

The Impact of Christian Religious Education on Integral Development of Youths in Kenya

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Abstract: C.R.E is meant to help the youth to utilize the acquired social, spiritual and moral insights to think critically and make appropriate moral choices in a rapidly changing society. It is also aimed at enabling the youths to appreciate and respect their own religions, cultures, beliefs and practices and those of others and therefore contribute positively to the transformation of the self and the society as a whole. In spite of these noble ends of teaching and learning C.R.E in secondary schools, students have not been exhibiting moral, social, physical and intellectual maturity and this has resulted into unbecoming behaviors such as political violence, rape, robbery and unwanted pregnancies. This scenario then raises a crucial question; what has been the impact of C.R.E on the integral formation of the youths? To the best of our knowledge, this question has not been adequately addressed by previous studies, and hence forms the main focus of this paper. Both qualitative and quantitative data were collected from 100 subjects consisting of secondary students, youths out of school, parents and religious leaders to determine how C.R.E has affected the intergral development of the youth. It was for example noted that C.R.E has had significant impact on the moral, social, intellectual, emotional and even physical formation of the youth.

Key Words: Integral Development, Youth, Christian Religious Education

I. Introduction

Christian Religious Education (henceforth C.R.E) is an academic subject in the school curriculum in Kenya. It is taught in both primary and secondary schools, and is meant to bring into the youth the awareness of God and how He reveals himself to them through personal experiences, creation, scriptures, Jesus Christ and the Holy Spirit. The subject is also meant to help the youth to be responsive to God's teachings as they interact with their colleagues, neighbors, the environment and other people of the world (Gichaga *et al*, 1997).

Gichaga *et al* (ibid) and K.I.E (1999) argue that, C.R.E is meant to help the youth to utilize the acquired social, spiritual and moral insights to think critically and make appropriate moral choices in a rapidly changing society. It is also aimed at enabling the youths to appreciate and respect their own religions, cultures, beliefs and practices and those of others. Finally C.R.E is meant to contribute positively to the transformation of the self and the society as a whole. This end is achieved through enhancing internal consciousness through understanding of the universal brotherhood and sisterhood in a global society. This is realized through acquisition of basic principles of Christian living and the development of a sense of self respect and respect for others.

Integral development of the youth is therefore hinged on the close relationship between the family, the school and the church in proper teaching of C.R.E in schools. Nyabwari *et al* (2013) argue that, C.R.E helps youth to achieve satisfactory social judgment, develop positive attitude towards life, and understand the relationship between law and freedom and the value for physical work. The achievement of these qualities helps youth to develop their God given abilities, desire to behave well after school, develop physical and mental discipline and finally model their life on the biblical teaching.

Kowino, Agak and Kochung (2012) in the study carried out on the role of teaching C.R.E to development of critical thinking amongst Kenya secondary school in Kisumu East District, point out that, the aims of education in Kenya is to promote social justice and morality by instilling the right attitude for training in social obligation and responsibilities among the youth. To them, the teaching of C.R.E can be helpful in achieving this end by helping students to make critical decision based on individual and societal morality.

In spite of these noble ends of teaching and learning C.R.E in secondary schools, students have not been exhibiting moral, social, physical and intellectual maturity and this has resulted into unbecoming behaviors such as political violence, rape, robbery and unwanted pregnancies. For instance citing the Ministry of Education task force report (2012) on re-alignments of education sector to the constitution of Kenya 2010 it was observed that, currently learners are faced with many crises which are related to human sexuality, peer pressure, drug and substance abuse, harmful traditional practices and negative media influence. The report further notes that, these crises can be effectively and adequately managed by guiding and counseling services which do not exist sufficiently in schools.

This scenario then raises a crucial question; what has been the impact of C.R.E on the integral formation of the youths? To the best of my knowledge, this question has not been adequately addressed by previous studies, and hence will form the main focus of this study.

