite their social, cultural and religious diversities.

The foregoing authors discussed the role of church schools in the transmission of the social, spiritual, moral and mental developments. They assert that church-sponsored schools have unique programmes used as agents of transmission of the holistic education curriculum. Through the church's schools, the scholars observe that students are given opportunities to make ethical judgments with freedom. In the schools, they are introduced to the character of Jesus Christ who is the model character in Christianity. The scholars presented Christian schools in general. This study, investigated an SDA institution, Rusangu University, with regard to their implementation of the holistic Christian education curriculum.

2.5 SDA Christian Education curriculum for Character Formation

Noddings (1992), McDonald (1996), and Nixon (1998) described the SDA philosophy of education as one that provides skills for successful living. The philosophy that governs the SDA Christian Education is Christ-centered. White (1968) and Nyaundi (1997) argued that the distinctive characteristics of SDA education in her schools are derived from Christ's teachings in the Bible. These authors further observed that the redemptive aim of true education is to create the character of God among the students. Furthermore, Coffey (1996) and Banathy (1991) argued that the SDA education, in its broadest sense, is a means of restoring human beings back to their original relationship with God. In light with the views of these authors, the study enquired whether Adventists understand the SDA holistic Christian education curriculum.

The SDA education fosters a balanced development of the whole person. Dormant (1986), Checkland (1981), and Bullard (1993) pointed out that it imparts more than academic knowledge: It looks forward to spiritual, intellectual, physical and social development of a whole being. Its time dimensions span eternity; seek to develop a life of faith in God and respect for the dignity of all human beings. It also builds character akin to that of God, nurtures thinkers rather than mere reflectors of others' thoughts. Further, it promotes loving service rather than selfish ambition, ensures maximum development of each one's potential, embraces all that is true, good, and beautiful.

The mission of the SDA education is preparing people for useful and joy-filled lives, fostering friendship with God, development of the whole-person, cultivating values, and selfless service (Hall, 1987; Gregory, 1987). The SDA education, as argued by Bronfenbrenner (1979), is started at home, which is the society's primary and most basic educational agency. Parents are the first

and the most influential educators and have the responsibility to reflect God's character to their children. Furthermore, Greenspan (1997) stated that the whole familial setting shapes the values, attitudes and worldview of students.

Wambua (1989), Knight (1983), and Ojore (2000) argued that the local church has a major role in the lifelong educational enterprise. They pointed out that congregations should provide an atmosphere of acceptance and love in which it discipled those within its sphere of influence in a personal faith in Jesus Christ and in a growing understanding of the Word of God. This understanding includes both an intellectual aspect and a life in harmony with God's will. In the classroom, the Christian teacher functions as God's minister (Waruta, 1995; Nyaga, 1988). The authors added that the greatest need of students is to accept Jesus Christ and commit to a life of Christian values and service. This study analyzed how the SDA holistic education help students to attain spiritual, mental, physical, social, and vocational development.

Reigeluth (1994) and Banathy (1991) state that preparing students for a life of service to their family, church and to the community at large is the primary aim of SDA-sponsored schools. With reference to the school as an educational agency, institutions established by the church for that purpose ideally accomplish its functions (Banathy, 1991). Parents and stakeholders have a role in the development of the whole student.

George (1983) articulated that the role of SDA-sponsored schools, colleges, and universities is to inculcate in learners the SDA education. He argued that a student is a primary focus of the entire educational effort, and should be loved and accepted. Baum (2005) further states that the teacher holds a central place of importance. Ideally, the teacher should be both a committed SDA Christian and an exemplary role model of the Christian grace and professional competencies. Therefore, this research investigated whether Adventists do understand the SDA holistic Christian education and what role they play to foster its achievement.

According to Bronfenbner (1979), the SDA education curriculum promotes academic excellence and also includes a core of general studies needed for responsible citizenship in a given culture along with spiritual insights that inform Christian living and build the community. Such citizenship is inclusive of an appreciation for the Christian heritage, concern for social justice, and stewardship of the environment (Blackemore, 1998; Waruta, 1995; Mugambi, 1994; and Mwiti, 1977). These scholars, holding that the church has a role to play in socio-economic development, present a

similar view. They see the church as an institution with the ability to unite a community for common objectives. Hence, the researcher investigated how Rusangu University implements the SDA holistic Christian education curriculum.

The instructional program of the classroom places appropriate emphasis on all forms of true knowledge, purposefully integrating faith and learning. Instructional methodology actively engages the needs and abilities of each student, giving opportunity to put what is learned into practice, and be appropriate to the discipline and to the culture (Mugambi, 1999; Bullard, 1993; and Kimani, 1985). Checkland (1981) stated that discipline in SDA-sponsored schools is built upon the need to restore the image of God in each student and recognizes the freedom of the will and the work of the Holy Spirit. Gitome (2003), Cibulka (1996) and Getui (1985) stated that, discipline should not to be confused with punishment that seeks the development of self-control.

The SDA education seeks to develop all faculties of a human being, social, emotional, spiritual etc., not just concentrating on the intellectual part. Corvey (1990) maintained that a blended emphasis of worship, study, manual work and recreation characterizes the total learning environment, with careful attention given to balance. Hence, this study assessed the status of the SDA holistic Christian education curriculum for character formation at Rusangu University.

2.6 Ellen Gould White and the SDA Education

It is impossible to comprehend Adventist education either currently or historically without understanding the role and impact of Ellen G. White upon its development. The education system in the SDA church adheres to the teachings of Ellen G. White. Her writings and views on holistic Christian education for character formation form essential pillars of the SDA philosophy of education (Knight, 1983). She stated that the provision of holistic Christian education to learners does not only benefit them but the society as a whole. Greenspan (1977) stated that Adventist scholars like Lucy Kum, Rudolph T. Allen and Ishbel Bayne helped to synthesize White's counsels to come up with the church's mission and vision. Up to the time of her death in 1915, Ellen G. White had elementary education but her prophetic gift guided the church on educational matters alongside the church's educational mission and vision.

Ellen G. White was not only a central figure in the development of Adventist education, but also the only Adventist leader who was in constant prominence from its beginnings up through the end

of its formative period (Anderson, 2009). She believed that Christian education guides learners to the understanding of God. Her understanding of redemption as “restoration” lies at the heart of her educational philosophy. These educational principles were developed, on one hand, within the context of the nineteenth century attempts to reform education, and, on the other, within the denominational context of “comparative indifference to education reform” (Bullard, 1993:12). The nineteenth century was a transition era from centuries of traditional thinking. Anderson (2009) and Bullard (1993) present Ellen G. White as the key authority in SDA education system who wrote literature that gave guidelines on the importance of integration of the church’s holistic education curriculum with the secular one. Hence, this study investigated how Adventists implemented the SDA holistic Christian education curriculum.

Kesler (2000) described Ellen White’s education system as a special contribution that lies in the unity and clarity of her educational philosophy. Although a few of her contemporaries did not see the religious purpose of her educational philosophy, they later appreciated it. The foregoing scholars presented Ellen G. White as the key person in the development of the SDA’s holistic Christian education curriculum. They concurred that her books on education helped in the formulation of the church’s mission and vision statements on education.

2.7. Review of related studies

Lauricella & MacAskill (2015) did a study entitled “*Exploring the Potential Benefits of Holistic Education: A Formative Analysis*” at the University of Ontario, Canada. Their approach involved a mixed method: qualitative and quantitative approach. The manner in which holistic education was defined was based on Miller’s (2000) definition who argues that holistic education is a philosophy of education based on the premise that each person 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. Their sample constituted current undergraduate students in Ontario and graduates from either a public or a Catholic secondary school in Ontario. The total number of the sample was 106 (Lauricella & MacAskill, 2015). The aim of their study was to find out whether university students believed that increased exposure to holistic principles would have been beneficial to their success after finishing secondary education. The overwhelming majority of participants, about 70%, agreed that had they had more exposure to holistic principles (personal identity, connections to the community, meaning/purpose, connections to the natural world, and

humanitarian values) while doing their secondary education, they would have been more successful in university. Their support for much exposure to holistic education had a basis that it would have helped them to better choose their course of study in university, to more fully understand their career opportunities after graduation, and to be more informed about the community, natural world, and citizens with whom they interacted. Lauricella & MacAskill (2015) further states that the remaining percentage, about 30%, of students who did not support a much exposure to holistic principles felt that this kind of education, holistic education, was not an academic pursuit, was best studied in their free time, or already felt as if they had sufficient exposure to these principles. Lauricella & MacAskill's study was conducted in Canada while this research will be conducted in Zambia. Their approach constituted a qualitative and quantitative approach while this research will only utilize a qualitative approach. Their data collection approach was via an invitation link to an online anonymous survey which was sent electronically by both authors to Ontario university students from both authors' professional, personal, and social networks. This research utilized Interviews. Lauricella & MacAskill's (2015) study was focused on the benefits of holistic education that was offered to the students during secondary education in response to their current success at the University of Ontario, while this research assessed the state of holistic Christian education curriculum for character formation at Rusangu University.

Miller (2004) did a study entitled "*Holistic Education: Its character and Practice*" in New Zealand. The purpose of his study was to discover, if possible, what holistic education means, where it began, and where it was going (2004). The method which he used was inductive, basing its conclusion on a literature review, rather than an empirical research. A major finding by Miller was that there is no definitive set of guidelines for holistic educators. He said there are thousands of ideas of what holistic education is and what it is supposed to do. However, according to Miller, many holistic educators and theorists believe that the nature of holistic education is such that it cannot be and should not be formally defined. He further stated that the practice of holistic education differs from one institution to another, it depends on how the user defines it. Holistic education, according to Miller, will carry on because "it prepares students well for the realities of the world" (2004). Miller's study is theoretical, hence creating a gap between theory and practice. He himself further recommended a study to be done which will involve an empirical research to determine which schools, colleges, or universities lay claim on holistic education and to determine what they mean, how they implement it, their boundaries, and educational characteristics. The

researcher partially fulfilled Millers' recommendations because he investigated how Rusangu University implements its holistic Christian education. In as much as Miller did a theoretical approach, this study assessed the status of holistic Christian education for character formation, hence dealing with the practical side view.

Sutarman et ell (2017) conducted a study titled "*The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia*". He defined holistic education as education which appreciates all of students' potencies in learning process. This research was aimed at analyzing the implementation of holistic education in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta. Sutarman's research involved a descriptive-qualitative approach with data collection techniques: in-depth interviews, participant observation, and documentation. The analysis of the data was by reduction, display, and provided conclusions. According to Sutarman's findings, it shows that the implementation of holistic education toward the students of Multilingual program of Madrasah Mu'allimaat was held through four quotients: spiritual quotient (SQ), emotional quotient (EQ), adversity quotient (AQ), and intellectual quotient (IQ) in which those quotients are integrated to madrasah and boarding. The term "quotient" was defined as a form of someone's skill to solve problems, develop new problem to solve then take the useful lesson from the problem faced in life. Sutarman states that the development of these quotients is achieved through activities. He concludes that some activities in Madrasah Mu'allimaat Muhammadiyah which aimed at forming education of students' spiritual quotient, are: reading the Quran in Madrasah and boarding, dhuha and tahajud prayers, five-time prayers performed together in the mosque of madrasah/ boarding, sunnah fasting, and Muhadharah (religious preaching). As for education of emotional quotient in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, according to Sutarman, is taught since the students enter the madrasah and integrated in madrasah and boarding. He further stated that education of intellectual quotient (IQ) is achieved through their integrated curriculum constituting the Ministry of Education and Culture, Ministry of Religion, and special curriculum of multilingual program which consists of study of Muhammadiyah, teachers, leadership, entrepreneurship, *tahfid al-Qur'an*, and study of Falak. Lastly on the quotients is the education of Adversity Quotient (AQ). He stated that instilling the character values of adversity is integrated in events of madrasah and boarding and is not separated from other quotients. Furthermore, he says that holistic education has impact on the transformation of the students' character values, which are: intrinsic religiosity

with deep faith-planted inside, able to control emotion, self-motivated, care, and well-socialized, the improvement of academic achievement, and tough in facing problems, not easy of being hopeless, stressful, or frustrated. This research conducted by Sutarman was an Islamic based research done in Indonesia while the research that the researcher did was a Christian based research done in Lusaka Zambia. The research done by Sutarman was helpful to this study because it highlighted how the Islamic education institution implements its holistic education, hence a comparison can be made with results obtained from a Christian education institution known as Rusangu University on how it implements its holistic Christian education for character formation.

Roskamp (2015), in his thesis "*Holistic Versus Dualistic Christian Worldview: A Study of Comparative Impact in a Latin American Community*" investigated teacher and student perceptions regarding the impact of worldviews on educational outcomes in an urban, lower income setting in Nicaragua. He picked up two Christian schools, one representing a holistic biblical approach and the other a dualistic approach in a similar socio-economic setting for a primarily non-experimental quantitative study to find out whether a holistic biblical worldview orientation in teachers was perceived as more effective in producing student transformation that connected with service to the community. Beyond this, he included a third school that represented a secular approach as an additional point of comparison. His Participants included seven teachers and twelve fourth-grade students from each school. Teachers were surveyed to broadly identify each participant's perceptions of their own professed worldview orientation and what they presented in the classrooms. Students were also broadly surveyed to evaluate if a worldview orientation made a difference in producing transformative elements. Later on, a connection between worldview orientation and perceived positive student impact for transformation was quantified. The results of his study suggested that the school with the holistic biblical worldview had a greater positive student impact for social transformation than the dualistic worldview school. The researcher finds Roskamp's work to be very useful because it elucidates the rate at which holistic education is operating. In as much as it surpasses other worldviews as presented by Roskamp (2015), the researcher assessed the state of the holistic Christian education for character formation in the Seventh-day Adventist learning institution, Rusangu University.

2.8. The Identified Research Gap

Different scholars have presented the spiritual aspect of a person as central in character formation. The social, moral, psychological, and intellectual aspects of a person are incomplete in holistic character formation without spiritual establishment. The aforementioned scholars have, however presented the holistic Christian education from a general Christian perspective. This study singled out the SDA church learning institution in Lusaka, focusing on the state of the church's educational policy, the church's holistic Christian education curriculum for character formation at an SDA educational institution in Lusaka district known as Rusangu University.

2.9 Chapter Summary

This chapter has reviewed literature on the Holistic Christian Education in general, philosophy and centrality of Christian education, the centrality of church schools in delivery of Holistic Christian Education, SDA Christian Education for Character Formation, Ellen G. White and the SDA Education, and review of related studies. The review identified gaps in most literature and showed how the study filled them. The following chapter looks at the Methodology that was employed in the collection of data.

CHAPTER THREE: METHODOLOGY

3.0 Overview

The preceding chapter reviewed literature relevant to this study. This chapter gives an account of the methods that were employed in the study. It describes the research design, research site, population, sample size, sampling design, research instruments, data collection procedure, credibility and trustworthiness, data analysis, and ethical considerations.

3.1 Research Design

Many qualitative studies, according to Marshall and Rosmann (1999), make use of descriptive studies, as the research looks to build a rich description of the complex circumstances that are unexplored in the literature. Ghosh (1992: 207) argues that “a research design is not a highly specific plan to be followed without deviation, but rather a series of guide posts to keep one headed in the right direction.”

This study employed a descriptive research design to collect, describe, analyze and interpret the data. According to Fouché and De Vos (2005:106), “descriptive research presents a picture of the specific details of a situation, social setting or relationship, and focuses on ‘how’ and ‘who’ questions”. Neuman (2003) further states that descriptive research begins with a well-defined subject, therefore presenting a detailed picture of the subject. The descriptive type of research is suited for this research as the researcher is aiming to gain an understanding of the state of the SDA holistic Christian education curriculum for character formation. By employing the descriptive design, the researcher was able to describe ‘how’ the SDA holistic curriculum could or could not have an influence on character formation.

3.2 Research Site

Kombo & Tromp (2006) stresses that the selection of the study site is essential as it influences the usefulness of the information produced. This study was conducted in Lusaka. Lusaka constitute many higher learning institutions, both public and private institutions, including those that are affiliated to a particular faith. In as much as the researcher had no financial resources that would enable him to go to places far from his area of residence, a thriving reason for choosing Lusaka is that there exists a well-established institution that is affiliated to the Seventh-day Adventist church, which also promote holistic Christian education.

3.3 Population

Population refers to an entire group of persons or elements that have at least one thing in common that are of interest to the researcher (Mouton, 2002). The target population for this study were Adventists at Rusangu University.

3.4 Sample Size

According to Bless and Smith, (1995), sample is a subset of elements taken from a population which is considered to be a representative of the population. In other words, a sample is the number of participants selected from the universe to form a desired sample. It is just a fraction of what should be studied. The sample for this study comprised ten respondents who are categorized as follows:

INSTITUTION	LECTURERS	CHAPLAIN	DIRECTOR
Rusangu Univ.	8	1	1
Total	10		

Table 1. Summary of sample size

3.5 Sampling Design

The process of coming up with the desired number of participants required to conduct a particular study is what is termed as sampling. Kombo & Tromp (2006) defines sampling as the procedure a researcher uses to gather people, places or things to study. Orodho and Kombo (2002) state that sampling is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. Sampling is an important process in conducting a research because researchers cannot collect data from all persons that have the suitable characteristics needed for a study. Gathering data on a sample is less time consuming as compared to the whole population because not everybody eligible for the study shall be subjected to questioning. It is also less costly to collect data from a sample in the sense that a large sample could be wide spread over a large geographical area and time consuming.

Sampling designs are divided into two broad areas, namely, probability and non-probability designs. Each design has its own strengths and weaknesses. Kombo and Tromp (2006) state that

the main feature of probability sampling designs is randomization, or random selection of respondents, things and places. The aim of randomizing is to give each unit of the population an equal chance of selection. This kind of sampling warrants the researcher to generalize to the greater extent and make inferences. Non-probability design, according to Kombo & Tromp (2006), aims to be theoretically representative of the study population by maximizing the scope or range of variation of the study'. Bless and Achola (1988: 68) state that non-probability design 'is one in which the probability of including each element of the population in a sample is unknown, that is, it is not possible to determine the likelihood of the inclusion of all representative elements of the population into the sample.' Therefore, under this kind of sampling some elements of the population might not have a probability of being included in the sample for this reason it is not easy to determine the extent to which the sample represents the population hence making it difficult to warrant generalizations, (Bless and Achola, 1988).

This study, being a qualitative one, adopted one of the non-probability sampling designs which is purposive sampling. Lecturers were sampled using homogeneous sampling. Homogenous sampling is a purposive sampling technique that aims to achieve a homogeneous sample; that is, a sample sharing or having similar traits like age, gender occupation etc. (Laerd, 2012). Lecturers had a similar trait, that is, occupation. The Chaplain and the Director were sampled using expert sampling. Expert sampling is a purposive sampling technique that is used when a research needs to glean knowledge from individuals that have a particular expertise (Laerd, 2012). The Chaplain and the Director were sampled using this technique because of their expertise in the study area.

3.6 Research Instruments

Research instruments refer to the tools or devices that the researcher uses in collecting the necessary data. This include the following: questionnaires, interview schedules, observation and focus group discussions (Kombo & Tromp, 2006). The instrument that this study utilized were interview guides (semi-structured).

3.6.1 Semi-Structured Interviews

These interviews are based on the use of an interview guide (Kombo & Tromp, 2006). An interview guide is a list of questions on topics that need to be covered by the interview. Such kind of interviews are flexible for they consist of both open and closed-ended questions hence allowing the researcher to get a complete and detailed understanding of the issue under research. For this

study, interviews were conducted in a way that there is face to face and one-to-one encounter between the interviewer and the interviewee.

3.7 Data Collection Procedure

Punch (2009) defines data collection as ‘a process of finding information on research, or a process of gathering information aimed at providing solutions to the research questions’. In this study, both the primary and secondary sources of data were utilized. In the collection of primary data, the semi-structured interview guides were used while as in the collection of secondary information, an analysis of published material, internet, or relevant documents was done. During an interview, there was a recorder to record the participants’ responses.

3.8 Credibility and Trustworthiness

According to Shenton (2004) credibility is an “attempt to demonstrate that a true picture of the phenomenon under scrutiny is being presented”. Credibility essentially asks the researcher to link the research study’s findings with reality in order to demonstrate the truth of the research study’s findings. Questions such as “How do you know that your findings are true and accurate?” need to be addressed. Wesley (2010:5) argues that trustworthiness “concerns the establishment of the credibility of the research by protecting the authenticity or ‘truth value’ of the research.” From the views of Shenton (2004) and Wesley (2010), it can be stated that an authentic analysis is based on “true interpretation” of reality from the primary and secondary data gathered.

This study observed both credibility and trustworthiness in its findings. The researcher utilized external and internal criticisms. External criticism aims at evaluating the nature of the sources to establish their originality. Internal criticism focuses on the information contained in those documents with the aim of establishing their accurateness and worthiness (Oso & Onen, 2008; Kombo & Tromp, 2006). The external criticism for this study will aim at ensuring that the sources or documents that will be used are not forgeries. This involved a careful scrutiny of the author’s characteristics and qualifications so as to establish his or her ability as reporters of the events in question. On the other hand, internal criticism aimed at ascertaining the truthfulness of the information contained in the documents and that received during interviews. This was done by examining the competence of the authors or respondents of the said events and any possible biases and motives on their part to distort facts. Their honesty was determined by agreement with the

available information on the same topic provided by other respondents or sources. The researcher protected the authenticity of the research by providing a right interpretation of the data.

3.9 Data Analysis

Data analysis is the process of bringing order, structure and meaning to the mass collected data (Kombo and Tromp, 2006). The researcher made use of thematic analysis. Braun & Clarke (2006:79) defines thematic analysis as “a method for identifying, analyzing and reporting patterns within data”. During fieldwork, Interview responses from the respondents were recorded on a recorder. This form of analysis helped the researcher to categorize related topics or themes that emerge from the discussions. Hence, via this analysis, major concepts or themes were identified from the data.

3.10 Ethical Considerations

Ethics concern what is wrong and what is right in the conduct of research. Since research is a form of human conduct, it therefore follows that such conduct has to follow generally accepted norms and values. It is obvious that research cannot proceed without the participation of human and animal subjects because it involves the acquisition of material and information that is provided on the basis of mutual understanding, therefore, the rights, interests and sensitivities of those studied should be protected (Bless and Achola, 1988).

According to Mouton (2012:243), the basic rights which the subjects have are as follows: “the right to privacy which includes the right to refuse to participate; the right to anonymity and confidentiality; the right to full disclosure about the research (informed consent) and the right not to be harmed in any manner”. In this study, voluntary participation was ensured. Before the beginning of the interview, the participants were told what the research is all about and the importance of them giving correct information, they were also informed that they had the right not to take part in this activity if they so wished. The subjects were also informed that if at all they desired to take pictures their faces will be blurred for confidentiality. The names of the participants have not been disclosed to anybody or in anyway, they are concealed. The researcher made sure that the information that was gathered was only used for the intended and stated purpose.

3.11 Chapter Summary

This Chapter has described the research design and methodology that will be used in gathering data. It has explained the population, sampling procedure, data collection instruments and procedure, credibility and trustworthiness conditions, data analysis and the ethical considerations that will be employed in the study.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.0 Overview

The preceding chapter described the methods that were used in carrying out this research study. This chapter presents the findings of the current study. The findings were guided by emerging themes from the four research questions which guided the study. The following were the research questions of the study:

1. What is the understanding of Adventists on the SDA holistic Christian education curriculum for character formation at Rusangu University?
2. How does Rusangu University implement the holistic Christian education curriculum for character formation?
3. What challenges are faced by Rusangu University in the implementation of the holistic Christian education curriculum for character formation?
4. What strategies can be employed to better implement the holistic Christian education curriculum for character formation at Rusangu University?

The findings to all the research questions above came from the responses obtained from the semi-structured interviews with the participants obtained via homogenous and expert sampling.

