CHURCH SPONSOR INVOLVEMENT IN SCHOOL DEVELOPMENT. A SURVEY OF PUBLIC SECONDARY SCHOOLS IN HOMABAY SUB-COUNTY, HOMABAY COUNTY, KENYA

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DECLARATION

I declare that this document and the research it describes are my original work and that they have not been presented in any other university for academic work

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DEDICATION

This research study is sincerely dedicated first to the almighty God for His unmerited grace and strength to accomplish this work. I also dedicate the work to my beloved husband Caleb Otieno, my daughter Crystal Awene and my son Ishmael Kwara. Further, I dedicate it to my brothers Ben Jack and Rogers for their financial and moral support during the entire period.

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This work would not have been possible without the support of many people. Many thanks to the Almighty God for giving me the strength and protection all the way. Thanks to my supervisors, Dr. Boniface Mwangi and Dr. Lucy Kirima whose supervision and guidance from the start to the end was indispensable. I am also deeply indebted to my family for their support and encouragement throughout the course period and for their endurance and patience all the way. Many thanks also go to my dear brother Benjack, fellow colleagues' Madam Ruth, Mr. Odhacha and Mr. Omolo for the support they accorded me. I will forever be grateful to Rogers Holly who supported me during the research period and contributed towards its success. Though I may not be able to appreciate everyone individually, wherever you are, kindly know that I truly and highly appreciate all the support that you offered to me. May God bless you richly.

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ABSTRACT

Church sponsorship has resulted to tremendous development of education institutions worldwide. The cardinal role of chaplains is the spiritual development of the school community and ensuring that students are shaped in line with Christian values, morals and standards. However, despite the fact that all the 25 public secondary schools in Homabay Sub County are affiliated to various church denominations, most of them are characterized by dilapidated buildings, perennial students 'unrests, teenage pregnancies, use of illegal drugs and alcohol, and low academic performance. The purpose of the study was to examine the church sponsors' involvement in school development in public secondary schools in Homabay Sub-County, Homabay County, Kenya. The objectives of the study were to find out the spiritual nourishment services provided by the church sponsors, to examine the church sponsors' provision of guidance and counselling and to establish the extent to which the religious sponsors provide support in teaching and learning resources in public secondary schools in Homabay Sub County. The study was premised on structural functionalism theory and adopted descriptive survey research design. The study targeted 25 principals, 333 teachers, 50 Christian students' group leaders, and 25 church sponsors' representatives. Census and simple sampling techniques were used to select 25 principals, 100 teachers, 25 Christian students' group leaders, and 25 church sponsors' representatives. Data was collected through the teachers' questionnaire, christian student group leaders' interview schedule, the principals' interview schedule, and the church sponsor representative interview schedule. The validity of the research instruments was ascertained through scrutiny by the two university supervisors assigned to the researcher. Reliability of the teachers' questionnaire was determined by calculating the Cronbach alpha. A coefficient of 0.81 was obtained. Quantitative data were analyzed using descriptive statistics while qualitative data were put into broad themes for analysis. The study found that while provision of spiritual nourishment services in some schools was relatively consistent, it was erratic in over half of the schools. Further, most of the church representatives had no capacity to authoritatively guide and council students about sexuality, use of drugs, substance and alcohol, psychosocial issues, and responsible use of the social media. The church sponsors' provision of teaching and learning resources was found to have dwindled significantly. This study recommends that the government through the Ministry of Education engage professional chaplains for each public secondary schools and follow a uniform curriculum. The study finding on the extent to which the students are exposed to pastoral care services geared to enhance their spiritual, social and moral development might influence policy review by education stakeholders.

LIST OF ABBREVIATIONS AND ACRONYMS

AIC	African Inland Church
AIDS	Acquired Immunodeficiency Syndrome
BOM	Board of Management
CRE	Christian Religious Education
HIV	Human Immunodeficiency Virus
KNBS	Kenya National Bureau of Statistics
MOE	Ministry of Education
NACOSTI	National Commission for Science, Technology and Innovation
PTA	Parent Teachers Association
ROK	Republic of Kenya
SDA	Seventy Day Adventist
SPSS	Statistical Package for Social Sciences
TSC	Teachers Service Commission
USA	United States of America

OPERATIONAL DEFINITION OF TERMS

Chaplaincy Services: refers to the services provided by a chaplain to the students that enable them to find identity and meaning in their lives, provide opportunities for young people to experience positive spiritual, physical and psychological growth.

Church Sponsorship – refers to the practice of supporting the needy students or schools in term of financial, scholarships to needy students, infrastructural development and even provision of teaching and learning material.

Evangelical Protestantism: refers to a worldwide interdenominational movement within Protestant Christianity that believe in the centrality of the conversion or "born again" experience in receiving salvation, in the authority of the Bible as God's revelation to humanity, and in spreading the Christian message.

Guidance and Counselling: refers to professional assistance and guidance in resolving personal, social, spiritual or psychological problem.

Pastoral Care: refers to the practices pastors do to shepherd or care for individuals in their local congregation such as spiritual guidance and counselling, prayers, premarital counselling, bible study, hospital visitation and others.

Pentecostalism: refers to a protestant charismatic Christian movement that emphasizes direct personal experience of God through baptism with the Holy Spirit. It also emphasizes doctrines like speaking in tongues, and miraculous gifts. Most Pentecostals are evangelicals, but not all evangelicals are Pentecostals.

Public Church-Sponsored School: refers to a school in which the Church in partnership with the Ministry of Education and the community provide education.

