
GLOBAL CHALLENGES AND IMPLEMENTATION OF THE PHILOSOPHY OF CHRISTIAN EDUCATION IN SUSTAINABLE HIGH EDUCATION IN AFRICA

JOSEPH BAWA YARO

*Department of Arts and Social Science Education (ASSE),
Nasarawa State University, Keffi,
Nasarawa State.*

Abstract

This paper explained the need for the philosophy of Christian education in African universities as a new development in this 21st century which can always create an opportunity for human reflection in the Bible. The aim of Christian education is to develop effective knowledge of the basic facts of Christianity as expressed in the Bible, in Church history, and in liturgy. Such knowledge implies basic Christian concepts and values that are necessary for personal growth towards mature adulthood, taking into account the basic characteristic of the successive stages of growth and the values and needs for producing sustainable higher education in African society. Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; meaning of their growing experience values, to establish attitudes and habits of Christlike living, human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests, and of the rich content of Christian experience, belief, and doctrine. It is an imperative to critically look inward into the entire human life in global challenges for the implementation of sustainable philosophy of Christian education in high education in Africa. The philosophy of Christian education is perfectly illustrated in the life of Christ and can show a direct way for survival and development of Africa continent. Today Africa and Africans are facing serious challenges of corruption, development, new economic theories, new political theories, association, fellowship, medical problems, environmental issues, new phase of exploitations, new power and energy practices, new communication techniques, new methods of education, new system of ruling and governance, new system of handing over and taking over in government and new policies in politics. This paper addressed the need of Sustainable Philosophy of Christian Education to meet up with these challenges in the higher education in Africa.

Keywords: Philosophy, Christian Education, Reflection, Knowledge, Moral and Spiritual Values

In every developed country, universities play important roles in the promotion of sustainable development in the society. This is done through the sustainable of higher education. Education plays an important role in developing a nation. Christian education does not merely strive for the maturing of a human person. It also teaches an individual how to worship God and encourages a person to be transformed in his personal life into the new man, created in justice, holiness truth, growth, development, stability and sustainability (Agang, 2016). The philosophy of Christian education in the higher education in Africa is to also help the students and lecturers in the higher education system develop into perfect manhood i.e. to the mature measure of the fullness of Christ, and strive for the growth of the body of Christ. Christian Education in African higher education system establishes economic systems and increases number of stakeholders and expect them to be creative and productive leaders, faculties, staff, students, external stakeholders, citizens and organisations (Salvioni, Franzoni,& Cassano, 2017). This is because Christian Education can bring individuals as many as possible to the knowledge of Christ. The philosophy of Christian Education in higher education establishes the Gospel in the hearts and minds and social life of the people, so that truth and righteousness may remain and flourish in African higher education system. The interplay between philosophy of Christian education and the gospel of Christ may be familiar. It may help clear the issue of ethnic, political and religious corruption and extremism in higher education (Edward, 2015). This is an all round education i.e. education for development of all the faculties, education for full and adequate preparation for this life and the future eternal life, education in which emphasis is placed not only on the intellectual and physical, but also the spiritual, moral and character building in the African higher education system. The philosophy of Christian Education in the Universities in Africa contributes to the larger body of knowledge, innovation, promotion of a more resource-efficient economy, greater environmental friendliness and competitiveness to foster cultural growth, social and territorial cohesion. The philosophy of Christian Education in African higher education system involves all those requirements that characterise, in general, any genuine education truly aiming at helping a student or a lecturer attain a full formation and completeness as a person.

The philosophy of the Christian Education has for its ulterior purpose of the transmission of the Christian heritage of faith, for example, the teaching of people to read and interpret the Bible in order that they may read and interpret the scriptures. The philosophy of Christian Education also enables the civilization of intelligence in order that the Christian students may be able to receive a fuller understanding of the doctrines that the Christian Education has already made known in the school system. This is the

essential function of Christian Education to make the learners grow into intelligent Christians (Agang, 2016). But to this end, it is necessary that intelligence of Christian Education itself should growth in them. So that there can be no any other means of growth than the Christian Education, acquisition of the intellectual skills, the assimilation of the body of Christian Education knowledge, and the initiation of their knowledge.