4.1 The demographic profile of the research participants

This section presents the demographic profile of the research participants. The demographic profile of the research participants refers to the statistics relating to the research participants/respondents who took part in this study. This includes all the background information of the research participants deemed necessary and relevant to the study by the researcher (Hambulo, 2016). Someone who is well versed in the social phenomenon being studied and who is willing to provide information on it is called a research participant, informant or respondent (Babbie, 2007). It is worth noting that participants ADV 1-6 were all very experienced lecturers with over ten (10) years of work experience at Rusangu University. Participant ADV 7, 8 and 10 had a minimum working experience of five (5) years at Rusangu University. Participant ADV 9 had a one (1) year working experience at Rusangu University. All participants exchanged duties in the fostering of

the holistic Christian education curriculum for character formation at Rusangu University. The table below provide summaries of background information of research participants of the study.

Table 2: Summary of Demographic Information for research Participants

PARTICIPANT	GENDER	AGE	YEARS OF EXPERIENCE
1	Male	45	10
2	Male	40	10
3	Female	38	10
4	Male	41	10
5	Female	45	10
6	Male	47	10
7	Male	35	5
8	Female	35	6
9	Male	28	1
10	Female	34	6

4.2 Participants' Views on What They Know about the SDA holistic Christian education curriculum for character formation

In the initial stages of all the semi-structured interviews, the researcher asked all participants to share their views on what they know about the Seventh-day Adventist holistic Christian education curriculum for character formation. The issue of the SDA holistic Christian education curriculum for character formation was something that sixty percent (60%) of the participants had a fair understanding of, while forty percent (40%) of the participants seemed to be ignorant of it. The sixty percent of the participants who had a fair understanding of the SDA holistic Christian education curriculum for character formation described it in diverse ways; however, similarities were noticed from their descriptions. From these participants, the SDA holistic Christian education curriculum for character formation was linked to the development of the spiritual, physical, emotional, intellectual, social, and moral competencies of the students. The remaining forty percent of the participants showed ignorance of the SDA holistic Christian education curriculum

for character formation. They mostly linked it to the development of the intellectual competency only; furthermore, others had little or nothing to say. The reason given for their ignorance was due to lack of seminars over the SDA holistic Christian education curriculum for character formation.

Therefore, the two themes that emerged from the participants' views is the fair understanding of the SDA holistic Christian education curriculum for character formation with an intention to develop the spiritual, physical, emotional, intellectual, social, and moral competencies of the students. The second theme is the lack of a proper understanding of the SDA holistic Christian education curriculum for character formation. And a subtheme being the lack of seminars to teach on the holistic Christian education curriculum for character formation. The two themes are summarized below.

4.2.1 A fair understanding of the SDA holistic Christian education curriculum for character formation

The research participants, who are Adventists with the responsibility to uphold and implement the SDA holistic Christian education curriculum for character formation at Rusangu University, were asked questions during an interview of how they understood what the SDA holistic Christian education curriculum for character formation is and what it is all about. The overarching theme that emerged from the participants' views is that the SDA holistic Christian education curriculum for character formation is one that is focused on the development of holistic students. Most of the participants' (ADV 1-4) views linked the SDA holistic Christian education curriculum for character formation with an aim to bring about spiritual, physical, emotional, intellectual, social, and moral character formation of the students. The participants expressed in speech that the SDA holistic Christian Education curriculum is one that does not just focus on the inculcation of academic knowledge but concentrates too on other aspects like spiritual development. From this description, it clearly showed that the participants had a fair understanding of the SDA holistic Christian education curriculum for Character formation due to the inclusion of the concentration of the spiritual aspect of students rather than the inculcation of academic knowledge only.

Another participant (ADV 5) who gave a description of the SDA holistic Christian education curriculum for character formation spoke of the SDA holistic Christian education curriculum for character formation as one that is combined with the secular curriculum. The essence of such a combination according to the participant is to allow the religious aspect of the curriculum to foster

spiritual and moral development among the students whereas the secular aspect of it develops the intellectual aspect of the students. This description, too, showed a fair understanding of the participants over the SDA holistic Christian education curriculum for character formation. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant ADV 2: *The SDA holistic Christian Education curriculum is one that does not just focus on the intellectual development of an individual but concentrates too on other aspects like spiritual development* (Interview with Participant ADV 2, 2019).

Participant ADV 5: *The SDA holistic curriculum is one that combines the secular curriculum with the religious curriculum. Both are important to each other because the religious aspect of the curriculum will deal with the spiritual and moral aspects of the students while the secular aspect of it will concentrate on other aspects like the intellectual.* (Interview with Participant ADV 5, 2019).

Participant ADV 4: *The SDA holistic Christian education for character formation is one that focuses on both Adventist and non-Adventist students admitted to this institution in the inculcation of Spiritual, Physical, Moral, Intellectual, and emotional values. Making them to develop in a holistic manner and become relevant to the community* (Interview with Participant ADV 4, 2019).

4.2.2 A Lack of understanding of the SDA holistic Christian education curriculum for character formation

Another theme to emerge from the participants' views on how they understood the SDA holistic Christian education curriculum for character formation revealed a lack of understanding of it. Forty percent of the participants revealed a lack of understanding of the SDA holistic Christian education curriculum for character formation. The participants' (ADV 7, 8) views set the SDA holistic Christian education curriculum for character formation as one that focused, on the expense of other competencies, on the development of the intellectual competencies of the students. The cognitive statements or views of the participants on what they understood about the SDA holistic Christian education curriculum for character formation revealed a restriction of a very broad and multifaceted goal of the SDA holistic Christian education curriculum for character formation to merely intellectual development. An omission of other competencies such as the physical, social, emotional, spiritual, and the moral competency that the SDA holistic Christian education

curriculum for character formation is based on showed a lack of understanding of the SDA holistic Christian education curriculum for character formation among the participants.

Other participants (ADV 9, 10) when asked by the researcher to share their views on what they knew about the Seventh-day Adventist holistic Christian education curriculum for character formation showed ignorance of the SDA holistic Christian education curriculum for character formation. They had nothing to say over the SDA holistic Christian education curriculum for character formation but that it involved teaching students so they would be intellectuals and not mere reflectors of other people's thoughts.

4.2.2.1 Lack of seminars over the SDA holistic Christian education curriculum for character formation at Rusangu University

A sub theme to emerge from the participants' views was a defense to the aforementioned lack of understanding of the SDA holistic Christian education curriculum for character formation at Rusangu University. The research findings revealed that seminars which needed to be conducted so as to educate the Adventists towards the relevance and objectives of the SDA holistic Christian education curriculum for character formation was lacking. The participants revealed that new members of staff who join them are not always taken for a short training prior to reporting for work. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant ADV 9: *Am not very sure of what the SDA holistic Christian education curriculum for character formation is and is all about, this is simply because I have not undergone any seminar to help me learn about the holistic education, its objectives, and its relevance.* (Interview with Participant ADV 9, 2019)

Participant ADV 7: *The SDA holistic Christian education curriculum for character formation is one that focusses on teaching students to a high standard so that they would become intellects.* (Interview with Participant ADV 7, 2019)

In summary regarding the research findings for objective 1, it was revealed that not all of the Adventists clearly understood what the SDA holistic Christian education curriculum for Character formation is and is all about. The study established that sixty percent of the participants had a fair understanding of the SDA holistic Christian education curriculum for character formation as one

that focusses on the spiritual, physical, emotional, social, intellectual, and moral character formation. Nevertheless, the study established that forty percent of the participants showed ignorance of the SDA holistic Christian education curriculum for character formation. The defense or reason for this lack of proper understanding of the holistic Christian education curriculum for character formation was due to lack of seminars which Rusangu University was supposed to offer to educate them over its holistic education.

4.3 The implementation of the holistic Christian education curriculum for character formation

The second research question of this study aimed at investigating how Rusangu University implemented the SDA holistic Christian education curriculum for character formation. The researcher asked all the participants (ADV 1-10) on how Rusangu University implemented the SDA holistic Christian education curriculum for character formation. Hence, under this section, the researcher presents the findings of the study which dealt with implementation.

The study reveals that Rusangu University implemented its educational curriculum through six main approaches via the use of programs that acted as agents of transmission of the holistic Christian education curriculum for character formation. These very programs were designed to transmit the spiritual, intellectual, physical, emotional, moral and social values among the students. Themes that emerged from the findings of the study are the six approaches which had subcategories under them. The themes and subcategories are presented below:

4.3.1 Approaches for spiritual character formation

The study established that for Rusangu University to meet up with spiritual character formation, which is amongst the holistic competencies to be developed, had programs that acted as agents to inculcate spiritual values in students.

One of the questions that was asked was what the spiritual character formation was all about, one respondent (ADV 1) revealed that the spiritual character formation dealt with an individual's relationship with God. To know God at a high and personal level to an extent were an individual learns to appreciate the existence of the divine in their lives. The study established that most of the Adventists had an idea about what spiritual character formation is and is all about. Hence, the next question asked was on how Rusangu University ensured the spiritual development of an individual.

4.3.1.1 Bible Study Groups

The study established that among the programs that spearheaded the spiritual character formation of an individual at Rusangu University according to the findings of the study was Bible Study Groups.

When the question was asked on how Rusangu University implements the spiritual character formation of the students, the participants (ADV 1-6) gave out their views that in the implementation of Spiritual character formation they encouraged all students to form Bible study groups. The reason given to this was based on the idea that the Bible stood as the foremost instrument which one can use in order to develop good character. The Bible, according to the above participants, from Genesis to Revelation presents people who had a negative attitude to God but upon hearing the word of God their lives changed. One participant (ADV 5) revealed to the researcher that it would be quiet difficult to ensure the development of other faculties if the spiritual aspect is left.

The participants (ADV 1-6) had the view that the Bible derives its authority from God and it is inspired hence useful in an individual's life. It was of interest to all of them due to the light it shed on moral, social and emotional behavior. This program gave opportunity to students to study biblical characters and see how biblical characters handled issues in different situations. The study further established that each bible Study group consisted ten to fifteen students who would meet to discuss the Bible and the Spirit of prophecy at least twice in a week. The study further established that some members of these groups also held certain positions in students' affairs hence giving them leadership responsibilities. The participants (ADV 1, ADV 2) revealed that Bible study groups helped students to become responsible in the management of fellow student affairs.

The participants (ADV 1-6) further revealed that each Bible study had an Adventist as a member of the group. The researcher was informed that the presence of an Adventist gave students an attention of care and encouragement. However, leadership within these group was left to the students and an Adventist would only act as the in-charge. It was established that students who led in SDA church programs on Sabbath days were already members of the Bible study groups. This made the researcher to conclude that these groups prepared students for responsible leadership.

The study also established that Bible study groups were conducted either on Friday or Saturday afternoons. One hour was allocated for it. This controlled the students from overspending hours on the program at the expense of other activities of the day.

All of the participants above gave much respect to Bible study groups because they enabled students to portray an expected spiritual character in the group. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 3: In the implementation of Spiritual character formation, we encourage all students to form Bible study groups. We do this because the Bible stands as the foremost instrument that one can use in order to develop good character. The Bible, when you check it out from Genesis to Revelation presents people who had a negative attitude to God but upon hearing the word of God their lives changed. (Interview with Participant ADV 3, 2019).

Participant ADV 2: Bible study groups are among the highly respected groups in the University. This is because becoming a member of the group is voluntary and most of those involved in it are well-disciplined. Most students in the groups ensure that they portray the spiritual character preferred in the group. (Interview with Participant ADV 2, 2019).

4.3.1.2 Sabbath-school Bible Study Guide Groups

The study established that another program that Rusangu University utilizes as an agent to transmit spiritual values in individuals was through Sabbath-school Bible Study Guide Groups.

The participants (ADV 4-6) revealed to the researcher during interviews over Sabbath-school Bible Study Groups that the Sabbath-school Ministries Department at the General Conference circulates booklets called the “Adult Sabbath-school Bible Study Guide”. The booklets majorly contain the church’s doctrinal teachings on a quarterly basis. Every member buys his/her own copy. The booklets are used as guides in the study of the Bible. The researcher asked the very participants who alluded the above to give a clarification on the difference between the “Sabbath-school Bible Study Groups” and the “Bible Study Groups”. The participants confirmed to the researcher that the Sabbath-school Bible Study Groups are held every Sabbath at 10:00hrs to 10:45 hrs. and utilizes the Adult Sabbath school Bible Study Guides prepared by the General Conference of the Seventh-day Adventist Church for Bible discussions while the Bible Study groups are held

on any day which looks fit for a group either on Friday or Saturday. And the study to be discussed is self-preparatory in Bible study groups.

Other participants' (ADV 1-3) views over the Sabbath-school Bible Study Groups described the Sabbath-school Bible Study Groups as a program that helps new members to express their faith, also enabling them to discover more truth. This is because, according to the above participants, the Adult Sabbath School Bible Study Guides that are used every Sabbath in these groups majorly constitute the churches doctrines.

The participants (ADV 1-6) revealed to the researcher that students liked the program because it gave them opportunities to discuss and express their views and understanding of scripture with Adventists. Moreover, the Sabbath-day was received with excitement by students because it gave them a break from the secular curriculum.

All of the participants above agreed that Sabbath-school Bible Study groups are interesting when each member has his or her own copy of the Adult Sabbath School Bible Study Guide because it gives opportunity to students to read prior to the meeting hence allowing each member to speak what he or she got from the study. A follow up question was asked so the researcher would understand whether the University provided the Adult Sabbath school Bible Study guides for the students or students had to buy for themselves. The above participants revealed that when the University orders for the Adult Sabbath School Bible study guides, each student is expected to buy for his or her own. However, it is not mandatory that a student has to buy, it's a choice of the student to make though they encouraged every student to buy a copy for him or herself.

The participants (ADV 3-5) revealed that through the study of the Sabbath-school Study Guide students were able to warn each other on the consequences of indiscipline and other evils on character. The participants above confirmed with the researcher that when students discuss themes in the booklet they would notice how students responded to moral challenges they faced. This, therefore, gave Adventists in the group discussions opportunities to reinforce the moral instructions during the discussion. This helps the University to form character among the students.

The data revealed that this program provided students with opportunities to systematically study the Bible. That gave them chances to discover deeper biblical truth that helped in character formation. Unfortunately, in terms of its effectiveness, most of the participants (ADV 1-8) said

that the Sabbath-school bible study groups are mostly disadvantaged because the institution does not frequently have Sabbath worships, making students to just study the booklets during the week on their own time. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 5: *when students discuss themes in the booklet, one would hear on how they respond to moral challenges they faced. This, therefore, give Adventists in the group discussions opportunities to reinforce the moral instructions during the discussion. This helps the University to form character among the students.* (Interview with participant ADV 5, 2019).

Participant ADV 2: *The Sabbath-school Bible Study Groups helps the new members to express their faith, also enabling them to discover more truth. This is because the Adult Sabbath School Bible Study Guides which are used every Sabbath in these groups majorly constitute the churches doctrines.* (Interview with participant ADV 2, 2019).

4.3.1.3 Week of Prayer

Another program which Rusangu University used in the implementation of spiritual character formation is the week of Prayer. The week of prayer lasts for a week. One participant (ADV 4) after been asked of the time when the week of prayer is conducted due to the one week period in which it is conducted revealed to the researcher that the week of prayer does not interfere with the normal running of other activities at the institution like class time. This is because the program is carried out in the evening between 17:30 hrs. and 19:30 hrs. Hence every student is free at that time to attend the week of prayer. Moreover, according to the participant, weeks of prayer come at appointed times, once in a term.

The week of prayer, as many participants (ADV 1-7) said, helped students to interact with God for spiritual character formation. They said that students liked the program because of the belief that through prayer, they conversed with God. The program made the schools to allocate speakers who took students throughout it. The guests were provided with special rooms where students visited them for prayers and spiritual counseling. In addition to what the previous participants said was what other participants (ADV 8-10) confirmed to the researcher that the week of prayer is unique in such a way that through the guest speakers students are given an opportunity to feel free and open up to them for counseling on social, moral, economic and spiritual challenges they may feel uncomfortable to speak up to someone they always meet. This shows that both issues that students

wouldn't reveal to Adventists around them was been handled by the guest speakers who the University invited. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 7: *The week of prayer does not interfere with the normal running of other activities at the institution like class time. This is because the program is carried out in the evening between 17:30 hrs. and 19:30 hrs. Hence every student is free at that time to attend the week of prayer. Moreover, weeks of prayer come at appointed times, once in a term.* (Interview with participant ADV 7, 2019).

Participant ADV 10: *The week of prayer is unique in such a way that through the guest speakers, students are given an opportunity to feel free and open up to them for counseling on social, moral, economic and spiritual challenges on issues they may feel uncomfortable to speak up to someone they always meet.* (Interview with participant ADV 10, 2019).

4.3.2 Approaches for Physical Character Formation

The study established that for Rusangu University to meet up with physical character formation, which is amongst the holistic competencies to be developed, had programs that acted as agents to inculcate spiritual values in students.

A question was asked to all participants (ADV 1-10) over the relevance of the Physical character formation. The answers given would be summed up in the response given by one participant (ADV 4) during an interview who confirmed to the researcher that development of physical competencies of the students in the University is meant to enable them to develop a positive attitude towards physical work and to develop their mental competencies. The following are programs that Rusangu University utilized in the development of the physical competency of the students.

4.3.2.1 General work experience

The study established that one of the programs used to foster physical character formation was general work experience (GEWE). Participants (ADV 3-6) revealed to the researcher that the Seventh-day Adventist church has an education system that aims at producing people who are responsible in all dimensions, and that it teaches students on the importance of living in clean and healthy environments. Hence, the University provides GEWE to students to help in physical character formation.

A follow up question was asked to the above participants so that the researcher would perfectly understand what was meant by “GEWE”. The participants revealed to the researcher that general work experience is a program that constitute a diverse number of manual work. Other participants (ADV 1-3) said that it was through this program that students would ensure the cleanness of the environment. General work experience encompassed different kinds of manual work. They further confirmed that through this program the participants were able to equip students with skills that would ensure that the compound was well maintained and that students are engaged in manual work for the benefit of the body.

The findings of the study revealed that general work experience was a compulsory school requirement for one to graduate. It was a course which everyone was supposed to do regardless of the specific program one came to pursue.

One of the participants (ADV 1) gave a clarification on general work experience saying that students would have classes teaching them various types of work like gardening or environmental maintenance which required physical work. The very participant went further by stating that General work experience is a school course requirement for every student. A student would attend the General work experience class and then choose voluntarily the kind of work which he or she would engage in. The student is later evaluated over his or her work performance. Some students would pick a portion of the environment which they would choose to maintain its cleanness via slashing or any other. Others would prefer to start up a garden and grow vegetables which indeed involves digging and watering.

The researcher further asked questions so he would know the period allocated for the general work experience. In response to this, one participant (ADV 6) said that the general work experience course is a course which runs for three months. Hence, for three months a student would still be engaged in his or her chosen work. As a student does his or her work, Adventists would evaluate his or her work on a weekly basis

The findings of the study revealed that student developed their physical competency through the general work experience program which opened up various types of activities which required manual work.

4.3.2.2 Physical exercises

The findings of the study revealed that another program that acted as an agent for physical character formation was physical exercises or games. One Participant (ADV 6) revealed to the researcher that for the body to function well, people should engage themselves in physical work to enable them to burn calories stored in the body. At Rusangu University, according to the participants (ADV 1-6), physical activities are sometimes carried out as indoor games

Furthermore, apart from helping students to develop their physical competency, data revealed that students were, through games, assisted to discover their hidden talents when one participant said that through games students discovered their hidden talents which might be useful in the near future

According to the data received from the participants (ADV 1-9), the study established that Rusangu University offered game activities such as football, netball, volleyball, athletics, gym, and drama and that students were advised to participate in all games. However, students usually liked sticking to a particular game which allures them.

The findings of the study revealed that Games at Rusangu University were done differently from the way the world carries out its game contests. Rusangu University had special programs in games which involved everyone unlike in the worldly games which target the gifted in selected games activities.

The study established that Rusangu University offered such games on Sundays (ADV 3). The study further established that games were not played in the manner in which worldly games are played, the winner-loser concept was discouraged (ADV 4-7). The main reason for discouraging such a concept was that if allowed, it would affect the student's social relationships in case of losing the contests. However, this did not imply that in the games the rules did not apply to determine the losers or winners. Students were always taught to accept outcomes of the contests.

From the participants (ADV 1-10) responses, the researcher saw that physical exercises and games were meant to develop students physically, emotionally and mentally. However, another participant (ADV 1) gave out another view that some Adventists representing a particular team in the games would at times have his or her determination on winning, in the end, those with no skill in that particular game would at times be left out. Hence, distorting the objective of holistic

Christian education. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 6: *“For the body to function well, students are advised to engage themselves in physical work to enable them to burn calories stored in the body. At this institution, physical activities are sometimes carried out as indoor games.”* (Interview with Participant ADV 6, 2019).

Participant ADV 9: *“The University offers at least a diverse of games activities such as football, netball, volleyball, athletics, gym, and drama. Students are hence advised to participate in all games. However, students usually like sticking to a particular game which allures them”* (Interview with participant ADV 9, 2019).

Participant ADV 7: *“Games in the University are usually played on Sundays. These very games are not based on the winner-loser concept. The winner-loser concept, if allowed, would affect the student’s social relationships in case of losing the contests. However, this does not imply that in the games the rules do not apply to determine the losers or winners. Students are always taught to accept outcomes of the contests.”* (Interview with participant ADV 7, 2019).

4.3.3 Approaches for emotional character formation

The findings of the study revealed that Rusangu University had programs that acted as agents for emotional character formation. Participants (ADV 1-10) were asked to describe emotional character formation, many of the Participants (ADV 1-4, 5-6) gave a similar understanding. They described emotional character formation as an important aspect of every person which involves the development of skills that give an individual the ability to handle emotions.

The University encouraged students to form groups with activities that helped to improve student’s emotional growth. The groups included Adventist Youth Society (AYS) and Community Service.

4.3.3.1 Adventist Youth Society

The findings of the study revealed that the development of a student’s emotional competency was met via a group consisting diverse activities, the Adventist Youth Society.

The researcher asked a question on how the Adventist Youth Society fostered emotional character formation. The participants (ADV 5-6) revealed that this program assisted students to emotionally stabilize. This was achieved through a diverse number of activities that were done under this

program. Programs ran from singing, preaching, organizing outings and sharing personal experiences. Furthermore, the University would also invite guests for Adventist Youth Society's professional counseling.

One of the participants (ADV 2) informed the researcher that most of the students joined the Adventist Youth Society because of singing which helped them to overcome stress, extreme anxiety, desperation, anger, distraction, acrimony and bitterness. The mingling of the youths allowed them to share their experiences, socialize and encourage one another in the Adventist faith.

The study established that the Adventist Youth Society took place on Fridays and Sundays. This was because Friday evening was associated to the beginning of the Sabbath day; hence, students put down all academic endeavors and focus on spiritual matters (ADV 2).

Data received from most of the participants (ADV 4-10) revealed that the Adventist Youth Society solved certain social problems the students faced when they dropped their former church faiths to join the SDA church. They faced rejection from the members of their former churches and family members in their former churches. Hence, due to the interaction with fellow youths, individuals would acquire skill how to handle emotions (ADV 1-6). The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 6: *“The group helps the students to emotionally stabilize. This is attained through the activities they undertake: singing, preaching, organizing outings and sharing personal experiences. Furthermore, the University invites guests to foster Adventist Youth Society's professional counseling.”* (Interview with participant ADV 6, 2019)

Participant ADV 2: *“Programs under the Adventist Youth Society take place on Fridays and Sundays. This is because when it's Friday evening, the beginning of the Sabbath, students put down academic endeavors and concentrate on Spiritual matters.”* (Interview with participant ADV 2, 2019).