School Development: refers to both human (students) and material resource development

Sponsor Representative: refers to the person appointed by the Church, normally the Parish priest, to represent the Church in the management of a Church-sponsored school.

Sponsor: refers to individuals or an organization which starts and/or manages a school. Sponsor shall be used in this study to mean church sponsors.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter provides the background to the study and the statement of the problem. The chapter also contains the purpose, objectives, hypotheses, significance, scope, delimitation, limitation and assumptions of the study. The chapter culminates with delineation of the study's theoretical framework and conceptual framework.

1.2 Background of the Study

The provision of education has since time immemorial been associated with religion. In Europe, prior to the age of university scholars around the mid-eleventh century, religion based monastic schools were the most stable force in education (Schmucker, 2022). Much of the schools' curriculum in these monasteries was focused on teaching how to read and write Latin, in preparation to join the ranks of the church. Chadwick (2018) notes that Seventh day, Muslims and Jewish have played a role in education provision in most regions of the world including Latin America, Spain and Italy. However, conflicts in religious sponsored schools are hardly new. In the USA, Protestants and Catholics have always clashed in public schools over Bible reading and prayer (Chadwick, 2018).

Education is important for enduring positive changes in the lives of children (Hudd, 2019). This investment can help to increase economic growth, improve productivity, contribute to national and social development and reduce social inequality (Hudd, 2019). Turpin (2017) also notes that investing in the welfare of people allows individuals to better contribute to the nation's development. In Africa, Christian missionaries in the areas where they colonized were the key agents in the growth of educational systems. Most of these colleges

were administered as agents of colonial control by priests. The Church has been leading many curriculum changes in Africa since the first century and has also used education as a method for evangelization (Turpin, 2017). The first Africans to go to the funded mission schools were appointed officers and bureau clerks. Cagé and Rueda (2017) observe that the main motive of most missionary groups, especially the Protestant ones was to change the Africans believes. This was to be driven by getting the Africans to church.

After the Berlin Conference, from 1884 to 1885, the imperial powers occupied parts of Africa. In diverse settings, most missionaries were willing to increase mission schools as they assumed that education went along with evangelization (Morgan, 2020). Therefore, they set up and funded schools to cultivate trained employees to spread faith and draw more believers in the areas they reside in (Morgan, 2020). The church is now recognized as the sponsor of the schools it set up. There was a strong policy in East Africa that made it possible for both Catholic and Protestant missionaries to work under the same conditions. By extending and developing their educational institutions, the missionaries fought for followers. There is a very old connection between educational and religious practice whereby, in providing education, the church has several obligations especially in the provision and management of resources (Village, 2018). This argument is supported by Niemandt (2019) who observed that performance is a product of good discipline, good management and excellent facilities. This is important for the development of any education system and for it to achieve its stated goals. Schools, whether public or private have a number of stake holders in their activities (Niemandt, 2019).

At independence in 1964, the new Kenyan government was well aware of the role played by church missionaries in the promotion of education. However, the Kenya Education

Commission (1964) or the Ominde report recommended nationalization of most of the schools that were managed by the churches such that the churches were to maintain a 'sponsorship' role while the government was to manage and pay the teachers. The sponsorship role did not obligate the church on any financial support, but rather gave the churches mechanisms by which they could oversee the development and success of the schools, including spiritual nourishment of the students (Kitala 2015). Muoki (2017) observes that basically, the Kenyan government was attempting to remove religion and race from the core education system. However, the school church sponsor could appoint principals and the chair of the school board of management.

Through an amendment of the Education Act in 2004, the government revised further the terms of sponsorship (Republic of Kenya, 2004). Muoki (2017) argues that the government further mutilated the rights of the church by curtailing its responsibility to appoint principals and chairs of the BOM as well as reducing the number of its representation in the board from 4 to 3. Since then some sponsors complain of arrogant school heads who run the schools in disregard of any accountability and transparency (Katola, 2016).

The Basic Education Act 2013 (Republic of Kenya, 2013) refers the sponsor as an individual or an organization that makes a significant contribution and effect on an institution's academic, financial, infrastructural, and spiritual growth (Ronno, 2018). According to the Kenya Basic Education Act 2013 (Republic of Kenya, 2013), the school religious sponsor is mandated to participate in review of curriculum, syllabus as well as recommendation of students text books. The sponsor is also expected to be represented in the Board of Management; oversee the students' spiritual nourishment including the appointment of chaplains at their own expense; and provision of financial and

infrastructural support. The Act however, encourages the religious sponsor to safeguard the denomination or religious adherence of others.

Despite the diminishing role of ‘sponsorship’ and the sporadic contestation between state and church on the control of the school, the roles of the school church sponsor remains crucial (Ongare, 2020). This is because in the wake of explosion of information communication technology (ICT) young people are ever encountering new challenges that are derailing not only their current progress in education but also their life in the society. Amugune (2020) reiterates that the church has a greater potential than any other institution in setting standards of morality in society. Not only should the church focus on periods when students are in schools but also, of necessity, address the society from which the students come from and to which they return on completion of school. Makokha et al. (2020) appreciates that some churches employ chaplains to offer morning devotions, preach the word of God during weekend church services, and offer guidance and counselling to students. Additionally, chaplains are expected to help students go through problems regarding sexuality, fears of success or failure in their studies, and assisting them to go through numerous disappointments, shock and trauma arising from the society's social evils (Wanza, 2012). Muoki (2017) laments of a growing trend where commitment of sponsors in public schools is on decline as the churches have resorted to privatizing some public schools as well as founding new private schools as investors in education.

