

## The Effectiveness of Accelerated Christian Education Curriculum in Fostering the Spiritual Formation of High School Students at Faith Ventures Christian Academy in Kenya

Rebecca Gitau<sup>1\*</sup>, Alice Mambo<sup>1</sup>, Josh Amwago<sup>1</sup>

<sup>1</sup>Department of Education, Africa International University, Kenya

\*Corresponding author email: rebeccagitau7@gmail.com

Accepted: 17 April 2026 || Published: 30 April 2026

### Abstract

This study aimed to evaluate the effectiveness of the ACE curriculum in fostering the spiritual formation of high school students at Faith Ventures Christian Academy. This study investigated high school students' perceptions of the ACE curriculum's effectiveness in fostering spiritual formation and examined the extent to which the curriculum influences spiritual formation among students at Faith Ventures Christian Academy in Kenya. The study adopted an evaluative mixed-methods approach using a convergent parallel design. Data were collected from 84 high school students via structured questionnaires containing both closed- and open-ended items, and from 9 teachers via semi-structured interviews to triangulate. Purposive sampling was used to select participants. Quantitative data were analyzed using descriptive statistics, Pearson correlation, and linear regression, while qualitative responses were transcribed, coded, and analyzed thematically. Reliability was assessed using Cronbach's alpha, and validity was enhanced through pilot testing and expert review. Students generally perceived the ACE curriculum as effective in promoting spiritual growth through PACEs, chapel services, devotions, teacher influence, and individualized learning. Most students reported frequently abiding in Christ, engaging in prayer, Bible study, and fellowship, though witnessing and evangelism were less frequent. Regression analysis showed that the ACE curriculum had a positive and statistically significant effect on students' spiritual formation ( $\beta = 0.777$ ,  $p = 0.000$ ), indicating a strong contribution of ACE instructional components to spiritual development. The study concludes that ACE contributes significantly to students' spiritual formation by promoting Christ-centered values, spiritual disciplines, and moral responsibility. Faith Ventures Christian Academy should strengthen mentorship programs, school-home-church collaboration, and opportunities for evangelism and service-learning to enhance the curriculum's holistic spiritual impact.

**Keywords:** *Accelerated Christian Education, spiritual formation, Christian curriculum, high school students, Faith Ventures Christian Academy*

**How to Cite:** Gitau, R., Mambo, A., & Amwago, J. (2026). The Effectiveness of Accelerated Christian Education Curriculum in Fostering the Spiritual Formation of High School Students at Faith Ventures Christian Academy in Kenya. *Journal of Education*, 6(2), 61-74.

## 1. Introduction

The Accelerated Christian Education (ACE) curriculum was founded in 1970 in the United States by Donald and Esther Howard as a Bible-based, individualized learning program initially developed through homeschooling (Accelerated Christian Education, 2020). Grounded in the biblical mandate of parental responsibility for spiritual instruction, ACE emphasizes continuous faith-based teaching, as reflected in Deuteronomy 6:7. The program expanded rapidly and became widely adopted in Christian schools as an approach to integrating academic learning with Christian character formation (Accelerated Christian Education, 2020).

In Kenya, the ACE curriculum was first introduced in 2001 at Faith Ventures Christian Academy (FVCA), where it has been implemented from kindergarten through high school (Faith Ventures Christian Academy, 2020). The curriculum incorporates academic content through structured learning packets known as Packets of Accelerated Christian Education (PACEs), each containing defined learning objectives, scripture memory, and character traits intended to promote spiritual growth and responsibility (Rowe, 1990). ACE is guided by a mission of Christian discipleship, reflected in its stated commitment to reaching and shaping learners through biblical principles (Accelerated Christian Education, 2020).

Despite ACE's clear spiritual goals, formal mechanisms for evaluating its effectiveness in fostering spiritual formation remain limited beyond standard academic assessments. This study, therefore, draws on established theoretical frameworks to examine how spiritual development may occur within the ACE learning environment. Stufflebeam's CIPP model provides a useful framework for evaluating curriculum effectiveness by assessing outcomes and overall impact (Stufflebeam, 1985).

