DOES BIBLICAL ORTHODOXY RESULT IN ORTHOPRAXY? A CASE OF SELECTED PUBLIC SECONDARY SCHOOLS IN KIHARU DIVISION IN MURANG'A COUNTY, KENYA

SIMON NDERITU & MUNENE GEORGE MUKIGI

Lecturer in Religious Studies in Mount Kenya University, Kenya

MA in Religious Studies, Mount Kenya University, Kenya

ABSTRACT

The background of this research was from the outcry in recent years among the parents, teachers and other stakeholders concerning high school students engaging into sinful acts of lawlessness. These have led to dropping out of school, poor performance due to wastage of time, early pregnancies among other outcomes. Some acts of lawlessness observed are burning of building, vehicles, beating innocent people, and other destructive activities. The survey identifies identify the effect of Biblical strategies in minimizing lawlessness among students in selected secondary schools in Kiharu division in Murang'a County ,Kenya.It was guided by Phenomenology of Religion models of Lenski (1963), and Glock (1959). The target population comprise of deputy principals and teachers who were in direct contact with students. Data was collected using questionnaires, interview guides, and document analysis and analyzed using statistical package for the social sciences (SPSS Version 21.0) and descriptive narratives. Standard research ethics were observed including the six basic principles of ethical practice. The key research findings indicated that most schools have biblical programmes and activities such as; Christian union, catholic action, Christian rallies, invitation of guest preachers and morning/evening prayers. In these schools, they observed few indicators of lawlessness. The participants were able to identify students who involve themselves, participate or are members of various biblical programmes in the school they also observed that those students who participate in biblical programmes do not engage themselves into lawlessness. However those who are ringleaders in acts of lawlessness have been indicated as lacking spiritual moral concepts which is indeed character. Finally according to the findings high percentage of the participants strongly agreed that biblical strategies are the solution to minimizing lawlessness. The conclusion was that Biblical orthodoxy results in orthopraxy. Discussions and implications were formulated using results of research findings. The recommendations on how the research findings can be used by various stakeholders like school administration, B.O.G and the P.T.A, the Ministry of Education, the Sponsors and others, were arrived at according to the objectives of the study. Finally, further research was recommended in future for the purpose of filling the gaps.

KEYWORDS: Orthodoxy, Orthopraxy, Biblical Strategies, Lawlessness, Moral Concepts

INTRODUCTION

Students in many schools in Kiharu have engaged themselves in acts of lawlessness in recent years. The researcher conducted a survey in selected secondary schools to find out the main indicators of lawlessness, their effects on students themselves, their guardians teachers among other stake holders. The study also assessed the impact of Biblical strategies in minimizing the acts of lawlessness among students in Kiharu Division, Murang'a County.

The law exists to protect the majority of the people in the society from the unfair acts of lawlessness of the minority. However the law needs to be checked and updated to make sure that it is fair. Sometimes people protest against unfair law. This may mean breaking the old (unfair) law to put pressure on society to change it (Geldart A .1999 pg 132)

When dealing with lawlessness, Biblical strategies are useful because they make people realize the hurt they are doing to themselves and others.

Operational Definitions of Key Terms

Doctrinal orthodoxy: an agreement with the central beliefs set forth by that denomination.

Devotionalism: a sense of personal contact with God.

School Administrators: Those who are in charge of running the school namely; the principal, the P.T.A., B.O.G. and the Sponsors.

Management: The process of formulating policies and striving to enact them through other people.

Experiential dimension: A feeling of having communed with God, an experience one believes to have been a revelation from God, or a powerful experience that convinces one of his or her salvation

Belief dimension: The degree to which the person agrees with the beliefs of the group.

Lawlessness: The tendency of not abiding by, or adhering to, certain rules or norms of social life. It also means the inability of an individual to have self-restraint and to behave a practice in a strict, controlled manner.

Biblical and Theological Foundations

According to Ray S Anderson, (2000 pp.369) the Biblical revelation does not work with a concept of natural law, that is, of an order immanent in natural processes capable of being brought to its self expression. There is an order of creation (Ordo creationis) but that is not discernible by observing the creation (Cursus naturae) but only by observing the creation of God that is shadowed forth in the divine law promulgated in the Old Testament. The revealed law of God is set over against the lawlessness of the world and is revealed mainly in its negative acts upon disorder, and of restrained upon lawlessness. It is through the judgment of disorder that order is maintained and laws are formed to make life in the disordered world possible at all. But the ultimate function of that law is to point beyond itself to the new law, the new order of the new covenant, under the old covenant there was a divine form of administration given in the law of Moses; but that points ahead to the new covenant when the covenant Will of God will bring and manifest a new form of administration.

This will be inserted into the world and written into its inner being, the new law to be inscribed upon the heart through the spirit as such it is a new order that comes from without and is planted within.

In Exodus 20:12, "Honour your father and mother that your days may be long in the land which the Lord your God gives you." This is the 5th commandment of God that actually requires people's obedience to the parents. Parents bring up their children with moral uprightness and lead them to following God's laws who is their creator. This is the only law which, if followed, is accompanied by a reward which is in fact long life here on earth. High school students have parents back at home and at school teachers and administration are actually their surrogate parents. When reminded of what they have already brought up with through Biblical programmes and activities, students are likely to turn away from acts of lawlessness and become stewards of God's creation, ambassadors of peace and role model of obedience as far as

school rules are concerned and thereby minimizing lawlessness in their schools.

In Ephesians 6:1-4 "Children it is your Christian duty to obey your parents for this is the right thing to do. Respect your father and mother is the first commandment that has a promise added. So that all may be well with you and you may have a long time in the land. Parents do not treat your children in such a way as to make them angry, instead raise them with Christian discipline and instructions."

Barton and Muddiman (2008 PP.1177) observed that the obligation of obedience to the parents was a widely recognized virtue in the world of the time. But again it is qualified by an 'in the lord'. They also indicate that when children are being addressed directly proves that they are regarded as responsible members of the house churches where such letters would be read out.

