

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.