1.1 Theoretical Framework

The study is modeled on Emile Durkheim's (1912) sociological theory of religion which explains the root cause of religion and society. Turner (1999) says that Durkheim's concept of religion is not found in the clan structure but, it finds its basis in totemism. Durkheim defined religion as a unified system of beliefs and practices which are united into single moral community called the Church. He therefore emphasized that, the belief in religion is not voluntary or a personal decision. This indicates that, religion has a special type of knowledge that has its origin in the collective practices that are reinforced by the shared emotions (Hamilton, 1995). According to Simpson (1963) and Hamilton (1995), Durkheim differentiates between the sacred and the profane as being the characteristics present in all cultures and the two divide the universe into exclusive departments. The sacred is explained by any tradition as collective consciousness which impresses the members of society rules of respect by compelling the individuals to identify completely with the group. Due to this, the individuals are connected to something greater than themselves. Conversely the profane is centered on personal pre-occupation, private existence and egoistic concerns. The sacred is found in the society, and the profane is private and individual. This distinction enables Durkheim to establish the functional understanding of religion and practices, as being a unifying factor into a single moral community. The community being a social organization is held together by authoritative tradition, which is expressed in various rules, customs, practices and beliefs. Through these aspects, Bierstadt (1966) says that, the community attains powers by which the society determines thoughts, perception, behavior and activities of its members. This is because the society is playing the role of unifying its members, creating a sense of loyalty, enforcing rules of behaviors and preserving its values. The theory also provides an avenue, where the community expects the youths, to utilize the knowledge and the perception, they have acquired through the teaching of C.R.E to think critically, and make appropriate social and moral decisions.

Although Durkheim's theory falls into social scientific reductionism by focusing on the source of religion as being human projection, which comes as a result of either individual or social needs, it is of significance to the study in terms of exploring the functions of C.R.E in contributing towards the integral formation of the youth. Durkheim's sociological theory will envision C.R.E as playing a sacred function of enhancing Christian living, a sense of self worth, identify answers to some life questions, communal living and respect for others religions and faiths. This is because according to Durkheim, the community being a social organization is unified by authoritative tradition which is expressed in various rules, customs, practices and beliefs which shapes and governs people's lives.

1.2 Methodology

The study was conducted in Trans-Nzoia County of Kenya, and it targeted a hundred respondents comprising of C.R.E teachers, religious leaders and parents within the County. It also targeted youths in schools and those out of school. The youth in schools were targeted in the study because they were still studying C.R.E, and were in the position of providing information on how the subject is impacting on them. The youth out of school were chosen because they were in a position to evaluate how C.R.E has impacted on them in the society. The C.R.E teachers were targeted because they were responsible for provision of religious education to students in schools, hence they were in a position to evaluate and assess the impact C.R.E has had on the students. Parents and Parish Priests were targeted because they were the principal provider of C.R.E to both the youths who are in and out of school.

The total number of secondary schools in Trans-Nzoia County was ninety six (96). The researcher selected one boy's boarding school, one girl's boarding school and one mixed day school.

The reason for choosing the boarding schools was that the youths in boarding schools were accessible to pastoral programme offered by religious leaders apart from the C.R.E they receive in schools. This indicates that students in these schools were better placed, in assessing how the spiritual programmes offered by spiritual leaders of their different churches have impacted on their lives. The reason for choosing the mixed day schools was that students from these schools were better placed in implementing the knowledge they receive through learning of C.R.E, as they interact with other members of the society. They were also in a position to assess how C.R.E had influenced their lives in the wider society. The researcher targeted form three and form four students who had registered for C.R.E as an academic subject in school. This is because these students had studied C.R.E for a substantial period of time and therefore, were in position of providing information on how it had impacted on them. The researcher selected ten students each in form three and four from each of the school types. The study therefore, consisted of sixty students. In addition, youths out of school, C.R.E teachers, parents and religious leaders were included in the study as shown in table 1 below.

Table 1. Summary of the sample size

Categories	Description	Quantity
1 Boys boarding school	Form 3	10
	Form 4	10

1 Girls boarding school	Form 3	10
	Form 4	10
1 Mixed day school	Form 3	10
	Form 4	10
C.R.E Teachers		6
Youths out of school	Catholic Church	10
	Protestant Church	10
Parents		10
Total		100

Questionnaires and interview guides were used to collect data for the study. All the data collected from students, C.R.E teachers and religious leaders were analyzed using statistical package for social science (SPSS) and the results were presented in frequencies tables, percentages, pie chart and graphs.

The qualitative data collected using interview guide was organized in themes and analyzed qualitatively in a systematic manner in order to come up with useful supplement to descriptive data within the text of the report to enrich the researcher's findings, conclusion and recommendation.