Barton and Muddiman also noted that in contrast the advice to fathers is left stark (Ephesians 6:4) again it is fairly conventional. Only the father is addressed; the Pater- families had sole legal authority over his children and primary responsibility for their paideia (training or discipline) and instructions; at the same time it was recognized that some power unwisely handled could easily provoke or goad youths and young men to a resentment which was destructive of house hold order and family. Again the christian qualification is added, the training and instruction of the Lord. (Muddiman and Barton, 2008 PP. 1177)

2nd Kings 2:23-24 is a good example of an act of lawlessness among children. Prophet Elisha went up to Bethel and while he was going up on the way, forty-two small boys came out of the city and jeered at him, saying, "Go up, you baldhead! Go up, you baldhead!"And he turned around and when he saw them, he cursed them in the name of the Lord. And two she-bears came out of the woods and tore forty-two of the boys.

Tokunboh (2006;pp. 445), believes that the word of God has power to heal and to and to destroy as is evident from the incident described above, it was not clear why the large mob of youths, 42 in number started to shout insults to Elisha. There must have been some reason for such a shockingly disrespectful behaviour in a culture that respected elders. Tokunboh observes that curses do not usually take effect except where they are deserved. This curse must spring in part from prophesies of judgment spoken against Jeroboam, Ahab and other kings because of their ungodly lives. The Lord was bringing disaster on the lives of those living in the land including these youth who were mauled by bears. (Adeyemo 2006, PP 445). Students like those youths requires Biblical strategies to shape their character and be godly in order to shun evil (lawlessness)

In 1 Samuel 2:12-17 "Now the sons of Eli were worthless men; they had no regard for the Lord. The custom of the priests which with the people was that when any man offered sacrifice, the priest's servant would come, while the meat was boiling ,with a three-pronged fork in his hand, and he would thrust it into the pan, or kettle, or cauldron, or pot; all that the fork brought up the priest would take for himself. So they did at Shiloh to all the Israelites who came there. Moreover, before the fat was burned, the priest's servant would came and say to the man who was sacrificing, "Give meat for the priest to roast; for he will not accept boiled meat from you, but raw."And if the man said to him, "let them burn the fat first, and than take as much as you wish, "he should say, "no, you must give it now; and if not, I will take it by force."Thus the sin of the young men was very great in the sight of the Lord; for the men treated the offering of the Lord with contempt.

According to Adeyemo (2006 PP. 332) Eli's son Hophni and Phinehas came from a privileged background, but they squandered their opportunities. The chief reason for their wicked lifestyle is that they had no regard for the Lord. They

new about him and new the duties and routine of the temple, and the dates and the seasons for the offering and annual feasts. They even know the requirements of the law concerning each kind of offering, but they did not know the Lord. Their knowledge to him was all head knowledge not heart knowledge. They knew catechism and could offer stereotyped prayers, but had no personal encounter with God. Consequently they treated his offerings with contempt (Adeyemo 2006: pp. 332)

Students may have knowledge of God through learning but heart knowledge is got through involvement in Biblical activities which will give them heart knowledge of God and after internalizing it their character is affected positively hence minimizing lawlessness in schools.

In Numbers 12:7-11 "Not so with my servant Moses; he is entrusted with all my house with him I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord. Why then were you not afraid to speak against my servant Moses?"And the anger of the Lord was kindled against them, and he departed; and when the cloud removed from over the tent, behold, Miriam was leprous. And Aaron said to Moses, "Oh my Lord, do not punish us because we have done foolish and have sinned".

Aaron the high priest and his sister Miriam the prophetess complained about Moses marriage to a Cushite (African) woman. It seems that they were using a racist argument to conceal the real issue seems to have been jealously of Moses supreme role as a channel of God's revelation as indicated by their complaint "Has the Lord spoken only through Moses? Hasn't he also spoken through us?"

The reason why God punished Miriam may be that she had instigated the complaint, or that it would have created great difficulty for the worship in the tent of meeting if Aaron the priest had been rendered unclean by leprosy. (Tokunboh A., 2008; PG 185).God blesses people with gifts and punishes them because of their lawlessness. Students require to fear the Lord in order to avoid lawlessness.

In Joshua 7:1 The Lord's command to Israelites not to take from Jericho anything that was to be destroyed was not obeyed. A man named Achan disobeyed that order, he stole some things meant to be destroyed, lied about it and put them in his things. God was furious with the Israelites and made Israelites not to stand against their enemies. This made many Israelites to be killed by their enemy, the Amorites.

According to Adeyemo, (2008 pg 274) Israel acted unfaithfully and disobeyed Joshua's command not to touch any of Jericho's loot. However, not all Israel committed this sin. It was only one of them, Achan, son of Carmi. Because of what he had done, the Lords anger burned against Israel. Thus, although only one man sinned, all Israel was held liable. Achan's sin forms the back drop to Joshua's attempt to capture Ai. (Adeyemo, 2008 pg 274).

Stealing and talking lies are indicators of lawlessness as a result of ignorance of the God's command. Students therefore require a lot of Biblical teachings and practice of Christian values in order to minimize lawlessness.

In Numbers 16:1-31 Korah son of Izlar (a Levite) was joined by three other members of the tribe of Reuben that is Dathan, Abiram and On son of Peleth. They rebelled against Moses telling that he had gone too far and that all members of the community belonged to the Lord and that Lord is for all of them. They asked Moses why then he should set himself above the Lord community.

Adeyemo (2008 pg 189)states that rebellion always elicit punishment and that is what happened , God

dramatically imposed his judgment and Korah , Dathan and Abiram with all their families and possessions swallowed by the earth which opened beneath their feet. Adeyemo continues to say that when the environment is polluted or destroyed, both the offenders and non-offenders suffer. Similarly, those self-centered habits may drink excessively and expose their families to poverty and devastation or on one persons sin may result to HIV/AIDS being spread to innocent spouses and children.

