



**Thesis**

**By**

**MARY N. GETUI**

**FACULTY OF  
ARTS  
KENYATTA  
UNIVERSITY**

**The religious aspects of secondary school  
life and their effects on the youth in  
Nairobi**

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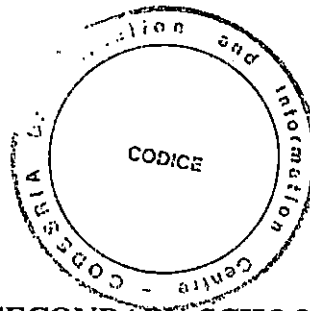


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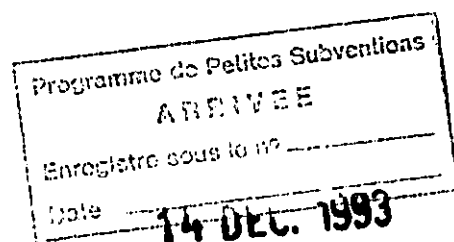


**THE RELIGIOUS ASPECTS OF SECONDARY SCHOOL LIFE  
AND THEIR EFFECTS ON THE YOUTH IN NAIROBI**

**BY**

**MARY N. GETUI**

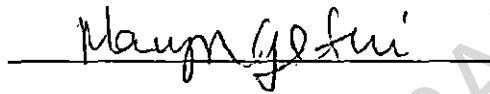
**A THESIS SUBMITTED IN FULFILMENT OF  
THE REQUIREMENT FOR  
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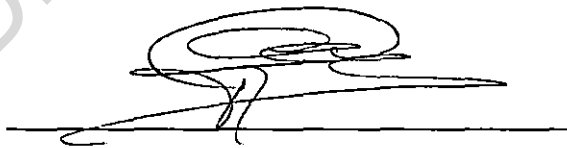
## DECLARATION

This is to certify that this Thesis is my original work and has not been presented in any other University.




Mary N. Getui

This Thesis has been submitted for examination with our approval as University Supervisors.



Dr. T. Groenewegen



Dr. R.M. Githige

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**ABSTRACT**

The world is a "mixed-grill" so to say. It is made of people with varied set ups - geographical, racial, cultural, etc. Each specific community or country's way of life is mainly determined by what the local situation has to offer and the approach taken by the people to fit in. Further still, each person is expected to play their role in order to survive and to contribute towards the group's sustenance. For this need to be met and to be effective, it has been deemed necessary and important that a system of training through education be adopted to guide the individuals and society on what is expected of them and how to go about fulfilling it. This explains the different forms and types of education offered the world over- informal, formal, non-formal.

Whatever the form/type of education offered, it should be a diversified and all-round entity meeting the physical, mental, moral and spiritual needs of the learner. The emphasis of this thesis is on whether and how the spiritual aspects of the secondary school students are met, and the effects there-of. The area of concentration is Nairobi where 33 sample schools are studied, with a "peep" being taken in 2 peri-urban schools in Kiambu District and 4 rural based schools in Kisii District for comparison purposes. Kenyatta University is used to determine the long-term and post effects of religious aspects of secondary school life.

In order to understand the category of people focused on the characteristics and problems faced by the students are looked at and these are found to be determined and linked to their stage of development as well as the home, school, and social set-up. It is also recognised that society has high expectations of and for this category of people.

The study is concerned about the informal spiritual aspects of school life consequently the general co-curricular activities in the specified institutions are looked at. Those with a religious bias are then concentrated on. The role of the informal activities and the students opinions and attitudes towards these activities have been identified as well as the motivating factors and benefits derived from participating in them. This is followed up with the products of the sample schools at Kenyatta University, where it is observed that there are informal religious activities. The motivating factor and the benefits are the same but the emphasis shifts. Spearman's Rank Correlation Test (see pp 287-288) is used to determine whether the secondary school's religiosity has any correlation to the student's participation in religious aspects of university life.

For students to reap effectively from the education system and in order to help them serve society more, all aspects of the learner, including the spiritual, need to be recognized and satisfied. Various recommendations as to how this can be achieved have been given in this study. This study is limited in many ways, necessitating identification of areas for further research.

## INTRODUCTION

Throughout history, societies have devised methods, ways and means of making their systems function effectively. Each member's output is considered vital and essential. Consequently, the individual has to be provided with the necessary, relevant and required training. This preparation and training is almost mandatory for all "normal" people as it paves way for the maximum realization and tapping of each individual's potential and ability. The most common and perhaps more acceptable mode of transmitting the required training is identifying and following a system of education that meets and satisfies the needs, priorities and environmental requirements of a particular community. This explains the different and numerous systems of education upheld in African traditional societies, and throughout the world even today. This aspect is recognised in Kenya as reflected in the national goals for education, which have been spelt out as follows:

- **Education must serve to foster national unity.**
  
- **Education must prepare and equip the youth with knowledge, skills and expertise to enable them to play an effective role in the life of the nation.**

- **Education must serve the needs of national development.**
- **Education must provide for the full development of talents and personality.**
- **Education must promote social justice and morality, social obligations and responsibilities, and**
- **Education must foster positive attitudes and consciousness towards other nations (Kamunge, 1988:1).**

According to several education reports and authors, effective sound, integral and meaningful education should be a diversified and all-round entity. It should also meet and satisfy all the needs of the learner, namely the physical, the mental, the moral and the spiritual (K.I.E. Report, 1976; The Sacred Congregation for Catholic Education, 1982; U.N.E.S.C.O. 1982; White, 1923; Amayo, 1974; Murad, 1986; Saithya Sai African Conference Reports, 1989).

This view was appreciated, recognized and realized in the African traditional society. There were no formal classrooms and other school related activities as we know them today, but the traditional setup in its own unique way met and catered for all the needs of the members of the society. The mode of transmitting knowledge and providing training was

informal, whereby individuals generally learnt from situations, from others and from each other, as the need arose and as circumstances dictated, without necessarily following a set schedule. There were special occasions, however, such as during initiation when specific learning took place, by strictly adhering to and following certain procedures. At the end of the day, each individual depending on and determined by age and sex knew and fulfilled what was expected of him or her (Bogonko, 1977; Kenyatta, 1936).

One aspect that was regarded as very important is the spiritual or religious one. From conception to death and even in the beliefs people held about life after death, religion played a crucial role. Rituals, stories and many other activities with a religious connotation were the order of everyday life. A child growing up in the African traditional setting, therefore, had this or her spiritual need well catered for, and because of this each individual was deeply religious (Mbiti, 1969:1-5).

With the coming of the Europeans and other foreigners to Kenya and elsewhere in Africa, however, the general traditional setup was bound to be disrupted. The demands of the colonial setting were different. For example, there was need for literate personnel so formal schools had to be

set up. In Kenya, most of the early schools were started, staffed and run by missionaries. Christian religious education or rather being introduced and converted to Christianity was part of the syllabus. Those wishing to join and attend school had to identify with the aspirations of the missionaries sponsoring that particular school. Encouraging the missionaries was the colonial government, which saw them as performing a worthwhile duty in training personnel to meet their demands for clerical or simply domestic workers (Bogonko *op. cit.*). Even though the mission schools catered for their students' spiritual needs, the approach they adopted was different and they stressed a faith that was alien to the students.

Some of the missionaries, however, tended to discourage some traditional practices, such as female circumcision and polygamy. This caused some Africans to break away from the so called established churches and schools. This separation led to the birth of independent schools and churches. The government also stepped in and established secular schools. None of these institutions were fully traditional nor fully Western, since they were trying to suit the demands of a society that was undergoing changes. It can be argued that they tended to borrow from both the traditional and Western systems and this was likely to be reflected in the spiritual training accorded the students.

Throughout the colonial era, the educational goal of the students was mainly material achievement and the spiritual aspect was not fully appreciated. For example, some students who went through mission schools ceased to be Christians as soon as they achieved their certificates and jobs. The implication is that the schools were used as a means to an end. The African youth who chose to go to school could no longer fully participate in the traditional religious activities as they were spending most of their time away from home. In short, they were "hanging in the middle way" and chose to do whatever could lead to satisfying their demands as governed by the nature of the colonial setting.

When Kenya became independent in 1964, she recognized and has continued to recognise the importance of religion in the society. The constitution grants freedom of worship. Religious instruction is given in institutions of learning. The Education Act (1968) recommends that religious instruction and pastoral care be given in schools. Despite this official stand, generally and more so at the family or home level, however, the central position accorded religion in the traditional setting has tended to wane. Each member of the family is kept busy either at work for the parents and older children or at school for the school age siblings. With

the indigenization of the economic and political fields, and the exposure to Western and secular influences, one notable result has been an increased desire and search for material gain. Consequently this is done at the expense of family stability, since some of these influences bring about disruption of family life. Without a well-organized home programme, whereby all members are able to be together often in a relaxed atmosphere, it is very difficult to promote religion. If there is any religious involvement, it may be at personal level or it may involve a few members of the family. Attendance of religious services and other religious functions may be irregular and sometimes the motive for attending may not be solely religious. For example, the once weekly church service for those professing the Christian faith is often viewed as a social leisure exercise.

Youth spend most of their time in school. One would expect that this could be the right forum to provide religious instruction. The school however, tends to lay more emphasis on academic achievement such that teachers, parents and students themselves tend to concentrate more on what can pave the way for good examination results. Religious Education offered in schools is pursued with this academic approach. Moreover, it is not all students who get a chance to study Religious Education as it is often offered as an optional subject. One wonders what influence religious

instruction would have on students where and when it is offered as a co-curricular activity.

Kenya, like many others, is a society that has undergone and is still undergoing rapid transformation. In the process, the spiritual or religious aspect has also been influenced and affected by these changes. What do all these changes mean and offer the secondary school youth? This study is an attempt to trace the religious aspects of secondary school life and the short and long-term effects they have on the spiritual development of the young people.

Considering what has been said so far, and in order to have a clear picture of what is to be discussed in the rest of the study, it is considered appropriate to give working definitions of some terminologies.

**(i) Religious Aspects/Activities**

These terms refer to those aspects that are religion-oriented. Examples are religious clubs/societies, religious services, chaplaincy, visiting

preachers, religious buildings and other facilities and exposures such as religious literature, films etc.

## **(ii) Spiritual Need/Development**

This incorporates the six dimensions of religion as formulated by Smart (1969:15-25) - that is the experiential, mythological, ritual, doctrinal, ethnical and social dimensions. From these six dimensions it can be argued that religion provides the believer with a sense (experience) of a divine being (or power) who has had sacred influence on past events (myth) with whom he or she needs to have contact through certain acts (rituals). Religion also directs the believer on the relationship that should exist between him and the divine being and others in the society by believing in and observing certain rules (doctrines and ethics). Religion or religious beliefs, therefore, influence and determine society's organization (social). It is therefore concluded that spiritual development incorporates factors such as character development or personality formation; formation, practice and observance of certain attitudes and values/virtues, as well as relationship to others.

## **(iii) Secondary School Youth**

This term is used to refer to both male and female students in secondary school. Their age ranges between twelve and twenty years - allowing time for both early and late starters, and for any other delay. In Kenya the officially recognized age for entering standard one, and therefore starting the eight year primary education is six years. The duration of secondary school education is four years.

#### **(iv) Co-curricular Activities**

This concept refers to those activities that students, often with the help, guidance and support of the teachers and even the whole school system, are involved in both within and outside the school. These activities, however, fall outside the normal learning routine as stipulated in the syllabus. They are often carried out under organized groups such as clubs, societies, at house or class level or by the whole student/school community. Other terms used to refer to co-curricular activities include extra-curricular activities, out of school activities/education, social and recreational activities.

#### **(v) Abbreviations Used in the Text**

C.A. Catholic Action

C.U. Christian Union

F.O.C.U.S. Fellowship of Christian Unions

K.S.C.F. Kenya Students Christian Fellowship

K.U.S.A. Kenyatta University Students Association

O.I. Oral Interview

K.U.C.U. Kenyatta University Christian Union

S.D.A. Seventh Day Adventists

Y.C.S. Young Christian Students

Y.M.A. Young Muslim Association

## CHAPTERS

## **CHAPTER ONE**

### **BACKGROUND INFORMATION TO THE STUDY**

This chapter is centred on the following: statement of the problem, objectives of the study, justification of the study, hypotheses, literature review and finally methodology.

#### **1.1 Statement of the Problem**

In view of what has been said in the introduction, there are various questions that arise.

First, in African traditional society and according to educationists and religious organizations, meeting the spiritual need of the learner is an essential part of education. One wonders how this is achieved in Kenya's secondary schools, apart from studying Religious Education.

Second, Kenya is an African country and in the African traditional society the spiritual needs of the individuals, particularly of the youth were recognised and catered for. Is this opinion still held by teachers, religious leaders and even the secondary school youth themselves, with regard to youth in secondary schools today?

Third, there are many foreign religious faiths held and practised in Kenya

today. Some of them have established, run and managed secondary schools. What is their concern for the spiritual need of the students attending these schools?

Fourth, schools do spend time, effort and resources on the various spiritual aspects - does this time, effort and resources actually achieve in any way the intended development? What is the immediate and even long-term effect of these aspects on the students?

Fifth, disciplines such as sports, drama and music involving secondary school students are given publicity in Kenya. This is not the case for religious activities. Is it that these activities are non-existent or is it that they are ignored? If they are in any way ignored - what are the reasons underlying this low-key standing?

## **1.2 Objectives of the study**

The core of the study is to establish co-curricular religious aspects of secondary school life and the immediate effect they have on the learner while he or she is still at school, as well as the long-term effect they have on the secondary school leaver who has joined and is studying at a university. In order to achieve this objective, attention is focused on the following issues:

First of all, the study traces the general position of youth in secondary school with regard to their stage of development or growth, their characteristics, expectations and concerns of society over them, as well as any peculiarities that go with this age.

Second, a general survey on co-curricular activities in the sample secondary schools has been conducted.

Third, concentration has been put on identifying and investigating the religious aspects of school life. For the latter two objectives, important elements that have been addressed include the number and nature of activities, the people involved, reasons for involvement and the benefits/effects of this involvement.

Fourth, the study is intended to investigate which facts about a person are regarded as signs/evidence of spiritual development.

Fifth, the study is intended to establish to what extent the religious aspects of secondary school life have effect on the spiritual development of youth. While the short-term effects can be traced while the student is still in secondary school, the long-term effects require a follow-up at a place where some secondary students join after secondary school, in this case a university is used.

### 1.3 Justification of the Study

There are various reasons that make this study necessary, important and worthwhile.

First of all, there is hardly any data on co-curricular activities, particularly those of a religious nature and the influence they have on the learner in the Kenyan setting. What is available is based on foreign countries. It is therefore important to carry out a study on the local setting, since the findings will be relevant and useful to the local needs and aspirations.

Second, several studies have been done on mission education in Kenya but most of these fall in the pre-independence era, and again, no study has so far been done on religious co-curricular activities in institutions that are not of mission background. This study is based on the post-independence era and is covering various categories of schools.

Third, studies have been done on other disciplines such as physical education, highlighting their contribution towards nation building in Kenya. A similar study based on the religious aspect is a timely and worthwhile exercise - any role religion plays in nation building.

Fourth, Kenya's population is viewed as being predominantly Christian and is also becoming increasingly Christian. Whether this is reflected in the

institutions of learning more so secondary schools is an aspect that needs to be investigated.

Fifth, other religions, for example Islam and Hinduism are practised in Kenya. Some schools are run by adherents of these religions. What do they offer in order to meet and satisfy the spiritual need of their students? Similarly, what of cases where students attend schools that are run by those whose faith is alien to that which they profess?

Sixth, Kenya has embarked on the 8-4-4 system of education. This system is expected to be more relevant to the local needs and to give students adequate preparation for life. This study will hopefully pinpoint the bottlenecks in the religious aspect and attempt to give recommendations as to what can be done to rectify and improve the situation.

Seventh, the general talk is that today's youth are the future leaders -What is religion doing to prepare the youth for this task?

Eighth, opinion has it that religion is one of the factors that make for healthy and wholesome growth. Can this be said to be true for those schools and students that are religiously involved?

It is also hoped that the study will come up with suggestions as to what can

be done to strengthen and improve religious co-curricular activities in institutions of learning such that these activities can have the desired (positive) and lasting effects on the learner.

#### **1.4 Hypotheses**

1. Education caters for the spiritual need of the learner.
2. Apart from Religious Education, religious instruction is given through and in form of co-curricular activities.
3. The religious aspects of secondary school life have a short-term and a long-term effect on the spiritual development of youth.

#### **1.5 Literature Review**

The literature review covers work which touches on the following themes - the characteristics, concerns and expectations placed on (secondary school) youth; education, more so religious education (both formal and informal) in secondary schools in Kenya; the value of informal education; the value of religious education; the long-term effect of secondary school life on the university student - problems faced by the student and religious aspects of life and finally other factors that contribute towards the development of youth.

In a study of this kind which touches on personality inclinations, it is considered important that the stage of development of the targeted young

people be looked at. Many authors have stated that the age bracket where secondary school youth fall is regarded as a difficult and challenging one. This is because it is a period of changes - physical, sexual, psychological and cognitive. There are also changes in the social demands made on the adolescent by adults and peers, and society in general. Besides, there are educational and vocational preparations to be made. At this stage too, the adolescent makes attempts to seek independence and achieve his or her own identity (Mussen, Conger, Kagan and Houston, 1984:461).

A clear and good summary of the adolescent stage as given by a group of Christians is as follows:

(This stage) is one of the most vulnerable periods in a person's life. One is vulnerable to all sorts of bombardments from quarters that are seeking their allegiance and support. The mind of a young person is a battle ground for all kinds of ideologies, the body is the target of commercial concerns that appeal to the whims of the young person when he or she is least prepared to make sound judgements. There are many things that seek to pull him (or her) in one direction or the other. Thus, we find many of our young people bewildered and perplexed. They are constantly coming up to crossroads at which decisions must be made ... They are characterized by a searching and exploring spirit. They would like to find out what the meaning of their lives is, who they are, there is a strong pull to be identified with a group, to find acceptance and to be affirmed. The need for self-esteem becomes a very important issue. (The association of Evangelicals of Africa and Madagascar (A.E.A.M.) 1984:249-250).

Grinder and Strickland have referred to adolescence as a period of great storm and stress. (Grinder, 1963:4). Freud calls it a psychologically disturbed state (Mussen, *op. cit.*).

After this overview of the developmental characteristics of the target age group, for the purposes of this study a factor to consider is whether the religious element comes in all this "quagmire". If it does what format does it follow?

Apart from this period being challenging, it is observed that a lot of importance is attached to it - because it is a stage of great physical, mental and emotional potential (*Ibid.*). At the same time, it is during this period that the individual's future can be determined. Alves (1968:14) notes that:

**At some time during their years at secondary school, boys and girls normally take up positions which will play an important role in determining their adult pattern of belief and behaviour.**

Silverstein (1973:419) also notes that many personal and social tragedies begin and end in youth. From a different perspective, the youth (with regard to the future) are seen as the hope for the future. From Africa, it is explicitly stated - "the future and destiny of this continent is in the hands of our youths" (A.E.A.M. *op. cit.*, 248). This is true of other parts of the world as well. Bier (1963: cover page) notes that:

**One of the most important elements of present-day concern for the future of America is surely the welfare of the adolescent; in the hands of the teenager of today lies the future of our country in the home, in the armed services, in industry, in business, education and the church.**

Aspects of this view are shared by the Catholics who believe that the young people are the ones who will determine whether the world of tomorrow is more closely or more loosely bound to Christ (Sacred Congregation for Catholic Education, 1982). Protestants are of similar opinion - "If we are looking for God-fearing leadership tomorrow we must take our responsibility for today's youth seriously" (A.E.A.M. *op. cit.*). Hindu sentiments are not any different. One of their writers, Auribindo, has stated. "If Hinduism is to survive, the youngsters must remain Hindus" (1989:127).

The above sentiments are supported further by one educationist, whose views imply the sentiments of teachers and parents. The expectation of these adults are that youth in secondary schools should do well in their academic work in preparation for a bright future not just for themselves but for the nation. The educationist says:

**It will be your pleasure and pride to see your sons (and daughters) sailing through our national institutions of higher learning and later becoming distinguished builders of our nation (Upper Hill School Magazine 1986/87:9).**

We are interested in finding out whether involvement in religious activities has any role to play towards the realization of these expectations.

Various weaknesses and shortcomings however, have been cited as being true of young people. Here are a few examples. The great philosopher

Aristotle complained that adolescents are "passionate, irascible and apt to be carried away by their impulses (Mussen op. cit.). Plato saw the youth as a lot that gets easily excited. He advised that boys be not allowed to drink until they were eighteen because of their easy/excitability. He went on to add, "Fire must not be poured on fire (Ibid.). A seventeenth century clergyman compared the youth to "a new ship launching out into the main ocean without a helm or ballast or pilot to steer her" (Ibid.).

Greely (1961:3) has described the youth as mysterious, uncommunicative, half adults who seem not to live up to what their elders expect of them. They are not as happy as they should be nor are they as grateful. They seem to be a silent almost dazed generation. They are strangers in their own homes, they do not know themselves hence no one knows them. It seems they are a generation of wasted talent, of blighted dreams, of stunted visions, of lost opportunities of half answers to half questions. They are a listless, quiet, worried generation which abhors conformity verbally but also sees no other practical choice.

Prinja (1989) expresses other weaknesses associated with youth when he says of them that they disrespect their elders, they disobey their parents, they riot in the streets inflamed with wild notions, their morals are decaying.

According to a newspaper article, (The Standard, Thursday 30 May 1991), the general outcry is that parents and children do not understand each other. Many families are literally besieged by their own sons and daughters. Families are struggling to cope with their children. They are unable to understand them. This is a crisis affecting all classes of people.

Mugambi (1989), while addressing a youth group, observed that many youths drink, take drugs and generally engage in irresponsible behaviour. Ndingi Mwana a Nzeki has warned that anti-social behaviour like beer-drinking and smoking distracts students from their studies (The Standard, Tuesday 22 August 1989:10). The same newspaper once lamented that teachers in school are helpless before bhang - smoking school children. Parents appear to have given up and can only hope that teachers perform some miracles to help (Thursday, 30 May 1991:8). 1990 statistics on the involvement in cocaine by some secondary school students as given by one doctor are as follows:

**About 5% of secondary school students in Mombasa and Malindi are cocaine users. ... 2.1% of the drug users are aged between 10 and 14 while another 3.3% are aged 15 to 19 ... There were as many female users of the drug as males (Daily Nation, Saturday 3 November 1990:3).**

Another concern is over truancy. One student in a boys' day school has raised the following points of truancy. He observes that some students have cut holes through sections of the school fence in order to get escape routes. He says that it is sad to note that students pay for a full day in

school yet they try to play truancy, mainly in the afternoons. While he has no quarrel over the fact that the truants are cheating their parents out of the afternoons' fees, (it is worth a quarrel though) he is not amused at the fact that the pleasantly landscaped environment should be spoilt by fellow students in an attempt to "grease" (skip) classes. He thinks those involved ought to be ashamed. He wonders who is responsible for the repair of the fences because the more they are climbed over, the more the school has to spend on repair (Upper Hill School Magazine, 1988:8).

School strikes and riots are a common feature in Kenya today. They are characterized by violence and destruction which culminates even in murder. The St. Kizito Secondary School incident where male students went on the rampage that resulted in 19 deaths and a score of rapes of their female colleagues stands out as a clear testimony of what evil youth can do (The Weekly Review, 19 July 1991:5-13). Of no less significance is the murder of the Kebirigo Secondary School headmaster by six of his students (Daily Nation, Saturday 2 November 1991:5-13).

Lately, it has been observed and expressed mainly through the print media that "matatu" transport is a source of concern for many parents whose children (both boys and girls) boycott school to enjoy free rides and music in the matatus. Some of the students, especially girls end up being abused sexually (The Standard, Sunday 26 July 1992: 13).

Another concern over youth is that they do not get their priorities right. One complaint is that they spend a lot of time in disco-houses. In 1990 a dancing competition, Win-A-Car, was organized in the country. Many of the entrants, and particularly fans were students. Because of what went on in and during the competition that span several months, many parents and leaders condemned the event (Sunday Nation, 4 August 1991:5).

With regard to all these concerns, laments and observations, our question is - What has religion got to contribute? How does involvement and participation in religious aspects of secondary school life help students steer free of or overcome these weaknesses and shortcomings? We are also interested to note whether these problems are present and/or faced by students in the sample schools. We would also like to find out whether there are any other problems faced by students for which religion may provide help.

Despite this grim picture painted by adolescents, Mugambi (op. cit.) described them as dynamic, adventurous, innovative, curious, energetic, inventive, renovative, adaptive, and inquisitive. Masibo (1988) has advised them to see themselves as thermometers, they should serve as yardsticks in working for and towards a better society. The example he gives is of South Africa where the youth are holding the bull by the horn in the move to dismantle apartheid. The youth all over the continent are challenged

to raise their voices against social and other evils in their societies. Some of these evils are racism, militarism, corruption, nepotism, religious intolerance, selfishness, greed, hunger and thirst for power. Grinder and Strickland (op. cit.) have observed further that the youth can play an important role in bringing about "a new society". Moreover, they are well-equipped to bring about the required changes. This is in line with the recognition that youth are capable of influencing policies or decisions negatively or positively. These are important but generalized observations which need to be tested against the religious activities in the sample institutions.

Counsel given by an educationist on what it takes for a student to be successful indicates that:

... good results can only be achieved in any institution by students (scholars) who are dedicated to their work, well disciplined, know what they want, who are obedient, smart in thought and physically, honest, and who can stand for truth. I would like to request our students to avoid and refrain from virtues (vices) that could compel them to deviate from their students and hence perform poorly in their academic work. Such bad virtues (vice) which are social evils include dishonesty, cheating, dirtiness (physical and mental), absenteeism from school at wrong time with no genuine reasons, lateness, rudeness and lack of respect to people of all walks of life. Avoid all these and you shall not regret in future. (Upper Hill School Magazine, 1986/87:9).

We are interested in finding out whether religious aspects contribute towards this realization of a better society and better people.

With regard to mission education in Kenya, various studies have been done on the subject. These include those of Amayo (op. cit.), Bogonko

(op. cit.), Karani (1974), Kamanda (1976) and Osogo (1970). Most of these studies, however, touch on the historical development of mission education in Kenya during the colonial period. While their works are a good source of information on mission education in Kenya, there is no emphasis on informal religious education. The information is not recent and our main area of interest (Nairobi) is left out.

In other studies done on religion in Kenyan secondary schools such as those of Awino (1986), Odwako (1973) and Onsarigo (1986) the emphasis has been on the teaching of religious education under the formal education programme. Even though these scholars have stressed on the benefits derived from being exposed to religion, they give no emphasis on the informal activities that are religion oriented, nor do they give the effects the religious activities have on the learner, the school community and/or the entire society. This study is intended to give emphasis on the informal religious aspects of secondary school life, as well as identify the short-term and long-term effects of these activities on the learner.

Another aspect of religious education on which there are findings is religious controversies and the effect they have on the running of the institutions (Karuga, 1986). Other sources that mention religious controversies in schools are newspaper reports (The Daily Nation, Tuesday 24 April 1990:14; Thursday 18 April 1991:28; The Standard, Monday 15

October 1991:11). These sources though covering a few scattered examples, provide useful information on the general nature of these controversies. The information serves as an eye-opener to some of the problems faced by secondary school youth, more so those who/attend schools that are affiliated to religions/denominations different from their own.

There is evidence from various sources that religious activities are carried out in the secondary schools. One such source is Wambua's study (1989), which concentrates on pastoral counselling in secondary schools in Machakos District. This study is found wanting in several ways. The author emphasizes pastoral counselling yet there are other religious aspects of school life. The location of the study is Machakos District, most of which is a rural area. We intend to look at other religious aspects of school life other than pastoral counselling. The location of our study is Nairobi, whose situation might be different from Machakos.

Various groups and activities have been identified as being present in the secondary schools. One such group is the YCS movement. According to a study done by Ngure (1987), the movement is an organization for young Christians in secondary schools, seminaries, training colleges and universities. In his study, Ngure gives the aims, duties, activities and problems of this movement. Ngure's study is a documentary library

research, which has not been subjected to an investigation of what goes on in the schools. The YCS introductory pamphlet is another source with more information on the movement. The present study is intended to use these sources as guidelines in finding out how the theoretical ideas are put into practice in the secondary school situation in Nairobi. Another group that has influence in the secondary school is the KSCF to which most of the CU groups are affiliated. Highlights on this organization are given in the KSCF workers manual.

Muthoga (1985) has done a detailed study on the activities of KSCF. The strong points of his work are that extensive study on the history, involvement, problems, evaluation and recommendations touching on the organization have been given. While these points will guide us in verifying the situation as it is in the sample schools, we will go further and come up with details that may be more revealing on the effects of these activities than those brought up in Muthoga's generalized study. Muthoga also makes brief reference to other groups involved in religious activities in secondary schools but does not provide much detail on them. These are Trinity Fellowship, The Christian Students Council of Kenya, The Navigators, Life Ministry, Youth for Christ and Focus. Other groups mentioned which are under some church denominations include Youth Fellowship (Presbyterian Church of East Africa), Youth of Methodist Church in Kenya and Kenya Anglican Youth Organization. He also

mentions Christian literature groups which are involved among secondary school students, namely, Scripture Union who distributes the Daily Guide and Daily Power books, Gideons International who distribute Bibles, and Step Magazine. How influential these groups and others not mentioned are in the secondary schools in Nairobi is an issue to be tackled. Of special mention is the recommendation Ngure makes that schools require chaplains. Our concern then is how many schools are served by chaplains and how effective they are in those schools where they are present is another issue to follow.

With regard to Muslim activities, the YMA Annual Report (1988) in a summary of the association's activities makes reference to the Youth and Da'awah programme under which the association is committed to guiding more and more young people to a better Islamic life and understanding, and to equip them with knowledge to enable them to present Islam convincingly and confidently. The following are activities which touch on our area of interest: lecture programme in schools and colleges, Islamic literature distribution, the bi-annual national youth seminar and the establishment of school Muslim students societies. The association is also involved in tackling problems affecting Muslim students in schools and colleges, such as giving bursaries. We shall be interested in finding out how these ideas apply in the sample schools.

The studies done on historical developments of some schools already referred to, and school publications (including Smith 1973; Martin 1978; Stabler, 1969; Alliance High School 1989/90 Commemorative Magazine; Hillian Jazz October 1987; February 1988; Scan September 1990, Ngara Secondary School Magazine 1978) have also revealed that there are religious activities carried on in the schools. These include attending religious services, attending talks that touch on religion, attending assemblies where religious education is imparted. There is also reference to inter-school contact over these activities. However, details on these activities are lacking and we hope this particular study will fill the gap.

It has been pointed out that certain physical facilities promote religion. These include mosques, temples, churches and any other similar items. For example, Niazi (1976: 12,17) has said that the object of the mosque is to promote piety. He goes on to say that mosques are developed as centres of learning and teaching good morals. Several other scholars have also mentioned that chapel activities have a significant place in the school programme (Smith, Stabler, Martin *op. cit.*). One wonders whether all schools have these or similar facilities and activities, and what difference, if any, does the absence or presence of the physical religious facilities make on the religiosity of the institution and the members herein.

Alves (*op. cit.*) has observed that school worship can be deeply and

powerfully educative. A Muslim scholar, Anwar (1982:15-16) reports that a good number of Muslim parents and young Muslims feel that children are influenced by Christianity because at school they attend assemblies where a Christian service is conducted. Could this observation be true for schools in Nairobi where students who profess different beliefs, different backgrounds and from all walks of life converge in their quest for education?

Scholars of religion have noted however, that many young people do not take much interest in religion. These include Niazi (*op. cit.*), Wattenberg (1955), Nakhali (1976), Bazira (1975), and Randall (1968). They cite various reasons for this state of affairs. We would like to find out whether this observation is true for youth in secondary schools in Nairobi.

Our study is based on informal religious education in the secondary schools. It becomes imperative that reference be made to informal education in Kenya's secondary schools and elsewhere; as well as point out its general value. The main concern is - how true are ideas for informal religious education in the sample schools?

In the studies done on secondary schools in Kenya already referred to, the authors have indicated that informal learning takes place in Kenya. This learning is carried out in form of co-curricular activities which are

organized under clubs, movements, societies, at house and/or class level or involving the entire school community. These activities are also mentioned in school publications/magazines. This information is a general indication of the presence of co-curricular activities in a few schools. Details on the organizational format, the personnel involved, their opinions and attitudes towards these activities as well as the influence of these activities on student life are, however, missing. This study hopes to fill the loop-holes in these schools and others that fall in the sample category.

Various authors have pointed out the necessity and general usefulness of co-curricular activities. In a report on the living conditions and out-of-school activities of African children, Deverell (1951), has emphasized and recommends the need for the establishment of clubs to cater for the children's out of school activities. The activities engaged in include worship, cinema, library, scouting, guiding and club. Apart from these activities, there are others present in the sample schools and these are looked at in this study. Another recommendation for co-curricular activities comes from Haigh (1974), whose findings are based on the British situation. He points out some of the benefits of participating in out-of-school activities. One benefit is that the activities enhance the learner's achievement at school, and even after leaving school. He sums them all up as activities that broaden the mind. Haigh's study emphasizes on activities such as sport, drama, music and debating. The implication is

that religious activities are either non-existent or do not play a significant role. Even though Haigh's study is based on a foreign setting and does not have much on religious activities, it provides useful observations on the importance of co-curricular activities which can apply to the Kenyan setting and religious activities as well. Could it be that religious activities are non-existent in Kenya as well? If so why?

According to the Commonwealth Education Report (1970:7-9; 47-48; 114), it is generally recognized that out-of-school education and training is extremely useful and desirable. These activities serve many functions. They can usefully supplement the formal school programmes. They can also provide the students with opportunities for learning and developing technical skills. They encourage participation in appropriate forms of community service, thus bringing about in the students a sense of community responsibility. This community responsibility in turn goes a long way into bringing the students in touch with, and increases their understanding of the problems of the society, and enables them to make a contribution to their solutions. For the urban child, they help create respect for the countryside and for rural life. They also help in creating a sense of pride in and for work. The co-curricular activities go further and promote leadership and awareness of civic responsibility. They may also be aimed towards vocational improvement.

Co-curricular activities, in this case referred to by Winter (1958: 145) as social and recreational activities, help weld children together in school, especially in those institutions of different ethnic and social composition. Such activities also provide a natural expression for the children's sense of belonging to the school community. Kiare and Molel (1982; 9,13), have also noted that these activities also mould a sense of responsibility in the children. Some of them, such as debating help the individual student to learn to respect the opinions of others and to accept personal limitations.

Other opinions on the usefulness of co-curricular activities are that even in higher levels of education the clubs and groups afford additional opportunity to develop spiritual vigour, physical health, mental acuity, and social aptness (University of Eastern Africa Bulletin 1985-1987:13). In the Alliance High School Magazine, (*op. cit.*) it is noted that activities also help make students' education and training wholesome, both mentally and physically, while in the Upper Hill School Magazine (*op. cit.*) out-of-class activities are also seen as the mainstay of healthy minds and bodies.

Another observation made by Kiarie and Molel (*op. cit.*) on co-curricular activities is that the students will learn to value teamwork. A member of a football team in school realizes his achievement is much an individual affair as it is the success of the whole group. As a member of a team, the student realizes that he or she works for the success of the whole group

just as the group works for his or her success as an individual.

A patron of journalism club in one secondary school describes the advantages of the club as follows:

The club aims at first of all exploiting the talents inherent in the students, and second, playing a leading role and setting a pace for various school activities. The club also provides opportunity for the students to learn to have dialogue, criticize and as well create an awareness on current affairs. Involvement in journalism club also opens the student's mind on a wide diversity of views. The involvement also provides a chance to exchange ideas and make clear observations. Openness is developed. Good communication and leadership abilities are enhanced. A chance for airing views is also provided. Daily Nation, Saturday 19 October 1991:21).

Students Enrichment Programme (exclusively for one school - Kenya High) is a special programme that provides students with an opportunity to offer free services in various places when school has closed. The programme was started to enable students avoid problems associated with idleness during school holidays. The programme is geared to help the students see the world and appreciate the need of serving other people without necessarily doing it for material or monetary gains. The programme also helps students understand the social economic aspect of Kenyan life and become responsible and disciplined. The students also get an opportunity to taste "working class" life. The programme also influences students to change their attitude towards work. After participating in this programme, they display a sense of maturity and organization in carrying out their school duties. A sense of hard work is instilled in them as the programme

exposes them to the practicals and reality of the struggle one has to go through to earn a living. Students also acquire virtues like patience, punctuality, kindness, respect and self-discipline, among others. The programme also provides a chance to visit new places, engage in new activities, make new friends and learn to relate to other people. (The Standard, Tuesday 12 November 1991:20).

On the advantages of being involved in house activities, the following sentiments were given by one student:

Today walks into Grieve (house) a naive young man scared of life and what it has to offer. Four years later a man walks out of Grieve fully nourished with the essentials of life, mature in body and spirit and brave to shield up to all challenges of life. (The Alliance High School Commemorative Magazine *op. cit.*, p.51).

In the words of another student, the following are some benefits of co-curricular activities:

In school I enjoy co-curricular activities thoroughly. I think these help to step me on in my academic work. They relieve stress and tension. The relationship between the students and their teachers is improved by these activities. One gets to know more about life through organizing such activities or being engaged in a school play. I would like to think that students will always be encouraged to participate in more activities than just academic lessons. School time is when one should recognize their talents and try to develop them. Say a student swims well, then this should really be emphasized on, both by the student and the teacher. Perhaps in future, the student will be a professional swimmer. I feel great to be at Precious Blood School since we usually do well not only academically but also in extra curricular activities. The greatest excitement which we are still celebrating in school since it happened during the last holiday was the winning of a national trophy in the Kenya Music Festival. I am sure the people who watched us on stage enjoyed themselves. We worked hard to win that trophy. We taught the non-Kikuyus to sing the words in our dance and that was sometimes hilarious. I am glad, a form four student, Caroline Wambui and Mrs. Akatsa, our teacher, helped us until we were confident with ourselves. The excitement of rehearsing for "hangi" a kikuyu traditional name for earrings, was immense. The toil and sacrifice was rewarded with the

satisfaction of being the national winners. Daily Nation, Saturday 22 September 1990: 22).

The above sentiments bring in the idea that like in the regular learning environment, the role of the teacher is vital in the co-curricular activities. This concept is emphasized by some of the sources cited earlier. On this point, Stabler (op. cit. 111) comments that the Alliance High School could not operate if the staff were only classroom teachers. Directing a play or preparing a chapel talk or refereeing a match is an intrinsic part of the teacher's job. We would like to establish how and why teachers and other non-students get involved in the religious aspects of secondary school life.

According to Long, (1977) other non-students who are involved in these activities and whose role and opinions cannot be dispensed with include administrators, sponsors and advisers. Other works have also referred to the necessity and importance of this category of people. (K.S.C.F. Workers Manual; Y.C.S. Introductory Pamphlet, Ngure op. cit., Daystar Communications, 1976).

The above analysis on co-curricular activities has brought it out quite clearly that co-curricular activities have a major contribution to make in the learning process, and the involvement of many categories of people is required. The benefits for the individual student and for the school and even the wider community are rich and varied. The material though useful

is found wanting in the following ways. The setting is either foreign or outside the area of concentration and therefore cannot be assumed to be true for other places more so secondary schools in Nairobi; the time covered in the studies is not all contemporary; some of the opinions and sentiments expressed need further verification using more people and more schools in the sample area. It is also important to find out exactly how the mentioned activities are organized and the actual effect they have on the learner, and more so, establish whether the ideas raised above apply to religious education and activities in the area of interest.

