

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

*An Assessment of the Impact of Christian Education Programs
on Students in High School in Yatta District*

BY
CHARLES WAMBUA KINAI

*A Thesis Submitted To The Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in Christian Education*

JULY, 2008

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July, 2008

STUDENT'S DECLARATION

**AN ASSESSMENT OF THE IMPACT OF CHRISTIAN
EDUCATION PROGRAMS ON STUDENTS IN
HIGH SCHOOLS IN YATTA DISTRICT**

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed)  _____
Charles W. Kinai

July, 2008

ABSTRACT

The research focused on the impact of Christian Education Programs in high schools of Yatta District on students' spiritual, academic and social life. The C.E. programs focused on include; the Christian Unions (C.U.), the Young Christian Students movements (Y.C.S), the Sunday services and other Christian programs organized in schools for the students.

The study sought to establish how the students and the teachers in 15 schools of Yatta District perceived the impact of the C.E. programs on the students' spiritual, social and academic development. The researcher also sought to find out the factors that influence the impact of the C.E. programs in the schools on the students.

The study population included student leaders in the C.U and Y.C.S of the 15 schools and teachers who were class teachers and patrons of the C.U./Y.C.S. The researcher administered two sets of questionnaires; one for the students and another for the teachers, to collect quantitative data using a survey design. A total of 60 students and 60 teachers participated.

The researcher hypothesized that the C.E. programs in schools have a positive impact on the students' spiritual, social and academic development. The researcher also hypothesized that the impact of the C.E. programs on students is influenced by the active participation of teachers especially the patrons, the support given by the school administration and the relationship with and support given by the sponsoring Christian church or denomination.

To

My wife Rose, who tirelessly and sacrificially walked with me every step of my journey in NEGST.

My daughters Mwende and Muthoni, who endured my absence as I worked on this project.

The C.U. and Y.C.S. patrons in Yatta District and beyond, who have committed themselves to the student ministry. May God bless the work of your hands.

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CHAPTER ONE

INTRODUCTION

The scripture says, “Train up a child the way he should go and when he is old he will not turn from it” (Proverbs 22:6 NIV). Moses instructed the Israelites to teach the law to their children and tell them the things that God had done for their forefathers every time they sat with them in the evenings or as they celebrated the Lord’s Ceremonies (Deuteronomy 11:19).

The youth in our society today are bombarded with so many voices and influences more than any other time in history. With the rise of liberation in the West, and the clamors for human rights, the youth have been let to decide the fate of their own lives. Robertson quotes a television interview he conducted with a high school teacher from Alabama. He describes the teacher’s manual that had been given him for a class in behavior modification. The manual advised on the question: “what answer should a teacher give a student who asks whether shop lifting is wrong?”; the teacher is advised not tell the student that shop lifting is wrong, but must let him decide for himself (1993, 214).

This wave of liberalism is slowly but surely creeping into third world society and schools. In the past few years, the Ministry of Education in Kenya has banned the use of corporal punishment in schools and advised school administrators and teachers to emphasize guidance and counseling. There is a moral vacuum and a lot of confusion in many schools because of the changes that have taken place as a result of the so called “children rights.” To counter the wave of liberalism, the scourge of

HIV and AIDS today, the wave of student's unrest and strikes in schools, our youth in schools need much more than being left to decide for themselves right from wrong. They need spiritual and moral guidance. The Christian education programs in schools can be a good channel to impact to the youth the life principles that are very valuable for the rest of their lives. Students' ministry should take advantage of the opportunity provided in Kenyan schools to impact this generation for Jesus.

The Kenyan education system allows Christian education programs to be run in schools as co-curricula activities. These programs include the Young Christian Association (YCA) for Catholic students and the Christian Union (CU) for Protestant students. Many schools, especially those with boarding facilities, have Sunday services and some have Chaplaincy services provided by the sponsoring denominations. This study sought to assess the impact of the C.E programs on students in the schools within the area of study.

Problem Statement

Much has been written on youth ministry and Christian education among the youth. Unlike in the West where Christian Education is not allowed in public schools, in Kenyan Schools Christian Education programs are carried out in the schools as part of the co-curriculum activities. In the wake of liberalism, the presence of these programs in schools has faced some challenges on different fronts. Large national organizations such as the Kenya Students Christian Fellowship (K.S.C.F) and the Kenya Young Christian Association (K.Y.C.A) are registered by the Government and allowed to do students ministry in schools. This study sought to find out whether the Christian programs in schools have any impact on student's lives.

Purpose Statement

The purpose of this survey study was to test the theory that Christian Education has an impact on student's social, spiritual and academic development. Christian Education will be defined as the Christian programs that are carried out in many schools in Kenya which include the Christian Union, the Young Christian Association, the Chapel meetings, student's Christian choirs and Sunday services held especially in boarding schools. The survey sought to establish the relationship between the strength of these programs in the school or the active participation of students in Christian Education and the student's social, spiritual and academic growth and development.

Significance

The finding of the research is helpful first and foremost to those involved in student ministry in the region under study and has unearthed some of the underlying problems in student ministry. Teachers and school administrators can now see the impact of Christian education programs on their students and be encouraged to strengthen these programs in schools as an alternative form of student control.

Research Questions and Hypothesis

The researcher sought to answer these questions.

1. How do the Christian Education programs in schools impact the students' spiritual, social, and academic development?
2. What are the factors that influence the impact of Christian Education Programs in the schools on the students?

Research Hypotheses

For each of the research questions some research hypotheses or research expectations are stated below. The hypotheses are stated in the directional form (H_1) as opposed to the null forms (H_0).

RQ1

How do the Christian Education Programs in school impact the students' spiritual, social and academic development?

Hypotheses based on spiritual impact

- i) Many youth give their lives to Jesus Christ when in school as a result of Christian Education offered.
- ii) The students who are actively involved in the Christian education programs in schools are also committed and active in youth activities such as choir and Sunday school in their local churches.

Hypotheses Based on Social Impact

- i) Students who are active in the Christian Association and Christian Union programs in schools have less discipline problems than other students.
- ii) The students actively involved in the C.A and C.U programs are likely to be more trusted and honest in their relationships with fellow students, teachers and school administration.
- iii) The student leaders in the C.A and C.U. are most likely also chosen as school prefects.
- iv) Students in the CU and CA are likely to spend their leisure time in socially acceptable activities

Hypotheses on Academic Impact

- i) The students learn to involve themselves in academically productive activities as a result of the Christian education offered.

- ii) The students develop positive attitudes towards studies as a result of the Christian Education offered, which is shown by their report and perception of teachers on a scale.

RQ2

Factors that influence the impact of Christian Education Programs in the schools.

- i) The active involvement and support by the teachers especially the patrons
- ii) The encouragement and support by the school administration
- iii) The active involvement and support by the sponsoring Christian church or denomination.

Ethical Considerations

The research was done among members of selected schools in the research region with self-administered questionnaires. In each school where the research was conducted, the researcher sought permission from the school principal (appendix 3). Once the principal granted permission, the researcher talked to the patrons of the Christian union and the Young Christian Students. Through the patrons, the researcher got permission to talk to the students'0 leaders in these groups. Both the students and teachers were given verbal assurance of confidentiality and the purpose of the research was explained clearly before administering the questionnaires.

The participation of students and teachers was out of free will and no coercion whatsoever was used. The participants were not required to sign their names. All the data collected was for research purposes only and no considerations were made on who gave it. The opinions of the participants were analyzed collectively and conclusions were made. The conclusions are of great help to the participants,

especially school administrators, teachers, churches and other stakeholders involved with students in the region where the study was done and beyond.

Definitions

i) **Christian Education**

Graendorf defines Christian Education as the Bible-based, Holy Spirit empowered, Christ-centered teaching and learning process that seeks to guide individuals at all levels of growth through contemporary teaching means geared towards knowing and experiencing God's purpose and plan through Christ in every aspect of living (Graendorf 1981, 16).

Clarke quotes Randolph's definition of Christian Education as "the effort to make available for a generation- Children, young people and adults, the accumulated treasures of Christian life and thought in such a way that God in Christ may carry out his redemptive work in each human soul and in the common life of man" (1991, 39).

In this paper, Christian Education is used to refer to the education offered to students through such co-curricula activities as the Christian clubs and societies (mainly the C.A and the C.U.), the Sunday worship service for boarding schools and the chaplaincy services offered in schools. As used by the researcher in this paper, Christian Education is different from Christian Religious Education (C.R.E), a subject offered in schools as an examinable subject. Christian Education is not examinable and it is offered as part of the co-curricula activities/programs.

ii) High School Students

The term “high school students” in this paper refers to boys and girls aged 14 years to 18/19 years in secondary schools.

Delimitations

This study was carried out among selected high schools in Yatta district Eastern province of Kenya. The research was only carried out among the high school communities and not in primary schools or churches or other institutions.

Limitations

The selection of the schools for research was done through a random sampling. However, influence from factors such as accessibility of the schools and cooperation from the participants from particular centers could not be ignored.

The researcher, being an associate member of the Kenya Students Christian Fellowship (K.S.C.F) and working as a high school teacher in the region, the personal biases and convictions could not be fully eliminated in influencing the designing and outcome of the research.

CHAPTER TWO

LITERATURE REVIEW

Introduction

There are Christian education programs taking place in Kenyan schools. Such organizations as the Christian Unions and the Young Christian Students for Protestant and Catholic students, respectively, are student-based groups or societies. Many schools are also sponsored by some denomination, which has the freedom to spread among the school community its beliefs. Some of the sponsors are keen to provide the school a chaplain. The chaplain in many cases plays the role of a spiritual leader and a counselor. In boarding schools, Sunday worship services are organized for the students and in a few cases the students are allowed to join a Sunday service in a neighboring church, preferably within the sponsoring denomination.