In Genesis chapters 1-2 God created human beings in his own image and likeness. He created them male and female blessed them and told them to have many children so that their descendants will live allover the earth and subdue it and have dominion over fish, birds and all the wild animals.

God commanded them not to eat the fruit from the tree at the centre of the garden of Eden but they could eat all the others. Instead of adhering to the instructions they disobeyed God and ate the forbidden fruit. As a result God pronounced judgment to each one of them including the snake and finally banished them from the garden of Eden. The creator God is not only a loving God of grace but also a Holy God of justice. He gave the law, human beings disobeyed ,God punished them and after they repented God restored them once more.(Mensah 2008).

Israelites disobeyed God when they made covenant with the people of Bokim against Gods command and God declared not to drive out the inhabitants of Bokim and declared that they will be thorns to the Israelites side. (Judges 2:2-3) Israelites disobedience to Gods' command was an indicator of rebellion which resulted to lawlessness. However Theologians interpret that the law needs to be checked and updated to make sure that it is fair. Sometimes people protest against unfair law. This may mean breaking the old (unfair) law to put pressure on the law maker to change it. (Geldart A., 1999. Pg 132)

The researcher intends to establish whether the application of Biblical strategies would have any impact in minimizing lawlessness among students in high schools.

According to Richard Wills (2009) it was unthinkable that individuals in the image of God would not exercise their God given faculty of reason to contemplate the reality of God (Richard Will, 2009 page 72)

Richard argues that humanity created by God possessed the capacity to co-operate with God by living out the mandate of their moral conscience, such that the desire to choose that which is socially good can actually be translated into the deed itself. (Richard, 2009, page 113)

In 1st Kings 13: 26, a man of God was sent by God to Bethel to meet king Jeroboam. He had the instruction that while in his mission; he should not eat or drink anything in that place. When he left Bethel an old prophet of God lied to him that an angel of God had told the prophet to go with the man of God to his place so that he could eat and drink. The man of God agreed and ate and drunk with the old prophet. This amounted to disobeying Gods command and the old prophet revealed to him his disobedience to God. The punishment from God was that he would be killed by a lion and will not be buried in his ancestral land. It was done. Disobedience is an indicator of lawlessness because instead of one adhering to laid down instructions, he/she decides to instruct himself otherwise, students are not exceptional.

The Bible also talks about laws of holiness and justice. God gave Moses instructions to Israelites concerning holiness and justice (Leviticus 19:1-35).He also gave penalties for lawlessness. (Leviticus 20:1-27)

Background of the Study

Acts of lawlessness among the students have been witnessed globally. The study conducted in USA by Kaufman (2000) reported that in 1995 and 1997 about 32

percent of all students in grades 9 to 12 reported that someone had offered, sold or given them illegal drugs within the school premises. Students at these schools were 3 times more likely to smoke, drink or be on drugs than students whose schools are located in the outskirts of town centers. In Zambia acts of lawlessness include truancy, drug and alcohol abuse, promiscuity, dodging class, riots, smoking, vandalism, fighting, reporting late for class and insulting, to mention a few. These acts have been leaving a trail of destruction leading to great losses of property, loss of time, loss of hope, loss of school fees, suffering of innocent students, teachers and other victims of acts of lawlessness. Fear is also created in schools and the entire society Musaa, (1992).

In Kiharu, the acts of lawlessness among the students in secondary schools have of recent become a major societal problem. The problem is manifest in the nature with which students in schools boycott classes and engage in acts of lawlessness like beating up teachers, viciously damaging property including burning up of buildings, causing loss of life, immorality like lesbianism and gayest (Finder ,2009).

School strikes have lead to some students dropping out of school and loosing their career in life. Students also engage into the misuse of drugs like alcohol, cannabis, heroin, among other drugs Chisele, (1996). The effects of sinful and lawlessness acts are felt in the following context; Parents take their children to school for one main purpose, to study, do examinations and pass well, proceed to university, complete and get employment and therefore become self-reliance. It is due to this reason that they commit their finances to the last penny to ensure that their dreams come true. Instead their resources are wasted as a result of damages, vandalism, and even mourn due to loss of lives as seen in St. Kizito High School in Central Region.

Teachers are demoralized after putting devoted effort in their work while students who could otherwise become good Kenyan citizens are lost after becoming hopeless and loosing their career in life. Examination performance is affected in schools with students unrest and have been noted to continuously been registering a drop in standards due to the loss of most of their precious time. The author has been a teacher for over 25years both in primary and secondary schools and has been analyzing and following exam results from primary to secondary schools. He further compares and contrasts the results of schools which are stable with those with on and off unrest, and the outcome is obvious.

In recent past millions worth of property has been damaged by rioting students, lives have been lost, looting and hijacking of PSV vehicles have been witnessed. These are just but a few, but the giant question is why these children engage into the acts of lawlessness even after being placed on the able hands of trained, qualified and experienced teachers. The fact is that children are supposed to obey their parents so that they can live long life here on earth (Moses, Exodus 20:12).

Statement of the Problem

In recent past High School students in Kiharu Division, in Murang'a County have been engaging themselves into acts of lawlessness and the following are some of the indicators; drug and substance abuse, sexual misuse, strikes and strike related lawlessness which has resulted to dropping out of school, loss of time, destruction of property, loss of lives, looting, loss of school fees, loss of hope, among others. Biblical strategies are actually the solution to this challenge.

Purpose of Study

The purpose of this survey was to establish the impact of biblical strategies in minimizing lawlessness among the students in secondary schools. The stakeholders such as the school administration, teachers, Parent Teachers Association (PTA), Board of Governors (BOG), the Sponsors and the Ministry may apply biblical strategies to minimize lawlessness among students in high schools

Key Questions which guided the Study were:

- What are the key indicators of lawlessness committed by students in high schools in Kiharu?