II. Reasons for studying C.R.E in school

There was need to first establish the preference status of C.R.E among students and to achieve this, students were first asked to simply state whether they liked the subject or not. From the findings, 54 (60%) said yes, while 7 (7.8%) said no, whereas 29 (32%) did not answer the questionnaire. The students were then asked to give the reasons for studying C.R.E. This question was meant to establish whether students' reasons were in line with the educational objectives. The findings indicated that for those who like studying C.R.E. 6 of them (6.7%) said that they like it because it makes them understand their religion and live a holy life, while 12 (13.3%) said C.R.E is a booster subject for career development, whereas 14 (15.6%) said C.R.E guides them on basic principles by inculcating in them Christian moral values. At the same time 3 (3.3%) said they study C.R.E for critical thinking, while 11 (12.2%) said that they study C.R.E for spiritual growth, whereas 10 (11.1%) said that it helps them in understanding issues of the world and being able to solve problems that come with it. However, for those who don't like C.R.E as a subject, 1 (1.1%) said that it does not fit well with their career, while 3 (3.3%) said that C.R.E is taught as a theory where students memorize concepts just to pass their Exams, whereas 30 (33.3%) did not respond.

From the findings the researcher concluded that C.R.E had high rating in helping students to acquire basic Christian principles and moral values in addition to strengthening the faith of the students. It is notable that these findings are in line with the views of Gichaga *et al* (1997) who points out that, C.R.E is meant to help the youths utilize the social, spiritual and moral insights to think critically and make appropriate moral choices. The majority of the students therefore regard C.R.E as being fundamental in developing their moral, social, spiritual and intellectual aspects.

C.R.E and Character Formation

With the positive background established above, there was need to link theory to practice by establishing whether C.R.E has any actual impact on the integral character of the youth. In order to achieve this, C.R.E was related to several variables which were believed to affect character formation such as; moral, spiritual, intellectual, physical, emotional and social formation.

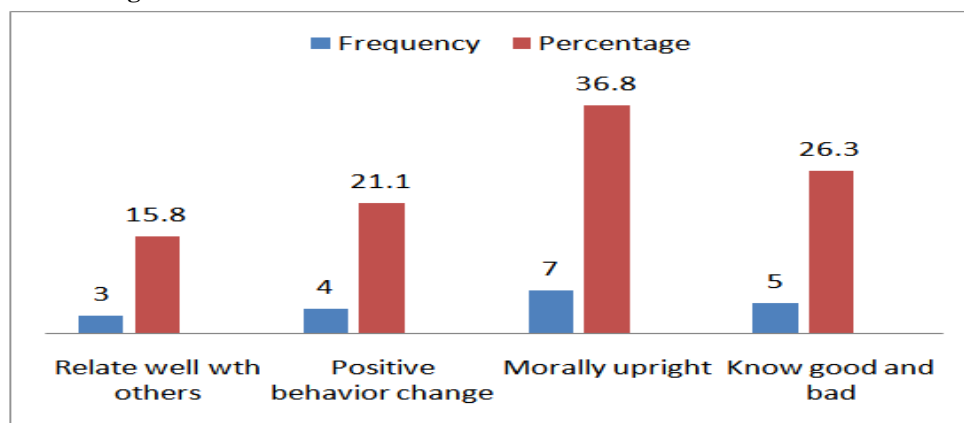
III. C.R.E and Moral formation

The study sought to find data from students, C.R.E teachers, parents, youths out of school and religious leaders on the impact of C.R.E on moral formation of the youths. Students were asked the question if C.R.E was helpful to them. 59 (65.6%) said yes, while 2 (2.2%) said no, whereas 29 (32.2%) did not respond. In addition Teachers were asked to state whether C.R.E was helpful or not helpful to their students. They were also asked to provide reasons for their stand. Similarly, religious leaders and youths out of school were asked to show how C.R.E had contributed to moral formation of the youths in their respective Churches. In order to find out the usefulness of C.R.E, students were asked if learning of C.R.E helped them acquire moral values. From the findings, 24 (26.7%) said that it promotes honesty, while 11 (12.2%) said that it promotes uprightness.