In many schools, the C.U. and the Y.C.S. are allowed to organize weekend revival meetings within the school and invite ministers from outside the school to preach and teach for a whole weekend. Other functions such as prayer retreats, students' rallies, Bible study groups, choirs and other such Christian activities also take place in schools.

Where these Christian education programs take place, the school administration treats them officially and in their yearly, termly and weekly programs, time is allocated in the timetable for them. In some schools, students' participation in the C.U. and the Y.C.S. is compulsory. Sunday worship services are also compulsory

In this chapter the writer seeks to explore the purpose of these Christian education programs in schools from the literature: the impact they have on students' lives and the factors influencing the impact.

The Structure of the Christian Union (C.U)

The C.U. is a non-denominational society in many schools organized by and for students. The members are mainly Protestant Christians from various denominations. The Christian Unions in Kenyan schools form a national organization known as the Kenya Students Christian Fellowship (K.S.C.F.). The K.S.C.F. exists to “assist students in secondary schools and colleges in Kenya to come to a personal knowledge of Jesus Christ as their lord and savior, mature in him and prepare them to take an active and positive role in the church and society” (K.S.C.F. Constitution 2005, 1).

The national body is organized into regions, areas and sub-areas down to the individual C.U. in the school for effective co-ordination. At the different levels, the K.S.C.F. organizes activities that bring the students and the associate members together. Annually the national office organizes a national convention that brings hundreds of students and associates together for whole week. Although all the members cannot attend this convention, it has a national impact because many schools or Christian Unions are represented by one or so students and these become ambassadors in their schools.

In the school, the Christian Union is primarily a students' organization. A Christian teacher who can be an associate member of the K.S.C.F. assists the students as a patron. Through the Christian Union, several Christian education activities are organized. The C.U. organizes mid-week fellowships for the Protestants. In boarding

schools, the Sunday morning services for Protestant students is organized and run by the C.U. Some schools have a chaplain who works under the sponsoring denomination. He/she works with the students' leaders to make the Sunday service successful.

The Christian Union also forms several groups. These small groups include a choir or music group. Students can develop their talents or gifting in music and have an acceptable way of spending their free time. They also form drama groups where the Christian students can express themselves in skits, poems and drama. Small Bible study groups are also common. From the national office, small group Bible study materials are organized annually and made available to the Christian unions through the regions and areas.

The Structure of the Young Christian Students (Y.C.S.) Movement

The Y.C.S. is a Catholic-based movement in schools. At the school level, it is referred to as a section. Several sections form a zone and several zones form a diocese. A number of dioceses form the national council, which is referred to as the Kenya Young Students movement (KYCS). The KYCS aims at “bringing uprightness in youth by touching the soul and forming them to be responsible persons”. It endeavors to “form young people who can prevent themselves from the social ills and temptations common in our age” (KYCS Report to the 18th National Council, Dec 2004, 6). At the school/section level, the schools organize midweek meetings as provided in the school timetable for clubs and societies. With the assistance of the patron, in some boarding schools, they organize Sunday services for the Catholic students and sometimes bring in a priest to conduct the mass.

The YCS also organizes small groups such as the choir, drama group and the legio. The “legio” is a group within the Y.C.S., which is dedicated to prayer. Through

the choir and the drama group, the students promote their talents and occasionally perform for the school, for example, on parents' days.

The Role Played by the Christian Education Programs in Schools and on Students

The Christian Union in high schools serves as a church. In boarding schools, the Protestant students come from different Christian denominations. However in the school it is not possible to allow each to go to his/her church on Sundays. Therefore through the Christian Union, they come together and form a fellowship. As the students get involved in the C.U. they learn and grow to appreciate their differences and some of their denominational prejudices and stereotypes are removed. To some extent, the unity of the Christian faith is promoted.

The Christian education in schools aims at presenting Jesus as Lord and savior to the youths in school. "No Christian youth group is worthy if its aims and its leadership hedges on the challenges to conversion" (Saward and Eastman 1965, 38). Through the Christian education programs, many students are evangelized and some make a personal decision to accept Jesus as lord and savior in their lives. Dunn and Senter (1997, 242) claim that two out of three people who become Christians do so before the age of eighteen.

As many adolescents believe in Jesus when in school, they start to experience challenges and temptations in their Christian faith. Christian education nurtures the youth's faith giving them a chance to learn the "meaning and claims of Christianity" (Saward and Eastman 1965, 40). Through the regular Bible study and prayer fellowships, the young believers develop and grow in their faith. They are also exposed to sound doctrine as a result of the control offered by their patrons and chaplains. To an extent therefore, they are not easily "tossed back and forth by the

waves and blown here and there by every wind of teaching and by the cunning and craftiness of people...” (Ephesians 4:15, NIV).

High school students are in the mid and late teenage. This age has a great need to belong and feel accepted. There is increasing peer pressure causing many young people to get involved in socially unacceptable behavior such as drug abuse, premarital sex and violence in high schools. Those who have some Christian conscience find great help getting involved in the C.U or Y.C.S. through which they can be influenced and influence one another into socially acceptable behavior. “This way, Christian education not only includes, but also goes beyond the limits of mere intellectual understanding and activity’ (Tidwell 1989,40). Christian education therefore should seek to see the students socialized into a Christian culture. “The communication of the Christian faith, also involves socialization into a culture” (Richard 1985, 35).

The Christian education offered through the Christian union and the YCS communicates and instills values and practices that are Christian. These act as a voice within the students’ fraternity, which plays the role of a conscience. The values communicated through the Christian education programs help in maintaining discipline in schools. Jesus said that his word sanctifies as he prayed for his disciples that God would sanctify them from the world by his word (John 17:17).

The youth in our schools today are more exposed than any other group in history. The influence of the media particularly the audio, audio-visual and print media is overwhelmingly large. Vukich and Vandegrift point out that

It is where young people get their ‘sermons’ and the shapers of the media know they can ‘preach’ whatever message they want to young people. (One need not look too far to see the blatant messages of reckless and irresponsible sexuality in spite of the physiological and emotional consequences). The media also know that young people will buy into whatever they say so long as it is packaged right (2002, 23).

The Christian education offered to the students in our schools; give the young people the ability to censor the media. It helps adolescents develop the discernment they need to move from being gullible consumers to informed and educated participants (Vukich and Vandegriff 2002, 20).

The generation of students in high schools today is entertainment oriented. In many schools there is a rising demand from the student's fraternity for more and more entertainment facilities such as television, videos, movies and music. When these forms of entertainment are given freely without measures and control, it can be very destructive. One of the best ways to put in control is through the Christian education programs in the schools. As the students are educated on the destructive effects of the entertainment industry, they are encouraged to develop alternative forms of entertainment. Through formation of small groups, the students form singing groups, drama and poems, which are not only socially acceptable, but also educating with a Christian message.

The Christian education programs also promote social solidarity and togetherness among students. It provides the students with common activities and common experiences. The kind of solidarity built by Christian education is positive and has the ability to foil and expose other forms of solidarity to do evil such as strikes and drug abuse.

The Christian groups in schools provide good forums through which peer counseling can take place effectively. By training a group of mature students who can be effective in guiding and helping others to solve personal problems and go through times of crisis in their lives. Ezewu quotes Dewey saying;

When the school introduces and trains each child of society into membership with such little community, saturating him with the spirit of service and providing him with the instruments of effective self-direction, we shall have

the deepest and best guarantee of a larger society which is worthy, lovely and harmonious (1983,51).

The Impact of Christian Education in Schools

More than a million teenagers in Kenya today are in high schools in various parts of the country. In the next ten years, most of these will be out of colleges and some would be working. To desire and plan to minister to these young people in our schools and affect them with the gospel of Jesus Christ will be impact for a generation in a lifetime.

The years between childhood and adulthood are too important to be merely seen as a transition period. Black (1991, 81) describes teenagers as those who stand in the ‘in-between’ world; neither child nor adult. He argues that being ‘in-between’ does not connote that they lack something that characterizes ‘normal’ people. Teenagers are total human beings. Jesus as a young person grew and developed in all facets of life; physically, mentally, emotionally, socially and spiritually. St. Luke puts it well in his gospel (Luke 2:40, 52); “he became strong, increased in wisdom and in favor with God and people”.

In the greatest commandment (Mark 12:28), Jesus stated clearly that all facets of human development are important: intellectual, emotional, volitional and physical. In this command, Jesus also shows that the social relationship with other people is as important as the spiritual relationship with God. Christian education to the adolescents in high schools impacts not only their spiritual lives and growth, but also their mental and social development.

Spiritual Impact of Christian Education on Students in Schools

Many teenagers in high schools are given an opportunity to believe in Jesus Christ as Lord and Savior. Many adults today who are involved in different ways in

the ministry of the church and other related ministries confess to have experienced a turning point in their lives when they were in high schools. The change that takes place during this time leaves an indelible mark on their lives far into adulthood (Rice 1987, 20). Although we cannot ignore the fact that many make a decision to be born again out of excitement that goes together with their age, a good number however are able to stand on their decision to follow Jesus the rest of their lives.

Through the Christian education programs, students not only gain a personal regeneration and become new persons in Christ, but they also have access to fellowship with God in school. The Christian Union and the Young Christian student's movement create a sense of community in which the young people can help each other develop in their faith and values. The Christian education offered by their patrons, chaplains or invited speakers at various forums is important for faith development and help them to apply faith on daily decisions.

When children are in primary school, their spiritual or religious involvement is much influenced by their family, especially their parents. In high school, however, this parental influence starts to decline and peer groups start to influence their involvement in religious matters. The family values and beliefs however, still have major impact on youths. In the high schools, when the adolescents find a group or groups where the same values and beliefs are being advocated and lived by their peer and probably respected teachers such as their patrons and chaplains, they grow and embrace them better.