For this particular study, it is important that investigation be done on the role religion is expected to play in the individual's life. The emerging ideas, will serve as a guide in establishing the effect religious involvement has on secondary school students.

Several scholars have pointed out the role religious education plays in the life of a student. Endebrock (1955: 9) has observed that no matter what other educational advantages a child may enjoy, if his attitudes and convictions with respect to religion and morals have been ill-formed, he is on the high road to trouble. He may know next to nothing about God and His laws; what he does know will probably float on the surface of his mind never penetrating deep enough to stir his will to the control of his desires and surging passions. Only harm to himself and to others can

result. Another author, Haring (1981: 38) says that a supreme court that practically forces parents to send their children into an educational system where the teaching of religion and an ethics based on faith is forbidden should not be entitled to endorse the death penalty for many crimes flow from that very system of education. Another observation is that religious education is necessary for human development of motivation and creativity. Religious education involves and gives guidance on one's relationship with people, with nature and with a Supreme Being. This is a basis for social harmony (Abidi: 1988). The Kenya Episcopal Conference (1985:8) have noted that religion has always been a special survival resource in issues of life. It gives support, consolation, security and identity when nothing else will.

Awino (op. cit.: 50) also notes that a system of education which does not cater for the development of moral and spiritual values is an inadequate and imperfect preparation for life. The Spens Report presented to the British Government in 1938 stated that the true aim of religious education is that no boy or girl can be counted to be truly educated unless he or she had been made aware of the fact of the existence of a religious interpretation of life (Onsarigo; op. cit.: 13).

Various religions recommend and expect their adherents to be "good" people. On this point, Alves (op. cit.: 15) states that: "There is a Christian

duty to behave simply as a good human being". Abdalati (n.d.: xi, xiii, 29, 30) a Muslim scholar says - A true Muslim can contribute most effectively to the realization of responsible citizenship and universal peace, mutual understanding and human brotherhood, freedom of conscience and maintenance of human dignity. The truth of Islam will provide adherents with a spiritual insight into the universe and a moral approach to the human condition. If this is realized, it will make Muslims responsible citizens of their respective countries, honourable members of the human race and above all else God-minded people. Religion is a social and universal need which guides the human being and elevates his or her moral nature and opens for him or her inexhaustible treasures of sound thinking and right action, and launches him or her to wide horizons of truth and goodness. Religion satisfies the spiritual and moderate material needs of human beings and unties psychological knots and complexes, sublimates human instincts and aspirations, disciplines, desires and whole course of life.

Another Muslim scholar Murad, (*op. cit.*) has called for concerted efforts to establish separate Muslim schools or win a place for Islamic teaching within state schools and colleges. He also seeks for political intervention so that Muslim children are allowed to observe Islamic rules in matters like inter-sex mixing, diet and prayer.

Awino (*op. cit.*: 50) noted further, that there are benefits to be derived and reaped by the student who has exposure to religious teachings and more so religious education. Students who receive religious education offer useful service to humanity. Along the same lines, Onsarigo (*op. cit.*) and Bahati (1976) note that religious education brings about discipline, good behaviour, and contributes towards character training. It gives moral guidance to students and encourages them to have respect for the elderly, for teachers and for counterparts wherever they are.

Berger (1967:20), a leading sociologist comments that religious education brings about orientation to and appreciation of the environment. It helps individuals appreciate that the entire universe is humanly significant.

In a book review, Echessa (*Sunday Times* 25 June, 1989:15) has also indicated that acting responsibly calls for deep convictions and strong moral principles. Religion helps people judge and decide what is important in their lives as individuals and as members of a society. N'dini (1987), reports that several young people from different religious backgrounds who have managed to keep off and overcome immorality attribute this achievement to having joined a religious movement - Purity or Death.

In the studies done on the history of some schools, the authors are of the

opinion that in a way, religion determines and influences the academic and general performance in schools. They have attributed success in many fields within the school as depending on or related to religious involvement and commitment to the school community. For example, Stabler (*op. cit.*: 104) elaborates that in Alliance High School, behind all the existence of obedience, punctuality and cheerfulness, and the belief that every boy and girl should play games and keep fit, behind the encouragement of a score of activities and societies and behind the emphasis on scholarship and development of character and the training in leadership offered the prefects, there lay a core of Christian faith.

An old boy of the school, Kasyoka, in one communication to the school says "I am wishing the school all the success and a brighter future and more so because the school is founded on a Christian faith (Commemorative Magazine *op. cit.*:50). The same publication indicates that Alliance High School was started by and is sponsored by four Christian Churches, namely Africa Inland Church, Presbyterian Church of East Africa, Methodist Church in Kenya and the Church of the Province of Kenya. On the same strength, among the things that are taught to the members of C.U. groups is the idea of the importance of excelling in their school work, acquiring skills, and managing their time properly (Daily Nation Friday 26 May 1989:21).

When the need to expand secondary schools and teachers training colleges in Kenya was accepted in 1949, Muthoga (*op. cit.* 43) reports that the appeal for teachers by the governor of the colony and protectorate of Kenya said that he thought the work could only be done by men and women who are sincere, convinced and practising Christians. Similarly, Stabler (*op. cit.*: 111) says that in the 1960s when recruiting teachers, apart from the expected qualifications, such as an honours degree, two or more years of experience and good references, the headmaster of Alliance High School probed more deeply to find a Christian commitment.

It has also been argued that religious practices contribute towards family stability. Mirima (1985:64) has referred to the common adage that "a family that prays together stays together". He goes on to say that absence of religion in the family is one of the causes of bad behaviour, indiscipline and delinquency. Endebrock (*op. cit.*: 5-9) says that juvenile delinquency is a witness of neglect of religious training.

Cogley (1968:IV) brings in sentiments to the effect that in religion, the whole of a human being's personality is involved. Benson (1960: 6, 430) says that for most people, religion has seemed to be the most important thing in life. It stimulates, and organizes the feelings of people towards life so that they find meaning, importance and inspiration in what they do. It also helps them to appreciate life. In religion they find completeness

and fulfilment of themselves. Walsh (1980: V-VI) has also stated that religion determines one's attitude towards life even in infancy.

Cogley (*op. cit.*) and Randal (*op. cit.*) have also observed that one cannot be fully human without being religious in some form. Religion is so important for human beings that if by any chance a traditional religion disintegrates, a new religion or a substitute for religion will spring up to fill the vacuum and to perform the historic functions of religion. The implication is that the substitute will have to address and satisfy the religious needs of the people.

Okullu (1974:11) has also indicated that all (most) parents including those who may be considered dropouts as far as church going is concerned still want their children (students) to be brought up on Christian principles.

These pieces of work have shown that religion has a role to play in the lives of people. The authors referred to have also pointed out that religion also influences the course of action one takes in life. It is these ideas that we will refer to in an attempt to establish the effects of religious activities on students in secondary schools and one university in Nairobi. Apart from the ideas raised by these authors, we intend to establish the religiosity of the students and the institutions by using the ideas of Vergote (1960) and Wuthnow (1979). The two have done studies on establishing

religious attitudes and measuring religious commitment. They have also given concepts and indicators of religious commitment.

In tracing the long-term effects of religious aspects of secondary school life at the university, the following issues are looked at: the idea that school influence is long-lasting, the problems faced by students at the university, and the religious aspects of university life.

Many of the scholars referred to earlier (including Hall, 1973) have indicated that school influence is strong, influential and long-lasting. This theory is used to establish whether student involvement in religious activities continues to and at the university.

With regard to weaknesses and shortcomings of university students, Nasimiyu-Wasike (1991) has pointed out that student protests and riots have become a common feature in different university campuses in Kenya. She cites some of the manifestations of protests and riots as stoning and burning of (staff) cars, violence, screaming, breaking chairs, throwing rocks at the administration. She also points out that students do not take their studies/assignments seriously, they react negatively to staff, during teaching practice or after college their attitude and character are wanting as reported by headteachers under whom they serve. She also mentions that as they face an end of their university life, some students complain that

they are not ready to face the outside world. Along the same lines Ricketts (1991) has indicated that students admit that they cheat during examinations and that some of them suffer from depression.

In another paper Nasimiyu-Wasike and Phillips (1992) have pointed out that it should be supposed that university students are still at the point in life where they are growing and trying to integrate into their life their personal, emotional and psychological identity - who are they as men and women, how do they relate as men and women to each other, how do they handle failure and rejection in life, how are they integrating their feelings and responses to authority in their lives? Other problems have to do with academic work, deaths (of family members), disruptive behaviour due to drinking or use of drugs or due to problems from personal lives. Ricketts has pointed out academic pressure as a difficulty students encounter. Sexual promiscuity is another problem cited by these sources.

Ricketts has also indicated that some students have a problem dealing with the freedom associated with campus life. With regard to these views, we would like to find out how far these problems affect the students. Nasimiyu-Wasike has mentioned that the chaplaincy is one of the avenues that would be utilized to help the students. We would like to find out whether in reality the chaplaincy and other religious aspects of college life make any difference in the student's approach to and way of handling

these problems.

According to the Kenyatta University Student Guide, there are students' club activities available in campus. All the clubs cater for intellectual and social interaction among the student community. In most cases, they prepare the students for their professional ventures in future. Financially, they are run on students' contributions and some assistance from K.U.S.A. Rules and regulations on these activities are also given in the guide. It is also indicated in the guide that religious services for both Christians and Muslims are available. Another source that indicates that there are religious activities on campus is the brochure Kenyatta University Catholic Community 1992-1993. The following are some of the group activities and programmes carried out - eucharist, special liturgies, choir, serving at mass, sacraments of reconciliation and confirmation, adult baptism, counselling, Bible discussions, Small Christian Communities, parish council, YCS, International Movement of Catholic Students, Legion of Mary, retreats, Sunday School, library and infant baptism. This brochure provides an elaboration on the student guide but it is limited to the Catholics. Apart from wanting to find out details on other groups, we also intend to find out why students participate and what they get out of this participation. Moreover, is it a carry-over from secondary school or it is something recently acquired. And what effect does the religious involvement have on the individual and the campus community?

In his report, Ricketts outlines the strengths and weaknesses of the programme. He has also given recommendations on how to make the programme more effective. He has also focused on the future of the programme. This is a useful study which provides information on a section of religious activities in the university. One limitation of the report is that it is limited to SDA activities only and yet there are several religious groups and activities operating and going on in the campus. We have, however, used the report as a guide in investigating the other religious aspects of campus life.

It should be pointed out that apart from religion, there are other factors that have been identified as influencing the development of the youth. These include physical qualities, intellectual qualities, relationship with parents, attitude towards people, attitude towards school, concept of self, sex-roles, internal conflicts, conscience, peer groups, mass media and the home. This means that even though religion has and plays a crucial role in the development of the youth, these other factors are important. Details on these factors will be given in the conclusion of the study.

## **1.6 Methodology**

Owing to the fact that Kenya is a fairly big country and that it has very many secondary schools, it was considered appropriate to select one province and concentrate on it. Nairobi looked ideal for various reasons.

First, Nairobi is the capital city of Kenya and therefore serves as the headquarters of the country. It is in Nairobi that major national policies are hatched, deliberated on and implemented. This includes education policies. For example, it has been generally observed that when the new 8-4-4 system of education was introduced, it was implemented faster and better in Nairobi than in any other province. This "centre of action" status qualifies Nairobi as an ideal area to carry out research.

Second, Nairobi has various secondary schools. These can be broadly classified as public (government maintained, government assisted) or private. These schools can be classified further as either boys, girls or mixed schools, day, boarding or both day and boarding, of secular or religious sponsorship, or as being located within the city or its outskirts.

Third, Nairobi is the 'metropolitan home' of many Kenyans from various communities, who interact freely in offices, residential areas and in schools. Therefore, a research carried out in the city secondary schools will bring out the opinions of youths and others from a diversity of ethnic backgrounds, making this a study with a national outlook. Nairobi is an international centre with several international schools which will provide the study with an international dimension.

Fourth, Nairobi has various social classes of people and living conditions.

There are the high class, the middle class and the low-income people. This classification comes out clearly in the residential areas. Children from these different social backgrounds in their quest for education meet and converge in the city schools. Some schools tend to be dominated by youth from a particular social class, determined by the geographical setting, and better still, the fees requirements of the schools. This study brings out experiences and exposures of various classes of people.

Fifth, Nairobi houses many religions. This can be seen from the various churches, temples, mosques and diversified religious activities such as crusades that go on in the city. Therefore, Nairobi presents a situation of diversified religious faiths. This rich religious heritage, is reflected in the schools where children who profess these faiths attend, as well as in the schools that are sponsored by particular religious orders.

We can therefore conclude that a study carried out in Nairobi has a national outlook as it is based at the country's headquarters and it takes care of representatives of the various types of schools, ethnic and international communities, social classes and conditions as well as religious faiths.

However, the findings of this study cannot be generalized for the whole of Kenya. To have a glimpse of what goes on outside Nairobi, a few outside

schools were sampled. These are Alliance High School and Mangu High School (both of Kiambu District) Kisii High School and Kamagambo School. These are schools on which information related to our study was available but found wanting in several ways. Other schools included are Itierio and Biticha Secondary Schools. These are rural schools where getting the necessary data was convenient.

It was considered important that the long-term effects of religious aspects of secondary school life be investigated. When students leave secondary school, they get absorbed in the public and private sector. For our purpose, the university was considered appropriate for a follow-up exercise. This is because it is academically oriented and may therefore be very different from the secondary school. Since there are many universities in Kenya, only one was selected namely, Kenyatta University. This is because the author is based there and it is situated in Nairobi our area of interest. At Kenyatta University attention was focused on students who are products of the sample schools. Information gathered from them and other relevant sources has helped give a picture of the nature of religious activities carried out and their linkage in the secondary schools, as well as the effect they have on the student.

There is a lot of outside influence on religious aspects of secondary school life. Many individuals and organizations are involved. Some of these

include the YCS, KSCF, YMA. The Hindu Council of Kenya and the SDAs. Their mode and level of involvement is another aspect that is considered.

Other places, people and material likely to have something to contribute to this study have been consulted. These include school publications, libraries, archival materials, official reports and documents. It is hoped that the materials relevantly gathered from outside sources have helped towards achieving a comprehensive study.

## **1.7 Sampling**

### **1.7.1 The Sample Schools**

As pointed out earlier, there are various types of secondary schools in Nairobi. It was not practical and possible to visit and collect data from each one of them. It was therefore necessary to select a few representative schools and concentrate on them. To show the criteria used in the selection, it is important to list the secondary schools at the time the proposal was written. It is also important that the different qualities of these schools be identified and noted. It is important to note that this list is as issued by the Provincial Education Officer (P.E.O.) Nairobi as at September 1988. It was noted out then that at no time is the list of schools exhaustive as new schools are opened or closed and others are merged on a regular basis. The key to the table is as follows:

- |   |   |                                   |  |         |
|---|---|-----------------------------------|--|---------|
| A | 1 | Government maintained school      |  | Public  |
|   |   | Government assisted school        |  | schools |
|   | 2 | Private School                    |  |         |
| B | 1 | Boys School                       |  |         |
|   | 2 | Girls School                      |  |         |
|   | 3 | Mixed School                      |  |         |
| C | 1 | Boarding School                   |  |         |
|   | 2 | Day School                        |  |         |
|   | 3 | Day and Boarding School           |  |         |
| D | 1 | School with Christian affiliation |  |         |
|   | 2 | School with Muslim Affiliation    |  |         |
|   | 3 | School with Hindu Affiliation     |  |         |
|   | 4 | Secular School                    |  |         |
| E | 1 | School located within city centre |  |         |
|   | 2 | School located in city suburbs    |  |         |

	A	B	C	D	E
1. Lenana School	1	1	1	4	2
2. Nairobi School	1	1	1	4	2
3. Kenya High School	1	2	3	4	2
4. Starehe	1	1	3	4	2
5. Kabete Technical	1	1	1	4	2
6. Moi Forces Academy	1	1	1	4	2
7. Aquinas High School	1	1	2	1	2
8. Dagoretti High School	1	1	1	4	2
9. Jamhuri High School	1	1	2	4	2
10. Eastleigh Secondary School	1	1	2	4	2
11. Highway Secondary School	1	1	2	4	2
12. Parklands Secondary School	1	1	2	4	2
13. Pumwani Secondary School	1	1	2	4	2
14. St. Theresa's Boys School	1	1	2	1	2
15. Upper Hill School	1	1	2	4	2
16. Technical High School	1	1	2	4	2
17. Parklands Arya Girls	1	2	2	3	2
18. Huruma Girls	1	2	2	4	2
19. Muslim Girls School	1	2	2	2	2
20. Moi Nairobi Girls	1	2	1	4	2
21. Ngara Girls School	1	2	2	4	2
22. Our Lady of Mercy Girls	1	2	2	1	2

23. Pangani Girls School	1	2	1	4	2
24. Precious Blood Secondary	1	2	1	1	2
25. State House Girls School	1	2	3	4	2
26. St. Theresa's Girls	1	2	2	1	2
27. H.H. Aga Khan High School	1	3	2	2	2
28. Ofafa Jericho Secondary	1	3	2	4	2
29. Mutuini High School	1	3	2	4	2
30. Langata High School	1	3	2	4	2
31. Kangemi High School	1	3	2	4	2
32. Kinyanjui Technical	1	3	2	4	2
33. Ruthimitu Secondary School	1	3	2	4	2
34. Hospital Hill Secondary	1	3	2	4	2
35. Buruburu Secondary School	1	3	2	4	2
36. St. George's Secondary	1	2	2	4	2
37. Nairobi Mixed High School	1	1	2	4	2
38. Ruaraka Secondary School	1	3	2	4	2
39. Nembu Secondary School	1	3	2	4	2
40. Nile Road Secondary School	1	3	1	4	2
41. Kahawa Secondary School	1	3	2	4	2
42. Kamiti High School	1	3	2	4	2
43. S.S.D. Girls Secondary	2	2	2	3	1
44. Arya Girls Secondary School	2	2	2	3	2
45. St. Mary's School	2	1	2	1	2

46. Strathmore College	2	1	2	1	2
47. C.G.H.U. Secondary School	2	2	2	3	2
48. Devonshire Secondary	2	3	2	4	1
49. Khalsa Girls Secondary	2	2	2	2	1
50. Sharda Girls High School	2	2	2	3	2
51. Loreto Valley Road	2	2	2	1	2
52. Kay's College	2	3	2	4	1
53. Kariokor Secondary School	2	3	2	4	2
54. Don Bosco Secondary School	2	3	2	1	2
55. The Aga Khan Academy	2	3	2	2	2
56. Pan African Girls School	2	2	2	4	1
57. Technical Institute	2	3	2	4	1
58. St. Saviours Secondary	2	3	2	1	1
59. Loreto Msongari	2	2	3	1	2
60. Queen of Apostles Seminary	2	1	1	1	2
61. Oshwal Boys High School	2	1	2	3	2
62. Church Army Secondary	2	3	2	1	2
63. Visa Oshwal Girls School	2	2	2	3	2
64. Arya Boys Secondary School	2	1	2	3	2
65. Karura SDA School	2	3	3	1	2
66. St. John's High School	2	3	2	4	2
67. Shauri Moyo Muslim School	2	3	2	2	2
68. Kianda High School	2	2	2	1	2

69. R.G.S. Secondary School	2	3	2	3	2
70. St. Mary's Girls	2	2	2	4	1
71. Wakulima Secondary School	2	3	2	4	1
72. Avenue High School	2	3	2	4	2
73. Ravals Secondary School	2	3	2	4	1
74. Kenyan College	2	3	2	4	1
75. St. Edwards High School	2	3	2	4	2
76. Central High School	2	3	2	4	2
77. City High School	2	3	2	4	2
78. Pan African Boys High	2	1	2	4	2
79. Buruburu High School	2	3	2	4	2
80. Moi Educational Centre	-	-	-	-	-
81. Dandora Secondary School	1	3	2	4	2
82. Charles Codham & Co.Tutors	2	2	3	4	4
83. Hillcrest Secondary School	2	3	2	4	2
84. The International School of Kenya	2	3	2	4	2
85. Michael Gzimek School	2	3	2	4	2
86. Braeburn School	2	3	2	4	2
87. Brookhouse School	2	3	2	4	2
88. Rusinga House School	2	3	2	4	2
89. Rosslyn Academy	2	3	2	4	2
90. Petit Ecole Francaise					

de Nairobi	2	3	2	4	2
91. Swedish School	2	3	2	4	2
92. Cavina School	2	3	2	4	2
93. Kabete Approved School	1	1	2	4	2
94. Mountain View Secondary	-	-	-	-	-
95. Starehe Girls Centre	-	-	-	-	-
96. Karen Girls Secondary	-	-	-	-	-
97. Umoja Harambee School	-	-	-	-	-
98. Premier Club Secondary	-	-	-	-	-
99. Our Lady of Fatima	-	-	-	-	-

In the course of fieldwork, changes were noted in the following schools: School number 17 is the same as school number 44. Schools numbers 48 and 82 had closed down. Schools numbers 56 and 78 had been merged. School number 92 no longer offers secondary education. School number 37 had changed names to Nairobi Milimani Secondary School. The main factors that were taken into consideration when sampling the schools are similar, comparative and unique qualities.

Some of the schools with similar qualities are 1, 2, 6 and 8. Of these, two were sampled, that is 1 and 6. School number 1 is an old school while 6 is a fairly new school. Schools numbers 3 and 25 have also got similar qualities so we took one of them, 3. Schools numbers 7, 9-13, 15 and 16

also bear the same features so we took two of them, 13 and 15. In this selection we have taken into consideration the location. Schools number 18 and 21 are similar so we took one, 21. This is the same case with 28-35, 38, 41, 42 and 81. In this case we took three that is 28, 34 and 81. Schools numbers 48, 52, 57, 58, 71, 73, 74 and 76 also fall under one group so we took one of them, 71. Schools numbers 53, 45 and 79 have similar qualities as they are under the same management so we took one of them, 45. The rest with similar qualities are 20 and 23 so we took one, 20 but for reasons beyond mention no data was collected from any of the two.

The schools we selected because they have qualities that can be utilized for comparative purposes are 14 and 26 which also take care of 22; 51 and 59 which take care of 68; 47 which also takes care of 61 and 63. Others are 17 and 64 which take care of 27, 55 and 67. Schools number 56 and 78 which belong to this category were both sampled, moreover, they are now merged.

The schools selected because they have unique qualities are 4, 19, 24, 40, 43, 60, 62, 65, 70 and 81. Schools having similar qualities with others but which fall under this category are 36 and 37 as the only institutions that are pure products of the 8-4-4 system of education since they were born out of existing primary schools, and each caters for a different sex.

Schools numbers 83-93 are preparatory schools. They are international schools and cater mainly for foreign students who reside in Kenya. Each one of them offers a curriculum that is based on the mother country's system of education. This is considered useful so that when the children go back home they can easily fit in the local school system. Even though, we have selected three of them that is 88, 90 and 91 because sometimes, local Kenyan children attend these schools. They are useful in providing us with general information on foreign school systems from which we shall trace the religious aspects of school life as they relate to our study.

At the time of sampling the schools, schools numbers 80, 94-99 were not operational so there was no adequate information on them. One school which came up during the survey where data were collected is Huruma Muslim Secondary School - the reason for its selection is to find out whether the religious aspects are given consideration during the initial stages of establishment.

The schools where data were collected are:-

1. Lenana School
2. Kenya High School
3. Starehe Boys Centre
4. Moi Forces Academy
5. Pumwani Secondary School

6. St. Theresa's Boys
7. Upper Hill School
8. Parklands Arya Girls School
9. Muslim Girls School
10. Ngara Girls School
11. Precious Blood Secondary School
12. St. Theresa's Girls School
13. Ofafa Jericho Secondary School
14. Hospital Hill Secondary School
15. St. George's Secondary School
16. Nairobi Milimani Secondary School
17. Nile Road Secondary School
18. S.S.D. Girls Secondary School
19. C.G.H.U. Secondary School
20. Loreto Valley Road
21. Pan African Boys and Girls Secondary School
22. Loreto Convent Msongari
23. Queen of Apostles Seminary
24. Church Army Secondary School
25. Arya Boys Secondary School
26. Karura S.D.A. School
27. St. Mary's Girls
28. Wakulima Secondary School

29. Dandora Secondary School
30. Rusinga House School
31. Petit Ecole Francaise de Nairobi
32. Swedish School
33. Alliance High School
34. Mangu High School
35. Itierio High School
36. Kamagambo School
37. Kisii High School
38. Biticha Secondary School
39. Huruma Muslim Secondary School

#### 1.7.2 The Sample of Students in the Schools

In the schools selected, the headteachers or their deputies were approached and briefed on the study. In twenty-two schools, with the help of the headteacher or another individual(s) to whom this task was delegated, class lists were made available. Every tenth student was selected from each class list. It was then arranged to have these students in a central place to respond to the questionnaire. In seven schools, it was not possible to use the above method because of the tight school schedules. Group discussions were held with some students who comprised mainly school captains or their deputies. The total number of secondary school respondents was 621.

In ten schools, it was extremely difficult to have access to any student at all. However, in these institutions, school records and other literature were made easily available. Keen observation on events there, was also done. Interviews were conducted with the headteachers or their assistants. More information on some of these schools was obtained through informal discussions with students in these schools or those from outside who have contact with these schools.

#### 1.7.3 The Sample of Teachers in the Schools

As already pointed out, headteachers or their deputies were approached. Fifteen headteachers granted interviews and one responded to the questionnaire. In nine schools, the headteachers delegated this task to their deputies who also granted interviews. In the rest of the schools, access was made to 35 teachers, who were either patrons-general, patrons or simply involved in the religious co-curricular activities. In two schools, the school chaplains came handy and in one school, discussion was held with two teachers in charge of the guidance and counselling unit. The total number of teachers who responded was 55.

In the schools, other sources of information were the log book, annual speeches on important occasions such as Speech Day or Sports Day. Other general records giving the school history were also scrutinized as well as school publications such as the school magazine, pamphlets on the

various activities, notice boards,, and also school mottos and prayers.

#### 1.7.4 The Sample of University Students

It was not possible to get accurate information from schools on their former students who had joined Kenyatta University. This is because some of the students opted not to take up the admission offer and went elsewhere while others changed their courses once they got to the university. It was therefore considered appropriate to utilize the registrar's office to identify the ex-students of the sample schools. 163 were identified. The students were then traced either in their lecture or residential halls and given questionnaires to respond to. The yield was 89 respondents. More information was gathered from the officials of the various religious groups/activities and others who are actively engaged in religious activities, regardless of their past schools. The chaplains and other non-students involved in these activities were also consulted. They provided useful information, literature and files for reference. The university student guide was also utilized.

#### 1.7.5 The Sample of Organizations Involved in Religious Activities Among Secondary School Students.

All those outside the school organizations mentioned as being involved in religious activities among secondary school students were identified. These include umbrella organizations such as YCS movement, the YMA, The

Hindu Council of Kenya, the KSCF and the SDAs. From the officials of these organizations, information was gathered as to the mode and level of involvement in the secondary schools and in particular the selected schools.

### **1.8 Research Instruments**

Various research instruments have been used in this study. These include questionnaires, checklists, library research, interviews and direct observations. Of these instruments, the first one was the most utilized. This is because our centre of interest, namely secondary school students and teachers in Nairobi, is a wide scope. A good number of respondents were selected from each institution. It is only through the use of questionnaires that a good number of respondents could be reached. Individual and group interviews were also utilized. The recording was done in notebooks or tape-recorded.

Library research was conducted at University of Nairobi, Kenyatta University, Hekima College, St. Paul's Theological College - Limuru and other places such as the schools themselves; all of which were found to have information relevant to the study.

Direct observation and checklists are other instruments that have been utilized in this study, where things such as buildings like churches, temples

and mosques as well as daily and ordinary events can testify on the degree of religiosity in an institution.

### **1.9 Fieldwork Procedures**

In July 1989, a pilot study was done in three schools, picked at random, to help determine the more effective procedure to employ in collecting data from the schools. The following method was settled on and used over the next five school terms.

It was found important and necessary to make an appointment with the headteacher through telephoning or by visiting personally. This initial contact served as an introduction and familiarization exercise, and where possible the respondents were identified. Several subsequent visits to each of the schools were then made, ranging from two to seven, depending on the progress made. During these visits, time was spent conducting interviews, distributing and collecting questionnaires, perusing through various documents and making observations in a bid to gather data towards the objectives of the study. The same method was used in other institutions sampled, e.g. offices and the university.

Throughout the fieldwork, library research was done and relevant data to this study were gathered. General comments and observations that were considered useful were also being noted, from day to day contacts with

students, teachers, parents and the general public.

#### **1.10 Presentation, Analysis and Interpretation of Data**

A lot of data were collected both from primary and secondary sources. These were studied carefully, sifted, categorized and coded. The findings are given in seven broad chapters namely introduction, background information to the study, the problems faced by and involving secondary school youth, co-curricular activities in secondary schools, religious aspects of secondary school life, the long-term effects of religious aspects of secondary school life on the university students and finally the conclusion.

Of notable mention is the fact that in the chapter on the long-term effects of religious aspects of secondary school life on the university students, the Spearman's Correlation Test is used to find out whether there is any correlation between the religiosity of the schools and that of the university students who are former students of these schools.

It will be noted that some of the chapters have a large number of endnotes. It was considered important and necessary to have them, in order to indicate the source of information. This applies mainly where data from questionnaires is being analysed.

## **CHAPTER TWO**

### **PROBLEMS FACED BY SECONDARY SCHOOL YOUTH**

#### **2.0 Introduction**

The problems faced by and involving secondary school youth are many, varied and intertwined. They affect the students socially, emotionally and academically. To avoid repetition and for clarity purposes, they are looked at under three broad categories - home related problems, school related problems and the problems related to social changes in the wider society. This arrangement is adopted because the problems mainly stem from and are linked to these three factors.

#### **2.1 Home Related Problems**

Home related problems emanates from general misunderstanding between parents and children and is often characterized by strain, tension and suspicion. According to one student, many parents have chosen to call their children liars, lazy, pretenders and irresponsible without justification. She cites one example, namely - sometimes day students are required to attend classes over the week-end but some parents assume that it is a trick used by the student to avoid assisting at home (O.I. Obonyo, 11.10.1991).

In some homes, there is no parental control over children. The youth are neglected and tend to do as they please. The parents are not bothered

about what they do, where they go or who their friends are. This leads to problems such as absence from home and teen-age pregnancy hence dropping out of school. In the absence of parental control and any guided clear-cut activities the youth do as their whims dictate them - drink, take drugs and generally engage in irresponsible behaviour (Mugambi, op. cit.: O.I. Kiogora, 23.01.1991).

Some of the young people are not only left free but they are also allowed too much say. They dictate, threaten and harass their parents. Any kind of authority that might threaten their position as "bosses" is resisted strongly often using violence and other destructive means (O.I. Otsinde, 29.12.1991).

The general atmosphere in the home also affects the development of the youth. When there is instability in the home caused by quarrels and misunderstanding between parents which may result in constant wrangling, separation or divorce, the development of the youth is hampered. Some students, previously of good academic ability have gone down when their homes become unstable (O.I. Munala and Ogemma, 16.09.1990).

The economic status of the home also determines the development of the youth. This problem has two sides to it - poverty and affluence. Poverty exposes a student to difficult conditions because there is a shortage or lack

of money and therefore payment of school fees, buying textbooks and other required items is delayed or never fulfilled. This affects the morale and consequently the academic performance of the victim. Apart from affecting the academic performance, poverty also prohibits the acquisition of essential commodities. One option left for the student is to turn to drugs and crime in a move to dissolve his frustration (O.I. Anonymous Teacher 25.09.90).

Where there is affluence and there is no control on how the youth approaches and utilizes it, the result is that the pleasures associated with it such as drinking, keeping in fashion and having fun take priority at the expense of serious academic commitment. Such youth assume that the comfortable conditions they are accustomed to will last for ever and will always be available for them so that they need not worry Ibid).

One teacher who has taught in many schools in various parts of the country observed that the characteristics students display at school are determined by the kind of exposure found at home. Children of barrack background, single - parent families, affluence or poverty have all got unique and glaring characteristics (O.I. Kioko, 06.02.1990).

## **2.2 School Related Problems**

Many of the school related problems touch on discipline. Despite the fact that each school has got a code of discipline or school rules, there is a general outcry over indiscipline. One manifestation of indiscipline in secondary schools has to do with attendance and it takes many forms - being late, truancy and sneaking, boycotting classes and absenteeism.

Coming to school late is a common feature in day schools. Reporting late for several activities/functions such as classes (mainly in boarding schools and in the day schools that provide lunch) is a matter of concern. It becomes even more worrying when some students report late even for the national examination (O.I. Onkoba, 06.06.1990). With regard to truancy, some of the students report to school in the morning but take off in the course of the day without or before being released. Sneaking out of school especially during week-ends is another problem. The following are activities the truants and those who sneak engage in when out of school - drug abuse mainly in gangs of fellow truants and sneaking students, listening to music in matatus, disco-houses or at the parks. Some of them just wonder aimlessly. Many of the students who are victims of this behaviour carry casual clothes in their school bags which they slip into once they are out of the school compound - to avoid being detected and identified. This makes it difficult for teachers, parents and the rest of the

society to suspect them of being students. Their mischief is ignored or dismissed as that of idlers or layabouts (O.I. Mwai, 07.03.1991).

Boycotting of classes especially the so called "unpopular" subjects is also a source of concern. Those who boycott are mainly the poor performers who may also feign illness or go to any quiet corner of the school and kill time there (O.I. Kibwaa and Njoroge, 28.09.1990).

The general consensus from the teachers interviewed is that absenteeism without authority or convincing reason is also a common feature especially in day secondary schools.

Another problem in secondary school is stealing. It ranges from theft of books, personal items, school uniform, money to big items like mattresses whose covers are stripped off to make identification difficult. If there are any identification marks on the "naked" mattress these are plucked off. Those who steal the mattresses do so to replace theirs which may be worn out, too thin, therefore uncomfortable, old or dirty. Occasionally the stolen mattresses are sold off in the school vicinity (O.I. Mpiima 05.10.1990).

Another problem is that students have no respect for authority. Some students are capable of daring their teachers to physical combat. Some of

them are extremely rude. Some of the male students make gestures at the female teachers. In some day schools once the school activities are over and the students are out of the school compound, they put on a different personality. Teachers "cease to exist and to matter." The students light cigarettes in their teachers' presence and puff smoke towards their (teachers) direction. In cases where teachers and students use public transport and happen to take the same bus or matatu, the students will not bother to give up seats for their teachers (O.I. Onkoba, *op. cit.*).

Hooliganism is prevalent in some schools. The most frequent manifestation is the destruction that is witnessed during riots or after being defeated in a match or competition by another school (O.I. Otsinde, *op. cit.*). Another form of hooliganism is fighting especially among male students. In one institution a boy came to school with a simi and had he not been restrained and overpowered by the teachers, he would have inflicted serious injuries or death on his victim (1990 Log Book, St. Theresa's Boys).

Another form of hooliganism is bullying younger students by older ones, especially in boarding schools. The bullies force their victims to give them "treats" using their pocket money, wash for them and run errands. Sometimes the bullies derive a lot of pleasure from physically molesting the younger students. Steps taken by the bullied to notify the authorities

of their agony are met with threats of further and more serious mistreatment by the bullies. The younger students have no option other than swallow and endure the bullying without raising a finger. This experience causes fear and suffering for the victims which results in some of them developing a dislike for the school and therefore performing poorly (O.I. Mwai, *op. cit.*; O.I. Ong'era, 28.12.1991).

Another problem encountered by younger students in boarding schools is that many of them lack and miss parental attention. This is more noticeable during visiting days. Those who are not visited undergo a crisis of feeling unwanted, which pushes them into seeking satisfaction and love in drugs and peers (Kibwaa and Njoroge *op. cit.*; O.I. Luyeho, 29.12.1991).

Another point is that rural children in city schools find the going difficult. They find themselves in a new environment where some of their habits and beliefs are not only regarded as different but questionable and disputable. This causes them a lot of anxiety such that some of them make, are forced or choose drastic moves in order to fit in. These moves may involve making high monetary demands on the parents or acquiring so-called "civilized" habits such as smoking or wearing fashionable attire which may not be healthy for academic pursuits (O.I. King'oina, 26.04.1991).

Other cases of indiscipline include cheating and conning teachers and fellow students, not wearing correct school uniform, girls donning fancy hair styles and applying bright nail polish and/or lipstick and general noise-making. In one school murmuring at assembly was noted, and was referred to by one of the teachers as a show of "gross-misconduct" (1990 Log Book, Moi Forces Academy).

Another problem is that many students do not take their schoolwork seriously. Apart from the attendance problems already referred to, homework and extra-reading required and expected by the teachers is not always fulfilled by the students. Students are also accused of being generally lax and indifferent to life. One reason attributed to this attitude is the high rate of unemployment and dropping - out of school in the contemporary Kenyan society. Many secondary school students wonder whether their efforts will yield any fruits, to be able to make a difference between them and older siblings and friends whose performance was good but who so far cannot continue with further education or have any decent jobs (O.I. Mwaura, 02.02.1990).

Another factor to which many of the people interviewed attributed the "giving-up" attitude among students is linked to the present school curriculum. The concern is that the 8-4-4 system is too demanding and weighs down heavily on the shoulders of secondary school students. The

system is scaring and discouraging to those students of average or below average performance and too taxing even for the students with better ability. There are too many subjects to be mastered in too little time. There are too many extra - hours being put in for extra classes, making notes and doing homework often at the expense of engaging in co-curriculum activities, assisting at home, and/or having adequate rest and sleep.

### **2.3 Problems Related to Social Changes**

The Kenyan society, like many others the world over, has been and is being subjected to various changes. These changes have come about mainly because of contact with the outside world, and consequently disintegration of some of the traditional systems and values. Aspects of life that were once given priority for example observance of elaborate initiation rituals in many communities is no longer a requirement. What this means is that there are new developments and different values that govern individual lives with regard to consumption habits, relationships and approach to and involvement in leisure and entertainment activities. The changes are so many, profound and varied that nobody is spared and the effects are far reaching. The worst hit happen to be the youth because of the characteristics of their age-bracket. We hereby discuss three outstanding issues that are causing worry and concern about young people. These are drug abuse, peer pressure and the influence of the mass media.

All the teachers interviewed contend that it is an open secret that many students are abusing drugs. This applies to both sexes and to both day and boarding schools. The drugs in question are hard ones like cocaine and marijuana, less hard ones such as bhang, chewing miraa, sniffing shoe polish, petrol or glue, smoking of tobacco (sometimes the cigarettes are soaked in distilled bhang to improve and strengthen their effect). The drinks range from strong wines and spirits to beer, changaa and busaa. One headmaster in a rural day school notes that some students come to school drunk and that some of them drink excessively as if in competition with adults in the local markets (O.I. Otsinde, op. cit.).

As to how the drugs are acquired, day students do not have much problem getting them. For boarders, they carry a good stock back to school. Once the stock is exhausted the victims either sneak out to get more or they have them smuggled into the school. Some of those who do the delivery are the agents who include workers in the school, students and even outsiders. The situation is made worse if the school is situated near a slum. Sudden and random inspection of school bags and suitcases has led to discovery and confiscation of some of the stuff. The venue of consumption is often a bushy, closed or quiet place in the school compound or vicinity, identified for its privacy. Such places and the drugs have special names. Many of the students start getting involved simply out of curiosity and before they realize it, they have gone too far to get out,

they are "hooked". Some say they never knew or realized, until it was too late the consequences the involvement would lead into (O.I. Kibwaa and Njoroge op. cit.; Luyeho op. cit.; O.I. Ole Chiure 23.01.1990).