4.3.3.2 Community Service

The findings of the study revealed that other than the Adventist Youth Society, Rusangu University also had another program that fostered emotional character formation, which is, community service.

Three participants (ADV 4-6) revealed to the researcher that the community service program gave opportunity to students to witness challenges of other people. By doing so, students would compare their situation to those they see, and once they realize that their condition is lower than what they find, they tend to overlook their trouble and find means on how to handle that situation other than sitting around emotionally disturbed.

The researcher later asked of the times when the community service is conducted looking that Rusangu University is also an educational institution that needs to develop people intellectually. A participant (ADV 9) revealed to the researcher that the community service program is usually scheduled on Sundays or holidays. The very participant further said that this program does not occur on a frequent basis, but just once in month. The reason as to why this program is scheduled on Sundays or holidays is because that's the time when both Adventists and the students tend to be free.

In the description of the kind of activities this program consist of, most of the participants (ADV 3-10) spoke of activities such as reconstruction of houses for the aged, giving out food and other glossaries, cleaning of the environment, and visiting the sick.

Another participant (ADV 2), who was asked a similar question about the activities that were involved in community service, after listing a few i.e. visiting the sick, confirmed to the researcher that such activities enabled students to release tension, stress, apprehension, trepidation, pressure and excessive anxiety attained during the week days. Furthermore, such activities gave students an opportunity to interact with the society then prepare them as responsible, cautious, and caring full members of the community. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 5: *“Community service program helps students to witness challenges of other people. By doing so, one compares his or her situation to those they see, and once they realize that their condition is lower than what they find, they tend to overlook their trouble and find means of overcoming that situation rather than sitting around emotionally disturbed.”* (Interview with participant ADV 5, 2019).

Participant ADV 2: *“Such activities enable students to release tension, stress, apprehension, trepidation, pressure and excessive anxiety attained during the week days. Further, they enable*

them to interact with society then prepare them as responsible, cautious, and caring full members of the community” (Interview with participant ADV 2, 2019).

Participant ADV 9: *“The community service is usually conducted on Sundays or holidays. It isn’t a frequent activity but something that occurs once in a while, like once in a month. It usually occurs on such days because students and Adventists are usually free on those days. Hence, it doesn’t disturb other school programs” (Interview with participant ADV 9, 2019).*

4.3.4 Approaches for Intellectual Character Formation

The study established that for Rusangu University to meet up with Intellectual character formation, which is amongst the holistic competencies to be developed, had programs that acted as agents to meet up with the intellectual competency.

The findings of the study reveal that Rusangu University had programs through which the intellectual development of students was attained. They attained this objective through student choir practices, craft creative writing and debating.

4.3.4.1 Student choir

The findings of the study reveal that Rusangu University had various student singing groups which were called by different names.

One of the participants (ADV 5) said that the Adventists encourage students to participate in music for them to enhance understanding. She further said that other than the students being spiritual, it was a need for them to be intellectual.

Participants (ADV 1-6) revealed to the researcher that students meet for choir rehearsals on Wednesdays, Friday, and sometimes Sunday evening. The time that was allocated for choir rehearsal was 45 minutes. The songs that were practiced were sometimes composed by members of the singing group or can be an adopted song.

On the issue of members of a particular singing group composing their own songs, one participant (ADV 5) said that composing songs with beats and consistent tone required skill, creativity and commitment of the composers.

Table 3 below describes how the student’s choir rehearsal program was framed according to the findings of the study:

Duration	Program	Facilitator(s)
1-5 minutes	Arriving & settling	All members
6-10 minutes	Prayer, scripture reading and opening remarks	Chairperson, assistant, or Adventist
11-30 minutes	Learning a new song/adopted	Composer
31-40 minutes	Revision of old songs	Music director
41- 45 minutes	Closing remarks & Prayer	Chairperson/Adventist

The findings of the study revealed that Adventists would accompany the singing groups as they practiced the songs (ADV 4-6). One of the participants (ADV 6), on the connection between learning a new song and knowing a secular curriculum, informed the researcher that Adventists guided the students as they composed new songs. Furthermore, the participant revealed that there was a relationship between singing and intellectual enhancement because the skill required in memorization academic content is similar to that of memorizing a song to perform in church.

Many of the participants (ADV 1-7) agreed that continuous practices of gospel songs were an added advantage for the students to develop their intellects. They informed the study that the ability portrayed by students in memorizing new songs tested the ability to remember the content and the mood of the message presented through a song. The same participants further agreed on the notion that this program did not only foster intellectual development but spiritual development too, this was because of the kind of songs that students were exposed to, songs that carried the gospel message.

Another program that was used in order to develop the intellectual competency of the students was creative writing and debating.

4.3.4.2 Creative writing and Debating

The findings of the study revealed that Rusangu University encouraged students to participate in creative writing and debating. One of the participants (ADV 9) informed the researcher that among the things that creative writing at the institution was involved in was writing of documents that

pertain to academia, and spiritual messages, which were shared with other students within campus, or stuck, on notice boards for the public to read.

One participant (ADV 8) revealed the beauty of creative writing were she claimed that it gave students abilities to express their thoughts, and not just producers of other people's thoughts. Furthermore, creative writing according to the above participant entailed an in-depth study of literary terms and mechanisms so they could be applied to the writer's work to foster improvement.

Most of the participants (ADV 1-3, 4-7) agreed to the statement given by an earlier participant with a view that the importance of this program was to equip students with skills used in other literary studies. Creative writing, the crafting of thoughts and creation of original pieces, were considered by Adventists to be experiences in creative problem solving.

The data received from the above participants showed that Rusangu University had different forms of writing, which includes: collaborative writing, poetry, songwriting and short stories. The participants (ADV 8-10) confirmed with the researcher that students who engaged themselves in creative writing did well in homiletics, and communication and writing skills course.

Furthermore, participants (ADV 4, 6, 8) alluded that debating too had a vital role in intellectual development. They confirmed with the researcher that debate presented a challenging and engaging approach to the students. Debating gave opportunity to the students to dissect issues in the world of academia and contemporary issues affecting Christians. One participant (ADV 10) described debates as a liked program by the students.

Most of the participants (ADV 3-9) reported to the researcher that debates made students creative, imaginative and logical. The focus of the program as the participants noted was to equip students with skills to engage intelligent contests of ideas and holding up their ideas to critical scrutiny.

The researcher further wanted to get information on how this program is scheduled and how it is conducted. One of the participants (ADV 3) responded during an interview that the debate program wasn't a frequent program that used to occur at the institution. This program only came once in a while. The participant (ADV 3) further alluded that during debates, Adventists would act as judges and moderators of the program. The presence of a judge during the program stimulated students in the development of skill to defend propositions logically.

The data received from the participants (ADV 1-10) revealed that Adventists guided students on how to logically prepare their work, this gave students an ability not only to make a polished and persuasive opening presentation, but also to respond under pressure, think independently and produce evidence to back up arguments. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 3: *“The debate program comes once in a while; it isn’t a frequent activity. During debates, Adventists act as judges and moderators of the program. The presence of a judge during the program stimulates students in the development of skill to defend their propositions logically”* (Interview with participant ADV 3, 2019).

Participant ADV 6: *“Debating too has a vital role in intellectual development. First of all, debate presents a challenging and engaging approach to the students. It gives students opportunities to dissect issues in the world of academia and contemporary issues affecting Christians. Debate is liked by students from a wide range of backgrounds.”* (Interview with participant ADV 6, 2019).

4.3.5 Approaches for social character formation

The findings of the study revealed that Rusangu University had a program that acted as an agent for social character formation, which is among the holistic competencies to be developed in students. Participants (ADV 1-6) described social character formation as acquiring skill that allows one to gain an ability to maintain, uphold, and build healthy relationships with other people.

The findings of the study reveal that Rusangu University only had one program that was used to bring about the development of the social competency; student camporees.

4.3.5.1 Student Camporees

Student camporees are outdoor based recreational activities (ADV 7). The main feature within this program was that students would leave school and home, and go to a particular area for one or more days where they would be engaged in educative activities. At the site, they would make use of tents or structures like SDA churches or schools to sleep in (ADV 5).

The researcher further asked about the schedule for such a program. This question was asked because it involved students leaving school, hence bringing up a question whether it does or does not disturb class lessons. One of the participants (ADV 1) confirmed with the researcher that

student camporees occurred once in a year. The most definite time when they would have such a program was at the closure of the school or during the weekends or on public holidays like the four days' holiday. This cleared the assumption of it disturbing class lessons.

According to the findings of the study over student camporees, it reveals that student camporees enhanced social ties among the students because during the camporee they were able to meet, interact and develop lifelong social links. Furthermore, data reveals that during a camporee, it was a responsibility of an Adventist to make sure that order is observed. This required an Adventist to travel with students as they went out. During a camporee, students are subjected to social, physical, spiritual, and moral lessons (ADV 1-6).

According to the Participants (ADV 3-8), student camporees gave students opportunities to make new friends, interact with other people and gain new skills which resulted in social fitness. Moreover, student camporees, because of the interaction, allowed students to know each person more than they had known him or her, leading to adjustments of their feelings, attitudes and perceptions towards each other

The findings of the study also reveal that this program was not initiated on a compulsory basis but voluntary. At times, the University would assist with finance but students who volunteered to participate had to contribute too for the success of this program. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 7: *“Student camporees are outdoor based recreational activities. The main feature within this program is that students would leave school and home, and go to a particular area for one or more days where they are engaged in educative activities. At the site, they would make use of tents or structures like SDA churches or schools to sleep in.”* (Interview with participant ADV 7, 2019).

Participant ADV 4: *“Student camporees give students opportunities to make new friends, interact with other people and gain new skills which results in social fitness. Moreover, student camporees, because of the interaction, allows students to know each person more than they had known him or her, leading to adjustments of their feelings, attitudes and perceptions towards each other.* Interview with participant ADV 4, 2019).

4.3.6 Approaches for Moral character formation

The study established that for Rusangu University to meet up with moral character formation, which is amongst the holistic competencies to be developed, had programs that acted as agents to meet up with the moral competency. The programs that Rusangu University (RU) utilized in the inculcation of moral values were through human reproductive health and safety education (HRHSE), and gender awareness and equality programs.

4.3.6.1 Human Reproductive Health and Safety Education

According to the data received by the researcher, Human Reproductive Health and Safety Education (HRHSE) program at Rusangu University deals with the explanation of human sexuality. It is through HRHSE that students acquire knowledge about maleness and femaleness at a deeper level (ADV 1-10).

The researcher asked the participants on the relevance of HRHSE since this program is directed to University students who at their age already have knowledge over human sexuality. Participants (ADV 3-5) confirmed with the researcher that Rusangu University does admit students from all “classes”. Hence, not every student in their early childhood was exposed to human sexuality lessons. Moreover, knowledge changes as years move on, so, there is always something new that every student come to learn.

The study established that students who were not exposed to human sexuality lessons as they grew up were the ones who were likely enough to fall to traps of sexual immorality that later led into unwanted pregnancies. More also that that traditional rites are been overtaken by the western culture, leaving teenagers especially those from the village setup no ground on which they would be taught on sexuality lessons. (ADV 8-10)

The findings of the study reveal that it was through HRHSE that enabled Adventists to reach the level of students with lessons on abstinence, body changes, how to handle cravings, unwanted pregnancies, faithfulness to one partner, and sexually transmitted infections (STI) among them all (ADV 1-10).

The researcher further asked on the schedule given to this program and who brings about the lessons on HRHSE. Some of the participants (ADV 3-6) confirmed with the researcher that human reproductive health and safety education usually occurred on Wednesdays at least once in two

months. The people were responsible to teach lessons under this sector were the Adventists, who, once in a while invited guests who came and teach on various topics

Data reveals that this program too is on a voluntary basis, and consists different kind of lessons. It gave opportunity to Adventists to teach students on human sexuality: sexual anatomy, sexual reproduction, sexual activity, reproductive health, emotional relation, reproductive rights and responsibilities and abstinence with an aim not only to foster moral development but spiritual and physical fitness (ADV 1-10). The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 8: *“Most of the times, though it can be debated upon, students who were not exposed to human sexuality lessons as they grew up, more also that traditional rites are now been eliminated due to modernity leaving teenagers, especially those in villages, no ground of being exposed to human sexuality. Such are the ones who are likely to fall into traps of sexual immorality”* (Interview with Participant ADV 8, 2019).

Participant ADV 3: *“The human reproductive health and safety education usually occurs on Wednesdays at least once in two months. The people responsible to teach lessons under this sector are the Adventists, who, once in a while would invite guests to come and teach on various topics”* (Interview with participant ADV 3)

4.3.6.2 Gender awareness and Equality

The findings of the study revealed that Gender awareness and Equality (GAE) was another program that Rusangu University used to foster moral character development.

The participants (ADV 2-6) informed the study that GAE allowed students to understand the differences between sexes; allowing students to know that as males and females develop intellectually, physically, and emotionally, behaviors between them show differences.

One other important feature that the study established over Gender awareness and equality program is that students, both males and females, having come from different background with various understanding on the equality of all human beings, the Gender awareness and equality program acted as a special program to teach students that whether male or female, all are equal (ADV 5).

The data reveals that it is through this program too that made male students to perform some duties without demanding that the ladies be forced to do them and vice versa. One of the participants (ADV 1) gave light towards the need of both male and female students to understand the equality that exists between males and females. He confirmed with the researcher that there was a vivid reason as to why God, as He created Eve, did not take a part from Adams head or feet to create Eve, but took a rib from Adams side to show equality.

The findings of the study further reveal that it was through GAE that students were taught that both males and females needed to receive equal treatment unless there were sound biological reasons for different treatments (ADV 10). Participants (ADV 1-9), adding more information towards the influence that GAE exhibited especially on female students informed the researcher that Gender awareness and Equality program gave opportunity to female students to not to feel belittled but to take up challenges that are brought up by men. To take up higher education positions and excel in their academia. It also inculcated in the minds of female students values that counteracted against the notions that speak of women as been created only to be wives to men, work in the kitchen, and bear children. Hence, this brought about the ability to make right decisions. The data revealed that female students who perfectly underwent this program preferred to be educated before getting married.

The researcher further asked over the schedule of this program, and the data received reveals that this program was, too, scheduled on Wednesday interchangeably with Human Reproductive health and Safety Education. It occurred at least once in two months. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 5: *“As students, both male and females, are admitted to this institution, with the fact that they all come from different backgrounds with different understandings, the Gender awareness and Equality program teaches them all that whether male or female, we are all equal”* (Interview with participant ADV 5, 2019).

Participant ADV 8: *“This program has enabled female students to make right choices. After undergoing such program, we do notice among female students a shift of thought from putting marriage first and the desire to finish education last to putting much concentration on school then marriage second.”* (Interview with participant ADV 8, 2019).

Participant ADV 9: *“Gender awareness and Equality program allows female students not to feel belittled but to take up challenges that are brought up by men. To take up higher education positions and excel in their academia. It also allows female students to move away from the notion that they were created to only be wives to men and bear children”* (Interview with participant ADV 9, 2019).

4.3.7 Partial implementation of the holistic Christian education curriculum for character formation at Rusangu University

The findings of the study reveals that the holistic Christian education curriculum for character formation was partially implemented. Some key aspects were left out due to various reasons. As such, the holistic Christian education curriculum for character formation did not fully meet its intended objectives. It only partially met its intended objectives (For details, see the findings for objective number 3 which clearly points out what was left out in the implementation of the holistic Christian education curriculum for character formation at Rusangu University).

In summary regarding the findings for objective two (2), the study revealed that Rusangu University implemented its educational curriculum through six main approaches via the use of programs that acted as agents of transmission of the holistic Christian education curriculum for character formation. These very programs were designed to transmit the spiritual, intellectual, physical, emotional, moral and social values among the students. However, due to some reasons as elaborated in the next objective, the study reveals that the holistic Christian education curriculum for character formation at Rusangu University was not fully implemented. Hence, it only partially met its intended objectives.

4.4 Challenges faced by Rusangu University in implementing the holistic Christian education curriculum for character formation.

The third research question of this study aimed at understanding the challenges faced by Rusangu University in the implementation of the SDA holistic Christian education curriculum for character formation. Hence, under this section, the researcher presents the findings of the study which dealt with challenges.

The study reveals that Rusangu University faced challenges in the implementation of the SDA holistic Christian education curriculum for character formation. All participants (ADV 1-10) held

the view that Rusangu University experienced challenges. They all mentioned different challenges that accompanied the implementation of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka. The challenges that Rusangu University faced swerved through the spiritual, intellectual, physical, emotional, moral and social competencies that were supposed to be developed. Analysis of the views provided by the participants regarding this matter indicated that they were very convinced that the various challenges experienced in the implementation of the holistic Christian education curriculum for character formation were one of the main reasons for the occurrence of ills at this Christian institution known as Rusangu University.

4.4.1 Challenges in spiritual character formation

All participants (ADV 1-10) held the view that the challenges that Rusangu University faced in the implementation of the holistic Christian education curriculum for character formation swerved through the spiritual, intellectual, physical, emotional, moral and social competencies that were supposed to be developed. It was because of these challenges existing in all the competencies that brought about the failure to fully develop a particular competency. This section presents the challenges that accompanied spiritual character formation.

4.4.1.1 Missing programs to act as agents for spiritual character formation

The participants (ADV 1-4) informed the study that among the challenges faced in the development of the spiritual competency among students was the lack of some of the programs intended to achieve this objective. The above participants confirmed with the researcher that Rusangu University did not have annual camp meetings, and rarely had full-day Sabbath worships. Lack of such programs made it able for Adventists to have challenges in the development of the spiritual competency of the students.

The participants (ADV 8-10) revealed to the researcher that the programs that existed at Rusangu University were highly dependent on the 'full-day Sabbath worship' which would have allowed students to gather together as Adventists fostered the existing programs. Unfortunately, due to the lack of frequent full-day Sabbath worships, Adventists couldn't find a better way of gathering students for the implementation of the programs that existed at Rusangu University for spiritual character formation.

The findings of the study revealed that Rusangu University only had three programs that fostered spiritual character formation, namely: Bible study groups, Sabbath-school Bible Study Guide groups, and week of prayer. However, each program faced challenges that led to a less implementation of a particular program.

4.4.1.2 Challenges in Bible Study group program

Bible study groups were among the programs Rusangu University set to bring about the development of the spiritual competency of the students. The participants revealed the challenges that were faced in the implementation of Bible study groups. A sub-category of the challenges that accompanied Bible study group was created.

4.4.1.2.1 Non-attendance of individuals for this program

One of the participants (ADV 1) informed the researcher that Bible study groups were optional; hence, not every student attended such gathering. The very participant alluded that abscondment was among the challenges that accompanied this program. The study established that only a few of the students regularly attended this program. A participant (ADV 10) confirmed with the researcher that most of the students were in boarding houses that were in far distances. This gave difficult to students coming for bible study groups, and also gave a challenge to Adventists visiting them.

Furthermore, data analysis reveals that the aspect of not attending this program was not only on students. According to most of the participants (ADV 3-8), Adventists would at times miss out from attending bible study groups because of other duties which were waiting for them. This made the groups to have discussions led by students who sometimes lacked explanations of the texts. More also, other than using Bible Study groups for spiritual character formation, whenever an Adventist misses out, some students would see it as an opportunity to form intimate relationships which in the end set a bad picture of these groups and gave fear to others who hadn't yet joined a group to join.

4.4.1.2.2 There was a shortage of time to accomplish all the activities under this program

Another participant (ADV 3), speaking on the challenges that were faced in the implementation of this program, revealed that the time allocated for Bible study groups was not enough for members to exhaust the selected texts. This program was allocated to run for sixty minutes. However, the study established that students who had the desire to attend this program were not time conscious.

Inclusive of Adventists. Both the students and the Adventists would be late for meetings, leaving a minimal amount of time to accomplish all the activities from giving an opening song, testimonies to sharing a biblical text. The study established that a presiding Adventist found it difficult to consume the study within the remaining time (ADV 4-7)

4.4.1.2.3 Lack of Bibles and the Spirit of Prophecy books

Responses from most of the participants (ADV 1-7) revealed that some of the students who attended such programs lacked Bibles and the Spirit of prophecy books to use during the study. The study established that the Bible study groups were highly dependent on the Bible. Adventists advised the usage of the Bible because they believed that it contained principles and instructions that would lead to spiritual character formation. Other than the Bible, a participant (ADV 8) confirmed with the researcher that the Spirit of prophecy books, books that contained the writings of Ellen Gould White, were advised to be used as a secondary source. However, most of the students did not have these books. This made it impossible for the students to counter check what was been taught. Furthermore, it disadvantaged students from having a personal bible study.

Due to the challenges that came with spiritual character formation, which in the end caused a less implementation of this program and a less development of the spiritual competency, some students engaged themselves in fornication and secretly were involved in the intake of alcohol. All these showed that the spiritual competency was not yet fully met (ADV 3-10)

The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 1: *“For the fact that Bible Study groups are optional, not every student attend such gathering. Hence, most of the students miss out from this program which leads to a lack in the development of the spiritual competency. Hence, abscondment is a challenge.”* (Interview with participant ADV 1, 2019)

Participant ADV 3: *“Due to the challenges that come with spiritual character formation, students are engaged in fornication and secretly involved in the intake of alcohol. All these show that the spiritual competency is not yet fully met.”* (Interview with participant ADV 3, 2019)

Participant ADV 7: *“some of the students do not have Bibles and the Spirit of prophecy books. Which are essential during Bible study groups”* (Interview with participant ADV 7, 2019)

4.4.1.3 Challenges in Sabbath-school Bible Study guide groups

The Sabbath-school Bible Study guide groups (ABSG) was another program that Rusangu University utilized to bring about the development of the spiritual competency of the students. However, the findings of the study revealed that this program had challenges in its implementation. Subcategories were created that outline the challenges that accompanied this program.

4.4.1.3.1 A less occurrence of the Sabbath-school Bible study group (ABSG)

A major challenge that accompanied this program was the lack of Sabbath worships. It was on the Sabbath day that this program was supposed to be implemented on, however, due to a lack of frequent Sabbath worships this program was not much of effect. This program was meant to occur on every Sabbath day; however, due to lack of Sabbath worships, this was not the case (ADV 5).

One other participant (ADV 7) informed the study when he gave light during an interview that Rusangu University rarely had Sabbath worships. Three months would pass without having any Sabbath worship hence disadvantaging the fruitfulness of the ABSG.

The researcher wanted to find out why the institution rarely had Sabbath worships. And one participant (ADV 2) responded that some Adventists and some students live at a far distance from the institution, hence they preferred attending other nearest churches. However, another participant (ADV 8) said that the administration was not just serious in the implementation of Sabbath worships.

4.4.1.3.2 Lack of Bible study Guides

The Adult Sabbath-school Bible study guide groups utilized the Adult Sabbath-school Bible study guides to discuss the word of God. Unfortunately, not every student bought these booklets, which makes students to only be spectators and make less contribution whenever they met for Adult Sabbath-school Bible groups. (ADV 4). The study guides mainly contained doctrinal teachings which needed someone to study through during the week before the Sabbath came in to discuss the lesson outlined in the study guides. A lack of study guides made students to come to class as blank slates over the lesson (ADV 7). This made Adventists have difficult in making students fully understand the lesson.

4.4.1.3.3 Students exceeding the maximum number needed per group

Participants (ADV 1-6) revealed during interviews that the total number of people required on a particular adult Sabbath school Bible study guide group would at times be superseded, hence making the Adventists face difficult to reach out to every student. The actual number of students per class was supposed to be ten; however, participants confirmed with the researcher that they had students at their classes reaching twenty. This made it difficult for Adventists to give equal attention to every student. Exceeding the maximum number of students needed per group reduced the level of concentration and participation of students.