At the same time 26 (28.9%) said that it promotes good behavior, whereas 29 (32.2%) did not respond. These values have enabled them to be responsive to God's teachings and to interact well with their colleagues, neighbors and their environment (Gichaga *et al*, 1997). C.R.E is therefore effective in developing moral characters in the students. In addition, teachers were asked to state how C.R.E is promoting moral formation of the students. From the findings two teachers (2) said that C.R.E promotes moral uprightness, while one teacher

(1) said that C.R.E promotes good interaction with other people. This supported the idea that moral and social indicators are central to the formation of the youths into responsible and mature members of the society because moral values enhanced through C.R.E are fundamental in promoting social cohesion of the society. In order to determine the impact of C.R.E on moral formation, the youths out of school were asked to illustrate how C.R.E has been useful to their moral formation. The results of the findings are presented in the figure below:

Figure 1: Youths' Out of school views on C.R.E and moral formation



From the findings, it was affirmed that C.R.E is central in helping the youth to be morally upright in terms of developing positive behavior change in them that is necessary in relating well with other people. These findings also indicate that C.R.E has been fundamental in contributing positively to the transformation of the self and the society. Religious leaders were also asked to give reasons on how C.R.E has impacted on the moral formation of the youths of their Churches. One (1) religious leader said that C.R.E promotes positive attitudes, while three (3) religious leaders said that C.R.E has enabled the youth to develop good behaviors. This illustrates the fact that religious leaders envision C.R.E as effective in developing moral formation of the youths. This is achieved through inculcating moral values and virtues in them. The findings were also supported by parents who said that C.R.E inculcates moral values in the youths. Such values include respect, obedience and honesty. They also said that C.R.E has enabled their children to live good moral life that has appealed to non Christian believers to embrace the teachings of Christian faith. As aptly noted by Grajales *et al* (2010), C.R.E helps students in making correct decisions in ordinary daily lives and in moments of crisis.

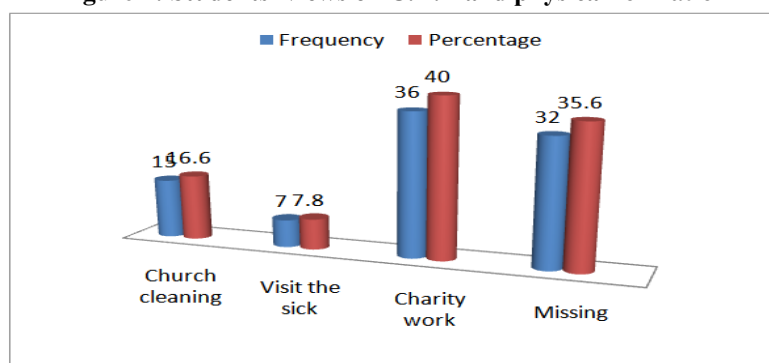
IV. C.R.E and Spiritual formation

Students were asked if learning C.R.E helped them to grow spiritually. The results indicated that 21 (23.3%) of the students think that C.R.E helps them to be prayerful. At the same time 14 (15.6%) think it helps them read the bible, while 25 (27.8%) said it helps them worship God, whereas 30(33.3%) did not respond. Consequently, the researcher confirmed that C.R.E is helping the youths to be responsive to God's teachings. The researcher also observed that spiritual insight acquired through C.R.E is useful in assisting the youth in making moral choices in the society. In addition, Youths out of school were also asked to state how C.R.E had impacted on their spiritual life. 11 (69.8%) said it has assisted them understand God, while 5 (31.2%) said it assisted them in their spiritual growth. Both Religious leaders and parents also indicated a positive correlation between C.R.E and spiritual growth. It seems C.R.E has strengthened the youth's faith, made them adhere to Christian teachings, and prevented them from sinning and engaging in devil worshiping. Parents also voiced out that C.R.E has strengthened the youth's relationship with God, people and the environment. The findings of the study therefore concur with the findings of Groome (1999) and Miller as cited in Nyabwari *et al* (2013) which indicate that C.R.E deepens the youths' relationship with God, makes them prayerful and it exposes them to the wonder of God's goodness.