1.3 Statement of the Problem

According to the Homa Bay County School census report (MOE, 2019), all the 25 public secondary schools in Homabay County are affiliated to various church denominations and which execute their roles as school church sponsors. The report further noted that through

the courtesy of church sponsors, a few schools had notable students' social, academic and moral development. Additionally, the church sponsors were quite involved in modernizing the school infrastructure as well as teaching resources. However, most of the schools were found to have stagnated in all forms of development. The schools were degenerating to centres of dilapidated buildings, empty science and computer laboratories and no libraries. Furthermore, students' moral decay and perennial unrests were infamies that kept Homabay Sub County in the media daily news. In light of this milieu, there was a need to examine the extent to which the various church sponsors are involved in the schools development. Studies such as Mijungu (2015) and Kihanya (2015) have explored on the roles that church sponsors are expected to play in management of secondary schools but fell short of assessing the extent to which the church sponsors got involved in offering spiritual nourishment, guidance and counselling in issues such as sexuality and substance/alcohol use, and financial assistance. The current study sought to establish the level of church sponsors involvement in the schools' development in Homabay Sub County as a first step in understanding and addressing the state of decrepit existing in some church sponsored schools as well as the nonchalance stance adopted by some sponsors.

1.4 Purpose of the Study

The purpose of the study was to examine the church sponsors' involvement in school development in public secondary schools in Homabay Sub-County, Homabay County, Kenya.

1.5 Objectives of the Study

The study was guided by the following objectives:

i) To find out the spiritual nourishment services provided by church sponsors to public secondary schools in Homabay Sub County;

ii) To examine the church sponsors' provision of guidance and counselling in public secondary schools in Homabay Sub County;

iii) To establish the church sponsors' provision of teaching and learning resources in public secondary schools in Homabay Sub County.

1.6 The Research Questions

This study was guided by the following research questions:

i) What are the spiritual nourishment services provided by the religious sponsor in public secondary schools in Homa Bay Sub County, Homa Bay County?

ii) What are the guidance and counselling services provided by the religious sponsor in public secondary schools in Homa Bay Sub County, Homa Bay County?

iii) What support is offered by religious sponsors in teaching and learning resources in public secondary schools in Homa Bay Sub County, Homa Bay County?

1.7 Significance of the Study

Significance of a study shows how the research benefits or impacts others in part or whole (Cai et al., 2020) such as financial and moral support. The study may enable teachers, parents and the school administration to know the content and depth of spiritual nourishment offered to the students. Additionally, the findings on the extent to which the church sponsor offer guidance and counselling to the needy students may enable the school principals in conjunction with BOM in planning for more effective intervention strategies to curb students' indiscipline. The generated information on the extent the church sponsor

caters for teaching and learning resources may guide the MOE, and the other stakeholders on the amount of resources they should set aside for the smooth running of the school. Further, the study findings may provide insight to the government through MOE, the factors that are influencing the waning schools support from the church sponsors as established in some studies. The study may also serve as a reference point to the ministry of education and other policy makers as they review policy on the role of church school sponsors. Finally, the study may relevant literature to the other researchers regarding schools' church sponsorship.

1.8 Scope of the Study

The scope of the study is the geographical and methodological limits within which the study operates (Ravid, 2020). This study focused on the assessment of the church sponsors' involvement in school development in public secondary schools in Homabay Sub-County, Homabay County, Kenya. The study aimed at establishing conditions that exist, practices that prevail, processes that are ongoing, attitudes that are held or trends that are developing. However, being a non- experimental approach where variables are not manipulated, the causal- effect was not be ascertained.

1.9 Delimitations of the Study

According to Leedy and Ormrod (2016), delimitations of the study are set out guidelines by the researcher through conscious inclusionary and exclusionary decisions regarding the subject matter. Delimitations are within the researcher's control. There are many facets of secondary schools development that could be targeted by the church sponsors, however, this study focused on spiritual nourishment services, guidance and counselling and the provision of teaching and learning resources.

1.10 Limitations of the Study

Limitations are possible short comings or influences that can affect the study and are not under control of the researcher. They limit the extent to which a study can go and may affect the end results of the study (Leedy & Ormrod, 2016). Since the research involved the use of questionnaires, some of the school administrators might have been unwilling to avail some information as they may have thought that research could affect them negatively in terms of job security. According to Leedy and Ormrod (2016), individuals tend to over-rate themselves on desirable traits and under-rate themselves on undesirable traits. To mitigate against such tendencies, the researcher assured the respondents of the sole purpose of the study being academic and that anonymity and confidentiality would be maintained. Poor record keeping in some of the schools was also found as a setback to the study.

1.11 Assumptions of the Study

Rudestam and Newton (2015) explicates that assumptions are underlying ideologies that the researcher trusts or admits but that are difficult to attest in any actual way. In other words, assumptions are realistic expectations believed to be true facts necessary for the relevance of the study as they provide the basis of the development and implementation of the research. The researcher assumed that all the targeted schools had church sponsors. It was also assumed that all the church sponsors provided the basic services of pastoral care, guidance and counselling and provision of teaching and learning.

1.12 Theoretical Framework

The study was based on structural functionalism theory by Talcott Parsons (Parsons, 1991). It posits that formal organizations entail several groupings that consist of diverse individuals who work together to attain a common goal. The leading argument is that most

institutions function as complex and large social constructs that have several sub-units that are in constant interaction. The subunits can at times work harmoniously and at times work in opposition to each other. Inviolata (2018, p.13) states, “Functionalism is concerned with the concept of order, formal work in organizations and in particular how order seems to prevail in both systems and society irrespective of the changes in personnel which constantly takes place.” The associated view is that theory advocates for the examination of conflicts of interests that may occur between the subunits. With reference to the research topic, the subunits include the church sponsors, ministry of education, teachers, and parents.