The knowledge of the philosophy of Christian Education reveals two related ideals that have been practised since the inception of Christian Education in the higher education system. Firstly, the ideal of the civilized intelligence, a certain ideal of rationality that embraces a perfecting of the powers of man his reason, imagination, taste and vision of things as they are. Secondly, there is the ideal of the unity of truth, a vision of realm of truth as an order, a universe, all-embracing in its scope, unified in its character (Korb, 2014). The Christian Educators teaching in higher education in African universities could perform many Christian and reveal many Christian attitudes. For the Christian Educators within the university environment should involve in transmission of the Christian concept of man and philosophy of Christian Education which will be extremely important and if both their scholarship and personal dealings with students and fellow staff members are on a high level, then they are fulfilling their duty as Christian Educators. This philosophy of Christian Education is distinctively Christian which recognises the relationship between God and humanity. The philosophy of Christian Education in higher education is concerned with three indispensables: First to help the learner to understand his personal need of Jesus Christ as Saviour. Secondly, to lead a learner into life of accepting Jesus Christ as his personal Saviour and providing the conditions under which he may grow into perfect man, into the measure of the stature of the fullness of Christ. Thirdly, to lead the learner to consecration of his life to God for service. The learner will grow to become like Christ who ever lived to show how His strategies, principles and techniques (Korb, 2014).

The designs and hopes of the philosophy of Christian Education are not simply to bring as many individuals as possible to the knowledge of Christ but also to establish the gospel in the hearts and minds and social life of the learner, so that truth and righteousness may remain and flourish among them (Agang, 2016). This must be done with civilization. The philosophy of Christian Education establishes the gospel among people; they must have Bible copies and must have art to make them or money to buy them. They must read and interpret the Bible and this also implies instruction in the higher education system.

Content of Christian Education

Christian Education has its intellectual interesting materials anywhere and everywhere (Korb, 2017). These materials have ideas that are considered to be interesting and challenging knowledge of Christian Education. These ideas involve hymns, prayers, painting and sculpture. These themes are religious, objects and things

of beauty in the natural world, personal problems, vocational problems, social problems of every sort, political problems, and economic problems are all put into the curriculum of Christian Education with a view to making it life-centred. Any product of the human spirit, no matter what realm of interest it represents, constitutes suitable materials for the content of Christian Education (Agang, 2016)

According to Hunter, (2012), Christian school can have a healthy spiritual life through students' activities while going after the academic work in a large secular fashion. This is the impact that secular education has made on Christian education. The modern educational philosophy and psychology have given teachers much better understanding of the nature and process of learning. The attention here is the principle of self-activity as basic learning to get mere knowledge. But it is understood that the important thing in knowledge is not to gather a quantity of information, but to develop experience as a means to gain more power, which will enable the learner to adjust himself to a new environment, situation and conditions as he meets them in a particular place. The second reason goes to those materials described as a search for some way of getting worthwhile results in the character and the social living of those who receive religious teaching. There is a difference between the knowledge of the Bible and practice of virtues of Christianity (Hunter, 2012). Sometimes the unchristian character qualities are found in the people who know more about the Bible and vis-à-vis.

Educators have driven more and more to the painful realization that higher education system in Africa is woefully inadequate as measure by results in moral living. Consequently, many influences have combined to cause emphasis to be placed upon character development in Christian education (Korb, 2014). So in the higher education in Africa, in the search for content that would produce the desired results, there has been a turning towards materials that are moral, spiritual, religious, ethical and Christian. This character is developed from the teaching of Christian education (Korb 2014).