The challenges that existed at Rusangu University led to a failure to fully adhere to the program and made the University to have students who had shallow biblical knowledge, incompetent in Bible interpretation and established spirituality. That is why students engaged themselves in sexual immorality and having unplanned pregnancies, which led to students' discipline or suspension. (ADV 4-7). The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 5: *“The Adult Sabbath-school bible study groups would have availed much had we been frequently having Sabbath worships. Unfortunately, Sabbath worships only come in once in a while. Mostly when there is a special event. It seems the institution has a challenge on that.”* (Interview with participant ADV 5, 2019).

Participant ADV 4: *“The Adult Sabbath-school Bible study guide groups utilizes the Adult Sabbath-school Bible study guides to discuss the word of God. Unfortunately, not every student buys these booklets, which makes students to only be spectators and make less contribution whenever we have the group studies”* (Interview with participant ADV 4, 2019).

Participant ADV 6: *“The existing challenges has led to a failure to fully adhere to the program and has made the University to have students who have shallow biblical knowledge, incompetent in Bible interpretation and established spirituality. That is why we see students engaging themselves in sexual immorality and having unplanned pregnancies, which leads to students' discipline or suspension”* (Interview with participant ADV 6, 2019)

4.4.1.4 Challenges in week of Prayer program

The findings of the study reveal that Rusangu University also utilized week of prayer as an agent to foster spiritual character development. However, this did not come without challenges. This section presents sub-categories that underlines challenges faced in the implementation of this program.

4.4.1.4.1 Absenteeism due to long distances of area of residence to the institution

The week of prayer was identified as one unique program that at least pulled the crowd due to invited guests who carried out the program. Unfortunately, not all students attended weeks of prayer on a daily basis due to long distances between Rusangu University and their boarding houses (ADV 3). Furthermore, the findings of the study reveal that some Adventists would also at times miss out during the week of prayer. Hence leaving a multitude of students under the guidance of a few Adventists and other student leaders. (ADV 5, 6)

4.4.1.4.2 Non-accommodation of an invited guest speaker at a central place

Another challenge that accompanied the implementation of this program was a lack of accommodating an invited guest speaker who came to conduct the week of prayer (ADV 7). On a normal occasion, the University was supposed to accommodate invited guest speakers at a central place so that each student would have an opportunity to visit the guest speaker for counseling. Unfortunately, the university at times left it to the guest speaker to find a home where he or she would live as he or she conducts the week of prayer. Hence disadvantaging students from accessing counselling (ADV 6-8).

Most of the participants (ADV 2-10) informed the study that when a male guest speaker was invited to conduct the week of prayer and was not allocated a room by the University at a central place, it became difficult for female students alone to visit the speaker for counsel: due to fear of what other people might assume.

However, the study also established that Adventists did at times escort students whenever they wanted to go for counsel, however, not every Adventist attended such programs and it became a burden to handle a multitude of students by a few Adventists present. Moreover, students preferred to go by themselves to seek counsel. (ADV 2-10)

Data gotten from interviews reveal that such challenges that accompanied the week of prayer deprived students from opening up and seeking counseling on social, moral, economic and spiritual challenges they had. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 3: *“The week of prayer is one unique program which at least pulls the crowd due to invited guests who carry out the program. Unfortunately, not all students attend on a daily basis due to long distances between Rusangu University and their boarding houses”* (Interview with participant ADV 3, 2019).

Participant ADV 7: *“On a normal occasion, the University is supposed to accommodate the invited guest speakers at a central place so that each student would have an opportunity to visit the guest speaker for counseling. Unfortunately, the university at times leaves it to the guest speaker to find a home where he or she would live as he or she conducts the week of prayer. Hence disadvantaging students from accessing counselling.”* (Interview with participant ADV 7, 2019).

4.4.2 Challenges in physical character formation

The findings of the study revealed that Rusangu University had two programs that fostered physical character formation, namely: General work experience and Physical exercises. Though intended to bring out a complete development of the physical competency, each program faced challenges which led to a less implementation of a particular program. All participants (ADV 1-10) held a view that challenges swerved through all intended competencies to be developed. This section presents challenges under physical character formation.

4.4.2.1 Challenges in General work experience program

The study established that General work experience (GEWE) was among the two programs that Rusangu University utilized to bring about the development of the physical competency of the students. Unfortunately, this program was accompanied by challenges. A Sub-category was established under this section that outline the challenge that accompanied the implementation of this program.

4.4.2.1.1 Lack of explanation of what GEWE is all about to students

The study established that general work experience, normally known as GEWE, was disliked by many students (ADV 6, 8-10). Students, according to the above participants, usually saw GEWE

as a waste of time. Some students actually complained as to why they were supposed to be involved in GEWE. The reason established for such an occurrence was that Adventists presented general work experience as just one of the courses that students needed to do for them to graduate. Adventists forgot the primary essence of general work experience; students were not enlightened on the primary objective why they were needed to be involved in general work experience, that is, to develop their physical competency. Hence, this caused students to look at general work experience as just another course.

It was also noticed that due to students' less understanding of GEWE and its essence contributed to the unfruitfulness of GEWE: this is because instead of students being involved in manual work, they would pay someone some money for them to do the work for them. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 9: *“General work experience, normally known as GEWE, is disliked by many students. Students usually see GEWE as a waste of time. Some actually complain as to why they were supposed to be involved in GEWE for they did not enroll to pursue agriculture science. This is because Adventists do not elaborate the essence of GEWE to students”* (Interview with participant ADV 9, 2019)

Participant ADV 6: *One of the mistakes that Adventists make is presenting general work experience as just one of the courses that a student needs to do for him or her to graduate. They forget the primary essence of GEWE as a course to bring about development of the physical competency. Hence making students look at GEWE as just another course to do.”* (Interview with participant ADV 10, 2019)

4.4.2.2 Challenges in physical exercises program

The findings of the study revealed that another program that acted as an agent for physical character formation was physical exercises. However, data collected from different interview sessions reveal that this program was faced with challenges. Sub-categories were established that underline the challenges that accompanied the implementation of this program.

4.4.2.2.1 Some Adventists had a winner-loser concept

One of the challenges that Rusangu University faced in the implementation of this program, according to the participants (ADV 1-5), is that some Adventists had a winner-loser concept that

hindered the goal of the SDA holistic Christian education curriculum for character formation. Some Adventists put much concentration on the ‘winning’ aspect of the team that was led by them. Hence, when leading a particular team or group, Adventists picked the best players of a particular game. This, in short, caused other students not to be participate in such programs because they had little or no skill in a particular game at play.

Data reveals that the students who have no skill in a particular game were mostly left out in physical exercise and only became cheer leaders or spectators, hence not allowing the development of the physical competency of such students (ADV 5).

4.4.2.2.2 Missing game equipment

The findings of the study also revealed that some of the equipment which were used like balls, t-shirts, sport shorts, and nets for physical exercises, intended to bring out a development of the physical competency, went missing, not knowing who took them. (ADV 6-10). Furthermore, the above participants confirmed with the researcher that due to lack of equipment to use during games, some games stopped running at the institution. This contributed to students non-participation, especially if it was their favorite game that lost equipment. The participants revealed that the delay to purchase these equipment is due to the financial constrain of the institution.

One other participant (ADV 1), speaking of the missing game equipment, informed the study that the likelihood of the game equipment to have been taken by students is high, which in turn questions the development of their spiritual competency. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 5: *“One of the challenges that is faced in the implementation of this program is that some Adventists tend to put much concentration on the winner-loser concept. Hence, when they are leading a particular group of students, some who have no skill in a particular game, like football, are left out.”* (Interview with participant ADV 5, 2019).

Participant ADV 9: *“Due to the missing equipment, of which are necessary for a particular game to be played, some games are no longer running. It is expensive for the University to set out a budget for equipment in which the students themselves are the beneficiaries. This makes some students not to participate if the existing game is not of their liking.”* (Interview with participant ADV 9, 2019).

4.4.3 Challenges in emotional character formation

The participants (ADV 1-4) informed the study that among the challenges faced in the development of the emotional competency among students is the lack of another program intended to achieve this objective. The respondents revealed that Rusangu University did not offer outreach Sabbaths.

The findings of the study revealed that Rusangu University had two programs that fostered emotional character formation, namely: Adventist Youth Society and community service. Though intended to bring out a complete development of the emotional competency, each program faced challenges that led to a less implementation of a particular program. All participants (ADV 1-10) held a view that challenges swerved through all intended competencies to be developed. This section presents challenges under physical character formation.

4.4.3.1 Challenges in Adventist Youth Society program

The findings of the study reveal that Rusangu University utilized Adventist Youth Society (AYS) as an agent to foster emotional character formation. However, this did not come without challenges.

4.4.3.1.1 Lack of counselling and presence of an Adventists during an AYS campout

One of the challenges that this program faced was that when students go out for an outing, Adventists would at times remain behind, which opened up a door for some students to deviate from the actual intention of the program and concentrate on forming intimate relationships. (ADV 2-4). The findings of the study reveal that Adventists faced challenges to bring up one to one counselling sessions during the AYS meetings. They revealed that students preferred programs which brought excitement and laughter, hence, counselling, which would have helped in emotional character formation, was not prioritized in the AYS (ADV 3-7).

4.4.3.1.2 Shortage of time

Furthermore, the above participants confirmed with the researcher that time was amongst the challenges that this program faced. More also that when this program was held at the institution, students would delay to come for the program. This gave a challenge to Adventists to conduct all the activities within the short time that remains. Moreover, an Adventist would not add extra time because some students lived at far distances from the institution. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 2: *“One of the challenges faced by this program is that Adventists are supposed to go with students whenever they go for an outing. Unfortunately, due to the busy schedule of Adventists, students at times go without an Adventist. Sometimes, this leads to some students to misbehave, which in turn leads to suspension”* (Interview with participant ADV 2, 2019).

Participant ADV 7: *Counselling within the Adventist Youth Society has not been given much concentration. Rarely does it occur. Some students prefer the week of prayer counselling. However, I know that students prefer activities that make them laugh.* (Interview with participant ADV 7, 2019).

4.4.3.2 Challenges in community service

The findings of the study revealed that another program that acted as an agent for emotional character formation was community service. However, data collected from different interview sessions reveal that this program was faced with challenges.

4.4.3.2.1 Financial challenges

One of the challenges that this program faced is that the University rarely contributed an amount of money so this program would be successful. Students provided for themselves. If students desired to distribute food or clothes to the community, they would donate among themselves for the success of this program. Due to this challenge, it caused the program not to occur on a frequent basis thereby distorting the emotional character formation of the students (ADV 5-10).

4.4.3.3.2 Lack of cleaning utensils

One other challenge that the study established over this program was that Adventists were not mostly equipping students with cleaning utensils as they went out for this program. More also that a minimal number of Adventists escorted students when they went out for community service (ADV 2, 4). Furthermore, when students desired to clean the surrounding for the aged or for those who are lame, the lack of utensils to use when cleaning the surrounding led to a failure of such activities been done. This challenge made students not to have a touch with the surrounding area, failure to accustom themselves to the life challenges of the people around them hence distorting the emotional character formation of the students.

Participant ADV 8: *“When students go out to distribute clothes, they contribute their own clothes and give them to the needy. If its food that they want to distribute they donate money and buy.*

Seldom does the university come in and contribute an amount of money.” (Interview with participant ADV 8).

Participant ADV 2: *“Due to lack of equipment, it makes students not to take part in some activities which would bring light to them on how Jesus helped the people; healing and giving them comfort. Failure of students to participate in some activities makes them not to see the real world, in the end, denying them the opportunity to be humanitarian and the development of the emotional competency.”* (Interview with participant ADV 2, 2019).

4.4.4 Challenges in intellectual character formation

The findings of the study revealed that Rusangu University had two programs that fostered intellectual character formation, namely: Student choir and creative writing and debate. Though intended to bring out a complete development of the intellectual competency, each program faced challenges which led to a less implementation of a particular program. All participants (ADV 1-10) held a view that challenges swerved through all intended competencies to be developed. This section presents challenges under intellectual character formation.

4.4.4.1 Challenges in Student choir program

The findings of the study reveal that Rusangu University utilized student choir as an agent to foster intellectual character formation. However, this did not come without challenges. Sub-categories emerged from data collected describing the challenges that accompanied the implementation of this program.

4.4.4.3.1 Shortage of time for all activities to be done

One of the major challenges that was faced in the implementation of this program was late coming. This program was scheduled to last for forty-five minutes, but students would at times be fifteen minutes or twenty minutes late while an Adventists would at times come on time (ADV 1-6). Due to this, it made the remaining minutes not enough for all the programs to be done.

4.4.4.1.2 Students and Adventists depended on church hymns, already known song.

The above participants informed the study that in order to achieve an intellectual development, the most useful thing that was supposed to be done by Adventists or a student was to compose a song and then teach it to the rest of the people. This is because the ability to memorize a new song is the same as that of developing an ability to memorize academic concepts. Unfortunately, students

and Adventists at times depended on church hymns, already known songs. This lessened the rate for intellectual development and denied students creativity.

Other participants (ADV 7-9), talking on the issue of students not composing their own songs, confirmed with the researcher that learning and practicing hymns by local artists denied students creativity and the exercise of their capacity to compose, memorize and perform their own compositions. Sometimes, as informed by one participant (ADV 1), taking up songs done by other artists led students to singing hymns whose lyrics did not conform to the doctrine of the Seventh-day Adventist church, this in the end distorted their spiritual character formation.

4.4.4.1.3 Absenteeism and lack music instruments and instrumental players

Other challenges that accompanied the implementation of student choir program was lack of attendance for choir rehearsals. Participants (ADV 2-4) informed the researcher that there was a poor attendance from both the and the students. This led to students not performing songs to a high standard.

Data revealed that another challenge faced was the lack of musical instruments to use as accompaniments when singing to elevate the standard of a song. Furthermore, there was a lack of qualified music instructors and those who would play the instruments that were available at the institution as they taught songs. The study established that there was a reluctance in the teaching of instrument playing. A challenge came in when students who had ideas on how to play a particular instrument graduated, leaving a minimal number of students who were capable to play instruments. (ADV 1-10). The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 5: *“In order to achieve an intellectual development, the most useful thing to do is for an Adventist or a student to compose a song and then teach it to the rest of the people cause the ability to memorize a new song is the same as that of developing an ability to memorize academic concepts. Unfortunately, students at times depend on the church hymns, already known songs. This lessens the rate for intellectual development and denies them creativity”* (Interview with participant ADV 5, 2019).

Participant ADV 6: *“One of the challenges faced is that some students don’t attend choir rehearsals, in short, there is poor attendance from both the Adventists and the students. This leads*

to students not performing songs to a high standard. Whenever there is a music meeting it leads to starting afresh a song.” (Interview with participant ADV 6, 2019).

4.4.4.2 Challenges in Creative writing and Debating program

The findings of the study reveal that Rusangu University also utilized creative writing and debating as an agent to foster intellectual character formation. However, this program did not come without challenges. Sub-categories emerged from the data that was collected during interviews. This section presents challenges that accompanied the implementation of this program.

4.4.4.2.1 Lack of participation by students and Adventists

The study established that there was a few number of students who participated in creative writing. When the institution called for papers, only a few students would participate in writing papers. This showed that this program did not encompass everyone; hence, some did not pass through this program to attain intellectual development (ADV 6-10).

Another participant (ADV 9) informed the study that among the forms of writing, there was no much of collaborative writing. Mostly, it was because students incurred academic pressure in different manners. Lack of collaborative writing denied students from learning from one another and developing their intellectual competency.

The study established that creative writing required time and interest, hence most of the students did not participate in them. Furthermore, some Adventists were at times occupied for them to find time to guide through a student undertaking this task (ADV 10). In reference to debate, the study established that fellow students mocked students who at times used incorrect English during a debate. This in the end acted as a barrier to other students who wanted to participate in debate for they feared of being mocked if they were to speak incorrect English (ADV 7).

4.4.4.2.2 Over dependency of academic topics during debate

Furthermore, the kind of topics that were chosen in debate were full of academic content. Topics that would have enlightened on other competencies, for instance a topic under reproductive health, was mainly left out. This led to a much concentration of one competency. If only the topics that were brought forth in debate encompassed all competencies, this program would have been a perfect agent in achieving the goals of holistic education. However, most of the times only

academic topics were brought forward. Minimal times did they have topics that dealt with the spiritual or emotional competency (ADV 8)

In summary, data reviews that creative writing and debating had challenges that led to a less implementation of this program to foster an intellectual character formation. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 9: *There is a few number of students who participate in creative writing, when the institution calls for papers, only a few are received. This entails that this program does not encompass everyone; hence, some do not pass through this program to attain intellectual development* (Interview with participant ADV 9, 2019).

Participant ADV 7: *“One challenge when it comes to debate is that students who at times tend to speak incorrect English get mocked by fellow students, this in the end acts as a barrier to other students who would want to participate in debate; for fear of been mocked when they speak incorreced English.”* (Interview with participant ADV 7, 2019).

Participant ADV 8: *“If only the topics which were brought forth in debate encompassed all competencies, this program would be a perfect agent in achieving the goals of holistic education. However, most of the times only academic topics are brought forward. Minimal times do we have spiritual or emotional topics”* (Interview with participant ADV 8, 2019).

4.4.5 Challenges in social character formation

The findings of the study revealed that Rusangu University had one program that fostered social character formation, namely: Student camporees. Though intended to bring out a complete development of the social competency, the program faced challenges that led to a lesser implementation. All participants (ADV 1-10) held a view that challenges swerved through all intended competencies to be developed. This section presents challenges under social character formation.

4.4.5.1 Challenges in Student camporees

The findings of the study reveal that Rusangu University also utilized student camporee as an agent to foster social character formation. However, this program did not come without challenges. Sub-categories emerged from the data that was collected during interviews. This section presents challenges that accompanied the implementation of this program.

4.3.5.1.1 High number of students against the number of Adventists during a camporee

Though university students were old enough to ensure orderliness during a camp out, the study established that it was the responsibility of an Adventist to maintain order during a camporee. However, only one or two Adventists would accompany a multitude of students for a camp out. Due to such kind of a number of students, an Adventist became ineffective to guide all the students. In some instances, due to the busy schedule of Adventists, no Adventist would even accompany students as they went out for a camporee. Guardianship was at such times entrusted in student leaders. Unfortunately, on such occasions, students engaged themselves in indecent acts that lead to disciplinary measures. (ADV 3-6)

The researcher desired to know what kind of indecent acts students engaged themselves which led to disciplinary measures. The above participants informed the researcher that some students would not follow the rules guiding the site where they have camped, and other students would see it as an opportunity to form intimate relationships, and others would engage themselves in quarrels or fights. Hence, the ideal purpose of the camporee become sidelined, rather than developing socially, social barriers are created were created.

4.3.5.1.2 Financial challenges contributed to lack of attendance

Another challenge that accompanied the implementation of this program was lack of finance. Though this program was scheduled to occur when the university closes or on holidays, there was a record of some past years were this program did not occur. The main reason was finance. The study established that at times when the University did not contribute money for the success of this program, it all remained in the hands of the students to pay a certain fee. However, when students did not have money too, it led to a nonoccurrence of the program.

Furthermore, another challenge that distorted the intention of developing the social competency of every student was a lack of attendance by some students. Data reveals that at times guest speakers who were invited to offer lessons did not make it, hence making it difficult to search for another speaker. In the end, the unpreparedness of the next speaker led to ineffective teaching. The participants (ADV 2-5) revealed to the researcher that not all students attended this program, some because of lack of money, more also that this program was not on a compulsory but voluntary basis. In addition, whenever students missed out, they missed out on a program intended to develop them socially, more also that this was the only program that the institution offered with an intention

develop the social competency of the students. Fights and quarrels that occurred were a sign that students were not fully socially developed. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 4: *“Though the university students are old enough to ensure orderliness, it is the responsibility of an Adventist to maintain order during a camporee. However, only one or two Adventists would accompany a multitude of students. Due to such kind of a number of students, an Adventist becomes ineffective to guide all the students”* (Interview with participant ADV 4, 2019).

Participant ADV 3: *“Not all students attend this program, some because of lack of money, more also that this program is not on a compulsory but voluntary basis. And when students miss out, they miss out on the program intended to develop them socially, more also that this institution does not offer another program to bring about social development. Fights and quarrels that occur are a sign that students aren’t fully developed socially.”* (Interview with participant ADV 3, 2019).

4.4.6 Challenges in moral character formation

The findings of the study revealed that Rusangu University had two programs that fostered moral character formation, namely: Human reproductive health and gender awareness and equality. However, each program faced challenges that led to a less implementation of a particular program. All participants (ADV 1-10) held a view that challenges swerved through all intended competencies to be developed. This section presents challenges under moral character formation.

4.4.6.1 Human Reproductive Health and Safety education

The study established that Human Reproductive Health and Safety education was among the two programs that Rusangu University utilized to bring about the development of the moral competency of the students. Unfortunately, this program was accompanied by challenges. Sub-categories emerged from the data outlining the challenges that accompanied the implementation of this program.

4.4.6.1.1 Non-qualification of some Adventists and invited guest speakers

One of the challenges that came with this program was a non-qualification of some Adventists and invited guest speakers who came to teach exegetically on some topics under this program. The study established that sometimes, the invited guests and some Adventists who were supposed to offer such lessons were not specialized specialists in the field of human reproductive health and

safety education. This led to offering lessons with little or completely lacking in-depth intellect or knowledge concerning human reproductive health (ADV 1-8).

4.4.6.1.2 Negligence on teaching some lessons

One other participant (ADV 5), speaking on the topics that are covered, confirmed with the researcher that there was too much repetition of lessons concerning abstinence and HIV transmission but less coverage of lessons such as management of morphological, psychosocial and physiological health. Furthermore, the study established that one other major challenge was with Adventists' failure to bring up lessons that involved condom use and the usage of contraceptives. Much emphasis was put on abstinence. Data revealed that lack of knowledge by the students over the right usage of condoms or other contraceptives contributed to unwanted pregnancies (ADV 5-7).

The presence of immoral behavior at Rusangu University, it being a Christian institution, unmistakably elucidated how morality among the students needed special attention. Notwithstanding the holistic Christian education curriculum for character formation with the HRHSE program been offered. The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 2: *“One of the challenges that comes with this program is that at times people who offer lessons on human reproductive health and safety education are not qualified personnel. This leads to offering lessons with little or completely lacking in-depth intellect or knowledge concerning human reproductive health”* (Interview with participant ADV 2, 2019).

Participant ADV 5: *“One major challenge is with Adventists, they fear to bring up lessons which teach on how to use condoms and other contraceptives maybe because this is a Christian institution. They emphasize on abstinence. They should, at least, in a Christian manner teach students on such issues so that those who fail to abstain may at least use condoms to avoid unwanted pregnancies, though it would still be sin”* (Interview with participant ADV 5, 2019).

4.4.6.2 Gender awareness and Equality

The findings of the study reveal that Rusangu University utilized Gender awareness and Equality program as an agent to foster moral character formation. However, this did not come without

challenges. A sub-category was identified that outlined the challenge that accompanied the implementation of this program.

4.4.6.2.1 Some Adventists were gender stereotypes

This program was designed to teach male and female students on the equality of all. To impart knowledge in all that both sexes should participate in all works, i.e. washing dishes, without feeling belittled. However, some of the Adventists were gender stereotypes. This influenced the duties assigned to the male and female students more especially during a gathering or a camp out (ADV 2-6).

Data received by the researcher during interviews reveals that there was a classification of work, men would be assigned to collect firework during camporees while women cooked food. Also, most of the men's duties were not regularly done compared to those for girls'. This made the girls to be overworked compared to the boys' counterparts. It also undermined the spirit of gender awareness and equality program offered at the University (ADV 5). The following are verbatim quotations from the responses of the participants to support the findings above:

Participant ADV 4: *“Some Adventists are gender stereotypes.”* (Interview with participant ADV 4, 2019).