The significance of the theory to the study is that it adequately offers an explanation of the conflicts that might exist between the sub-units mentioned above in the management of schools at Homa Bay County. The school, in this case, functions as a social system that has several subsystems that work together and with its environment. The assumption is that the interactions should be in harmony for the educational goals to be achieved as expected. It also views an organization to be a social system that consists of people who function within a specific formal framework, draw finances, people, and resources from their setting, and then reimbursing them into the same environments, the developed products or services. The theory puts emphasis on the notion that organizations do not operate in a vacuum but is part of a larger system. The theory puts emphasis on matters concerning integrity and unity including the interaction between its components and the environment. Inviolata (2018, p.12) states, “It suggests that organizations must be studied as a whole taking into consideration the interrelationships among its parts and its relationship with the external environment” to highlight the theory’s basic framework.

Schools, in this case, function as open systems, and thus, respond to the external elements while putting into consideration their objectives. The sponsors, in this case, function as the external elements that also work for the interests of the schools.

1.13 Conceptual Framework

Creswell (2014) regards conceptual framework as a research tool intended to help a researcher to develop cognizance and understanding of the condition under inquiry. Creswell further proffers that when clearly enunciated, a conceptual framework has potential usefulness as a tool to assist a researcher comprehend the meaning of subsequent findings. Figure 1.1 depicts the proposed study conceptual framework.

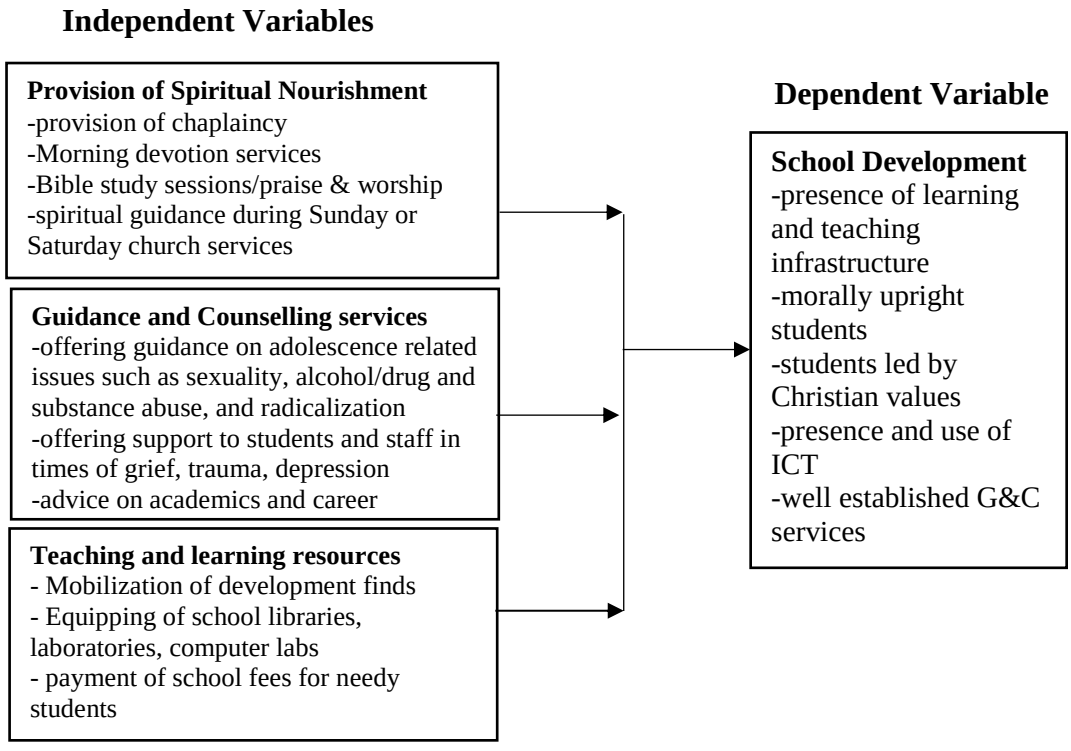


Figure 1.1: Conceptual Framework Showing the Interplay between the Presumed Church Sponsor Based Factors and the School Development

As shown in Figure 1.1, the church sponsor provision of guidance and counselling, spiritual services and teaching and learning resources is envisaged to result to school development. The study embarked on establishing the extent to which the church sponsors have contributed to the targeted schools' development by providing these essential service.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter contains the reviewed literature as per the current study. The review commences with a glimpse into the history of church sponsorship in Kenya. It is then followed by the review of empirical studies in accordance to the three study objectives. The chapter closes with the summary of the reviewed literature and research gaps.

2.2 A Historical Overview of the Church as a Sponsor of Education in Kenya

The word sponsorship is a concept that assumes different meanings in different contexts. However, Muoki (2017) observes that the word 'sponsor' has come to be synonymous with 'church' role in Kenyan education system. It was first used in section 8(1) of the Education Act of 1968 to describe the new role of that was assumed by the church in relation to schools formerly owned by missionaries that were nationalized by the Kenyan government after independence in 1963 (Mabeya et al., 2010).