### 1.1 Problem statement

The promise of spiritual formation is a fundamental element of the marketing strategy for Christian schools, as reflected in their philosophy and mission statements. This objective appeals to Christian parents who enroll their children in schools that integrate a Christian worldview into the curriculum. With the rise of urbanization and the increasing cost of living, both parents often need to work to support their families, leaving limited time to interact with their children and impart Christian values. Consequently, many Christian parents turn to the church and Christian schools for assistance in disciplining their children.

Implementing the ACE curriculum within a school setting is perceived as an extension of the home, with parents entrusting their children to teachers to impart Christian values. The ACE curriculum was initially developed in response to public schools in the 1970s in America that promoted humanistic and secular content, which did not reinforce the Christian values taught at home (Zimmerman, 2022). While many schools have mechanisms to assess academic outcomes, there is often little effort to evaluate students' spiritual formation. Although numerous studies have explored students' experiences and perceptions of the ACE curriculum, few have evaluated its effectiveness in the spiritual formation of high school students.

### 1.2 Research objectives

- i. To investigate the high school students' perceptions of the effectiveness of the ACE curriculum in fostering their spiritual formation.

- ii. To determine the extent to which the ACE curriculum is effective in fostering the spiritual formation of high school students at Faith Ventures Christian Academy.

## 2. Literature Review

### 2.1 Stufflebeam's CIPP Model

The CIPP model was formulated by Daniel Stufflebeam and his colleagues as an ongoing, comprehensive evaluation model to provide information to support management-level decision-making. The four assessment types in the CIPP acronym, context, input, process, and product, are incorporated into the model (Ornstein & Hunkins, 2017). Therefore, this assessment would yield data that evaluate the "quality of the project's plans, the extent to which plans are carried out, the merit of the project's goals, and the worth of the project's outcomes." (Glasman & Nevo, 1988, p. 38).

Context evaluation involves continually defining the environment of an educational setting and identifying the actual conditions and needs. "Diagnosis of problems provides an essential basis for developing objectives whose achievement results in program improvement." (Stufflebeam & Shinkfield, 1985, p. 161). In Faith Ventures Christian Academy, this evaluation would involve describing the school environment and spiritual formation objectives, and how the ACE curriculum fits in this environment to facilitate formation. It would also include identifying students' spiritual formation needs, the extent to which they are met, and the possible reasons for unmet needs, to inform recommendations and decision-making.

Input evaluation is concerned with the strategies and resources needed to accomplish the program goals and objectives (Gall et al., 2007). Information collected at this stage guides the management on the most feasible strategies and the best means of implementation to increase the chances of success. It further looks into the alignment of resources and strategies with projected outcomes. The goal of the study is to determine the tools and methods used in a Christian school to help pupils grow spiritually by utilizing the ACE curriculum. It will examine how teachers and school leadership are equipped to shape students. As well as students' perceptions of their engagement with the strategies implemented for their formation.

Process evaluation entails monitoring the implementation of strategies using various data collection methods and record-keeping to track daily progress. This assists in detecting implementation defects or predicting systematic difficulties that are likely to arise during the implementation process, as well as how to address them (Gall et al., 2007). The study can assess the congruence between planned spiritual formation strategies and actual activities, and the impact they have on students' formation.

Lastly, product evaluation entails evaluators gathering data to determine the accomplishments of the educational program and the extent to which objectives are being met (Ornstein & Hunkins, 2017). The information gained from the evaluation enables the management to determine whether a program should be terminated, continued, or modified. It is possible to quantify how well the ACE curriculum supports students' spiritual development, and suggestions are offered in light of results from impact assessments and student perspectives.

The CIPP model can be described as a complex yet useful framework for integrating various aspects of other evaluation approaches, such as needs assessment and objectives-based evaluation

(Lee et al., 2019). Each evaluation type should be conducted in collaboration between evaluators and the management responsible for decision-making. This is because the various evaluation stages involve gathering information and synthesizing it to make useful decisions. The model has been used in various evaluations across educational settings, including assessing educational quality in schools (Aziz et al., 2018), medical education (Toosi et al., 2021), and teacher training programs (Khaksar et al., 2023).