- What types of biblical activities and programmes has the school administration put in place for the students' moral concepts and spiritual development in Kiharu?

- How are students involved in schools' biblical programmes?

- What is the effect of biblical strategies in minimizing lawlessness among high school students in Kiharu?

Assumption of the Study

The researcher assumed that biblical strategies such as pastoral care, participation in religious activities and programmes, adequate sponsor's involvement in student affairs in the school and many others enhanced discipline among high school students in Kiharu, Murang'a County.

Significance of the Study

The survey will provide information on the importance of application of biblical strategies like religious activities, programmes and associations in schools for students' moral concepts and spiritual development with an aim of minimizing lawlessness among students.

The study will be useful to school administrators, religious leaders, C.R.E teachers, and sponsors as it will suggest biblical strategies to minimize lawlessness. The study will also benefit the parents who will see the importance of shaping child's discipline right from birth. Student will also be able to concentrate on their studies and perform well.

Scholars and future researchers in this area will also benefit from the study findings because it will add to their knowledge bank the main causes of lawlessness among students.

Limitations and Delimitations of the Study

The researcher limited himself to few selected secondary schools, the deputy principals who are in charge of discipline and teachers. This was due to financial constraints, location, and time, available for the research which were the potential weaknesses in the survey and are out of researcher's control (Marilyn, 2011).Tight schedules involving some participants also limited the researcher in achieving the desired results.

The delimitations are those characteristics that limit the scope and define the boundaries of the researcher's study(Marilyn, 2011).The researcher only focused on key stakeholders mentioned above as participants who may be the key custodians of the history of facts behind causes of acts of lawlessness among the students in schools. In addition, the survey concentrated on selected public secondary schools hence private secondary schools were left out due to the fact that they are not affected much by the issues in question.

Theoretical Framework

The study was based on theoretical models in Phenomenology of Religion, specifically Gerhard Lenski's (1963), and Charles Glock's (1959).

Two models have been studied by Lenski, the "associational" and "communal" involvement. Associational involvement refers to frequency of attendance at church services and participation in the workings of the institution. Communal involvement is a measure of how many of one's close friends and relatives were members of the same religious group.

According to Lenski the two indices were not highly correlated and that they tended to have different influences on church members. In fact, communal involvement was a more important influence than was associational involvement in affecting everyday behaviour and attitudes.

Together with the above mentioned theories, Lenski also studied the difference between doctrinal orthodoxy and devotionalism as modes of religiosity. Doctrinal orthodoxy refers to agreement with the central beliefs set forth by that denomination. Devotionalism refers to a sense of personal contact with God. He measured this by asking about the frequency of prayer and by inquiring whether the participants sought to determine God's will when they made important decisions. At school level all leaders should be God fearing when making decision.
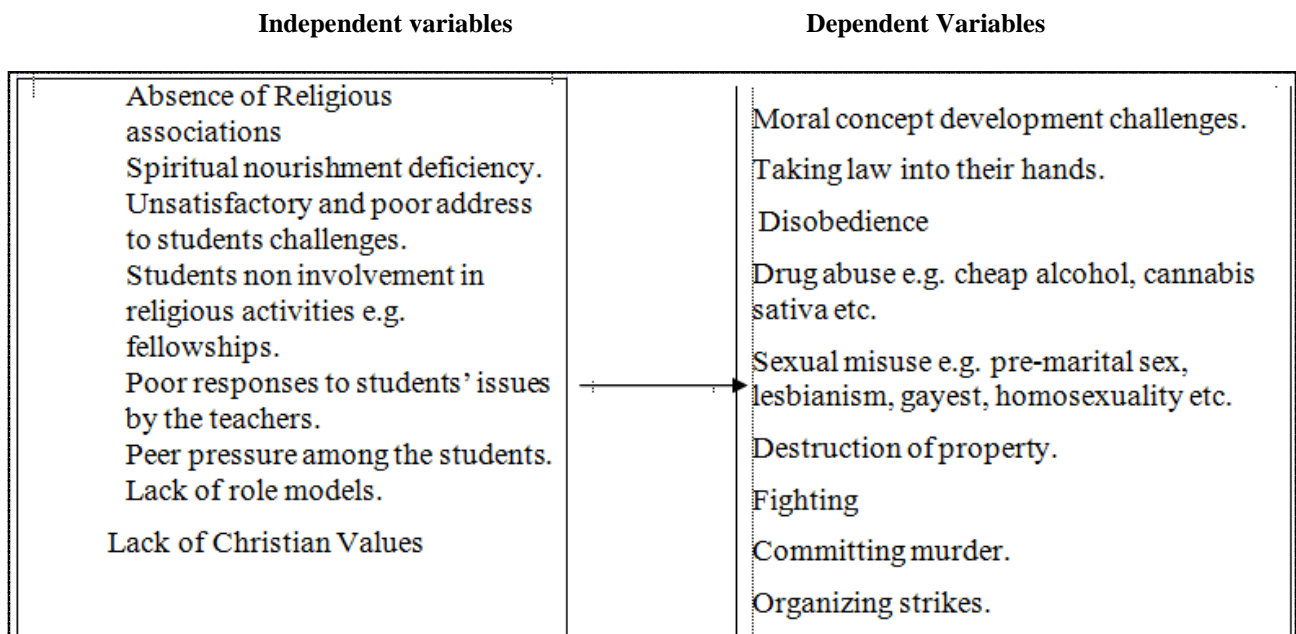
Lenski found that orthodoxy and devotionalism varied independently and that they influenced people differently in economic and political attitudes and in other arenas of everyday living (Lenski 1963).

The most elaborate and influential multidimensional analysis is that developed by Charles Glock (1959). His original formulation included four dimensions, but he and Rodney Stark later published several revised versions, eventually specifying as many as eight dimensions (Glock and Stark 1965; Stark and Glock 1968). They sought to operationalize and assess experiential, ritualistic, devotional, belief, knowledge, consequential (or ethical), communal, and particularistic dimensions.