The teachers noted several other problems that students face. One is that at their level of development, most of them would like to identify with a certain group, comprising people of their age and with similar interests. Each member of the group seeks to be recognized and to feel accepted by the members. The group engages in certain activities and has certain aspirations. Many students have pictures and imaginations of what the ideal adolescent should be. They tend to admire, adore and copy anybody who measures up to their dream standards. The idols pull more influence when they boast of great daring feats or achievements mainly over that which is forbidden - sex, alcohol, truancy. In fear of being counted odd, inferior or cowards, many young people take up some the unacceptable behaviour.

Another problem that touches on youth is the mass media. Televised violence, video, radio, telephone, pornographic literature, etc. are of negative influence to youth when they are not controlled. Youth spend too much time viewing listening to or reading material that is not for healthy growth. Some of the ideas gathered influence the students to have an unrealistic attitude to life. Associated with the mass media is the element

of music and the dancing that goes with it. Many young people spend a good portion of their time listening to music or in disco-houses. In school some students keep and walk around with music systems.

Another problem affecting secondary school youth is immorality. Many students engage in cheap sex which leads to pregnancy, indiscriminate use of contraceptives, contraction of sexually transmitted diseases and/or abortion.

Many teachers are also concerned about the influence of matatus on the students. Matatu crew seem to cast a spell on both male and female students mainly because of the music available in the vehicles. For many students, the temptation is to spend as much time as possible in the matatus, more so when they are not asked to pay fare for the rides. This encourages truancy. The group at more risk are the female students who are expected to reciprocate the favours with sex (see also The Standard 26.07.1992:13).

## **CHAPTER THREE**

### **CO-CURRICULAR ACTIVITIES IN SECONDARY SCHOOLS**

#### **3.0 Introduction**

This chapter focuses on a general survey of non-religious co-curricular activities in the sample secondary schools. The first step taken is that of giving the organizational format of co-curricular activities. A table indicating the clubs/societies in the schools is then given, followed by a description of the activities carried out in the clubs/societies. Finally, the opinions and attitudes of students and teachers towards the co-curricular activities are discussed.

#### **3.1 Organizational Format**

In all the sample schools, it is recommended and students are expected to get involved in co-curricular activities. The approach taken in the running of the activities in various schools is generally uniform though there are a few variations.

In two schools (Karura and Loreto Convent Musongari), all students participate in co-curricular activities as a block. This means that time is set aside for activities such as drama, debate, singing or games. These activities are arranged in such a way that the whole school is involved. One argument cited by the administrators of the schools in favour of this

approach is that every student participates and that there is no competition between students which helps create unity and harmony among the students and within the school.

The house system is another forum through which co-curricular activities are carried out. Inter-house competitions are staged to determine winners in activities such as sports/games, drama and music. Many students put out their best in order to boost their house performance at the end of the year or term. The winning house members are rewarded with an outing or anything else considered special and appropriate. The foregoing activities are extended further during the seasonal annual competitions which are organized at and progress from the school, the zonal, the divisional, the district, provincial to national level.

The most common manifestation of co-curricular activities are the clubs and societies henceforth, referred to as group/groups. The organizational format adopted is similar in the schools. The groups have to be approved and registered in the school office. The aims and objectives of each group and the methods to be used in achieving the set goals have to be stated clearly. The headteacher appoints a coordinator or general patron for all the groups. The role of the coordinator/general patron is to see to it that all the groups run well and in line with the school expectations. The headteacher also appoints or teachers choose to be patrons of specific

groups. The role of the patron is to assist the group as much as possible by approving their activities, planning with the (committee) members, attending the group functions and even accompanying the students during outings.

The student is charged with the responsibility of belonging to a group(s) in line with the school requirements. While students are free and encouraged to belong to any group(s), sometimes there is a limit as to how many groups one can belong to, the group(s) may not have room for more members, one's age or class may also disqualify them. In two schools, (Kisii High School and the French School) students are expected to change groups after being a member for a specified length of time while the rest have no such regulations.

There are times and venues assigned for the groups activities. The meetings are held weekly during clubs time or during any other convenient time. Officials are elected from and by the group members. The positions to be filled are mainly six - chairperson, vice chairperson, secretary, assistant secretary, treasurer and assistant treasurer. The term of office is one year.

With regard to money, students pay registration fee and an annual subscription as agreed upon by members and approved by the patron. The

money is used to cover the general running of the group's activities - correspondence, entertainment, transport, etc. The money is kept in the school office and can only be used with the approval of the patron.

The nature of activities carried out in each group is determined by the objectives of the particular group. A programme can be laid out at the beginning of the term or determined as the term progresses. The groups that are linked to others outside the school make arrangements to be visited or/and to go out for outings. This arrangement must have the blessings of the patron, or the headteacher. To make this contacts possible, students are expected to contribute towards the transport expenses and refreshments.

In C.G.H.U. school, (O.I. Binopal, 24.09.1990) apart from the regular co-curricular activities, inter-group competitions are held annually. Each group is assigned a day to hold a display, an exhibition or any other activity that touches on the group's aspirations. The rest of the school participates by asking questions. Each group is judged by a number of teachers, who are not patrons of the participating groups. The performance during this time and that of the whole year determines the winning group. The winners choose their reward from a given list that is already approved by the members of staff. The winners are also awarded certificates.

### 3.2 Clubs and Societies in the Schools

	HORSE RIDING	SPORTS	LAWN TENNIS	BADMINTON	HOCKEY	VOLLEYBALL	NETBALL	BASKETBALL	ELECTRICITY ELECTRONICS	PRINTING ON SILK	MATHEMATICS	HANDBALL	SCIENCE	CHEMISTRY
1. ALLIANCE														
2. ARYA BOYS														
3. BITICHA														
4. C.G.H., U.														
5. CHURCH ARMY														
6. DANDORA														
7. FRENCH SCHOOL			✓					✓		✓		✓		
8. HOSPITAL HILL														
9. HURUMA MUSLIM											✓		✓	
10. ITIERIO														
11. KAMAGAMBO						✓								
12. KARURA														
13. KENYA HIGH			✓	✓	✓	✓	✓	✓	✓		✓		✓	✓
14. KIBII SCHOOL					✓			✓					✓	
15. LENANA				✓							✓		✓	
16. MANGU													✓	
17. MOI FORCES ACADEMY													✓	
18. MSONGARI													✓	
19. MUSLIM GIRLS													✓	
20. NAIROBI MILIMANI											✓		✓	
21. NGARA					✓	✓	✓				✓		✓	
22. NILE ROAD													✓	
23. OFAFA JERICHO													✓	
24. PAN AFRICAN													✓	
25. PARKLANDS ARYA GIRLS						✓	✓				✓		✓	
26. PRECIOUS BLOOD, RIRUTA													✓	✓
27. PUMWANI				✓				✓					✓	
28. QUEEN OF APOST. SEMINARY														
29. RUSINGA														
30. S.S.D.														
31. STAREHE			✓	✓										
32. ST. GEORGE'S														
33. ST. MARY'S GIRLS														
34. ST. THERESA'S BOYS														
35. ST. THERESA'S GIRL														
36. SWEDISH SCHOOL	✓													
37. UPPER HILL			✓					✓	✓					
38. VALLEY ROAD														
39. WAKULIMA											✓			

	PRESIDENTIAL AWARD SCHL.	FREEDOM FROM HUNGER	ATHLETICS	COOKERY	FOOTBALL	CURRENT AFFAIRS	LIBRARY	KNITTING	CHESS	PHYSICS	BIOLOGY	INTERACT	DRAMA	WILDLIFE	DEBATING	MUSIC	FUTURE HOME-MAKERS
1.	✓																
2.	✓								✓	✓				✓	✓		
3.					✓										✓		
4.														✓			
5.																	
6.			✓										✓	✓	✓	✓	
7.													✓				
8.													✓				
9.													✓				
10.					✓								✓	✓	✓	✓	
11.													✓	✓	✓	✓	
12.													✓	✓	✓	✓	
13.	✓	✓				✓							✓	✓	✓	✓	
14.					✓								✓				
15.													✓	✓			
16.		✓											✓	✓			
17.													✓	✓			
18.																	
19.																	
20.									✓				✓	✓	✓	✓	
21.													✓	✓	✓	✓	
22.													✓	✓	✓	✓	
23.	✓												✓		✓	✓	
24.																	
25.																	
26.								✓		✓			✓	✓		✓	
27.	✓				✓								✓	✓	✓		
28.														✓	✓		
29.													✓				
30.													✓	✓	✓		
31.	✓											✓	✓	✓	✓		
32.													✓	✓	✓		
33.													✓	✓	✓	✓	
34.													✓	✓	✓	✓	
35.													✓	✓	✓	✓	
36.					✓				✓	✓			✓	✓	✓		
37.					✓	✓			✓	✓			✓	✓	✓		
38.													✓	✓			
39.													✓	✓			

[illegible]

[illegible]



[illegible]

It ought to be pointed out that while the table above reflects the various clubs and societies in the sample secondary schools, there are schools where some groups though appearing separate are merged with others. At Huruma Muslim and at Parklands Arya Girls, mathematics and science are combined. At Nairobi Milimani, mathematics is also referred to as sigma. At Upper Hill and Ngara current affairs is combined with historical while at Pumwani it is combined with debating. At Kenya High debating covers both English and Kiswahili languages while at Alliance the club is conducted at seniors and juniors levels. At Kenya High, art is combined with cathographic and science with chemistry. At Ngara environmental and science are also combined, while at Hospital Hill drama and music are combined. At Arya Boys culture and music are combined while at Lenana art and design are the ones combined.

### **3.3 Description of the Groups' Activities**

In order to give an idea of what activities the groups carry out or engage in, a brief summary of what these activities are is given. This has been done collectively but for some of the-not-so common groups, an individual analysis is given.

Some of the groups have strong games/sports biases. These include swimming, chess, horse-riding, sports, badminton, hockey, volley ball, netball, basketball, handball, athletics, football, judo, tae kwon do, karate,

gymnastics, rugby, cross-country, keep fit and squash.

Groups that are linked to academic subjects are mathematics/sigma, science, chemistry, physics, biology, music, business education, french, agriculture, geographical economics, kiswahili, history, fine art/craft, german, woodwork, junior/senior humanities, literature and home science.

Those groups whose activities can be implied from the name of the group are electronics/electricity, printing on silk, cookery, current affairs, library, knitting, drama, debating, future/young homemakers, home furnishing, industrial, scouting, young farmers, girl guides/rangers, choir, needlework, red cross, St. John's first aid, sophistry and puzzle, creative dance, journalism, hospital visit group, writers clubs, literacy, photographic, dancing, secretarial, modelling, environmental, international affairs, motor club, design and technology, band, computer, youth for unity, peace building, freedom from hunger, jua kali and culture.

Some of the groups that require more detailed description are interact, enrichment, voluntary service scheme, voluntary workers brigade, round square international, presidential award scheme, plants places and people and pioneer.

Interact is a charitable club whose main concern is to assist destitutes.

The motto of the club is "service before self". The members contribute and seek funds and aid to institutions where destitutes are housed, e.g. children's homes, old people's homes and hospitals. At school level, the members indulge in activities aimed at improving the welfare of needy colleagues such as helping them raise fees (O.I. Ali, 26.09.1990).

Enrichment is composed of students who volunteer to do something to help others during the school holidays. This help can be given at home, hospital, school or anywhere else it is needed. The students make a progress report of their involvement at the beginning of the term. One such volunteer offered to write out the certificates/awards that were presented during the 1990 Kenya Schools Music Festival (O.I. Mulwa, 28.09.1990).

Volunteer service schemes and voluntary workers brigade have similar objectives. Willing students use their free time to provide free services to various people and in various places (O.I. King'ala, 31.01.1990; O.I. Thuku, 27.02.1991).

Round square international service has the following aims; to encourage young people to give and to enjoy voluntary service, enable young people from many cultures, national and racial backgrounds to work together with and for those who are in need in various parts of the world and provide

direct aid to people in need, particularly in less developed countries, both by raising money and by working with them to develop their own resources (Round Square International Service, brochure).

The presidential award scheme is a way to develop skills. Participants engage in many programmes. These are service, expedition /exploration, interests and design for living or physical activity. Under service, one is to choose one of the following activities and undertake training and/or practical service to others - community service projects, police or fire service, Sunday school teaching, disaster relief, teaching literacy, first aid, life saving, child care, home nursing and many others. Under expedition/exploration, the participant should plan and undertake an expedition and/or exploration on foot, by cycle, in canoes or boats or on horseback. Under interests, one is to follow a hobby or leisure interest out of the following - agriculture, basketwork, needlecrafts, ornithology, motor maintenance, music, singing, pottery, Bible study, language, dancing, keeping animals, debating, woodwork, cookery and many others. Under design for living, the participant should undertake practical instruction in topics related to the home, the family and the community. Examples under this are making the most of yourself, you and your surroundings, you and your money, fashion, furnishing the home, food for the family, personal relationships and the family and the community. The alternative to design for living is practical activity whereby a participant takes part in

a number of practice sessions and reaches standards in one group of events chosen from physical efficiency, athletics, swimming, individual sports and team games (What is the Presidential Award Scheme? brochure).

The group plants, places and people is linked to a similar group in a school in England. The two institutions engage in an exchange programme that involves teachers and students. The main aim of the group is to conserve the environment, as well as learn from each other (O.I. Nyambane, 10.11.1990).

Members of pioneer club sacrifice and opt not to drink any alcohol. They spend time to pray for alcoholics that they may opt out of the habit to ease the suffering they themselves undergo and the inconveniences caused to others because of alcoholism (O.I. Headmistress, Loreto Valley Road, 23.01.1990).

It is important to mention that in many schools, the student body is often called upon to give assistance towards needy cases. At Loreto Convent Msongari it is the tradition that during the month of lent, twice a week, each student an some item of food which is collected and donated to slum people. Occasionally, needy children are invited to watch plays in the school hall. They are also taken out for outings to interesting sites at students' expense. The students have also helped rebuild shanties after a

fire outbreak. The students show appreciation to their workers by giving them a treat - doing something for them. On one such occasion the students sponsored the workers to Mombasa. The students have also made blankets to be donated to deserving cases. Each student makes a few squares of blanket which are brought together and joined to make several blankets.

At Loreto Valley Road students have been involved in raising fees for deserving colleagues, either to pay their fees or to provide facilities to make life comfortable for the handicapped, e.g. wheel-chairs. At the French students have been approached by needy institutions to donate clothing and other effects that they may not really be needing.

In the SDA institutions, the work programme is a common feature. The students are expected and encouraged to do all kinds of jobs in the school ranging from general cleaning to working in the dairy farm or caring for poultry. They also work in staff quarters. The students are paid for the work they do. The payment is determined by the type of work and the amount of time spent doing it. The money is not given directly to the students but contributes towards their fees requirements (O.I. Luyeho, op. cit.).

### **3.4 Students Opinions and Attitudes Towards Co-curricular Activities.**

These opinions are categorized into the following - religious, social, moral ethical, educational and general. On the religious aspect it is indicated that being a member of a group like yoga helps one to meditate and to know more about religious life<sup>1</sup>.

On the social aspects the students have various opinions. One idea is that by belonging to groups such as young farmers club and girl guides one is able to make friends. Belonging to groups such as girl guides and playing netball makes it possible and helps one to interact with and socialise with others, even from outside the school. One is also helped to know how to live with others in different situations and to exchange views with them<sup>2</sup>.

Another opinion is that the good behaviour and example set by old members helps win others (new ones) to the group, just like others are pulled over because their friends are members or they convince them. For others, it is a hope and belief that by being members of a group such as wildlife they can influence others to observe the objectives of the group<sup>3</sup>.

Other students indicate that they like to assist or in order to assist others

in times of difficulty, accident, or in projects they opt to join groups which make this possible. These groups include first aid, girl guides and scouting<sup>4</sup>.

With regard to the moral ethical aspect, the students have noted that participation in the various groups (and the activities that go with them) such as enrichment, tae kwon do, presidential award scheme, scouting and girl guides helps them to be morally upright, good citizens, obedient, ready to do good, respectful, mindful of others, ready to share, cooperative, disciplined, helpful, responsible, willing to serve, and kind.<sup>5</sup>

As far as general education is concerned, the students are of the view that they are enabled to gather knowledge/new ideas, learn more, understand better about environmental conservation, tourism and animals, the past, games and sports, newsreporting, play writing, farming, singing different places of the world, different things (nature), languages, how to grow to be/and be independent /mature/virtuous, how to improve one's abilities in home making, how to be practical and skills oriented, how to identify and tap/exploit one's talents. This happens when they participate in the following groups, kiswahili, mathematics, history, debate, young farmers, girl guides, swimming, wildlife, scouting, journalism, model united nations and first aid.<sup>6</sup>

From the academic perspective, the students are involved and they consider that they will be helped to improve, enjoy, revise, get ready for examinations, learn more and concentrate on certain class subjects such as: home science, english, science, art, geography, history, agriculture, cookery, biology, kiswahili, french, german, mathematics. For other students, they belong to some groups because they study corresponding subjects - music, french, agriculture and home science.<sup>7</sup>

For the general opinions, students indicated that they are drawn to the clubs and other curricular activities because the groups are active, responsible and outstanding. These groups include mathematics, wildlife, girl guides, and scouting. Another opinion is that the students get involved because they like the groups, and what they involve:

I am in the art club/woodwork because I like painting/creating/making new/my own things. I am in wildlife because I like animals. I am in scouting because I like the movement. I like taking pictures so I am in photographic club. I am in drama because I like acting on stage. I like practical farming so I chose to belong to the young farmers club.

The other groups the students have joined because they like/love them and the activities involved include girl guides, mathematics, science, kiswahili, geography, debating, environment, knitting, basketball, hockey and singing<sup>8</sup>. One outstanding activity that the students enjoy is the outings to various places (camps, parks) outside the school.<sup>9</sup> Other interesting activities include art, french, model united nations, girl guides, mathematics and science, drama, debating, historical and wildlife.<sup>10</sup>

The activities that the students find interesting, exciting and enjoyable are scouts and girl guides, woodwork, volley ball, mathematics and science, choir, wildlife, history, german, young homemakers, Swimming, environment, drama, home science, netball, and red cross. The students also find fun in activities such as girl guides and german. The other opinion is that the activities are a form of entertainment. These are music, choir, and scouting.<sup>11</sup>

With regard to the sporting/games activities such as gymnastics, netball, basketball, swimming and tae kwon do, the students view them as helping them to keep physically fit and for exercise. Drama and volleyball provide refreshment while hockey makes one relax, feel at ease and less tense. Badminton and drama help students to keep busy and to have something to concentrate on when they are idle. Enrichment helps students make good use of school holidays.<sup>12</sup>

The students are of the opinion that they engage in the co-curricular activities that are in line with their hobbies. These include netball and debating/poetry. For others they are involved in those activities that will help them utilize and exploit their naturally endowed talents such as height, good voice, acting so they engage in basketball, choir, and drama<sup>13</sup> respectively.

Participation in the various co-curricular activities has future overtones: scouting helps shape up the future just as young farmers club, girl guides and drama.<sup>14</sup> The various activities also determine and help students to decide upon their future so they join the relevant and corresponding groups:

I am in photographic club because I would like to be a journalist; history is an important subject in my ambition; I would like to be a netballer in future; I would like to be a good farmer in future, I joined first aid club because my ambition in life is to be a nurse. I want to be a scientist in future, I want to be a soldier to protect my country so I am a scout, I am in french/german club because that is what I want to do in future, I am in drama because I would like to be a professional actor in future. I am a member of wildlife club because this helps me find out more about the job I would like to do in future.<sup>15</sup>

Some of the groups offer students a chance to express their views. These are debating and journalism groups. Another opinion is that the co-curricular activities help in the student's personality development in that they acquire courage and confidence from participating in debate and drama.<sup>16</sup>

By participating in co-curricular activities the students expect to contribute to the good of the wider community:

I joined music club in order to promote music in the school. I am a scout because I wanted to build/honour my country. I am a scout so that I can be patriotic. I am a guide so as to show loyalty to my country. I am in the environmental club so that I can help in preserving our most treasured element, the environment and all it contains.<sup>17</sup>

The other sentiments are as follows:

In order to win prizes during competition I am in the french club. I am in drama/girl guides club because I was involved in a similar group in primary school. I am a member of the mathematics club because I like the patron. I am a member of the drama club in order to stage some plays and earn some money for the school. I am one of the young home makers club member because one gets access to a lot of food. I joined secretarial club because all the other clubs were full. I am in the german club so that if possible I can take part in the student exchange programme.<sup>18</sup>

The students also regard the co-curricular activities as providing them with opportunity to participate in many activities and a break from the monotony of school life.<sup>19</sup>

### **3.5 Teachers' Opinions and Attitudes Towards Co-curricular Activities**

These are looked at from the following perceptives - social, general educational and general.

The clubs, societies and other co-curricular activities are seen as having the following social advantages: As the students participate and interact with each other at school and even outside school, relationships are hatched and friendships are struck. The various co-curricular activities are

really social forums during which ethnic, racial, social and academic classes are set aside. The student and staff relationships improve and become less tense when they interact outside the official and serious circles of the classroom (Binopal, op. cit.). The co-curricular activities also open up the students to the realities of life and channel them towards fitting better in the society (Kibwaa and Njoroge, Mulwa op. cit.).

Students who participate in those activities that call for meeting, serving and being exposed to the less fortunate members of society get a chance to interact with and understand these needy people and their unique/special situations (Mpiima, Gikwah, Kibwaa and Njoroge, Mulwa, Githinji, Binopal, Wanyoike op. cit.; O.I. Sekhon, 13.09.1990). The students also develop a sense of belongingness to the clubs and their participating colleagues which brings about team spirit and togetherness (O.I. Githinji, Kibwaa, Akweyu op. cit.).

These activities also open up social avenues for the students. For example, those who take part in the exchange programme learn a lot of the social aspects of the people they meet (Mpiima, Gikwah, Kibwaa and Njoroge, Mulwa, Githinji, Binopal, Wanyoike, Sekhon op. cit.). By participating in activities like debating and drama, students learn communication skills through which they make an attempt and are challenged to express themselves confidently and clearly. They also get and acquire new ideas

which they can put to use in their everyday life when they get involved in clubs such as future home-makers, home furnishing and first aid (O.I. Nthale, 24.01.1990; O.I. Otiende, 08.02.1990; Headmistress, Precious Blood, questionnaire; Anonymous teacher, questionnaire; Anonymous teacher, Le Bris, Akweyu, Sekhon, *op. cit.*). Since each club has laid down objectives the students are expected to learn and to fulfil these objectives (Gikwah, *op. cit.*).

The various co-curricular activities are a suitable chance for students to realize, utilize and develop their talents, which gears them towards their future careers. Examples of some former students from some sample schools who have excelled in careers for which the foundation and encouragement were provided when they were still in secondary schools are the Uzeles (singers) (O.I. Headmaster, St. Mary's Girls, 28.09.1989); Jacqueline Shitandayi (athletics), Catherine Kasavuli (broadcasting) (Githinji *op. cit.*) and Joseph Warungu (broadcasting) (Sunday Nation 19.05.1991; Lifestyle p.11; Kingala, *op. cit.*).

Another general educational advantage is that the students learn ideas and their awareness on important and contemporary issues is boosted. These include environmental issues, international relations and education for self-reliance (O.I. Kivuti 13.09.1990; Wanyoike, Otsinde, *op. cit.*).

On the general perspective, the students who are active and excel in the co-curricular activities develop self-esteem and (positive) pride. They develop a sense of identity which helps them in their everyday lives. Others who participate in the physical activities such as games, young farmers, agriculture, dancing and excursions are physically fit (Gikwah, op. cit.). The co-curricular activities provide a break from the routine ordinary monotonous and sometimes boring school programme. This widens the students' exposure and experience (Akweyu, Luyeho, Nthale, Kibwaa and Njoroge op. cit.).

The fact that the students have to choose which group to belong to is a step towards helping them make decisions. Since the clubs are basically a student affair the students learn to take initiative and to be creative as to what they should do and how they should do it (Kibwaa and Njoroge op. cit.).

The competitive spirit and rewards that go with some of the co-curricular activities motivate, boost and enhance performance not just in the particular activities but generally (Binopal, Sekhon, T. Sharma Onkoba op. cit.).

## ENDNOTES

1. Arya Girls 4
2. Valley Road 4; Parklands Arya Girls 6; O.I. Chasia, Headboy, Alliance 20.03.1991; Ongera, op. cit.; Precious Blood 6; Kenya High 20; Nile Road 10; Ngara 41; Moi Forces 3, 6.
3. Moi Forces 3, 6, 34, 39; Pumwani 10; S.S.D 2; Parklands Arya Girls 1; Ngara 10.
4. Nairobi Milimani 2; Ofafa Jericho 29; St. George's 3, 5, 17; Kenya High 7, 9, 35, 39; Ngara 10, 16, 20; CGHU 8, 17; Nile Road 15, 22; Dandora 11; Moi Forces 34, 42; Precious Blood 2, 10, 24; St. Theresa's 4; Pumwani 5, 6, 10, 22; Ali op. cit.
5. Nile Road 5, 15, 22; C.G.H.U. 3, 7, 8; Kenya High 35; Nairobi Milimani 3; Church Army 12; St. Mary's Girls 1, 7; S.S.D. 7, 11; Pumwani 1, 9, 12, 15; Dandora 5, 12; Ali op. cit.; Parklands Arya Girls 1, 4, 5, 15, 16, 19; Moi Forces 17; Ngara 16, 17, 23, 25, 28, 32, 33.
6. St. Theresa's Boys 13; S.S.D 1, 17; Ngara 10, 21; Pumwani 5, 6, 7, 13, 16, 21, 28; Moi Forces 9, 28; Parklands Arya Girls 1, 2, 7, 12, 18, 24; Dandora 12, 13; Ngara 7, 12, 16, 32, 39; Kenya High 5, 8, 12, 16, 20, 25, 36, 38, 42, 43; St. Mary's 2, 25, 27; Wakulima 8, 26; Nile Road 5, Karura 4, 11; Precious Blood 14, 18.
7. Pumwani 5, 6, 8, 15, 18, 26, 27; Parklands Arya Girls 1, 2, 3, 10, 20; Pan African 1; Moi Forces 1, 2, 7, 39, 40; Kenya High 2, 13, 19, 20, 21, 30, 32, 40; Chasia, op. cit.
8. C.G.H.U. 6, 16; St. George's 22; Dandora 5; St. Theresa's Boys 17; Nile Road 8; Pumwani 2, 5, 22, 27; Parklands Arya Girls 6, 13, 18, 22, 25; Pan African 1; Precious Blood 19, 20; Kenya High 1, 3, 4, 5, 6, 7, 10, 11, 16, 17, 22, 28, 29, 30, 32, 33, 37; Ngara 10, 11, 16, 17, 18, 22, 27, 34, 35; Church Army 12; Moi Forces 3, 9; Chasia op. cit.
9. Ngara 2.
10. Ngara 9, 10, 35, 37; Kenya High 14, 15, 20, 34; Precious Blood 7; Parklands Arya Girls 12; S.S.D. 1, 2, 15, 16; Pumwani 27; C.G.H.U. 3; Nile Road 6; St. Mary's Girls 6; Obonyo op. cit.
11. Parklands Arya Girls 10, S.S.D. 15; Kenya High 4, 5, 15, 16, 20, 21, 23, 25, 30, 40, 41, 42; Ngara 1, 18, 19, 33, 39; Wakulima 1; St. Mary's Girls 9; Precious Blood 10; Valley Road 4; Moi Forces 11; St. Theresa's Boys 11.

12. Parklands Arya Girls 10; Pumwani 2, 10, 12, 18, 21; Ngara 4, 16, 22, 31, 33, 36, 41; Kenya High 17.
13. Parklands Arya Girls 2; Pumwani 2; Kenya High 17, 25, 33; Church Army 14; St. Theresa's Boys 11.
14. Parklands Arya Girls 25; C.G.H.U. 2; Wakulima 3; Kenya High 33.
15. Ngara 7, 31; Moi Forces 16, 31; Parklands Arya Girls 21; Kenya High 10, 42; Obonyo, op. cit.
16. Pumwani 9, 28; Wakulima 17, 20, 26; Ngara 10; Moi Forces 11.
17. Nairobi Milimani 1, 2, 4; Precious Blood 18; Parklands Arya Girls 8; Pumwani 5.
18. St. Mary's Girls 22; Kenya High 6, 11, 16, 28, 30; Ngara 22; Church Army 14; Parklands Arya Girls 4, 18.
19. Ogemma and Munala, op. cit.; O.I. Githinji, 13.09.1990; O.I. Gikwah, 11.10.1990; O.I. Akweyu, 13.09.1990; O.I. Wanyoike, 15.09.1989; Anonymous teacher, Rusinga, questionnaire; Anonymous teacher, Wakulima, questionnaire.

## **CHAPTER FOUR**

### **THE RELIGIOUS ASPECTS OF SECONDARY SCHOOL LIFE**

#### **4.0 Introduction**

The religious aspects of secondary school life are diversified. They may involve the whole school, groups of students or the individuals. They are carried out within the school or outside. Some of the people behind and involved in some of the activities are not part of the immediate school community. In order to arrive at a clear picture as to what the religious aspects of secondary school life are all about, it is deemed necessary that the following issues be addressed - the chaplaincy; prayers, worship and other religious services; the various religious groups and organizations and their activities; the factors behind student involvement in religious aspects of school life; the benefits derived from this involvement, the factors that hinder the progress of the religious aspects of school life and finally a call for change, inclusion, improvement and abolition.

#### **4.1 The Chaplaincy**

Out of the thirty nine sample schools, only six are served by full-time chaplains. Of these six schools, one has two chaplains - one is a Catholic and the other is a Protestant. One school has a Catholic chaplain, and another has an SDA chaplain. The chaplains in the other three schools are all Protestants.<sup>1</sup> All the chaplains are men.

The chaplain is a qualified and practising church minister or priest. He is an employee of the Ministry of Education. He is seconded to the school by his church. This however, does not apply to the private or mission institutions which do not fall under the direct jurisdiction of the Ministry of Education. The chaplains in these institutions are therefore employees of the school or church. The presence and success of the institution of chaplaincy in the school is often as a result of the initiative taken by the school with the support of and from an interested church and where applicable, endorsement from the Ministry of Education. The interested church may continue to call upon and utilize the services of the chaplain outside the school whenever necessary and possible. It can be said that the interested church is often the one that had or has sponsorship over the church.

Within the school, the role of the chaplain is two-fold. First of all, he is the spiritual custodian of the school. He serves as the spiritual counsellor to both staff and students. He is the coordinator of all religious activities and programmes within the school regardless of their denominational leaning, more so in those institutions which have students from various religious and denominational backgrounds. Where and when needed, he also serves as the catechist.

Second, the chaplain has to undertake teaching and other school duties as is required and expected of a teacher. This second role is of significant importance as it puts him in the mainstream of the general school programme. In performing the duties of a teacher, he is able to interact freely and easily with other members of the school community. This enables him to identify with and to understand the people he serves and the environment better. The accessibility of the chaplain to the rest of the school community assists him to serve them better and more meaningfully.

The chaplaincy can therefore be said to be the nerve - centre of religious activities within the school. Even though there is no school where there is a Muslim chaplain, the Supreme Council of Muslims in Kenya has sought the services of a Muslim scholar to attend to the needs of Muslim students in some schools in Nairobi. He is mainly a teacher of Islamic Religious Education but he works closely with the Muslim students and is actively involved in their activities and programmes.<sup>2</sup>

#### **4.2 Prayers, Worship, Services and Other Religious Activities**

There are many occasions and activities marked with religious overtones that go on in the schools according to the time and frequency of occurrence which can be daily or routine, weekly, termly, annually or occasionally.

The daily and routine activities which are marked with or include religious overtones are many. They include the morning assembly. The most common religious activities carried out in the school assembly are saying a prayer or prayers (led or recited) singing, reading from the holy scriptures and listening to a sermonette. These activities are organised and led by teachers, (by virtue of being on duty or as patron of a religious club), or/and students (prefects on duty or members of religious clubs). Occasionally, guest-speakers are invited individually or from organisations by a member of staff or suggested by some of the students. They include learned scholars (pandit) and students from a theological college.<sup>3</sup> Religious activities during assembly are active in thirty-six schools. There are no such activities in three schools.<sup>4</sup> One school does not hold any assembly due to lack of space and the other two have hardly any religious activities in their school programme because of the nature of their education system. In two schools,<sup>5</sup> prayers are said during house meetings led either by the teacher in charge or the house captain. In ten schools,<sup>6</sup> prayers are said individually or collectively during meals. In six schools,<sup>7</sup> some teachers start their lessons with a prayer while in one school,<sup>8</sup> prayer precedes the first lesson of the day, led by students in turns, during which time the teacher taking the lesson should be present. In one school,<sup>9</sup> there are night prayers said collectively in the dormitory before going to bed. In the same school, there is daily mass.

Weekly religious services are mainly found in the boarding schools. The services are carried out on a specific day and during a specific time. On Sundays, in four schools,<sup>10</sup> Protestant services are conducted, in one school<sup>11</sup> a Catholic service is conducted and in five schools,<sup>12</sup> separate Protestant and Catholic services are conducted. In one school,<sup>13</sup> Muslim students also have a session on Sunday. On Saturdays, SDA services are attended by students of ten schools,<sup>14</sup> either within the school or outside in a church. In one school,<sup>15</sup> mass is held on Saturday instead of Sunday because of the priest's busy schedule on Sunday. In another school,<sup>16</sup> there is a weekly ecumenical service on Friday while in one other school,<sup>17</sup> school mass is also held on the same day.

Other weekly religious programmes include pastoral service in one school<sup>18</sup>, which is provided to each class by a member of staff. In two schools,<sup>19</sup> confession is conducted by a visiting priest. Mid-week prayer and Friday vespers are also conducted by SDA students in nine schools.<sup>20</sup>

The termly services include day of prayer in one school.<sup>21</sup> This is organised for each class. During this occasion, the students go out of the school to a quiet place where they are directed by a religious person. Occasionally, both protestants and catholics will be catered for separately. Week of prayer is observed in two SDA schools. In one of the schools, lessons are reduced to thirty minutes so that the school breaks early for

this event.<sup>22</sup> In a non-SDA school where a good number of students are SDA, the week of prayer is conducted very early in the morning.<sup>23</sup>

Annual services seem to be traditional and apply to individual or few schools. These include the annual thanksgiving and blessing invoking ecumenical service in one school<sup>24</sup> and the annual mass for the souls of the departed within the school community or/of those closely associated with members of the school community in another school.<sup>25</sup> Other annual services include a special service for those sitting examinations and for the school leavers. This function takes place in all the schools that have weekly worship services. Students in the sponsored schools also observe and participate in activities to mark special days and events in the religious calendars.

Occasional religious services are held as dictated by circumstances. These include death of a member of the school community or when any other catastrophe strikes the school.<sup>26</sup> Catechism is also conducted in some schools when desired and when possible.<sup>27</sup>

In one school, once in a while some students voluntarily engage in an outreach mission within the school vicinity. They call themselves "The Witnessing Band". They are led by a teacher in singing and witnessing to various people in the homes, shopping centres, along the road, anywhere

they meet people. The students enjoy this activity as it also gives them a chance to get out of the school and serves as a refreshing exercise.<sup>28</sup>

In four other schools, students are also involved in activities that can be termed religious. The students opt or are requested to donate towards meeting the needs of colleagues or other needy cases such as children in slum areas.<sup>29</sup> In one of these schools, it is the tradition that during the period of lent, twice a week each student brings an item of food. This food is collected and taken for distribution among slum people. The students also organise sports/games competitions for children from the slum areas. This is done at the school playground and students again donate the prizes. The students also invite these less fortunate people to watch plays in the school or take them for outings to interesting places. During feast days, such as our Lady of Lourdes, the students organize a party incorporating entertainment and a religious service for handicapped students from a special school.<sup>30</sup>

In one school where there are no officially reorganized religious activities in the school programme because of the curriculum requirements of the system of education they follow, it is taken for granted and accepted that people should go to church during lent and at Christmas. The other occasion that is observed is the advent service.<sup>31</sup>

In another school, activities that can be termed secular are given a religious flavour. For the contestants in the annual music festival, the message is "When the Great Maker comes to mark against your name, he will not ask whether you won or lost but how you played the game". In the same school, during the occasion to mark "Form 4 Day", the theme of the programme was, "He who fears the Lord respects his parents." On the first page of the programme, these were the words "The true life of Christ in me changes all my activity. People hope to see, hear and feel Christ living in us. O my Lord, live in me as in your apostles and saints. Be the source of me of the joyful service to others." The message the Headmistress had for the students ended with the words "Always treat others as you would like them to treat you." Matthew 7:12.<sup>32</sup> It is important to note generally that in the schools where the sponsors have an upper hand, religious activities are many and pervade the entire school programme. In the seminary for example, most activities are directed and aimed at making priests out of the students.<sup>33</sup>

#### **4.3 Religious Groups, Membership and Activities**

The table below shows the religious groups identified in the sample schools, the number of schools where they are found, the number of students who claim membership to each of the groups and the total number of students who are involved in these groups. It ought to be kept in mind that the total number of student respondents is 621.

Religious Group	Number of sample schools where members are present	Number of respondents who are members
1. CU	29	245
2. YCS	18	75
3. Youth Group	14	48
4. CA	11	28
5. Choir	9	17
6. Islamic Groups	10	12
7. Bible Study	6	10
8. SDA	11	9
9. Legion of Mary	4	4
10. Christians in School	1	3
11. Young Women Christian Association YWCA/Young Men Christian Association - YMCA	3	3
12. Christian Fellowship	2	2
13. Focolare Movement	2	2
14. Aryan Club/Arya Samaj	2	2
15. Approved Workmen Are Not Ashamed (AWANA)	1	2
16. Word of Life Society/Camping Club of Word of Life	2	2
17. Sunday School Teachers	4	2
18. Theological Society	3	1
19. Faida Club	1	1
20. Christian Family Fellowship	1	1
21. Lord of Lords	1	1
22. Church Sports Club	1	1
23. Church Band	1	1
24. Sikh Society - E.A. Namdhari Temple	1	1
25. Hindu Society Shri Limbachira	1	1
26. Sri Ramgaria	1	1
27. International Bible Students Association	1	1
28. The Catholic Student Community	1	1

Each of the above mentioned groups has a set of activities which the members follow and carry out. Below is a description of what each group stands for:

#### **4.3.1 CU**

This is the group that seems to be most common and popular among secondary school students. In order to get a clear picture as to what the CU is, it is important to establish its historical background.<sup>34</sup>

It is a well-known and accepted fact and it has already been pointed out that formal education in Kenya owes its origins, establishment and growth to the missionaries. The missionaries were from different religious backgrounds and traditions. For a long time, any indigenous person who opted to attend any of the mission schools had to identify with and even become an adherent of the religious aspirations of the missionaries behind the school.

The missionary teachers in these schools started various groups which were meant to encourage Christian growth and fellowship. These include young men's/women's Christian associations, scouts troops, girl guides and CU.

In the early 1950s, some of these teachers felt that there was a need to unite these groups under one central and umbrella organization to offer both inter-school and inter-church Christian fellowship to students.

After consultation, much prayer, fellowship and careful planning the idea became a reality with the formal launching of the KSCF in 1958. The fellowship was registered as a society in the Attorney General's Chambers in Nairobi in 1959. This led to the strengthening of the groups already in existence and where there were none, an effort to begin one was made. The KSCF is still a reality today with over 2500 groups, 1500 associates and 30 groups of Associates Evangelist teams countrywide as at October, 1990. The central office is located in Kahawa House, Nairobi.