## 2.2 Spiritual Formation and Curriculum Evaluation

The evolution of evaluative literature has led to multiple perceptions concerning the definition of evaluation. Attempts have also been made to differentiate evaluation from related concepts like measurement and assessment (Radha, 2023). Ornstein and Hunkins (2014) describe evaluation as one and the same as assessment, while according to Van Brummelen (1998) They differ as “assessment means gathering information about student learning”, ” on the other hand, “evaluation involves interpreting the information gained from an assessment and making resulting judgments and decisions” (p.163). Glasman and Nevo (1988) describe educational evaluation as “a systematic activity of using information to describe educational objects and to judge their merit or worth.” (p. 34). They state that the two key elements of evaluation are a detailed description derived from systematic data collection and an assessment of merit and value based on the organization's mission, norms, values, and the preferences of primary stakeholders.

Educational evaluation has garnered much interest because it has become a major component of program management, policy analysis, advocacy, and budgetary allocation decisions. Educational research and educational evaluation overlap in different ways, yet they are distinct. While educational research seeks a thorough understanding of a specific phenomenon and the relationships between variables, making value judgments a secondary goal, educational evaluation's primary goal is to produce data that determine the worth, merit, or value of a program and further inform strategy, management decisions, and policy. Evaluation is also aimed at a specific purpose within a specific institution rather than a generalization of findings, as is the case with educational research (Gall et al., 2003).

Educational evaluation in a Christian school reveals what is of value to the school; hence, the evaluation objectives and criteria should be determined carefully to reflect these values. Assessment and evaluation methods utilized and content assessed in a teaching process should reflect a biblical understanding of what knowledge is and the nature of students as God’s image bearers; hence, the process is not aimed at judging their worth, but rather improving the learning process (Van Brummelen, 1998). According to the study's evaluation of the ACE program, spiritual development is a major component of the school's vision and goal.

Assessment of spiritual formation has been viewed as an impossible task because not all learning outcomes are necessarily measurable or observable over time. Continuous assessment helps determine whether students achieve learning outcomes, yet the null curriculum or unintended learning outcomes should also be taken into consideration. Some learning outcomes, like what Brummelen describes as “positive internal response” (Brummelen, 1998, p.167), need to be observed or evaluated over a long period of time. He further emphasizes that a commitment to a Christian lifestyle and values should be reviewed in Christian schools, as it is at the core of their

vision and mission. Evaluation in Christian education is therefore founded upon Christian values that inform the planning process, educational objectives, and practices (Pazmino, 1992).

A theoretical model determines the evaluation process, which guides the criteria, measurement instruments, data collection, analysis, interpretation, and recommendations (Gall et al., 2003). These processes vary across theoretical models; hence, they should be carefully selected to suit the purpose of the study and philosophical orientations. Irrespective of the chosen model, there should be ongoing interaction between evaluators and the main stakeholders throughout data collection and analysis. The researcher has chosen the Stufflebeam CIPP model, which focuses on four types of information: project goals and objectives, design, implementation process, and outcomes.

Evaluation criteria are one of the most critical aspects of an evaluation. However, foregoing the judgmental nature of evaluation and focusing on the descriptive aspect that aids with decision-making forgoes the need for an evaluation criterion. A model like Stufflebeam's lies in this category. Alternative perspectives to evaluative criteria include identifying important goals, needs assessment, ideals or social values, set standards by experts or professional bodies (Glasman & Nevo, 1988). In the end, an evaluation's context and purpose should inform the selection of its criteria, which should be supported by solid reasoning. While various evaluators lean on either quantitative or qualitative methodologies, the evaluation questions should guide the methodology. Regarding tools and methods of assessing spiritual formation, Drexler and Bagby (2021) argue that qualitative methods are best suited for assessing spiritual formation because they enable in-depth understanding of students' experiences and can be tailored to a school's needs. The study utilized a mixed-methods approach that combines qualitative and quantitative methods to address the limitations of each in the depth of the findings.

The Association of Christian Schools International (ACSI) is one of the Christian school accreditation bodies that supports schools and educators in their endeavors to provide Christian education (Spiritual Formation Assessment, 2022). Part of their protocol requires schools accredited by their organization to intentionally conduct ongoing evaluations regarding the school's spiritual formation and expected student outcomes. This assessment should be developmentally appropriate and focused on improving the program at both the individual and class levels. A formal assessment is required by the school's stated goals for students' spiritual development as a sign of dedication to the Christian school's mission and vision.