Christian education regards the students in the higher education not simply as having a mind, nor as simply being a potential citizens, housekeeper, and wage earner. It regards the students as possessed of God-like qualities, and as destined to larger life in a society, which involves an interest in God. In Christian education in the higher education, a student is more than an intelligence to be developed. The student is a person with soul, spirit, and body to be nurtured in the higher education (Korb, 2010).

For Christian education, the student is a personality with a character which under proper nurture, grows and develops from within (Korb, 2010). The task of Christian education is to promote growth in spiritual character by guiding the learning according to known laws of growth as the student participates in the life of the Christian growth in the higher education system (Korb, 2015). Christian education recognises the source of spiritual inspiration and guidance outside the page of the scriptures, and it gives the Bible supreme place. For the Christian education, the Bible is the inerrant, inspired word of the eternal God, given to man to reveal to man as a

destiny, plan of salvation for man, the saviour, and will of God (Pazmino, 1988). Christian education firmly holds that by the Bible the thoughts of men will be judged, the words of man will be rewarded, and the lives of men are guided. For Christian education, the Bible is to man to be guided. In the higher education system, the Bible teachers are to use extra-biblical materials, the Bible will always be the point of reference then other materials may be used a just for the purpose of making the truth of the Bible clearer (Ilori, 2009).

The Philosophy of Christian Education in the Higher Education System

The philosophy of Christian Education is associated with the quality of the education system, which finds its most advanced expression in university system in Africa so as to promote the cultural and social growth of continent. In this sense, and especially in recent years, universities have assumed a privileged position as key drivers of education for the sustainable development of the new generation (Rowe, 2007). The philosophy of Christian education in Universities would serve as an important vehicle to communicate God-centred education. There are certain essential factors in the philosophy of Christian education. For Christian philosophy of education, there an ultimate reality resides in the eternal God Himself (Genesis 1:1; John 1;1). This has to do with metaphysics which answers the question of ultimate reality. The metaphysics for Christian education is God-centred. It also deals with epistemology with the essence of knowledge and how one knows what true knowledge is. This is the means of knowing true truth or true knowledge for Christian education which is God's revelation both natural and specific (Agang, 2016). The philosophy of Christian education must also affect the teaching of man, since the anthropological conclusions will affect the teaching process. One must accept the biblical position of depravity of the human nature. The anthropology of the philosophy of the Christian education is based on the study of man which man is created in the image of God. This philosophy of Christian education is image-centred. The basic truth is, man was created in the image of God (Genesis 1:26), sin entered the world through man (Adam and Eve), the image of God in man was marred (Romans 5:19), and God provided a means through Christ's death on the cross for man to be restored to salvation and fellowship with God (1 Corinthians 15:22). Another factor here is axiology which answers the question of values that occupies the important position in Christian educational philosophy. The purpose of Christian education is to nurture individuals towards Christian maturity. That is the quality of Christian education. This is because all of life is really a preparation for eternal life. That is why the axiology Christian education is eternal-centred. Now it is possible for a Christian philosophy of education to become a victim of the pitfalls of relative values and situational ethics. The Christian philosophy of education can avoid these pitfalls in African higher education system through careful observation of omniscience of God which is God's knowledge all things and their values in view of eternity (Romans 8:23). In most countries, universities constitute a

fundamental vehicle to explore, test, develop and communicate the necessary conditions for effective physical life and sustainable change of behaviour (Salvioni, Franzoni, & Cassano, 2017). The growing interest in promoting the principles of peace, social responsibility and sustainability is evident in observing the evolution of the philosophy of Christian education which makes up of the research topic, scientific contributions and educational programs in the religious ways.

This contribution is far below the proportion of the numerical strength and the length of time that the Christian witness has been in the African continent. There is a great need, therefore, for more productive involvement in Christian education by a greater number of African Christian educators. The challenges of the new century offer the opportunity to wake up from our dogmatic educational slumber and carry out the responsibility of the philosophy of Christian education to the high education in Universities.