V. Enhancing physical formation through C.R.E

The researcher sought data from students, teachers, parents, youth out of school and religious leaders concerning the teaching of C.R.E in promoting physical development of the youths in Trans-Nzoia County. Students were asked if learning of C.R.E helped them engage in physical activities. The results of the findings were presented in the following figures:

Figure 2: Students' views on C.R.E and physical formation



The above findings concur with the findings of Elias (1989), Groome (1999) and Matemba (2011) who observed that religious education should enable students respect themselves, serve others and practice agape in dealing with other people. C.R.E was therefore instrumental in motivating the youths in participating in charitable work in the society. These activities have empowered the youths to exercise leadership roles in the society by serving the needy and doing good service such as cleaning the Church that benefits the entire Church. Religious leaders and parents were unable to envision how C.R.E is effective in promoting physical development of the youths. They pointed out that C.R.E is detached from the needs of the youths. This is because it hardly provides job opportunities to the youth and does not therefore facilitate psycho-motor activities.

VI. Enhancement of intellectual formation through C.R.E

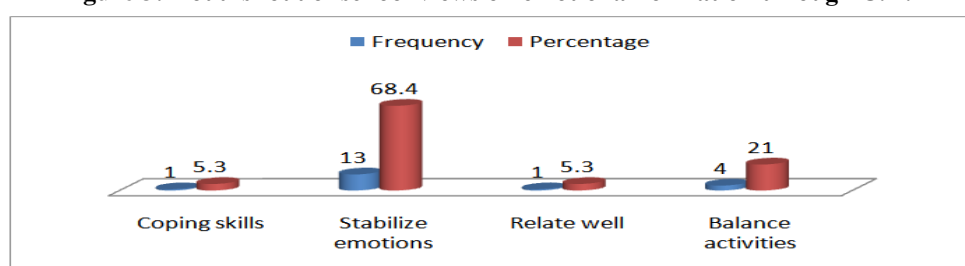
The researcher sought data from students, youth out of school and parents on how C.R.E has impacted on the intellectual formation of the youths. From the findings, 25 (27.8%) of students said C.R.E helps them to develop critical minds, while 26 (28.9%) said it assists them in decision making, whereas 8 (8.9%) said it assists them develop their career in life, at the same time, 31 (34.4%) did not respond. 5 (33.3%) of the youth out of school said that C.R.E has assisted them to improve skills of handling issues well, while 4 (26.7%) said it assists them to know God, whereas 5 (33.3%) said it helps them to have knowledge and wisdom. At the same time 1 (6.7%) said it enables them to be role models in the society. Similarly, parents during the interview indicated that C.R.E has enhanced intellectual development in their children by empowering them to make judgment between good and bad cultures such as female circumcision. It has also empowered them to articulate their faiths and express themselves in confidence and with clarity to members of other religions. The results of the study are in line with the findings of Miller as cited in Nyabwari *et al* (2013), Groome (1980) and Groome (1999) who established that C.R.E influences the students' conception and interpretation of the world, liberates them from dogmatic beliefs and finally it is helpful in developing a culture of questioning in them. C.R.E has therefore helped students to develop a culture of questioning religious concepts, accepting substantiated truth from religions and it has also helped them evade religious indoctrination. It is effective in promoting cognitive skills in the youths which assists them in handling challenging issues in life.

VII. Enhancement of social and emotional formation through C.R.E

Students, youths out of school, religious leaders and parents were asked to comment on how C.R.E was helpful in promoting social life of the youths in the society. In order to establish the impact of C.R.E on social formation, students were asked to show how C.R.E has helped them in dealing with other people. From the findings, majority of the students amounting to 36 (40.0%) regard C.R.E as a subject that enables them live well with others, while 19 (21.2%) said that it helps them respect others. At the same time 4(4.4%) said that it enables them perform community service. The above findings are in line with the findings of Loobuyck and Franken (2011). These findings illustrate that religious education should promote tolerance and mutual understanding among members of the society. Such kind of education promotes unity and accords students an opportunity to stay together, learn from each other and interact with one another. In addition, the youths out of school were asked to show how the learning of C.R.E has impacted on their social life. From the findings 2 (11.1%) said that it has assisted them appreciate people in the society, while 15 (83.3%) said it has made them relate well with others, whereas 1 (5.6 %) said it has enabled them assist the needy. These findings concur with the findings of Sookrajh and Salanjira (2004), which show that moral development assists one in developing awareness and appreciation of the values of each individual. From the findings the researcher concluded that C.R.E has enhanced internal consciousness through understanding the universal brotherhood and sisterhood in the global society. This is achieved through acquisition of basic Christian living and through the development of a sense of self respect and respect for others.