Biblically, spiritual growth is a process initiated and sustained by the Holy Spirit with the cooperation and submission of an individual. The Bible highlights the expectation for spiritual growth for Christians from infancy to maturity, as well as intentional self-examination on progress made. In Galatians 6:4, the Apostle Paul urges the Galatians to examine their own work. Therefore, based on the unique, personal, and continuous nature of spiritual growth and the individual's efforts and the influence of the context and community they are in, assessment of spiritual formation is deemed a daunting and difficult task.

### **3. Methodology**

This study adopted an evaluative mixed-methods approach using a convergent parallel design to assess the effectiveness of the Accelerated Christian Education (ACE) curriculum in fostering spiritual formation among high school students. Stufflebeam's CIPP evaluation model (Product

component) guided the summative evaluation process. Quantitative data were collected using a Likert-scale questionnaire adapted from the Lifeway Spiritual Growth Assessment tool, while qualitative data were obtained through open-ended survey items and semi-structured interviews with teachers for triangulation.

The study was conducted at Faith Ventures Christian Academy in Nairobi County, involving students in Grades 8–11 and teachers who had taught under the ACE system. Consent forms were issued and accepted by 84 students, 8 teachers, and 1 deputy principal. Purposive sampling was used, with participation based on consent. Quantitative data were analyzed using SPSS through descriptive statistics, Pearson correlation, and linear regression at a 0.05 significance level, while qualitative data were transcribed, coded, and analyzed thematically. Ethical procedures included obtaining NACOSTI approval, obtaining informed consent from students and parents, and ensuring participants' confidentiality and anonymity.

#### 4. Results and Discussion

##### 4.1 High School Students' Perceptions of the Effectiveness of the ACE Curriculum in Fostering Spiritual Formation

The study sought to investigate high school students' perceptions of the ACE curriculum's effectiveness in fostering their spiritual formation.

**Table 1: ACE Curriculum on the Spiritual Formation of High School Students**

Statement	No Impact	Minimal Impact	Moderate Impact	Strong Impact	Very Strong Impact	Mean	SD
What impact has the ACE curriculum had on your Christian spiritual formation?	5.00%	5.00%	35.00%	41.70%	13.30%	3.53	0.96
What impact have the PACEs used in your school had on your Christian spiritual formation?	5.00%	26.70%	28.30%	28.30%	11.70%	3.15	1.1
What impact has the individualized mode of instruction (working on PACEs on your own) used in your school had on your Christian spiritual formation?	15.00%	16.70%	28.30%	20.00%	20.00%	3.13	1.33
What impact have your student peers had on your spiritual formation?	15.00%	30.00%	26.70%	18.30%	10.00%	2.78	1.21
What impact have the extra-curricular activities had on your spiritual formation?	16.70%	28.30%	21.70%	13.30%	20.00%	2.92	1.38

What impact have the teachers in your school had on your Christian spiritual formation?	5.00%	11.70%	23.30%	36.70%	23.30%	3.62	1.12
What impact have the weekly chapel services conducted in your school had on your Christian spiritual formation?	1.70%	6.70%	28.30%	40.00%	23.30%	3.77	0.95
What impact have the daily devotions conducted in your school had on your Christian spiritual formation?	5.00%	16.70%	40.00%	23.30%	15.00%	3.27	1.07
What impact have the reward systems (e.g., merits and demerits) used in your school had on your Christian spiritual formation?	26.70%	18.30%	23.30%	18.30%	13.30%	2.73	1.39
What impact have the student programs (e.g., Convention) conducted in your school had on your Christian spiritual formation?	26.70%	11.70%	16.70%	23.30%	21.70%	3.02	1.52
What impact has the curriculum had on your spiritual formation during seasons of suffering, doubts, and questions about the faith?	18.30%	16.70%	33.30%	21.70%	10.00%	2.88	1.24
<b>Average</b>						<b>3.16</b>	<b>1.20</b>

According to the findings, 55.0% of respondents said the ACE curriculum significantly influenced their development as Christians. Furthermore, the majority of respondents (68.3%) said that PACEs utilized in schools had a significant influence on Christian spiritual development. According to other findings, 68.3% of students said that their school's use of customized instruction, working on PACEs independently, had a significant influence on their development as Christians. Furthermore, 55.0% of respondents said that peers had a significant influence on the development of Christian spirituality. Furthermore, the majority of respondents, 55.0%, said that extracurricular activities had a significant influence on spiritual development. Furthermore, the findings revealed that 83.3% of respondents, or the majority, said that school teachers had a significant influence on students' development as Christians. Furthermore, the majority of respondents, 91.6%, said that the school's weekly chapel services had an impact on their development as Christians.