Adhiambo (2019) identifies three kinds of sponsors as primary or original sponsors, secondary and tertiary sponsors. The primary sponsors are those who have developed the schools, even on their own lands. Secondary sponsors are those invited by communities to sponsor schools that were originally community-based, and tertiary sponsors are those invited after the schools were founded and have never contributed to the schools' physical growth or substantive maintenance.

According to Muoki (2017), there are three prominent Kenya church sponsor historical epochs: the sponsor as a donor/manager in education (1844-1963), the sponsor as a

spiritual/moral authority in education (1964-2004), and the sponsor as an investor in education (2004-2017).

2.2.1 Sponsor as a Manager of Education (1844-1963)

The first epoch was largely influenced by the Fraser's Commission of 1909. There were secular government owned schools established with a view to provide technical skills for the settler and industrialization (Onderi & Makori, 2013). These schools accommodate the white and Asian communities and openly undermined the black capacity to engage as thus. There was a more robust trajectory of religious schools run by the missionaries. These schools were built, maintained and managed fully by missionaries. Thus, they recruited and trained teachers, oversaw the implementation of the curriculum, and taught catechism (Amugune et al., 2018).

During this period, the church was focused mainly on evangelism, winning individuals, as well as expanding their regions of influence. The education given to the Africans was largely religion and a bit of the three Rs (reading, writing and arithmetic) to support their mission. In addition, some Africans were exposed to the basics in technical education to enable them render services in the missionaries' and settlers' establishments (Isalano et al., 2021). Thus, education during this period was highly religious and racist.

2.2.2 Sponsor as a Spiritual and Moral Authority in Education (1964-2004)

At independence in 1964, the new government aimed at providing education devoid of segregation, uniform quality and affordable to the largely illiterate masses (Bogonko, 1992). The Ominde commission was set up to advice the government on the best course of action in 1964. Acting on the Ominde Commission recommendations, the government nationalized education where the church surrendered its schools to be run by the

government. However, in cognizance of the crucial role the missionaries played in the provision of education the Church took the role of the sponsor. This was achieved through the enacting 'The Teacher Service Commission Act 1967' and 'The Education Act 1968 (Revised in 1980)' which not only defined the status of education but provided general framework for the provision of education by the then new Kenyan government. Consequently, the Teacher service Commission became the employer of all teachers in Kenya including all Church/faith-based teachers (Bogonko, 1992).

Also based on the Education Act 1980, the sponsor had some rights and responsibilities such as the appointment of the principals and teachers was to be made in agreement with the sponsor; the sponsor had a right to nominate four (4) of the thirteen (13) members of the school board of governors and to propose the chairman who should be ratified by Ministry of Education; The sponsors together with then BOGs had the responsibility to maintain the religious tradition of the school, and the sponsor had the right to enter the school for the purpose of religious instruction and supervision thereof, and for pastoral work among the teachers and pupils (Muoki, 2017).

According to Kitala (2015), the church sponsor role did not imply any financial support, but rather gave the churches mechanisms by which they could oversee the spiritual development of the school community as well as the overall school success. Kitala further, observed that the churches did not foresee any problem with that symbiotic relationship considering that individual denominations were also undergoing nationalization process and therefore missionaries were handing over the leadership of the schools and assets to the local church leaders. Young African nationalized churches could hardly bear the responsibility of a donor in the manner that white missionary agencies did and hence the

government intervention was timely. Therefore, the understanding that the government would prepare and maintain a uniform curriculum, provide teaching and learning materials, and employ teachers, whereas the church, as the sponsor, would offer spiritual guidance to the students and teachers, and where possible supplement the government effort in putting additional infrastructure was not aggressively resisted (Amugune, 2018).

However, the introduction of free primary education in 2003 witnessed overcrowded classes and deteriorating quality. The situation resulted to middle class children moving to well-managed, equipped, top performing but expensive schools. The church saw this as a lost opportunity to invest.

2.2.3 Sponsor as an Investor in Education (2004 -2022)

In 2004, the government revised further the terms of sponsorship through an amendment of the Education Act. The amendments were later in cooperated in the comprehensive Kenya Basic Education Act 2013. According to the Kenya Basic Education Act of 2013 (Republic of Kenya, 2013) Part III-Section 27, the role of the religious sponsor includes participation and recommendations of review of syllabus, curriculum, books and other teaching aids; representation in the School Board of Management; provision of supervisory and advisory services in matters regarding spiritual development in schools including the appointment of chaplains at their own expense; maintenance of spiritual development while safeguarding the denomination or religious adherence of others; and provision of financial and infrastructural support (ROK, 2013).

Of most significant changes, the government removed the rights of the church sponsor to propose and influence the appointment principals and chairs of the boards. The number of its representation in the board was also reduced from 4 to 3. Further, despite the church

sponsor petitioning the government to allow the BOM to employ the school chaplain in boarding schools, the Education Act put the responsibility to hire and pay the school chaplain on the church sponsor (ROK, 2013). Previously, the sponsor was allowed to appoint four of the thirteen school board members. Katola (2016) avers that since the church diminished roles and influence, some school heads became arrogant and embezzlement of school funds has become rampant. Many church sponsors are hesitant to commit their funds to in an enterprise they can hardly monitor, audit or appraise. Some have reverted the public schools to private schools to the chagrin of those who depended on those schools but cannot afford them now. However, the decision to revert has been sanctioned by the government subject to the approval of the local community.

The rising appetite to commercialize education by the church sponsors has attracted sharp criticisms from various education stakeholders. The church has been indicted of having missed the opportunity to champion transformation of society through education. Further, it failed to critique religious and racial education during the colonial period and worse still, it has perpetuated the class and commercialization of education. According to Muoki (2017), the church has used education for its own short-lived gains such as evangelization and financial benefits in order to fund church-related activities.