In essence then, KSCF is an inter-denominational organization. The organization's motto is Acts 2:32 "Jesus of Whom We Are Witness". Its objectives are:

- (a) To bring students to the knowledge of Jesus Christ as Saviour and Lord.
- (b) To encourage the students to grow into maturity in faith and in all aspects of their lives.
- (c) To prepare and train these students for witness, service and leadership in the church and the community in which they live.

The CU itself is a group of Christian students in a school who meet regularly for fellowship, to encourage one another in their Christian faith, to witness and experience spiritual growth. It is a group which unites all the Christian students belonging to different denominations to demonstrate

their unity in Jesus Christ in serving the school community and the surrounding area.

On the role that the CU plays in the school, the activities of the teacher in charge of the group are a good reference. It is expected that in a school where there is a CU, the Headteacher will appoint or a teacher will volunteer to coordinate the activities of the group. This teacher is the sponsor, adviser or patron. The patron is responsible for the coordination and organisation of all the Union's activities such as guiding the members and motivating them to live a life as taught in the Holy Scriptures. The patron is also expected to be responsible for the spiritual wellbeing of the students in the institution. The patron ought to be present at functions of the CU to provide guidance and motivation.

The patron should also accompany the members during visits out of school and when visitors come to the institution. This provides security and the presence of a teacher who is answerable. The patron is also the mediator, organizer and adviser of the group. This role becomes prominent in cases of misunderstanding of the role of CU in the institution. The patron also approves the CU programme and invitation of the guest-speakers. The correspondence of the group is channelled through the patron who initials. The patron also keeps an eye on the use of the group's funds.

The spiritual responsibility of the patron involves guiding the group to maintain a close relation to the teachings of the Bible and encouraging the unity of all Christians in the school regardless of their denominations. Another duty is that of advising members of the group's committee on how to make an effective programme to meet the spiritual needs of the whole group and rest of the institution. The patron also guides the committee on the choice of speakers for the group's meetings. The patron is expected to organize some activities with other members of staff such as weekly Bible studies and prayer meetings for the benefit of the students and also provide or organize for the counselling of the students in spiritual matters and guide them to be strong Christians. Where there is no chaplain, the patron shall take on the responsibility of a chaplain and take active role in the organization of the Sunday services or any other devotional service in the school. The patron shall also endeavour to involve other Christian teachers on the staff and the Christian leaders in the community in the activities of the group. The patron should encourage the members to play an active role in serving the community in teaching Sunday school and other activities that will enable the members to realise that by serving others in their own community, they become even stronger Christians in serving God. The patron shall make an effort to meet with other patrons in other schools for exchange of ideas on how to do their duties more effectively. The patron shall also make an effort to link the group with the KSCF and encourage the group to participate in the umbrella

organization's activities. The patron shall also make an effort to keep in touch with the Christian students after school and encourage them to continue to participate in Christian activities wherever they are.

In all the sample schools, the CU has a patron/patrons, who are volunteers or appointees of the headteacher. From the identified CU activities in the school, the patrons and the groups can be said to be fulfilling their role quite effectively.<sup>35</sup>

The group members hold regular meetings. The routine meetings are held once a week in most of the schools, during the day and time accorded club activities. In other schools, especially the private ones located in the city centre they have daily lunch hour meetings. The length of the meeting time ranges from between forty minutes and one and half hours. In a few schools, the CU meeting is assigned a different day and time from any other club to enable more students to attend, and to give CU members opportunity to belong to and benefit from other clubs.

During the meetings, the members pray (for various needs, individually and collectively) they sing and learn new songs and choruses, they give testimonies, they share experiences, they listen to sermons, they discuss, read and study the Bible and they also hold Bible quizzes. The KSCF provides the CU with Bible Study Guide materials. The themes/topic

covered in the ten volume series are Bible Authority and Use; Going on with Christ; Relationship (Boy/Girl) Man; Leadership; Church; Evangelism; God; Prayer and Fasting; Christ; Christian Conduct and the Holy Spirit. Each volume is meant for one school term. The groups set aside time to discuss any pressing relevant or contemporary issues such as Drug Abuse. How to study, How to Pass Examinations, Use of Time Creation, Salvation, etc. Other engagements of the CU include inviting and being addressed by guest-speakers, organizing and attending lectures, rallies, and joint - fellowships.

The CU members lead the school in prayer song or sermonette during assembly as assigned by the school administration. They also organise and participate actively in worship/Sunday services in the school as ushers, choir members and in the liturgy. They are also in charge of the chapel and help in keeping it neat and clean. The members are also involved in helping and comforting the needy through giving and soliciting materials or money. They also visit and pray for the sick, the aged and other deserving cases.

The occasional events in which the CU members are involved include staging drama/plays during special occasions e.g. Easter; attending holiday seminars and camps organized by KSCF, holding challenge weekends and annual rallies.

Where there is need especially in the boarding schools, CU members teach Sunday school to staff children and in the school vicinity. Some of them also engage in outreach and witnessing, they counsel troubled students and also help in keeping and maintaining cleanliness within and around the school.

The CU in each school is in contact with the KSCF head office through a termly newsletter and other circulations. The individual groups are also in touch with other groups through invitations which bring them together. In most schools, they are allowed one internal meeting and can go out once each term. The day students, however, attend many activities during weekends.

#### 4.3.2 YCS

The YCS movement is an international organization. It was founded in Belgium in 1924 by a cardinal called Cardijn. Before this, there was no catholic movement to cater for the needs of young people the way the movement does. From Belgium, the movement spread all over the world. In Kenya, it was started in Kisumu Diocese in the early 1960s by a priest called John Buers. It has now spread all over the country, especially in secondary schools and colleges, more so among catholic students and in those institutions where the catholics have an upper hand.<sup>36</sup>

It would be ideal at this juncture to stress that the organization should be seen as a movement, not just a club or society. It is a movement in the sense that it is made up of people who have come together to fight collectively in order to attain or reach a certain goal. The members do what they do as a life duty and as a necessity. For meaningful existence, one gives the whole spirit and strength to the activities of the organization. It is a way of life for the members rather than a pass-time or entertainment group. The organization is made up of Christian students, boys and girls, young men and women who come together to discuss their faith in Jesus Christ and what it means to them in terms of their behaviour and conduct in all the small things that make up daily life.

Administratively, the movement is organized in three levels, namely, the section, the diocese and the national office. One unit of members in a single institution is called a section. It has a team of officials chosen by the members. The section team is chosen annually. All sections in each diocese of the Catholic Church meet about once a year to elect a diocesan team. The diocesan team represents the diocese at national meetings. The national executive team is chosen by the diocesan teams. They hold office for two years. The national team guides the activities of the movement and also communicates with other national teams in other countries. The national offices are situated at Ufungamano House, Nairobi.

The movement gives students opportunity to think what they believe; it provides a chance to talk about their faith and beliefs; it helps them open up their eyes to the realities around them, making them see things they never saw before or never quite saw in that way. The movement also helps one to relate the two that is, what is believed and what is seen around. The awareness that results from this makes one realize all of a sudden that there are many things that are not the way they should be (according to the teachings of Jesus Christ) and this realization drives one to ACTION - action to help change and/or improve the situation to make it better and more human so that the suffering of people is stopped or minimized. It is this final step that forms the central nature of the movement. The movement gives the student opportunity to COME ALIVE as a Christian, to be Christ's soldier in action. It does very important things to the students, it TRAINS and puts the student INTO SERVICE to the people. It is also a knowledge for life training activity. It is an activity and a preoccupation. It teaches one to see with a critical eye - an eye that sees through things and discovers their inner substance and implication. The movement trains the student to search for the causes of situations and having found them strive to change them for the better. It helps develop within the student the ability to see and appreciate fully and correctly a given situation and its different aspects and implications, and then arrive at how to make the best judgement, and lastly and most

important, what to do to improve that situation so that God's Kingdom of love can come to exist within the community.

The movement makes a leader out of the students, it forms one's character into a person who no longer sits around dozing life away, but one who reacts immediately to injustice and strives to do something positive, rising up and calling on the colleagues around to follow in the "Soldier for Christ" mission.

As to what the members are expected to actually do, the section meets once a week for one or two hours. The members discuss a point that the leaders have chosen because it concerns the lives of the people around the school. In the course of the discussion, a relevant part of the Scripture from the Bible is read that gives Christian teaching concerning the particular problem. At the end of the meeting, an action aimed at solving the problem that was being discussed is decided upon. The details of where, when and how the action is to take place and by whom are finalized. The action is then undertaken usually lasting a week or more. Next time when the group meets, they review the action, how it took place and the amount of success achieved. It is then decided whether to continue with it if it is not satisfactorily done or to go to another problem if well done. The national office provides a Resource Book to help the students along.

From what was observed and gathered from the various schools,<sup>37</sup> other activities the member students carry out in their meetings include singing, praying, raising questions and discussing them. They also have Bible quizzes. These activities are occasionally carried out with the movement's members from other institutions. They are often addressed by guest-speakers whom they invite or when they attend lectures, workshops or rallies.

The members are involved in community work and volunteer service as clearing wasteland/grass in the school and in the vicinity. They collect money to assist the less fortunate in the society such as orphans, the aged and the sick, whom they also visit and serve according to their needs. The members provide further service by providing entertainment to the school through drama, games or during festivals such as national holidays. They also participate in music competitions within the parish.

Within some of the schools, the members organise for and sing during mass on Sundays. They also run the Sunday School programme for staff children. The members do not temporarily cease to be members when schools close. Instead, they are assigned holiday duties. Each member goes home with a responsibility to identify a need and work towards meeting it. The students engage in activities such as teaching catechism, visiting the sick or helping an elderly person. The needs vary from locality

to locality so members are usually faced with diversified challenges. At the beginning of each term, the students are expected to give a report on their progress in their holiday assignment.

Those who opt to become members and decide fully that they want to be and to remain members undergo the movement's enrolment ceremony. This ceremony is conducted by a chaplain or priest or another religious person who helps the members of the section enrich their spiritual understanding. The ceremony involves making an oath to God in front of fellow members that the candidate will be of good character and an active member of the movement.

The movement's publications such as the National Newsletter are produced and sent from the national office to keep the members abreast of any important issues touching on the movement, and the Catholic Church in general. Many of the articles in the newsletter are contributions from individual members, sections and reports from the dioceses.<sup>38</sup>

#### **4.3.3 Youth Groups**

There are various youth groups to which some students claim membership. These are Guadalupe Junior Girls, Salvation Army Youth Group, Young Christian Community, Youth Group Deliverance Church, Youth Alive, Catholic Youth, Holy Family Basilica Youth Club, St. Mary's Youth

Association, Sunday/Church/Parish Youth Club/Group, Youth Fellowship, Junior Youth, Fortress Youth Fellowship, St. Joseph Catholic Centre Church Youth, Adventist Youth Society and Pathfinders, Calvary Workshop Centre, Don Bosco Youth Club, St. Peter's Youth Club, Young Christian Association, and Youth of Christ.<sup>39</sup> These groups are mainly found in the local churches and students get involved by virtue of attending and being members of these churches.

The main activities these groups engage in include games, singing, outings, picnics, camping, sharing experiences, studying the Bible, group discussions, collecting and raising money to help the sick, visiting the poor and lonely, praying for the needy, keeping and maintaining a clean environment, providing entertainment and assisting in church activities such as serving during mass, dramatising, witnessing, building structures around the church, doing repair, watching video/films, and holding parties and seminars.

#### **4.3.4 CA**

This is a social welfare organisation composed mainly of catholic youth. The members are concerned about the less fortunate members of the society whom they identify and try to visit and help. They meet for prayer, and to learn more about catholicism, and also identify ways and means that can be utilized to spread the Catholic faith. The group is organised at school or the local church.<sup>40</sup>

#### **4.3.5 Choir**

The choirs are made up of some members of the different religious groups and some outside the groups but who have interest and enjoy music and singing. The members of the choir sing during the group meetings and also during the worship services. Some students are members of the choirs of the churches they attend so they sing in their local churches. The main task of the choirs is to sing, learn new gospel songs and how to play music instruments. Some choir members also hope to use this media as a witnessing and evangelizing tool even though choir members participate in the general singing. The choirs are special groups.<sup>41</sup>

#### **4.3.6 Islamic Groups**

There are several Islam-oriented groups to which students claim membership. These include Madrassa-tul-Islamia, Islamic Youth Society, Muslim Association, Muslim Women Association, Young Members of Islamic Association, Mabjuba, IQRA, Muslim Students Organization, Islamic Society, and Nairobi Muslim Students Association.<sup>42</sup>

The Muslim students organizations elect officials and meet during club time like other clubs in the schools. In some schools, however, they are assigned a special room where they fulfil their prayer obligations but this can only be done during a students' free time.<sup>43</sup> The students are made to understand that this activity should not interfere with the regular school

programme. In some schools<sup>44</sup> they are also allowed to attend Friday prayers at the mosque over lunch hour. The school provides them with transport. Provision is made by other schools for the Muslim students who may be interested in fasting during the month of Ramadhan to do so.<sup>45</sup>

The activities of the various groups include listening to guest Islamic scholars often at a central venue for students from one area, visiting patients in hospitals, raising funds for the needy, reciting and studying the Quran, discussing fundamental issues, praying, holding and attending rallies, seminars and camping, participating in quizzes and playing games. In one school the Muslim students are charged with the responsibility of leading the assembly programme for one week each term.<sup>46</sup>

#### **4.3.7 Bible Study Groups**

The Bible study group exists independently or is part of the other Christian groups such as CU and YCS. It is therefore an activity of both Catholics and Protestants. The main occupation of this group is to study and discuss the word of God, and seek how best to relate it to their personal, immediate and wider situations. While they may follow a systematic programme, as given from the KSCF or YCS head offices, they may also lay out their own programme. They meet for this activity either during the routine time of the group's activities or set aside special time just for Bible study.<sup>47</sup>

#### 4.3.8 SDAs

SDAs are a Christian denomination who are unique from other Christians in several ways. For example, their main day of worship is Saturday and some of their beliefs and practices such as recommending a caffeine free and vegetarian diet make them different from other Christians. Most of the time, they would rather not be counted among protestants and so often opt to have their own religious programmes in schools, which are not sponsored or run by them but where their members are present. This happens where parents, students and the church itself take initiative and request for this programme.<sup>48</sup>

SDA students are found in eleven schools.<sup>49</sup> In Nairobi, the responsibility of catering for and meeting the spiritual need of these students lies with the chaplaincy department of Central Kenya Conference, one of the administrative areas of the SDA Church. The chaplaincy has assigned this task to one of the city churches - Nairobi Central Church, though Starehe is under the Shauri Moyo Church. Within Nairobi Central Church, this task has been delegated to the Lay Activities sub-division. The Lay Activities sub-division has drawn a rota and assigned the duty of ministering to the students to various church members, more so elders. This, however, has to be done with the support and approval of the school authorities. This arrangement covers boarding schools only for the conference assumes that SDA day students will be catered for at home.

On Saturday, the students hold regular services in the school comprising Sabbath School and divine service. Where necessary and acceptable, catechism is offered at a different time as is convenient to the school authorities, the person assigned and the students. Occasionally, the students are allowed to attend services outside the school. This is mainly at Nairobi Central Church during special occasions such as Baptism and Holy Communion. They also hold and host termly rallies on rotational basis during which students from all the schools should all come together.

In some schools, SDA students come together and conduct themselves as any other club in the school. They elect the committee which coordinates the group's affairs. This group also seeks permission to be having mid-week prayers on Wednesday, and vespers on Friday evening as a way of welcoming and opening the Sabbath.

Adventist Youth Society and Pathfinders are divisions within the church which cater for the needs of senior youth and adolescents. The former group hold discussions, go for excursions, hold Bible study in a move to be enriched spiritually. They also organise charity walks in order to raise money to cover their various needs and expenses. The Pathfinders are a replica of the scout movement. However, they give their activities a more religious (SDA) flavour by reciting memory verses and concentrating more on the Bible. These two groups are more active in a church setting and

not at school since they have to hold and attend several meetings and training sessions. Those students who are members of these groups participate more effectively when schools are not in session. It ought to be pointed out that in other schools, the SDA students do not come out distinctly and are therefore served spiritually by participating in the protestant and other services in the schools.

#### **4.3.9 Legion of Mary**

This group is composed of "very dedicated" and "more serious" Catholics. They recognize Mary, the Mother of Jesus, as a special person with unique attributes. They therefore dedicate their prayers to her. They meet once a week to pray. They have a special commitment to her.<sup>50</sup>

#### **4.3.10 Christians in school**

This is a non-denominational group. It is found in only one school. It was started by three students, out of their own initiative. They are Christians who felt that they needed to be organised as a group to make it possible for them to meet together once a week for about twenty minutes for fellowship and to encourage one another. Their main interest is to pray for each other, to pray for others in the school and to generally meet and feel the presence of the Lord in their midst.<sup>51</sup>

#### **4.3.11 Young Men's/Women's Christian Association**

These are international organizations. They have been on the Kenyan scene since the colonial days. They incorporate young Christians - men and women who are interested in developing as and being God - fearing people, who are clean at heart. The organization also addresses itself to gender issues which is very relevant and ideal in this time in history.<sup>52</sup>

#### **4.3.12 Christian Fellowship**

This is a small group of Christian students who are together as regularly as possible for brief moments, to pray together in a move to encourage one another.<sup>53</sup>

#### **4.3.13 Focolore Movement**

This is another group to which some students belong. They come together for religious instruction. They are interested in helping others by collecting funds or assisting personally. They are also keen on identifying, discussing and addressing themselves to problems facing the contemporary society.<sup>54</sup>

#### **4.3.14 Arya Club/Arya Samaj**

This is a Hindu religious society. The members meet in the temple. Teachings are given on one's culture and religion to help them understand the two better and hence be able to identify fully with them. At the

temple, they also pray, listen to sermons and even participate in some games or cultural dances.<sup>55</sup>

#### **4.3.15 Approved Workmen Are Not Ashamed**

This group has come up with the aim of meeting to discuss the scriptures. The scriptures help them to take up responsibility without reservation and to be willing partners and to respond whenever and wherever there is a need.<sup>56</sup>

#### **4.3.16 Word of Life Society/Camping Club Word of Life**

This group gives and puts special emphasis on the Bible. Their mission is to evangelise wherever there is a call. They opt to go and camp at the area of need and set out from here to preach and to witness. Members of this group are also keen and strive to get in touch with others of the same convictions.<sup>57</sup>

#### **4.3.17 Sunday School Teachers**

This group is composed of some members of the Christian groups. They get involved in Sunday school teaching to staff children. Some of the students are involved in this service in their local churches. At one school, it is an old tradition of the institution for boys to go out on Sundays and serve as Sunday School teachers in the sponsoring churches that are in the school vicinity.<sup>58</sup>

#### **4.3.18 Theological Society**

Before the introduction of 8-4-4 system of education, the Theological Society was reserved for fifth and sixth formers, particularly those studying Christian Religious Education. It is now however, open to third and fourth formers. Students identify a subject in which they need enlightenment. A guest-speaker is identified and invited to speak to the students on the subject. Several interested schools are also invited. The meeting is often an occasional, lively informative and worthwhile exercise.<sup>59</sup>

#### **4.3.19 Faida Club**

This group comprises young Christian girls. The members come together to pray, cook and learn new recipes. They also go for trips and retreats where they spend time strengthening their fellowship with each other and with Jesus Christ.<sup>60</sup>

#### **4.3.20 Christian Family Fellowship**

This is an organization that brings several Christian families together for fellowship. The young people in these families are not left out in the prayers, fellowships and outreach carried out by the wide group. Their special input comes in during the annual concert when the students organize and participate in various activities such as drama, song, Bible verse recitation etc.<sup>61</sup>

#### **4.3.21 Lord of Lords**

This is a group composed of young Christians who meet for Bible study and exchange ideas on how to best cope with and handle the problems that young people face, more so today.<sup>62</sup>

#### **4.3.22 Church Sports Club**

This group is found in the local church. The youth come together and identify and participate in several games and sports mainly for physical fitness. The main motivation of these youth is to attain and maintain physical fitness and health, with the blessing and support of the local church.<sup>63</sup>

#### **4.3.23 Church Band**

Those students who belong to this group are expected to be actively involved in enlivening music and other activities in the church. Some students have joined this group in a move to travel and to learn to play musical instruments which is a great pull to youngsters.<sup>64</sup>

#### **4.3.24 Sikh society - E.A. Namdhari Temple**

This is a sikh society which caters for adherents of all ages. Members of the society come together regularly to worship. The special programme of the youth include learning oriental music. They also get exposed to one

of their fundamental aspects, that is, learning the Punjabi language. From and through this involvement, they get and have a base for Sikhism.<sup>65</sup>

#### **4.3.25 Hindu Society Shri Limbachira**

This is a Hindu society comprising all ages of people. They meet frequently at the temple to pray or to receive teachings from persons who are well-versed about the traditions of the particular community. Occasionally, they organise outings and gatherings that are festive in nature during which they carry out dances and other cultural and religious activities in a move to be more fairly rooted in the traditions and teachings of their religious community and culture.<sup>66</sup>

#### **4.3.26 Sri Ramgaria**

This is another Hindu Society. This group engages in activities similar to those of Shri Limbachira. The young people, however, get involved in art, sports and other activities at the temple.<sup>67</sup>

#### **4.3.27 International Bible Students Association**

This is an arm of the Jehovah's Witnesses. Students who belong to this sect come together to study the Bible, worship and pray together. The Jehovah's Witnesses are often out to encourage others to join their group. They are well-versed with their Bible and hence make several references to it. They believe that the young people who are Jehovah's Witnesses

should be encouraged to have Bible studies amongst themselves and with others outside the sect in order to grow spiritually and in a move to get more followers into the sect.<sup>68</sup>

#### **4.3.28 The Catholic Students Community**

In those schools which are not of Catholic leaning, the catholic students come together as a community. They are served by a priest as organized by the school and the Nairobi diocese. The priest conducts catechism, confession and mass on a weekly basis.<sup>69</sup>

#### **4.4 Organizations Involved in Religious Aspects of Secondary School Life.**

At this juncture, it is considered appropriate that reference be made to certain organizations that influence and contribute to the religious activities in secondary schools and among students.

##### **4.4.1 The Hindu Council of Kenya**

This is the umbrella organization which brings together and caters for all Hindus in Kenya. With regard to the religious activities involving students in secondary school, the council makes a significant contribution. The council assists the Ministry of Education in identifying and supplying Hindu Religious Education teachers and teaching materials. The council also organizes workshops during which issues that touch on Hindu

Religious Education are focused on. The council is therefore mainly involved in the academic aspect of religious education in schools.

At a less formal level, the council gets involved with youth through its youth wing. Membership in the wing is open to all interested young people and others who may not be so young but identify with young aspirations. Just like the council, the wing has got branches throughout the country. At branch level, the wings organise many activities and functions such as picnics, charity walks and tree planting activities. This is true of the Nairobi branch as well.

The youth wing holds an annual festival. This event brings together representative members from all over the country. They hold competitions mainly in games and sports. They also take time to identify their needs and think of ways and means of addressing and meeting these needs.

It ought to be pointed out that ideally the council encourages that: each Hindu home should have an alter in the house. Each day, every family member or all of them together spend some time at the alter communing with their god/gods. The Hindu students can therefore are expected to be actively involved in religious activities.<sup>70</sup>

#### **4.4.2 The YMA**

This is the umbrella organisation under which all Muslim groups fall. It is a charitable organisation which was founded here in Kenya in the early 1960s to help the needy students to meet school fees requirements. With time, it has adopted diversified objectives. One of the objectives is the establishment of several departments that can cater for the needs of young people. The department of youth and propagation is charged with the responsibility of caring for and meeting the religious needs of youth throughout the country. There are programmes for the various religions in the country, depending on and determined by their unique needs. In Nairobi, the department has come up with programmes which are aimed at enhancing Islam among youth, more so those in secondary schools.

Consequently, the association has come up with publications and video cassettes on the fundamentals of Islam. They also organize lectures for the students, to be delivered in their respective schools or at a central venue. Friday sermons are also sent to the schools. They organise seminars, camps and weekend talks to mark special occasions such as the prophet's birthday. During Ramadhan, the organisation sends memos to the schools to remind the authorities of the event and to seek assistance and support for their adherents. A regular newsletter is sent out to update the students on any developments and to keep them posted on any important events.

Every school where Muslim students are in attendance is considered to be an automatic member of the YMA. The association is affiliated to the World Assembly of Muslim Youth. The national head office of the YMA is located in Portal House, Nairobi.<sup>71</sup>

#### **4.4.3 The National Catholic Youth Centre - Mji Wa Furaha**

This centre is situated at Ruaraka Nairobi. Many Catholic youths are influenced and influence what goes on at the centre. The centre owes its origins to the Eucharist Congress of 1985. On August 11, 1985 several hundred Kenyan youths started a few days walk from Nakuru to Nairobi, in order to attend the conclusion of the congress. The youth displayed an atmosphere of togetherness, joy and self-sacrifice. One of the organizers of the walk, Father Adelmo KCCJ observed the procession and was led to consider getting youth from all over the country for a week of deep spirituality in Nairobi sometime in future. Similar sentiments were going on in the mind of Brother Fred S.M. This interest and intention was expressed and shared between the two and others such as Peter Masila. With the support of the church leaders, they got down to serious business resulting in the 1986 Youth Challenge Week which was held at Garden Estate in Nairobi. Over 2000 youth were in attendance. The national annual challenge week has been a regular event since then. This event brings together youth from all over the country. Dioceses are also encouraged to organize their own challenge weeks. One such event was

held in Nairobi from 25 - 29 April, 1990. It was meant to foster the participants' spiritual and social aspects, health and hygiene as well as discipline. The group was addressed and discussions were held on issues such as the Eucharist, marriage, Aids, and other challenges facing youth and the church. The centre is involved in organising termly activities such as youth mass for Nairobi residents. Catholic youth from all over Nairobi, including secondary school students are invited and come to participate in the one-day programme which consists of mass, lunch and entertainment.

The benefits of the centre are several. The idea of starting and supporting the centre testifies that the Catholic Church is concerned about the welfare of the youth. The programmes carried out in the centre enable youth to utilize their abilities and talents. Many youths go to the centre and give voluntary service such as tidying the place, painting and carrying out any pressing duties. The youth who congregate here for the programmes or to give volunteer service are enlightened and also learn from each other. It provides a good opportunity for the young people of both sexes and from different social backgrounds to socialize and get to know each other better. The centre is administered by a director. It is dependent on donations and voluntary service for day to day running. The motto of the centre is Youth on the Move with Christ.<sup>72</sup>

#### **4.5 Other Groups and Organizations That Have Religious Influence in Secondary Schools in Nairobi**

Apart from the groups within the school and others outside the school which students belong to, there are groups that visit and offer religious instructions in some of the schools. These include Youth for Christ, Maranatha, students of St. Paul's Theological College, choirs such as St. Barnabas, Bible Society of Kenya, Theosophical Society of Kenya, The Navigators, the Bahai, Kenya Institute of Christian Fellowship, Scripture Union and Solid Rock Youth Fellowships.<sup>73</sup>

Occasionally, individuals are invited to give talks to the students in a move to introduce them to religion and/or encourage them in their spiritual search and growth.

Basing our assumption on the number of and evidence of religious activities in the schools, the religiosity of each school can be said to be as follows: (The higher the number the more the religiosity).

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Alliance	15
Arya Boys	2
Biticha	3
C.G.H.U.	4
Church Army	5
Dandora	6
French School	1
Hospital Hill	2
Huruma Muslim	2
Itierio	11
Kamagambo	12
Karura	13
Kenya High	16
Kisii School	10
Lenana	10
Mangu	9
Moi Forces Academy	15
Msongari	8
Muslim Girls	3
Nairobi Milimani	7
Ngara	7
Nile Road	6
Ofafa Jericho	7
Pan Africa	6
Parklands Arya Girls	5
Precious Blood Riruta	11
Pumwani	9
Queen of Apostles	7
Rusinga	6
S.S.D.	8
Starehe	10
St. George's	16
St. Mary's Girls	9
St. Theresa's Boys	9
St. Theresa's Girls	2
Swedish School	2
Upper Hill	4
Valley Road	18
Wakulima	2

#### **4.6 Factors Motivating Students to Become Members of and to Participate in Religious Aspects of Secondary School Life.**

The students gave various factors that influence and motivate them to become members of and/or participate in religious aspects of secondary school life. These factors are looked at under the following categories: religious, religious educational, social, social religious, social educational, moral ethical, general educational and general.

##### **4.6.1 Religious Factors**

The religious factors the students gave include wanting to recognise and acknowledge the supernatural and divine being such as God/Jesus/Muhammad. This is because of what they have done or can do for the individual. These deeds/roles include creation, the redeeming death of Jesus, the ability to control evil, for being the only way. for the help in life such as answering prayers, for being guides, and providers.<sup>74</sup>

Another religiously motivated factor is that the individual would want to give thanks to the supernatural or divine beings for gifts such as life.<sup>75</sup>

The other religious factor is that of wanting to serve the supernatural/divine personalities, wanting to serve them even better, wanting to work for them, with a commitment, and also wanting to be involved in activities that have to do with them such as worship, religious teachings/sermons/discussions, giving testimonies, praying, preaching and fasting.<sup>76</sup>

Students are also involved in these activities in order to establish a better and closer relationship with the supernatural/divine beings. Through these activities it is possible for the students to communicate and have contact with them. These activities also help create, promote, strengthen and make a close relationship between them, a relationship that is characterised by respect and faith.<sup>77</sup>

Another religious factor is that students participate out of sheer love for the supernatural/divine beings, especially Jesus as Saviour<sup>78</sup>. The other religiously motivated factors have to do with the Word. The students like and love it. The religious groups also provide forum and room to proclaim the word by those who are interested in doing so. The word also motivates students because it helps make them holy and prepare them for eternal life.<sup>79</sup>

Students have also been motivated by the need and search to receive Jesus as personal saviour, so as to get saved, and in order to be baptized.<sup>80</sup>

Another reason is that the students would like to grow spiritually, enjoy spiritual wellbeing, gain spiritual nourishment and gain spiritual guidance, comfort, humility, improvement, encouragement and help so as to mature as Christians, and in order to live for Christ. They would also like to be strengthened in the faith and in personal relationship with the

supernatural/divine beings. Through and from these activities, the students also hope to receive blessings and other spiritual benefits.<sup>81</sup>

The other religiously motivated factors have got to do with the concept of fellowship. The fellowship activities provide opportunity to praise, pray and worship together. The fellowships also provide a time to get spiritual strength and encouragement, they help one prepare for a religious career as a priest/pastor and for eternal life/heaven and they also provide opportunity for the spread of the good news.<sup>82</sup>

Another religiously motivated factor is that the students felt called by God and harkened.

I heard a call, I just felt called by God to serve Him, I felt called for there was no need of leading a materialistic worldly life yet Christ had work in store for me.<sup>83</sup>

The students have been attracted to religious involvement because religion has got to do with reasons such as:

I joined CU for religious purposes. I joined YCS movement because it is a christian group. I am a member of Nairobi Muslim Students Association because I love my religion very much. Other related factors include I felt I should belong to a club (Islamic Youth Society) of my religion. I joined it (CA) because my church is catholic, it (YCS) has got relation to my religion, it (CA) rhymes with my denomination.<sup>84</sup>

There is the expectation that out of these activities, it will be possible to help in church, serve during mass, keep the worship place clean and neat

and enliven mass by singing in the choir. The activities also provide a chance to do what Jesus did and also to be servant of the people.<sup>85</sup>

#### **4.6.2 Religious Educational Factors**

With regard to religious educational factors students indicated that they have joined the religious groups and engaged in religious activities so that they make a beginning in learning and knowing about the supernatural/divine brings, out of wanting to know more about them and in order to know them further/more/better/fully.<sup>86</sup>

Another religious educational factor is that in the meetings, the Word of God is shared, preached and taught. The students also desire to study the word, understand it, learn and know more of it and from it. Students are also motivated by the fact that they get guidance from the Word on what one should be and can do, and the Word also keeps them away and provides a shield against Satan's disturbances. The fact that study materials that guide on how to benefit from the Bible are provided is another factor.<sup>87</sup> The students have also joined the religious groups in order to be taught how (and) to become Christians. Another motivating factor is that they would like to learn about Christianity, and Christian living. Others get interested because the groups teach on godliness and they provide the students with religious satisfaction, and that the activities help the students to improve on spiritual understanding.<sup>88</sup>

The other religious educational factors include:

I joined CA because it teaches on the practices of the Catholic Church. I wanted to strengthen my Catholic beliefs and practices so I joined CA. In order to get deeper into Islam I joined Young Members of Islamic Association. I was asked to join CU in order to learn more about christianity and be better placed to compare my religion (Islam) with christianity. Similar sentiments include: In the Islamic club there is a lot to learn about Islam, the prophets and Islamic beliefs. I joined CA so that I could be helped to learn and understand more about the Catholic church/faith. As a Muslim it is my duty to learn and teach Islam so I am a member of Madrassa tul-Islamia.<sup>89</sup>

By participating in the religious aspects of school life, students hope to acquire new skills with regard to giving of testimony, praying, repenting, keeping away from temptation and evil ways (sin).<sup>90</sup>

#### 4.6.3 Social Factors

Some of the social factors indicated have to do with inter-personal relationship. Students become members and participate in religious aspects of school life because of being influenced by friends who are members, as well as old members of the groups whose deeds and actions (helping and serving others) behaviour (are disciplined and morally upright) and beliefs are attractive and admirable.<sup>91</sup>

Some of the social factors are linked to social institutions. The school influences students in so far as majority of the students are members of the groups or participants. For one student, it is a carryover from primary school. The church is an influence in that one of the motivating factors is

a move to relive or revive the love for Sunday School when young. The home comes in as a motivating factor because of influence of background, upbringing and family members. Another factor is the cultural and community expectations placed on the individual.<sup>92</sup>

#### **4.6.4 Social Religious Factors**

One social religious factor cited is that the students would like to influence others and win them to the faith. These reasons include wanting to spread the good news/the word/the word of God, in order to preach to others, so as to encourage the brethren to learn about Jesus Christ, to evangelise the heathen, to convert others, to bring young people closer to Christ, tell others about Christ, and to help others to be saved and to try and make Christ known to those who want salvation.<sup>93</sup>

Another socio-religious factor is that some students like the coming together (fellowship) and being in touch with others of the same age and religious conviction. The fellowship activities also provide a good opportunity to share religious ideas, views benefits, temptation problems and the Word.<sup>94</sup>

#### **4.6.5 Social Education Factors**

Some of the social educational factors impinge on individual students' relationship with others. They include hoping to have a chance to learn

more (about) and being guided about others, understanding them better, and accepting them the way they are.<sup>95</sup>

The students are also motivated by the fact that they will be able to learn to be social, to relate to and with others. By being involved in the religious activities, students hope to be helped to create and strengthen relationship with others within and outside the groups, and to learn how to carry self towards others.<sup>96</sup>

The religious groups and activities are also seen as avenues for meeting, knowing, socializing, associating and being in contact with fellow students and other people. Through this interaction, it is hoped that a chance will be provided for those involved to seek and get advice and help from each other<sup>97</sup>. The students also expect that the involvement will help them to know the problems facing society today and they also expect that they will be provided with guidance on how to play a useful role in society<sup>98</sup>.

#### **4.6.6 Moral Ethical Factors**

The moral ethical factors that motivate students include the fact that they would like to distinguish between good and bad, right and wrong and they expect the religious aspects of school life to assist them towards this desire. They would also like to be assisted to improve behaviour, character and general deeds. They also hope that this involvement will help them to

acquire the following qualities - humanity, respect, honesty, being social, self discipline being clean in heart and loyalty. The religious aspects of secondary school life are also seen as contributing towards getting the students attain the following virtues - a spiritual unity, happiness, cooperation, togetherness and peace.<sup>99</sup>

#### **(vii) General Educational Factors**

Among the general educational factors which the students cited as motivating them to participate in religious aspects of school life include seeing the religious activities as a source of wholesome knowledge, a source of new ideas and new information. Some of the topics/issues which are of interest of the students include God, religion(s) - Islam and Christianity, the Bible, eternal life, how to teach Sunday School, understanding young people/youth and culture.<sup>100</sup>

By participating in the religious activities students' hope to acquire new skills, to learn to play music instruments, to learn different things and to learn through nature study,<sup>101</sup> one of the activities carried out in one religious group.

The other general educational factor the students have given has to do with the concept of time. They hope to have something to occupy their time with and hence be kept busy. The participation is also an effort to

spend free/leisure time wisely and well. Some students participate in order to be entertained and in a move to kill boredom.<sup>102</sup> For one student, the motivating factor is:

I saw that it was good to spend at least one and half hours of my Saturday praying rather than playing or reading - I therefore saw it was a priority to join Legion of Mary.<sup>103</sup>

Another general educational factor is that the students hope that the religious activities will help them in mastering and doing well in Religious Education. One Muslim student has opted to be a member of CU so as to do well in Christian religious education which is one of her school subjects.<sup>104</sup>

The students also see the religious activities, the teachings given, and the ideas shared as worthwhile in helping them prepare for the future, more so as parents.<sup>105</sup>

The other general education factor touches on what the activities are hoped and expected to offer the individual students. This includes helping the students in growing up and being built all round physically, academically, spiritually, mentally and morally. The activities offer teachings that are relevant to life - how to understand life - self and other youth, how to cope with, share and overcome challenges, difficulties and problems. By participating in the religious aspects of school life the

students have to get guidance on good living and on being good helpful persons, on everyday life and even in special problems such as ladies problems. The students also expect that they can be assisted to "think twice" and to achieve confidence.<sup>106</sup>

#### 4.6.8 General Factors

The students are attracted to the religious groups and activities because the students simply like them, out of interest and because they provide enjoyment, and fun.<sup>107</sup>

Another general factor that motivates the students is the fact that they derive pleasure by and from participating. One element of the religious aspects that provides pleasure is the Word - they enjoy hearing it and listening to it,<sup>108</sup> that after hearing it, a change is experienced - my mind changes and feels excited, my heart beats.<sup>109</sup>

Students have also joined the groups just because they are there. For others, it is because there was no choice so they had to. Other students say that they are involved because the groups are the most lively in the school. The motto (see Judge and Act) of the movement (YCS) is another factor that has drawn students to the religious groups.<sup>110</sup>

Other general factors include the desire and liking to participate and be involved in certain activities and benefit from them. The specific examples given are meetings, visiting, helping and serving the sick/disabled/needy/handicapped/neighbours, outings and trips, games, drama, dancing and physical health. The expected benefits derived from participation are entertainment and making one active and involved.<sup>111</sup>

One activity that is outstanding in attracting students to religious aspects of secondary school life is singing. There are many angles to the singing, they include the love for and attraction by music and liking to sing, especially Christian music (for the Lord) learning new songs, the educational message contained in the songs, the effects of singing some of which are making one qualify for a place in the choir, receiving encouragement and blessings,<sup>112</sup> and having one's spirit's uplifted - I like singing because it changes my mood. When singing even during a time of sadness I come back to normal.<sup>113</sup>

#### **4.7 Benefits Students Derive From Religious Aspects of Secondary School Life.**

The benefits the students derive from religious aspects of secondary school life are looked at from two perspectives: that of the students and that of the teachers. The first perspective is further divided into the following religious, religious educational, social, social religious, moral ethical, general educational and general benefits. The second perspective is subdivided into religious, social, moral ethical and general educational benefits.