According to additional findings, 78.3% of respondents said that regular school devotions had a significant influence on students' development as Christians. Furthermore, the findings revealed that the majority of respondents, 54.9%, said that the school's use of reward systems, such as merit

and demerit systems, had a significant influence on students' development as Christians. Furthermore, the findings showed that the majority of respondents, 61.7%, said that school-based student initiatives, such as the Convention, had a significant influence on Christian spiritual development. Additional findings revealed that 65.0% of respondents said the curriculum had a significant influence on spiritual development amid difficult, uncertain, and questioning times.

The students were asked to reflect on the overall impact of studying in a school that utilizes the ACE curriculum on their spiritual formation. The majority of the students indicated that the ACE was helpful to them. This is because it has helped them in their spiritual journey. However, others felt it was not helpful. Some programs aim to foster spiritual or religious coping, which can help individuals process and recover from the challenges of traumatic experiences, thus supporting their spiritual growth and resilience. The following were some of the responses;

*Student 3: It has helped me quite a bit, as it has helped me realize that I am too violent toward my friends or that I am doing wrong in my relationships.*

*Student 39: It has influenced my spiritual journey minimally. I don't think the curriculum has really changed me.*

The students were further asked to explain how the use of PACEs has challenged or hindered their Christian beliefs and values. While most students indicated that PACEs challenged their Christian beliefs, a few felt that PACEs had no impact on them. This suggests a nuanced student experience, with the majority experiencing cognitive dissonance or conflict between the educational content and their faith, while a minority feels unaffected or finds the challenges irrelevant to their beliefs. The following are some of the responses;

*Student 9: Yes, it has with the character traits and the cartoon strips.*

*Student 16: PACEs don't really challenge my beliefs, nor have they hindered them. The input PACEs have 0. As I said earlier, it isn't very practical.*

*Student 36: It has challenged me a bit because in most to all PACEs there is always a verse, and some of those verses stick with me in a way.*

The students were further asked to indicate whether the reward system (such as merits, demerits, congratulations slips, or honor roll) encourages them to act in a manner consistent with their Christian values. While most students indicated that the reward system encouraged them to act in line with Christian values, others reported that it did not motivate them.

*Student 39: Getting the student of the week makes me want to grow spiritually.*

*Student 52: It doesn't really affect my manner because that's how I act all the time.*

The students were further asked to indicate whether their interactions with the teachers, principal, and the administration influenced their understanding of Christianity and the practice of spiritual disciplines. The students indicated that the principals and teachers provided them with comfort and encouragement. The following were some of the responses.

*Student 14: I always get tough-love encouragement from my teachers when I don't work; they push me to do it their way so I can do my work. Mrs. Naomi and Ms. Emaka.*

*Student 59: When the principal gave me comfort when my cousin passed on, she gave me a new perspective on life that I had never thought of.*

The students were further asked to describe their engagement in extracurricular activities (clubs, sports, music, drama) and the impact they have had on their spiritual formation. The respondents indicated that extracurricular activities (clubs, sports, music, drama) had an impact on their spiritual formation. Extracurricular activities positively impact spiritual formation by cultivating virtues such as discipline, teamwork, responsibility, empathy, and self-awareness that align with spiritual values, and by fostering community, a holistic worldview, and a sense of purpose and connection beyond the self. Activities like sports and clubs teach resilience, while music and drama can provide outlets for emotional expression and self-discovery, all contributing to a well-rounded personal and spiritual development. The following were some of the responses;

*Student 2: Music has calmed me down and reminds me of God's promises.*

*Student 27: Netball has honestly impacted my spiritual growth. It teaches you about honesty, submission, and patience. Before we start every training session, we always pray and dedicate the game to the Lord.*

The respondents were further asked to reflect on the influence of peers at an ACE school on their spiritual formation. The results showed that most students indicated that peers positively influenced their spiritual formation. However, some students felt that peers had no impact on spiritual formation. Therefore, while factors like faculty, staff, and close friends significantly influence spiritual development, students' individual experiences vary, leading some to perceive no influence from their peers. The following are some of the responses;