Through the K.S.C.F., small group Bible study materials are developed and availed to the students in schools at affordable rates. The students form small groups for Bible study using these guides. These Bible study guides are formulated on sound

Christian and biblical teachings. They help the students to get grounded on sound doctrine and develop tools to help them counteract heresy.

Some students develop interest in Christian service and ministry. As a result of the opportunity provided through the Christian education programs. Some discover and develop their talents and spiritual gifting such as preaching and singing. When provided with proper guidance, such talents are well developed and can be a great asset for the church in future.

Christian education offered to students' aims at producing a level of maturity in the youths. Gangel and Wilhort argue that the church is called to be a nurturing, discipling, equipping, renewing and compassionate ministry of Jesus in the world (1996,13), that Christ may be fully formed in the lives of the youth. This maturity in the youth will radiate wisdom, compassion and love to all, branded with integrity and strength tempered by humility. Such maturity actually commands respect and admiration from all (Saward and Eastman 1965, 105). This sort of maturity will result in some of those who are actively involved and committed to the instruction of Christian education programs, being chosen as leaders, not only in the C.U. or Y.C.S., but also as prefects and students' leaders.

Impact of Christian Education on Students' Academic Development

Tidwell contends that

God made persons intelligent beings. They think and reason. They can recall the past, observe and act thoughtfully in the present, and anticipate and plan for the future. They can participate creatively in their own growth and development. They can choose purposes and goals, observe contrasts between these and their achievements plan change in relation to these contrasts and choose to direct their energies towards achieving goals and fulfilling purposes (1989, 39).

The Christian education programs in schools should seek to help individual students have experiences that direct their growth toward accepted goals. High school students

at their age are faced with crucial decisions to make on their future careers. Christian education ministry to the youth therefore should not only be Bible-centered, but also life-centered (Tidwell 1989, 44). It helps the students to choose subjects wisely as a result of the guidance offered on the talents and gifting. Guiding the youth during this transition years of their lives is touching them for a lifetime. The touch given is likely to be used by God to help the young people choose and reach out for a truly Christian maturity (Richard 1985, 26). The ministry that encourages youth to discern their vocation can free them to be the person God calls them to be (Dean et al 2001, 68)

Among young people in high schools, there may spread a strong wave of a 'don't care' attitude. Some would feel that what has to happen will happen. Such a carefree attitude among students can be very destructive if it is not curbed and the youth are guided to take responsibility of their lives at this stage in their lives. Students who embrace the values and teachings provided through the Christian education programs will tend to be more focused and successful academically, emotionally stable and socially skilled (Black 1991, 129) than those who do not.

Good discipline is a key to academic achievement. A disciplined student will always attract the attention of teachers and other people who can help him/her. Christian education gives the youth moral values that are able to guide them to be well disciplined. Schools with a strong Christian base, based on good relationship among the teachers and students will always register improvement academically. When a school starts to decline in moral values, it is characterized by students' unrest and disturbances, which will definitely affect the performance of even good students.

Other principals asked a certain principal in a school that is performing well in the area of research the secret of their improvement in academics. His response was that "the fear of the Lord is the beginning of wisdom" quoting from the Proverbs 1:7.

He continued to say that in their school, they pray regularly and encourage the students to be involved in the C.U. and the Y.C.S. Though he was not himself a serious practicing Christian, he recognized the impact of Christian education on students' academic performance and discipline in the school.

Our young people today in schools are bombarded with a lot of information from all sides. Pornographic materials are more available today than any other time in history. The Internet has permeated every aspect of our society with an almost omnipresent likeness and an omniscient attitude (Vukich and Vandegriff 2002, 23). A lot of garbage information available today is meant to influence the thinking of our youth today. Through the Christian education programs, the students need to be given tools for censoring what they read and watch. It should be made clear that the kind of things one allows to go into his/her mind will definitely influence their thinking and attitudes. As said earlier, Christian education should help adolescents develop the discernment they need to move from being gullible consumers to informed and educated participants. There is real need today for guiding the youth to balance between what they already know and the new information they are receiving from their surrounding. This kind of balance can best be developed by teaching the youth the word of God. The teaching should aim at developing in them a God-consciousness in their lives. Knowledge is not the ultimate goal of Christian education, but more often, the ultimate goal should be increased Christ likeness in living and serving (Tidwell 1989, 39).

The Impact of Christian Education on Social Development of Students

Growth through adolescence is socialization into a culture. During this transition period of their lives, they need to be helped so that they may adopt and develop distinctive Christian values. The pre-adolescent period, especially when they

are in the upper primary, the major influence in their lives is their parents and family. At adolescence, they start to question some of their parents' values and practices. The major loyalty starts to shift from parents to their peers.

Peer influence in high school is at its highest. Many teenagers in high school look to their friends for guidance and help in the midst of adolescent's adjustments. In our public schools, students come from all walks of life. They form cliques and gangs according to their social backgrounds. Some of these cliques and gangs are involved in drugs, sexual promiscuity and violence.

Sometimes school administrations find it very difficult to break through some of these youth gangs. However, persistent sharing of the gospel through the Christian education programs in schools has the power to penetrate and shed light exposing their lives in the light of God's word. Moberg holds that religion is a major preventive and cure for delinquency and crime (1962, 471). Today in our Kenyan schools, the teachers and school administration are being challenged to shift from the use of the cane as a means for instilling discipline. Involving the youth social groups in Christian programs and activities has the potential to successfully rehabilitate past offenders and change them to responsible young men and women.

Peer pressure should not be seen as only negative. Peers can also have positive influence. Through the preaching and interaction of students who are born again, many others have been converted and given their lives to Jesus without any influence of an adult. Young people are able to help others in their schools to come to a personal relationship with Christ.

New believers have also been disciplined well by their fellow students. The Christian union leaders and other strong believers can be guided to become 'guardians' of those who are newly born again. In many Christian unions, soon after

new students are admitted in form one, the officials identify those of the form ones who are believers and they try to bring them into the fellowship of believers before they are assimilated into the cliques and gangs that lead them astray. It is only when the church and the family abandon their role of helping young people navigate the passage to adulthood, that teenagers look to their friends, their music and the media as surrogate (and often tyrannical) mentors. (Dean et al 2001, 147).

Some of these areas where peer influence has been very negative include the influence to drugs, alcohol and sexual promiscuity. Many high school students are becoming sexually active at very young age. They contract sexually transmitted diseases such as syphilis or gonorrhoea or HIV and AIDS. Girls get pregnant and a large number obtain crude and backstreet abortions. Some die in the process while many others give birth to unwanted children out of wedlock. The abuse of drugs and alcohol in schools is the main way through which students develop the 'don't care' attitude towards important matters. The students' unrest and strikes we witness today in our schools is mainly caused by drug abuse in schools.

The Christian education programs in the school provide a forum through which the youth can be taught the effects of being influenced towards these anti-social behaviors. In these Christian groups, the young people can help each other develop faith and values to apply to their daily decision-making. The student leaders in the Christian union and the Young Christian society can be trained and equipped well to reach and penetrate the gangs with the light of the gospel and therefore expose their acts of darkness.

Peer counseling is becoming popular in reaching the young people not only in schools, but also in places where they are found. The K.S.C.F. for example has started programs through the Christian unions where some students are trained as peer

counselors on matters such as sexuality, drug abuse and alcoholism. Those who are trained play the role of peer support groups and with the assistance of their teachers/chaplains, they offer support to students who are coming out of such habits.

Many youths are hurting and confused. Some come from family backgrounds where they are rejected or parents are either divorced or are not good role models. Such young people in schools need to be accepted and given a sense of belonging. The school academic curriculum cannot give our youth a biblical perspective on pain and suffering. Through the Christian education programs in schools, young people need to know that the bible gives direction and help in suffering (Fields 2002, 289). Simply by sharing the biblical story with teens, we provide them with a “life preserving narrative anchor in a sea of cultural flotsam and jetsam” (Dean et al 2001, 72).

In the small groups, the youth can find acceptance and a place where they can express themselves freely without fear. Many young people need a group where they can be affirmed so as to develop a positive self-image. Black quotes Merton and Strommen’s seven goals on adolescent intuitively to achieve using the acronym A.F.F.I.R.M.S

- A- Achievement – the satisfaction of arriving at excellence in some area of endeavor.
- F- Friends – the broadening of one’s social base by having learned to make friends and maintain them.
- F – Feeling – the self-understanding gained through having learned to share one’s feelings with another person.
- I – Identity – a sense of knowing ‘who I am’ or being recognized as a significant person
- R – Responsibility – the confidence of knowing ‘I can stand alone and make responsible decisions’.
- M – Maturity- transformation from a child to an adult.
- S – Sexuality- acceptance of responsibility for one’s new roles as a sexual being (Black 1991, 87).

In the small groups, the group leaders develop leadership skills and a sense of responsibility. The opportunity the teenagers have to lead their fellow youth helps them to develop spiritually. Fields says that leadership can positively alter the mind, heart, perspective and self-esteem of teenagers. Students who experience leadership find significance by serving others develop unique skills that strengthen their role in church and grow spiritually (Fields 2002, 196). He adds that student's leadership is peer pressure at its best (Fields 2002, 203).

In Africa, our youths are faced with a serious cultural crisis. As a result of formal education, the family has slowly abandoned and is unable to offer the informal education it used to offer in the traditional family. During the traditional African rites of passage such as initiation into adulthood, the youth used to be taught the values and beliefs of the community. Due to formal schooling, parents and family have left their responsibility to provide the youth with information vital for the formation of values. The imagination is that the youth are receiving such information from schools, which is not true. The Christian education programs in schools can be used not to replace the role of parents and family, but to assist the youth develop personal values in life.