Participant ADV 5: *“When Adventists teach on equality, then you see them not practicing what they teach, it undermines the relevance and spirit of gender awareness and equality program”* (Interview with participant ADV 5, 2019).

In summary regarding objective three (3), the study reveals that Rusangu University faced challenges in the implementation of the SDA holistic Christian education curriculum for character formation. The challenges that Rusangu University faced swerved through the spiritual, intellectual, physical, emotional, moral and social competencies that were supposed to be developed. Analysis of the views provided by the participants regarding this matter indicated that they were very convinced that the various challenges experienced in the implementation of the holistic Christian education curriculum for character formation were one of the main reasons for the occurrence of ills at this Christian institution known as Rusangu University.

4.5 Strategies for effective implementation of the holistic Christian education curriculum for character formation.

In this study, the presence of ills at a Christian institution known as Rusangu University questions the holistic Christian education curriculum for character formation offered at this institution. Since the study confirmed the presence of ills which came as a result of the challenges experienced in the implementation of the holistic Christian education curriculum for character formation, it was inevitable in order for the study to help rectify the problem of the presence of ills due to challenges experienced in the implementation of the holistic Christian education curriculum for character formation to seek the views of participants on the strategies that would help to better offer the holistic Christian education curriculum for character formation to bring about a reduction of ills noticed at Rusangu university. It was evident from the views of all participants (ADV 1-10) that what they suggested as possible strategies in resolving the problem of the presence of ills at Rusangu University was closely linked to the challenges experienced in the implementation of the holistic Christian education curriculum for character formation. The participants above mostly suggested strategies on how the holistic Christian education curriculum for character formation can be offered at Rusangu University as a means to end the presence of ills at this Christian institution.

In view of the aforementioned, the overarching theme which emerged from the data analysis was that having experienced challenges in the implementation of the holistic Christian education curriculum for character formation which called for the occurrence of ills, Rusangu University needs to adopt strategies that would lead to an effective offer of the holistic Christian education curriculum for character formation. This overarching theme included ten (10) sub-categories which were (a) the need for Adventists to be educated and qualified to offer all intended programs, (b) the need for the introduction of missing programs, (c) the need to devise other means as a source of funds, (d) the need to devise measures that would restrict the number of students per particular group, (e) the need to explain the importance of programs, (f) the need for a shift of attitude by Adventists, (g) the need to construct hostels and a guest room for invited guest speakers, (h) the need to sensitize students on the usage of electronic Bibles, Spirit of prophecy books, and Bible study guides, (i) the need to offer lessons on stewardship of time, (j) the need to buy missing program equipment. The following subsections provide a critical examination of the sub-categories above.

4.5.1 The need for Adventists to be educated and qualified to offer all intended programs.

The presence of ills at a Christian Institution known as Rusangu University pointed to an inevitable need for the study to suggest possible strategies in which the problem can be resolved at this education institution. One of the obvious ways of doing so was the suggestion of possible strategies of how Rusangu University would effectively offer the holistic Christian education curriculum for character formation since what was perceived as the cause for the occurrence of ills was due to the challenges that accompanied the implementation of the holistic Christian education curriculum for character formation. Participants (ADV 1-6) suggested the need for Adventists to be educated and qualified to offer all intended programs that acted as an agent in the transmission of intended values to bring about the development of a particular competency. This followed the challenge of lack of adequate knowledge of the SDA holistic Christian education curriculum for character formation and on human reproductive health and safety education displayed by Adventists at Rusangu University in Lusaka. In relation to the above, participants (ADV 1-4) pointed out the need for personnel from the Union of the Seventh-day Adventist Church to see to it that Adventists were well educated in the SDA holistic Christian education curriculum for character formation, and of human reproductive health and safety education. In addition, participants (ADV 8-10) stressed the need for Rusangu University to hold seminars or workshops where Adventists can be acquainted with the holistic Christian education curriculum for character formation by qualified authorities from the educational wing of the Seventh-day Adventist church or within Rusangu University.

Participant ADV 9: *Am not very sure of what the SDA holistic Christian education curriculum for character formation is and is all about, this is simply because I have not undergone any seminar to help me learn about the holistic education, its objectives, and its relevance. The university should see to it that they provide seminars or any other means for us to fully know the holistic education we need to foster.* (Interview with Participant ADV 9, 2019).

Participant ADV 8: *“The first step that the institution should do is to make sure that all Adventists are educated and qualified to spear head every program at Rusangu University”* (Interview with participant ADV 8, 2019).

4.5.2 The need for the introduction of missing programs

Participants (ADV 5-7) suggested the need for the introduction of missing programs that should act as agents in the transmission of intended values at Rusangu University. This was a proposed

strategy as way of fostering an effective holistic Christian education curriculum for character formation. Participants (ADV 3-6) specifically stressed on the introduction of the “Full-day Sabbath worship” and “Outreach Sabbath” programs. This suggestion was given in view of the challenges that were experienced in the sector of spiritual character formation.

The participants (ADV 3-6) pointed out that some of the existing programs, which were: “Adult Sabbath school Bible study groups” and “Bible Study groups” programs, were fully dependent on the full-day Sabbath worships. Participants (ADV 1-6) noticed that lack of consistent full-day Sabbath worships disadvantaged the occurrence of the existing programs since they were supposed to be held on the Sabbath day. Furthermore, the outreach Sabbath was not available at the institution. Participants (ADV 4, 9) held the view that this denied students to undertake activities such as praying and sharing the gospel with the community that would have assisted in the spiritual character formation of the students. The aforementioned participants stressed the need for the director in conjunction with the chaplaincy department to ensure that the programs are introduced at Rusangu University. The following are participants’ responses supporting these findings.

Participant ADV 3: *“The issue of having a Sabbath worship every after many weeks brings to doubt the relevance of adult Sabbath-school Bible study guide groups. The only way to achieve the spiritual character formation is when the full-day Sabbath worship is introduced at this institution.”* (Interview with participant ADV 3, 2019).

Participant ADV 9: *“The director and the chaplain should see to it that the outreach and full day Sabbath worship is introduced since these programs can’t work effectively if the other is missing”* (Interview with participant ADV 9, 2019).

4.5.3 The need to devise other means as a source of funds

Participants (ADV 5-10) held the view that in order for the holistic Christian education curriculum for character formation to be effectively implemented, Rusangu University should devise other means in which it would source for funds. This suggestion by the participants was given in view of the challenge of lack of adequate funds to support some programs that existed at Rusangu University, such as “student camporee”.

Participant (ADV 7) held the view that lack of adequate funds to support the programs that acted as agents in the transmission of intended values weakened the effectiveness of the holistic

Christian education curriculum for character formation. In addition, participant (ADV 1) stressed out a point that Rusangu University only had one program, which is, student camporee, which acted as an agent to transmit intended values to students for them to foster social character formation. Hence, lack of funds caused a non-implementation of the only program that Rusangu University had to bring about the development of the social competency.

Participant (ADV 2) pointed out that in order to resolve the problem of lack of sufficient funds; Rusangu University should opt for projects that would bring income to the institution. In addition, the pre-mentioned participant alluded that if Rusangu University sanctified skilled individuals to run a project, Rusangu University would have another source to generate funds and hence sponsor its programs for an effective implementation of the holistic Christian education curriculum for character formation. The following are verbatim quotations from the responses of the participants to support these findings.

Participant ADV 8: *“Rusangu University should devise other means as an additional source of funds. Whatever means that can be, it should ensure that it is manages to sponsor all its programs”* (Interview with participant ADV 8, 2019)

Participant ADV 2: *“One way in which Rusangu University would ensure the availability of funds is when it sanctifies specific individuals to specifically run projects that would generate income for the institution”* (Interview with participant ADV w, 2019)

4.5.4 The need to devise measures that would restrict the number of students per particular group

The need to devise measures that would restrict the number of students per particular group was amongst the sub-categories that emerged from the participants' (ADV 4-8) responses on how to effectively offer the holistic Christian education curriculum for character formation at Rusangu University in Lusaka. This strategy was in line with the challenge faced in the implementation of the Adult Sabbath-school Bible study group. Participants (ADV 1-6) revealed during interviews that the total number of students required on a particular adult Sabbath school Bible study guide group would at times be exceeded, hence making the Adventist face difficult to reach out to every student. The actual number of students per class was supposed to be ten; however, participants confirmed with the researcher that they had students at their classes reaching twenty. This made it

difficult for Adventists to give equal attention to every student. Exceeding the maximum number of students needed per group reduced the level of concentration and participation of students.

In relation to the aspect at hand, participant (ADV 2) pointed out that, in order to promote the effectiveness of the programs that are sensitive to the number of students per group, Rusangu University should come up with an electronic register where each student would thumb print at a particular group. The aforementioned participant discouraged the use of use of paper register because they were tiring to Adventists to counter check each name of a student for a particular group. In addition, the very participant opted that such groups should be meeting in a secure room where only recognized figure prints can open the door to avoid overcrowding at a particular group. The following are verbatim quotations from the responses of the participants to support these findings.

Participant ADV 6: *“Rusangu University should establish measures that restrict the number of students on groups that are sensitive to number. The current situation especially on Adult Sabbath-school Bible study class is not pleasing.”* (Interview with participant ADV 6, 2019)

Participant ADV 2: *“One of ways that can be implemented as a way to restrict the number of students at a particular group is through the use electronic registers”* (Interview with participant ADV 2, 2019)

4.5.5 The need to explain the importance of programs to students

The need to explain the importance of programs group was amongst the sub-category that emerged from the participants' (ADV 6, 8-10) responses on how to effectively offer the holistic Christian education curriculum for character formation at Rusangu University in Lusaka. This strategy was in line with challenge faced in the implementation of the general work experience program at Rusangu University. The aforementioned pointed out that many students disliked general work experience, normally known as GEWE. This, among other reasons, was because students were not enlightened on the primary objective as to why they were needed to be involved in general work experience, that is, to develop their physical competency. Hence, this caused students to look at general work experience as just another course. Furthermore, the participants held the view that due to students' less understanding of GEWE and its essence contributed to the unfruitfulness of GEWE: this was because instead of students being involved in manual work, students would pay someone some money for them to do the work for them. Participant (ADV 7) pointed out the need

for Adventists to explain the importance of students' engagement in all the programs that was offered by Rusangu University. The participant believed that due to misconception by the students, it has led to a non-effectiveness of some programs. The following are verbatim quotations from the responses of the participants to support these findings.

Participant ADV 9: *“General work experience, normally known as GEWE, is disliked by many students. Students usually see GEWE as a waste of time. Some actually complain as to why they were supposed to be involved in GEWE for they did not enroll to pursue agriculture science. This is because Adventists do not elaborate the essence of GEWE to students”* (Interview with participant ADV 9, 2019)

Participant ADV 7: *“I think Adventists should find a way of correcting the existing misconceptions of some programs offered by Rusangu University...this has made programs not to be effective”* (Interview with participant ADV 7)

4.5.6 The need for a shift of attitude by Adventists

The need for a shift of attitude by Adventists was amongst the sub-categories that emerged from the participants' (ADV 4-7) responses on how to effectively offer the holistic Christian education curriculum for character formation at Rusangu University in Lusaka. Participants (ADV 4-7) held the view that among the strategies that Rusangu University should employ for an effective offer of the holistic Christian education curriculum for character formation was that Adventists were to change their attitudes. This strategy was in line with challenge faced in the implementation of the physical exercise program, gender awareness and equality program, and human reproductive health and safety education program.

Participants (ADV 1-5) held the view that some Adventists had a winner-loser concept over the physical exercise program that hindered the goal of the SDA holistic Christian education curriculum for character formation. Some Adventists put much concentration on the 'winning' aspect of the team that was led by them. Hence, when leading a particular team or group, Adventists picked the best players of a particular game. This, in short, caused other students not to be participate in such programs because they had little or no skill in a particular game at play. In addition, speaking of the gender awareness and equality program, participants (ADV 2-6) held the view that some Adventists were gender stereotypes. This influenced the duties assigned to the male and female students more especially during a gathering or a camp out. And it was also noticed by

participant (ADV 5) that Adventists put much concentration on teaching abstinence and HIV transmission but neglected lessons that dealt with condom use and contraceptive, which in the end led to unwanted pregnancies by those who failed to abstain. This attitude by Adventists was seen as a hindrance to effective offer of the holistic Christian education curriculum for character formation. Hence, participants (ADV 4-7) suggested that there should be a shift of attitude by Adventists. The following are verbatim quotations from the responses of the participants to support these findings.

Participant ADV 5: *“One major challenge is with Adventists, they fear to bring up lessons which teach on how to use condoms and other contraceptives maybe because this is a Christian institution. They emphasize on abstinence. They should, at least, in a Christian manner teach students on such issues so that those who fail to abstain may at least use condoms to avoid unwanted pregnancies, though it would still be sin”* (Interview with participant ADV 5, 2019).

Participant ADV 5: *“When Adventists teach on equality, then you see them not practicing what they teach, it undermines the relevance and spirit of gender awareness and equality program”* (Interview with participant ADV 5, 2019)

Participant ADV 4: *“Adventists must change their attitudes. They must live as examples to what they teach”* (Interview with participant ADV 4, 2019)

4.5.7 The need to construct hostels and a guest room for invited guest speakers

The need to construct hostels and a guest room for invited guest speakers was among the sub-categories that emerged from the data collected via semi-structured interviews. Participants (ADV 2-10) held the view that for an effective offer of the holistic Christian education curriculum for character formation, there was a need to construct hostels and a guest room for invited guest speakers. This strategy is line with the challenge that came with the non-accommodation of invited guest speakers who came to conduct the week of prayer program and a reluctance exhibited by students to attend such programs due to long distances from the institution to their area of residence. Due to not accommodating speakers, the aforementioned participants noticed that it brought a challenge to have counselling sessions. Furthermore, it gave a challenge to Adventists to visit students due to long distances. Hence, the very participants suggested a strategy of constructing hostel and guest room as a means to overcome such challenges. The following are verbatim quotations from the responses of the participants to support these findings:

Participant ADV 3: *“The week of prayer is one unique program which at least pulls the crowd due to invited guests who carry out the program. Unfortunately, not all students attend on a daily basis due to long distances between Rusangu University and their boarding houses”* (Interview with participant ADV 3, 2019)

Participant ADV 7: *“On a normal occasion, the University is supposed to accommodate the invited guest speakers at a central place so that each student would have an opportunity to visit the guest speaker for counseling. Unfortunately, the university at times leaves it to the guest speaker to find a home where he or she would live as he or she conducts the week of prayer. Hence disadvantaging students from accessing counselling.”* (Interview with participant ADV 7, 2019)

Participant ADV 2: *“The University should look upon itself and construct hostels for the students and a guest room for invited guests. This will lessen the distance for students and will provide for the availability of counselling sessions at any time. Moreover, hostels can also serve as a means of the institution to make money.”* (Interview with participant ADV 2)

4.5.8 The need to sensitize students on the usage of electronic Bibles, Spirit of prophecy books, and Bible study guides

Participants (ADV 5-10) held the view that in order for the holistic Christian education curriculum for character formation to be effectively implemented, Rusangu University needs to sensitize students over the usage of electronic Bibles, Spirit of prophecy books, and Bible study guides. This view is line with the challenge of students not having such books as they attended programs that depended on the usage of these books, programs such as: Bible study groups and Adult Sabbath-school Bible study guide groups. Participants (ADV 5-7) revealed that some of the students who attended such programs lacked Bibles and the Spirit of prophecy books to use during the study. The study established that the Bible study groups were highly dependent on the Bible. Adventists advised the usage of the Bible because they believed that it contained principles and instructions that would lead to spiritual character formation. Other than the Bible, a participant (ADV 8) confirmed with the researcher that the Spirit of prophecy books, books that contained the writings of Ellen Gould White, were advised to be used as a secondary source. However, most of the students did not have these books. Participant (ADV 10) pointed out that since Bibles, the Spirit of prophecy books, and the Sabbath school Bible study guides can be accessed on phones,

students need to be encouraged and sensitized over the usage of electronic books. The following are verbatim quotations from the responses of the participants to support these findings:

Participant ADV 7: *“some of the students do not have Bibles and the Spirit of prophecy books. Which are essential during Bible study groups”* (Interview with participant ADV 7, 2019)

Participant ADV 10: *“The Spirit of prophecy books, Sabbath school bible study guides, and Bibles can now be accessed even on phones. It is no longer like in the past. Students should be encouraged and sensitized over the usage of electronic books”* (Interview with participant ADV 10, 2019)

4.5.9 The need to offer lessons on stewardship of time

All of the participants (ADV 1-10) held the view that if the holistic Christian education curriculum for character formation is to be effectively implemented, people should be good stewards of time. Participants (ADV 4-6) took notice that the issue of time was one of the major problem that swerved through Adventists and students altogether. This challenged most of the programs like student choir, Bible study groups etc. Participant (ADV 3) pointed out that students were not time conscious. Participants (ADV 3-6) noted that whenever individuals came late for a particular program, it gave challenges to a presiding Adventist to consume all the activities within a short time that remains. Hence, the aforementioned participants articulated the need for lessons on good stewardship of time. The following are verbatim quotations from the responses of the participants to support these findings:

Participant ADV 4: *“The issue of time keeping is a major problem to everyone. Both Adventists and students need to be taught on the importance of being good stewards of time”* (Interview with participant ADV 4, 2019)

Participant ADV 9: *“I am certainly not good with time keeping. And this brings a challenge to me and to other people, but since the church as lessons on stewardship we as Rusangu University need to offer such lessons perhaps we shall change.”* (Interview with participant ADV 9)

4.5.10 The need to buy missing program equipment

The need to be buy missing program equipment was amongst the sub-categories that emerged from the participants' (ADV 6-10) responses on how to effectively offer the holistic Christian education curriculum for character formation at Rusangu University in Lusaka. The aforementioned participants pointed out that some of the equipment that were used like balls, t-shirts, sport shorts,

and nets for physical exercises, with an intention to bring out a development of the physical competency, were missing. Furthermore, the above participants confirmed with the researcher that due to lack of equipment to use during games, some games stopped running at the institution. This contributed to students' non-participation, especially when the game that stopped running was the favorite of a student. In as much as the participants linked the shortage of equipment to financial challenges, they pointed out that funds should be made available so that new equipment can be bought to reenact specific activities. The following are verbatim quotations from the responses of the participants to support these findings:

Participant ADV 9: *“Due to the missing equipment, of which are necessary for a particular game to be played, some games are no longer running. It is expensive for the University to set out a budget for equipment in which the students themselves are the beneficiaries. This makes some students not to participate if the existing game is not of their liking.”* (Interview with participant ADV 9, 2019)

Participant ADV 8: *“The institution must save money so that all equipment can be purchased. The idea of relaxing and watching will not be of good help.”* (Interview with participant ADV 8, 2019)

4.6 Chapter Summary

This Chapter presented findings of the study which aimed at investigating the state of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka. The findings revealed that Rusangu University offered the SDA holistic Christian education curriculum for character formation and utilized programs to foster spiritual, physical, emotional, intellectual, social, and moral character formation. The study showed that not every Adventist understood what this holistic education is and its objectives. The study also revealed that Rusangu University faced challenges in the implementation of the holistic Christian education curriculum for character formation which led to the occurrence of ills. The next chapter aims at discussing the just presented findings.

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.0 Overview

The previous Chapter presented the findings to the study. This Chapter discusses the findings. The purpose of this study was to investigate the state of the SDA holistic Christian education curriculum for character formation at Rusangu University in Lusaka: How Adventists understood it, how it was implemented to foster spiritual, physical, emotional, intellectual, social, and moral character formation, and the challenges faced in its implementation. Further, to describe strategies that help in the implementation of this holistic curriculum. The discussion is in accordance with the emerging themes emerging from the four objectives that guided the study. The first objective was to describe the SDA holistic Christian education curriculum for character formation as understood by Adventists. The second objective was to describe how Rusangu University implements the holistic Christian education curriculum for character formation. The third objective was to understand challenges facing Rusangu University in implementing the holistic Christian education curriculum for character formation. And the last objective was to identify strategies of how Rusangu University can effectively offer the holistic Christian education curriculum for character formation.

5.1 Participant's views on what they know about SDA holistic Christian education curriculum

In the initial stages of all semi-structured interviews, the researcher asked the participants to give their views on their understanding the SDA holistic Christian education curriculum for character formation. The study established that not every Adventist entitled to implement this holistic Christian education curriculum for character formation had a proper understanding of this holistic education curriculum. This section discusses the two themes that emerged from the analysis of the findings pertaining to objective one (1).

5.1.1 A fair understanding of the SDA holistic Christian education curriculum for character formation

The study established that sixty (60) percent of participants had a proper understanding of the holistic Christian education curriculum for character formation. All of these participants linked the holistic Christian education curriculum for character formation to the development of the spiritual, physical, emotional, intellectual, social, and moral competencies of the students. The North

American Division of the Seventh-day Adventist Church (NAD) supports this finding. The North American Division of the Seventh-day Adventist church (2019) argues that the Seventh-day Adventist education is one that restores human beings into the image of God through the guidance of the Holy Spirit by fostering a balanced development of the whole person, which includes, the spiritual, physical, intellectual, social, and emotional competencies of students.

The participants expressed in speech that the SDA holistic Christian Education curriculum is one that does not just focus on the inculcation of academic knowledge but also concentrates on other aspects like spiritual development. From this description, it clearly shows that the participants had a fair understanding of the SDA holistic Christian education curriculum for Character formation due to the inclusion of the concentration of the spiritual aspect of students rather than the inculcation of academic knowledge only. This finding is in agreement with NAD (2019), who argues that the Seventh-day Adventist education imparts far more than academic knowledge. Vieth (1957), further supports this finding by submitting that Christian education does not end with knowledge but seeks to touch the learner's whole life that it may become his purpose to do the will of God. Considering Vieth's point of view, it really comes out that effective Christian education aims at life transformation.

The study established that the participants who had a fair understanding of the holistic Christian education curriculum for character formation gave their own description of this holistic Christian education yet the intended goal of the holistic Christian education curriculum for character formation was cutting across all participants views. This finding is in agreement with Asare (2012), who argues that Christian education is multidisciplinary in nature and that any attempt to define it depends on subjectivity. It is therefore not possible to give one universally accepted definition of Christian education. Groome (2003), believes that the enterprise of Christian education is too complex, for there cannot be one universally accepted definition.

5.1.2 A lack of proper understanding of the SDA holistic Christian education curriculum for character formation

The findings of the study revealed that forty (40) percent of the participants lacked proper understanding of the SDA holistic Christian education curriculum for character formation. Their views set the SDA holistic Christian education curriculum for character formation as one that focused on the development of the intellectual competency of the students at the expense of other

competencies. The cognitive statements or views of the participants on what they understood about the SDA holistic Christian education curriculum for character formation revealed a restriction of a very broad and multifaceted goal of the SDA holistic Christian education curriculum for character formation to merely intellectual development. The North American Division of the Seventh-day Adventist church (2019) states that the Seventh-day Adventist education is one that restores human beings into the image of God through the guidance of the Holy Spirit by fostering a balanced development of the whole person, which includes, the spiritual, physical, intellectual, social, and emotional competencies of students. Therefore, an omission of other competencies such as the physical, social, emotional, spiritual, and the moral competency that the SDA holistic Christian education curriculum for character formation is based on showed a lack of proper understanding of this holistic Christian education.

This lack of a proper understanding made it difficult to meet the intended objectives of the SDA holistic Christian education. This finding is supported by Tye (2000), who believes that it is important to consider how implementers understand holistic education because it determines what they do in the name of Christian education. That is to say, our understanding of what it is will influence and shape what we do, why we do it, and how we go about this holistic Christian education curriculum. Furthermore, the study established that these participants mostly focused on the inculcation of academic knowledge and did not concentrate much on the other aspects that unite holistic education. Melchert in Tye (2009), states that if we are unclear about what it is or what we are looking for in the process, the best we can hope for is to get to where we are going part of the time by accident. Our people and our God are entitled to expect more from us than that. The Church's educational ministry should not be carried out by accident. We need to have some clarity about what we are doing.