*Student 21: One time during devotions, one of my fellow students really influenced me to become a better person.*

*Student 44: Yes, they have influenced my spiritual growth, but not so much.*

The students were further asked to reflect on times they have suffered, had doubts, or had questions about their faith, and whether the ACE curriculum helped them in those seasons. Results showed that the majority of the students felt that the ACE curriculum had no impact in dealing with suffering and doubts. This implies that ACE's emphasis on indoctrination and control left many students feeling inadequately prepared to handle life's challenges and doubts, sometimes experiencing continued negative effects even after leaving the program. The following are some of the responses;

*Student 21: I have definitely had doubts and questions concerning my faith, and I would say that the ACE curriculum didn't really help me.*

*Student 52: To be honest, the main influencer of my faith is my church. The curriculum is good, but as I said, it is too far-fetched, and they make it seem like anyone who doesn't check all their boxes isn't a Christian.*

The teachers were asked to indicate which spiritual formation strategies are implemented within the ACE curriculum in FVCA. From their responses, daily devotions, chaplain-led mentorships, PACE work, and taking students through Purpose Driven Life by Rick Warren, it has been established. The following are some of the responses;

*Teacher 2: I think number one is the main strategy, which is they're supposed to engage scripture. Number one in the PACE work of this, each PACE has a scripture to be memorized, to be learned, and all that is scripture engagement at a personal level, both monthly scripture recitation and also alongside their learning, which is the basis. Number two is devotions, which is done daily in the morning hours. Number three, which was initiated, I think, last year, is taking them through Purpose Driven Life by Rick Warren at the beginning, maybe to give my evaluation of that, because it was meant to be done last year, the entire year, from January to November.*

The teachers were asked to describe the level of enthusiasm among their students to participate in spiritual formation activities. The teachers indicated that most students were enthusiastic about participating in the program. This is because at their age, one can sell anything to them.

*Teacher 3: That is a good one. Some are zealous, some are back to the first statement, some are still on the journey, and we know that someone who has not been transformed by Christ has a high likelihood of not being happy or joyful about the things of God, yeah. So, some are zealous, and others are adamant.*

*Teacher 5: For some, given a choice, I think they would choose a different curriculum. Most of their friends who leave ACE rarely do they join an ACE school?*

The teachers were further asked to describe how they can handle students' questions and doubts about the Christian faith. The teachers indicated that they created time with the students to discuss doubts outside of class and held a candid discussion with them. This suggests that teachers allocated specific, private time to students struggling with their faith, indicating a commitment to their individual spiritual development.

*Teacher 2: Well, I have heard of such cases, not only in their faith, but even other aspects of life, things that affect them as youth, like gayism and all that, yeah, what I do is just, I create time with this student and have a candid discussion with them.*

*Teacher 7: Yeah. What happens when you realize or you notice some kind of behavior that maybe this child is still not on the path of Christianity, you have to find some time with that child, not in the Learning Center, you just create your time with that child. You sit and discuss.*

The teachers were further asked to describe the challenges they have faced in supporting students' spiritual formation. The major challenge was the parents' lack of cooperation. In addition, students' failure to apply what they have been taught, especially when what they are taught does not match what they are practicing at home.

*Teacher 4: My main concern is when either the child does not believe in the system or the parent is not supporting the system. If the parent has fully left it to us to make sure they follow the system. It's quite challenging because, at the end of the day, they are young and they need that authority. Another issue is differentiating between when to say yes and when to stand our ground. Because I think kids are kids.*

*Teacher 6: I think the student's failure to implement what you have taught them. Also, time, because we normally have very short sessions, like 30 to one hour, and you find the day is packed with so many activities, like sports, and so mostly you don't have time to engage the students personally. Personal growth: if I have not grown to a certain level, I cannot do something.*

The teachers were further asked to describe their main concerns about their students' spiritual formation and the steps they had taken to address them. The major concern was that parents were not involved in their children's learning. In addition, children just normalized everything, especially the programs for spiritual development. This implies that Teachers recognize that parents are meant to be primary spiritual leaders and role models for their children. When parents aren't involved, children may miss out on vital spiritual lessons and values.