Form four leavers need to be initiated into the outside school world. The world out there is ready to receive them and immerse them into their lifestyle. Through the Christian education programs in schools, these high school graduates can be initiated in a Christian way to the world. The K.S.C.F. for example has national and regional conferences and camps in which the form fours along with other students are taught life skills and Christian values. From these camps and conferences, many of our youth have been helped.

From these Christian camps and conferences, the Christian educators can counteract the misconception and exaggeration about adolescent sex and drug abuse

that ‘everyone is doing it’. Through free interaction with other youth they realize that one can actually stay from these anti-social habits. Saward and Eastman quote Griffith saying that no improvement in moral behavior will have any permanent value unless a synthesis is effected between the scientific discourse in the sphere of sex and spiritual nature of man (Saward and Eastman 1965, 113).

The impact of Christian education on students in school is seen when these young people are out of school and get involved in church and service to the community. The mission statement for K.S.C.F. states, “...prepare them to take an active and positive role in church and society” (K.S.C.F. Constitution 2005, 1). The church and the larger society are yearning to receive young people who are honest, hardworking and responsible. Reverend Patrick Makewa challenges students to take the example of Daniel in the Bible, together with the other three Hebrew young men who were appointed to serve in the Babylonian empire because they decided to live godly lives (Makewa 2003). The impact of such people in the society can be great. If the level of corruption in our government is to be reduced, then deliberate effort should be made to instill Christian values right from the time our young people are in school. The wise man in proverbs said, “Train a child in the way he should go and when he is old, he will not turn away from it” (Proverbs 22:6 NIV).

Factors Influencing the Impact of Christian Education Programs in Schools

First of this is the influence of the school administration. This refers to the governing people especially the Board of Governors, the sponsors, the school principal and his/her deputy. The attitude of the school administrators towards the Christian education programs will to a large extent determine its impact among the students. Some school heads have been put on record as openly criticizing matters

concerning God in school assembly. The students look at them as opinion leaders and their words shape the attitudes of students towards Christian education. As much as some criticism may be right, the head would be wise to offer such criticism in private and as an advice more than criticism.

School administrators can encourage or discourage the Christian education programs in schools by supporting or failing to support their activities and programs both financially and morally. Depending on the importance and value the head places on the activities of different clubs and societies. When some other clubs are offered more support financially and morally the Christian education programs as well as the students' membership and involvement will be greatly reduced.

The sponsoring denominations also influence the impact of these programs in schools. For example, in some schools, the sponsors sometimes force students to join their Sunday services or masses. When youths are pushed to do that without their consent, they develop a negative attitude and do not necessarily benefit from the instructions given. Cannister points out that, one struggle these days with professionalizing of youth ministry is the ability to work across denominational boundaries (2005). Our schools have students from different denominations and the sponsor should not at any time discriminate students on the basis of the religious background.

Second, is the role of teachers in the Christian education programs. Tidwell insists, "Teachers and other leaders exercise significant influence on individual learners. This is especially so in spiritual and moral education. The teacher's life and example are among the most effective and influential factors. To these areas more may be 'caught' than taught" (1989, 40).

Most of the work involved in student ministry in schools is very demanding on teachers. It is not part of the job description and therefore it is done during the teacher's own free time. There is usually no financial support given to the concerned teacher and on many occasions the concerned teachers have to spend their own money to do the work. This in many schools is a discouragement to teachers, some of whom may be born again. In a K.S.C.F. meeting for Christian union patrons and associate teachers, some one commented and said that this is the only ministry where instead of the students giving to the preacher, the preacher has to give to them.

Another big challenge for teachers is their moral standing. Teenagers are very critical and will not listen to individuals whose morals are wanting. Some teachers lack moral authority to get involved in student ministry. Students want somebody who can say like Paul "follow my example as I follow the example of Christ" (1 Corinthians 11:1 NIV).

When there is no teacher committed enough and with the right moral standing to lead the youth in these programs, the students' commitment becomes weak and sometimes dies completely. The teachers are therefore models of commitment to the students; committed teachers will also breed committed students.

Christian teachers, especially in the rural areas are also key members and in most cases leaders in their local churches. Some of them are also lay leaders or pastors of small local congregations. Many of them cannot strike a balance between commitment to the church and the students in school. Many times the students are neglected and some of their programs go unattended.

Lastly, is the student membership into the Christian education programs in the schools. The students' involvement in these programs is voluntary. Even where it is

compulsory, the students' commitment is determined by several factors. Powel (2005) develops three key things to consider in order maintain the youth in such programs;

1. The students need to have a sense of belonging. The students should be made to feel that they own the fellowships. The fellowships should be relevant to their culture such that they do not feel that it is an old peoples program imposed on them. Vukich and Vandegriff quote the Youth for Christ motto: "Geared to the times. Anchored to the rock" (Vukich and Vandegriff 2002, 26).
2. Powell continues to argue that the meetings should give the members "a sense of meaning". The activities, discussions and relationships should be applicable and relevant to the youth. If the students do not see meaning in what they do in these societies, then they are likely going to give them a "cold shoulder".
3. The meetings should give the students an opportunity to develop competence. God often uses leadership opportunities to help teenagers develop spiritually. If you allow students to lead, you will have the privilege of encouraging, validating and shaping their faith.

CHAPTER THREE

METHODS AND PROCEDURES

Introduction

The purpose of the study was to assess the impact of Christian education programs on students' social, spiritual and academic development. This chapter describes the research design, the rationale for the choice and the locale of the study, the target population and sample selection, the rationale for the selection, the data analysis procedure and the validation and verification strategy.

Research Design

The research employed quantitative research methods using a survey design. From a sample of schools the researcher was able to get a “numeric description of trends, attitudes or opinions of a population” (Creswell 2003, 153) and draw general claims about the population. From the selected sample, the researcher received attitudes and opinions from teachers and students on the impact of Christian education programs in their schools. The inclusion of class teachers, C.U and Y.C.S patrons from the different schools under study helped to minimize the researcher's biasness.

The schools in the research area are scattered widely in an otherwise remote marginal area. The use of survey design was preferred due to the limitation of time, accessibility and finances.

Population and Sampling

The target population of the research was all the secondary schools of Yatta district of Eastern Province. The target population refers to all the members of a real set of objects to which the researcher wished to generalize the results of his research (Gall, Gall and Borg 2007, 166). The region has thirty schools comprised of both private and public schools.

The research conducted a survey in a sample of at least half of the population. The sampling of the schools was done randomly. Here, sample refers to the small group that was selected to be studied. The process of selecting a sample from the population with the intent that the sample accurately represents that population is referred to as sampling (Gall, Gall and Borg 2007, 166). A random sample is one in which all members of the target population have an equal chance of being selected (Gall, Gall and Borg 2007, 168). The use of a random sample minimizes biasness; therefore the sample can be used to generalize the results to the entire population.

From each school randomly selected, the researcher got opinions and attitudes from students and teachers. The selection of the students and teachers took a convenience sampling. Convenience sampling is when a researcher selects a sample that suits the purpose of the study and that is convenient (Gall, Gall and Borg 2007, 175). The researcher therefore targeted:

1. Students who are members of the Christian Union (C.U.) and the Youth Catholic Action (Y.C.A.). From these groups the researcher mainly targeted the group leaders, especially the chairperson and the secretary of each group.
2. Teachers who are the C.U. and C.A. patrons in the schools and at least two class teachers preferably from three and four class teachers.

The students' group leaders were chosen because they have identified with the C.U. or Y.C.A for a time and could give a reliable assessment of the impact of their programs. The patrons are also preferred because of the direct involvement with the Christian education programs among students. The class teachers of form three and four classes have stayed with the classes for at least two to three years and could give a reliable assessment of the student's discipline, performance and social qualities in their classes.

Data Collection Strategy and Procedure

The researcher administered questionnaires specifically designed for each category of participants, that is, students and teachers. Questionnaires were preferred because they lower the cost of sampling respondents over the wide geographical area under study and the time required to collect the data was typically much less (Gall, Gall and Borg 2007, 228). These questionnaires contained items in both the closed-ended form; where the question permits only prespecified responses and the open form in which the respondents could make any responses they wish (Gall, Gall and Borg 2007, 234).

The closed-ended form makes quantification and analysis of the results easier. They are also less time consuming for the respondents (Gall, Gall and Borg 2007). On the other hand, the open form questions are easy to construct, more interesting and can gather a wide range of information. However, they are time consuming to answer and due to the wide range of information not as easy to analyze (Gall, Gall and Borg 2007).

Questionnaires were administered to at least two students who are officials of the C.U. and at least two from the Y.C.A. in each of the 15 schools selected. These

reached approximately 60 students. For each school as well, the researcher gave questionnaires to two teachers who are form three and four class teachers and the patrons of both the C.U. and the Y.C.A. This also gave a total of 60 teachers from the 15 schools under survey. Therefore the total number of participants was 120.

All questionnaires were self-administered and were hand delivered either by the researcher or an assistant. Data collection was carried out in the month of February 2008.

Validation and Verification Strategies

The survey questionnaires were discussed and examined by a research advisor before they were administered to the respondents. The advice given was used to make changes that were seen necessary.

Further, the survey questions were pilot tested among students and teachers of two schools in a neighboring district outside the study area. Any irrelevant or vague questions were rectified in the questionnaires. The corrected questionnaires were then administered to the whole sampled population.

Data Analysis Procedures

The researcher or his assistant personally distributed the questionnaires to the respondents and collected the filled questionnaires immediately. This helped to reduce the response biasness as a result of unreturned questionnaires and also reduce time wastage. Creswell quoting Fowler defined response bias as “the effect of non-responses on survey estimates” (2003, 160).