##### **4.7.1 Students, Views**

##### **4.7.1.1 Religious Benefits**

One of the religious benefits derived from religious aspects of school life is that the students are introduced to religion and that the students are given a religious foundation. These activities also discourage paganism and help students to avoid idols. The activities create religious awareness among students, as well as create in them an attraction to and interest in religion. They also help to bring students closer to religion. The activities also help students to change their negative attitudes towards religion. The activities also help to awaken students to religious beliefs. Another benefit is that the activities encourage the students to be church members and to attend church. They also challenge students to take part in worship services.<sup>114</sup>

Another religious benefit derived from the religious aspects of secondary school life is that the students are helped to rely, trust, depend, count on, turn to and have faith in the supernatural/divine beings. They also help students to accept Jesus Christ, and to become Christians, to become Jesus' followers, to get converted, to prepare for baptism, to get saved/receive salvation.<sup>115</sup>

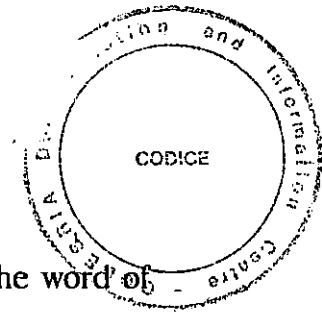
Another religious benefit is that it is through these activities that students become aware, acknowledge, recognize, remember, proof, appreciate that there is God, there is a need for Him, a need to fear him and to respect him. Students also learn that he should come first and everything else comes from him and belongs to him. The students are also helped to feel that they themselves are children of God, they belong to him and are loved by him.<sup>116</sup>

The students derive the benefit of being in touch with God since the activities serve as a link between God and humankind. They also provide opportunity for devotion and worship. The activities also help tighten the bond between the students and God, and they provide a chance to talk to and communicate with God, be more close to him, establish, develop, improve and strengthen relationship with him. Through these activities the students learn, are enabled and encouraged to serve God.<sup>117</sup>

Other religious benefits students derive from the activities include being made and enabled to grow, develop and mature spiritually as Christians, in God and in God's love. They also help the students to become firm Christians/converts, staunch followers, be able to stand firm in the faith and be better Christians and grow and be rooted in Jesus Christ. These activities also help to strengthen the students and the schools faith, beliefs (in God) and Christian life/Christianity. They also encourage the students spiritually in their faith, in Christianity and to love God. The activities also contribute towards the students spiritual uplifting.<sup>118</sup>

Another religious benefit the activities bring about is that of teaching, guiding and leading the students to live and to behave as (expected of) Christians. They also provide spiritual food and nourishment. They help one to behave in a way that is pleasing to God. They also help in promoting religious values and in creation of people with Christian character, and also help one to stabilize as a Christian.<sup>119</sup>

Other religious benefits cited include the fact that students are helped to experience holiness and godliness. They also help to get the students to repent, to be righteous and to have spiritual hope.<sup>120</sup>



Another religious benefit is that they help students to love the word of God. They also provide a chance to attract students and give them contact with the Word, and also enable them to get the Word.<sup>121</sup>

Other religious benefits include the fact that the students are helped not to be easily swayed and to overcome temptation. They are also a source of spiritual help and guidance in times of trouble, need or temptation.<sup>122</sup>

The religious activities are also of religious benefit in so far as they provide opportunity of working for the Lord. They also enable the participants to help and serve in the church.<sup>123</sup>

The other religious benefit associated with these activities is that they bring blessings and they give students hope for a better life. They also assist students and help make them good samaritans. The students who are participants in these activities are God-fearing products, and they are helped to improve in their Christian actions. The religious aspects of school life help and guide students to prepare for a religious career in the priesthood and in preaching.<sup>124</sup>

With regard to life after death, the religious activities prepare one for eternity and for Jesus' second coming. They also give the hope of eternal life.<sup>125</sup> For one student the benefit is a future assurance which is simply stated: I know my future.<sup>126</sup>

#### **4.7.1.2 Religious Educational Benefits**

One religious educational benefit derived from religious aspects of school life is that the students are brought up and grow up knowing God. They also help students to learn that religion is paramount. Another benefit derived is that students are helped to be pulled to know more about and to find out more about the supernatural/divine beings. Students also benefit in the sense that they are taught the joy of being Christians and they are helped to know where they stand as far as their faith and beliefs are concerned.<sup>127</sup>

The religious aspects of secondary school life also help build, improve, deepen, enrich, renew and promote religious values, christianity and the spiritual wellbeing and faith of the students.<sup>128</sup>

Another religious educational benefit is that the activities help one understand better and have more confidence in their religion, beliefs and faith. One also gets to gain more understanding, knowledge and information on what is expected of an adherent, and is also assisted to get a better grasp of spiritual issues such as creation, salvation, and even sermons; and also in knowing, keeping and practising the commandments.<sup>129</sup>

The activities also help the students to learn to listen, do, know more, understand, dig deeper into, grow, be enlightened on the Bible/Gospel/Word of God. The activities also help in providing a chance to study and teach the word, respect and have faith in the word.<sup>130</sup>

#### **4.7.1.3 Social Benefits**

One aspect of social benefits touches on inter-personal relationships. The activities make it possible for students to choose and make friends to interact, socialize, associate and have contact with other people both outside and within the school. Another benefit is that they guide on social life. They provide an all-round basis on how to live with others. What is learnt in the various religious aspects of school life governs and determines how one relates, copes with and behaves towards others, and how to communicate with them and to work willingly with others.<sup>131</sup>

Being involved in religious activities is beneficial to others in that the activities and teachings make the students become aware of the needs of other people, and to realize that all people need true love, care and friendship. The students are also helped to think about others, be mindful and concerned of their welfare, and to learn, develop, be encouraged and to see the need of helping, benefiting, serving and comforting the needy. Some of the people who fall in this category are the helpless, the unwanted, the aged, the poor, the sick, the disabled, the unfortunate, the

less fortunate, the orphans and the broken hearted. Being able to assist helps one improve others' lives. The students are given a chance to engage in volunteer and charitable work such as raising funds for the needy. One is led to know what to do to and for others.<sup>132</sup>

The activities also help students to create, develop, strengthen, improve (good) relationships. The students are also enabled to choose and make more and new friends as they meet different people. The teachings enable the students to stay and live well with other people. One is also taught to be good and to please others, be free with them, and assist them. The activities also serve as a source of security and common bond for those involved. These aspects of school life also give the students a sense of belonging and recognition.<sup>133</sup>

Some of the social benefits are linked to social institutions. The students have indicated that the activities help improve the school and make it a better place with better people. The activities promote easy administration which results in smooth running of the school, with few cases of punishment. School spirit is heightened and there is progress. The religious aspects of school life also help bring respect for the school, create a good name for it and boost its (public) image, and also make it popular and famous. The activities also make school life interesting and

organized and they help create a happy friendly atmosphere. The school is blessed.<sup>134</sup>

With regard to the home, the influence of the school religious activities is carried over to the home and helps students understand their parents, and parents are pleased with religiously inclined children and their activities. These activities help families to live in harmony.<sup>135</sup>

#### **4.7.1.4 Social Religious Benefits**

One of the social religious benefits is that the religious aspects of school life help and provide a forum for those who are religiously inclined to witness and to convert others, to spread Christianity/the good news/the gospel, and they also provide a chance to preach. The target groups and beneficiaries are the lost souls, the unconverted, non-believers, rude students, the unsaved, drug addicts and those who do not know God. Serving these needy people also makes students aware of the need and importance of spreading Christianity.<sup>136</sup>

Generally, these activities also help create a peaceful/prayerful environment. With these activities and participation, a more religious nation is in the making. These activities help bring about unity among the saved. They also provide them with a chance to share the word, to sing and pray together. This helps in enhancing the group's spiritual contact

as people of the same faith get to know each other. The members are also able to share differences, joy, sorrow, happiness, problems, burdens, solutions and they also encourage and correct each other. These activities help individual students to know that there are others with whom they share common beliefs.<sup>137</sup>

These activities also enable the students to give religious service to the school community during assembly, in the choir, in organizing for religious services and worship and also in praying for special needs within the school such as praying for candidates, and also helping to keep the school clean.<sup>138</sup>

The activities also make it possible for students to interact, socialize, associate and have contact with other people - both within and outside the school, who have and share common beliefs. The activities also provide a forum for fellowship. The activities also help bring about a sense of security and closeness. These activities also provide a chance to share ideas and learn from each other's experiences about God and spirituality.<sup>139</sup>

#### **4.7.1.5 Moral Ethical Benefits**

The religious aspects of school life are seen as being of benefit to the students because of the moral ethical contributions they offer. They give

students a sense of direction, a set of principles and a code of conduct. The activities are seen as a key to morals and (good) behaviour. They create, develop, produce, shape, teach, promote, adjust and improve morals and morality.<sup>140</sup>

They give students guidance in matters of life such as development of good manners, good habits and right norms, what to do and what not to do, they help one to do the right thing at the right time. Counsel is given on how to distinguish between good and bad (evil), right and wrong they provide a chance to do what is good and avoid what is bad.<sup>141</sup>

Involvement in religious aspects of school life leads to knowledge, instilling, acquiring, obtaining and development of moral and worthwhile virtues such as uprightness, honesty, kindness, cooperation, being social, friendliness, appreciation, responsibility, forgiveness, faithfulness, patience, loyalty, politeness, trustworthiness, generosity, consideration, concern, care, being ready to sacrifice, respect, law abiding/obedience tolerance, humility, being principled, love, mercy, devotion, duty consciousness, discipline, being understanding and peace loving.<sup>142</sup>

The religious activities also help discourage, curb, check, minimize and reduce certain habits and ways of behaviour. These include drug abuse, smoking, alcohol consumption, sex, pregnancy, prostitution and abortion.

Where religious activities are present and promoted there is little room for immorality and anti-social activities, crime, gangs and delinquency, bad language is prevented, and sin, evil thoughts and deeds are avoided. Some of these evils include stealing and fighting.<sup>143</sup> The activities also help challenge students on their individual lifestyles and they also help them challenge each other in various aspects of life.<sup>144</sup>

Another moral ethical benefit brought about by the religious aspects of school life is that they help bring about and promote harmony, unity, brotherhood, equality, togetherness, love, understanding, peace, community spirit and oneness. They also help in and towards the maintenance of law and order. The students who participate in these activities are not party to quarrels, conflicts, fights and trouble in general.<sup>145</sup>

Other moral ethical benefits include the fact that members are taught to have respect for life, not to engage in cruelty, oppression, bribery and general corruption. Participants in religious aspects of secondary school life are a reward to society in that they grow up in line with society's expectations, they are good and of good influence and they set a good example to others. The activities also help in shaping up future leaders who are "better" and capable and who society can look up to. Other benefits are that students who have a religious inclination are easier to control. They are generally useful members of society<sup>146</sup>.

#### 4.7.1.6 General Educational Benefits

Religious aspects of school life are of general educational benefit to the students in that they help them identify, know and understand themselves. They are also seen as helping them to become more aware of themselves and to also come to terms with themselves. They also assist students to have proper coordination of themselves. The various religious activities are seen as motivating and through them personal fulfilment is achieved.<sup>147</sup>

Another general educational benefit the students derive from religious aspects of school life is that they understand even more clearly about the world, society, youth, life, the surroundings and "things". They are also enabled to get answers, solutions and clarifications on questions, problems, confusion and/or doubt over the same issues. The students are also enabled to open up to reality. The involvement enlightens youth on their role in society.<sup>148</sup>

The religious aspects of secondary school life also help students in making choices and decisions. They help students develop their thinking power and ability, they provide students with food for thought, they provide a chance to express or air one's views and they also help the students to reflect.<sup>149</sup> These activities also help, uplift and encourage students during problems when one is downhearted or discouraged.<sup>150</sup>

Other general educational benefits include the fact that the activities are educative and informative. They help students learn, gain, increase and improve knowledge, specific examples being religions - their laws, beliefs and latest developments, people, new things, animals, plants, songs, historical facts, society and culture. They also give guidance on the environment, its uses and how to conserve and protect it. They provide opportunity to learn from others and from outside exposure and contact. They also create avenue to share, exchange and develop (new) ideas, gain (new) skills, utilize and improve talents. From these activities students learn what parents may not have time to teach them.<sup>151</sup>

Other sentiments expressed indicate that these activities help students to adopt new and better attitude to life. They help create people who are willing and ready to work. They also help the students to learn to give what they can without necessarily expecting to receive back.<sup>152</sup> They help produce people who can say "I don't mind doing dirty jobs".<sup>153</sup> They make students presentable and responsible - able to work well without supervision. They also help students to develop leadership qualities and others such as - creativity, initiative, endurance/perseverance, being outgoing, courage, self-reliance, confidence, organization, self-sufficiency and cleanliness<sup>154</sup>. One student summarises thus - they give you good qualities you never dreamt of having<sup>155</sup>.

Another general educational benefit is that students are helped to learn time management. These activities help them to keep busy, to avoid being idle, they are an opportunity to consume/spend/utilize free or leisure time in a proper/fruitful/useful/creative/beneficial/productive way. Participation in these activities is a useful occupation and a form of employment. The involvement also give students a chance to break from the regular school monotony, it is a chance to relax. The activities are a best and positive alternative to being involved in delinquency. The religious activities also provide somewhere to go to when one is bored<sup>156</sup>.

Other general educational benefits include helping the students to do better in many activities and in many ways. They offer guidance everyday and in everything one does. They help in social, emotional, psychological, mental and physical growth and development. The activities also guide students on how to grow better, and they also help students develop their abilities and realize their full potential.<sup>157</sup>

Some of the general educational benefits are academic oriented. Students opinions are as follows - the religious activities help me in my education, they provide a base for academic work, they make one understand why they learn, they help one in personal and school work and to improve in academic performance, particularly in the religious education subjects. Hard work, seriousness and attendance and encouraged and enhanced

while laziness is condemned. Students are encouraged to work nicely, seriously, willingly and concentrate on their studies. The religious activities also help students to be organized, orderly and to maintain silence in class. They also help students to "view" their ability.<sup>158</sup>

The activities are also of general education benefit as they touch on the preparation for the students future. The activities and teachings guide and give a firm foundation for the future. They also shape the present and future life. They also help and guide one in relation to family life, marriage, parenting and even career.<sup>159</sup>

#### **4.7.1.7 General Benefits**

The general benefits the students derive from religious aspects of secondary school life are that the activities are enjoyable. Specific examples are travelling, singing, visiting and attending rallies.<sup>160</sup> They provide a good chance for a student who wants to be involved in many activities.<sup>161</sup> They also provide entertainment.<sup>162</sup> They help produce successful people,<sup>163</sup> and also bring about a healthier and stronger society.<sup>164</sup>

#### **4.7.2 Teachers' Views**

##### **4.7.2.1 Religious Benefits**

The teacher indicated that religious aspects of school life create religious awareness and familiarity especially for those students who are in the dark with regard to religion. The religious aspects of school life also enhance spiritual commitment and promote Christian values. For many students the religious activities offered and available in school are about the only contact they have with religion.<sup>165</sup>

Another religious benefit is that those students who are religiously inclined have a special position in the school in that they are expected to give the religious foundation and example. They are expected to be different from the non-religiously inclined students. Something extra is expected of them so that they have to be on guard that they do not betray themselves and more so what they are supposed to stand for.<sup>166</sup> The religious involvement also paves way for identification and shaping of future religious leaders because religious leadership qualities are developed and tapped even during this early age.<sup>167</sup>

##### **4.7.2.2 Social Benefits**

The students who participate in the religious activities are an asset to the school in the sense that their lifestyle is a challenge and example to other

students. Staff and colleagues admire and respect them and the latter seek their advice and counsel.<sup>168</sup>

The students who are religiously inclined are better placed to choose good friends.<sup>169</sup> The religious aspects of school life also help bring together staff and students in an informal setting such that unity is enhanced within the school.<sup>170</sup>

#### **4.7.2.3 Social-Religious Benefits**

In the institutions where the students teach Sunday School, they offer invaluable service to the children. In one institution, it is the tradition that the Sunday School teachers go out into the local community to give this service, which the local community highly appreciates. The students also benefit in the sense that they are exposed to and interact with others outside the school which in a way is a learning experience.<sup>171</sup>

#### **4.7.2.4 Moral Ethical Benefits**

According to some of the teachers, the students who participate in the religious aspects of school life are provided with a good basis for living. The involvement also gives them right direction in life.<sup>172</sup> Another observation is that the students who are involved in the religious aspects of school life keep off and help others to keep from some vices such as bad company, drug abuse, theft and rudeness.<sup>173</sup> This involvement helps

bring about students who develop and have the following qualities, characteristics and virtues - good character and moral uprightness, good/positive behaviour, obedience, maturity, respect, discipline and humility.<sup>174</sup>

These students are also friendly, outgoing, careful, free, dependable, ready to seek advice, trustworthy, open, responsible, confident, willing to assist, sane in a general mad world, sound and of exemplary character, easy to deal with and handle, and hardly in search of or in need of help in the guidance and counselling unit of the school.<sup>175</sup>

An informal discussion among teachers in a staff room brought it out that students without a firm religious background and stand can hardly manage their lives, more so when they find themselves alone or far away from home. They are prone to land in trouble by engaging in undesirable behaviour.<sup>176</sup> The students involved in these activities are also described as good/better people, responsible and of good personality.<sup>177</sup>

#### **4.7.2.5 General Educational Benefits**

The religious aspects of school life help involved and interested students identify and understand themselves and life better. Those students who are active and more involved in the religious aspects of school life can be said to have a personal outlook to life, an outlook that is good realistic.

The involved students tend to have and to undergo wholesome development such that they lead balanced lives. This involvement provides and helps students to find solutions to various problems they face. The students are also enabled to find, make and reach decisions because they have a better and more realistic understanding of life, as compared to those students who have no religious inclination.<sup>178</sup>

These activities enable the students to identify their potentials. With regard to their attitude towards education, the religiously inclined students respond positively in class and they also take their studies more seriously than many of the "non-religious" students. The religious activities help the involved students to get refreshed since they are a break from the routine monotony of school life. By participating in some of these activities such as choir, students can learn new and worthwhile skills such as playing music instruments.<sup>179</sup>

#### **4.8 Factors Hindering the Progress of Religious Aspects of Secondary School Life in Nairobi.**

There are several factors that hinder the progress of the religious activities and groups in the secondary school in Nairobi. The views discussed here are as given by the students, teachers and officials of religious organizations that have influence in the secondary schools.

One of them is that the school authorities do not give the support as outlined in the Education Act and in the Constitution. They either refuse to allow some of the activities and groups to operate or give certain conditions and limitations which does not in any way promote the religious activities. Some of the people who address students' problems in school or outside are not able to benefit the students. They are too casual, they use difficult language or address issues that do not appeal to the students. The sermons are abstract, irrelevant and out of the student's world.<sup>180</sup>

The groups often bring together students from different backgrounds for example some of the CU members are Catholics, Muslims or Hindus. Their doctrines are therefore too many and diversified. Such groups find it difficult to achieve cohesion. They may be present but they are riddled with differences which though slight may prevent the students from benefitting fully as per their religious and denominational leaning.<sup>181</sup>

The Hindus hardly have any groups and activities in the schools because of the massive number of sects such that cohesion would be difficult to achieve.<sup>182</sup>

The central organization such as KSCF, YCS, YMA and Hindu Council of Kenya are not able to serve effectively because they are often beset by problems such as lack of funds, limited personnel, and time constraints. The effect of these hurdles is that organization of activities such as

seminars and camps becomes difficult, students cannot always make it to some distant venues due to lack of money or transport. Lack of transport is a factor that curtails many activities in the schools.<sup>183</sup> Since the youth are receptive and often willing to try something new, they therefore become the unsuspecting targets of some religious personalities and groups with dubious and ulterior motives. Some young people do not stick to any one group for long and this means that there is lack of continuity. They are high chances of the students giving up on all groups especially when they all appear the same and none of them provides satisfaction. Some of the students especially girls have been lured for immoral purposes by supposedly religious people.<sup>184</sup>

The other factor is linked to the image portrayed by the churches as to what religion is. The approach taken by many clergy and other church officials is that the youth are rebellious and difficult and need to be put in their right place by commanding and dictating them, criticising them, not allowing them a place in decision-making organs or in actively participating in church activities, not giving their tastes and likes priority. The outcome is that the youth opt out or decide to deliberately act negatively to what is preached.<sup>185</sup>

Many young people are also of the opinion that religious services and anything else religious is too plain, too traditional, too rigid, too routine,

too boring,, too monotonous such that the youth derive no satisfaction. There is also lack of charisma. The youth therefore feel their concerns are not given attention and that they are neglected. They may opt to seek the warmth, recognition and attention elsewhere most probably among those and outside the religious circle.<sup>186</sup>

Another factor contributing to lack of progress of these activities and groups is that the general environment the students find themselves in is opposed to or does not promote religion. Politicians, parents, teachers and others, the young people look to do not appear to take religion seriously. They engage in talks, deeds and other involvements that do not reflect their seriousness about religion. Since they are the role models, the youth are left with no option but to follow them.<sup>187</sup>

The same concept applies to the clergy. They are double-faced and double-edged. They often do not practise what they preach. This tends to confuse the young people.<sup>188</sup>

Going to church is not instilled at home. Parents to not introduce their children to religion early enough and often leave them free to decide whether to be religious or not. The children are not therefore firmly rooted or directed as to what is expected of them with regard to religion.<sup>189</sup> The influence of the times from mass media, urbanization,

peer pressure, and science also offers something that may not be corresponding to religion. Consequently, the youth tend to be swayed away from religion.<sup>190</sup>

Another factor cited is that even the centralized organizations find coordination of the groups within the schools difficult. This is because required reports are not forthcoming from the schools such that the central office is in the dark as to what is going on in the schools. The other problem is that there are some schools that run certain groups and yet the head office is not aware and does not therefore serve them or cater for them in any way.<sup>191</sup>

The chaplaincy also poses some problems. As can be observed, it is only a small number of schools that are served by full-time chaplains, meaning that the rest of the schools have to make do without the chaplains. It is noted that a move to get more chaplains to serve in the schools has been hindered by lack of understanding among the various individual churches who would like to dominate or rather to see that the activities carried out tend to lean more towards their own doctrines.<sup>192</sup>

Another problem has got to do with the cultural aspect. For example, the Hindus are generally a closed society and are not keep on asserting themselves in schools, especially those that have no affiliation to Hinduism.

Hence, while at school they abide by the rules and practice their religion individually at home or at the temple.<sup>193</sup>

Also, there is a breakdown of the cultural norms some of which promoted religion. Without a firm cultural leaning these students get easily swayed, more so when what has replaced or is replacing the cultural religion is not well-defined and does not address itself to the local and individual needs of the students.<sup>194</sup>

Another reason is that 8-4-4 is too demanding. Time that was previously or should be utilized for the co-curricular activities is taken up for the academic subjects, hence leaving little time and room for full participation or continuity.<sup>195</sup>

#### **4.9 A Call For Change, Inclusion, Improvement and Abolition**

Students expressed various views as to when else they consider prayer necessary in the school programme and for themselves, what other religious groups and activities they would like included and incorporated in the school programme, what improvement they would like effected in the existing religious aspects of school life and finally which and what of the existing religious aspects of school life they would like abolished and the reasons for abolition.

#### **4.9.1 Students' Opinions as to When They Should Pray**

Students considered prayer necessary in the school programme. It should be noted that even though some of these times and occasions are mentioned in the previous section as being graced by prayers and other religious overtones in some schools, there are schools where this does not happen. Even where the prayers are conducted students have emphasized the need for continuation and regularity of this activity.

One opinion is that prayer is important and necessary always, any time, anywhere. Specific examples given include at the start of each day or when waking up, everyday at assembly, during the break and lunch sessions, when it is necessary and possible. Students also consider prayers necessary in class before starting the day's lessons, before, during and after each lesson, in particular religious education. Before embarking on private studies a student should pray. Other activities which students engage in that require prayers more so at the start are house meetings, meals and club activities. Prayer should also be said at the end of the day to mark the end of the day's lessons and regular school activities, and also before retiring to bed.<sup>196</sup>

There are negative and/or difficult circumstances involving or affecting students that call for prayers from and for them. These include when one is unsure or is in a dilemma when one would like to make an important

decision, when feeling low, when in difficulty and troubled, in times of need, sorrow, crisis, death, grief, during accident, when tempted, in time of sickness and during political turmoil.

Positive circumstances that call for prayer are when one is happy, successful, grateful and would like to give thanks.

Prayer is also considered important during special functions or occasions such as Sports Day, Harambee Day, Parents Day and Parents Teacher Association Meeting. Occasions that require special prayers include retreats, Ramadhani, hospital visits, beginning of term/year end of term/year during examination competitions before choosing prefects and officials of other students organizations and before going for outings and long trips.<sup>197</sup> Some students however are of the opinion that the already existing times of prayer are enough and in any case, prayers are not necessary in the school programme.<sup>198</sup>

#### **4.9.2 Other Religious Groups and Activities That Should Be Incorporated in The School Programme**

Students raised several points as to which religious groups and activities they would like introduced and included in the school programme.

It is the students' wish that they be provided with a pastor and pastoral teachings. They would also like to have a school church service and also different services for interested members of each faith. They would also like to have a forum for dialogue between students of different faiths so that they get to understand their different beliefs and in so doing the individual student will get to understand and appreciate people who profess a faith alien to them or different from theirs.<sup>199</sup>

The groups the students would like introduced in the school programme are Christian Fellowship, YCS, Christian Youth Club, Young Women Christian Association, CA, Word of Life, Bible Way Correspondence Club, Approved Workmen Are Not Ashamed, Lion's Club, Yoga, CU, Catholic Mass and Catechism, Rosary Hour, SDAs, Youth in Christ, Bible Study and meditation after class. Others mentioned are Hindu and Muslim societies.<sup>200</sup>

They would like the following religious activities included in the existing groups - drama and plays, films and video shows and variety shows. They would also like religious literature made available for their use and for them to distribute. They would like to organise fund-raising activities such as charity walks in order to raise funds that can be used to visit and help people with various needs, e.g. orphans, the poor, the aged, the sick and prisoners. The students also feel that there is need to establish and

organise strong choirs and small singing groups that utilise musical instruments. The members and participants in religious activities would also like to give offerings and to carry out clean-up exercises and campaigns in, around and even far beyond the school. The students have also called for more outside contact with people and institutions such as schools, churches, religious centres and organizations that share common beliefs and convictions. This contact can be made possible through inviting and responding to invitations. The students would like that this contact should not be solely religious but should include other activities such as games.

The students would also like to have guest-speakers and singers who can encourage, counsel, entertain and guide them. Some of the specific guest-speakers mentioned are more youthful preachers especially for Sunday services, Bible Society of Kenya officials and speakers who give religious talks with a realistic and practical approach.

Another opinion is that the students would like to have religious parties and fellowship meals. They would also like to organize, hold and participate in crusades, camps, rallies, seminars, excursions, retreats and (more) challenge weekends. They would also like to be freely enabled to fulfil certain religious obligations such as fasting and going to the mosque, especially for Muslim students.

Another call made is that students would like to go out to witness and evangelize, they would like the school to set aside a Prayer Day, they would also like that the school gives them more support especially in and for those activities that take place outside the school.<sup>201</sup>

#### **4.9.3 Improvements the Students Consider Necessary in The Existing Religious Aspects of School Life.**

The suggestions on what improvements the students would like to see effected are two-fold, namely: the general and those directed at specific groups. One of the suggestions raised is that membership in religious organization should be made compulsory. The members of the various religious groups should try to cooperate amongst themselves. Along the same lines, another observation is that the Cu and YCS groups be consolidated. Parents, teachers and pastors should encourage students and set a good example as to why religion is important in life.<sup>202</sup>

Other observations are that there should be fair choosing of the religious societies officials, who should provide strong and quality leadership. Duties should be distributed evenly. The religious groups should try to win more members into their (individual) camps in order to minimize the poor attendance. Speakers should keep appointments and refrain from not turning up when they are expected by students. The patrons should attend meetings regularly. The meeting time should be such that it is convenient

to all the interested students. Major meetings should be announced and planned for in good time. The time of the meeting should be constant. The meeting place should also be constant and presentable. The activities the members engage in should be interesting and attractive.<sup>203</sup>

Observations that touch on several groups are that more time is needed for these activities in terms of making the time longer for routine meetings, and by increasing the number of days in a week that they are able to meet, and the meetings ought to be regular. Another suggestion is that they should not be too exclusive. They should open up and interact with other students freely, accept them and understand them and their differences, regardless of faith or denominational backgrounds. Members of these groups should also be seen to be active and outgoing.<sup>204</sup>

On suggestions directed at specific groups or activities one is that mass should be made more interesting. For school Sunday service to be effective, there is need for the school to organize for and utilize the services of a microphone.<sup>205</sup>

Adventist Youth Society should provide more entertainment. The Catholics and CU should think of more activities to involve themselves in. Members of the Bible Study should also be more active. Approved Workmen are not Ashamed, should be more organized.<sup>206</sup>

For CU there is need for prayer management, they should start their meetings and other activities in time, they require strong leaders, some members of the group have to live as true Christians, without hypocrisy and pretence. They should be able to provide hymn books and Bibles to those who may be lacking them due to certain limitations, during all meetings and always. The CU members should stop over-criticising non-members, instead they should welcome them. YCS members are called upon to be stronger, serious and more committed.<sup>207</sup> They are also requested to include the reciting of the rosary.<sup>208</sup>

#### **4.9.4 A Call for Abolition of all Religious Aspects of School Life**

A call for abolition of all religious clubs in the school was given with the main reason being that these activities tend to bring division, disunity and hatred in the school. Another reason is that the activities are almost a waste of time. Another sentiment is that since some of the members of these groups do not seem to act or behave any differently from the "ordinary" members of the school, the religious aspects should be abolished as they do not seem to be achieving much. Those groups or activities that are imposed on students by dictatorial religious fanatics either by threatening indirectly or lying profusely should also be banned from school. Some of the effects of these religious activities such as "becoming almost mad" are one reason that make parents and teachers opt to exclude

their children from religion so religion should be moderate and not fanatical.<sup>209</sup>

CODESRIA - LIBRARY

## ENDNOTES

1. Starehe (two chaplains - a Catholic and a Protestant), O.I. Kingala, op. cit.; Mang'u (a Catholic chaplain) O.I. Mwai, op. cit.; Kamagambo (SDA chaplain) O.I. Luyeho op. cit.; Moi Forces, Lenana, Alliance (Protestant chaplains) O.I. Kioko, Kibwaa op. cit. and O.I. Ngugi, 20.03.1991.
2. O.I. H.M. Malik, 03.02.1991.
3. Akweyu, op. cit.; O.I. Mambo, 12.02.1990.
4. Swedish School, O.I. Religious Education Teacher 03.10.1989; French School, Le Bris op. cit.; St. Mary's Girls, Headmaster, op. cit.
5. Kisii School, Ong'era op. cit.; Moi Forces, 9.
6. Moi Forces; Otiende op. cit.; Alliance, Chasia, op. cit.; Mangu, O.I., Nyambok, 07.03.1991; Kenya High, O.I. Kiorei and Munene, 28.09.1990; Kamagambo, Luyeho, op. cit.; Queen of Apostles, O.I. Nduati, 18.02.1991; Karura, Mpiima, op. cit.; St. George's, O.I. Mwangi, 14.09.1990; Itiero, O.I. Maake, 29.12.1991; Kisii School, Ong'era, op. cit.
7. Queen of Apostles, Nduati, op. cit.; Karura, Mpiima, op. cit.; Msongari, Headmistress op. cit.; Valley Road, Ole Chiure, op. cit.; Kenya High, Kiorei and Munene, op. cit.
8. Kamagambo, Luyeho op. cit.
9. Precious Blood, Headmistress op. cit.
10. Kisii, Ong'era op. cit.; Moi Forces, Kioko, Otiende op. cit.; Iterio, Maake op. cit.; Alliance, Chasia op. cit.
11. Precious Blood, Headmistress op. cit.
12. St. George's, Mwangi, op. cit.; Starehe, Kingala, op. cit.; Mangu, Mwai, Nyambok, op. cit.; Kenya High, Kiorei and Munene op. cit.; Alliance, Chasia op. cit.
13. Alliance, Chasia op. cit.
14. King'oina, op. cit. These schools are St. George's, Starehe, Mangu, Kenya High, Lenana, Alliance, Iterio, Karura, Kamagambo and Kisii.
15. Moi Forces, Kioko op. cit.
16. Msongari, headmistress op. cit.

17. St. Theresa's Girls, O.I. Biwott, 15.02.1990.
18. Valley Road, Ole Chiure op. cit.
19. Lenana, Kibwaa op. cit.; Moi Forces, Kioko op. cit.
20. Same as Endnote 15.
21. Valley Road, Ole chiure op. cit.
22. Kamagambo, Luyeho op. cit.; Karura, Mpiima op. cit.
23. Itierio, Maake op. cit.
24. Starehe, Kingala op. cit.
25. Msongari, Headmistress op. cit.
26. Ibid
27. Mangu, Mwai op. cit.; King'oina op. cit.
28. Karura, Mpiima, op. cit.
29. French School, Le Bris op. cit.; Valley Road, op. cit.; Msongari, Headmistress op. cit.; Upper Hill, Ali, op. cit.
30. Msongari, Headmistress op. cit.
31. Swedish School, Religious Education Teacher, op. cit.
32. Valley Road, Log Book, 1989.
33. Queen of Apostles, Nduati op. cit.; O.I. Were, 10.10.1990.
34. O.I. Kinoti, 10.10.1990; "Go Ye", Kenya Students Christian Fellowship Bible Study Guide Series; Dominic Muthoga, "The Role of Kenya Students Christian Fellowship", a paper presented in partial fulfilment of the requirements for the Bachelor of Divinity of the Association of the Theological Institutions in Eastern Africa - June-July Examinations, 1985.
35. The schools where CU and members are found are Upper Hill, Munala and Ogemma, op. cit.; Starehe, Kingala op. cit.; Wakulima, 2, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 23, 24, 25, 26, 28, 29; Lenana, Kibwaa op. cit.; Hospital Hill, Gikwah, op. cit.; Gacheru, student (member), 11.10.1990; Kenya High, 2, 4, 35, 36, 38; Muslim Girls, O.I. Nakodomy, 24.09.1990; CGHU 1, 14; Mangu, Mwai op. cit.; Kisii, Ong'era, op. cit.; Itierio, Maake op. cit.; Church Army 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 16; Moi Fores, 5, 8, 10, 11, 12, 14, 15,

- 24, 27, 29, 31, 32, 35, 38, 41, 45; Pumwani 1, 2, 6, 8, 12, 13, 14, 15, 16, 19, 20; Parklands Arya Girls 1, 8, 10, 17, 20, 21, 22, 23, 25; Arya Boys, Akweyu op. cit.; Dandora 1, 8, 10, 11, 15, 17, 18, 19; St. Mary's Girls 1, 3, 4, 5, 7, 8, 10, 11, 12, 13, 14, 17, 18, 20; Nairobi Milimani 4, 5, 7, 8, 11, 12, 14, 18, 21; Pan African 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22; Rusinga 7, 11, 12, 15, 16, 17, 18, 19, 20, 21, 22, 25, 28, 29, 30, 31, 38; St. Theresa's Boys 1, 2, 3, 4, 7, 8, 9, 11, 12, 18; Ofafa Jericho 2, 3, 5, 6, 7, 8, 9, 11, 13, 14, 16, 19, 22, 23, 24, 25, 26, 27, 34; St. George's 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 19, 23, 25, 26, 27, 32, 33, 34, 35; Nile Road 1, 2, 4, 5, 6, 8, 10, 11, 19, 20, 21, 22; SSD 2, 3, 6, 7, 8, 9, 11, 13, 14, 17, 18, 19, 20; Precious Blood 8, 11, 14; Ngara 1, 3, 4, 7, 11, 13, 15, 20, 21, 24, 30, 42, 43; Valley Road 3.
36. O.I. Ngige, 12.10.1990; Kenya YCS Introduction Pamphlet.
37. The schools where YCS movement and members are found are Queen of Apostles Seminary, O.I. Njuguna, 18.02.1991; Precious Blood 2, 5, 10, 11, 12, 13, 16, 17, 21, 22, 23, 24; Kenya High, Mulwa, op. cit.; Moi Forces 4, 7, 13, 17, 21, 22, 25, 26, 28, 29, 34; Ngara 1, 2, 6, 7, 12, 14, 23, 26, 29; Church Army 13, Pumwani 1, 5; Dandora 1, 3, 6, 7, 8, 9, 13, 16, 20; St. Mary's Girls 2, 6, 8, 19; Nairobi Milimani 19; Pan African 7, 17, 18; Ofafa Jericho 4, 19, 27; Wakulima 8, 13, 22; St. George's 4, 6, 10, 13; Nile Road 3, 10, 20, 22; SSD 1, 2, 5, 9, 10, 13, 18, 19, 20; Kisii, Ong'era op. cit.; Biticha, Otsinde, op. cit.
38. "National Newsletter" Kenya YCS, Third Term 1990.
39. St. George's 13, 16, 18, 23, 26; Ngara 2, 13, 15, 32, 38, 40; Pumwani 2, 3, 17, 18, 19, 23, 24; Nile Road 8, 16, 17, 18; Ofafa Jericho 21, 25, 33; Precious Blood 9, 22; Pan African 5; St. Theresa's Boys 6, 11; Parklands Arya Girls 14; Rusinga 13, 22; Moi Forces 29, 41; Valley Road 6, 15, 17, 18; St. Mary's Girls 22; Dandora 3; Karura 13; S.S.D 11, 13, 14; Kenya High 3.
40. The schools where CA group and members are present are Church Army 10, 12, 13, 16; Moi Forces 6, 25; Pumwani 21, 23, 24; Dandora 3, 6; St. Mary's Girls 22, 24; Nairobi Milimani 2; Precious Blood 20, 22; St. Theresa's Boys 2, 4, 7, 24; Wakulima 6; St. George's 36; Nile Road 2, 9, 14, 21; and Ngara 3.
41. Choirs and choir members are found in the following schools:- Parklands Arya Girls 7, 10; St. Mary's Girls 8; Pan African 6, 22; St. Theresa's Boys 3; St. George's 16; Nile Road 13, 16; SSD 1, 2, 3, 7, 8, 12; Valley Road 6; Moi Forces 34.
42. St. Theresa's Boys 14; Nairobi Milimani 1; St. Mary's Girls 15; Valley Road 11; Rusinga 11, 33; Kenya High 29, 34; Upper Hill 1; Ngara 9, 34.
43. Alliance, Chasia op. cit.; O.I. Laving 08.02.1991.

44. Upper Hill, Ali op. cit.
45. Chasia op. cit.; Mwai op. cit.
46. Kingala op. cit.
47. Bible Study groups are found in St. George's 9; SSD 18; Precious Blood 4, 15; Pumwani 3; Ofafa Jericho 27; Kenya High 3, 13, 25, 29.
48. King'oina op. cit.
49. Schools with identified SDA groups and members are St. George's 12, 33; SSD 11, 13, 14; St. Mary's Girls 16; Pumwani 2, 17; Karura, Mpiima op. cit.; Kamagambo Luyeho op. cit.; Itierio Maake op. cit.; Kisii School, Ong'era op. cit.; Starehe, Kingala op. cit.; Lenana Kibwaa op. cit.; Alliance, Chasia op. cit. and King'oina op. cit.
50. Legion of Mary is present in Precious Blood 9; Nairobi Milimani 6; Valley Road, 6, 13; Queen of Apostles, Nduati, op. cit.
51. Swedish School, Religious Education Teacher op. cit.; O.I. Johnson, Amlund and anonymous student, 12.10.1989.
52. St. Mary's Girls 19; Ngara 21; Ofafa Jericho 29.
53. Moi Forces 25; SSD 8.
54. St. George's 18; Pumwani 21.
55. Parklands Arya Girls 2; Valley Road 19.
56. Dandora 12, 18.
57. Pan African 17; Parklands Arya Girls 17.
58. Valley Road 6; Alliance, Chasia op. cit.; Kenya High, Mulwa op. cit.; St. Mary's Girls 23.
59. Kenya High 9; Alliance, Chasia op. cit.; Lenana, Kibwaa op. cit.
60. Valley Road 22.
61. St. George's 1.
62. Ofafa Jericho 22.
63. Moi Forces 34.