The experiential dimension refers to a feeling of having communed with God, an experience one believes to have been a revelation from God, or a powerful experience that convinces one of his or her salvation. A report of some sort of personal experience one considers to be of divine origin or of supernatural dimension is an aspect of religiosity, but it may or may not be correlated with other dimensions. The ritualistic dimension involves frequency of participation in corporate worship services. The devotional aspect involves faithfulness in private devotions and regularity in private prayer. The belief dimension refers to the degree to which the person agrees with the beliefs of the group. This is the same as Lenski's criterion of doctrinal orthodoxy, although Glock and Stark have used somewhat different questions to measure it. The knowledge dimension has to do with the extent to which members even know what the beliefs and doctrines of their group are. Several researchers have found that many church members are quite ignorant of the content of their religious scripture and of their church's official doctrines. Glock and Stark insist that people sometimes believe in doctrines which they do not understand. (For example, a substantial percentage of those who claimed to believe in the Ten Commandments did not know what they were. One wonders how central such a "belief" could possibly be to one's life). Could this be the same with high school students? The consequential dimension has to do with the extent to which explicitly religious commitments and behaviors affect attitudes and behavior in everyday life. The communal aspect refers to the number of one's friends that are of the same denomination.

Does Biblical Orthodoxy Result in Orthopraxy? A Case of Selected Public Secondary
Schools in Kiharu Division in Murang'a County, Kenya

95

Table 1.Shows the Independent and Dependent Variables in the Study

Conceptual Framework

Independent variables	**Dependent Variables**
Absence of Religious associations Spiritual nourishment deficiency. Unsatisfactory and poor address to students challenges. Students non involvement in religious activities e.g. fellowships. Poor responses to students' issues by the teachers. Peer pressure among the students. Lack of role models. Lack of Christian Values	Moral concept development challenges. Taking law into their hands. Disobedience Drug abuse e.g. cheap alcohol, cannabis sativa etc. Sexual misuse e.g. pre-marital sex, lesbianism, gayest, homosexuality etc. Destruction of property. Fighting Committing murder. Organizing strikes.

Source: Researcher.

REVIEW OF THE RELATED LITERATURE

Introduction

The primary purpose for a literature review was to provide the background and the context of a research problem and provide further insight from other studies that are closely related to the topic under research (Fraenkel,1990). It also provided a framework for establishing the importance of a study as well as a benchmark for comparing the result of my study with other findings.

Finally the literature helped to relate the topic under the study to the larger, ongoing dialogue in the literature, filling in gaps and extending prior studies (Marshall, 1989).

Critical Review of Theories and Gaps in the Theories

Lenski (1963) studied the differences between "associational" and "communal" involvement. Associational involvement refers to frequency of attendance at church services and participation in the workings of the institution. Communal involvement is a measure of how many of one's close friends and relatives were members of the same religious group. Lenski found that these two indices were not highly correlated and that they tended to have different influences on church members. In fact, communal involvement was a more important influence than was associational involvement in affecting everyday behaviour and attitudes. Associational involvement is one of my variables in conceptual framework as independent. Lenski is quiet on dependent variables.

A gap is seen here because Lenski did not address the issues of orthocardia and even orthopraxy which in my topic are expected strategies to minimize acts of lawlessness among high school students in Kiharu Division.

According to the findings of this study, high percentage of the participants strongly agreed that biblical strategies

are the solution to schools problems of lawlessness. These strategies transform students to become stewards of God's creation and be accountable and responsible for their actions.

Lenski also studied the difference between doctrinal orthodoxy and devotionalism as modes of religiosity. Doctrinal orthodoxy refers to agreement with the central beliefs set forth by that denomination. Devotionalism refers to a sense of personal contact with God. He measured this by asking about the frequency of prayer and by inquiring whether the participants sought to determine God's will when they made important decisions. At school level all leaders should be God fearing when making decision.

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Glock has not shed some light on, how those people who sometimes believe in doctrines which they do not understand, will come to understand.

In Nigerian schools, according to Okosun (2010), lawlessness acts by high school students were on the increase and had become a source of worry for teachers, parents, school authorities, and society at large. Acts of lawlessness had rendered schools unsafe for normal academic processes. These included such acts as; hooliganism, disrespect for school authority, truancy, and drunkenness. These have also featured in this research.

In Nigeria, acts of lawlessness among students were blamed on the abuse of drugs (Fanfuwa, 1971). This has also been confirmed in Zimbabwe. The Presidential Commission of Inquiry set up in 1998 showed that disruptive behaviour in Zimbabwean schools was caused by drug abuse by students (Daily Nation, July 2000) cited by(Ngesu, 2008). While illegal

consumption or sale of drugs and alcohol among high school students may not, in itself, be violent, such behaviour often led to unlawful acts. This was because students who abused drugs exhibited the following; aggressive behaviour, depression, anxiety or irritability, memory loss, over excitement, secretiveness and were less self-confident. These behaviours were all pre-requisite to delinquent behaviour (Ngesu, 2008). All this has been noted by most of the participants in the research findings

Ngesu et. al. (2008) surveyed 150 students in Kenya, and 80 percent of the students argued that alcohol was the most frequently abused drug followed by tobacco because it was sold legally compared to most drugs. The media was another reason students consumed alcohol as most alcohol commercials had attractive scenes with people looking very happy hence students wanted to experiment. These advertisements that mostly targeted men tended to portray that it was masculine to drink alcohol. Alcohol was easily abused as there were no drastic side effects on personal health if consumed moderately. It was also reported that alcohol was more acceptable in society compared to other drugs. The study further revealed that it was easier to sneak alcohol in school than other drugs, as students easily mixed alcohol with juice in the drinking bottles. Moreover, in most schools in Kenya, there was a wide variety of drugs and pupils abused drugs because they were readily available and easy to access, thus schools in town centers were best known as drug dens (Chisele, 1996; Merton and Nisbert, 1971).