To analyze the data, the researcher used descriptive statistics to enable him to make meaning of the distribution of scores (Mugenda and Mugenda, 1999, 118).

The researcher established the percentages, the measures of central tendency, that is, the mode, mean and the median and the measures of variability.

The measures of central tendency gave the researcher information regarding the extent to which the active presence and participation of students in Christian programs in the school has impacted on the students' social, academic and spiritual development.

To ease the process of tabulation and calculations, the researcher employed the use of the Statistical Package for Social Sciences (SPSS) program. This is a comprehensive, integrated collection of computer programs for managing, analyzing and displaying data (Gall, Gall and Borg 2007, 161). The researcher hired the services of a computer consultant to assist in analyzing the data. He worked closely with the consultant to ensure that the 'feel' he had for the data was not lost in the process of computing.

The open-ended questions were read first so that the researcher could consider their contribution to the overall study. The researcher then devised a coding frame to describe the thematic content of the comments and assigned the codes to all the comments using the software. The codes were then entered into a statistical package alongside the data from closed-ended questions and treated as variables in quantitative analysis (O'Cathain and Thomas June, 2007). In the process of analysis the researcher used quotes of particular comments to give the reader an idea of what the general tenor of the comments was like. Such quotes were made very carefully not to violate the confidentiality of the respondent.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

Introduction

This chapter highlights the results, interpretations and discussions of the study. The researcher's working definition of Christian education (C.E.) in high schools as mentioned in the first chapter is the education offered to students through such co-curricula activities as the Christian clubs and societies (mainly the C.A. and C.U.), the Sunday worship services for boarding schools and the chaplainry services offered in schools.

The research was guided by the following research questions:

- 1) How do the C.E. programs in schools impact the students' spiritual, social and academic development?
- 2) What factors influence the impact of the C.E. programs in the schools on the students?

The researcher employed a quantitative research method using a survey design. There were two sets of questionnaires, one targeting students and the other targeting teachers. The first part of this chapter presents the results of the analysis of the data generated from the students and teachers. The students given questionnaires were 60 from 15 schools. Additionally, 60 teachers who were class teachers and C.U/Y.C.S patrons from the same schools as the students were given questionnaires. The second session presents the interpretations and discussions of the results from the study population.

The Study Results

In this sub-section, the first part presents information collected from the students and the other information collected from the teachers.

i) Characteristics of the students' population

The study targeted 60 students who were drawn from eleven mixed schools, three girls only and one boys only secondary schools. The students were leaders of both the Y.C.S. and the C. U. in schools in Yatta District. Nearly half (51.7 %) of the respondents were Protestants in the C.U. and the other 48.3 % were Roman Catholics in the Y.C.S. A slight majority 55 (n=60) were females and the rest were males (45 %).

Almost (73.3 %) of the respondents (n=60) were in form four while 15 % were in form three, 6.75 % in form two and a negligible proportion in form one. It is interesting to note that although the sample consisted of only a small proportion of respondents in form one and two; these were already in the leadership of these societies in schools.

The ages of the students were as shown in the table below.

Table 4.1. The respondents ages in groups. (n=60)

Age	Frequency	Percentage
15 –16 yrs	8	13.3
17- 18 yrs	38	63.3
19 yrs and above	14	23.3
Total	60	100

As the table shows, the majority were between 17 and 18 years of age.

An overwhelming majority (n=60, 89.8 %) reported to have come from families with committed Christian background. All respondents (n=60) except one responded in the affirmative when asked whether they had personally decided to give their lives to Christ.

ii) Spiritual impact

All the respondents confirmed that in their schools there was the presence of the C.U and Y.C.S. A few reported that there were Muslim and Seventh Day Adventist groups in their schools. Asked what leadership role they held in the group they belonged, the table below illustrates their responses, comparing with their denominational affiliation.

Table 4.2: Leadership roles held by respondents according to the group of affiliation (n-57)

Leadership role held	Respondents' denomination		Total
	Protestants	Roman Catholics	
Chairman	22.8	24.6	47.4
Secretary	21.1	17.5	38.6
Treasurer	5.3	8.8	14.0
Total	49.1	50.9	100

It is important to remind the reader that the study targeted leaders of these societies. It is no wonder; therefore 86 as shown in the table above were chairpersons (47.4) and secretaries (38.6).

Table 4.3 Proportions of how respondents became Christians by denominations (n=60)

How the respondent became a Christian	Respondents' denomination		Total
	Protestant	Roman catholic	
Through witness by parents	5	20.0	25.0
Through witness by fellow student	5	1.7	1.7
Through witness by brother/sister	3.3	–	3.3
Through witness by a teacher in school	8.3	–	8.3
Through witness by a priest/pastor	15.0	1.7	16.7
By myself	15.0	25.0	40.0
Total	51.7	48.3	100

While Protestants show the role of the witness of others in school in their conversion, there is none of the Roman Catholics who were converted through a teacher's witness. The Roman Catholics confess the role of parents (20) to have led to their conversion.

An overwhelming majority (n=59, 83.1) confessed to have become Christians in primary school while only 16.9 got converted when in high school. It is also interesting to note that out of the 16.9 , who confessed to have been converted to Christianity when in high school, 90 (n=10) of them were Protestants and only 10 were Roman Catholics.

Almost all (98.3 , n=60) agreed that their participation in the C.U./Y.C.S. has helped them to grow spiritually. All the respondents (n=60) also confessed that their participation in the C.U./Y.C.S. had helped them to grow in two or more of the following areas of their Christian walk: prayer life, personal devotion time, expression of their talents and Bible study.

Majority (67.9 , n=56) said they were members of the youth group in their home church, 14.3 were in their home church choir and 17.9 were in the Sunday

school in their home church. Asked whether they held any leadership role in the groups they were members to in their home church, 62.1 (n=58) responded in the affirmative. All the respondents (n=60) except one, confessed being encouraged and supported by their home church pastor/priest and other leaders to participate in the C.U./Y.C.S. groups in school.

There was overwhelming proof that the schools from which the participants were drawn supported the presence and operations of the C.E. programs for the students. All the respondents (n=60) were affirmative on the question whether time was allocated in the school timetable for C.E. programs. Overwhelming majority (96.7 , n=60) said they had a teacher as a patron for their society and 91.7 (n=60) said they were given permission by the school administration to organize in their school or attend in other schools functions such as rallies, weekend challenges and other seminars.

iii) Academic impact

All the respondents (n=60) agreed that their participation in the C.E. programs had helped them to avoid discipline problems in school, set academic goals for themselves, plan and manage their time well in school and develop a positive attitude towards class work. Only one of the 60 respondents felt that the C.E programs had not helped in censoring and wisely choosing the kind of magazines and literature materials to read.

Asked to what extent they felt the CE programs had influenced their dreams and aspirations in life, 66.7 (n=60) said to a large extent. While the other 33.3 confessed that it did so to some extent.

Asked whether the C.E. programs had any significance to the career choices, their responses were as illustrated in the table below.

Table 4.4 (n-60) Influence of programs on respondents' career choice

	Influence on career choice	
	Frequency	Percentage
Very Significantly	35	58.3
Significantly	21	35.0
Not at all	4	6.7
Total	60	100.0

As seen in the table 4.4 majority of the respondents (58.3) felt that the C.E received in school was very significant in their future choice of careers.

Table 4.5 (n-60) Who the respondents felt they would confide in first when faced with a difficult situation, compared by gender.

	Respondent by gender		Total
	MALE %	FEMALE %	
CU/YCS patron and teacher counselor	10.0	16.7	26.7
Priest /pastor	16.7	6.7	23.3
Best friend	8.3	6.7	15.0
CU/YCS leaders in school	-	3.3	3.3
Close relative	3.3	5.0	8.3
Parent	6.7	15.0	21.7
Other	-	1.7	1.7
Total	45.0	55.0	100

As shown in the table 4.5 above, respondents had confidence on their teachers who were CU/YCS patrons and teacher counselors because 26.7 said they would prefer first to talk to a teacher in case of a difficult situation involving their personal lives. More girls (15.0) than boys (6.7) had confidence in their parents and would talk to them when faced with a difficult situation in their lives. On the other hand more boys (16.7) had more confidence in priests/pastors as opposed to the girls (6.7).

When asked why they would prefer to talk to the person they had chosen as shown in table 4.5, the main reasons stated include:

- Confidence that the person would keep secrecy.

- That the person exercised spiritual authority over their lives.
- That the person was caring and showed genuine concern for their lives.
- The person was near them much of the time therefore able to reach them easily when need arises.

The respondents overwhelmingly said that they received support from the school administration directly or through the patron/chaplain in the following areas;

- 96.7% said they received training and advice on leadership skills.
- 81.4% were supported in planning and implementing programs in the society.
- 88.1% said they were given financial support when going out of school to attend CU/YCS functions in other schools or places out of school.

Results from the teachers' responses

This part presents the information collected from the teachers. The research targeted 60 teachers in 15 schools of Yatta district. The schools were the same as those where students' data was collected. This was seen necessary for ease of comparison of the responses. The targeted teachers were both the C.U and Y.C.S. patrons and at least two class teachers of the same school preferably of form three and four.

On their background information, the teachers were required to give the duration of time they have taught in the same school. The responses are as illustrated in table 4.6 below comparing teacher's role and the duration of stay in the school.

Table 4.6 (n-58): The duration of teaching in the school and the role the teacher plays.