The Target Areas of Philosophy of Christian Education

The implementation of the philosophy of Christian education in the higher education in Africa has the target areas:

a. The primary need of philosophy of Christian education in the school is reflective thinking (Ilori, 2009). The reflective thinking is a purposeful activity in the higher education in Africa. This is because it changes an indeterminate situation into a determinate one in the society. The higher education in Africa needs determination and focus. The higher education in Africa needs to be nourished. This is the intention of philosophy of Christian education for the firmness of purpose. The need for the implementation of sustainable higher education in Africa is high.

b. The education in Africa needs to appreciate the culture. The higher education in Africa is not incomplete without the enjoyment of the arts and humanities. The philosophy of Christian education is to acknowledge the great works of art of the past that may illuminate one's appreciation of the great works of the present. Appreciation here means transvaluation of the students' attitudes whereby art becomes a way of life and conditions the basic values and goals (Agang, 2016).

c. The philosophy of Christian education fosters self-realization (Ilori 2010). Self-realization involves development of an inquiring mind, command of fundamental process, which includes speech, reading, writing, sight and hearing, health knowledge and habits, interest in public health, intellectual and aesthetic interest, formation of character understanding the needs of man and ultimate solution to man's problem.

d. The philosophy of Christian education identifies human relationships (Nnaemedo, 2018). Christian educators are expected to demonstrate human relationships. This involves respect of humanity, friendship, cooperation, courtesy, and appreciation, of home, conversation, of the home, homemaking and democracy in the home. These are the virtues expected to be demonstrated by Christian educators in the higher education system in Africa.

- e. The philosophy of Christian education can promote economic efficiency (Nnaemedo, 2018). It exposes the learners into the importance of good workmanship, occupational efficiency, occupational adjustments, occupational appreciation, personal economics, judgment, efficiency in buying and consumer protection.
- f. The philosophy of Christian education gives civic responsibility. The learners in the education can now know the need for social justice, social activity, social understanding, critical judgment, tolerance, world citizenship, understanding of the principles of conservation as related to the national resources and devotion to democracy.
- g. The philosophy of Christian education allows development of creativity (Nnaemedo, 2018). The concern is for the imitation of the past. It stresses discipline for the sake of self-development. In education, the creativity demands insight, concentration and dedication. The philosophy of Christian education requires that lecturers in the higher education promote creativity by stimulating students to uncover hidden talents. A Christian teacher is to lead the students from passivity to activity and from imitation to creativity.
- h. The philosophy of Christian education is associated with contact and great ideas (Pethel, 2011). In the higher institution learning come through critical thing as well as by doing. Many philosophers have been concerned in abstractions. They have looked upon ideas as things-in-themselves (Ilori, 2010). Contact with great ideas leads one away from the immediate and gives the person perspective regarding his time and his own culture. However, the educational thinking should be upon the ways and means through which life can be changed and improved. This can be attained through the philosophy of Christian education which is based on Jesus Christ and His great ideas.
- i. The philosophy of Christian education promotes moral and spiritual values. This is because moral and spiritual values are included in Christian education process. Moral and spiritual values are not to be in a narrow manner in the higher education in Africa. Lecturers in the higher education are not supposed to be subjected to any ordinary taboos in the schools. The sense of originality should be evaluated rather than conformity in the higher institutions. Spirituality depicts a questioning spirit and identification with the higher symbol of culture, the Almighty God, the Creator of heaven and earth. Lecturers in the higher education in Africa should practise Jesus Christ, the truly spiritual teacher who regards all men as equal and disregards the barriers of race, ethnicity, religion, and nationality (Pethel 2011).
- j. Philosophy of Christian education encourages fundamental skills. These fundamental skills are basic in Christian education. The skills are not just to master the art of reading, writing and arithmetic but they include an emphasis upon the art of communication and development of aesthetics sensitivity. The aim here is to be able to read, write legibly and understand the basics of mathematics. Though, these may not be enough in a genuine Christian education. A more significance of genuine philosophy of Christian education would be the ability to critically analyse literature, distinguish

between propaganda and truth and arrive at rational decisions. These fundamental skills are provided by the philosophy of Christian education (Nnaemedo, 2018).