The study established that it is due to not knowing the objectives of the SDA holistic Christian education curriculum by some of the Adventists that led to the inculcation of the intellectual competency alone. Hence leaving blank the spiritual aspect of students, which in the end led to ills such as sexual immorality and unwanted pregnancies. According to Powers (1981), objectives are there to provide a focus and also to serve as a magnet within an ongoing enterprise. The idea of lack of understanding of the SDA holistic Christian education curriculum for character formation by some of the Adventists led to a less implementation of this holistic Christian education and

hence opened up a pathway for the reoccurrence of ills such as drug abuse and in-take of alcohol. Asare's (2012) supports this finding by stating that, in dealing with the objectives of Christian education we are trying to point out the purpose of one's efforts in Christian education. Just as it is important to define the concept of Christian education, it is equally important to know why it is being done. If it is unclear as to how education should be done in the Church, it would end up with outcomes which are not intended for.

5.1.2.1 Lack of seminars over the holistic Christian education curriculum for character formation

The defense to the aforementioned lack of understanding of the SDA holistic Christian education curriculum for character formation at Rusangu University was that seminars which needed to be conducted so as to educate the implementers of this curriculum the relevance and objectives of the SDA holistic Christian education curriculum for character formation was lacking. The study revealed that new members of staff who joined them were not always taken for a short training prior to reporting for work. This finding is similar to Nyabwari's (2009) finding that, lack of seminars at a particular secondary school that was granted anonymity led to a non-understanding of holistic education by stakeholders, which in the end made it difficult to achieve the intended objectives of the holistic Christian education curriculum. This current study attests that Adventists concentrated only on the secular curriculum leaving out the spiritual, emotional, social, and moral character formation.

5.2 The implementation of the holistic Christian education curriculum for character formation

The study sought to describe how Rusangu University implemented the holistic Christian education curriculum for character formation. The study revealed that Rusangu University implemented the holistic Christian education curriculum for character formation through six main approaches via the use of programs that acted as agents in the transmission of intended values for character formation. These very programs were designed to transmit the spiritual, intellectual, physical, emotional, moral and social values among the students. The following are brief descriptions of how Rusangu University implemented the holistic Christian education curriculum for character formation.

5.2.1 Approaches for Spiritual character formation

The study established that spiritual character formation was among the competencies that Rusangu University through the SDA holistic Christian education curriculum for character formation aimed to develop. This aspect focused on the spiritual part of students. The spiritual development of students enabled them to appreciate the existence of the divine. Spiritual character formation also enabled them to be more caring, tolerant, and actively engaged in the spiritual quests. Gatere (1975) states that spiritual formation refers to all attempts, means, instructions and disciplines intended towards deepening of faith and furtherance of spiritual growth. Rusangu University offered three programs, which are Bible Study Groups, Sabbath school Bible study Group, and week of prayer. The following are descriptions of the programs that Rusangu University utilized to foster spiritual character formation.

5.2.1.1 Bible Study Groups

The study established that Rusangu University utilized Bible study groups as a program to foster spiritual character formation. The main source of authority that was used under this program was the Bible. The Participants (ADV 1-6) had the view that the Bible derives its authority from God and it is inspired hence useful in an individual's life. It was of interest to all of them due to the light it shed on spiritual, moral, social and emotional behavior. This program gave opportunity to students to study biblical characters and see how biblical characters handled issues in different situations. The offer of Bible study groups in the attainment of spiritual development is supported by Comeer (1975) who explains the correlation between faithful study of the Bible and high-quality character among those who read and act according to its teachings. He adds that when young people study the Bible, they become properly guided adults. The Bible, believed to be an inspired book by Christians, creates and nurtures faith through the help of the Spirit of the Lord. Antony (2002) supports the use of Bible study groups for Spiritual character formation as he argues that Bible study is at the heart of Christian education.

The study further established that Bible study groups gave opportunity to students to study biblical characters who would act as guides on how to handle issues when faced in a similar situation. However, this finding is in disagreement with Yawn B. (2013) who argues that when people are exposed to biblical characters and set them as examples on how to live life, when life hits them hard to an extent where they fail to reach Joseph's moral high ground they despair because Joseph

is exceptional. They tend to be angry with God when life does not work out as it did for Joseph, eventually they find Christianity irrelevant and powerless to save them. He further argues that people should just concentrate on Jesus alone. Nevertheless, Houdman (2013) who states that much can be learned from studying the various characters in the Bible supports the finding. Each individual, according to Houdman, mentioned in scripture is discussed for particular purposes important in the unfolding of God's divine plan. They were real people, just like us. By studying the lives of the Bible characters, he claims, someone can learn from their strengths and weakness, developing a stronger knowledge of God's word and a stronger walk with God in the process. Though not every scholar is in support of the study of biblical characters, the study established that students who seriously engaged in the study of biblical characters portrayed good character.

5.2.1.2 Adult Sabbath School Bible study guide group

The findings of the study revealed that Rusangu University also utilized Sabbath-school Bible study guide group as a program with aim to bring about spiritual character formation. The main source of authority utilized in this program were the Adult Bible Study Guides which were used as guides in the study of the Bible. The participants (ADV 4-6) revealed that the Adult Bible Study Guides majorly contained the church's doctrinal teachings on a quarterly basis and that every member had to buy his/her own copy. Ted W. (2016) who argues that the Sabbath school is one of the important parts of the Sabbath for it gives individuals an opportunity for fellowship, mission, understanding, outreach, Bible study and discussions supports the usage of this program as established at Rusangu University. He further argues that it is a privilege to be able to study the Bible and the Adult Bible Study Guide in a small group setting and make the wonderful biblical instructions practical for spiritual experience. Bacchiohi (1976) states that the Sabbath school Bible study group was established to give members chances to form small groups on the Sabbath to study the Bible. During its establishment, he argues, it was believed that this would strengthen the church's doctrines as well as the people's faith. The usage of the Adult Bible Study Guides in the study of the Bible is also supported by Comeer (1975) who states that there is a correlation between faithful study of the Bible and high-quality character among those who read and act according to its teachings. The study established that the participants encouraged students to own an adult Bible study guide which allowed students to participate during the study of the Bible. Wandel (1991) argues that one of the Sabbath-school instructions in the manual is to give chances to all members to participate in the program supports this finding.

5.2.1.3 Week of Prayer

In the development of the spiritual competency of the students, the study established that another program that Rusangu University utilized was week of prayer. This program, according to the participants, subjected students to prayer. The week of prayer, as many participants (ADV 1-7) said, helped students to interact with God for spiritual character formation. They said that students liked the program because of the belief that through prayer, they conversed with God. The program made the schools to allocate speakers who took students throughout it. The guests were provided with special rooms where students visited them for prayers and spiritual counseling. The usage of this program for spiritual character formation is supported by scholars such as Getui (1993) and Churu (2009) who have elaborated the importance of school programs that guide students spiritually. Through prayer, they claim, students are able to forgive one another, feel relieved of social and emotional burdens and are encouraged to face life challenges. Through prayer, they trust that God would help them achieve their wishes. Furthermore, Veith (2003) argues that prayer, in Christianity, is one of the ways through which a person converses with God. This shows why RU utilized this program as a means for the development of the spiritual competency of the students. The study established that this program gave students an opportunity to talk to God, to show dependency on Him, and to give them an awareness that God is always present at each moment, whether during the day or night (ADV 1-7). The subjection of students to prayer is supported by White (1968) who postulates that students need to be put in a system which bring to remembrance the benefits that come with prayer. She further states that a week should not lapse without assembling students for prayer regardless of the amount of time spent.

5.2.2 Approaches for Physical Character Formation

Data revealed that development of physical competencies of the students was meant to enable them to develop a positive attitude towards physical work. It was also meant to develop their mental competencies. For any good performance of any particular duty, body health is always a prerequisite. Wasanga (2004), points out that the human body needs to be engaged in activities which improve its capacity to overcome opportunistic diseases and attacks. When God created Adam and Eve He gave them work to do for them to be engaged in physical activities perhaps for the benefit of the body. Veith (2003), argues that God created human beings and gave them work to do for physical fitness. This brings an understanding that God in six days required man to be constantly involved in physical activities for the benefit of the body. On this understanding, the

SDA holistic Christian education curriculum for character formation provides physical work to improve the physical health of the learners. The study established that Rusangu University utilized two programs, which are General work experience and Physical exercises to foster the development of the physical competency. The following are brief descriptions of the programs that Rusangu University utilized for physical character formation.

5.2.2.1 General Work Experience

The study established that Rusangu University utilized General work experience (GEWE) as a program to foster physical character formation. This program was a compulsory school requirement for one to graduate. It was a program which every student was supposed to be engaged in regardless of the specific qualification one came to pursue.

Through GEWE, students were taught on the importance of living in clean and healthy environments. Data revealed that GEWE engaged students in various activities and inculcated knowledge on the importance of living in a clean environment and to engage themselves in activities that brought out a perfect environment. Anderson (2009) supports this finding when he states that the SDA holistic Christian education curriculum for character formation teaches students to understand the health rationale of living in an environment with fresh air, clean water, clean houses, well-ventilated rooms and wearing clean garments. Greenspan (1997) further supports this finding with an argument that God did not create human beings to become idle but to work in order to improve their environment. Human beings are held responsible by God if their physical wellbeing is affected because of their irresponsibility towards the environment. Furthermore, Convey (1990) points out that God provides human beings the protection, energy, health and resources to improve the environment through work.

5.2.2.2 Physical Exercises

The findings of the study revealed that Rusangu University had another program that fostered physical character formation, which is physical exercises. The utilization of physical exercises to foster physical character formation is supported by Guissani (2001) who argues that physical activities enable the body to develop the capacity to handle complications which come as a result of too much stored energy in the body. Guissani's argument further supports the idea that was established that participants advised students that in order for their bodies to function well, they need to engage themselves in physical work to enable them to burn calories stored in the body.

The study established that physical activities were in the form of indoor games which included: football, netball, volleyball, athletics, gym, and drama. The study revealed that Games at Rusangu University were done differently from the way the world carries out its game contests. Rusangu University had special programs in games which involved everyone unlike in the worldly games which target the gifted in selected game activities. The participants revealed that the implementers of this curriculum were discouraged from embracing the winner-loser concept, which might lead to students with no or less skill in a particular game not to participate. Hence, the elimination of the winner-loser concept was there to allow every student to take part in physical exercises.

The study established that physical exercises and games which were meant to develop the physical competency of the students also assisted in the mental and emotional character formation due to being fit and the association that lingered among the students. This finding is supported by the California Department of Education (2017) who discovered in their study that physical activities have academic benefits as well. The California Department of Education in their study looked at students' health fitness scores on the FITNESSGRAM and compared them to the student scores on standardized testing in math and language arts. They found that students who were more fit performed better academically (CDE, 2017). This is also argued by Hussain (2018) that there is a positive relationship between physical activity and academic performance. He further states that exercises increases circulation, which can have profound effects on learning ability. In addition, a study published in the "Creativity Research Journal" in 2005 found that aerobic exercise increased creativity potential in students engaging in moderately intense activity.

5.2.3 Approaches for Emotional Character Formation

The SDA holistic Christian education curriculum for character formation encourages programs which act as agents for emotional character formation among the students. Rusangu University encouraged students to form groups with activities which helped to improve student's emotional growth. The groups included Adventist Youth Society (AYS) and Community Service. The findings of the study show that these groups were interactive groups which enabled students to adjust their feelings, emotions, perceptions, moods and views of life. Baum (2003) states that moods affects people's perceptions, judgments and reactions. Additionally, it affects the way human beings learn, judge and remember the past. Hence, it was essential for RU to foster the

development of the emotional competency. The following is a summary of the programs that Rusangu University utilized to foster emotional character formation

5.2.3.1 Adventist Youth Society

The findings of the study revealed that Rusangu University utilized Adventist Youth Society to foster emotional character formation. Anderson (2009), argues that the purpose of the Adventist Youth Society was to bring the church's youth together to share their experiences, socialize and encourage one another in the Adventist faith supports the usage of this program at Rusangu University. This explains why this program was effective in the resolution of youths who faced certain social problems when they dropped their former church faiths to join the SDA church.

Data revealed that activities under AYS, such as singing, preaching, outing, and sharing personal experiences, enabled students to emotionally stabilize. This described the interactive nature of this program, data analysis reveals that this program gave opportunity to students to adjust their emotions and feelings hence prevented students from a continual upholding of a negative connotation towards life. This finding is in agreement with Baum (2003), who states that moods affects people's perceptions, judgments and reactions. The study revealed that counselling was embedded under this program. Counselling helped students to pour out their

5.2.3.1 Community service

Another program that Rusangu University used for emotional character formation was community service. Data reveals that through this program students were connected to the community and the world around them. Activities that were performed under community service involved reconstruction of houses for the aged, sharing of food and groceries, and visiting the sick. This allowed students to level their challenges against the challenges they witnessed, and would in the end adjust their feelings, emotions, and perceptions of the world. This connection to the community is supported by Miller (1991), who argues that Holistic education is a philosophy of education based on the premise that each person 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.

The usage of such a program which enabled students to socialize and interact with the community is also supported by Dave Till and Christine Lines (2011), who argue that emotional awareness is a huge area of holistic learning and no group can be fully functioning unless it makes room for the

emotional level. Groups that bring out interactions and sharing encourages authenticity and deeper connection with both others and ourselves. Sharing experiences allows an individual to evaluate himself.

5.2.4 Approaches for Intellectual Character Formation

The SDA holistic Christian education curriculum advocates for the development of the intellectual competency of students. The study established that Rusangu University had two programs that fostered intellectual character formation, namely: Student choir and creative writing and debate. The following are a description of the programs offered by Rusangu University.

5.2.4.1 Student choir

The study established that Rusangu University utilized student choir to foster intellectual character formation because it was believed that the ability portrayed by students in memorizing new songs, or learning a new song, tested their ability to remember the content and the mood of the message presented through a song. Further, it was believed that the same skill used in memorizing a song is the same skill used in memorizing academic content. This finding is confirmed by O'Brien (1974), and Vandeman (1987), who argue that there is a casual link between music training and spatial reasoning, and that musical intelligence is equal in importance to logical mathematical intelligence, linguistic intelligence, spatial intelligence, bodily-kinesthetic intelligence, interpersonal intelligence and intrapersonal intelligence. The SDA holistic Christian education curriculum for character formation, based on the value of music in intellectual development, advocates the introduction of students to singing, composing and memorizing songs. The study established that this program did not only bring about an intellectual development but spiritual character formation too. This was due to Christian songs that students were guided through, songs that carried a biblical message.

The study further established that composers or the participants taught students new songs. Furthermore, students were encouraged to take part in music for them to enhance their understanding. This finding is in line with what White (1968) postulates that, Adventist youths should be trained to sing with cheerfulness and tact.

The usage of Music by Rusangu University to ignite intellectual development is in line with a study conducted in 2016 at the University of Southern California's brain and creativity institute,

where they found that musical experience in childhood can actually accelerate brain development, particularly in the areas of language acquisition and reading skills.

The study established that Music did not only ignite the development of the intellectual competency but the spiritual competency too, this is mainly because of the kind of songs that students were exposed too, songs that carried a gospel message. This finding is supported by the Bright Horizons Education Team (2019), where they argue that Academic achievement is not the only benefit of music education and exposure. Music ignites all areas of child development and skills for school readiness, including intellectual, social-emotional, motor, language, and overall literacy. It helps the body and the mind to work together.

5.2.4.2 Creative writing and debate

The study established that Rusangu University also utilized creative writing and debate as a program to foster intellectual character formation. The usage of creative writing by Rusangu University is supported by Fransen (2017), who argues that creative writing encourages an individual to exercise his or her creative mind and practice using his or her imagination, and that it improves one's ability to come up with alternatives hence broadening ones thought processes.

The study established that creative writing and debate gave students abilities to present their arguments in a strategic manner and to express their thoughts, and not just producers of other people's thoughts. This finding is supported by Norvic (2002) and Nixon (1998), who state that debating gives students an ability to present arguments and that writing stories as a hobby is a way through which students enhance their literary skills imaginations. The study further revealed that Rusangu University had different forms of writing, which included collaborative writing, poetry, and song writing. Collaborative writing helped in the sharing of skills and knowledge, hence shaping students understanding. Song writing, composing and memorizing songs helped in intellectual and spiritual character formation.

5.2.5 Approaches for Social Character Formation

The SDA holistic Christian education curriculum advocates for the development of the social competency of students. The study established that Rusangu University had one program that fostered social character formation, namely: Student camporee. The following gives a description of this program.

5.2.5.1 Student Camporee

The findings of the study revealed that student camporees gave opportunity to students to enhance social ties among the students because during the camporee they were able to meet, interact and develop lifelong social links. Miller (1998), argues that social fitness involves building and maintaining healthy connections with others. The usage of camporees by Rusangu University to foster social character formation is in line with the view of Knoll (1992), who states that camporees are important avenues through which students would develop character and produce senses of industry and competence, feelings of connectedness to the society, belief in their ability to make decisions and stable identity.

The study further established that students, during a camporee, were exposed to social, physical, spiritual, and moral lessons. More also, according to the findings of the study, student camporees gave students opportunities to make new friends, interact with other people and gain new skills which resulted in social fitness. It further gave chance to students to know each person more than they had known him or her, leading to adjustments of their feelings, attitudes and perceptions towards each other. The opportunity given to students to interact and engage in different activities made the researcher believe that it helped them to develop social skills which would be used in everyday life. Furthermore, the inculcation of spiritual, physical, and moral lessons revealed that this program did not just center for social development but linked itself up with other competencies such as spiritual and physical competency.

5.2.6 Approaches for Moral Character Formation

Capra (1996), provides a picture of how students might be brought up in a just state to develop virtues expected of good citizens. He says that the obligation to moral character formation rests upon friends, family, school, community and church. These groups have a responsibility to inculcate among the youth teachings and values to enhance their moral competency. The SDA holistic Christian education curriculum for character formation teaches the significance of educational institutions to provide moral education to the students. The study established that Rusangu University had two programs that fostered moral character formation, namely: Human Reproductive health and Safety education and Gender awareness and Equality. The following are descriptions of the two programs.

5.2.6.1 Human Reproductive Health and Safety Education

The study established that Rusangu University utilized Human Reproductive Health and Safety Education to foster moral character formation. The usage of this program at Rusangu University is supported by Appalachian State University (2019), which offers this very program to its students, teaching them important issues on human sexuality with an aim of helping students make responsible decisions and reduce health-risk behaviors. The findings of the study revealed that it was through Human Reproductive health and Safety education that Rusangu University taught students on human sexuality which encompassed: sexual anatomy, sexual reproduction, sexual activity, reproductive health, emotional relation, reproductive rights and responsibilities and abstinence to name a few. Due to the lessons to which students were exposed to, it made the researcher believe that it was through this program that students were inculcated with abilities to grapple with the psychosocial, morphological and physiological changes related to their sexuality. This is in agreement with Covey (1990), who postulates that human reproductive health and safety education enables the youth to understand how God created human beings for unique purposes. Hence, allowing the youths to make moral decisions at a particular time, place and situation.

5.2.6.2 Gender awareness and Equality program

The findings of the study revealed that Rusangu University also utilized gender awareness and equality as a program to foster moral character formation. The offer of this program by Rusangu University is supported by Wasanga (2004), who states that the church should create gender awareness for men and women to know gender disparities. That will help them to tolerate and accommodate each other.

The study established that students were taught on the equality of all people, regardless of sex. Their teaching was based on the Genesis creation story that God formed a woman from a rib taken from the side of man as a helper and to show the equality of man and woman. This finding is in agreement with White (1952:25), who postulates that “Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh.”

The findings of the study further reveal that it was through Gender Awareness and Equality program that students were taught that both males and females needed to receive equal treatment

unless there were sound biological reasons for different treatments. Further, this program made men to perform some duties without demanding that the ladies be forced to do them and vice versa. This finding is similar to EIGE (2019), who use Gender awareness and Equality with an intention to change attitudes, behaviors, and beliefs that reinforce inequalities between women and men. The combination of 'gender awareness' and 'equality' at Rusangu University is supported by EIGE (2019), who argue that gender awareness goes hand in hand with gender equality to transmit the necessary information and knowledge to take action.

Further, the findings of the study revealed that through the Gender awareness and Equality program, it gave opportunity to female students not to feel belittled but to take up challenges that are brought up by men. To take up higher education positions and excel in their academia. It also allows female students to move away from the notion that they were created to only be wives to men and bear children. This change of attitude is in line with the statement that this program is designed to change attitudes, behaviors, and beliefs that reinforce inequalities between women and men (EIGE, 2019).

5.2.7 A theoretical perspective of findings related to the second research question

A holistic curriculum explanation of the findings related to the second research question of the study is based on the possibility of rightfully integration of the programs intended to achieve desired outcomes. This is in line with Miller (1998), one of the core scholars of holistic education, who suggests that the manner in which the intended objectives of holistic Christian education would be achieved is when institutions develop curricula with programs for transmission of the intended contents. He advises that implementers of the curricula should carefully develop programs that act as agents in the transmission of intended values. The environment, nature of learners and human resources should guide the choice of the programs. Hence, the integration of programs is of vital importance. Ornstein and Hunkins' (1993), state that integration in, as connecting all types of knowledge and experiences in the curriculum plan, so that it accentuates horizontal relations among various content topic and themes. This occurs within the learner, as he attains a unified view of knowledge and an in-depth meaning of the subject matter. Ingram (1979), argues that integration in a holistic curriculum is a process of rediscovering the foundation of knowledge in experience and making the edifice of knowledge meaningful for life. According to him, it serves three educational functions that are firstly, epistemological functions that deals with

knowledge; secondly, psychological function that is concerned with learning aspects and thirdly, social function that is focused on classroom interaction and school-community relationships.

All research findings related to the second research question above are a means of achieving a right integration of the programs intended to transmit values to students for character formation. A wrong integration of programs would result in unwanted outcomes (Hashim, 2015). The programs that are integrated and thereby act as agents in the transmission of intended values to students are such as; Bible Study groups for Spiritual character formation, Physical exercises for physical character formation, AYS for emotional character formation, Student choir for intellectual character formation, Student camporee for social character formation, and Human reproductive health and safety education for moral character formation. This is line with Miller (1998), who underlines the physical, intellectual, emotional, psychological, moral, spiritual and social competencies in Holistic Education and advocates for the development of programs that act as agents in the transmission of intended values. A wrong integration of programs or a wrong act would lead to a creation of a loophole in the integration process thereby resulting in a less implementation of this holistic curriculum. The findings of the study reveals that the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district was partially implemented. Some key aspects were left out due to various reasons. As such, the holistic Christian education curriculum for character formation did not fully meet its intended objectives. It only partially met its intended objectives. (For details, see the discussions for objective number 3 that clearly points out the key aspects that were undone in the implementation of the holistic Christian education curriculum for character formation at Rusangu University).

5.2.8 Connections between the implementation of the holistic Christian education at Rusangu University and Empirical Studies Reviewed in the Study

In showing some connections between the findings related to how Rusangu University implements its holistic Christian education curriculum for character formation and empirical studies that were reviewed, attention is granted to the presence of programs that are integrated as agents in the transmission of intended contents by Seventh-day Adventist educational institutions. These programs are a means of achieving a right integration and hence foster an effective implementation of the holistic Christian education curriculum for character formation and thereby result in the achievement of its objectives at both Rusangu University investigated in the current study as well

as those investigated in the empirical studies reviewed. Similar to the empirical studies that were reviewed, this current study confirms the presence of programs at Rusangu University in Lusaka district that are perceived as a major part in the implementation of the holistic Christian education curriculum for character formation. Among the programs that Rusangu University in Lusaka district utilized in the implementation of the holistic Christian education curriculum for character formation are: Sabbath school for Spiritual character formation, Physical exercises for physical character formation, AYS for emotional character formation, Student choir for intellectual character formation, Student camporee for social character formation, and Human reproductive health and safety education for moral character formation.