2.3 Review of Empirical Studies

2.3.1 Church Sponsor Provision of Spiritual Nourishment and Development of Public Secondary Schools

The question of whether and how public schools in Europe (and, indeed, in liberal democracies more generally) should incorporate religion into the classroom has become increasingly relevant (Horan, 2017). Children need to be given the tools to recognize religion's role in their culture and in the world, but their teachers or school officials must protect them from indoctrination. Efforts to strengthen the way schools teach about religion have been on the rise in recent years. A group of reformers, led by Charles Haynes, started tireless work in the nineties to change the situation, building on research undertaken in the mid-eighties showing that schools were lacking religion in their curricula (Horan, 2017). They started to prepare guidance materials to help teachers understand what and how they should teach about religion, create curricular materials to provide teachers with the tools to teach and run workshops to train teachers in their classrooms to implement subjects.

A research conducted by Cooper (2017) in the USA indicates that many civil libertarians and others, are concerned that conservative Christians and others are trying to impose their values on students. Since then, the Supreme Court has pushed forward, from banning organized Bible reading for religious and moral instruction in 1963 to prohibiting school-sponsored prayers at high school football games (Coley, 2021). Coley (2021), argues that holistic child development brings strategic outcomes to churches that take child ministry seriously, including numerical church growth, safe leadership, and national development. D'Agostino et al. (2019) suggest that a spiritually mature child would be able to take the seriousness it calls for and thus do well academically in their school work. Biblical

awareness can also increase the success of the learner in the subject of religious education. Discipline is connected to spirituality, in which religious virtues are imparted to a person who has a positive influence on them (Plater, 2017). Also, spiritual guidance services are very important in the management of the discipline of students in church-sponsored schools (Plater, 2017).

The church informs, forms, and transforms individuals so that they can fit in society. This is in line to its mandate to nurture, disciple, equip, and show the way to the world (Wanza 2012). Waweru and Otieno (2018) posit that the quality of educational experiences one acquires in life is normally linked to Individual successes in life and national destinies. Holistic education encompasses spiritual, emotional and physical development that cannot be acquired through classroom academic work only. This is the basis in which church and state have a common merger in an attempt to produce morally upright citizens for the general good of the society.

Mimms (2017) identifies chaplaincy as a vital component that can re-awaken students' spiritual and moral consciousness which are critical in their holistic development. Similarly, Arego et al. (2014) assert that chaplains can contribute to the provision of holistic education thereby promoting students' character and psychosocial development to become responsible members of the society. In concurrence, Makokha et al. (2020) underscores the role of chaplains in the promotion of holistic education which fosters the development of the whole person resulting in an all-rounded individual socially, physically, intellectually, and spiritually. In cognizance that majority of secondary school students are at the sensitive adolescence stage which requires support, proper handling and adequate monitoring, some churches employ chaplains to facilitate morning devotions, run evening

epilogues, strengthen new converts, and counsel, amongst other religious practices. The cardinal role of chaplains is to ensure that students are shaped in line with Christian values and standards as well as the spiritual development of the school community (Wambugu et al., 2013).

Lugulu (2013) conducted a desk top analysis of the role of the sponsor in public secondary school administration and management in KaKamega County, Kenya. The study was occasioned by periodical disputes over administration and management of church sponsored schools between the Ministry of Education and the sponsor. The study found that though most of the school sponsors implemented pastoral programmes, they did not take part in construction of the school structures as well as maintenance. In addition, they did not cater for the teachers' salaries. The observation was however, in line with the Kenya Basic Education Act 2013 in which the sponsors are free to offer the much they can afford but disengage from active management and administration of public funded schools (Makokha et al., 2020). Lugulu (2013) study, however, failed to investigate what comprised of the pastoral care services and the extent to which these services were effective in molding the students' character and wellbeing. The current study did a comprehensive audit of the spiritual nourishment offered as well as the teachers' perception of its effectiveness.

Radeny (2017) aimed at establishing the contribution of the Catholic Church to management of public secondary schools in Kisii Central Sub - County, Kenya. The study found that that the Catholic Church contributed moderately to instructional resources, and low to financial and infrastructural resources. Thus, the study did not examine the sponsor cardinal role of providing spiritual nourishment and life skills. The current study set out to

determine not only the sponsor role in development of teaching and learning resources but also the spiritual nourishment services provided in public secondary schools in Homabay Sub County.

Waweru and Otieno (2018) examined the role played by chaplains in modifying secondary schools students' behaviour in Siaya County, Kenya. The study employed descriptive survey design and analyzed both quantitative and qualitative data. Four Church sponsored public secondary schools in Gem Sub-county were purposively sampled to take part in the study because they were the only institutions with established chaplaincy. The study found that despite the presence of chaplaincy in these schools, cases of boy-girl relationships, pregnancies, abortions, examination malpractices as well as drugs and substance abuse were rampant. Majority of chaplains appeared only on Sunday to conduct church service and therefore, not able to meet the various students and teachers' spiritual needs. The study major limitation arose from the fact that data was collected from only a few schools with an established chaplaincy. The current study embarked on gathering comprehensive information from all the church sponsored schools in Homabay Sub County regardless of the level of sponsor activities in these schools.