k. The philosophy of Christian education exposes the vocational efficiency in education. Vocational efficiency has become a primary concern of modern education. Many people are interested in enjoyment of life and how to make a living. Unfortunately, it is the wrong profession because the result is always the frustrations and severe neurosis. When the vocation efficiency is equated with economic success the person may be dominated by idol of materialism. The philosophy of Christian education explains people should have respect for all aspect of education. These include the teaching, preaching ministry, mechanic, baking, poet and all aspect of sciences (Pethel 2011).

l. The philosophy of Christian education allows effective education. This effective education gives a better adjustment to family life. In Christian education, the learners improve the appreciation of the home and become more considerate of others. It exposes the learners to the awareness of the destructive ways of conflicts and of the importance of mutual sharing and understanding in the family. The philosophy of Christian education teaches the educated man the impact of Christian education. A man should be an example in the in the way of thinking and conduct. It is truth that Christian education can change both the non-spiritual and physical aspects of home. It can create a more aesthetic atmosphere and improve the homemaking capacities. It can also change basic attitudes in the family. It enables the family to have regards for the primary needs and desires and to cooperate with others.

m. The philosophy of Christian education opens the new horizon of being an effective citizenship. The effective citizenship is achieved through the Christian education. Effective citizenship performs a fulfilment role in elementary political duties. But it implies the need for tolerance and social justice and the development of a genuine social conscience. Effective education demands verbal allegiance to democracy, daily application of democratic principles in the home, in the classroom, in the higher institutions, on the roads, in the business, in the hospitals, in the political affairs and other social gatherings.

n. The philosophy of Christian education helps the sound physical and mental health education in the higher education. Christian education promotes good health to some extent. It also depends upon heredity and modern science that has made immense strides. Christian education corrects human habit, emphasising the interdependence of the mind and the body. It is possible achieve long life, healthy life and happy life. Mental health requires a balanced perspective and avoidance of extremes. The art of sadistic, masochistic, and hatred of others lead to imperialistic in behaviour. The act of infantile plane occurs at the psychological conflicts. But Christian education is a tool to maturity in life. It is a reflection upon life rather than death. Christian education indicates the possibilities whether physical, mental, or spiritual life. (Nnaemedo, 2018)

o. The philosophy of Christian education achieves the peace in all ramifications. The achievement of peace is one of the fundamental philosophy of Christian education in the higher institution. Peace is what the higher education system needs. Any system of education which contributes to mistrust among nations which glorifies chauvinism encourages conflicts, which promotes nepotism, and military force is to be condemned in the higher institution of learning in Africa.

The Words and Actions that Guarantee Philosophy of Christian Education in the Higher Education System

Christian education gives a reason to adoration education (Pethel, 2011). Christian Education allows one to worship God. It allows one to know attributes of God and how best to worship Him in Spirit and in truth. Everything in Christian education brings glory to God.. It creates a burden for a genuine devotion and a personal encounter with the Lord. In sustaining the high education in Africa, Christian educators should believe that their high level of education and more knowledge were not of their doing. (Korb, 2017). There is a need for intellectual humility. God needs to be worshipped. Africans should believe that their high level of education and more knowledge make them superior to others or God. God blessed Abraham so that Abraham could bless others and worship Him (God). The aim of adoration education is a self-forgetfulness of the degree of one's own knowledge and ability (Korb, 2017). The adoration education enables scholars to see themselves not as owners of truth but as stewards of truth generated from (Dow, 2013).

Christian education serves as a blessing to the African people and the students in the places of high education. It is a blessing in sustaining high education in African community. It is an act of benediction as it carries God's blessings to the people through the interpretation of His word. Christian education in African high education is an expression of approval or good wishes to the African society (Nnaemedo, 2018).