64. Ibid.
65. CGHU 10.
66. Ibid 9.
67. Rusinga 1.
68. Ibid 24.
69. Alliance, Thuku, op. cit.
70. O.I. Sharma, 19.03.1991; O.I. Kotecha, 26.03.1991.
71. O.I. Wandatt, 22.02.1991.
72. Were op. cit.; Adelmo Spagnolo MCCJ (Ed) Youth on the Move with Christ, Youth Challenge Week ; Youth and Sacraments, Kampala St. Paul's Publications, 1986.
73. The first five are mentioned by Chasia op. cit.; the next two are mentioned by Onkoba op. cit.; the next two are mentioned by Kiorei and Munene op. cit.; the last two are mentioned by Kioko op. cit. and referred to in Moi Forces Log Book and Notice Board, 1990.
74. S.S.D. 14; Wakulima 14, 28; Pan African 6, 8, 20, 22; St. Mary's 12; Moi Forces 10; Ngara 16; Nile Road 1.
75. Wakulima 14.
76. St. George's 2, 17, 33; Nile Road 19; Ngara 38; S.S.D. 2, 8, 18; Pumwani 3, 15; St. Mary's Girls 8, 12, 15; Wakulima 6, 14; Moi Forces 6, 12; Ofafa Jericho 6, 26; Church Army 1, 16; Dandora 16; Nairobi Milimani 18, 21; Parklands Arya Girls 14; Pan African 2, 5.
77. Wakulima 26, 29; St. George's 19; Ofafa Jericho 6; Nile Road 18, 19; Moi Forces 10, 24, 32; Rusinga 12; Precious Blood 5; Valley Road 3; Parklands Arya Girls 21, 22; Ngara 2; Church Army 6, 7.
78. Pan African 1, 3, 6, 7, 8, 9, 10, 17; Church Army 8; Karura 13; Kenya High 29.
79. St. Theresa's Boys 9; Pan African 13, 14, 21; Dandora 11, Ngara 11; S.S.D. 7, 8.
80. Nile Road 1; Moi Forces 27; Rusinga 28.

81. Precious Blood 8, 10, 14, 22; S.S.D 8, 18; St. George's 2, 6, 11, 12, 19, 26, 36; Pumwani 20; Ofafa Jericho 3, 13, 19, 21, 22, 23, 25, 26, 27, 34; Kenya High 2, 3, 4, 35; Valley Road 3, 11, 22; Church Army 7, 11, 13; St. Theresa's Boys 11, 12; Ngara 2, 23, 30, 43; Nile Road 22; Dandora 17; Nairobi Milimani 11, 21; Hospital Hill 1; Parklands Arya Girls 1, 8, 10, 17, 20; Wakulima 13, 19, 20; Moi Forces 1, 3, 8, 13, 15, 21, 35, 45; Rusinga 24; St. Mary's Girls 7; Pan Africa 11.
82. Nairobi Milimani 14; Moi Forces 15, 22, 29; Pumwani 2, 3; Wakulima 8; Swedish School 1; Ofafa Jericho 22, 27; Nile Road 5, Dandora 13, 20; Church Army 1, 16; Pan African 13, 15; S.S.D. 13.
83. St. Theresa's Boys 2; Nile Road 10, 11.
84. Moi Forces 11, 25, 28; Nile Road 2, 3; Ngara 9; Pumwani 6; Nairobi Milimani 1.
85. St. George's 12; Precious Blood 10, 22, 24; Pumwani 24; Dandora 3; Nile Road 14; Ofafa Jericho 33; St. Theresa's Boys 3; Church Army 10.
86. Nile Road 19, 20; Dandora 9, 15, 17, 19; Pumwani 8, 13, 14; Rusinga 18; Nairobi Milimani 4, 12, 14; Wakulima 4, 5, 19, 26; Rusinga 7, 11, 13, 15, 16, 19, 20, 28, 38; St. George's 6, 11, 17, 18, 25; Church Army 4, 5, 8; Valley Road 3, 8; Kenya High 2, 13; Ofafa Jericho 3, 17; Pan African 16; Precious Blood 8, 13; St. Theresa's Boys 4, 6, 7; S.S.D. 2, 7, 17, 19; Moi Forces 25, 29; Ngara 4, 20; Valley Road 17; St. Mary's Girls 16; Parklands Arya Girls 22.
87. Pan African 12, 18, 21, 22; S.S.D. 3, 6; Nile Road 2; Pumwani 2, 3; Wakulima 11, 13, 18, 28; Ofafa Jericho 19, 22, 34; Church Army 12, 13; St. Mary's Girls 1, 3, 7, 14 19; St. George's 9; Precious Blood 4, 15; Nairobi Milimani 2; Parklands Arya Girls 17; Dandora 12, 18.
88. S.S.D. 1; Nairobi Milimani 2, 5, 7; Pumwani 8, 12, 16; Ofafa Jericho 8, 14; Precious Blood 2; Parklands Arya Girls 10, 25; St. Theresa's Boys 18; St. Mary's Girls 10; Ngara 23, 29; Nile Road 3; St. George's 23; Moi Forces 38; Rusinga 17.
89. Pumwani 23; Rusinga 31, 33; Precious Blood 9, 20, 22; St. Theresa's Boys 14.
90. Pan African 2, 16; St. Mary's Girls 16; Wakulima 15; Nile Road 19; Ofafa Jericho 11.
91. St. George's 33; Wakulima 24; SSD 17; Ofafa Jericho 17; Precious Blood 23; Nile Road 16, 17; St. Mary's Girls 8.
92. Parklands Arya Girls 23; St. Theresa's Boys 2, 7; St. Mary's Girls 15, 18, 23; Church Army 2; St. George's 1, 32; Nairobi Milimani 8; Pan African 11; C.G.H.U. 9, 10.

93. Karura 13; Wakulima 23; St. George's 1, 12, 14; Nairobi Milimani 19; St. Mary's Girls 3, 7, 11; Pumwani 1, 2, 17, 20; Moi Forces 41; S.S.D. 14; Pan African 18; St. Theresa's Boys 1, 2; Precious Blood 17; Nile Road 20; Parklands Arya Girls 1.
94. Pumwani 2, 3, 16, 18; Precious Blood 2, 9, 11, 15; St. George's 1, 13, 15, 19, 26, 35; Pan African 19; Rusinga 25; Ofafa Jericho 9, 23; Dandora 20; Nile Road 8, 10; Valley Road 6, 11, 17; Nairobi Milimani 19; Parklands Arya Girls 17, 25; Moi Forces 14, 15, 24, 45; Wakulima 7, 11, 22; Swedish School 1, 2, 3; Hospital Hill 1.
95. S.S.D. 10; Precious Blood 5; Moi Forces 17; Wakulima 4; Dandora 16; Nile Road 22; Valley Road 18.
96. Valley Road 15, 22; Wakulima 8; Dandora 6; Precious Blood 22.
97. Rusinga 13, 24; Valley Road 18; St. George's 19; Precious Blood 11; Wakulima 22, 29; Dandora 3, 9; Ngara 12, 14, 15, 26; Moi Forces 14; Pumwani 3.
98. Pumwani 1, 21.
99. St. Mary's Girls 3, 10, 11, 15, 19; St. George's 11, 13; Pumwani 2, 3, 14; S.S.D. 14; Pan African 16; Nile Road 3, 6; Moi Forces 5, 25; Dandora 1, 7, 8, 15, 18; Wakulima 5, 8; Ofafa Jericho 22.
100. Rusinga 24, 30, 31, 33, 38; Parklands Arya Girls 8; Ngara 9, 12; Ofafa Jericho 21, 27; St. Theresa's Boys 6, 8, 14; Wakulima 16; Kenya High 34; Valley Road 11; Nile Road 22; St. George's 1; St. Mary's Girls 3; Valley Road 19; Pumwani 12; S.S.D. 2, 5.
101. S.S.D. 11; Moi Forces 34.
102. St. George's 18, 27; Pumwani 18; Moi Forces 29, 38; Wakulima 3; Valley Road 11, 18.
103. Nairobi Milimani 6.
104. S.S.D. 11; Kenya High 12; Pumwani 5, 6; Wakulima 15; St. George's 25; C.G.H.U.12.
105. Wakulima 12; Dandora 19; Ngara 6; St. Theresa's Boys 11.
106. Ngara 2, 4; S.S.D. 9, 10, 19; Church Army 10, 13; Kenya High 3, 35; Queen of Apostles 1; St. Mary's Girls 18, 19; Precious Blood 12, 22; Pumwani 5, 21; Moi Forces 5, 26; Nile Road 10; Nairobi Milimani 1; St. Theresa's Boys 4; Wakulima 6, 12, 25; Pan African 2, 12, 13.

107. Pan African 1; Parklands Arya Girls 18; Moi Forces 8, 38; Rusinga 11, 17, 21, 30, 31; Valley Road 19; St. George's 8, 15, 26, 33; Precious Blood 24; Nile Road 8; St. Mary's Girls 22; Ngara 13.
108. St. George's 7; St. Mary's Girls 13; S.S.D. 1; Church Army 12.
109. Pan African 20; Pumwani 19.
110. Nile Road 4; Wakulima 2, 10; St. Mary's Girls 4, 6; Rusinga 1, 22, 29; Parklands Arya Girls 23; Moi Forces 7; Ofafa Jericho 25; Dandora 16; St. George's 5; Precious Blood 11, 24; Pan African 5; Pumwani 23; Ngara 13, 43.
111. Precious Blood 10, 13, 16, 24; Dandora 3; St. George's 26; S.S.D. 9, 13; St. Theresa's Boys 4, 11; Pan African 1, 4, 5, 12; Nile Road 8, 14; St. Mary's Girls 22, 23; Pumwani 21, 24; Dandora 6, 9; Ngara 21, 38; Church Army 12; Queen of Apostles 1; Wakulima 22; Moi Forces 34, 41; Valley Road 6; Dandora 9; Rusinga 33; Parklands Arya Girls 23; Nairobi Milimani 18; Ofafa Jericho 16.
112. S.S.D. 2, 3, 7, 12; Pan African 4, 13, 22; C.G.H.U. 14; Nile Road 13; Moi Forces 4, 12, 34; Ngara 15; Ofafa Jericho 13; Wakulima 21.
113. Parklands Arya Girls 12; St. Theresa's Boys 13.
114. Karura 4, 8, 13; St. Mary's Girls 3, 12, 20; S.S.D. 3, 4; St. Theresa's Boys 13; C.G.H.U. 2, 15; Wakulima 4, 10, 11, 20; Kenya High 11, 21, 23, 25; Valley Road 18; Rusinga 25, 33; Church Army 2, 12, 13; Moi Forces 14, 26; Nairobi Milimani 19; Nile Road 6; Pumwani 2.
115. Moi Forces 10, 25, 27, 42; Dandora 8, 12, 17, 18; Ngara 18, 19; St. George's 9; Pan African 3, 4, 16; Church Army 13; St. Theresa's Boys 20; Rusinga 28; Wakulima 7, 10, 11, 13, 22; Nile Road 5, 6; S.S.D. 1; Ofafa Jericho 27; C.G.H.U. 6, 8, 17; Parklands Arya Girls 14; Kenya High 3, 11, 15, 22, 42.
116. Dandora 11; St. George's 17; Wakulima 13, 21, 27.
117. Kenya High 10, 13, 14, 15, 16, 17, 20, 35; Valley Road 13, 17; Pumwani 18, 22, 27; Moi Forces 5, 6, 13, 38; Karura 16; Rusinga 32; Dandora 20; St. Theresa's Boys 8, 9; Precious Blood 8, 10, 13, 16, 23, 24; Pan African 9, 19; Nile Road 18; C.G.H.U. 21, 26; S.S.D. 8; Parklands Arya Girls 1, 6, 21, 22; Wakulima 3, 9, 10, 11, 27; Ngara 15, 19, 23, 30, 33, 41, 42; Ofafa Jericho 3, 5, 6, 8, 9, 16, 19, 25, 27, 34; Church Army 6, 7, 8, 11, 12, 14; Valley Road 3, 4, 10, 15, 16, 23, 37; Nairobi Milimani 11; St. Mary's Girls 23; St. George's 2, 3, 6, 7, 8, 9, 11, 26, 34, 35; S.S.D. 1,9.
118. Moi Forces 7, 21, 39; Ngara 13, 31, 33, 36, 37, 39; Dandora 1, 20; St. George's 3, 4, 5, 9, 11, 12, 23, 32, 33; Wakulima 10, 11, 18, 20, 23; Parklands Arya Girls 1, 9, 19; Moi Forces 3, 4, 10, 22, 24, 32; Church Army 8, 11; Kenya High 2, 4,

- 17, 19, 24, 35; St. Theresa's Boys 14; St. Mary's Girls 20; Pumwani 1, 21; Valley Road 41; Rusinga 25, 37; Karura 7; 14; Ngara 8; Ofafa Jericho 4, 5, 14, 24, 28, 33, 34; Karura 1, 2, 4, 5; S.S.D. 3, 8, 12; Nile Road 1; Nairobi Milimani 12, 21; C.G.H.U. 8; Valley Road 17.
119. Precious Blood 8; Moi Forces 5, 15; Pumwani 7, 10; St. Theresa's Boys 4; Ngara 12; Valley Road 11; Ofafa Jericho 22; Pan African 20, 21; Rusinga 3.
120. Moi Forces 20; Pumwani 18; Ngara 31; Ofafa Jericho 28; Nile Road 3.
121. Wakulima 24; St. Theresa's Boys 3; Pan African 14; Ofafa Jericho 28; Moi Forces 7; Parklands Arya Girls 20; Nairobi Milimani 5, 18.
122. S.S.D. 18; Moi Forces 12, 14; Rusinga 7.
123. Rusinga 28; St. Mary's Girls 23; Nairobi Milimani 16; Church Army 6; Kenya High 29.
124. Nile Road 2, 5, 8; Ofafa Jericho 26; Parklands Arya Girls 2, 10, 17; Pumwani 17, 23; Karura 7; Wakulima 12, 24; St. George's 12; Ngara 2, 21; Moi Forces 16; St. Theresa's Boys 11, 14; Pan African 11, 15; SSD 13; Karura 3.
125. Nairobi Milimani 16.
126. Valley Road 3; Dandora 10.
127. C.G.H.U. 17; Precious Blood 4, 5, 14, 15, 17, 22; St. George's 7, 9, 15, 29, 35; Pan African 3, 7, 8, 9, 11, 15, 16; Ngara 2, 4, 8, 10, 11, 12, 18, 20, 23, 30, 40, 41; Ofafa Jericho 13, 16, 33; Church Army 4, 7, 10, 11, 12; Rusinga 7, 12, 13, 14, 15, 18, 20, 21, 22, 28, 37; Nile Road 5, 9, 17; Pumwani 11, 13; 15, 16, 18, 21, 28; Parklands Arya Girls 5, 6, 11, 17, 29, 30; S.S.D. 5, 8, 11; Moi Forces 5, 11, 13, 14, 17, 41; Karura 1, 2, 4, 5, 6, 8, 13, 15; Valley Road 2, 6, 9, 17, 18, 19, 39; Kenya High 5, 6, 16, 17, 20, 23, 25, 29, 33, 37, 41; Wakulima 5, 7, 11, 12, 14, 19, 22; Dandora 17, 19; St. Theresa's Boys 6, 7, 15, 18, 21, 24; Nairobi Milimani 21.
128. St. George's 30; SSD 5, 9, 10; Precious Blood 9; Nile Road 10; CGHU 9, 17; Parklands Arya Girls 15; Wakulima 22; Ngara 29; Pumwani 23; Kenya High 22; St. Mary's Girls 1; Ofafa Jericho 24; Moi Forces 12, 26.
129. Dandora 2, 6, 13, 20; Pan African 3, 12, 15, 18, 24; Ngara 19, 32; Ofafa Jericho 8, 17; Wakulima 8, 9, 11, 21, 28; Church Army 21; St. Mary's Girls 8, 12, 13, 16, 19, 27; Moi Forces 13, 41; St. George's 8; Pumwani 1, 17; Karura 4, 6; Kenya High 1, 4, 19, 21; Rusinga 25; CGHU 2; SSD 2, 3, 4, 5, 12, 14; Nairobi Milimani 4, 18.

130. Nairobi Milimani 4, 20; Ngara 10, 15, 34; St. Theresa's Boys 3, 6, 19; Precious Blood 6, 11, 12, 15, 20, 24; Pan African 6, 15; St. Mary's Girls 22; C.G.H.U. 9, 16; Parklands Arya Girls 2, 4, 9; Moi Forces 7, 22, 24, 28, 34; Pumwani 7, 16, 21, 27; Dandora 6, 19; Ofafa Jericho 3, 5, 6, 23, 29; Valley Road 3, 6, 18; Kenya High 10, 16, 21, 30, 35; S.S.D. 10; Wakulima 19, 23, 25; St. George's 13, 16, 18, 20; Nile Road 12.
131. Pumwani 12; Dandora 11; St. Theresa's Boys 13; Rusinga 12; Kenya High 21; Ofafa Jericho 19, 21, 33; Nile Road 22; Parklands Arya Girls 16, 24; St. Mary's Girls 5; Precious Blood 24; Valley Road 11, 17.
132. S.S.D. 7, 9, 11; Valley Road 2, 6, 15, 19, 23; Precious Blood 5, 6, 8, 21, 23; Ngara 2, 3, 21, 28, 31, 33; Parklands Arya Girls 4, 10, 20, 21; Wakulima 11, 12, 15, 19, 23, 24, 26; Moi Forces 10, 13, 14, 32, 35, 39; Nile Road 2, 10, 22; St. George's 3, 4, 5, 9, 13; Precious Blood 9, 12, 13, 14, 15, 16, 22; Pan African 6, 12, 15, 17; St. Mary's Girls 1, 6, 7, 10, 14, 16, 19, 25, 26; Kenya High 18; St. Theresa's Boys 2, 4, 9, 13, 17; Nile Road 9, 10, 17; Nairobi Milimani 1, 10, 20; C.G.H.U. 7, 18; Pumwani 3, 4, 5, 6, 27; Dandora 1, 5, 6, 7, 9, 13, 15, 19, 20, 26; Ofafa Jericho 16, 24, 26, 27, 28, 29; Church Army 1, 8; Karura 2, 5, 13; Nile Road 5, 10, 16; Valley Road 11; Pan African 6; Rusinga 19, 21, 31; Ngara 7, 12, 15, 32.
133. Valley Road 3, 4, 7, 8, 11; Precious Blood 5, 17; St. George's 16, 23; C.G.H.U. 15, 16; Nile Road 2, 6; Nairobi Milimani 4, 11, 20; Dandora 5, 7, 8, 14, 15, 19; Ngara 7, 21, 27; Ofafa Jericho 17, 21, 25; Rusinga 13, 28; Pan African 11, 13; Moi Forces 2, 16, 17, 21, 24; Parklands Arya Girls 2, 3, 11; Pumwani 2; Wakulima 8, 15; Church Army 3; St. Theresa's Boys 10; Karura 2; S.S.D. 13; St. Mary's Girls 24, 27; Kenya High 1, 37.
134. Kenya High 10, 16, 20, 23, 42; Pumwani 9, 17, 22; Ofafa Jericho 9, 27, 28; Moi Forces 6, 15, 31, 40, 43; St. Theresa's Boys 4, 12; Rusinga 28; Nairobi Milimani 11; Wakulima 15, 18; Parklands Arya Girls 4, 8, 14; St. Mary's Girls 3, 26; Ngara 9, 10, 30; Valley Road 4, 6.
135. S.S.D.2; St. George's 9; Pumwani 1, 2, 20, 22; St. Theresa's Boys 19; Nairobi Milimani 12, 21; St. Mary's Girls 25; Moi Forces 15, 30; Ofafa Jericho 6, 13; Dandora 17.
136. Dandora 11, 17; Ofafa Jericho 3, 15, 23, 24, 28, 32; St. Theresa's Boys 4; Nile Road 1; Pumwani 2, 16; Wakulima 23, 25; Church Army 5, 9, 10, 13; Kenya High 8, 16, 39, 42; Karura 5, 13; St. Mary's Girls 8, 25; Pan African 15; Nairobi Milimani 8; Moi Forces 5; Valley Road 3; Parklands Arya Girls 2.
137. Ngara 13, 15, 32, 34; Ofafa Jericho 28, 29; Valley Road 3, 17, 23; St. George's 20, 34; Kenya High 3, 18, 35; Wakulima 8, 13, 18, 23, 27, 28; Parklands Arya Girls 15, 23; Precious Blood 8, 10; C.G.H.U. 16; Rusinga 6; Moi Forces 5, 11,

- 14, 15, 23, 26, 32, 45; Pumwani 3; Dandora 7, 10, 16; Nile Road 2, 7; Nairobi Milimani 14; Church Army 1, 9.
138. Ngara 10, 15, 34; St. Theresa's Boys 3, 6, 19; Precious Blood 6, 11, 12, 15, 20, 24; Pan African 6, 15; Nairobi Milimani 20; St. Mary's Girls 22; CGHU 16; Parklands Arya Girls 2, 4, 9; Moi Forces 7, 22, 24, 28, 34; Pumwani 7, 16, 21, 27; Dandora 6, 19; Ofafa Jericho 3, 5, 6, 23, 29; Valley Road 6, 18; Kenya High 10, 16, 21, 30, 35; SSD 10; Wakulima 19, 23, 25; St. George's 13, 16, 18, 20; Nile Road 12.
139. Moi Forces 15, 17, 24, 45; Wakulima 18; Ofafa Jericho 2, 5, 19; Valley Road 17; Precious Blood 4; Pumwani 16; Parklands Arya Girls 3, 22; Nile Road 14.
140. St. Mary's Girls 14; C.g.H.U. 10; Precious Blood 8, 9, 13, 14, 15, 19, 21; St. Theresa's Boys 2, 4, 7, 8, 13, 15, 16; Wakulima 2, 5, 6, 10, 18, 19, 23, 25, 28; Rusinga 33; Karura 5, 13; Kenya High 2, 5, 6, 17, 19, 21, 23, 25, 33, 37; C.G.H.U. 3, 6, 9; St. George's 2, 4, 6, 12, 17, 18, 20, 30, 34; S.S.D. 7, 8, 12, 18; Pan African 2, 8, 11, 15, 18, 19, 21, 22; Nile Road 2, 3, 4, 5, 8, 16; Nairobi Milimani 1, 5, 7, 11, 15, 16; Parklands Arya Girls 5, 13, 17, 25; Moi Forces 5, 6, 7, 10, 12, 16, 17, 21, 24, 27, 29, 35, 37; Pumwani 2, 3, 4, 5, 7, 9, 11, 19, 25, 26, 27; Dandora 1, 2, 5, 8, 9, 11, 17, 20, 25; Ngara 2, 3, 7, 8, 12, 13, 15, 24, 32, 33; Ofafa Jericho 2, 4, 5, 16, 19, 21, 22, 25, 26, 27, 28; Church Army 2, 12; Karura 1, 2, 4, 7, 13, 14, 37, 41; Valley Road 11, 19.
141. Church Army 11, 12, 17; Wakulima 5, 8, 13, 21; C.G.H.U. 2, 15; Valley Road 9; St. Mary's Girls 5, 12, 13, 23, 37; St. George's 3, 6; Precious Blood 16, 22; Karura 5, 8; Nairobi Milimani 10; Pumwani 7; Moi Forces 11, 28; Ngara 24; Ofafa Jericho 22; Kenya High 1, 23, 29, 37; S.S.D. 1, 14; Dandora 5; St. Theresa's Boys 1; Parklands Arya Girls 4, 6, 11, 27.
142. Nairobi Milimani 1, 2, 4, 11, 12, 13, 16, 18, 20, 21, 22; Nile Road 4, 10, 11, 21, 22; S.S.D. 1, 2, 3, 7, 10, 11, 13, 15, 16, 17; Pumwani 3, 4, 7, 12, 18, 19, 24, 25; Wakulima 2, 5, 6, 8, 12, 13, 15, 18, 20, 22; Dandora 1, 8, 10, 11, 12, 14, 15, 16, 18, 20; Ngara 3, 5, 12, 23, 39; C.G.H.U. 3, 7, 8; Karura 1, 2, 15; Valley Road 3, 6, 8, 9, 10, 11, 14, 19, 22; St. Theresa's Boys 8, 9, 13, 16, 17, 19, 23; Nile Road 22; Parklands Arya Girls 1, 2, 5, 8, 10, 11, 12, 17, 22, 25; Moi Forces 3, 6, 8, 10, 11, 13, 15, 17, 19, 21, 22, 27, 31, 34, 37, 40, 42; Ofafa Jericho 9, 13, 14, 15, 16, 17, 18, 21, 23, 25, 27, 32; Pan African 1, 4, 6, 8, 11, 12, 13, 14, 15, 16, 17, 19; St. Mary's Girls 1, 2, 3, 4, 5, 6, 8, 13, 14, 16, 17, 18, 19, 20, 23, 26; St. George's 6, 7, 8, 18; Church Army 3, 4, 6, 8, 11, 12; Kenya High 3, 5, 17, 29, 30, 33, 35, 37; Precious Blood 8, 13, 16, 17, 19, 23.
143. Pumwani 1, 7, 19; Ngara 16, 39; Valley Road 8, 11; Moi Forces 5, 15, 16; Dandora 1, 6, 12, 16; Ofafa Jericho 14, 34; C.G.H.U. 3; Pan African 5; Wakulima 12, 24, 25; Church Army 6, 13; Parklands Arya Girls 25.

144. St. George's 4; Moi Forces 5, 42; Dandora 11; Ngara 41; Ofafa Jericho 34; Church Army 8; Karura 3; Valley Road 3, 6; Kenya High 42.
145. S.S.D. 8, 9, 13; St. George's 5, 7, 8, 11, 13, 17, 19, 20, 29, 32; Precious Blood 8, 13, 14, 16, 17, 21, 22, 24; St. Mary's Girls 1, 3, 5, 6, 7, 8, 17, 22, 26; Parklands Arya Girls 1, 6, 7, 9, 10, 12, 13, 14, 15, 17, 20, 21, 22; Moi Forces 4, 5, 10, 12, 14, 15, 19, 26, 27, 28, 31, 38, 40, 42; Pumwani 1, 6, 7, 9, 10, 14, 16, 22; Wakulima 4, 6, 7, 15, 18, 19, 20, 21, 23, 24, 25; Ofafa Jericho 4, 7, 14, 15, 17, 19, 21, 22, 23, 25, 27, 34; Church Army, 2, 7, 8, 11, 12; Karura 2, 3, 4, 5, 6, 13, 14; Valley Road 2, 4, 6, 8, 9, 14, 17; Kenya High 3, 4, 5, 7, 30, 35, 42; Nile Road 2, 5, 6, 11; C.G.H.U. 3, 17, Ngara 4, 5, 21, 25, 31, 29, 41; Dandora 1, 3, 5, 10, 11, 14, 15, 18, 20, 21; Pan African 2, 3, 6, 12, 14, 15, 17, 19, 21, 22; Nairobi Milimani 2, 3, 4, 8, 9, 10, 11, 16, 18; St. Theresa's Boys 3, 4, 6, 7, 8, 12, 14, 16, 18, 24; Rusinga 7, 31, 32.
146. Parklands Arya Girls 5, 7, 14, 24, 25; Dandora 9, 13, 16; Church Army 3, 6, 7; Moi Forces 15, 16, 22, 24, 32, 37; Pumwani 9, 17; Wakulima 8, 10; Ngara 4, 29; Karura 15; Valley Road 6, 11, 17, 19, 22; S.S.D. 1, 8; St. Theresa's Boys 6; Nile Road 1, 6, 8; C.G.H.U. 7; Pan African 14; Precious Blood 17, 23, 24; St. Mary's Girls 13, 18, 23, 27; Nairobi Milimani 1, 13; Ofafa Jericho 5, 6, 22, 23, 34; Kenya High 19; St. George's 6, 14, 17, 25, 29.
147. Pumwani 1, 16; Ngara 27; St. George's 5, 12; Dandora 10, 16; Karura 8; Valley Road 4, 15, 16; Kenya High 3; Precious Blood 5; Moi Forces 40; Nile Road 12; Nairobi Milimani 7.
148. Nile Road 10; Nairobi Milimani 10; C.G.H.U. 16; Wakulima 24; Dandora 16; Ofafa Jericho 21; Pumwani 19; Parklands Arya Girls 15; Precious Blood 13, 23; Ngara 11.
149. Wakulima 23; St. Theresa's Boys 7; C.G.H.U. 16; Kenya High 1; Pumwani 19; Parklands Arya Girls 3.
150. Kenya High 1; Pumwani 20; S.S.D. 14; Parklands Arya Girls 21.
151. St. Mary's Girls 2, 7, 8, 12, 24; Rusinga 24; Kenya High 34; Parklands Arya Girls 2, 3, 4, 14, 15, 18, 19; Pumwani 1, 13, 14, 18; Dandora 1, 2, 3, 9, 12, 14, 17; Church Army 1, 8; Nairobi Milimani 12; Moi Forces 2, 29, 31; St. George's 13, 18; C.G.H.U. 1, 6, 10, 15, 16, 17; Ngara 2, 3, 5, 9, 29, 34; Ofafa Jericho 7, 13, 17, 19, 24, 25; Karura 3, 4, 6; Valley Road 8, 9, 22; Kenya High 7, 12, 21, 24, 34; Rusinga 33; Precious Blood 7, 14, 16; St. Theresa's Boys 3; Pan African 4; Nile Road 2, 7.
152. Rusinga 29; Dandora 6; Valley Road 3.
153. Precious Blood 16

154. Ofafa Jericho 16, 27; Nile Road 12, 13, 22; Parklands Arya Girls 17; Ngara 3, Kenya High 5; St. Theresa's Boys 6, 8; Dandora 2, 8; S.S.D. 7, 11; Wakulima 21; Karura 3; St. Mary's Girls 17; Church Army 8, 10, S.S.D. 7; C.G.H.U. 9.
155. Rusinga 24
156. St. George's 5, 32, 33; St. Mary's Girls 6, 14; Parklands Arya Girls 7, 23; Ofafa Jericho 15; Kenya High 2, 21, 23; Valley Road 9; Nile Road 3; Pumwani 14, 18, 24; Wakulima 13; Moi Forces 11, 12; Parklands Arya Girls 2, 4; Dandora 7.
157. Wakulima 4, 7; St. George's 10; S.S.D. 5; Nile Road 1, 11; Parklands Arya Girls 8, 17; Kenya High 21, 25; Pumwani 4; Moi Forces 11, 27; Ngara 12; St. Theresa's Boys 9, 14; Valley Road 16.
158. Dandora 3, 7, 9, 12, 16, 19; Kenya High 19, 21; St. George's 6; Nairobi Milimani 4, 16; Nile Road 22; St. Theresa's Boys 7, 8, 16; S.S.D. 3, 4, 5, 9, 10, 12; Pan African 2, 18, 20; Nile Road 4; St. Mary's Girls 12, 27; Moi Forces 2, 6, 25, 29, 35, 40, 42; Pumwani 3, 5, 6, 19; Wakulima 3, 15, 21; Ofafa Jericho 14, 26; Church Army 1, 2, 6, 8, 10; Karura 13; Valley Road 19; C.G.H.U. 9; Parklands Arya Girls 13.
159. St. Theresa's Boys 2, 11; Rusinga 1; Karura 7; Nile Road 2, 8; Parklands Arya Girls 10, 17; Wakulima 12, 24; St. George's 12; Ngara 2, 21; Moi Forces 16; Pumwani 17.
160. Nairobi Milimani 14; St. Theresa's Boys 11; Rusinga 16; Kenya High 6, 11, 24; Moi Forces 7, 29; St. Mary's Girls 2; Wakulima 10, 19
161. Parklands Arya Girls 16; Ngara 9.
162. Dandora 20; Rusinga 16.
163. Pumwani 7
164. St. Mary's Girls 16; Parklands Arya Girls 8; Valley Road 17; Kenya High 11
165. Headmistress, Precious Blood, op. cit.; Mulwa, op. cit.; Headmaster, Church Army, questionnaire; Kivuti op. cit.
166. O.I. Etenyi, 22.09.1989.
167. Sekhon op. cit., Mulwa, op. cit., Anonymous teacher, Rusinga op. cit.; Etenyi op. cit.
168. Headmaster, St. Mary's Girls, op. cit. 168.; Munala and Ogemma, op. cit., Etenyi op. cit.

169. Biwott, op. cit.
170. Nyambongi, teacher, Precious Blood, questionnaire; Headmaster, Church Army, op. cit.
171. Mulwa, op. cit.; Thuku, op. cit.
172. Nthale, op. cit.; Kivuti, op. cit.
173. Munala and Ogemma, op. cit.; Mwangi op. cit.
174. Munene and Kirorei, op. cit.; Githinji op. cit.; Mwangi, op. cit.; Biwott, op. cit.; Mwaura, op. cit.; Kioko, op. cit.; Nyambongi, op. cit.; Sekhon, op. cit.; T. Sharma, op. cit.; Anonymous Teacher, Precious Blood, op. cit.; Nakodomy, op. cit.; O.I. Ireri, 18.01.1990; Headmaster, St. Mary's Girls, op. cit.; Onkoba, op. cit.; Nthale, op. cit.; Munala and Ogemma, op. cit.; O.I. Deputy Headmistress, Nairobi Milimani, op. cit.; Anonymous teacher, Rusinga, op. cit., Otsinde, op. cit.; Kioko, op. cit.; Headmaster, Pan African, questionnaire.
175. Nthale, op. cit.; Nakodomy, op. cit.; Mulwa, op. cit.; Biwott, op. cit.; Mambo, op. cit.; Anonymous teacher, Precious Blood, op. cit.; Headmistress, Precious Blood, op. cit.; Ireri, op. cit.; Munala and Ogemma, op. cit.; O.I. Ndhine 15.02.1990; Mwangi, op. cit.
176. Staff Room, St. George's Secondary School, 12.09.1989.
177. Ndhine, op. cit.; Anonymous teacher, Rusinga, op. cit.; Anonymous teacher, Precious Blood, op. cit.
178. Anonymous teacher, Rusinga, op. cit.; Munene and Kirorei, op. cit.; Mwangi, op. cit.; Munala and Ogemma, op. cit.; Etenyi, op. cit.; Kivuti, op. cit.; Nthale, op. cit.
179. Etenyi, op. cit.; Ndhine, op. cit.; Deputy Headmistress, Nairobi Milimani, op. cit.; Nthale, op. cit.; Kivuti, op. cit.
180. Kinoti, op. cit.; Ngigi, op. cit.; Wandatt, op. cit.; Were, op. cit.; Maake, op. cit.; Munene and Kirorei, op. cit.; Headmistress, Valley Road, op. cit.; Chasia, op. cit.; Nyambok, op. cit.; Gikwah op. cit.; Munala and Ogemma, op. cit.; Luyeho, op. cit.
181. Kinoti, op. cit.; Were, op. cit.
182. R.C. Sharma, op. cit.
183. Kinoti, op. cit.; Ngigi, op. cit.; Mpiima, op. cit.

184. Kivuti, op. cit.; Kinoti, op. cit.; Headmaster, St. Mary's Girls, op. cit.
185. Mwai, op. cit.; Ngigi, op. cit.; Munene and Kiorei, op. cit.; Mulwa, op. cit.; Luyeho, op. cit.; Maake, op. cit.; Luyeho, op. cit.; Maake, op. cit.; Ole Chiure, op. cit.; Kibwaa, op. cit.; Were, op. cit.
186. Munala and Ogemma, op. cit.; Munene and Kiorei, op. cit.; Binopal, op. cit.; Akweyu, op. cit.; Were, op. cit.; O.I. Nyabwengi, 23.01.1991; Ole Chiure, op. cit.; Nthale, op. cit.; Otsinde, op. cit.; Luyeho, op. cit.; (The 8-4-4 system of education has since been reviewed and made less taxing).
187. Headmistress, Valley Road, op. cit.; R.C. Sharma, op. cit.; Luyeho, op. cit., O.I. Hussein, 25.02.1991; Ali, op. cit.
188. Ibid
189. Mpiima, op. cit.; Were, op. cit.; Hussein, op. cit.; Maake, op. cit.; Akweyu, op. cit.; Sekhon, op. cit.
190. Mpiima, op. cit.; Hussein, op. cit.; Kibwaa, op. cit.
191. Ngigi, op. cit.; Kinoti, op. cit.
192. Kibwaa, op. cit.
193. T. Sharma, op. cit.; Kotecha, op. cit.
194. R.C. Sharma, op. cit.
195. Ole Chiure, op. cit.; Headmistress, Valley Road, op. cit.; Headmistress, Msongari, op. cit.; Mwaura, op. cit.; Biwott, op. cit.; Munala and Ogemma, op. cit.
196. C.G.H.U. 6, 10, 14; St. Mary's 1, 6, 8, 9, 11, 12, 14, 15, 17, 18, 20, 21, 22, 25, 26, 27; Parklands Arya Girls 1, 3, 4, 6, 7, 9, 10, 11, 14, 15, 16, 17, 19, 20, 28, 29, 30; Kenya High 1, 3, 5, 6, 10, 11, 12, 15, 16, 23, 28, 32, 33, 35, 36, 39; Ngara 4, 5, 8, 10, 13, 14, 15, 18, 19, 20, 23, 24, 29, 36, 42; Wakulima 3, 4, 5, 6, 7, 8, 10, 13, 17, 18, 19, 20, 23, 25, 26, 27, 28, 29; Church Army 2, 3, 4, 6, 7, 8, 9, 10, 11, 14, 16; Dandora 1, 2, 3, 5, 6, 7, 8, 10, 13, 14, 15, 17, 18, 20; Ofafa Jericho 3, 4, 9, 13, 14, 23, 24, 26; S.S.D. 1, 4, 7, 13; Nairobi Milimani 2, 4, 5, 6, 10, 11, 14, 17, 18, 23, 26, 27, 28, 29; Valley Road 3, 4, 5, 10, 12, 14, 17, 19, 20, 21; St. George's 1, 2, 4, 6, 7, 9, 15, 18, 19, 30, 39; Nile Road 2, 3, 4, 5, 6, 7, 8, 11, 12, 14, 16, 17, 19, 21, 22; Moi Forces 4, 5, 6, 8, 11, 12, 13, 14, 23, 24, 26, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 41; Karura 1, 2, 3, 5, 6, 10, 13; Precious Blood 3, 4, 5, 6, 7, 9, 12, 15, 18, 19, 20, 24; St. Theresa's Boys 1, 2, 4, 10, 11, 15, 16, 17, 18, 23; S.S.D. 9, 11, 13, 14; Pumwani 2, 4, 9, 10, 15, 18, 19, 20, 21, 22, 24, 25, 27; Rusinga 11, 19, 20, 24; Pan African 2, 4, 6, 8, 9, 11, 13, 14, 16, 19.