A study by Makokha et al. (2020) examined the role of the church in the moral development of students in church-sponsored schools in Kenya. The study adopted a naturalistic qualitative method and collected data from respondents attached to 5 different Christian denomination sponsored schools. Stratification was done along denominational lines of the Friends Church, Roman Catholic Church, Anglican Church, and Seventh Day Adventists (SDA), and Presbyterian Church of East Africa (PCEA). Two schools from each of these church denominations, were purposively selected. Thereafter, the church identified schools

that were considered to be best suited for the purpose of the study. The study findings showed that respondents appreciated the role of the church in the molding of students into morally upright persons. Most of the Churches had sent chaplains to offer spiritual nourishment as well as guide and counsel the school community. Chaplains organized and conducted weekly prayers, bible studies, morning devotions, preaching on Sunday or Saturday services and other church related ceremonies. A major limitation with Makokha et al. (2020) study was that the sampled schools were purposely identified by the sponsors and therefore, might have been a representation of their best ideal school as opposed to the reality for majority others. The current study employed involved all the 18 schools in Homabay Sub County and thus, increasing the study internal and external validity.

2.3.2 Church Sponsor Provision of Guidance and Counseling Services and Development of Public Secondary Schools

Globally, the need for students' spiritual and non-spiritual guidance and counselling has become a crucial component in school management more than ever before (Zyngier, 2018). The need has been exacerbated by the explosion of information communication technology (ICT) which bombards the youth with a lot of unsolicited information leaving some in disarray. Thus, apart from attaining religious values and virtues that lead to prosocial behaviour, respect and purpose in life, students are in need of guidance in sexuality, alcohol and substance abuse, frustrations in academic performance, and the uncertainties in the job market.

Despite the growing need of guidance and counselling among the youth, the controversy of who between the school chaplain and the psychologists/councilor is best suited to guide and counsel the students has continued over the years in Europe, USA and other countries.

For instance, in Australia, the Human Rights Commission was engaged to investigate the National School Chaplaincy Programme (NSCP) following the argument that chaplains are seriously under-qualified to deal with vulnerable young people, that it is not appropriate to have a religious worker in a public school, and that the money spent on the programme is better needed elsewhere, such as to help children with disabilities (Zyngier, 2018). In a similar argument, the Australian Psychological Society has been critical of the NSCP expressing concern at the funding of chaplaincy instead of programmes backed by scientific evidence. The society described a case where a chaplain's comments to a student suffering from a stomach discomfort that she was "hungering for the word of the Lord" as appalling and inappropriate (Fitzgerald, 2021). Fitzgerald further laments that though Chaplains sometimes deal with extremely serious psychosocial issues, they are not required to hold tertiary qualifications that could assist in that direction. Considering that religious commitment does not equate to counselling competence, it would be more prudent to redirect money spent on employing religious devotee to engaging experienced professional counsellors of psychologists (Dubbeld, 2020; Martin et al., 2020).

In an article "Chaplains and Counselors—Working Together for Good", Fitzgerald (2021) chronicled how as the head chaplain at St. Stephen's Episcopal school in Austin, Texas, USA, they combined synergy with the school counsellor to execute their overlapping roles. The article not only clarified and guided their working relationships but also offered a simple model that could be used by other schools as they do the same in their own particular contexts. Fitzgerald (2021) considers pastoral care as characterized by listening, encouraging, and paying attention to the spiritual dimensions of the conversation taking place. Further, pastors listen not only for the voice of the other, but also for the voice of

God in every conversation. Fitzgerald emphasizes that when emotional and psychological concerns surface, the chaplain should encourage the student to seek out help from a counselor. Such concerns would include but would not be limited to issues regarding gender identity, eating issues, drug and alcohol use, ongoing anxiety or depressive symptoms, self-mutilation, and suicidal ideation. It is noteworthy that, while in developed countries, most of the schools have chaplains and professional counsellors or psychologists, developing countries, Kenya included hardly engage a professional counsellor/psychologist. Thus, the chaplain or the church representative is expected to work in collaboration with one of the teachers to offer both spiritual and non-spiritual guidance and counselling.

A study conducted by Marindi (2011) in Uganda, aimed at assessing the extent to which chaplaincy provided services to the students in spiritual nourishment, career guidance, and counseling among SDA secondary schools. The study also investigated the relationship between chaplaincy services and the students' discipline. The study found that there was consistency in provision of spiritual nourishment and counseling services, while career guidance was offered occasionally. Chaplains complained of lack of adequate knowledge in career guidance and lacked officially allocated time for career guidance. Provision of chaplaincy services was found to have a weak but significant relationship with the students' discipline ($r = .145$, $p < .05$). However, while Marindi (2011) study focused on specifically SDA secondary schools, the current study examined the school development arising from the services provided to schools by different sponsors affiliated to different churches in Homabay Sub County.

Wanbugu et al. (2019) study focused on how chaplaincy services bring about students' holistic development in selected Anglican Church of Kenya (ACK) sponsored secondary schools in Mount Kenya Central Diocese. The study was occasioned by the increasing cases of students' indiscipline witnessed in secondary schools including those sponsored by churches. The study employed the descriptive survey research design and involved 36 chaplains, 36 principals, and 360 students from 36 secondary schools sponsored by ACK in Mount Kenya Central Diocese. The study findings showed that majority of the students, principals, and chaplains indicated that chaplaincy services promoted students' attitude towards life, academic performance, and students' discipline. Therefore, it was concluded that provision of chaplaincy services play an essential role in enhancing secondary school students' holistic development. However, Wambugu et al. (2019) study did not delve in details of what comprised the chaplaincy services such as spiritual nourishment, guidance and counselling, and financing of the school varied projects. The current study dissected the expected roles of the church as the school sponsor with a view of examining how they have led to the school development in Homa bay Sub County.