Christian education in the high institutions in African should be Christ-centred education because of the activities of Christ in the Bible. Jesus' life on earth is the foundation for Christian education e.g. his life, death and resurrection. This is the dividing line between Christian education and other forms of education. The Bible explains how Jesus Christ as Lord and Saviour; who gives a gift of the Holy Spirit (Korb, 2015). He also becomes a part or a member in the body of God i.e. "*Trinity*", which is the Church. Paul's teaching in 1 Corinthians 12, about the body of Christ and its functions shows an indisputable truth and reality of the unity and harmony which exist in the body. He says, "For the body is not one member but many". In verse 18 he says that God "has placed the members each one of them in the body, just as He desired." So within this body, God appointed workers for this ministry, each with his or her own gift of the Holy Spirit (Korb, 2017). In this regard, the Church is rich with workers within itself. It is now left to individual Christian to discover their own spiritual gifts. Christian teaching is one of those spiritual gifts.

Christian education is Church-centred education. It is a service of the Church and its relevance is found only as it makes itself available to serve the purpose of the Church and nothing more. It loses its Christian characteristics if it fails to assist the Church to be what it ought to be in the light of the word of God and Christ's purpose for his Church (Vine, 1996).. This education is to be in the Christian education of church in the African perspective. The socio-political situation of African countries deserves the urgent attention and involvement of ekklesianic education . It has already been stated that this writer believes very strongly that the Church education has a crucial role in the implementation of sustainable high education in Africa. The church education is a special enterprise in answering a question of the global challenges and implementation of sustainable high education in African perspective. There is a rationale for the Church's full participation in implementation of sustainable high education in African perspective. One of the reasons some Christians feel the Church education has no business in socio-political involvement is due to a particular definition of the mission of the Church (Enyinnaya, 2009). According to this narrow definition, the mission of the church is purely spiritual and so only has to do with the salvation of souls. On the other hand, there are those who approve the Church's political involvement but in a way that presents it as a marginal concern. Both perspectives are however inadequate (Pethel 2011).

Christian education is a global education. It is not restricted to a particular locality alone as it covers the whole world. Its universal spread does allow that each one in his or her particular geographical area will lay claim to the whole truth concerning his world in the global challenges in implementation and sustainable high education in African perspective. The global education must answer the question of global situations. There should be a solution to the global problems. These problems include health challenges, crises, family problems, political problems, assassinations, kidnappings and financial problems. The implementation and sustainable high education in African perspective could help in solving these problems.

Christian education is character decoration. It gives ethical and moral standards for everyday living. This teaches Christian educators to be tangible in character and ideals taught by an individual. God expected the children of Israel to do good and become law abiding people. He used many means to teach them. When the people of Israel disobeyed God, he used expanding Babylonian empire to send them into captivity and separate them from their homeland (Korb, 2015). They now discovered the importance of God's Law the Torah which became their need to know and obey God. These Laws include the Oral and written Torah or the law (Pentateuch) (Korb, 2017), the prophets (the historical and prophetic books) and the Holy writings. This was very common in the Psalms and Wisdom literature (Korb, 2015). This was when the teaching and learning procedure began.

Apart from helping children score well in the examinations and imparting knowledge, a school's responsibility definitely espouses producing good human beings

to make this world a better place to live in (Tipalti, 2016). Moral education helps students augment their emotional intelligence which will help them to tackle with hurdles of life in a better way.

Christian education is the pastoral endeavour in which the care and nurture of the believers is central or fundamental. It provides spiritual nutrition for both the Christian educators and the target audience. The guidance and counselling unit in the school plays a vital role in providing a nurture and spiritual direction for students.

Christian education is an ontological education which development of individual to maturity. This is the process of Christian training from a lower level to the higher level. It is related the ideas of beings or Being which reveals the work of God on man. This movement is from lower level to the high level. Proper Christian education reveals the true nature of things in the development of a group or species phylogeny. The ontological education blends the knowledge Africans have about God(s).