197. Precious Blood 1, 2, 3, 4, 8, 9, 10, 11, 14, 16, 18, 19, 20, 21, 22, 23, 24; C.G.H.U. 1, 2, 7, 8, 15, 16; S.S.D. 5, 10, 11, 12, 14; Ngara 2, 3, 4, 6, 7, 8, 11, 12, 14, 17, 21, 26, 27, 35, 42, 43; Wakulima 10, 11, 13, 20, 22, 24. Moi Forces 3, 4, 5, 8, 9, 10, 11, 12, 13, 18, 20, 21, 30, 31, 35, 36, 37, 38, 40, 41; Kenya High 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 13, 17, 20, 22, 29, 34, 38, 41, 42; Valley Road 1, 3, 5, 6, 10, 15, 18, 21; St. Theresa's Boys 2, 3, 10, 16, 22, 23, 24; Pan African 13, 14, 15, 16, 22; Parklands Arya Girls 4, 5, 7, 13, 17, 20; Karura 3, 4, 5, 8, 10, 15, 16; Pumwani 6, 9, 14, 16, 18, 20, 23, 25, 26, 27; Dandora 3, 6, 12, 13, 15, 18; Ofafa Jericho 13, 14, 17, 23, 27, 28, 29; Rusinga 6, 7, 8, 9, 10, 13, 14, 15, 28, 29, 30, 32, 35, 38; Nairobi Milimani 2, 10, 11, 12, 24, 25, 26, 28, 29; St. George's 5, 10, 12, 13, 15, 16, 17, 20, 24, 30, 31; St. Mary's 3, 10, 12, 17.
198. Moi Forces 22; Swedish School 1.
199. St. Mary's Girls 10; Dandora 11; Nile Road 8; Parklands Arya Girls 2, 4, 15; Pumwani 15; Rusinga 21, 31; Precious Blood 2; Ngara 2; Milimani Nairobi 24, 28; Kenya High 1, 4, 5.
200. St. Mary's Girls 1, 2, 6, 13, 19, 25, 26, 27; Pumwani 2, 3, 4, 12, 15, 16, 18, 19, 21, 23, 24; Nile Road 10, 14, 17, 21; Wakulima 10, 27; Church Army 3, 4, 10, 14, 16; S.S.D. 2, 9, 14, 16, 17, 19; Pan African 3, 4, 8, 9, 11, 13, 14, 15, 16, 17, 18, 29; Valley Road 4, 6, 14, 16, 20, 22, 25; St. George's 11, 14, 17, 21, 22, 23, 27, 29; Moi Forces 11, 29; Parklands Arya Girls 4, 13; 17, 19, 30; Ofafa Jericho 3, 15, 21, 29; Nile Road 2, 10, 11, 12; Dandora 3, 5, 9, 16, 20; Precious Blood 6, 12, 21, 24; Rusinga 21, 30, 38; Nairobi Milimani 3, 5, 9, 22, 23, 27, 29; St. George's 11, 23; Karura 4, 9, 10, 13, 14, 15, 16; Kenya High 1, 6; St. Theresa's Boys 14, 23; Ngara 2, 3, 8, 21, 23; C.G.H.U. 4.
201. C.G.H.U. 2, 6, 7; St. Mary's Girls 1, 2, 3, 5, 8, 10, 11, 14, 15, 20; Nile Road 11, 12, 20, 21, 22; Wakulima 9, 11, 19, 25, 26, 27; Valley Road 3, 5, 9, 12, 14, 15, 19, 20, 21; Church Army 3, 5, 6, 7, 8, 9, 11, 13, 14; Karura 4, 8, 10, 15, 16; Nairobi Milimani 2, 8, 12, 21, 27, 28, 29; Pan African 2, 3, 4, 6, 8, 9, 13, 14, 22; St. George's 2, 8, 9, 10, 13, 17, 20, 25, 30, 34; Nile Road 11; St. Theresa's Boys 4, 8; Moi Forces 3, 4, 7, 9, 11, 14, 15, 18, 20, 21, 24, 26, 27, 28, 32, 33, 34, 35, 39, 43, 45; Parklands Arya Girls 6, 10, 11, 12, 13, 14, 17, 18, 20, 28, 29; Dandora 11, 15, 16, 18; Ofafa Jericho 3, 4, 5, 6, 9, 14, 16, 17, 24, 25, 27; Precious Blood 1, 4, 6, 10, 11, 12, 14, 15, 16, 17, 18, 20, 21, 23; Pumwani 7, 18, 21, 25; Kenya High 2, 3, 4, 5, 13, 18, 19, 22, 42; Rusinga 17, 19, 20, 22, 24, 29; S.S.D. 5, 7, 8, 15; Ngara 9, 38.
202. Dandora 6, 14, 20; Valley Road 6; St. Mary's Girls 8.
203. C.G.H.U. 14; Kenya High 25; Precious Blood 6, 18, 19, 22; Wakulima 7, 19, 24; Ofafa Jericho 14, 22; S.S.D. 7, 11, 16, 17, 19; Nairobi Milimani 12, 16, 24, 29; Ngara 19, 23, 29; St. Theresa's Boys 7, 10, 16, 17, 22; Pan African 8; Valley Road 4; Pumwani 6; Church Army 1; Moi Forces 12, 22; Karura 8, 15, 16;

Ngara 20; Dandora 7, 14; St. George's 13; Rusinga 13, 22; Nile Road 11; Parklands Arya Girls 6.

204. Parklands Arya Girls 14, 27, 28, 29; Wakulima 10, 25; S.S.D. 2; St. Mary's Girls 6, 13, 14; Moi Forces 5, 8, 11, 13, 18, 25, 44; Dandora 5; Ngara 8, 14, 15, 18, 23, 24, 29; Kenya High 1, 7, 19, 22, 32, 40, 41, 42; Valley Road 4; Nile Road 6, 17.
205. Valley Road 20; Moi Forces 25.
206. Karura 16; Rusinga 7, 17, 28; Kenya High 3, 11; Precious Blood 21; Dandora 13.
207. Pan African 11, 19; St. George's 24; Kenya High 25; Moi Forces 9, 18, 20, 29, 32; Wakulima 22; St. Mary's Girls 21; Pumwani 13; Kenya High 41, 42.
208. St. George's 18; Precious Blood 5, 7; Nile Road 3; Ngara 2.
209. S.S.D. 9; Headmistress, Msongari op. cit.; St. Theresa's Boys 10, 28; Moi Forces 44; Parklands Arya Girls 9, 16.

## **CHAPTER FIVE**

### **THE LONG TERM EFFECTS OF RELIGIOUS ASPECTS OF SECONDARY SCHOOL LIFE: THE CASE OF KENYATTA UNIVERSITY**

#### **5.0 Introduction**

In this chapter, an attempt is made to trace whether the religious aspects of secondary school life have any effect on the students who join the university. The issues looked at include a brief introduction/history of Kenyatta University; a general overview of the problems faced by university students; reference to the secondary school student responses as to whether they would like to continue with religious aspects of life once they leave school; how many of the selected university students who are products of the sample schools were involved in religious aspects of secondary school life and how many of them are involved in religious aspects of university life; the religious aspects of university life (chaplaincy and religious groups, services and activities); the students' opinions as to whether religious aspects are necessary in a university setting; the reasons for this necessity; the benefits associated with these aspects; and the factors hindering the progress of religious aspects of university life.

### **5.1 Kenyatta University**

Kenyatta University stands over an area of 1300 acres. Kenyatta College, as it was known prior to the 1972/1973 session was formally handed over to the Kenya Government in 1965 by the British Government for use as an educational institution of higher learning. The University started with two divisions, i.e. Higher Secondary Education Division (H.S.E.D.) and Teacher Education Division (T.E.D.). The H.S.E.D. started with Form I and V classes offering both arts and science subjects, and grew to Form IV and VI respectively. Later, the form I and IV classes were phased out. Later still, the "A" level arts classes on secondary education side, were finally phased out in December 1973. This division formed the bulk of science candidates for university admission.

The T.E.D. started with SA (one year post "A" level) and SI three years after "O" level programmes in 1965, following the transfer of the Asian Teacher College to this site in 1964. In 1967, a PI/SI up-grading programme was introduced but later phased out in 1972. These were phases of national educational development, which had to give way for training of more academically qualified teachers. The SI programme was finally phased out in 1975, leaving the college to concentrate on degree and diploma programmes.

In 1972, by act of Parliament, Kenyatta University College became a constituent college of the University of Nairobi.

The Bachelor of Education degree courses began in July 1972 with 200 students offered places. Of these, 142 completed their courses in July 1975; and became first full three-year degree graduates of Kenyatta University College. However, it should be noted that with the inception of university courses at Kenyatta University College, two departments - Home Economics and Fine Art were transferred from the University of Nairobi with third and second year students. These particular students completed their degree courses in March 1973 (22 graduates) and April 1974 (16 graduates), respectively.

1985 Act of Parliament raised the College to a full university by its own right. New courses and other developments have since been introduced e.g. Bachelors of Science, Arts and Commerce degrees.<sup>1</sup> More recently, the Faculty of Environment Studies has grown out of the former Centre for Environmental Education.<sup>2</sup>

## **5.2 Problems Faced By/Facing University Students**

The most obvious and glaring problem is the fact that the university student has a lot of "freedom".<sup>3</sup> Freedom in the sense that there are only general guidelines to govern his or her life. It is a complete contrast from

secondary school where rules are given and "enforced" as it were. The freedom ranges from choosing the elective courses one would like to study, choosing (new) friends (for many students, especially those whose former classmates have not been admitted to the same university, it is "breaking new ground" as far as establishing relationship is concerned) what to do with free time - between classes or over week-ends, how to spend one's allowances (money). In short, how does one manage his or her life away from parental control and without direct intervention from the university?

Another point related to the one of freedom is that the student is assumed to be an adult, capable of managing his or her life and yet most of them are in that age bracket that is struggling to find and identify themselves. Moreover, most of them have not been well-prepared, either at school or by the parents to make decisions or manage their own life.<sup>4</sup>

The students are faced with another problem of wanting to protect themselves and their name from anything that the student fraternity considers negative such as seeking help from the guidance and counselling unit, exposing one's ignorance when/if seen wanting to seek help or clarification from any office, participating in religious activities or attending religious services. Many more students are too naive and shy to seek any help even when they are desperate. The situation is made worse

by the fact that many of the people in authority - teaching staff and administrators are indifferent to the students' "unofficial" problems.

Many people tend to associate university students with the "Macho" image. Many students are out to adopt and prove this assumption. They go out of their way to engage in riotous behaviour. This is prevalent in the kitchen where the queue for food is often rowdy, disorderly and unruly, in the hostels where sanitation is appalling because of the students' carelessness and attitude that "somebody else should clean after me" and in the lecture halls where broken windows and desks and strewn papers are a common sight.<sup>5</sup>

A major problem has to do with sexuality. The students do not seem to understand their sexuality how am I to live and accept myself and take pride in my being male or female. Related to this problem of sexuality is the fact that sex is like a cup of tea - it is common, cheap and casual. Sex is used as blackmail and to win favours. The male students sexually harass their female colleagues. The female students, on the other hand, use sex to win monetary and other material benefits. A sensitive source of antagonism between roommates is the question of being "exiled" from the room when a boyfriend or girlfriend comes to spend a night. The roommate is forced to go and seek accommodation elsewhere.<sup>6</sup>

The problem of sexuality has led to rampant use of contraceptives and abortion. For those students who get pregnant, apart from the common and expected complications that go with pregnancy a student is expected to vacate the hostel at six months of pregnancy.<sup>7</sup>

Both male and female students are also faced with the question "what does the future hold (for me)? Many students are disillusioned when it comes to employment.<sup>8</sup> In the past teachers (majority of the students at Kenyatta University are trained to be teachers) were always assured of a job. Many times they received their posting letters when they were still in college. The situation has now changed, more so, with the announcement in July 1991 by the then Minister of Education, Peter Oloo Aringo, that the arts teachers would not be easily absorbed.<sup>9</sup> The delay in deploying the 1992 teaching training college graduates is also a sore point.

Another problem with regard to the future is centred on the issue of marriage. While the students would like to look around for a spouse among their colleagues, there is a mysterious suspicion between male and female students which is frustrating and forces many of them to prefer to look elsewhere for their marriage partners.<sup>10</sup>

Students are also faced with the problem of excessive consumption of intoxicants - alcohol, cigarettes, and drugs. While there are rules with

regard to the use of these substances, many students abuse them which results in violence, depression, destruction and harassment of colleagues.<sup>11</sup>

Even though there are many religious groups and activities in the University (see V of this chapter) students opt not to be involved or identify with any of them because there is no enforcement and/or religion is viewed negatively.

Within the university and even from outside, there are individuals, groups and organizations that are interested in convincing and winning university students to their lot. They are engaged in a vigorous and aggressive mission to discredit other faiths or religious leanings. Consequently, many students who are "evangelized" by these groups get confused - they begin to question their former beliefs and they are in a dilemma as to which of the new ones is more suitable.

Same religiously inclined students are also a nuisance in the university especially when they adopt "a holier than thou attitude" especially towards other students and are out to convert them. Students are subjected to more religion-related problems from the fact that some courses studied at the university criticize religion and some students generally give up on anything to do with religion. Some students are such religious fanatics that

they expect that God will manipulate for them even in studying and passing of examinations without any effort on their part.<sup>12</sup>

All these problems are a concern and a reality to many students as is revealed whenever one interacts with them. For this study, any opportunity to find out the challenges facing students was utilized and confirms what has been stated above.

### **5.3 Student Participation in Religious Activities Once They Leave the Secondary School.**

While conducting fieldwork in the secondary schools, one question raised with the students was whether they would like to continue/or start getting involved in religious activities once they leave secondary school. The responses were as follows. Of the total 621 respondents, 405 said they would continue or start getting involved, 56 said they would not, 4 said they were not sure while 156 did not respond to the question.

### **5.4 Student Participation in Religious Aspects of Life at Both the Secondary School and the University**

The total number of students admitted at K.U. from the sample schools is 166. Of these only 96 responded to the questionnaire. 25 were not members of any religious clubs and societies during their secondary school days. They however, participated in the other compulsory and general

religious aspects of secondary school life. 47 were members of CU, 21 were members of the YCS movement, 3 belonged to the theological society, 1 belonged to the SDA group, 6 belonged to CA, 2 belonged to Legion of Mary, 1 to choir, 1 to Bible Study, 1 to YMA and 1 to Christian Fellowship. All the six officials belonged to their respective groups while in secondary school except for three who were private candidates. It should be noted that some of the regular students belonged to more than one group.

At the university, 36 students belong to CU, 7 to YCS movement, 4 to SDA group and 1 to the International Movement of Catholic students. In response to the question whether they attend the general weekly Friday/Saturday/Sunday service all except 15 attend regularly.

We found it important to find out, using Spearman's Rank Correlation Test whether the religiosity of the schools has any correlation with the religiosity of the students from these schools who are admitted at Kenyatta University. It should be noted that out of the 39 sample schools it is only 24 that had students admitted at Kenyatta University.

The table below illustrates the findings.

Table

CODESRIA - LIBRARY

The fact that in this case RO (1968.00) lies in between RL (1360-) and RR (3240) implies there is no correlation between the religiosity of the schools and that of their respective students admitted at Kenyatta University.

## **5.5 The Religious Aspects of University Life**

These are looked at from two main perspectives, namely, chaplaincy and religious groups, services and other activities.

### **5.5.1 The Chaplaincy**

Religious aspects of university life are centred at the chaplaincy. It should be noted that there are three chaplains operating at Kenyatta University but only one is directly appointed by the university. The Catholic and the SDA chaplains are recognised by the university but are a "private arrangement" as it were.

According to file records, the religious aspects of life at Kenyatta University are as old as the institution itself. Religious activities were instituted jointly by the Christian community on campus, the churches and the institution itself way back in the mid 1960s. Both the catholics and the protestants were instrumental in the establishment of their respective activities and services.<sup>13</sup>

#### 5.5.1.1 The (general) Chaplaincy

Until 1985, all those who served the university as chaplains were volunteer members of staff who were seconded by their respective churches. Those who have served on the protestant side include Rev. R.F. Dain and Rev. Z. Nthamburi. On the catholic side, there have been Michael Doughty, Joseph Healy, F. D'Souza and Lionel Bouffard. The latter two were appointed by the Cardinal.

In 1985, the university decision-makers, the church leaders and the general public felt that a better defined and established institution of chaplaincy was needed. Some of the reasons behind this new development include the fact that the voluntary part time or seconded chaplains were not able and could not meet and cater adequately for the students' needs. Moreover, the student population was growing and many students were noted to be under pressure and required to be helped to adjust to the university environment, especially those based far away from their homes. It was also around this time that the now defunct national youth service scheme for in-coming university students was launched. The factor underlying all these concerns is the fact that the students were seen as "uncomfortable" and it was felt that some discipline needed to be instilled in them. The church's input into his idea was outstanding. Their suggestion that establishing chaplaincy and a religious "dose" might help was taken seriously and endorsed.

Consequently, Kenyatta University advertised for and employed a chaplain. It was recommended that the chaplain should be one who can also take up some teaching duties. The chaplain has since then been attached to the Department of (Philosophy and) Religious Studies.

The chaplain is expected to provide pastoral and religious guidance to the university community. His position is that of coordinator of all religious activities on campus regardless of their religious or denominational leaning. He sees to it that the facilities and any other requirements for the various groups are made available.

He conducts or organises services during occasional functions such as funerals, baptisms weddings, memorial services, confirmations dedication etc. For example, he is informed about all students deaths and he visits the sick and the bereaved of the university community.

He works hand in hand with the Dean of students office, which incorporates the guidance and counselling services for students. Other chaplaincy activities include liaising with outsiders - individuals, groups or organizations that may be interested in or wishing to carry out religious activities or offer religious service on the campus - such as distribution of Bibles and other religious literature, giving speeches etc.

The chaplain is also in charge of the chapel - its general maintenance and time-tabling. He is also available for any other religious services as may be required by members of the university community.

#### 5.5.1.2 The Catholic Chaplaincy

Ideally, the Catholic chaplaincy falls under the general university chaplaincy. Unlike the protestant chaplain, the catholic chaplain is not a university employee. The University gives support to the Catholic chaplaincy in the sense that their presence is endorsed and their activities are approved. The chaplain's house, though university property, is however a rented premise.

The Catholic chaplaincy at Kenyatta University is part of and a fulfilment of the Catholic philosophy that chaplaincy be organized in secular campuses so as to cater for the students various needs, not necessarily or simply religious ones. The chaplaincy expects to cater for and address the total reality of a student's life. The Catholics also consider that the university student is still going through the formative stage and needs to be guided along. Moreover, the University students are seen as the cream of the rest of their lot, and they are the likely future decision-makers who need to be helped to meet and achieve this expectation. To cater for these multiple needs, the Catholic chaplaincy comprises the chaplain, a religious educator, a counsellor, and a theologian. It ought to be

emphasised that there is no bias along religious lines when it comes to seeking and getting service. Hence all students and others are welcome.

Other services provided by the Catholic chaplaincy include the sacrament of reconciliation (penance) confession, confirmation, baptism and library with many books on theology, scripture, spirituality etc. The chaplaincy also organises talks to enlighten students on the Catholic doctrines.

#### 5.5.1.3 The SDA Chaplaincy

There are SDA students at Kenyatta University. They are served by a chaplain who is an employee of the East African Union of SDA's. He is also the director of the Campus Ministries programme. He has no "official" association with the University.

He is the overall coordinator of the activities carried out by SDA students in the campuses and in the secondary schools. He is directly involved with the University students in that he participates in their activities. He works hand in hand with the group in laying the programme. He also provides counselling services as and when needed by the students.

The SDA chaplaincy was started officially in 1978. Before that however, there had always been SDA students in the institution who used to organise their activities themselves. Some of the pastors who have served

as chaplains include Giddings, Sequeira, Newborn, Nyamwanda and currently Ricketts.<sup>14</sup>

### 5.5.2 The Religious Groups

The religious groups, services and activities carried out at Kenyatta University are looked at under the following religious denominations and faiths - Protestants, Catholics, SDAs and Muslims.

#### 5.5.2.1 The Protestants.

The Protestant services and activities are carried out mainly under the auspices of and by the K.U.C.U. which is affiliated to the F.O.C.U.S. The aims of the group are:

- to have a united fellowship and witnessing of all Christians in the University.
- to nurture the spiritual life of all its members
- to maintain a Christian witness in all aspects of the life of the University.
- to encourage its members to present Jesus Christ to others with a view to attaining personal commitment to Him.
- to make contact with other Christian organizations in other institutions for fellowship.

The group is run by the following committees: executive, follow-up, outreach, mission, film, bible study, entertainment, Sunday school, publicity, chapel, library and choir. Their respective responsibilities are basically as implied by the titles of the committees.

With regard to the activities carried out by the protestants under the K.U.C.U., it is considered appropriate that they be looked from the frequency angle. The daily devotion (save for Saturday and Sunday) is held in the University chapel between 7.30 - 7.45 a.m. The activities carried out during the devotion include Bible reading, prayers and singing.

There are several weekly activities conducted. The Sunday service is held in one of the lecture halls. It lasts about two hours. This is a service which any interested student or non-student is free to attend. The main speaker is drawn from among the students, an invited guest or the chaplain. During this service, the holy communion celebration may be conducted.

The other weekly services include a mid-week fellowship during which there is singing, prayers, announcements and a guest-speaker. During this fellowship, coffee is served. The coffee expenses are met from the CU treasury whose main source is the contributions and the offerings made during the services. Another weekly service is the week-end fellowship

which is set aside for testimonies which are given "as the spirit moves you". The motive of the testimonies is to witness to others, to have the group blessed.

The other weekly activities have to do with Bible Study. On different days of the week, there is hostel/block Bible study, Bible study leaders committee and Bible Study block representatives meeting. In the Bible Studies, the students use guides and other materials developed and provided by the FOCUS. Another weekly activity is the choir practice.

Once a semester, the K.U.C.U. organises a retreat for members and others who may be interested. Transport and packed lunch are provided. The venue of the retreat is a quiet place where the students can be as close to nature/God as possible. The activities carried out include singing, praying, giving and listening to testimonies. Emphasis is put on individual meditation. Some of the places where retreats have been held are Fourteen Falls in Thika, and the arboretum in Nairobi. There is also a weekend revival once in a while which is a time of spiritual awakening spiritual challenges and a period of great harvest.

There are many evangelistic teams on campus that operate independently of CU. They are mainly organized along geographical/administrative boundaries. These include Nyanza Evangelic Team (NET), Western

Evangelistic Students Organization (WESO), Nyeri Evangelistic Team International (NETI), Nakuru Evangelistic Team (NAKET) and many others. These teams are interested in evangelizing in their home locations especially during holidays. They generate their own income from individual contributions and through this, they are able to finance their activities.

Individual students or small groups organise their own prayer sessions on campus. These are conducted either in the chapel or in an agreed and convenient place, at any time of day. The chapel is often the venue of Holy Spirit filled prayers. Some students also engage in door to door witnessing among their colleagues, in a move to spread the good news of the gospel. Others engage in outreach mission whereby they are invited individually or through the C.U. to take part or to conduct rallies in secondary schools or colleges, almost throughout the republic.

The K.U.C.U. also organises rallies during which other C.U. groups are invited for fellowship and sharing. The frequency is determined by the students college programmes. Once in a while, a community fellowship is organized which brings together members of staff and the students. As the name suggests, it incorporates the entire campus community. This is usually attended by CU members but the organizers are the members of staff.

Every three years, the Mission Week is conducted. The main objective of the event is to reach the university community and tell them about Jesus. During the week, special sessions are held targeting at specific groups - teaching staff, supportive staff, ladies, etc. Crusades are conducted on different days at different venues on campus - shopping centre, eastern and western in a move to reach as many people as possible.<sup>15</sup>

#### 5.5.2.2 The Catholics

The Catholics hold the Eucharist or mass on Sundays. This is a general service open to all catholics and others who may be interested. Mass is again conducted during the other days of the week either in the morning (1 day) afternoon (1 day) or evening (4 days).

Once a fortnight, there is a special liturgy prepared by members of the Small Christian Communities or one of the clubs. Special themes are selected and the readings and hymns are chosen according to the theme. In consultation with the chaplain, a guest priest can be invited for the special liturgy.

The Catholic community has a Bible discussion/study group which meets weekly at the chaplain's house. The group reads a passage or scripture, considers its background and relates its meaning to people's lives today. This exercise is meant to deepen their understanding of the scriptures.

The members also try to identify other ways to share scripture more meaningfully, e.g. through drama, postcards, artwork or pamphlets.

Other activities organized by the Catholic chaplaincy include a retreat which provides students opportunity to spend a day with the Lord. Retreats are usually held on Sundays off-campus and consist of talks with discussions, mass and time to receive the sacrament of penance. The Catholics have various clubs and groups within the campus e.g. the Small Christian Communities. They are organized on hostel level or in smaller groups. It is voluntary but every Catholic adherent is encouraged to identify with his or her hostel Small Christian Communities group. Meetings are arranged at hostel level at a convenient time so that all can attend. Announcement of the time and place of the meetings is made in church as well as on the bulletin boards in the dining halls and hostels. Some of the activities of these communities include arranging for the special fortnightly liturgy, cleaning the chapel and serving during mass. During the discussions, the students address various problems that affect them such as sanitation in the hostel, loud music, how to improve church services and discipline. They also pray together and share each other's problems. The students are encouraged to have a "secret" friend within the group with whom to share and pray over individual or personal needs.

Another group is the YCS movement. Membership is open to all. The main function of the group is to be witness of the gospel message, share with or serve the less fortunate members of society, e.g. the old people and orphans. The members also encourage one another spiritually and they also discuss social issues on campus. They study the Bible, organize rallies and go for retreats. A unique feature of the YCS group is the talent night during which each member tries to identify his or her talent and illustrate to the audience how God has blessed him or her. The group usually meets once a week.

Another group is the International Movement of Catholic Students. This is an international movement that has chosen the University as the main place of evangelization. They develop a presence style able to take into account all the dimensions of life relative to the project of the Kingdom of God. To achieve this objective, the group extracts some verses from the Bible and discusses them in relation to their lives at campus. They have also made a commitment to the poor by working in one of the slums in Nairobi at least once a month. In order to be more effective, the group plans and works hand in hand with the Christians in that community. The students want to identify with and feel part of that community, part of that poverty. The group meets once a week for Bible study and discussion on an identified issue.

Legion of Mary is another group that is on campus. The activities are similar to those of the Legion of Mary, groups in secondary schools.

Another group is the charismatic prayer group which is composed of students who want to deepen their faith and are interested in awakening in each member, the gifts of the Holy Spirit.

Other activities in which students are involved include the Parish Council which oversees and coordinates the activities of the Community, serving at the Eucharist celebration, teaching Sunday School, working as librarians, and singing in the choir.<sup>16</sup>

#### 5.5.2.3 SDAs

The SDAs hold their regular service on Saturday during which time they involve themselves in the routine activities of Sabbath school, lesson discussion and divine service. One unique feature of the Kenyatta University SDA service is the time set aside for special thought, a time during which one of the members is asked (with prior notice) to share some thoughts with the group. The assigned member is at liberty to take any approach he or she deems best. The service is usually held at the chapel.

On Saturday afternoon the students have a programme which is utilized according to the leaders discretion but often takes the form of Bible Study, discussion on issues such as problems facing (University) youth.

Not all Saturdays have the same programmes. With the help of the chaplain, the student leaders have laid out a programme which indicates all, but more so, special activities of the semester.

The SDA students in the Nairobi campuses work together and are consequently brought together during the special Saturday services such as student sabbath and social sabbath.

The student sabbath is conducted on rotational basis between Kenyatta University, University of Nairobi campuses and Jomo Kenyatta University College of Advanced Technology. It is during such occasions that baptisms and Holy Communion services are conducted. The afternoon is used for song service or any other programme that hosts may consider appropriate.

Another special sabbath is the social sabbath. This one also brings together students from all the Nairobi area campuses. The venue is usually in a natural environment such as Fourteen Falls, the City Park, Thogoto Forest, etc. The social sabbaths are often organized in such a way that they fall at the beginning of the academic year such that the

occasion is more or less an orientation exercise. Social sabbaths are however still conducted in the course of the year. The social sabbath is a time set aside for interaction and socialization. The students are encouraged to take this opportunity to show interest in each other and to know each other well.

Kenyatta University SDA group has intra-city sabbath whereby students go out in groups of 15-20 to churches within the city. The officials of the group send notification letters to the churches chosen to seek their approval and support. When accepted, the students organize to conduct all the day's programme. They are expected to write a report of the day in which they indicate points on punctuality, reception, activities carried out, problems encountered, overall impression and suggestions.

Another special sabbath is the "open" one which is organized for the end of the semester. On such a Saturday each student is free to choose where to attend service since no service is conducted on campus.

Other activities carried out and engaged in by SDAs include mid-week prayer which is marked with singing, a message from a guest-speaker and prayer sessions. The occasion is also utilized for choir practice especially after and when the regular activities are through. Once in a while,

Kenyatta University students are sent out to Jomo Kenyatta College of Agriculture and Technology to serve as the guest speakers.

Another weekly activity is the vespers which is a fellowship conducted to welcome the sabbath. The activities carried out are along the line of the mid-week prayer session. Because of the frequent closures and the shift system, the group has decided to nominate officials from all the groups so that the activities can go on even though all or the same students may not be in session.<sup>17</sup>

#### 5.5.2.4 The Muslims

At Kenyatta University there is an association for Muslim students. Membership is (assumed to be) automatic for all Muslim students. The group meets fortnightly. The activities carried out include discussion on various matters of interest to the students such as campus life, financial issues, preparation for rallies, how to help each other understand Islam better and stand firm in the faith. There are occasional lectures given by students or guest speakers. The students try to meet their prayer obligations on their own. The Muslims observe the month of Ramadhan. The catering department sees to it that their special meals are made available for them.<sup>18</sup>

#### 5.5.2.5 Other Groups and Activities

It should be noted that apart from these established and recognised groups, there are students who belong to other religious groups or engage in religious activities outside the institution. Some of the groups identified are Branhamites, Jehovah's Witnesses, Focolore and Navigators.<sup>19</sup> There are also outside individuals and groups that come and try to evangelize students.

### 5.6 Necessity of Religious Aspects of Life at the University

Out of the 96 university students who responded to the questionnaire, 90 said religious aspects of life are necessary in a university setting. 2 said they are not, 2 said yes and no and gave reasons - that they can be a nuisance<sup>20</sup> and that where present they should be controlled and regulated,<sup>21</sup> while two did not respond to the question.

### 5.7 University Students' Reasons as to Why Religious Aspects of Life are Necessary/not Necessary in College

Students gave many reasons and opinions as to why religious aspects of life are necessary/not necessary in their settings. The first lot are classified into the following categories - religious, religious educational, social, social religious, moral, ethical, general educational and general. The reasons as to why the religious aspects are not necessary are looked at together.

### 5.7.1 Religious Reasons

One of the religious reasons given is that since all people are naturally endowed with spiritual needs, it is only fair, right and proper that the spiritual needs of the university community be catered for. Another argument put forward is that religion is the basis of a complete and satisfying life. It is also said that availability of religious aspects of life at the university is in line and a fulfilment of the constitutional right of freedom of worship. Another reason is that all people need to acknowledge God and thank Him for what He has done and the university community is no exception.<sup>22</sup>

Students have also indicated that the religious activities are necessary as they provide them with opportunity to be in touch with God, for example through the prayers said and encouraged during different sessions.<sup>23</sup> They also believe that the end of the world is here, people need to prepare for Jesus' coming.<sup>24</sup>

### 5.7.2 Religious Educational Reasons

The students are of the opinion that the religious activities are necessary as they help remind them and the entire university community of God's existence. It is an environment where people can easily forget God so they need to be reminded; these activities help the forgetful remember God.

Through these activities the students expect and are enabled to know God better and hence get closer to Him.<sup>25</sup>

### 5.7.3 Religious Social Reasons

Some of the students see the religious activities as a tool of evangelization especially to those who are not yet religiously inclined. There are students who feel that the gospel of Christ should be preached to all nations and races and to all the ends of the world, and the campus is not to be left out. It is also an opportunity to encourage those who have accepted Jesus Christ to keep on with their faith.<sup>26</sup> Another reason given is that the influence of others is the factor underlying the students' involvement in religious aspects of university life. Examples given are the mother and friends.<sup>27</sup>

### 5.7.4 Social Reasons

One social reason as to why religious activities should be promoted at the university is the fact that they can help bring about good relationship, unity and comradeship. In those aspects where students interact with staff, it is expected that the relationship between the two will be strengthened. The other social necessity is that genuine and devoted participants are of service to the community since their advice and counsel is sought. They also give service to the needy even by simply praying and extending a helping hand.<sup>28</sup>

#### 5.7.5 Moral Ethical Reasons

Religious aspects of university life are viewed as serving and fulfilling the following functions: an agent of social control and order, giving a sense of direction to students as well as instilling and promoting morality and good behaviour. A few highlights with regard to the above points are as follows - a combination of university regulations and religious activities can at least help in moulding a "civilized" institution plus help produce "civilized" people and a God-fearing society.

Some of the specific vices mentioned for which the religious aspects of life are a help include smoking, drinking irresponsible sex and rioting. The other argument is that some of the students who are involved in these activities serve as models to others especially when it comes to how to go about with the issue of relationship with the opposite sex.<sup>29</sup>

#### 5.7.6 General Educational Reasons

On the general educational reasons that qualify the necessity of religious aspects of university life, one is that the participants are expected and enabled to gather new ideas some of which include the use of money, the utilization of time, how to get and be more organized and prepare for life now and in future. With regard to personal development, they are expected to help one have self-control and make decisions. They are expected to and they are a source of guidance for life.<sup>30</sup>

### 5.7.7 General Reasons

One of the general reasons is that these activities are supposed to help people lead balanced lives. They are a break from the routine academic activities and boredom that goes with studies. They serve as a source of help and encouragement for the frustrated. They help make life bearable. Those who participate in them gain a special assurance and security. The other reason is that they are available for those who may like or be interested in them. The activities also serve as a source of entertainment for others and even for students themselves.<sup>31</sup>

### 5.7.8 Reasons as to Why Religious Aspects of University Life Are Not Necessary at University

The students who are of the opinion that religious aspects of university are not necessary have given the following reasons: they tend to divide the students. Some students are influenced into abiding by dogmas that make them useless members of the society. These activities should be carried out outside the campus and instead of religious activities, philosophy should be used to help create critical minds not just dogma followers.<sup>32</sup>

Another concern is that these activities waste a lot of time. Most of those who join or are involved are those who somehow cannot get along well with other students. Others join out of ulterior motives so that they may

satisfy their own concerns such as looking for a Christian spouse. The saved members tend to despise those who are not and so they encourage discrimination. Some students are involved in these activities so much so that they forget or ignore their other equally important aspects of life such as studies and relationships.<sup>33</sup>

### **5.8 Benefits Derived by Students Who Participate in Religious Aspects of Life at the University.**

These benefits are classified into religious, religious educational religious social, social moral ethical, general education and general.

#### **5.8.1 Religious Benefits**

With regard to the religious benefits derived from religious aspects of university life, the students have indicated that the activities help and have helped them become aware of the creator, become saved and prepare for the second coming of Jesus. They are also a source of spiritual edification, food, comfort, nourishment, faith and strength. Another religious benefit is the fact that one has and is given the assurance that he or she is heaven bound. On the SDA programme, it is indicated that it is meeting a definite need-it provides a strong spiritual support system for the young people.<sup>34</sup>

### 5.8.2 Religious Educational Benefits

On the religious educational benefits the students have said that by being involved in the activities, they get to know God and the plans he has for them. Another religious educational benefit is that one gets to know more about and from the Bible. From the religious activities another religious educational benefit is that of being able to know and understand one's religion or church a lot more, and being able to guard against any spiritual swaying or manipulation.<sup>35</sup>

### 5.8.3 Religious Social Benefits

The students who participate in the religious aspects of university life are brought and they bring about a religious social benefit when they are enabled to witness to and to evangelize others. Out of these activities, one gets encouragement from the brethren. The spirit of community fellowship is cultivated and enhanced. The programmes provide a base to interact with others of like faith.<sup>36</sup>

### 5.8.4 Social Benefits

The social benefits students derive from these activities are that one learns to interact with others, to live with them, and to deal with them. Another social benefit is that the students are able to help others and to be involved in charitable activities. Those involved in these activities are of social benefit in the sense that they serve as models, set examples and

even offer advice and counsel. Another social benefit is that in the course of participating in these activities, one is able to choose a spouse. One student puts it that he has met one (in the CU) whom he hopes to marry.<sup>37</sup>

#### 5.8.5 Moral Ethical Benefits

The students indicated that they have been able to develop morally, and they are also able to maintain high standards of morality. They are not victims of immorality. The way they carry themselves is decent, and they do not participate in the riots, which often go with mass destruction and violence.<sup>38</sup>

#### 5.8.6 General Educational Benefits

One general education benefit is that the students are able to learn and gather ideas on how to handle time/freedom, make decisions, how to go about difficult situations in life.

A general educational benefit that is academic oriented is the fact that one gets to be committed to books. One student says that because of being involved in giving testimonies he has been able to develop courage and confidence. The fact that students run the affairs of their groups is an advantage in that they develop leadership qualities. Young people are challenged intentionally or just out of a need for someone to take charge.

This gives them opportunities to explore and to develop their God-given potentials in the area of leadership.<sup>39</sup>

#### 5.8.7 General Benefits

A general benefit derived from the religious activities at university is that one is able to fight frustrations, absorb them as well as reduce tension.<sup>40</sup>

The activities are also a source of entertainment. The outings organized by the groups provide a chance to travel and see places.<sup>41</sup> According to one of the officials, while the attendance in ordinary meetings is almost pathetic, the outings are often a crowd puller - one has to cater for people whom he has never seen in any of the routine meetings.<sup>42</sup>

It ought to be mentioned that the various benefits cited here run through the annual report of the various CU committees.

### 5.9 Factors Hindering the Progress of Religious Aspects of University Life.

The points mentioned earlier (B of this chapter) are a contributory factor. With regard to the question of freedom, many students opt away from religious activities. There are more glamorous choices such as discos, drama and films. In any case, religiosity is considered a sign of naivety and backwardness.<sup>43</sup>

The shift system whereby one group of students may be away from college for a semester brings about discontinuity and sometimes there might be an element of incompatibility between certain groups.

On a more specific role, according to some CU members the group incorporates too many students many of whom do not know each other, they are of different protestant doctrines such that catering for all of them is not easy. The society/unity bond is not pronounced and many members of the group have adopted an individualistic approach to life.<sup>44</sup> This later point applies to the SDAs as well.<sup>45</sup>

Another hurdle mentioned in connection with the CU is that they lack an office from which they can conduct and coordinate their activities and programmes. In connection with this problem, the group has to conduct their activities in the lecture halls. They are considering possibilities of building a chapel and chaplaincy complex. The CU activities are also hindered by lack of transport when the college facility may not be available. Again, the group would like to explore avenues of acquiring a vehicle.<sup>46</sup> Even though the catholic community is active and involved in various religious aspects of campus life, theirs is seen more or less as a private affair and definitely this does hinder the progress the group would have accomplished otherwise.<sup>47</sup> From the SDA perspective, the concern is that the same people are always called upon to minister to the students.

There is need for change so as to have variety. Another concern of the group is that there is lack of essential equipment e.g. a loud speakers such that audibility is interfered with, which puts off some of the students. Among the activities carried out, the students would like to watch regular films and attend more social functions in line with those found in the (secular) world. This way, few students will lack interest or defect from the group.