In relation to the above, programs that are utilized in the Seventh-day Adventist educational institutions come out clearly in a study conducted by John *et al* (2017) entitled “Adventist Education in Ghana: Benefits, Challenges and Way Forward” in Philippines. John *et al* (2017) specifically discusses three important aspects of education related to the Adventist understanding and philosophy of education. In terms of programs that are used as agents in the transmission of intended values to students by SDA educational institutions, revealed from this study was the usage of Sabbath school program, Week of Spiritual Emphasis program, Baptismal classes and ceremonies, Worship in dormitories, and Adventist Youth Activities. Therefore, similar to the current study, John *et al* (2017) reveals some of the programs that were utilized at Adventists schools in Ghana as a means of transmitting intended values to students. The only difference and similarity with the current study is the kind of programs offered.

Programs utilized as agents in the transmission of intended values in the implementation of the holistic Christian education by SDA educational institutions also feature in the study conducted by Marfo *et al* (2017) entitled “The Challenges of the Adventist High School Students in Choosing Adventist Education in Ghana” in Philippines. Marfo (2017) specifically discusses the dilemma that exists between the choice of attending a Seventh-day Adventist educational institution or a non-seventh-day Adventist educational institution by the would-be Seventh-day Adventists students in Ghana. In terms of programs that are used as agents in the transmission of intended values to students by SDA educational institutions of higher learning in Ghana, revealed from this study was the usage evangelism program, Sabbath worship, mid-week prayer meetings, Sabbath school lesson studies, week of spiritual emphasis, Adventist Youth program, and Bible studies.

Similar to the current study, Marfo (2017) outlines most of the programs that are used by Adventist educational institutions in Ghana just as Rusangu University in Lusaka district too offer similar programs. The difference is Rusangu University did not offer some of the programs which were offered by Adventist educational institutions of higher learning in Ghana.

The aspect of programs utilized by SDA educational institutions also features prominently in a study conducted by Adesegun (2009) entitled “Christian Education in the Seventh-day Adventist Church in Remo, Ogun State, Nigeria: The Babcock University Example” in Nigeria. Specifically, Adesegun (2009) examines the history of Christian education in the Seventh-day Adventist church in Remo from Pestalozzi’s theoretical construct of holistic education. His work also provides a platform for understanding why the SDA church placed emphasis in the promotion of educational institutions and their activities in this respect in Remo. In terms of programs that are utilized at Babcock University, a Seventh-day Adventist institution in Nigeria, he outlines programs such as Vegetarianism and Physical fitness program, work/study program, Adventist Youth society, Sabbath worship, and Bible study groups. In a similar vein, Adesegun (2009) outlines some of the programs that are utilized by Adventist educational institutions in the case of Babcock University. Most of these as outlined by Adesegun (2009) are too utilized at Rusangu University in Lusaka district. The difference is on how they are implemented.

This section discussed how Rusangu University implemented the holistic Christian education curriculum for character formation. It has been availed that Rusangu University implemented the holistic Christian education curriculum for character formation through six main approaches via the use of programs that acted as agents in the transmission of intended values for character formation. These very programs were designed to transmit the spiritual, intellectual, physical, emotional, moral and social values among the students. Nevertheless, the holistic Christian education for character formation was partially implemented. For more details, check on the objective number three (3) which discusses the key elements that were left undone in the integration of programs.

5.3 Challenges faced by Rusangu University in implementing the holistic Christian education curriculum for character formation

This section focusses on the challenges faced by Rusangu University in implementing the holistic Christian education curriculum for character formation at Rusangu University. All participants

(ADV 1-10) held the view that Rusangu University experienced challenges in the implementation of the holistic Christian education curriculum for character formation. They all mentioned different challenges experienced by Rusangu University. Analysis of the views provided by the participants regarding this matter indicated that they were very convinced that the various challenges experienced by Rusangu University in Lusaka were one of the main reasons for the reoccurrence of ills such as interpersonal conflicts and drunkenness. These challenges permeated all approaches utilized in the implementation of the holistic Christian education curriculum for character formation that led to a less implementation of the holistic curriculum. The following are brief expositions of the challenges experienced by Rusangu University in the implementation of its curricula.

5.3.1 Non-qualification of some Adventists and invited guest speakers to spearhead every program

One of the revelations from the findings of the study on the challenges experienced by Rusangu University was focused on the non-qualification of some Adventists and the invited guest speakers to spearhead every program intended to bring out character formation. The participants revealed that not every Adventist or invited guests were qualified to spearhead programs such as Human Reproductive Health and Safety Education. This resulted in the offer of lessons with little or completely lacking in-depth intellect or knowledge concerning human reproductive health. Hence, students were not completely inculcated through this program, which in the end led to a less moral character formation. This, as participants revealed, is evidenced in the occurrence of ills such as interpersonal conflicts, fornication, and drunkenness. Nyabwari (2016), supports this finding as he argues that the result of a less implementation of programs intended to develop student's moral character can be seen through habits such as sexual harassment, fornication, and unwanted pregnancies.

5.3.2 Missing programs that are intended to bring out character formation

The findings of the study revealed that some programs that are meant to bring out character formation among the students were missing. Rusangu University was not offering them. Programs such as "Full-day Sabbath worship" and "Outreach Sabbath". The lack of these programs had much effect in the sector of spiritual character formation. Most of the programs such as "Adult Sabbath school Bible study groups" and "Bible Study groups" programs that Rusangu University

offered for spiritual character formation were highly dependent on the Full-day Sabbath worship since they were supposed to occur on the Sabbath. Lack of outreach Sabbath denied students to undertake activities such as praying and sharing the gospel with the community that would have assisted in the spiritual character formation of the students.

5.3.3 Poor financial capacity of Rusangu University in Zambia's Lusaka Province

One of the challenges revealed by participants (ADV 5-10) was that Rusangu University was in a state of poor financial capacity. The findings of the study revealed that Rusangu University experienced many problems related to lack of adequate finances and that it was due to such financial problems that led to a less implementation of the holistic Christian education curriculum for character formation. One of the major programs affected by this lack of adequate funds was the student camporee program, which was the only program that Rusangu University offered as an agent to transmit intended values to students for them to foster social character formation. Hence, lack of funds caused a less implementation of the only program that Rusangu University had to bring about the development of the social competency. Furthermore, the lack of funds was evidenced in the non-purchasing of equipment for physical character formation. Due to this, it resulted in less social and physical character formation.

5.3.4 Students exceeding the maximum number needed per group

The findings of the study revealed that among the challenges that Rusangu University faced in the implementation of the holistic Christian education curriculum for character formation was students exceeding the maximum number needed per group. One of the programs that was highly affected with this challenge was the adult Sabbath school Bible study group program. Participants (ADV 1-6) revealed that the total number of students required on a particular adult Sabbath school Bible study guide group would at times be exceeded, hence making an Adventist face difficult to reach out to every student. The actual number of students per class was supposed to be ten (10); however, participants confirmed with the researcher that they had students at their classes reaching twenty (20). This made it difficult for Adventists to give equal attention to every student. Exceeding the maximum number of students needed per group reduced the level of concentration and participation of students.

5.3.5 Lack of sufficient understanding of the holistic Christian education curriculum for character formation by some Adventists and the students

Evident from the findings of the study was an aspect that some Adventists and students lack sufficient understanding of the holistic Christian education curriculum for character formation. The study revealed that some Adventists did not have much information about this holistic curriculum due to missing seminars. Some participants' (ADV 7, 8) set the SDA holistic Christian education curriculum for character formation as one that focused, on the expense of other competencies, on the development of the intellectual competencies of the students. The cognitive statements or views of the participants about the SDA holistic Christian education curriculum for character formation restricted a very broad and multifaceted goal of the SDA holistic Christian education curriculum for character formation to merely intellectual development. This finding is similar to Arego *et al* (2014) finding at Seventh-day Adventist educational institutions under Mara conference in Tanzania that heads of schools though they claimed to have knowledge of the holistic education, the results did not indicate so. Furthermore, the lack of sufficient understanding by the students was evidenced in their hatred and non-compliance towards GEWE, the program intended for physical character formation. This lack of a proper understanding made it difficult to meet the intended objectives of the SDA holistic Christian education. Tye (2000), who believes that it is important to consider how implementers understand holistic education because it determines what they do in the name of Christian education supports this finding.

5.3.6 Failure by some Adventists to fully implement the programs intended for character formation

It was evident from the study that some Adventists failed to fully implement programs that acted as agents in the transmission of values to bring about character formation. Participants (ADV 1-4) held the view that failure by some Adventists to fully implement the programs was among the main reasons for the reoccurrence of ills at Rusangu University. Amongst the programs that suffered this fate were games and the human reproductive health and safety education programs. Data revealed that under the human reproductive health and safety education program some Adventists were reluctant to teach students on topics such as condom use and contraceptives, which resulted in students lacking a full package of lessons. Hence, the moral competency of students was not fully met. Furthermore, data revealed that some Adventists had a winner-loser concept as they directed a particular team in games. This concept resulted in a non-participation

of students with less no skill in a particular sport because of the desire of an Adventist to choose best players and win the game. Hence, not every student was undergoing physical character formation. Singh (2012), argues that “children who learn to participate in sport learn to obey rules”. According to Singh (2012), this would imply that some students who were denied to participate in sports due to the winner-loser concept at Rusangu University were being disadvantaged towards the development of an ability to obey rules, which might be the causative of conflicts and the breaking of rules at Rusangu University.

5.3.7 Lack of hostels and a guest room for guest speakers

In stating the challenges that Rusangu University faced in the implementation of the holistic Christian education curriculum for character formation, the lack of hostels and a guest room for invited guests was among the challenges that Rusangu University faced. Data revealed that student’s boarding houses were far from the institution; hence, not every student would attend all the programs that Rusangu University offered. Furthermore, due to due to not having a guest room at the very institution, it made it difficult for students to access counselling.

5.3.8 Absenteeism by both Adventists and Students from programs

The aspect above was also raised by participants (ADV 3-6) as one of the challenges experienced by Rusangu University in Lusaka. This challenge weakens the effectiveness of the programs that are intended to bring out character formation. A reference is made to the student camporee program where students would go out and camp, the non-attendance of Adventists entailed the absence of counselling or an in-depth offer of lessons during the camp. Furthermore, due to absenteeism of some Adventists for other programs such as week of prayer, it leads to an increment of Adventist-student ratio hence making it difficult for a particular Adventist to guide a multitude of students. However, this challenge was attributed to a tight schedule of Adventists and long distances for the students from their boarding houses to the Rusangu University.

5.3.9 Inadequate materials or equipment at Rusangu University

The study established that among the challenges that Rusangu University faced was focused on inadequate materials and equipment to use in the fostering of the holistic Christian education curriculum for character formation at Rusangu University. Some participants linked this challenge to the poor financial status of Rusangu University. However, participant (ADV 1) held the view that there was a likelihood that some students would have stolen the equipment, which, off course,

questions the spiritual competency of the students. With correspondence to the physical exercise program, the study established that due to lack of equipment such as balls, nets, and sport shorts to use during games, some games stopped running at the institution. This contributed to student's non-participation, more especially if it was their favorite game that lost equipment. Furthermore, due to some students not having Bibles and the Adult Bible Study guide lessened the spiritual character formation of the students. In addition, the lack musical instruments to use during the student choir program to foster intellectual development of the students was as well affected for it led to a non-attendance of students. In relation to students' lack of participation, it entails that students were denied the exposure that would have enhanced their character formation. For instance, in musical training, as O'Brien (1974) and Vandeman (1987) argue that there is a casual link between music training and spatial reasoning, and that musical intelligence is equal in importance to logical mathematical intelligence and linguistic intelligence.

5.3.10 A theoretical perspective of findings related to the third research question

A holistic curriculum explanation of the findings related to the third research question of the study leads to an evitable focus on the fact that a not-well balanced integration of the programs intended to achieve desired objectives can lead to negative results. This is in line with Hashim *et al* (2015) who argues that a proper integration of programs in a holistic curriculum can lead to desired objective-outcomes, when integration is poorly done, it leads to unwanted results. All research findings related to the third research question above are causatives to a poorly integration of the programs intended to transmit values to students for character formation. Which, in the end are the reasons for the reoccurrence of ills at Rusangu University in Lusaka district. For instance, factors that contribute to a less implementation of the holistic Christian education curriculum for character formation are such as: missing programs, non-qualification of some Adventists, Absenteeism by both Adventists and students and others cause a loophole the integration of programs of programs that are supposed to transmit intended values to students and bring about character formation. This is because the anti-integration factors as shown above are at play, hence, leading to a less implementation of the holistic Christian education curriculum for character formation that is resulting in the reoccurrence of ills at Rusangu university in Lusaka district.

5.3.11 Connections between challenges experienced at Rusangu University and Empirical Studies Reviewed in the Study

In showing some connections between findings related to the challenges experienced by Rusangu University and empirical studies that were reviewed, attention is granted to the presence of challenges experienced by Seventh-day Adventist educational institutions. These challenges lead to a less implementation of the holistic curricular and hence the occurrence of ills at both Rusangu University investigated in the current study as well as those investigated in the empirical studies reviewed. Similar to the empirical studies that were reviewed, this current study confirms the presence of challenges at Rusangu University in Lusaka district which are perceived as a major part of the reasons that led to a less implementation of the holistic Christian education curriculum for character formation and the hence the occurrence of ills.

Among the challenges experienced by Rusangu University in Lusaka district revealed from the findings of the current study are; Non-qualifications by some Adventists and the invited guests, missing programs that are intended to bring out character formation, poor financial capacity, students exceeding the maximum number needed per group for the inculcation of intended values, lack of sufficient understanding of the SDA holistic curriculum by some Adventists and students, failure by some Adventists to fully implement programs, lack of hostels and a guest room, absenteeism by both Adventists and students, and inadequate materials and equipment.

In relation to the above, challenges experienced by Seventh-day Adventist educational institutions come out clearly in a study conducted by Arego et al (2014) entitled “Factor Influences in the Implementation of Adventist Wholistic Education in Mara Conference” in Tanzania. Arego et al (2014) specifically evaluates factors that influence implementation of wholistic education philosophy in Seventh day Adventist secondary schools in Mara conference. His study reveals that the integration of faith and learning was a challenge to many secondary schools he investigated. His study further indicates that though heads of schools claimed to have knowledge of the wholistic education, the results did not indicate so. It was therefore concluded that either the heads in Adventist schools were ignorant of the Philosophy or they were negligent of the supervision of the implementation of the philosophy. Students’ evaluation ratings of the factors influencing implementation of the Adventist wholistic education philosophy showed they agreed with parental cooperation and chaplaincy ministry, and tended to agree with headmasters’ leadership, teachers’

commitment, and understanding of integration of faith and learning. Therefore, similar to the current study, Arego et al (2014) indicates some challenges experienced by SDA educational institutions, the only difference being the reasons or causes for the challenges, and some types of challenges experienced.

The aspect of challenges experienced by SDA educational institutions also features prominently in a study conducted by John et al (2017) entitled “Adventist Education in Ghana: Benefits, Challenges and Way Forward” in Philippines. John et al (2017) specifically discusses three important aspects of education related to the Adventist understanding and philosophy of education. In terms of challenges experienced by SDA educational institutions, revealed from this study was the present of non-Adventist teachers in Adventist schools which made it difficult to implement the Seventh-day Adventist philosophy of education to achieve the church’s mission, inadequate innovations in offering more courses, and inadequate incentives to attract qualified Adventist teachers to teach in Adventist schools. These challenges distorted the holistic Christian education curriculum for character formation at these schools.

Challenges experienced by SDA educational institutions also feature in the study conducted by LaBorde (2007) entitled “Reasons Seventh-day Adventist Parents Gave for Not Sending Their Children to Seventh-Day Adventist Elementary and Secondary Schools” in USA. LaBorde (2007) specifically addresses the decline in student enrollment in Seventh-day Adventist schools in USA by exploring the reasons SDA parents give for why they do not send their children to SDA schools. In relation to challenges, his study reveals that Adventist schools experienced a lack of resources as compared to public institutions, school distance and transportation, and loss of distinctive vision. LaBorde (2007) further confirms the existence of ills at Adventist schools such as drug abuse and alcohol. From the findings of LaBorde’s (2007) study, it is clear that it is connected or linked to the current study because it confirms the presence of challenges in Adventist educational institutions, more also it affirms the existence of ills in Adventist educational institutions.

This section focused on the challenges experienced by Rusangu University in Lusaka district. The challenges prove as the main reasons to a less implementation of the holistic curriculum and hence the occurrence of ills. The following section provides comments on the strategies to better implementation of the holistic Christian education curriculum for character formation.

5.4 Strategies for effective implementation of the holistic Christian education curriculum for character formation.

In this study, the presence of ills at Rusangu University in Lusaka district implies a less implementation of the holistic Christian education curriculum for character formation at the institution. Since the study confirmed the presence of ills at Rusangu University, it was inevitable in order for the study to help rectify the problem of the reoccurrence of the ills to suggest possible strategies of how the problem can be resolved. Resolving the problem of the reoccurrence of the ills at Rusangu University means effectively implementing the holistic Christian education curriculum for character formation. It is vital at this point to state that the suggestions provided for the rectification of the problem of the reoccurrence of the ills at Rusangu University should be perceived as counter measures to the ‘causes’ of the reoccurrence of ills themselves. It is expected that the provided suggestions would enable an end to the reoccurrence of the ills at Rusangu University in Lusaka province. The following sections provide some brief discussions of the suggested counter measures to the reoccurrence of ills at Rusangu University in Lusaka province.

5.4.1 The need for Adventists to be educated and qualified to offer all intended programs.

One of the measures suggested for an effective implementation of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district is the need for Adventists to be educated and qualified to offer all intended programs. This suggested measure follows the challenge exhibited by Adventists in relation to inadequate knowledge of the SDA holistic Christian education curriculum and the human reproductive health and safety education program. This challenge has led to non-in-depth implementation of programs intended to be mediums in the transmissions of intended values to students, hence a reduction in character formation. This strategy requires a personnel from the Union of the Seventh-day Adventist Church to see to it that Adventists are well educated in the SDA holistic Christian education curriculum for character formation, to be fully qualified to spearhead all programs that Rusangu University offers for character formation. To achieve the above, there is need for Rusangu University to hold seminars or workshops where Adventists can be acquainted with the holistic Christian education curriculum for character formation by qualified authorities from the educational wing of the Seventh-day Adventist church or within Rusangu University. The measure suggested above is in line with Asare’s (2012) argument who states the importance of having qualified Christian educators and maintains that all those offering Christian education should be qualified Christian

educators. Tye (2000) states that it is important to consider how implementers understand holistic education because it determines what they do in the name of Christian education. That is to say, our understanding of what it is will influence and shape what we do, why we do it, and how we go about this holistic Christian education curriculum.

5.4.2 The need for the introduction of missing programs

The other suggestion provided for an effective implementation of the holistic Christian education curriculum for character formation at Rusangu University is the need for the introduction of missing programs that act as agents in the transmission of intended values. This was a proposed strategy as way of fostering an effective holistic Christian education curriculum for character formation. Specifically, the introduction of the “Full-day Sabbath worship” and “Outreach Sabbath”, and “annual camp meetings” programs was stressed out. This suggestion was given in view of the challenges that were experienced in the sector of spiritual character formation. It is noticed that some existing programs such as “Adult Sabbath school Bible study groups” and “Bible Study groups” programs are fully dependent on the full-day Sabbath worships. Hence, the lack of consistent full-day Sabbath worships disadvantages the occurrence of the existing programs since they are supposed to be held on the Sabbath day. Furthermore, the outreach Sabbath and annual camp meeting programs were not available at the institution, which in turn, gives the view that students were not exposed to activities such as praying and sharing the gospel with the community that would have assisted in the spiritual character formation of the students.

This suggested strategy of introducing missing programs such as “full-day Sabbath” is supported by Scholars such as Anderson (2009), Greenspan (1997) and Knoll (1992) who state that keeping the Sabbath in institutions provides chances for teachings which help students form spiritual character. To attain this, on Sabbaths, students should be involved in activities which enhance their spirituality. The activities should include singing, praying, seminars and Bible discussions. Furthermore, Anderson (2009) affirms that it is on the Sabbath that students should be completely disengaged from class work activities. That, as he adds, helps them to reduce tension which is the major cause of student unrests. White (1970) states that Adventists should ensure that young people at institutions are taught the importance of keeping the Sabbath holy. Following this view, Rusangu University should uphold the full day Sabbath worship program. White (1970) further states on the importance of annual camp meetings for they give opportunity to students to spend a

whole week for spiritual nourishment and give them opportunity to participate in singing, praying, and studying of the word of God.

5.4.3 The need to devise other means as a source of funds

In order for Rusangu University to effectively offer the holistic Christian education curriculum for character formation there is an urgent need for Rusangu University to devise other means as a source of funds. This suggestion is based on the challenge of lack of adequate funds to support some programs that existed at Rusangu University such as “student camporee”, which was the only program that Rusangu University offered for social character formation. Hence, lack of funds caused a non-implementation of the only program that Rusangu University had to bring about the development of the social competency. Other than this, it has led to weakening the educational philosophy of the Seventh-day Adventist church at Rusangu University due to lack of funds to purchase sufficient teaching and learning materials needed in the educational institution. In order to resolve the problem of lack of sufficient funds, Rusangu University should opt for projects that would bring income to the institution. If well planned and implemented, viable income generating projects both within and beyond Rusangu University can help mitigate the problem of lack of sufficient funds thereby making it possible for Rusangu University to strengthen its mission in Lusaka province. This strategy is in agreement with Hambulo (2016) in his study over Catholic schools that income-generating projects are a means of ending the problem of inadequate funds.

5.4.4 The need to devise measures that would restrict the number of students per particular group

The other suggestion provided for an effective implementation of the holistic Christian education curriculum for character formation at Rusangu University is the need to devise measures that would restrict the number of students per particular group. This strategy follows the challenge of students exceeding the maximum number needed per particular group, particularly the Adult Sabbath School Bible study group, which in turn makes it difficult for an Adventist to effectively reach out to every student. In order to promote the effectiveness of the programs that are sensitive to the number of students per group, Rusangu University should come up with an electronic register where each student would thumb print at a particular group. There should be a shift from the usage of paper registers because, as it has been noticed, Adventists are tiring and reluctant to counter check each name of a student for a particular group. In addition, such groups should be

meeting in a secure room where only recognized fingerprints can open the door to avoid overcrowding at a particular group. This strategy is supported by Nec (2019) who argues that the usage of fingerprint recognition at work places makes things easier in terms of time, accountability, and is cost effective. Which, off course, stands better than paper registry in terms of time and accountability.

5.4.5 The need to explain the importance of programs to students

The other strategy suggested for an effective implementation of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district is the need to explain the importance of programs to students. This strategy was in line with the challenge faced in the implementation of the general work experience program at Rusangu University. Many students disliked general work experience, among other reasons, was because students were not enlightened on the primary objective as to why they were needed to be involved in general work experience, that is, to develop their physical competency. Hence, this caused students to look at general work experience as just another course. Furthermore, due to students' less understanding of this program and its essence contributed to its unfruitfulness: this was because instead of students being involved in manual work, students would pay someone some money for them to do the work for them. Hence, enlightening students on the importance programs that act as mediums in the transmission of intended values can promote the fruitfulness of such programs. This strategy is in line with Anderson's (2009) statement that teachers in the church's institutions should ensure that students do not perceive manual work as punishment but as a responsibility. Jesus Christ should be emulated by all students as White (1970) states that every student should emulate Jesus Christ who was not only a diligent worker but also a perfect steward of the environment.