Religious leaders were also asked to provide their views on how C.R.E has impacted on social formation of the youths. From the findings one (1) religious leader said it enables them relate well with one another as people of God, while one (1) said it helps them make informed decisions and choices, whereas two (2) religious leaders said it enables them share ideas with others. The above findings concur with the findings of Matemba (2009) who observed that C.R.E should develop in the students the awareness and appreciation of the values of each individual by taking into account others religions values and cultural diversity within their communities. C.R.E has therefore created opportunities for the youths to contribute their ideas in school and in the local community and also they have been given the opportunity to experience the differences their contributions make. Similarly, Parents during the interview pointed out that C.RE has enabled the youths to live well with other members of the society irrespective of one’s clan. It has also made them tolerate and respect other members of the society. From the findings, the researcher asserts that social development has been achieved through C.R.E by counteracting prejudices and intolerance among the youth. The researcher also asked youth out of school to show how the learning of C.R.E had impacted on their emotional formation. The results of the findings were presented in the figure below:

Figure 3: Youths’ out of school views on emotional formation through C.R.E



The above findings are similar to the findings of Nyabwari *et al* (2013), who observes that emotional competence assist the youths to be cognizance of why people react differently in different situations, time and circumstances. This makes them learn to co-exist with others despite their diversities. From the findings, the researcher deduced that social aspects through teaching of C.R.E have been achieved through avoiding emotional outbursts and respecting unity in diversity in a multi-ethnic society.

Youth Activities and Integral Formation.

As an indicator of integral formation, youth in both school and church engage in various activities. We sought to determine the extent to which the Youth engaged in such activities.

VIII. School activities promoting integral formation through C.R.E

Students were asked to identify school activities that enhance integral formation through C.R.E. The results of the findings were analyzed and presented in the table below:

Table 2: School activities promoting integral formation through C.R.E

School activities and C.R.E	Frequency	Percent
School rallies e.g YCS	5	5.6
Going to Christian union	17	18.9
Prayer service every evening	13	14.4
Bible reading	11	12.2
Worship and helping the needy	9	10.0
Young Christian society	2	2.2
Did not Respond	33	26.7
Total	90	100

IX. Church Activities Enhancing Integral Formation

In order to find out the extent C.R.E has contributed to integral formation, youths out of school were asked to identify Church activities that enhance integral formation and were required to show how such activities have impacted on their lives. From the findings, 5 (26.3%) identified youth camps which enable them share ideas, while 11 (57.9 %) said youth seminars and workshops which enable them interact with others, at the same time 2 (10.5%) said sports and choir competition enable them promote peace, whereas 1 (5.3 %) said visiting the poor and helping the needy enable them exercise responsible leadership in the society. This means that seminars, workshops and youth camps are prominent Church activities in enhancing integral formation of the youths.

The above findings were similar to the opinions of the parents during interviews who observed that Churches have established youth festivals such as sports, drama and choir competitions that enable youths develop and nurture their talents. One of the parents pointed out that such fora accord youth an opportunity to share good ideas and interact with people from diverse cultural backgrounds. The findings of the study are in agreement with the findings of Mundele (2001), Freathy (2007), Burpee, Heinrich and Zemanek (2008) whose findings illustrate that C.R.E promotes the good of every person and the whole person. This is realized through promoting integrity of creation, dignity of the human person and peaceful co-existence.

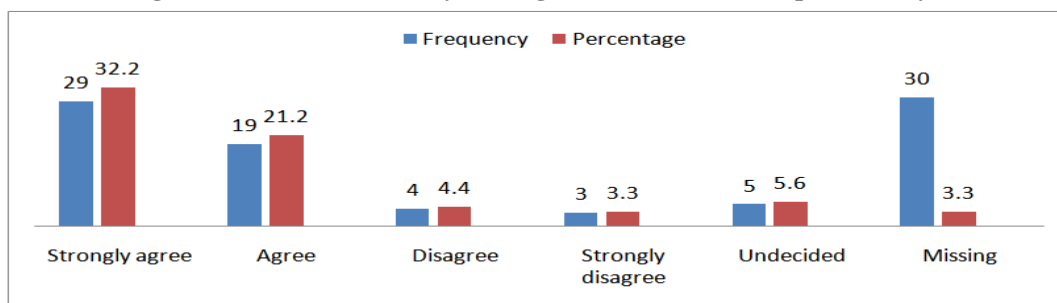
From the findings, the researcher confirmed that schools and Churches have put in place activities that are informative in terms of addressing the spiritual, social, emotional and moral aspects of the youths' formation. These activities have contributed immensely to youths' formation in terms of encouraging positive behavior change and interacting the youths with people from different cultural backgrounds. This exposure has enabled them appreciate and value others cultures. In order to find out how Church activities are promoting integral formation. Students were asked if Church activities have helped them live in harmony with each other. 40 (44.5%) strongly agreed, while 16 (17.8%) agreed, whereas 2 (2.2%) disagreed. At the same time 1 (1.1%) strongly disagreed, while 1 (1.1%) were undecided, whereas 30 (3.3%) did not respond.