The following were some of the responses;

*Teacher 1: My biggest concern is the homes where these children are coming from. You even find, just generally, live alone the spiritual condition, but if a parent is involved even in the learning of the student in terms of they want to know, like, if we are accountable, both in school and at home, then this kid grows and even can achieve much in terms of this work and goals, you find that if the foundation At Home is shaking, there's little you can do as a teacher.*

*Teacher 3: Uh, normalizing everything. It is normal. We have devotions. It is normal. We have a chapel. It is normal. We have this scripture that says that when they normalize these things, it doesn't affect their mind.*

The teachers were asked to indicate the recommendations they would make regarding how the ACE curriculum can best foster the spiritual formation of the students. The results showed that the major recommendations were individualized learning, adoption of digital literacy, and content contextualization. The following were some of the responses;

*Teacher 3: This is not connected to spiritual formation, but I see that when they are learning American history, there should be contextualization of the content. And maybe for those PACEs, if there is a way to highlight the lives of godly people known to the students, it can serve as motivation.*

*Teacher 9: Individualized learning is one of the strengths of our curriculum because it does not leave weaker students behind. Doesn't feel left behind. A stronger student is not restricted. They move at their own pace.*

The students were further asked to recommend ways their school could help high school students grow spiritually. The students suggested that the school needed a counselor to help students with spiritual matters. Other recommendations included strengthening the relationship between the teachers and the students.

#### **4.2 Extent to which the ACE Curriculum is Effective in Fostering the Spiritual Formation of High School Students**

The study sought to determine the extent to which the ACE curriculum is effective in fostering the spiritual formation of high school students at Faith Ventures Christian Academy. Both correlations and regression were conducted. Linear regression was used to establish the effect of the ACE curriculum on the spiritual formation of high school students at Faith Ventures Christian Academy.

**Table 2: Model Summary**

Model	R	R Square	Adjusted R-Square	Std. Error of the Estimate
1	.676a	0.456	0.447	0.50585

Results showed that the R was 0.676. This suggests that the ACE curriculum was strongly correlated with the spiritual formation of high school students. In addition, the R-squared was 0.456. This implies that the ACE curriculum explains 45.6% of the variation in the dependent variable, namely the spiritual formation of high school students.

ANOVA was conducted to assess whether the ACE curriculum predicts spiritual formation among high school students. Table 3 provides the results of the variance analysis (ANOVA).

**Table 3: Analysis of Variance**

	Sum of Squares	df	Mean Square	F	Sig.
Regression	12.457	1	12.457	48.682	.000b
Residual	14.841	58	0.256		
Total	27.298	59			

Table 3 indicates that the ACE curriculum was a good predictor of the spiritual formation of high school students, as evidenced by an F statistic of 48.682 and a reported p-value of 0.000, which was lower than the conventional 0.05 significance level. This implies that the ACE curriculum has a statistically significant effect on the spiritual formation of high school students at a 95% confidence level. The regression results for the coefficients are presented in Table 4.

**Table 4: Regression of Coefficient**

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.751	0.373		2.015	0.049
ACE curriculum	0.777	0.111	0.676	6.977	0.000

Regression of coefficients showed that the ACE curriculum had a positive and significant effect on the spiritual formation of high school students ( $\beta=0.777$ ,  $p=0.000$ ). This implies that the ACE curriculum improves the spiritual formation of high school students at Faith Ventures Christian Academy. The study findings agreed with Bandura. (1977), who found that the ACE curriculum can therefore use observational learning to facilitate growth in faith styles.

## 5. Conclusion

The study concluded that students often perceive Christian educational curricula positively for spiritual formation. The Accelerated Christian Education (ACE) curriculum is considered

important for the spiritual formation of high school students because it is a Christ-centered, individualized program that integrates biblical truths, character-building activities, and moral lessons into all subjects. This holistic approach emphasizes developing godly character, a biblical worldview, and responsibility, aiming to nurture well-rounded individuals who can apply Christian principles to their daily lives and contribute positively to society.

The study also concluded that the ACE curriculum significantly affects the spiritual formation of high school students at Faith Ventures Christian Academy. By integrating spiritual truths with academic learning, ACE helps students develop intellectual knowledge, wisdom, discernment, and moral character. This model equips them to make responsible choices, build integrity, and cultivate a lifelong relationship with Christ.