5.4.6 The need for a shift of attitude by Adventists

For an effective implementation of the holistic Christian education curriculum for character formation, there is need for a shift of attitude by Adventists. This strategy is in line with the challenge faced in the implementation of the physical exercise program, gender awareness and equality program, and human reproductive health and safety education program for physical character formation and moral character formation respectively. Some Adventists have a winner-loser concept over the physical exercise program. Such Adventists put much concentration on the 'winning' aspect of the team that was led by them. Hence, when leading a particular team or group,

they pick best players of a particular game. This, in short, causes other students not to participate in such programs because they have little or no skill in a particular game at play. White (1970) gives counsel that physical exercises at institutions should be done not with the spirit of competition but with the motive to enable students to exercise their body muscles. White maintains that in SDA-institutions, Adventists should ensure that they have enough space for games activities. Hussain (2018), a senior director of academics at Wellington College in China, argues that a fundamental component of all holistic education models is that of physical development. In addition, speaking of the gender awareness and equality program, some Adventists were gender stereotypes. This influenced the duties assigned to the male and female students more especially during a gathering or a camp out. And under the human reproductive health and safety education program some Adventists put much concentration on teaching abstinence and HIV transmission but neglected lessons that dealt with condom use and contraceptives, which in the end led to unwanted pregnancies by those who failed to abstain. This attitude by Adventists is a hindrance to an effective implementation of the holistic Christian education curriculum for character formation. Hence, the call for a shift of attitude by Adventists. This would give every student an equal opportunity to participate in all programs and an in-depth teaching of lessons under particular programs.

5.4.7 The need to construct hostels and a guest room for invited guest speakers

Surfacing among the suggestions provided on how to effectively implement the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district is the need to construct hostels and a guest room for invited guest speakers. This strategy follows the challenge that came with the non-accommodation of invited guest speakers who came to conduct the week of prayer program and a reluctance exhibited by students to attend such programs due to long distances from the institution to their boarding houses or area of residence. Due to not accommodating speakers, it brings a challenge to have counselling sessions because an invited guest would accommodate himself/herself at an unknown area to students, even at a far distant place. Furthermore, it gave a challenge to students to attend programs and Adventists visiting students due to long distances. Hence, the construction of hostels would bring students closer to the educational institution and eliminate the problem of distance. Accordingly, constructing a guest room would bring invited guests at a locale place full of security and the possibility of holding counselling sessions at various times. This suggestion is supported by Fin N. (2017) who states

that it can be very difficult for an individual who does not live near the church to meaningfully stay connected to the church's programs. More also, Duren (2017) gives counsel that guest speakers should be accommodated for both practical and personal reasons and as a sign of hospitality.

5.4.8 The need to sensitize students on the usage of electronic Bibles, Spirit of prophecy books, and Adult Sabbath school Bible study guides.

In order to achieve an effective implementation of the holistic Christian education curriculum for character formation there is need to sensitize students on the usage of electronic Bibles, Spirit of prophecy books, and Adult Bible study guides. This suggestion follows the challenge of students not having such books as they attended programs that depended on the usage of these books, programs such as Bible study groups and Adult Sabbath-school Bible study guide groups. Some students lack Bibles and the Spirit of prophecy books to use during the study. These programs are highly dependent on the Bible because Adventists believed that it contains principles and instructions that would lead to spiritual character formation. Other than the Bible, are the Spirit of prophecy books, books that contain the writings of Ellen Gould White, are advised to be used as a secondary source. However, most of the students do not have these books. Since Bibles, the Spirit of prophecy books, and the Adult Sabbath school Bible study guides can be accessed on phones, students need to be encouraged and sensitized over the usage of electronic books. This strategy would lessen the cost of acquiring such books. Furthermore, students would have the needed books to use during such programs.

5.4.9 The need to offer lessons on stewardship of time

The other suggestion provided for an effective implementation of the holistic Christian education curriculum for character formation at Rusangu University is the need to offer lessons on stewardship of time. The issue of time was one of the major problem that swerved through Adventists and students altogether. This challenged most of the programs. Both students and Adventists are not time conscious. Whenever individuals came late for a particular program, it gave challenges to a presiding Adventist to consume all the activities within a short time that remains. Hence, the call to offer lessons on stewardship of time may help inculcate the relevance of time. This suggestion is in line with the Seventh-day Adventist's (2005) advocacy for the teaching of stewardship of time on the basis that as faithful stewards we need to glorify God by a

wise use of time. Time is God's gift, given to form character for eternal life, and each moment is precious.

5.4.10 The need to buy missing program equipment

In order to effectively implement the holistic Christian education curriculum for character formation at Rusangu University there is need to buy missing program equipment. This suggestion follows the challenge of missing equipment for particular programs. For instance, Rusangu University offers physical exercise program for physical character formation, unfortunately balls, t-shirts, sport shorts, and nets for physical exercises are lacking. Due to lack of equipment to use during games, some games stopped running at the institution. This contributed to students' non-participation, especially when the game that stopped running was the favorite of a student. As a consequence to the above, there is a weakening in the mission of Rusangu University. Students are attaining a less character formation due to some programs not occurring as a result of lack of equipment. Hussain (2018), a senior director of academics at Wellington College in China, argues that a fundamental component of all holistic education models is that of physical development and physical activity. Singh (2012) argues that children who learn to participate in sport learn to obey rules. This may mean they are more disciplined and able to concentrate.

5.4.11 A theoretical perspective of findings related to the fourth research question

A holistic curriculum explanation of the findings related to the fourth research question of the study is based on the possibility of rightfully integration of the programs intended to achieve desired outcomes. This is in line with Ornstein and Hunkins' (1993) view that integration in, as connecting all types of knowledge and experiences in the curriculum plan, so that it accentuates horizontal relations among various content topic and themes. This occurs within the learner, as he attains a unified view of knowledge and an in-depth meaning of the subject matter. Ingram (1979) argues that integration in a holistic curriculum is a process of rediscovering the foundation of knowledge in experience and making the edifice of knowledge meaningful for life. According to him, it serves three educational functions that are firstly, epistemological functions that deals with knowledge; secondly, psychological function that is concerned with learning aspects and thirdly, social function that is focused on classroom interaction and school-community relationships.

5.4.12 Connections between the strategies suggested at Rusangu University and Empirical Studies Reviewed in the Study

In showing some connections between findings related to the strategies suggested by Rusangu University and empirical studies that were reviewed, attention is granted to the presence of diverse challenges experienced by Seventh-day Adventist educational institutions that were met with diverse strategies. These strategies lead to an effective implementation of the holistic Christian education curriculum for character formation at both Rusangu University investigated in the current study as well as those investigated in the empirical studies reviewed. Similar to the empirical studies that were reviewed, this current study illuminates strategies for an effective implementation of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district.

In relation to the above, strategies that have been utilized in the Seventh-day Adventist educational institutions come out clearly in a study conducted by Arego et al (2014) entitled “Factor Influences in the Implementation of Adventist Wholistic Education in Mara Conference” in Tanzania. Arego et al (2014) specifically evaluates factors that influence implementation of wholistic education philosophy in Seventh day Adventist secondary schools in Mara conference. Among them all, his study reveals that the integration of faith and learning was a challenge to many secondary schools he investigated. His study further indicates that though heads of schools claimed to have knowledge of the wholistic education, the results did not indicate so. In terms of strategies that were used for an effective implementation of the holistic Christian education curriculum for character formation by SDA secondary schools, suggested from his study is the usage of seminars to enlighten stakeholders on the philosophy of the Seventh-day Adventist education in general, the need to improve on the part of the headmasters’ leadership, the need to improve on parental cooperation, and the need for a proper integration of faith and learning in particular. Similar to the current study, Arego et al (2014) indicates some strategies that would enhance the implementation of the holistic Christian education curriculum for character formation at SDA educational institutions, the differences and similarities can be noticed in the kind of strategies employed, since this depends with an educational institution’s challenge faced.

The aspect of strategies utilized by SDA educational institutions also features prominently in a study conducted by John et al (2017) entitled “Adventist Education in Ghana: Benefits, Challenges

and Way Forward” in Philippines. John et al (2017) specifically discusses three important aspects of education related to the Adventist understanding and philosophy of education. In terms of challenges experienced by SDA educational institutions, revealed from this study was the presence of non-Adventist teachers in Adventist schools which made it difficult to implement the Seventh-day Adventist philosophy of education to achieve the church’s mission, inadequate innovations in offering more courses, and inadequate incentives to attract qualified Adventist teachers to teach in Adventist schools. These challenges distorted the holistic Christian education curriculum for character formation at these schools. In terms of strategies suggested in his study, John et al (2017) recommended the following strategies: training and posting of more Adventist teachers to Adventist schools in Ghana, educating teachers in Adventist schools about Seventh-day Adventist philosophy of education, offering more courses to reflect the demands of the job market, and offering motivational packages to attract qualified Adventist teachers.

Strategies utilized by SDA educational institutions also feature in the study conducted by Marfo et al (2017), entitled “The Challenges of the Adventist High School Students in Choosing Adventist Education in Ghana” in Philippines. Marfo et al (2017), specifically discusses the dilemma that exists between the choice of attending a Seventh-day Adventist educational institution or a non-seventh-day Adventist educational institution by the would-be Seventh-day Adventists students in Ghana. In addressing this dilemma, Marfo et al (2017) recommends the following strategies: the need for offering more courses at Valley view University, establishing endowment fund for would-be students of Valley View University, and offering of complementary programs for students in non-Adventist schools. This study links the current study on basis that it indicates the presence of diverse strategies that are utilized in SDA educational institutions.

Since the current study confirmed the presence of ills at Rusangu University in Lusaka district, it can be stated that the integration of the programs intended to act as mediums in the transmission of intended values is experiencing a loophole which in the end is resulting in the reoccurrence of ills. All the strategies suggested as above for an effective implementation of the holistic Christian education curriculum for character formation are based on the aspect of rightfully integrating the programs that act as agents in the transmission of intended values. Therefore, in one way or another, each measure suggested above for an effective implementation of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district is believed

to promote a right integration of the programs in its holistic Christian education curriculum, and hence, achieve the intended objectives for offering such a curriculum at Rusangu University in relation to the Seventh-day Adventist church.

5.5 Chapter summary

This Chapter has discussed the findings of the study which aimed at investigating the state of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district. The chapter discussed the findings that revealed that Rusangu University utilized programs to foster spiritual, physical, emotional, intellectual, social, and moral character formation. The chapter has as well discussed the revelations that Rusangu University face challenges in the implementation of the holistic Christian education curriculum for character formation causing a loophole in the integration of programs that act as agents in the transmission of intended values to students, hence, leading to less implementation of the holistic curriculum resulting into the occurrence of ills. The next chapter is conclusion and recommendations.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This study investigated the state of the holistic Christian education curriculum for character formation in the Seventh-day Adventist church. The study was conducted a case of Rusangu University in Lusaka. The study has so far analyzed the SDA holistic Christian education curriculum for character formation as understood by Adventists. It has further analyzed how Rusangu University implemented the SDA holistic Christian education curriculum for character formation, the study has also enlightened the challenges that accompanied Rusangu University in the implementation of the SDA holistic Christian education curriculum for Character formation and has provided strategies that would enhance the implementation of the holistic Christian education curriculum at Rusangu University.

6.2 Conclusion of the study

The study investigated the state of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka district. Based on the presence of ills such as drug abuse and conflicts at SDA educational institutions (ECD, 2010), the researcher was prompted to carry out this research study. The following are conclusions based on the findings of the study.

6.2.1 Participants' Views on What They Know about the SDA holistic Christian education curriculum for character formation

The study established that not all of the Adventists clearly understand what the SDA holistic Christian education curriculum for Character formation is and is all about. The study established that sixty percent of the participants had a fair understanding of the SDA holistic Christian education curriculum for character formation as one that focusses on the spiritual, physical, emotional, social, intellectual, and moral character formation., the study also established that forty percent of the participants showed ignorance of the SDA holistic Christian education curriculum for character formation. Such participants linked the holistic education to the development of the intellectual competency only. Such cognitive statements or views of the participants revealed a restriction of a very broad and multifaceted goal of the SDA holistic Christian education curriculum for character formation to merely intellectual development. This is because this kind of education restores human beings into the image of God through the guidance of the Holy Spirit by fostering a balanced development of the whole person, which includes, the spiritual, physical,

intellectual, social, and emotional competencies of students. This lack of proper understanding of the SDA holistic Christian education led to a less implementation of this curriculum at Rusangu University. This lack of a proper understanding also made it difficult to meet the intended objectives of this kind of education.

6.2.2 The implementation of the holistic Christian education curriculum for character formation

As part of its objectives, the study also analyzed how Rusangu University implemented the holistic Christian education curriculum for character formation. The study revealed that Rusangu University implemented the holistic Christian education curriculum for character formation through six main approaches via the use of programs that acted as agents in the transmission of intended values for character formation. These very programs were designed to transmit the spiritual, intellectual, physical, emotional, moral and social values among the students. Examples of programs are: Adventist youth program, week of prayer, and physical exercises.

6.2.3 Challenges faced by Rusangu University in implementing the holistic Christian education curriculum for character formation

The study revealed that Rusangu University faced challenges in the implementation of the SDA holistic Christian education curriculum for character formation. Challenges such as non-qualifications of some Adventists, missing programs, poor financial capacity, students exceeding the maximum number needed per group, lack of sufficient understanding of the holistic curriculum, and lack of hostels and a guest room. The challenges highlighted here accompanied the implementation of the holistic Christian education curriculum for character formation at Rusangu University in Lusaka. The challenges that Rusangu University faced affected the spiritual, intellectual, physical, emotional, moral and social competencies that were supposed to be developed in the learners at the University. These challenges experienced in the implementation of the holistic Christian education curriculum for character formation were the basis for the occurrence of ills at Rusangu University.

6.2.4 Strategies for effective implementation of the holistic Christian education curriculum for character formation.

The presence of ills at Rusangu University in Lusaka district implies an improper implementation of the holistic Christian education curriculum for character formation at the institution. Since the

study confirmed the presence of ills such as drug abuse, interpersonal conflicts, and others to mention a few at Rusangu University, it was inevitable in order for the study to help rectify the problem of the reoccurrence of such ills to suggest possible strategies of how the problem can be resolved. Resolving the problem of the reoccurrence of the ills at Rusangu University means effectively implementing the holistic Christian education curriculum for character formation. It is vital at this point to state that the suggestions provided for the rectification of the problem of the reoccurrence of the ills at Rusangu University should be perceived as counter measures to the ‘causes’ of the reoccurrence of ills themselves. Some of the strategies provided are: The need for Adventists to be educated and qualified to offer all intended programs, the need for the introduction of missing programs, the need to devise measures that would restrict the number of students per group, the need to explain the importance of programs to students, the need for a shift of attitude by Adventists, the need to construct hostels and a guest room, the need to sensitize students on the usage of electronic Bibles, SOP, and Adult Sabbath school Bible Study Guide, the need to offer lessons on stewardship of time, and the need to buy missing program equipment.

6.3 Recommendations of the Study

Based on the findings of the study, the following recommendations are made:

- i. Rusangu University should frequently offer seminars were Adventists would be enlightened over the SDA holistic Christian education curriculum for character formation.
- ii. Rusangu University should offer short-course training so that each Adventist would qualify to spearhead every program intended to develop the competencies of the students. More especially on the qualification to offer human reproductive health and safety education.
- iii. Though Rusangu University is a Christian educational institution, it must ensure that it finds a strategic way in which Adventists would teach a full set of lessons, inclusive of condom use and contraceptives to avoid unwanted pregnancies by those who fail to abstain. However, students should still be enlightened that fornication is sin whether a condom is or not.
- iv. Rusangu University should set all the programs intended to develop the spiritual, physical, emotional, intellectual, social, and moral competencies of students as a priority. Furthermore, programs that Rusangu University was not offering should be offered to enhance the development of students’ competencies.

6.4 Suggestion for Further Research

For further research, a similar study could also be conducted on the provision of the SDA holistic Christian education curriculum for character formation at primary level to ensure a strong foundation of the holistic curriculum in all academic circles.

6.5 Chapter summary

The chapter focused on the conclusion and recommendations of this study. Both its conclusion and the recommendations were provided in the light of its objectives and findings of the study.

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APPENDIX 1---BUDGET

The cash amounting to Ten thousand nine hundred and seventy-five kwacha (K10975) is anticipated to cover the following expenses.

Budget Item(S) & Description	Number	Per Item	TOTAL
Lodging	4	K150 x 15 days	K2250
Meals	1	K45 x 3 x 15 days	K2025
Transport to Lusaka	1	K100 x 2	K200
Transport locally	-	K1000	K1000
Stationary	-	K2000	K2000
Camera & Recorder	1	K1500	K1500
Other	-	K2000	K2000
Grand Total			K10,975

APPENDIX 2---INTERVIEW GUIDE FOR LECTURERS

Sex Male [....] Female [....]

Name of university

1. What do you know about the SDA holistic Christian education curriculum for character formation?

.....
.....
.....
.....

2. How does Rusangu University implement the SDA holistic Christian education curriculum for character formation?

.....
.....
.....
.....

3. What role do you play in the implementation of the SDA holistic Christian education curriculum for character formation?

.....
.....
.....
.....

4. What challenges accompany the implementation of the SDA holistic Christian education curriculum for character formation?

.....
.....
.....
.....

5. Does the University offer all the SDA holistic education programs? If not, which ones are not offered?

.....
.....
.....

6. Do you think the school is fully implementing the SDA holistic Christian education curriculum for character formation? Explain your answer.

.....
.....
.....

7. Do all lecturers do their part in the implementation of the SDA holistic Christian education curriculum for character formation? Give a reason

.....
.....

.....
8. How can the university fully manage challenges of implementing the SDA holistic Christian education curriculum for character formation?
.....
.....
.....

APPENDIX 3---INTERVIEW GUIDE FOR THE CHAPLAIN & DIRECTOR

1. Tell me about the SDA holistic Christian education curriculum for character formation?
2. What are the motives for offering the SDA Holistic Christian education curriculum?
3. Please describe for me how you go about in the implementation of the SDA Holistic Christian Education Curriculum for character formation.
 - i. Spiritual competency
 - ii. Physical competency
 - iii. Emotional competency
 - iv. Intellectual competency
 - v. Social competency
 - vi. Moral competency
4. I have heard you, please describe any challenges that accompany the implementation of the SDA holistic Christian education curriculum for character formation?
5. Do you think the school is fully implementing the SDA holistic Christian education curriculum for character formation? Explain your answer
6. How can the university fully manage challenges of implementing the SDA holistic Christian education curriculum?

Programs

- | | |
|----------------------------------|-------------------------------|
| 1. Bible Study Groups | 12. Community service |
| 2. Sabbath-school | 13. Work Program |
| 3. Bible Study Guide Groups | 15. Physical Activities/Games |
| 4. Week of Prayer | 19. Adventist Youth Society |
| 5. Annual Camporee meetings | |
| 6. Full-day Sabbath observance | |
| 7. Student Choir | |
| 8. Creative Writing and Debating | |
| 9. HRHSE | |
| 10. Gender awareness & Equality | |
| 11. Annual camp meeting | |

APPENDIX 4---- ETHICAL CLEARANCE LETTER



THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road | P.O. Box 32379 | Lusaka 10101 | Tel: +260-211-290 258/291 777
Fax: +260-1-290 258/253 952 | Email: director@drgs.unza.zm | Website: www.unza.zm

Approval of Study

2nd September, 2019

REF NO. HSSREC: 2019-JUL-009

Mr. Muulu David Maimbo
The University of Zambia
School of Education
Box 32379
LUSAKA

Dear Mr. Muulu,

RE: "THE STATE OF THE HOLISTIC CHRISTIAN EDUCATION CURRICULUM FOR CHARACTER FORMATION IN THE SEVENTH-DAY ADVENTIST CHURCH: A CASE OF RUSANGU UNIVERSITY IN LUSAKA"

Reference is made to your resubmission. The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB resolved to approve this study and your participation as Principal Investigator for a period of one year.

Review Type	Ordinary /Expedited Review	Approval No. REF No. HSSREC: 2019-JUL-009
Approval and Expiry Date	Approval Date: 2 nd September, 2019	Expiry Date: 1 st September, 2020
Protocol Version and Date	Version-Nil	1 st September, 2020
Information Sheet, Consent Forms and Dates	• English.	To be provided
Consent form ID and Date	Version	To be provided
Recruitment Materials	Nil	Nil

There are specific conditions that will apply to this approval. As Principal Investigator it is your responsibility to ensure that the contents of this letter are adhered to. If these

1

Excellence in Teaching, Research and Community Service

APPENDIX 5 -- LETTER OF PERMISSION TO CONDUCT THE STUDY

Rusangu University



4th December, 2019

Mr. Muulu Maimbo David
University of Zambia
School of Education
P O Box 32379
LUSAKA

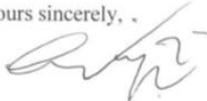
Dear Mr. Muulu

RE: AUTHORIZATION TO CONDUCT AN ACADEMIC RESEARCH

Following your e-mail sent on 3rd December 2019, in which you are requesting for authorization to conduct an academic research at Rusangu University, Lusaka campus for your master's degree program on the topic: "*The state of holistic Christian education curriculum for character formation in the Seventh-Day Adventist Church.*"

After studying the content of your summary of research clearance, it is clear that your research findings and recommendations will be very helpful to the SDA institutions of learning. I am therefore, pleased to inform you that you have been granted permission to conduct your academic research on the topic above at Rusangu University, Lusaka campus on condition that, after concluding your study, you make available to our school management your research findings and recommendations.

Yours sincerely, .



Dr. Edward E. Moyo
ACTING DIRECTOR- SECRETARIAT FOR ETHICAL CLEARANCE

Xc: Vice-Chancellor
Deputy Vice-Chancellor

APPENDIX 6 --- CONSENT FORM

The University of Zambia

Great East Road

LUSAKA

Dear Adventist

The purpose of this letter is to request you to participate in a dissertation study on the “*State of the SDA holistic Christian education curriculum for character formation in the Seventh-day Adventist Church: A case of Rusangu University in Lusaka*”. I am a Postgraduate student at the University of Zambia. I would like us to engage in an interview were I will ask questions over the holistic curriculum offered by Rusangu University in Lusaka district.

Would you be willing to participate in an interview? If so, please complete the attached consent form, and I will collect it when we meet for an interview. Your participation in my study is voluntary. The information described above is so that you can make an informed decision about your participation. Please be assured that personal information of the all participants, will remain strictly confidential and anonymous. You may withdraw your consent at any time. There are no foreseeable risks associated with this study, nor are there any direct benefits to you. I thank you in advance for your participation and look forward to beginning my work. Please feel free to contact me at any time.

Yours faithfully

Muulu David Maimbo

I have read the consent letter, and understand that

- My participation is voluntary, and that my personal information will be anonymous
- I will be interviewed and that I can withdraw my consent any time
- There are no foreseeable risks associated with this project, nor are there any direct benefits to me

I consent to be a participant in this study

Signature_____

Date_____

APPENDIX 7—WORK PLAN

Gantt chart Presentation of Work Schedule for the Study

Task to be Performed	April 19				May 19				June 19				July 19				August 19				September 19				October 19			
	Week				Week				Week				Week				Week				Week							
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
Finalize & submit for approval	■	■	■	■																								
Clearance from school, ethics & funding authorities					■	■	■	■																				
Revision & pretesting of Data tools							■	■	■																			
Data collection									■	■	■	■																
Data Analysis											■	■	■	■	■	■												
First draft submission																	■	■	■	■								
Final draft submission																			■	■	■							
Dissemination of results																					■	■	■	■				
Submission for publication																									■	■		