	Duration one has taught in the school					TOTAL %
	1-3 YRS %	4-5 yrs	6-7 YRS %	8-11 YRS %	ABOVE 11 YRS %	
C. U. patrons	8.6	5.2	8.6	-	6.9	29.3
Y.C.S patrons	3.4	0.5	3.4	-	3.4	10.3
Class teachers	24.1	8.6	5.2	3.4	3.4	44.8
Both patron and class teacher	1.7	5.2	1.75	1.7	5.2	15.5
Total	37.9	19.0	19.0	5.2	19.0	100

An overwhelming majority (94.8 , n-58) affirmed that the C.E. programs in the school were provided time in the school programs on a weekly and termly basis. Asked some of the weekly activities they planned, their responses included mainly; society meetings, prayers, Bible study, fellowships and conducting morning assembly devotions.

The termly activities commonly found in the schools included;

- Leadership training
- Involvement in church activities in the neighborhood
- Internal guidance and counseling sessions

Asked how the C.U/Y.C.S student leaders were chosen, the table below shows their responses.

Table 4.7 (n-50): How student leaders were chosen.

	Frequency	Percentage
Direct appointment by patron	6	12
Voted in by members	37	74
Appointed by outgoing officials	5	10
Volunteers	2	4
Total	50	100

As the table shows, almost $\frac{3}{4}$ (74%) have the student leaders chosen by their fellow students.

Three quarters (n-50) affirmed that the students' leaders were given some training as they took office and/or during their time of leadership.

When asked the frequency of such training, the responses are shown in table 4.8

Table 4.8 (n-39): Frequency of training the student leaders

	Frequency	Percentage
Once a year	15	38.5
Once a term	10	26.6
Regularly	9	23.1
Through apprenticeship	4	10.3
When there is need	1	2.6
Total	39	100

As shown in the table many respondents (38.5%) did training of the student leaders only once a year.

Asked what skills the teachers intended to instill in the students during such training their responses included;

- Leadership and group organizational skills
- Academic and study skills
- How to handle problems associated with peer pressure and leisure
- Interpersonal relationships

Top of the values intended for the students during such trainings included; honesty, hard work, respect, integrity, responsibility, self-control and self-motivation.

When teachers were asked to give their own perspective on the impact of the C.E. programs on students on a scale of 1-5 where 1 and 2 is fair, 3 and 4 is good and 5 is very good their responses are illustrated in table 4.9 below.

Table 4.9 (n-56): Respondents perception of the impact of C.E programs on students.

Area of reference	Percentage			TOTAL %
	Fair	Good	Very good	
Good discipline	10.5	57.9	31.6	100
Peer counseling and support	15.5	55.2	29.3	100
Leadership skills e.g. prefects	19.6	55.4	25.0	100
Academic performance	12.5	73.2	14.3	100
Spiritual development	8.9	51.8	39.3	100
Social engagement in church, community & school	10.9	50.9	38.2	100
Being trusted by peers, teachers and school administration	16.1	48.2	35.7	100
Moral development of the individuals	10.7	60.6	28.6	100

It is clear that the respondents perceived that the C.E programs had a significant impact on students. On academic performance they felt that the C.E programs were good (73.2%).

The teachers expressed their views on the following factors that influenced the strength and the impact of the C.E. programs in their schools. Their responses were on a scale of 1 to 5, where 1 and 2 was significant, 3 and 4 very significant and 5 most significant. The table below illustrates their responses.

Table 4.10 (n-56): Teachers' assessment of factors influencing the impact of C.E programs

Factors	Percentage		
	Significant	Very Significant	Most significant
A strong leadership team of students	14.1	56.1	29.8
Support from the rest of the student community	12.5	51.8	35.7
Active participation and support from the patron	12.7	54.5	32.7
Regular outings for rallies seminars and retreats	17.9	55.4	26.8
Support from the sponsoring denomination	38.2	49.1	12.7
The principal offering moral and kind support	12.7	50.9	36.4

The table illustrates that the support from the school administration rated most significant (36.4%). The support of the sponsoring denomination was rated the least.

Asked to give their recommendations on what can be done to ensure that the C.E programs in their schools had greater and better impact on the students, the suggestions can be summarized as follows:

- Need for the school administration to support, motivate and encourage the patrons and student leaders.
- Organizing more activities such as rallies, weekend challenges, seminars, discussion forums within the school and students be allowed more opportunities to attend such activities organized by other schools.
- Involving the sponsoring denomination and other churches in the neighborhood by inviting them as speakers.
- Making the programs compulsory for all students and providing more time in the school program for the C.E. programs.
- Encouraging other teachers who are not patrons to be supportive.

Interpretations and Discussions

In the preceding section, the researcher has presented the main study results. This section presents discussions, implications and interpretations of the results of the study. This helps the researcher to use the research results to answer the two research questions stated in chapter one. The first question explores how the Christian education programs in schools impact the students' spiritual, social and academic development. The second question examines the factors influencing the impact of Christian education programs in schools on students.

It is apparent from the results on the student's family background that the parents' faith has a great impact on their children's commitment to Christ. The catholic parents seem to have had a greater impact on their children's faith. Many of the catholic students confessed to have been converted as a result of witness by their parents or by themselves. This may mean that to a catholic child/student, the faith of the parent automatically becomes the faith of the children. On the other hand the data on Protestants students show the role of others in their conversion because 15% (n=60) who were Protestants confessed to have been converted through the witness of fellow students or teachers. Many students confessed to have been converted while they were still in primary school.

As the researcher emphasized in chapter two, a youth group worthy its aims should not hedge on the challenges of conversion (Seward and Eastman 1965, 38). If some of the leaders in these groups confessed to have given their lives to Christ through the witness of fellow students this implies that more students who are not leaders are also being converted through the C.E. programs and mostly by the influence of other students.

All the respondents affirmed that the C.E. programs in schools have helped them grow in their spiritual life. It is therefore apparent that the programs nurture the faith of these youth, giving them a chance to learn the meaning and claims of Christianity. Many confessed to have been helped in their prayer life, Bible study and devotional life. The K.S.C.F. and the K.Y.C.S. should take the challenge and endeavor to reach every school in the country with well-organized resources and literature for Bible study and devotion to improve the impact on the students' spiritual life.

A large proportion of respondents also agree that they are active members of their local church at home; some in the youth groups, the choir or Sunday school class. Some also have leadership roles in their home churches. This shows a strong correlation between the home churches and the C.E. programs in schools. While many may at home be attracted to the faith of the parents, when in school the pressure from peers is very strong, however the C.E. groups in schools help them to identify with a group that advocates the same values and beliefs advocated by their parents and pastor/priest at home. Lindgren and Suter (1985, 118) stress that by the time children arrive at puberty, they have a fair idea of "who they are" and are less likely to make the mistake of attempting to join groups whose interests and behavior are incompatible with theirs. Many schools also appoint a Christian teacher to be a patron to the groups or even employ a chaplain. This gives the students a significant person in school that they can relate to.

Nearly all said that their local church pastor/priest encouraged them to participate in the C.E. programs. This is a clear sign that the church out of the school is complementary and can be of greater significance if avenues of improving the relationship are surveyed and employed.

The fact that many schools supported the C.E. programs in schools by allocating time in their programs for the C.E. activities such as rallies, weekend challenges and seminars is clear sign that the administrators have embraced the role of these programs on the students and schools. An overwhelming group affirmed that they were supported even financially when they organized and attended rallies and other seminars outside the school. This implies that the administrators support these programs. Christian educators should therefore take advantage of the available resource to mould the lives of these youth and influence a generation for Christ.

The officials of the C.U. /Y.C.S. and the teachers confirmed that the leaders were given some training after taking office or during their period of leadership. Some of the skills teachers intended to instill on the students during these training programs include leadership skills, group organization skills, academic and reading skills. Leadership can positively alter the mind, heart, perspective and self esteem of teenagers. Students who experience leadership find significance by serving others and develop unique skills that strengthen their role in church and growth spiritually (Fields 2002, 196). Therefore, these programs can be good forums through which the future lives of these youths can be shaped. The school can also take advantage of these programs and invite resource persons from the society who can help the students to improve on their studies. During Christian meetings, the students are very receptive and it is possible to impact on their lives then.

The teachers also said that they emphasized such skills as how to handle problems associated with leisure, peer pressure and interpersonal relationships. These are major issues that trouble adolescents in high schools and cause them to perform poorly in their studies. During the normal teaching, the teacher cannot have enough time to talk about those issues.

The yearning for recognition of the adolescents after completing a level of education is very natural. The traditional African society the needed recognition during the initiation ceremonies, when the initiates were made to feel that they were no longer children. Such values as honesty, respect, integrity, responsibility, perseverance and the like, were instilled. From the teachers we gather that the training given to the leaders intends to instill important life skills and values, effort should therefore be put to improve on these programs. Through the K.S.C.F. camps, form four learners should be provided with a sort of initiation ceremony where they are made to realize the transition in their lives and the challenges in their new stage. A report in the Daily Nation newspaper of 12th March, 2008, in the Living: Family magazine (7), Millicent Mwololo writes that “following the breakdown of traditional societal structures, the church has taken it upon itself to help adolescents make the transition from childhood to adulthood with promising results”.

All the student respondents felt that the C.E. programs in schools helped them to avoid discipline problems in schools, set academic goals for themselves, plan and manage time well in school and develop positive attitudes towards class work. Teachers also showed that C.E. programs contributed positively to students' lives. The teachers rated the C.E. programs as “good” or “very good” in such areas as good discipline, peer support and counseling, leadership skills such as prefect, academic performance, spiritual development, engagement in society, trust by peers and authorities and individual moral development. It is therefore clear that the C.E. programs are very necessary in the schools to help in ensuring good discipline in the school, improving academic performance and helping the students to grow morally.