Pudo (1998) stated that parental influence was yet another reason pupils were involved in drug and alcohol abuse. Students from homes where parents took drugs tended to imitate the behaviour of their parents by taking illegal drugs. Students learnt from what they saw by imitating the acts of parents and other people in the community. However, the main reason for drug abuse was peer pressure as students wanted to have a sense of belonging or to be seen more powerful than their peers. Peer group pressure represent the interests, determine expectations of the peer groups and had an important bearing on whether or not a students would try dependence producing drugs. Moreover it was the friends and peers that were likely to be a source of information for drug users and about the availability of drugs (Ngesu, 2008).

Critical Review of Empirical Studies and Gaps in Research

Though Lenski theory of association seemed to change behaviour of people, there is no proof in orthopraxy and as the bible says "Not all who call My God My God will go to heaven." There are other factors to be put in place to keep the fire burning such as real practice of what one has engaged in. No theory yet accounts for how individuals develop different belief systems about ways the world works. Some go for public expressions (going to church), while others do not. Glock's argument that people sometimes believe in doctrines which they do not understand contradicts the mind because people may be having full knowledge and understanding but the will to go by this doctrines is lost. In my survey I sought from the research participants whether students get lost for lack of knowledge or engage into lawlessness because of other factors as indicated in the variables.

RESEARCH METHODOLOGY

Introduction

This chapter contains the research methods, procedures, techniques, processes, strategies and plans that were used in the implementation of the research project. Sampling Matrix is also indicated using a table, and the description of the research instruments. Procedures of data analysis are also explained clearly and lastly ethical considerations.

Research Design

The research design that was used in this study was a descriptive survey. Descriptive survey is a method of collecting information by interviewing and/or administering a questionnaire to a sample of individuals. It can be used when collecting information about people's attitudes, opinions, habits or any educational or social issues (Kombo, 2002), cited by Tromp (2006). The nature of this study required the use of interviews and questionnaires in order to establish the relationship between application of Biblical strategies in school issues and high school students' acts of lawlessness, as well as to obtain the participants' perception on the topic under study.

Orodho (2005) states that descriptive survey research designs are used in preliminary exploratory studies to allow researchers to gather information, summarize present and interpret for the purpose of clarification.

Target Population

The target population comprise of deputy principals and teachers who were in direct contact with students. Kiharu division has 30 public secondary schools and therefore 30 Deputy Principals and study will be 30 deputy and 245 teachers giving a total population for the study as 275 subjects. The population of the schools was divided into strata as follows; Girls' boarding secondary school, Boarding secondary school, and Mixed day secondary school. Simple random sampling was then applied to select the schools that were included in the study from each stratum

The population of the teachers from the selected schools constituted a total of 72 from which a sample of 50 participants was chosen using both stratified sampling and simple random sampling.

Description of Research Instruments

Data was collected using questionnaires, interview guides, and document analysis and analyzed using statistical package for the social sciences (SPSS Version 21) and descriptive narratives.

The researcher used semi-structured interview guide for teachers. These instruments contained questions that provided for quantitative responses and also asked questions from qualitative data. The use of different data collection procedures provided part of the basis for triangulation defined by Best and Kahn (2009:271) as" the process by which data are verified by agreement with other data obtained from other sources,   or different procedures of collecting the data."Questionnaires were used as they facilitates the collection of data from a large sample and diverse regions and there is no opportunity for interviewer to be bias, Kombo and Tromp (2006).

The first part of the questionnaire comprised of questions that covered the background information of the research participant. These include the name of school, gender, age, level. The last two questions established the basis of the relationship between students' involvement in religious activities in the school and involvement in acts of lawlessness. The second part of the questionnaire consists of 10 statements to establish pupils' perceptions on the relationship between students' involvement in religious activities in the school and involvement in acts of lawlessness. These statements use a 4 point Likert scale. The last part consisted of two open- ended questions, one on whether or not students' engagement in religious activities do actually minimize acts of lawlessness in the school, and reason for the response, and the second one asked the participants what other biblical strategies they thought would help minimize indiscipline in their school. Hence the questionnaire generated quantitative and qualitative information on the four objectives.

Semi-structured interview guides were used to collect data from teachers. They contained both open-ended and

closed-ended questions, enabling the researcher to get a complete and detailed understanding of the issue under research (Kombo and Tromp, 2006). The interview guide contained questions on participant's background information, the types of acts of lawlessness and biblical strategies found in the schools, their causes, level of students who are mostly undisciplined, perceptions of teachers on the relationship between students' involvement in religious activities in the school and discipline and biblical strategies that are put in place to minimize the acts of lawlessness among the students.

Questionnaires present an even stimulus potentially to large numbers of people simultaneously and provide the investigation with an easy accumulation of data. Questionnaires also give participants freedom to express their views or opinion and also to make suggestions.

Sample Size and Sampling Procedures

The selection procedures used were both stratified sampling and simple random sampling. Stratified sampling ensures that all sub-groups of the population are represented while simple random sampling gives every element an equal and independent chance of being selected (Orodho, 2005).

The population of the schools was divided into strata as follows; Girls' boarding secondary school, Boarding secondary school, and Mixed day secondary school. Simple random sampling was then applied to select the schools that were included in the study from each stratum. The school selected from each stratum were then put together to form the complete sample of the schools for the purpose of this study.

Gay, (1992) recommends that when the target population is small (less than 1000 members), a minimum sample of 20% is adequate for education research. From 275 members of the target population, the researcher proportionate sampling to select 55 participants. This forms 20% of the target population which is in line with Gays (1992) recommendations.

The population of the teachers from the selected schools constituted a total of 72 from which a sample of 50 participants was chosen using both stratified sampling and simple random sampling. With regards to the stratified sampling, the population of teachers in a given schools were attached to some proportional allocation using a sampling fraction of 50/72=0.694 so that the school contribution to the total sample was proportional to its population size.