These findings are in consonant with the findings of Crajales (2010) who points out that C.R.E enables students to demonstrate one's love for God and neighbor. This love promotes respect, tolerance and obedience. Freathy (2007) also notes that C.R.E promotes individual responsibility and service to all in the society. The findings are also in line with the findings of Moor (2010) who states that studying religious education exposes students to different faiths and religious expressions emanating from different cultures. Such kind of education enhances respect for diversity, peaceful co-existence and cooperation in local, national and global arena. From the findings, it is therefore true that the study of C.R.E coupled with the contents from African traditional religions has enabled students appreciate and respect the cultures, beliefs and practices of others. This means that the teaching of C.R.E in school is not meant for indoctrination but is an informative subject that does not fuel prejudice and antagonism in the society.

C.R.E as a Remedy to Social ills in the Society

In order to find out the impact of C.R.E on social life of the youths, the students were asked if C.R.E fights against drug addiction and sexual promiscuity. The findings of the study were analyzed and presented in the following figure:

Figure 4: C.R.E as a remedy to drug addiction and sexual promiscuity.



The results of this study are in line with the findings of Mariaye (2009) which show that the teaching of C.R.E aims at arresting cases of drug abuse in schools. It also develops in the student a sense of value, just attitude and good behaviors (Wanza, 2012). Smith (2003), also notes that religious education provides the youths with norms and standards that govern their lives. The teaching of C.R.E is therefore fundamental in teaching values that model good behaviors in the youths. Such behaviors are instrumental in tackling incidences of drug abuse and sexual promiscuity in schools, at home and in the society. In addition students were asked if the study of C.R.E is helping them avoid tribalism.

From the findings, 3 (35.5%) said strongly agree, while 20 (22.3%) said agree, whereas 2 (2.2%) said disagree. At the same time 2 (2.2%) said strongly disagree, while 3 (3.3%) said undecided, whereas 31 (34.4%) represents the percentage of the questionnaires that were not filled. These findings show that majority of the students see the teaching of C.R.E as promoting human dignity irrespective of one's culture, tribe or race.

The findings of the study are consistent with the findings of Mairaye (2009), who says that the study of C.R.E is helpful in curbing ethnicity. Such education also promotes peaceful cohabitation in the multicultural society (Moor, 2010). The teaching of C.R.E is hence assisting the youth in curbing ethnicity. In doing this C.R.E is promoting respect for ethnic diversity in social, political and cultural dimensions in the society.

In order to find out the impact of C.R.E, students were asked if learning C.R.E helped them avoid engaging in violence. From the findings, 37 (41.1%) said strongly agree, while 14 (15.6%) said agree, at the same time 31 (3.3%) said disagree, at the same time 6 (1.1%) said strongly disagree, while 29 (6.7%) said undecided, whereas 30 (32%) represents the questionnaires that were not filled. These findings show that majority of the students regard C.R.E as helping in avoiding violence by promoting peace and harmony among students. These findings are consistent with the findings of Mairaye (2009), who points out that the teaching of C.R.E is helpful in arresting violent outbursts in the society. Similarly, Wanza (2012) points out that C.R.E provides moral norms that govern one's moral commitments that enhance peaceful co-existence in the society.

X. Conclusion

It is notable from the study that C.R.E had high rating in helping students to acquire basic Christian principles and moral values in addition to strengthening the faith of the students. There exists a positive correlation between the teaching of C.R.E and the youths' integral development as shown in significantly high positive responses on whether or not C.R.E enhances moral, spiritual, social, emotional, physical and intellectual formation. The paper therefore notes that C.R.E can be enhanced as a tool for positive change among the youth.

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