Christian education is Spirit-centred. It is led by the Spirit of God. It helps the Christians to remain in the leadership of the Holy Spirit. The subject of the Holy Spirit in New Testament may be considered as to His divine attributes. The Holy Spirit has a distinct personality in the Godhead. The operation of the Holy Spirit is in connection with the Lord Jesus Christ; His birth, His life, His baptism, His death, His operations in the world, in the Church, His power has been sent at Pentecost by the Father, and by Christ, His operations, in the individual believer, in local churches, His operations in the production of the Holy Scripture, His work in the world, and His operations in individual academic performance. The Holy Spirit also has effects in the implementation and sustainable high education in the African perspective.

Christian education is salvation-centred. Its contents and methods must remain redemptive and if it does, lives are bound to be saved. The Christian educator must be one who is himself or herself redeemed. Christian Religious Studies is taught to produce responsible law abiding citizens, strength in Christian life, salvation of individual, spiritual behaviour, love of God, love of one another, and peaceful coexistence in the society (Yaro, 2018). Salvation is the central message of the Bible.

Christian education is God-centred education. It has a Trinitarian foundation. In other words; Christian education must take cognizance of the oneness of God who has revealed Himself as the Father, the Son and the Holy Spirit. The word *theocentric* education was appropriated by Jews in the Old Testament and retained by Christians to denote the one true God (Vine, 1996). This education in the Eptuagint "*theos*" in Greek was translated with few exceptions, the Hebrew word "*Elohim*" and "*Jehovah*" the former indicating His power and pre-eminence, the latter His unoriginated, immutable, eternal and self-sustained existence (Vine, 1996).

In the New Testament, these and all other divine attributes are predicated of Him. All to Him are ascribed as His unity, or monism, (Mark 12:29; 1 Timothy 2:5); self-existence, immutability, eternity, universality, almighty power, infinite knowledge, creative power, absolute holiness, righteousness, faithfulness, mercy, truthfulness etc.

The divine attributes are likewise indicated or definitely predicated of Christ Jesus; and also of the Holy Spirit.

Christian education is unity-based education which focuses on the basis of our unity in Christ and one. This is the education that Israel grew up with the knowledge of one God to be worshiped. In Deuteronomy 6:4-9, the Hebrew word “Shamer” (to hear, or to obey) presents the principle of Christian education with the goal of unifying Christian education in the Old Testament period (McCain 2010). It was a call for Israel to acknowledge and love their one true and unifying God and to teach his word to their children in the daily activities of life.

Conclusion

The challenges are enormous as the education faces the reality of the twenty-first century. The high education in Africa is growing very fast both numerically and in general knowledge of the affairs and demands of the schools. As Christian educators, there is a need to make positive contributions which will bring about the realization of the collective dreams to promote the high education in African countries. Christian education enables self-examination to perform positive results in the society in order to improve and sustain higher education in Africa. It enables Christian educators to know God and how best to worship him in Spirit and in truth. This education encourages Christian educators to gain an authentic relationship with God. It enables Christians to have hope for the future life.

Recommendation

In the teaching Christian education in the higher education in Africa this study recommends that Christian educators should embark on re-appraisal of the impact of the teaching Christian education in the high institutions in the realization of the vision of a more focused leadership in Africa. It also recommends that, the Christian educators in the high education system in Africa should be involved in the enhancement of a stronger Christian voice in Africa’s social, economic and political life so as to promote peace and unity in Africa. The renewal of emphasis on ministerial formulation in the high institutions in Africa should also be promoted. Christian educators should participate fully in the selection and development of a committed crop of scholars/personnel to obviate the recurring problems of scholars deserting our institutions for greener pastures. High institutions in Africa should partake in application of greater care in the selection of Christian students who are admitted into our high institutions to study Christian education in African Universities. There should be also a proper understanding and utilization of non-resident educational approaches e.g. Christian Religious courses to be taught in African high institutions following the local African perspective. Christian educators should enforce the forging of greater ties between the high institutions and the primary and secondary schools in Africa. There