## 6 Recommendations

The school should strengthen spiritual activities within ACE learning through regular prayer, Bible study, mentorship, fellowship, and service programs to make spiritual formation more practical and meaningful to students.

Faith Ventures Christian Academy should enhance ACE effectiveness by improving school-home-church collaboration, updating curriculum materials, making Christian education fully supported, and equipping teachers through training to model Christian values and guide holistic spiritual growth.

## References

- Accelerated Christian Education. (2020). <https://www.aceschooloftomorrow.com/> *Accelerated Christian Education: Bible-based curriculum*. (n.d.). Retrieved May 10, 2024, from <https://www.christian.education/ace>
- Aziz, S., Mahmood, M., & Rehman, Z. (2018). Implementation of CIPP Model for Quality Evaluation at School Level: A Case Study. *Journal of Education and Educational Development*, 5(1), 18.
- Bandura, A. (1977). *Social learning theory*. Prentice-Hall.
- Drexler, J., & Bagby, A. H. (2021). *Defining and Assessing Spiritual Formation: A Necessity for Christian Schooling*. 16(1).
- Faith Ventures Christian Academy*. (2020). <https://faithventures.sc.ke/>
- Gall, M. D., Gall, J. P., & Borg, W. R. (2007). *Educational research: An introduction* (8th ed., Pearson international ed). Pearson.
- Glasman, N. S., & Nevo, D. (1988). *Evaluation in decision making: The case of school administration* [Text]. Kluwer Academic Publishers.
- Khaksar, M., Reza Kiany, G., & ShayesteFar, P. (2023). Using a CIPP-Based Model for Evaluation of Teacher Training Programs in a Private-Sector EFL Institutes. *Language Teaching Research Quarterly*, 38(65–91), 27. <https://doi.org/10.32038/ltrq.2023.38.04>
- Lee, S. Young, Shin, J.-S., & Lee, S.-H. (2019). How to execute the Context, Input, Process, and Product evaluation model in medical health education. *Journal of Educational Evaluation for Health Professions*, 16, 40. <https://doi.org/10.3352/jeehp.2019.16.40>

- Ornstein, A. C., & Hunkins, F. P. (2014). *Curriculum: Foundations, principles, and issues*. Pearson Education Ltd.
- Ornstein, A. C., & Hunkins, F. P. (2017). *Curriculum: Foundations, principles, and issues* (Seventh edition). Pearson.
- Pazmino, R. W. (1992). *Principles and practices of Christian education: An evangelical perspective* [Text]. Baker.
- Radha, M. (2023). *Measurement, Evaluation and Assessment in Education* (2nd ed.). PHI Learning Pvt. Ltd.
- Rowe, H. E. (1990). *True Education: What Every Parent Needs to Know*. Accelerated Christian Education Inc.
- Spiritual Formation Assessment*. (n.d.). Retrieved October 4, 2024, from [https://www.acsi.org/docs/default-source/website-publishing/school-services/accreditation/reach/specific-indicators/spiritual-formation-assessment-white-paper-1-20-22.pdf?sfvrsn=82d95a3\\_2](https://www.acsi.org/docs/default-source/website-publishing/school-services/accreditation/reach/specific-indicators/spiritual-formation-assessment-white-paper-1-20-22.pdf?sfvrsn=82d95a3_2)
- Stufflebeam, D. L., & Shinkfield, A. J. (1985). *Systematic Evaluation: A Self-Instructional Guide to Theory and Practice*. Springer Netherlands. <https://doi.org/10.1007/978-94-009-5656-8>
- Toosi, M., Modarres, M., Amini, M., & Geranmayeh, M. (2021). Context, Input, Process, and Product Evaluation Model in medical education: A systematic review. *Journal of Education and Health Promotion*, 10(1), 199. [https://doi.org/10.4103/jehp.jehp\\_1115\\_20](https://doi.org/10.4103/jehp.jehp_1115_20)
- Van Brummelen, H. (1998). *Walking with God in the classroom: Christian approaches to learning and teaching* (2nd ed). Alta Vista College Press.
- Zimmerman, J. (2022). *Whose America? Culture wars in the public schools* (Second edition). The University of Chicago Press.