SAMPLING MATRIX

Table: 3.4 Present the Sampling Matrix

Type of School		No. of Schools		No. of Teachers	No. of D/Principals		No. of Participants
Girls boarding		1		10	1		11
Boys boarding		1		10	1		11
Mixed day		3		30	3		33
Total		5		50	5		55

Validity and Reliability

Reliability

Reliability is the measure to which a research instrument yields consistent results after repeated trials (Mugenda, 2003). To achieve reliability the researcher ensured that the responses are consistent across variables.

3.5.2 Validity. Validity, according to Borg and Gall (1999) is the degree to which a test measures what it purports to measure. All assessments of validity are subjective opinions based on the judgments of the researcher (Wiersma, 1995). The research supervisors were consulted and their suggestions were effected and recorded. Modification of items were done where necessary. According to Borg and Gall (1999) content validity of an instrument is improved through expert judgment.

Data Analysis Procedures

After all data was collected, the researcher conducted data cleaning, which involved identification of incomplete or inaccurate responses, which was then corrected to improve the quality of the responses. Cross tabulation was conducted to determine biblical strategies and students change of behaviour. This research yielded both qualitatively and quantitative data. Qualitative data was analyzed qualitatively using content analysis based on analysis of meanings and implications emanating from participants information and documented data. As observed by Gray (2004) qualitative data provides rich descriptions and explanations that demonstrate the chronological flow of events as well as often leading to chance findings. On the other hand, quantitative data was analyzed using Simple descriptive statistics facilitated by SPSS to obtain frequency counts and percentages. The results of data analysis was presented using frequency distribution tables, bar graph and pie charts.

Ethical Considerations
Ethical Considerations Related to Research

The researcher sought the first authority to conduct the research from Mount Kenya University, School of Social Sciences, Department of Humanities, the second authority from the National Council of Science and Technology, and the third authority from the County Director of Education in Murang'a County (The Kenya Constitution, 2010).

Ethical Considerations Concerning the Participants

The researcher put into considerations, the following six basic principles of ethical practice involving the participants: Informed Consent, No Pressure on Individuals to Participate, Respect Individual Autonomy, Avoid Causing Harm, Maintain Anonymity and Confidentiality, Take Particular Care in Research with Vulnerable Groups (Blaxter*et al.*,2001).

Ethical Considerations Concerning Research Process

All information obtained from the public sources have been and was acknowledged in accordance with the Copyright Law and the guidelines from American Psychological Association (APA) Manual(2010). (Grinyer A. 2002).

PRESENTATION, DISCUSSION AND INTERPRETATION OF THE FINDINGS
INTRODUCTION

In this chapter, the data collected from selected secondary schools, deputy principals and teachers where analyzed and presented. The general objective of the survey was to establish biblical strategies in minimizing lawlessness among high school students.

The first section of the chapter presents the demographic data of the survey participants. Section two presents data on the key indicators of lawlessness among high school students. Section three covers data on the biblical activities and

programmes the school administration has put in place for students, moral concepts and spiritual development. Section four presents data on the extent to which students are involved in school religious programmes and activities. Section five presents data on the impact of biblical strategies in minimizing lawlessness among high school students.

PRESENTATION OF THE FINDINGS

Data obtained from the questionnaires and the interview schedule where mainly analyzed by using frequencies and percentages. The presentation of the data was based on the following research question:

What is the impact of biblical strategies in minimizing lawlessness among high school students in Kiharu?

PART A: DEMOGRAPHIC INFORMATION OF THE PARTICIPANTS

The survey sought demographic data of the participants including gender, category of schools and work experience. The survey was conducted among 5 deputy principals and 50 teachers in Murang'a East District, Murang'a County.

There were more male deputy principals than female deputy principals who participated in the survey. Male deputy principals represented 60% of the total number of deputy principals who participated while females represented 40%. There were more male teachers participants than female participants.

Males were 33 which is 66% and female 27 which is 54% of the teachers who participated as seen in the table below.

Table 4.1.1 Participation by gender

Gender	D/Principals	Percentage	Teachers	Percentage
Male	3	60	33	66
Female	2	40	27	54
TOTAL	5	100	50	100

From the above presentation 60% of the deputy Principals who participated in the interview were male while the remaining 40% were female.

66% of the teachers were male while 54% of the teachers who participated were female.

Table 4.1.2 Teachers Teaching Experience in the Current School

Range of Years	Number pf Teachers	Percentage	Number of Deputy Principals		Percentage
0-2	17	34	2		40
3-5	8	16	2		40
6-10	13	26	1		20
Above 10	12	24	0		0
TOTAL	50	100	5		100

Table 4.1.2 above shows that majority of teachers had taught in their current schools for a period of 2 years and below that is 17 teachers which is 34% of participants.12 teachers have an experience of more than 10 years in the current schools which is 24% of the participants.13 teachers have taught in the current schools for a period of 6-10 years forming 26% of the participants. 8 teachers have been in their current school for a period between 3-5 years and this form 16% of

the participants.

Two deputy principals have been in their current school for two years and below which is 40% of the deputy principals who participated.

Two deputy principals have been in their current schools for a period between 3-5 years which is equally 40%.One deputy principal has been in his current school for a period between 6-10 years which is 20%.

Table 4.1.3 Category of Schools and Number of Participants Munene George Mukigi

Category of the Schools	Number of Schools	Number of Participants	Percentage
Girls boarding	1	11	20
Boys boarding	1	11	20
Mixed day	3	33	60
Total	5	55	100

Table 4.1.3 above indicates that 3 mixed day schools there were 33 participants which is 60% of the total number of the participants.

One girl's ands one boy's boarding schools had each 11 participants which is 20% of the total participants each.

The table below shows the participants opinion concerning the biblical programmes/activities in relation to minimizing lawlessness in schools.