The teachers who are CU/YCS patrons and teacher counselors in schools have a big role to play in the lives of the youth. Many students feel they can turn to them in

case they were faced with a challenging personal matter. Teachers therefore can play a useful role by understanding the reasons for attachment that some students form for them and helping these students to move on to the next stage in development. Downs (1997,116) identifies one weakness in adolescent faith as over dependence on significant people within the community of faith such as pastors, teachers, youth leaders and significant persons for both judgments regarding faith and self worth. He continues to say that this makes them highly susceptible to the tyranny of “they”, allowing external control to become so important.

Parents also scored highly as those that a student would turn to in case they are faced with a difficult personal situation. It is therefore clear that although adolescents want to be independent from parents, they still cherish support and guidance. Lindgren and Suter (1985, 120) point out that adolescents’ feelings towards parents, teachers and other authority figures are mixed. On the one hand, they feel love and respect and recognize need for guidance, support and help, but on the other hand, they long for independence and self-sufficiency and resent having to ask for or accept assistance and direction. This supports what Dean et al as quoted in chapter two says that “it’s only when the church and the family abandon their role of helping young people navigate that passage to adulthood that teenagers look to their friends, their music and media as surrogate (and often tyrannical) mentors”(2001,147). Teaching moral content is best done in relationships. Kilbourn (1997, 68) says that if there is an emotional bond forming between the child and an adult or group, the child will more easily accept the moral standards being taught. The parents and the teachers can wisely exercise their power and position of authority to shape the youth in our schools through the CE programs.

Some respondents felt that they can trust church leaders such as pastors and priests when faced with difficulty. The writer has witnessed this severally when students attend or hold rallies and weekend challenges. Many seem to want to talk and confide in the invited pastors or preachers than they would confide in their teachers. More cooperation and relationship should therefore be worked at between the teachers in the CE programs in schools and the church. Organizing more rallies and weekend challenges as suggested by both teachers and student respondents can go along way in helping many young people in schools find someone with whom they can share some of the matters disturbing them. Such students would otherwise remain without help because they may not feel free to talk to their teachers or parents.

The research findings show that some of the respondents would look for advice from their best friends in school or the CU/YCS leaders in the schools. As discussed in the chapter on literature review, peer pressure is highest during adolescence. Teachers, parents and other adults, who either fail to take it seriously or are unaware of the part it plays in the lives of the young, often overlook peer group power. At adolescence, young people come to depend more on the opinion of peers and less on those of parents (Lindgren and Suter 1985, 116). The fact that adolescents desperately need the acceptance they get from their peers gives the group great power. More and more young people find it easier to seek for advice from their peers than from adults. It is therefore necessary to strengthen peer-counseling groups in schools. Leaders of the CU/YCS can be trained and supported by the teachers to be able to assist fellow students who are going through difficulties. Through well trained and supported student leadership, peer pressure can be the best way of helping some young people in school.

Lindgren and Suter (1985, 118,119) identify two needs that cause conflict in the lives of young people: the need for affiliation and need for achievement. The need for affiliation urges us to make friendships and to involve ourselves in group-related activities. The need for achievement leads us to work and overcome obstacles in order to improve ourselves through acquiring knowledge and /or skills. They continue to say that in the lives of the adolescents there is conflict between these two needs. The adults have high expectations on them to achieve while on the other hand, they feel a great affiliation to their peer groups. The best-adjusted students are those who achieve a balance between both types of needs-achievement and affiliation without becoming overly committed to one at the expense of the other. Through the CE programs in schools, students can be taught on how to strike a balance in their lives, guided on how to make constructive peer groups through the Bible study groups, choir, the legio and similar Christian related groups which will not only assist them socially and morally but also drive them towards better academic results.

Assessing the factors influencing the impact of these programs on students; the support from the school administration scored high on these factors. In most of the schools where the research was done, the school administration planned for these activities and also helped the C.U. and Y.C.S. sometimes financially. This support has contributed to strengthen these movements in schools.

The active participation and support from patrons also scored high as affecting the strength and impact of the C.E. programs. The teacher(s) given charge over these groups take up more responsibilities that not only require them to devote more time especially after official working time and even over weekends and school holidays, but also demand that they be a light and salt to the students. It is therefore necessary to provide these teachers with good support both from the school administration and

other teachers. The recommendations made by the teachers for improving the C.E. programs clearly suggested that other teachers who are not patrons should also be supportive.

In the rural Kenya, a majority of the students in high school come from low social economic status families. Parental attitudes towards education are low or negative. Lindgren and Suter (1985, 114) say that because of the parental negativism, and apathy, the teacher may be the only person in the lives of many students from low socio-economic homes able to encourage them to do well in school. Sometimes the student must defy their family's attempts to discourage academic success. The teachers concerned therefore need to be well equipped and supported to keep up with the good work.

Support or acceptance of these programs by the students' community in any school is also very important for their strength and impact on the students. In many schools, the teachers reported that the students through voting chose the officials. When the students are allowed to participate in determining who will lead them, they are made to feel that they own the programs and therefore are willing to participate in them.

For the students to support the programs, they must give 'a sense of meaning'. The activities and teachings taking place should be made applicable and relevant to the students' lives. It is therefore important that patrons and the school administrators intentionally plan to make these programs meaningful to students. The education offered should be geared towards issues that are pertinent to the adolescents. Such issues include; developing healthy relationships, improving their academic performance and addressing matters of wrong pressure from the media and their peers. The research findings showed that many students felt that these programs help

them avoid discipline problems in schools and also censor the kind of magazines they read. Teachers on the other hand also said that the C.E. programs contribute significantly in developing the students spiritually and morally.

The lack of interaction between young people and adults seem to be the major cause of the anti-social trends in peer group society. Teachers and parents need to give young people more time, guidance and support as was given in our traditional society. The positive aspects of the peer groups can be integrated in the teaching methods and CE programs in school.

The students also support these programs if they are given an opportunity to develop their competence. Some of the students confessed that the C.E. programs help them to develop their preaching skills; talents such as singing and drama are also developed. Giving the students opportunities to lead others and feel responsible develops them not only spiritually but also as future leaders in our churches and society at large. Sharpening the students' leadership skills through exposure and more training will make their impact more profound and meaningful.

In their suggestions for improving the impact of the C.E. programs, the teachers also underscored the role of the sponsoring denomination and/or the active involvement of other Christian churches. Inviting the church leaders and other resource persons from the community occasionally as guest speakers adds to variety and also prepares the youth in school to take an active and positive role in the church and society. Time has come when the hearts of fathers need to be turned to their children as prophesied in Malachi 4.6. Pastors, church leaders and parents should be concerned and willing to work with teachers not only to improve the academic performance in schools but also to give the youth a stable system of values and ethics.

The CE programs in schools are great opportunities through which such impact can be made.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Introduction

In the previous chapter, the results of the research data were presented and discussed. This chapter makes the conclusions and recommendations for this research. The purpose of this study was to test the theory that Christian Education has an impact on the students' social, spiritual and academic development. The researcher sought to find out: how the C.E programs impact on the students spiritually socially and academically and the factors that influence the impact of the C.E programs in schools on students.

The findings showed that some students gave their lives to Christ while in high school as a result of witness by the teachers and other students. They also showed that majority of the students in the C.E programs in schools were also active in their local churches at home. This indicates that many youth give their lives to Christ while in high school and that those who are active in the C.E programs in school are also active in their local churches at home.

After data analysis, it is clear that the C.E programs were effective in reducing indiscipline cases among students. Those who were active in the programs were also trusted by their teachers and fellow students and could be chosen as prefects in the school. All the student respondents reported that the education given through the

C.E programs had helped them to censor how to spend their leisure time, especially the books they read.

The research findings also showed that teachers believed that the C.E programs helped the students involved to develop positive attitudes towards studies. This is shown by improvement in performance. By avoiding discipline problems in school as a result of the C.E provided, the students are able to channel their efforts to studies and they are likely to do well.

The findings on the second research question; on factors influencing the impact of the C.E programs in schools showed that; the active involvement of the teachers, especially the patrons, the support by the school administration and the involvement of the local churches were paramount.

Conclusions

It is clearly apparent so far that the C.E. programs in schools play a key role and there is much that can be accomplished through them. These are very helpful programs in our schools and should be supported by all stakeholders for the sake of our youth and the future of our society.

As the traditional African society changes in the modern times, the Government through the schools should take a leading role to survey areas where the values and skills that were passed on in the traditional extended family and ceremonies are not lost. The C.E. programs, if strengthened across the country can be of great help in carrying out this role.

Parents need to realize that their children in schools need more than the academic grades that they receive from schools to be responsible persons in the future. Now that the values and skills to live by are no longer passed on through the extended families and ceremonies, the parents should support the C.E. programs and

work with the teachers involved and school administration to make them more effective. In our African tradition, when boys and girls needed to be guided on issues that the parent was not comfortable talking directly to their children, the children were sent to their aunts or uncles who would talk to them. Now that these people are not available to do this work, the teacher in school who spends more time with the boys and girls should be equipped to play these roles. The guidance and counseling department in schools can be strengthened and reinforced by strong C.E. programs in the school.

Both the protestants and Roman Catholics should realize that their role is not competition but complimentary. The patrons of both movements therefore should seek avenues they can work together to promote the common values and skills intended. Both endeavor to promote spiritual, moral, academic and social development of the students. Bringing their resources together at times to bring in a resource person or materials that can be helpful to all the students across board should be surveyed and worked at.

While the study found out that parents have a very significant role to play in the faith of their children, when these children leave home for high schools at adolescence, they are faced with completely new environment and a lot of changes taking place in their lives at this age. If the child is to maintain and develop in those values and beliefs instilled in their lives during their childhood years in primary schools, then the C.E. programs in high schools should be made more effective.

The fight against the bad influence of the media through pornography in both the audio-visual and print media targeted to the youth cannot be won unless deliberate measures are taken to educate the youth in our schools the moral implications of the media. The academic syllabus in the schools does not offer a lot of help in this area. If

therefore the fight against the rapid spread of HIV and AIDS among others is to be won, then the C.E. programs should be strengthened and made more relevant.