should be connections between the teachings of the Bible and African culture in our high education. There should be a devising of necessary criteria for standardizing the quality of Christian Education in African schools. The strengthening of cooperation and sharing among high institutions in Africa should also be promoted. The Christian educators should increase the opportunities for cooperation and fellowship between denominational groups in the high institutions and their counterparts in other denominations if possible other religions in Africa. The concerted effort should be put in technology to the teaching of Christian education in the high institutions in Africa. There should be a proper provision of adequate funding for Christian education in African high education. High education in Africa should create a pragmatic foundation for stewardship of resources and to be giving to support Christian education among our people in the high education in Africa. There is a need for the development of relevant Christian curricula in the high institutions in Africa.

References

- Agang, Sunday Bobai (2016) *Christian Higher Education: The Gospel in the Context of Terrorism and Persecution*, *Journal of Education and Practice*, Vol. 7. No. 18
- Dow, P.E. (2013). *Virtues Minds: Intellectual Character Development*. Downers Grove, IL InterVarsity Press.
- Edward, H. Berman (2015) African Response to Christian Mission Education, *African Studies Review* Vol. 17, No.3. P. 527
- Hunter, Baker (2012) *The State of Christian Higher Education*, <https://www.uu.edu./journal/renewingminds/1RM>
- Ilori, J. A.(2010), *Principles and Method of Teaching Christian Religious Education in Post-Primary Institutions an African Perspective*, *African Christian Textbooks (ACTS)*.
- Ilori, J. A. (2009). *Philosophy of Christian Education: An African Perspective*, African Christian Textbooks Bukuru Jos Nigeria
- Korb, Katrina A.(2015) *Achieving Academic Success: Practical Study Tips for Students*, Fab Anieh Educational Books Jos Nigeria.
- Korb, Katrina A. (2014) *Teaching Like Jesus: Fostering Meaningful Learning in the Classroom*, African Christian Textbooks (ACTS) Jos Nigeria.

- Korb, Katrina A. (2017) *Weaving Together the Mind and Soul: The Why and How of Christian Scholarship, ACTS Monograph Series*, African Christian Textbooks (ACTS) Jos Nigeria.
- McCain, Danny (2010). *Understanding and Applying the Scriptures, African Christian Textbooks (ACTS)*. TCNN Bukuru.
- Muhnck, C. C., & Muchnick, J. R. (2013). *Straight-A Study Skills More than 200 Essential Strategies to Ace Your Exams, Boost Your Grades and Achieve Lasting Academic Success*. Avon, MA: Adams Media.
- Nnaemedo, Bartholomen (2018) *Ethics Education on Terrorism-towards Inter-Religious Dialogue: Philosophical Perspectives. International Journal of Ethics in Higher Education Foundation for Sustainable Development* No. 2 PP. 421-453
- Pethel, J. Gabriel, (2011) *Christian Education in the 21st Century: Renewing a Transformational Vision*, Centennial Library, Cedarville University.
- Salviono, M. Daniela, Franzoni Simona & Cassano Raffaella, (2017). *Sustainability in the High Education System: An Opportunity to Improve Quality and Image*, Brescia, Italy, Contrada Santa Chira, 50, 25122.
- Sligman, M. E. P. (2008). Positive Health. *Applied Psychology: An International Review*, 57, 3-18
- Yaro, J. Bawa (2018), New Horizon in Teaching and Learning Christian Religious Studies in Secondary Schools in Nasarawa State , *The Intuition International Journal for Association for Research Development* 8 (1) PP. 22-233
- Vine, W. E. (1996). *Vine's Complete Expository Dictionary of the Old and New Testament Words, with Topical Index*, London, Thomas Nelson.