Table 4.1.4

Biblical Programmes and Activities	SA No.	%	No.	A %	No.	D %	No.	SD %
Students involvement in biblical activities and associations like CU,CA	35	64%	19	35%	NIL		NIL	
Students attendance to Christians rallies	17	31%	29	53%	6	11%	1	2%
Pastoral programmes/instructions(PPI)	14	25%	35	64%	4	7%	2	4%
Inter-schools fellowship	8	15%	40	73%	5	9%	NIL	
Invitation of Guest preachers	32	58%	21	38%	1	2%	NIL	
Students involvement in biblical study programmes	23	42%	25	45%	5	9%	1	2%

Key: SA**:** strongly agree A : Agree   D   : Disagree   SD : Strongly disagree

The Effect of Biblical Programmes and Activities in Minimizing Acts of Lawlessness in Schools

The survey conducted clearly gave the opinion of the participants as seen in table 4.2.4

Their opinion was rated as; SA(strongly agree),A(agree),D(disagree) and SD(strongly disagree).the opinion was distributed along seven biblical programmes and between 12% and 64% of the participants indicated Strongly Agree and Agree respectively while only between 0% to 11% indicated Strongly Disagree and Disagree respectively. This clearly shows how biblical programmes in school can be a solution to schools cases of lawlessness.

DISCUSSIONS ON THE FINDINGS

The Types of Biblical Programmes and Activities in Schools

The researcher's findings on the above survey is that four major biblical activities are there in most schools in Kiharu. These are the Christian Union (CU) and Catholic Action (CA) which are both carrying 95% of all other activities. Invitation of guest preachers comes second with 66% , thirdly is Christian Rallies with 54% and morning/evening prayers which carries 51%.Other activities are very minimal in Kiharu schools like Bible study/clubs been 22%, Christians Fellowship 15%, Pastoral programmes instructions(PPI) 11% and Mass/Services having only 9%.This could be a clear indication that students have spiritual development concepts deficiency and this could also be the reason why many acts of lawlessness have been observed in this survey.

Participants' responses concerning the involvement of students in the formation of the school biblical activities, the participants indicated in their responses that most school involve students in the formation of biblical activities/association 96% were for yes while no was very minimal that is 2%.

The researcher also wanted to know whether all students in the school are members of the biblical activities indicated and the responses were 55% of the participants who said yes while 40% said no with only 6% who were not aware. This indicated that almost half of the students in the schools in Kiharu are not members or do not involve themselves in the biblical activities they are involved to form. This could be a problem of follow up.

Lenski (1963)'associational' theory here was not observed that is frequency of attendance at church services and participation in the workings of the institutions.

Glock and Stark (1965) also recommends involvement of frequency participation in corporate worship services in his ritualistic religious dimensions.

These frequency involvements will develop orthopraxy which automatically develop students' orthocardia which Lenski did not address.

The outcome of students' non-involvement in school biblical activities has come out clearly in the participants' responses when asked whether the students who are noted as participants in biblical activities do also feature in acts of lawlessness activities, 86% said they do not while only 13% said that they may take part in acts of lawlessness. This indicates that biblical activities play great role in minimizing acts of lawlessness in schools. Those who participated in lawlessness are described by participants as having not developed spiritual and moral concepts which are indicated in table 4.1.4

Interpretations of Findings of the Study

The Effect of Biblical Programmes and Activities in Minimizing Acts of Lawlessness in Schools

The survey conducted clearly gave the opinion of the participants as seen in table 4.2.4

Their opinion was rated as; SA(strongly agree),A(agree),D(disagree) and SD(strongly disagree).the opinion was distributed along seven biblical programmes and between 12% and 64% of the participants indicated Strongly Agree and Agree respectively while only between 0% to 11% indicated Strongly Disagree and Disagree respectively. This clearly shows how biblical programmes in school can be a solution to schools cases of lawlessness.

Summary, Conclusion and Recommendations

Introduction

This chapter contains summary, conclusion and recommendations based on the research findings. In addition, areas for further research are also suggested in this chapter.

The main purpose was to conduct a survey of biblical strategies in minimizing lawlessness among students in selected secondary schools in Kiharu Division in Murang'a County.

The Impact of Biblical Strategies in Minimizing Lawlessness in High Schools

From the Likert Scale findings, more than 60% of the participants indicated that they strongly agree on biblical strategies in minimizing lawlessness among high school students in Kiharu Division in Murang'a County.

CONCLUSIONS

According to the findings high percentage of the participants strongly agreed that biblical strategies are the solution to schools problems of lawlessness. These strategies transform students to become stewards of God's creation and be accountable and responsible for their actions.Therefore this proved that Biblical orthodoxy results to othopraxy.

RECOMMENDATIONS

Based on the research findings, the following recommendations were made;

- All stakeholders should start biblical programmes in their schools such as Christian Union,Catholic Action,Christian Rallies,Pastoral ProgrammeInstructions,Christian Fellowships,Invitation of guest Preachers,Inter-schools Fellowships and Bible Study Programmes.They should involve the students in starting and forming them in order to own them.They should strengthen them and discuss with students the importance of moral concept development in their lives. The aim of this is to make them meditate on obedience or disobedience of God's laws in their actions and help them make right choices.

- Spiritual leaders in schools should be recognized with appraisal of their work so that they can put more effort in schools biblical programmes and make follow-ups.

- Sensitization meetings should be held regularly on the importance of biblical strategies in minimizing lawlessness among students.

- School administration and teachers should be very positive and guided by the biblical strategies when dealing with lawlessness among students. This agrees with Lenski (1963) when he tried to measure orthodoxy and devotionalism by asking about the frequency of prayer and by inquiring whether the participants sought to determine God's will when they made important decisions. At school level all leaders should be God fearing when making decision.

Areas for Further Research

- A study should be carried out in various homes on various strategies used by parents in minimizing lawlessness at home.

- This study covers one division, now a District in the entire Murang'a County and there could be some benefits if

the same research was carried out in other in Murang'a county or even covering a winder locale with a larger sample. This would help to do more conclusive findings.

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