Training of the student leaders in these groups plays a very important role in improving and strengthening their impact. The patrons and generally interested teachers need to be trained and sensitized on the importance of these programs. The school administration, parents and the church should look for means of raising funds to enhance the training and also support the patrons to be more committed in their duties as patrons. The student leaders as well need more exposure by interacting with other students in other schools from where they can share experiences and get encouragement.

The teachers recommended that the programs should be provided more time in the school timetable and the students should also be permitted more outings for retreats, seminars and rallies in other schools. The work and mission of K.S.C.F and K.Y C.S should be made very clear to the parents, teachers, school administrators and churches. The organizations should therefore organize awareness campaigns in the community.

Recommendations for Further Study

The following areas should be considered for further research:

- Factors that influence the motivation of teachers' participation in Christian Education programs in schools.
- The perception of the local church on the Christian Education programs in schools.

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APPENDICES

APPENDIX I: LETTERS OF INTRODUCTION

**CHARLES WAMBUA KINAI,
P. O. BOX 28,
NDALANI – 90118.
Date: 5th February 2008.**

THE PRINCIPAL,

.....
.....

Dear Sir / Madam,

RE: REQUEST FOR PERMISSION TO COLLECT RESEARCH DATA

I am carrying out a research on the impact of Christian programs on students in Yatta District Secondary schools in partial fulfillment of a Masters degree in Christian Education.

I am targeting the patrons of the Christian Union (C.U.) and Young Christian Students (Y.C.S) and two class teachers preferably form three and four. I also target four students who are leaders in the C.U. and Y.C.S. through their patrons.

The information obtained will be treated with utmost confidentiality and used only for research purposes.

Your kind and positive assistance will be highly valued and appreciated.

Thanks in advance

Yours faithfully

CHARLES W. KINAI

**CHARLES WAMBUA KINAI,
P. O. BOX 28,
NDALANI – 90118.
Date: 5th February 2008.**

Through The Principal

.....
.....

Dear Sir/Madam,

RE: REQUEST FOR ASSISTANCE IN DATA COLLECTION

I am carrying out a research on the impact of Christian programs on students in Yatta District Secondary schools in partial fulfillment of a Masters degree in Christian Education.

I am targeting class teachers preferably form 3 and 4 and the patrons of Christian union (C.U.) and Young Christian Students (Y.C.S.). Any other teacher in the school may also give helpful information. Through the patrons, I also kindly request to access two leaders of both the C.U and Y.C.S.

I kindly request you to answer the following questionnaire honestly to the best of your knowledge.

The information obtained will be treated with utmost confidentiality and used only for research purposes.

Your kind and positive assistance will be highly valued and appreciated.

Thanks in advance

Yours faithfully

CHARLES W. KINAI

**CHARLES WAMBUA KINAI,
P. O. BOX 28,
NDALANI – 90118.**

Date: 5th February 2008.

Through The Principal

.....
.....

Dear leader (C.U/YCS),

RE: REQUEST FOR ASSISTANCE IN DATA COLLECTION

I am carrying out a research on the impact of Christian programs on students in Yatta District Secondary schools in partial fulfillment of a Masters degree in Christian Education.

I am targeting students who are leaders in either the Christian Union (CU) or the Young Christian Students (YCS) holding key leadership positions.

I kindly request you to answer for me the following questionnaire honestly and to the best of your knowledge. All the information you give will be treated with utmost confidentiality and used for research purposes only.

Kindly assist me.

Thanks in advance

Yours faithfully

CHARLES W. KINAI

APPENDIX II: STUDENTS' QUESTIONNAIRE

1. Personal information

- a) Sex: male----- female-----
- b) Age (tick one) 12-14yrs----- 15-16yrs----- 17-18yrs----- 19yrs and above-----
- c) Class (tick one) form 1-----form 2----- form 3----- form 4-----
- d) How would you describe your family background (tick one)
- Committed Christians-----
- Nominal Christians -----
- Non-Christians -----
- Traditional-----
- Other (please specify) -----
- e) Are you a Protestant-----or Roman Catholic----- (tick one)
- f) Are you a Christian/ have you personally decided to give your life to Christ. ___
- Yes, ___ No. (Please tick one)

2) Spiritual

- a) What religious groups are found in your school?
- Christian Union (C.U.) -----
- Young Christian Association (YCS) -----
- Others (specify) -----
- b) Referring to the groups above, which one are you a member? -----
- c) Are you in the leadership of the group you belong? Yes----- No-----
- If yes, please specify your role (e.g. chairman, secretary) -----
- d) How did you become a Christian (tick one)
- Through the witness of my parents-----
- Through the witness of my fellow students-----

Through the witness of my brother or sister at home-----

Through the witness of a teacher in school-----

Through the witness of a pastor/priest-----

By myself-----

Any other (explain) -----

e) When did you decide to become a committed Christian?

When in primary school

When in secondary school

f) Would you say that your participation in the C.U. /YCS has helped you grow in your faith? Yes----- No -----

g) If yes in (f) above, briefly state what areas of your Christian walk (e.g. prayer life, devotional, Bible study etc)-----

h) Are you a member of any group in your home church? (e.g. youth group, choir, Sunday school etc). Please specify not limiting yourself to the above-----
-----Do you have any leadership roles in the group in your home church?
Yes--- No---If yes, please specify (e.g. chairman, secretary etc)-----

i) Does the pastor/priest from your home church encourage and support you to participate in the C.U./YCS groups in school? Yes----- No-----

j) Does the school administration and teachers provide support for the C.U. /Y.C.S. activities in the following areas?
Is there time in the school timetable allocated for weekly/regular meetings?
Yes----- No-----

Is there a teacher who is the patron of the C.U/YCS in your school?

Yes---- No -----

Are you given permission to attend events of the C.U/YCS organized in other schools and /or organize events in your school such as weekend challenges?

Yes----- No-----

3) Academic development

a) Can you say that your participation in the C.U. / YCS has helped you in the following? (Please tick one for each).

- I. Setting academic goals for yourself Yes---- No-----
- II. Planning and managing your time well in school Yes----- No-----
- III. Developing a positive attitude towards your class work Yes---No-----
- IV. Censoring or wisely choosing the kind of magazines and literature materials that you read. Yes----- No-----
- V. Avoiding discipline problems in school Yes----- No-----

b) Would you say the dreams and aspirations you have in life are in any way being shaped by the lessons you are learning through the C.U. /YCS?

To a large extent -----

To some extent-----

Not at all-----

c) Do you feel that the choice of career you will settle at in future will be influenced in any way by the lessons you are learning through the C.U/ YCS?

Very significantly-----

Significantly-----

Not at all-----

4) Imagine you were faced with a difficult situation concerning your private life, who would you feel most free and comfortable to talk to first concerning your situation (please tick one).

Parent(s) -----

The C.U / YCS patron _____

Teacher counselor-----

Pastor/priest-----

Best friend -----

The C.U / YCS leaders in school-----

Close relative (e.g. brother/sister, aunt or uncle) -----

Others (specify) -----

5) In your own words briefly say why you would choose to talk to the person you have chosen above -----

6) In your duties as a C.U./YCS leader, have you received support in the following areas from the school administration directly or through the patron/chaplain?

Training and advice on leadership skills Yes----- No-----

Planning and implementing programs in the society Yes----- No-----

Financial support especially when going out Yes----- No-----

APPENDIX III: TEACHERS' QUESTIONNAIRE

1. For how long have you been in this station? 1-3yrs----- 4-5yrs-----
 6-7yrs----- 8-11yrs----- 11yrs and above-----
2. i) Are you a class teacher or C.U./YCS patron or both? (Please specify)-----

- ii) If a class teacher specify which form and for how long. Form ----Duration-----
- iii) If patron for how long? -----
3. i) Are the C.U./Y.C.S activities provided time in the school's weekly and termly programs? Yes----- No-----
- ii) If yes, please mention some activities that are officially planned for the C.U or Y.C.S. Weekly-----
 Termly-----
 Any other-----
4. How do you choose the leaders in the CU/YCS? (Please tick one)
- Direct appointment by the patron-----
- Voting election by the members-----
- By a group of teachers or during staff meetings-----
- The outgoing officials appoint incoming officials-----
- Volunteers-----
- Any other-----
5. i) Do you provide any training for the C.U/YCS officials? Yes----- No-----
- ii) If yes, how often is such training provided?
- Once a year-----
- Once every term-----
- Regularly-----

Through apprenticeship-----

Any other-----

iii) What skills and values do you intend to instill on the student leaders during the trainings offered? (Please explain in your own words)

Skills-----

Values-----

6. According to you, and on a score of 1-5 describe your view on the significance of the C.U./YCS on the students in the following areas, where 5 is the most significant and 1 the least significant.

Discipline in school 1 2 3 4 5

Peer counseling and peer support 1 2 3 4 5

Leadership skills (monitor/prefects) 1 2 3 4 5

Students' control 1 2 3 4 5

Academic performance 1 2 3 4 5

Spiritual development 1 2 3 4 5

7. According to you, and on a score of 1-5, describe how the following factors influence the strength and impact of the C.U./YCS in the school where 5 is the most significant and 1 is the least significant.

A strong leadership team of the students 1 2 3 4 5

Support from the student's community 1 2 3 4 5

Active participation and support from the patron 1 2 3 4 5

Regular outings for rallies and retreats 1 2 3 4 5

Support from the sponsoring church 1 2 3 4 5

The Principal offering moral and kind support 1 2 3 4 5

8. What in your own opinion can be done to ensure that the Christian education programs in your school have a greater and better impact on the students? -----