The other concerns are that there is lack of a counselling and guidance programme on the campus, specifically for students. There is also lack of more direct contact between the students and the chaplain. In most cases, a student will see the chaplain only at the sabbath services. There is no existing schedule or timetable showing where and when students can meet with the chaplain outside the time designated for religious meetings. The lack of an overall master plan, that is, a five-year plan of the programme showing where the group is, where they are going and how they will get there is lacking. The lack of an instrument to evaluate the programme periodically is another problem.<sup>48</sup>

The Muslims are faced with the problem of not having room where they can carry out their prayer sessions. They are not served by a chaplain and so they more or less manage their own affairs.<sup>49</sup>

## ENDNOTES

1. Kenyatta University Students Guide, 1991.
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4. Nasimiyu, op. cit.; Anonymous counsellor op. cit.
5. Ibid
6. Phillips, op. cit.
7. Nasimiyu, op. cit.
8. Ricketts, op. cit.
9. The Standard, Friday, 12 July 1991 p.1
10. Ricketts, op. cit.
11. Anonymous Counsellor, op. cit.
12. Nasimiyu, op. cit.; Anonymous Counsellor op. cit.
13. O.I. Omulokoli, 30.06.1992; Phillips op. cit. These two have provided the rest of the information on their respective groups.
14. Ricketts, op. cit.
15. O.I. Njura, 01.07.1992; The K.U.C.U. Constitution.
16. Phillips op. cit.; Nasimiyu op. cit.
17. O.I. Monari, 01.07.1992.
18. O.I. Hussein, 28.05.1992.
19. Njura, op. cit.; K.U. 54; An informal discussion with an official of the Navigators, 31.10.1991.
20. K.U. 32

21. K.U. 55
22. K.U. 3, 11, 66, 67, 70, 79
23. K.U. 3
24. K.U. 21, 77; Hussein, op. cit.
25. K.U. 3, 5, 74, 81, 82
26. K.U. 2, 10, 19, 20, 21, 22, 23, 26, 33, 39, 48, 49, 52, 60, 61, 62, 64, 76, 77, 85, 88.
27. Hussein op. cit.
28. K.U. 1, 7, 10, 12, 14, 26, 35, 37, 38, 40, 41, 44, 61, 63, 67, 69, 86, 90.
29. K.U. 2, 4, 5, 7, 8, 9, 11, 12, 14, 16, 18, 22, 23, 24, 25, 27, 28, 30, 31, 32, 33, 34, 37, 38, 39, 40, 42, 43, 46, 47, 48, 53, 57, 59, 60, 61, 62, 63, 65, 69, 70, 74, 75, 76, 77, 81, 82, 83, 84, 86, 87, 89.
30. K.U. 1, 4, 5, 27, 58, 64, 67, 70, 71, 73, 74, 80, 82, 83, 88.
31. K.U. 1, 2, 10, 13, 15, 20, 43, 55, 68, 72, 78, 81.
32. K.U. 32
33. K.U. 32, 46, 55, 56.
34. K.U. 2, 5, 10, 11, 16, 17, 21, 25, 27, 33, 41, 43, 48, 49, 50, 52, 54, 60, 61, 67, 70, 75, 76, 77, 82, 84; Ricketts, op. cit., (report)
35. K.U. 2, 3, 5, 18, 27, 40, 47, 82, 84; Nasimiyu, op. cit. (O.I.)
36. K.U. 3, 18, 21, 41, 47, 50, 60, 77, 87; O.I. Opisa and Otieno 18.06.1992; Ricketts op. cit. (interview)
37. K.U. 2, 4, 6, 8, 11, 16, 17, 21, 22, 23, 24, 25, 31, 36, 37, 38, 40, 41, 43, 47, 48, 49, 58, 60, 61, 70, 74, 75, 78, 80, 82, 84, 87.
38. K.U. 11, 17, 23, 37, 62, 80, 83, 87; Opisa and Otieno, op. cit.; Nasimiyu, op. cit. (interview).
39. Opisa and Otieno, op. cit.; Njura op. cit.; Monari, op. cit.; K.U. 1. 19, 22, 24, 31, 33, 37, 83.
40. Ricketts, op. cit. (interview).
41. K.U. 11, 22, 37, 40, 49.

42. K.U. 24, 43
43. O.I. Kangethe, 16.02.1991.
44. Monari, op. cit.; Opisa and Otieno, op. cit.
45. Monari, op. cit.
46. The K.U.C.U. Report for the Annual General Meeting, 10.06.1992 (Chairman's report p.4). Since then, the Vice-Chancellor's office has allocated the K.U.C.U. an office on campus.
47. Phillips, op. cit.
48. Monari, op. cit.; Ricketts, op. cit.
49. Hussein, op. cit.

## CONCLUSION

In the conclusion the whole study is revisited and remarks are given on the various aspects that have been covered. The objectives of the study are used as the guiding factor. Some recommendations, arising from the findings of the study, are also given.

The first objective was to trace the general position of youth, more so those in secondary schools with regard to their stage of development or growth, their characteristics, expectations and concerns of society over them as well as the peculiarities that go with this age. Various sources have identified the characteristics, expectations and concerns that are common and inevitable with this age, as portrayed in the literature review. It has been found out that youth in secondary schools in Nairobi are victims of the issues raised - such as strained relationship with parents, disrespect, indiscipline, drug and alcohol abuse, having to make important decisions on how to cope with the requirements of student life, etc.

While it is true that the age bracket the young people find themselves in is challenging, the young people are of the opinion that often, they are not well-treated and this has contributed to and made worse the woes they face or are accused of. One lament is that the youth are ignored by adults when it comes to making decisions, even those that touch on their wellbeing. The following are some illustrations in support of this concern.

On the occasion of marking the end of the National Youth Week (1991), Beatrice Mugo of Huruma Secondary School, Nairobi, reading a speech on behalf of the youth expressed students wish that they be included in committees handling their affairs - "We request a distinct organ to be set up perhaps through sub-committees within each district to represent students" (Daily Nation, Monday 8 July 1991:4). During the National Conference on the Rights of the Child (1989) youths suggested that they be given a forum to air their views. Along the same lines, the national executive officer of the Child Welfare Society of Kenya asked that parents, teachers, policy-makers and guardians acknowledge children's rights not only to education, shelter, nationality but also to express their own opinions (Kenya Times, Friday 1 June 1990:3).

Another factor that contributes to the concern over youth is the relationship between them and parents. A young man says that he has lost confidence in himself and interest in life because of the way the parents treat him and the other children. He laments:

In the estate where we live, we (together with his brothers) are not allowed to interact and chat with our agemates. The only time we are allowed outside our gate is when we go to school, church and shop/kiosk. We feel quite embarrassed about this. (The Standard, Wednesday 19 September 1990:17).

A girl confesses that she started engaging in drug abuse because of the hostile and authoritarian approach the father adopted towards her.

I got involved (in drugs) because I was trying to rebel against my father because he never let me do anything that I wanted. You know, I couldn't

talk to boys until this year. It was really upsetting and I just turned to drugs for an escape (Mussen, op. cit.:534).

It is not that young people want to be left free and wild. They are yearning to be given direction, especially by their parents. This is indicated in the following poem.

*As young people grow older  
Discipline may well take the form of denial of privileges  
Proper discipline gives a young person a sense of security  
To the surprise of some parents  
"Code for Parents" drawn by young people stipulates  
"Be strict and consistent in dishing out discipline  
Show us who's boss  
It gives us a feeling of security  
To know we've got strong support under us*

*If you catch us cheating, stealing or being cruel  
Get tough  
Let us know what we did is wrong  
Impress on us the importance of not repeating such behaviour  
When we need punishment  
Dish it out  
But let us know you still love us  
Even though we have let you down  
It'll make us think twice  
Before we make the same move again  
And make it clear what you say  
Don't be wishy washy  
Don't compromise  
And don't be intimidated by our threats  
Of dropping out of school or leaving home  
If you collapse we will know we beat you down  
Stand firm  
Above all, in areas where you deal with your children  
Be positive  
Show them that you deeply care  
And encourage them in any way possible  
To succeed" Upper Hill School Magazine, op. cit.:14).*

The influence the parents have on the child will also determine his or her attitude to the teachers and to academic performance. The Director of Education has criticised parents who rush to the defence of their children whenever they are reprimanded for being undisciplined. He says that

some parents neither believe nor accept the fact that their children could misbehave (Sunday Nation, 4 August 1991:5). The parents' expression of encouragement when a child does well or disappointment at failure serves as an incentive to study (Bier, op. cit.:7-8).

With regard to the observation that the youth are influenced by and that their behaviour with regard to media, morals, peers, intoxicants and matatus is an issue of concern, it is important that the necessary steps be taken to educate them on the negative aspects of these issues and where possible that they use them only to their advantage. For example, it is observed that the television is blamed for lack of concentration and decline in school performance (Sunday Standard, 22 October 1989:12), television causes children not to distinguish between real life and the unreality on the screen and this attitude can easily be transferred to real life, television destroys boundaries, breaks cultural taboos and instantly reveals intimate secrets that should be learnt in controlled doses. As one develops mentally, matures, homosexuality, incest, abuse, murder, sadism become familiar (Gutknecht, 1985:234). If young people were to be alerted on these truths, their attitude may change.

The need for sex education cannot be emphasized enough with the indiscriminate use of contraceptives, abortion, contraction of Aids and other sexually transmitted diseases among young people.

It has been noted that peers contribute in unique and major ways to the shaping of one's personality, social behaviour, values and attitudes (Mussen, *op. cit.*:434). The positive aspect of peer influence can be illustrated using the example of one school where once a week, students attend talks that touch on students' integrity. Any student who does not maintain integrity is ostracized by the student community. Being counted a black sheep is a nasty experience so the victim finds ways and means of adopting the generally acceptable behaviour so as to be accepted back in the fold (Chasia, *op. cit.*).

Intoxicants have a negative effect on the person who abuses them. For example, alcoholism has been described as a disease which interferes with health, social and economic functioning and results in physical incapability permanent mental damage and/or promotes death. The physical damage is on physical skills, personal appearance, sexual desire and satisfaction. Emotionally, the alcoholic becomes a victim of anger, hostility, resentment, fear, anxiety, tension, shame, guilt, feelings of worthlessness, remorse and depression. The person can no longer relate well with others, including family. Often such a person has a distorted picture of reality, and can no longer have any sense of discipline or values nor can he or she set goals or make decisions or choices. The person does not feel whole and no longer has any feelings of self-worth (Apthorp, 1985:37-65). This state is applicable to the drug addict as well.

Education can also help in eradicating the matatu menace. The students ought to be alerted on facts such as: riding in a matatu is not a problem as long as it is done for the right motives. Staying in the matatu unnecessarily long causes over-crowding, when they do not pay for the rides it is in a way cheating the owner of the matatu of his or her dues and by not paying, they are contributing to loss; they also put themselves in a position of risk with regard to accidents and that involvement with the matatu boys is exposing oneself to evils associated with them - indiscipline, drug abuse, illicit sex, etc.

It is also important to point out that the locality where the students live has a contribution to make towards their way of behaviour. For example, the slum areas are more prone to harbour delinquents (Bier, op. cit.:8), much more than the better placed localities.

Hence, it can be concluded that while it is true that the young people are faced with certain problems simply because of belonging to this particular age group, the situation becomes worse due to the way they are handled and because of lack of education on certain issues. For some issues, the underlying factors need to be looked into and addressed. For example, the girl mentioned above who turned to drugs would be helped not by condemnation or being stopped from taking the drug but by putting right her relationship with the father.

The second objective was to carry out a general survey on co-curricular activities in secondary schools in a move to provide a base in looking at the co-curricular activities with a religious bias. The role of co-curricular activities has been traced in various sources. It has also been established that each school has its own set and programme of running co-curricular activities. The students who responded to the question that was seeking their opinion and attitude towards these activities have indicated that they do so because of the following reasons - religious (1) social (45), moral-ethical (31), general education (99) and general (182). The implication is that the students engage in the non-religious co-curricular activities mainly for general reasons, followed by educational, social, moral ethical and religious. The teachers' response to the same question indicates that the students engage in co-curricular activities mainly for social, general educational and general reasons and benefits. This difference in the values the teachers and students see in co-curricular activities implies that the students are attracted, get involved and derive more benefits from these activities than the teachers are aware of. It could also mean that the expectations and perhaps even the interest that the teachers and students have of co-curricular activities vary considerably.

From the observations made on the way co-curricular activities are conducted in the schools, while each school is entitled to adopt a system that is ideal for them, considering the important role these activities should

and are expected to play in the school programme, and with reference to the students' views as to the importance of these activities, more emphasis and strictness should be accorded the activities. For example, out of the 621 students who responded to the questionnaires and/or granted interviews, 108 indicated that they do not belong to any clubs or societies. Except for the two schools indicated earlier, most schools are not clear as to how many groups a student should have belonged to at the end of their stay in the school.

Another observation made is that many times, time set aside for co-curricular activities is used to give extra lessons. It is hoped that with the recently announced modifications on the 8-4-4 system of education, this habit will cease so that the time for co-curricular activities is not interfered with.

The third objective of the study was to identify and investigate the religious aspects of school life. All schools have religious elements in their school programme, but the number of these elements varies from school to school. The better established schools have more activities and they are served by chaplains. The chaplaincy is an important institution and should be encouraged and promoted in all schools. One way this could be done is to have a "mobile" chaplain attached to several schools. The possibility of having female chaplains should be explored considering that all those

identified in the schools are male.

The students cited various factors that motivate them to participate in religious aspects of school life. The number of responses per factor is as follows: religious (188), religious educational (129), social (24) social religious (68), social educational (30) moral ethical (25), general educational (82), general (100). It means that while religious factors are leading, the other factors score quite high also.

With regard to the benefits students derive from religious aspects of secondary school life, the responses per factor are as follows: religious (294), religious educational (240), social (238), social religious (144), moral ethical (792), general education (252) and general (20). The benefits are therefore not just religious but varied with the moral ethical ones leading. It has been observed that most of the religious activities carried out in the schools are of Christian leaning, and are more protestant than catholic. One reason that can be cited for this state of affairs is the fact that Kenya is predominantly and is becoming increasingly Christian. According to 1987 statistics, Christians comprise 77% of the total population, 57% protestants and 20% Catholics (Nasimiyu-Wasike, 1987).

It is also observed that the other faiths such as Islam and more so those of the Far East are not pronounced in the schools. One reason is that the

students who are adherents of these faiths are few, they do not get the required and necessary support from the schools and most of them do not make any effort to start groups that can cater for their interests. We consider it important that each child's religious need be recognized, appreciated and promoted by providing and making it possible for him or her to participate in these activities while at school. Each aspect of life, more so schooling which takes a good portion of the day and a good portion of the student's life, ought to be graced with more organized and emphatic religion.

However, the students have indicated that the school does not have much role to play in their religious life. For example, in response to the question as to who should and who actually provides the student with religious instruction (parents, teachers or pastors, priests/imam) the picture is as follows. As to who should provide the student with religious instruction, 123 said all the three should, 73 said none of them should, 154 said the parents, 259 said pastor/priest/imam, while 29 said the teacher. As to who actually does it, the response was this, 14 said all of them do, 91 said nobody does, 273 said parents do, 219 said the pastor/priests/imam does while 16 said they owe it to the teachers. All the teachers consulted indicated that the home has an upper hand in imparting religious instruction to the child. From these responses, it can be seen that the teacher's role is quite minimal and yet the student spends

a good portion of her or his time at school. Teachers and the school in general ought to be more involved. Various pieces of work as well as the students and teacher's responses have pointed out the signs/evidence of spiritual development - as indicated in the literature review and under the motivating factors and the benefits derived from participating in religious aspects of school life.

As to what extent the religious aspects of secondary life have a long-term effect on the student who joins the university, it has been established that there are religious aspects present and active on campus. Some students from the sample schools participate in the various activities. However, because of the fewer religious groups on campus as compared to those at secondary school, many drop out or do not participate\*. Nevertheless, majority of the students from the sample schools have indicated that the religious aspect is necessary at the university (see 5:6).

With regard to the motivating factors, these are the responses: religious (9), religious educational (27), religious social (16), social (47), moral ethical (22), general educational (14) and general (14).

An analysis of the motivating factors as compared to those at secondary school reveals that while the factors are the same, the weight given to each of them is not the same. While at secondary school, the main factor is

religious, at university, it is the social one, a factor that scores poorly at the secondary level. Another notable feature is that while the religious factor is leading at secondary level, it is the last one at the university. The implication could be that the students' priorities change as they grow older and their interests are not the same as they mature.

With regard to benefits, they remain the same but once again the weight varies. Religious (30), religious educational (12), religious social (41), social (8), moral ethical (14), general educational (9) and general (8). Again, it can be noted that the student at the University does not benefit the same way as that one in the secondary school. This can lead to the conclusion that their interests change as they grow older. Despite these changes, it is clear that the religious aspects of secondary school life have similar and long-term effects on those students who join the university.

The fact that the Spearman's Rank Correlation Test indicated that there is no correlation between the religiosity of the school and that of Kenyatta University students who are products of these schools implies that the religious aspects of secondary school life have nothing to do with the student religiosity at University. A glance at the table (p 215), however, shows that students from schools that are highly religiously inclined such as Kenya High, Lenana, Starehe and Kisii are fairly involved in religious aspects of university life implying that to some extent the religiosity of the

schools influence the students to persist in these or similar activities at university. It is also clear from the table that students from fairly highly religiously inclined schools such as Kamagambo, Pumwani, St. George's and Valley Road are not involved in religious aspects of University life. It would imply that the religious aspects of life at secondary school were such that the students did not appreciate them much so they gave up on them. It would also imply that the students are no longer compelled to participate in them as was the case in the secondary school so they opt out. There is also a possibility that there could be a correlation but the procedures used, (the size) of the sample and the test are not sufficiently refined to monitor it. For example, the schools do not have an equal number of activities and the emphasis on these activities differ from school to school. It also ought to be pointed out that a dual correlation is possible, when taking into consideration the fact that some students have persistent religious involvement but others react against imposed religious involvement once they experience the free atmosphere at the university.

### **Recommendations**

1. There is need for society to understand and listen more attentively and patiently to the youth, by creating channels and forums of free dialogue.
2. The youth need to be educated on the proper use of sex, the mass media, drugs and how to carry themselves responsibly.

3. The secondary school programme needs to be more streamlined on co-curricular activities, by ensuring that teachers and students are actively involved, and that these activities count towards the students' performance.
4. The chaplaincy is scarce, scattered and male-dominated in the secondary schools - all schools should have a well established chaplaincy, some of whom should be women.
5. The faiths and denominations present in Kenya should ensure that their followers in the secondary schools are catered for spiritually.
6. The responsibility of imparting religious instruction should be seen and taken as a shared responsibility between the home, the school, religious organizations and society at large.
7. This study is centred on urban secondary schools and looks at most of the faiths. Other sectors such as rural schools, primary schools and the role of specific faiths and denominations should be studied.
8. Further research based on more refined procedures as to which other factors contribute to the persistence of religious involvement among some students would be appropriate.

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Were M (Ex-Seminarian and Volunteer at Catholic Youth Centre)

10.10.1990

Those whose names were not given or requested anonymity are:

1 counsellor

1 deputy head teacher

4 head teachers

4 students

3 teachers

## APPENDIX

### Samples of questionnaires used in collecting data

#### Questionnaire for Secondary School Students

Name (Optional) ..... School ..... Form .....

Age ..... Sex ..... Religion .....

Denomination or Sect .....

1. (i) Are you a member of
- |     |  |        |
|-----|--|--------|
| (a) | Christian Union                          | Yes/No |
| (b) | Young Christian Students (Y.C.S.)        | Yes/No |
| (c) | Catholic Action                          | Yes/No |
| (d) | Interact Club                            | Yes/No |
| (e) | Scouts/Girl Guides                       | Yes/No |
| (f) | Any Other Club(s) of a<br>Religious kind | Yes/No |
| (g) | If yes (f) Name it/them .....            |        |

- (ii) Which other clubs do you belong to?

2. Of each mentioned society/club of which you are a member, state why you joined it.

	<u>Society/Club</u>	<u>Reasons for joining</u>
(a)	.....	.....
		.....

- (b) .....  
 .....  
 .....  
 (c) .....  
 .....  
 .....  
 (d) .....  
 .....  
 .....  
 (e) .....  
 .....  
 .....

3. What are the activities carried out by members of each of the (religious) societies/clubs in your school?

	<u>Society/club</u>	<u>Activities</u>
(a)	.....	..... .....
(b)	.....	..... .....
(c)	.....	..... .....
(d)	.....	..... .....

4. Of what benefits are the (religious) societies/activities to

- (a) You  
 (i) .....  
 (ii) .....  
 (iii) .....

## (b) The School

- (i) .....
- (ii) .....
- (iii) .....

## (c) The Society

- (i) .....
- (ii) .....
- (iii) .....

5. If you are a member of a religious society/club, do you intend to continue your religious activities once you leave school?

Yes/No .....

6. (i) Do you have a regular religious service in your school?

Yes/No .....

- (ii) If yes, when and where does your school hold this service?

Day ..... Time ..... Place .....

7. (i) When do you have prayers in your school?

(a) ..... (c) .....

(b) ..... (d) .....

- (ii) When else do you consider prayer necessary in your school programme?

(a) ..... (c) .....

(b) ..... (d) .....

8. (i) State other religious societies/clubs/activities you would like included in your school programme?

- (a) .....
- (b) .....
- (c) .....
- (d) .....

(ii) Of the existing religious societies/clubs/activities which ones would you like improved/changed?

	<u>Society/club/activity</u>	<u>Improvement/changes</u>
(a)	.....	.....
(b)	.....	.....
(c)	.....	.....

(iii) Of the existing religious societies which ones would you like abolished and why?

	<u>Club</u>	<u>Response for abolition</u>
(a)	.....	..... .....
(b)	.....	..... .....
(c)	.....	..... .....
(d)	.....	..... .....

9. (i) Of these three, pastor/priest, parents and teachers who should provide you with religious instruction?

.....

- (ii) Of the three who in reality has the greatest influence in your religious life?

.....

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## Questionnaire for the School Heads/Teachers

Name (Optional) ..... School: ..... Sex .....

Age: ..... Religion .....

Denomination/Sect ..... Designation .....

1. List all the clubs in your school

Club

- (a) .....  
 (b) .....  
 (c) .....  
 (d) .....  
 (e) .....

2. Is membership of clubs voluntary or compulsory? .....

3. (a) Is your school affiliated to any religious organization?

Yes/No .....

- (b) If yes, (3a) give the name of the organization

.....

- (c) Which other religious body/individual/organization has religious influence in your school?

.....

4. (a) Which are the regular religious features in your school programme?

(i) ..... (iii) .....

(ii) ..... (iv) .....

- (b) Of what benefit are these features to:

The school

(i) .....

(ii) .....

The society

(i) .....

(ii) .....

5. (a) Of these three institutions: church, school, home, which one do you consider most influential in the students religious life?

.....

- (b) State the reasons for your answer (5a)

(i) .....

.....

(ii) .....

.....

(iii) .....

.....

(iv) .....

.....

6. Which are the problems facing young people (for which the religious aspects may offer solution/help?)

## Questionnaire for University Students

Name (Optional) ..... Sex ..... Age ..... Name of University  
 ..... Year of Study ..... Degree .....  
 Secondary school attended ..... Religion (Denomination) .....

1. List the religious clubs/activities you engaged in while at secondary school:

- (a) .....
- (b) .....
- (c) .....
- (d) .....

2. List the religious associations/activities you engaged in at college

- (a) .....
- (b) .....
- (c) .....
- (d) .....

3. State the benefits you derived/derive from engaging in religious activities at:

(i) Secondary school

- (a) .....
- (b) .....
- (c) .....
- (d) .....

(ii) University

- (a) .....

- (b) .....
- (c) .....
- (d) .....

4. In which areas do members and activities of religious organizations have influence in your campus?

- (a) .....
- (b) .....
- (c) .....
- (d) .....

5. How often do you attend regular religious services on a monthly basis?

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

6. (i) Do you think religious activities are necessary in a University setting?

Yes/No

(ii) State reasons for your answer 6 (i)

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 .....  
 .....

From H. de Jonge & G. Wielenga, STATISTISCH METHODEN, Wolters, Groningen 1963pp.250-253

### Spearman's Rank Correlation Test

(Spearman, Ch. (1904) The proof and measurement of association between two things. AMERICAN JOURNAL OF PHYSIOLOGY, 15, pp. 72-101.

When scores are not quantifiable but merely reflect a rank, there is a special way of testing the correlation between two sets of such scores. In an example 25 patients have two scores each (one an I.Q. test[x], the other a Rorschach test[y]. One wanted to test the hypothesis H: that the scores for x and y were unrelated.

Patient	x	y	R <sub>x</sub>	R <sub>y</sub>	d = R <sub>x</sub> - R <sub>y</sub>	d <sup>2</sup>
TA	90	43	5.0	9.0	-4.0	16.00
TB	112	66	17.0	18.0	-1.0	1.00
TC	125	36	25.0	7.5	+17.5	306.25
TD	96	45	7.5	10.0	-2.5	6.25
TE	83	50	1.0	11.5	-10.5	110.25
TF	109	32	14.5	6.0	+8.5	72.25
TG	109	50	14.5	11.5	+3.0	9.00
TH	119	55	21.5	13.0	+8.5	72.25
TI	85	58	2.0	15.5	-13.5	182.25
TJ	103	70	12.0	21.5	-9.5	90.25
TK	86	67	3.5	19.0	-15.5	240.25
TL	119	70	21.5	21.5	0	0
TM	94	80	6.0	24.0	-18.0	324.00
TN	114	22	18.5	3.5	+15.0	225.00
TO	98	62	9.0	17.0	-8.0	64.00
TP	110	36	16.0	7.5	+8.5	72.25
TQ	114	25	18.5	5.0	+13.5	182.25
TR	86	69	3.5	20.0	-16.5	272.25
TS	120	12	23.5	1.0	+22.5	506.25
TT	96	76	7.5	23.0	-15.5	240.25
TU	102	57	11.0	14.0	-3.0	9.00
TV	101	84	10.0	25.0	-15.0	225.00
TW	115	58	20.0	15.5	+4.5	20.25
TX	120	18	23.5	2.0	+21.5	462.25
TZ	104	22	13.0	3.5	+9.5	90.25
					+132.5	-132.5
						3799.00
					$\Sigma d = 0$	$\Sigma d^2 = R_o$

If the correlation were absolutely positive, the rank numbers would be the same in all cases and we would get  $d = 0$ , and also  $\Sigma d^2 = 0$ .

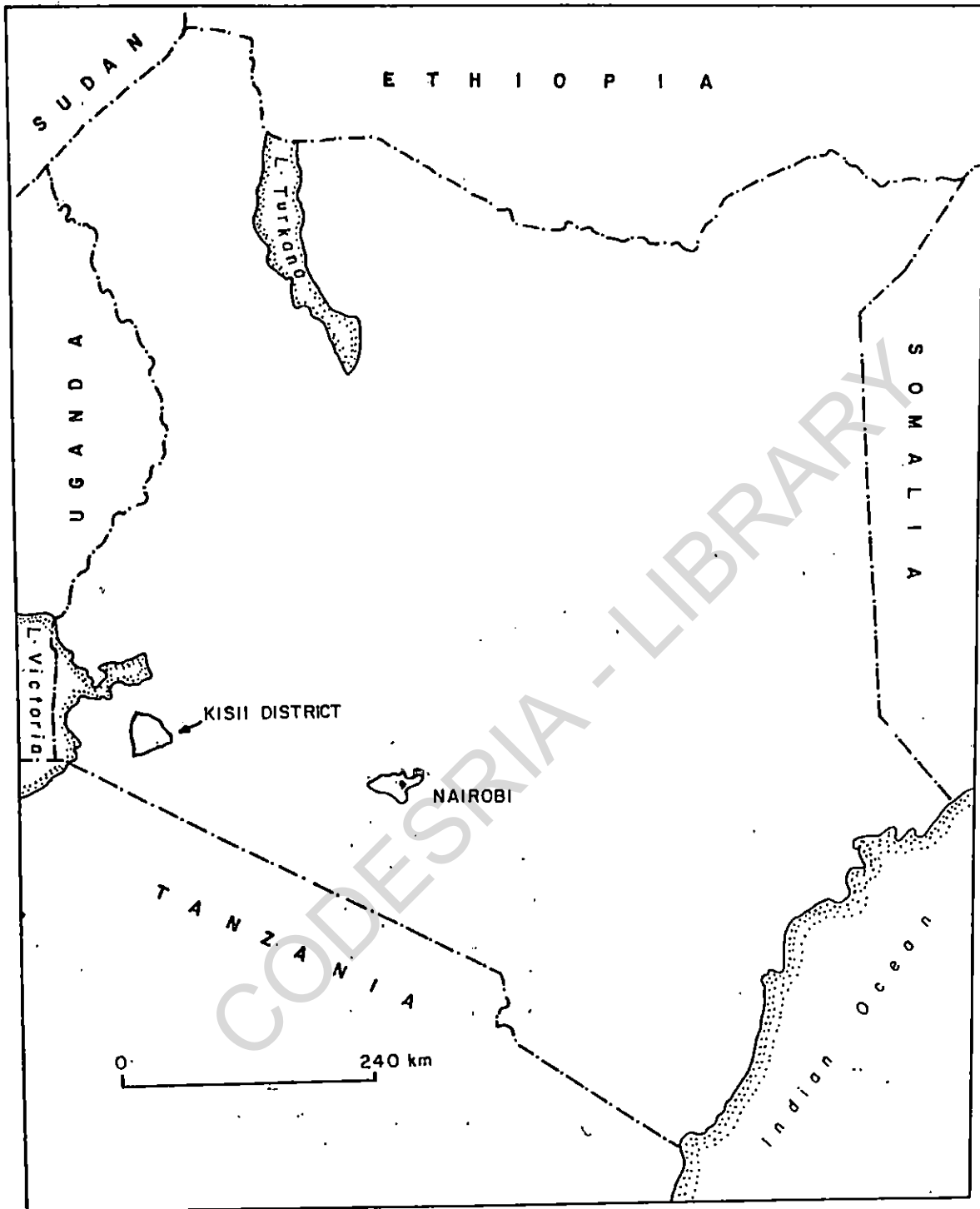
If the correlation were absolutely negative, the rank numbers would differ from each other to the maximum (which is  $0.33 n(n^2-1)$ ).

Therefore, the higher R is, the less positive or more negative the correlation is.

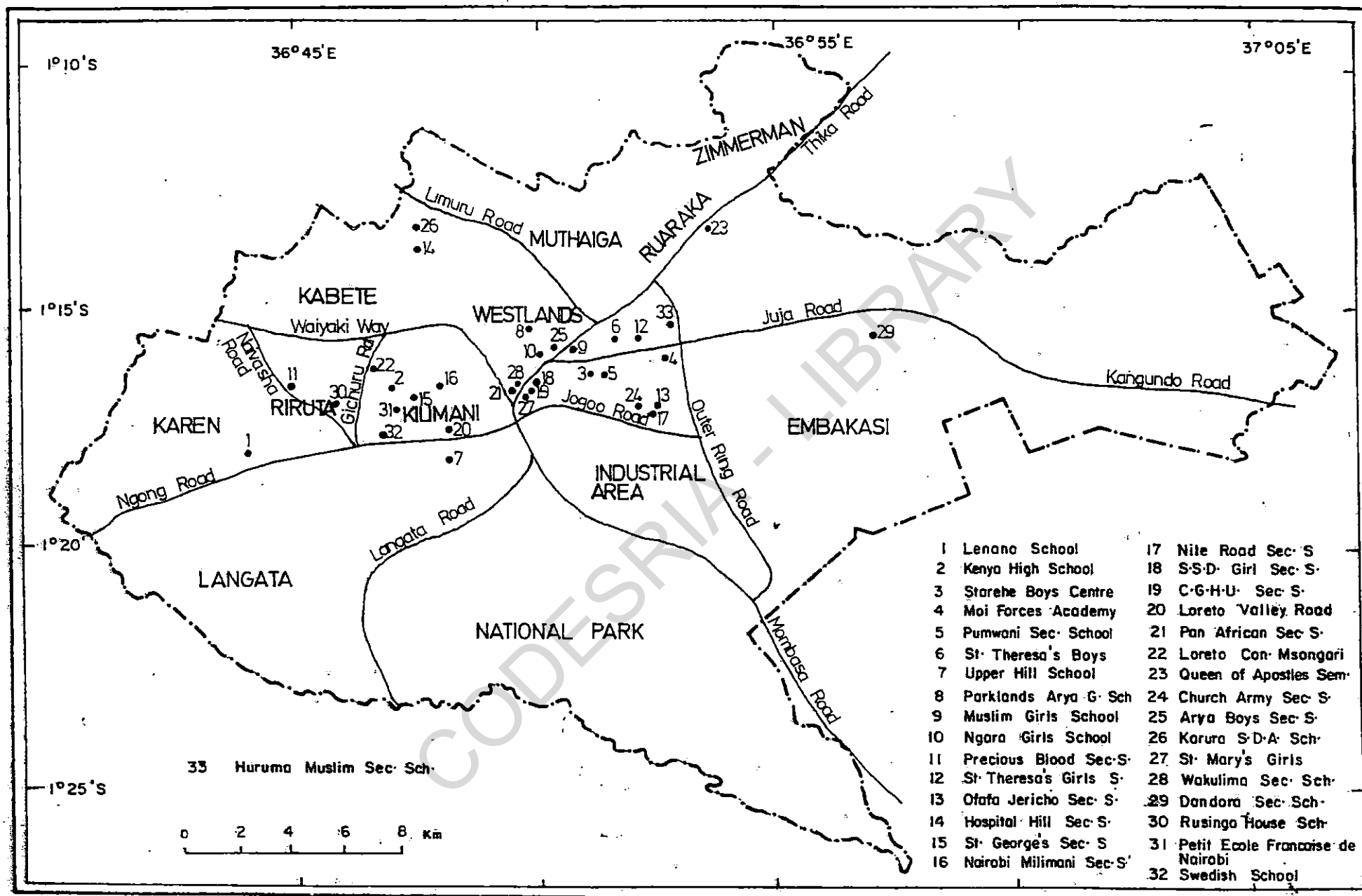
The following table (from Geigy (1960)) gives the critical values of  $R$  to the left and to the right, at the reliability threshold of  $\alpha = 0.05$ , for the different values of  $n$

$n$	$RL$	$RR$
5	0-	40
6	4-	66
7	12-	100
8	22-	146
9	38-	202
10	58-	272
11	83-	357
12	116-	456
13	158-	570
14	207-	703
15	266-	854
16	335-	1025
17	416-	1216
18	508-	1430
19	613-	1667
20	731-	1929
21	865-	2215
22	1013-	2529
23	1178-	2870
24	1360-	3240
25	1559-	3641
26	1778-	4072
27	2016-	4536
28	2275-	5033
29	2556-	5564
30	2859-	6131
31	3185-	6735
32	3535-	7377
33	3910-	8058
34	4311-	8779
35	4740-	9540
36	5195-	10345
37	5680-	11192
38	6194-	12084
39	6738-	13022
40	7314-	14006
41	7922-	15038
42	8563-	16119
43	9238-	17250
44	9948-	18432
45	10694-	19666
46	11477-	20953
47	12297-	22295
48	13156-	23692
49	14055-	25145
50	14994-	26656

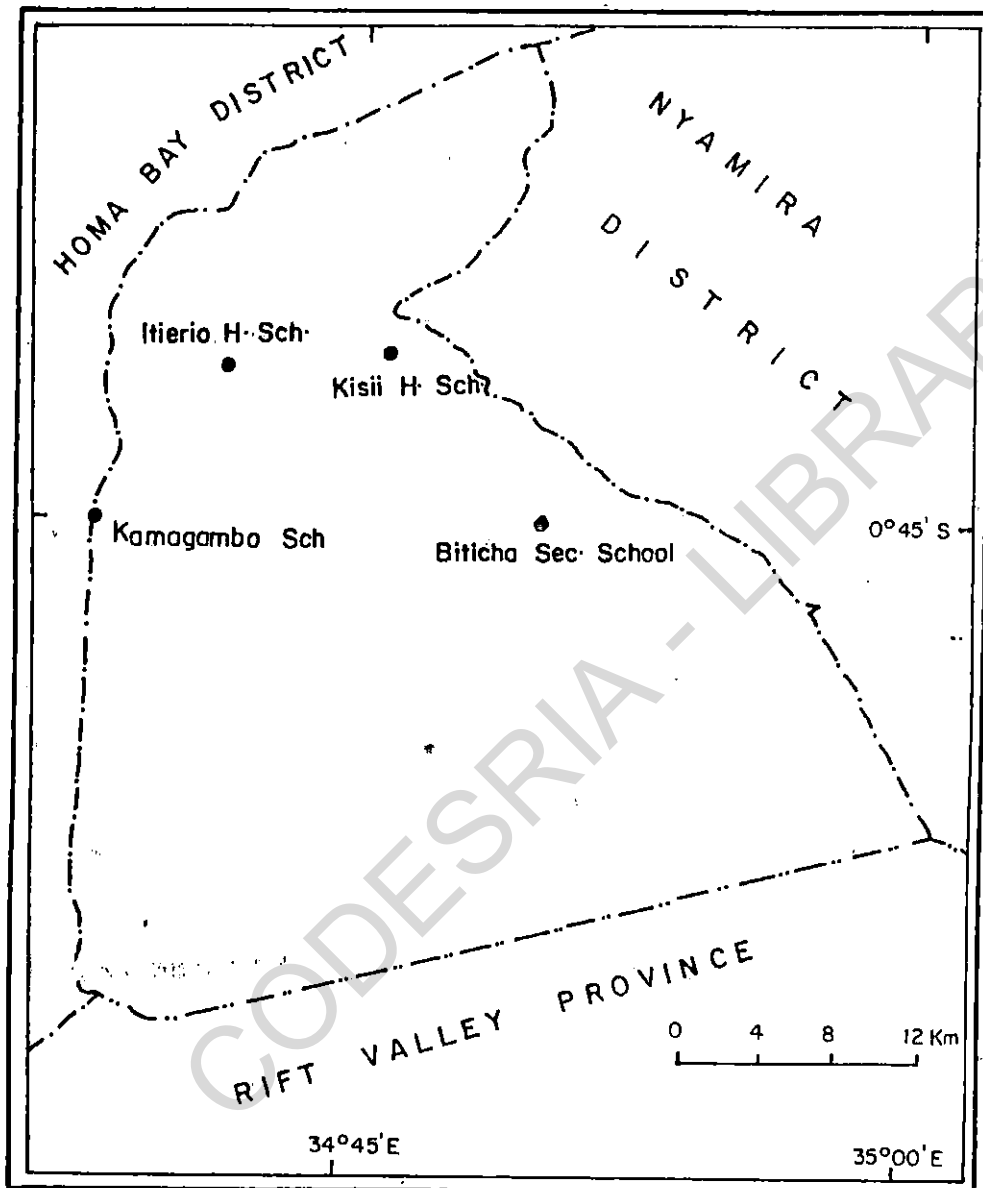
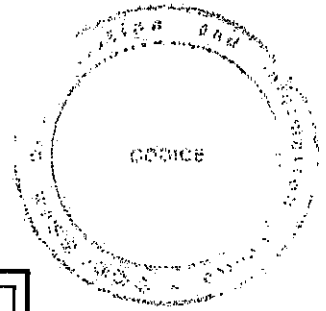
One can reject  $H_0$  when either  $R_o < RL$ , or  $R_o > RR$   
 Geigy's table goes up to  $n = 200$



Location of Kisii District and Nairobi



The Nairobi Map



The Kisii District Map