2.3.3 Church Sponsors Provision of Teaching and Learning Resources and Development of Public Secondary Schools

According to Simatwa and Ahawo (2017), teaching and learning resources are all materials and equipment used to enhance effective learning. The role of the church or religious organization in the provision of education at various levels internationally has been widely researched. In the UK, the Church of England has played a crucial role in the construction of classrooms and laboratories to schools in England and Wales long before the 1870 Education Act which outlined the mechanism for building non-denominational schools

(Turpin, 2017). In Italy, Spain and Latin America, Christianity has significantly influenced the shaping of school and university system while in Saudi Arabia and Iran, Islam has influenced schools. The church schools in the English system have benefited from state funding (Stone, 2018). In Africa, many economic benefits have been realized on religious based educational investments, especially for vulnerable communities.

In the past decades, school sponsorship has been supported by many governmental and non-governmental agencies, foundations, corporate donors and private well-wishers (Schmucker, 2022). Additionally, the church sponsor supervises and ensures that religious education is taught in schools according to their faith. This means that the school curriculum should include religious subjects that are life centered, broad and multi-dimensional as well as develops personal growth. Turpin (2017) argues that in almost every society, before the nation began to be responsible for providing education, the earliest form of schooling was religious. The scholar further notes that most modern school systems have been shaped by the interaction between religion and the state.

Historically, the church sponsors have developed physical facilities and provided learning resources for educational institutions they owned. The school sponsors have a lot to contribute to the school learning environment today (Wambugu et al., 2019). The learning and teaching resources should be provided in order to create a good working environment. Stone (2019) emphasizes that performance is a product of good discipline, good management and excellent facilities. Therefore, the acquisition of the learning and teaching resources is solely an important factor in school development. This is a clear indication that the indifference of sponsors to school activities in the provision of resources and education in their schools seems to point out that their roles have not been properly defined.

In Kenya, the church has had a long history of taking a major role in construction of public schools, maintaining the teaching and learning resources, and having a major influence on the school management. Onderi and Makori (2013) observe that though the Kenya's Education Act 1968 and revised 1980 had a provision for the appointment and participation of sponsors in school management, the implementation of the policy has been a thorny issue. On one hand the sponsors complained of appointment of school managers outside their church faith, and who were corrupt and devoid of acumen in management resulting to decline of standards in their schools. On the other hand, principals blamed sponsors of perpetuating unwarranted intimidation, harassment, interference with the running of the schools, and influencing unnecessary transfers. Some sponsors often attempted to assert themselves by rejected the TSC appointees to the leadership in their schools successfully. Such conflicts, however, prompted to sponsors to stop any active involvement in these schools (Mijungu, 2015). Nonetheless, the enactment of the Kenya Basic Education Act of 2013 (Republic of Kenya, 2013) reduced the management role of the religious sponsor to just representation in the School Board of Management, and if possible offer financial and infrastructural support. The new dispensation was expected to reduce conflict between the sponsor and the government. Sponsors were given an option of investing in private schools in which the teachers and the other staff were fully catered for by the sponsor. According to Makhanu (2018) the total absence of some sponsors in terms of pastoral care, financial assistance, and the school development in general can be attributed to the seemingly reduced influence of church sponsors in school management. It is no wonder that several researchers have attempted to establish the role of the church sponsors in development of teaching and learning resources since the change of management policy in 2013.

Ronno (2018) examined the role of sponsors in the development of infrastructure in public primary schools in Wareng Sub-County in Uasin Gishu County. The study involved 38 sponsor representatives, 38 head teachers, 38 chairpersons, and one officer from the District Education Officer's office. The study revealed that though the sponsors had a major in put in initial construction of schools, they no longer participate since the introduction of free primary education. It seems the FPE that took effect in 2003 brought confusion over the role of sponsors in development of the schools infrastructure. However, Ronno (2018) study did not collect in-depth data from the respondents with a view of establishing the sponsors as government partners slowed in development of the school infrastructure.

Radeny (2017) focused on assessment of the Catholic Church contribution to the management of public catholic sponsored secondary schools in Kisii Central Sub – County. The study established that the Catholic Church contribution to instructional resources was 27.7% in financial support for administration, motivation and student bursaries; 50.8% in terms of lab equipment, text books and teaching materials; and 36.4 % in infrastructural development in terms of classrooms and land. While Radeny (2017) study focused on Catholic Church sponsored schools only, the current study took a cross-section of all the church sponsors in Homabay Sub County.

A study by Matutu (2019) examined environmental factors influencing churches to sponsor public schools in Turbo Division, Uasin Gishu County. The study adopted descriptive survey research design and involved 18 public secondary schools and 23 public primary schools. Data were collected from the head teachers and members of BOM using oral interviews, questionnaires and observations. The study findings showed that there were

several motivating factors that led to churches competition to sponsor public schools in Turbo Division, Uasin Gishu County. These factors included, the autonomy over decision making and use of resources, the competition for more religious influence, recognition and fame. On the other hand the study respondents perceived the sponsor to have deviated from the main purpose of enhancing the school teaching and learning resources, spiritual nourishment and psychosocial support of the school human resource. A major limitation in Matutu (2019) study was the failure to seek information from the sponsors and which could have shed more light on the situation. The current study sought to gather views from the sponsors regarding their contribution in teaching and learning resources being a crucial part in the school development.

2.4 Summary of Reviewed Literature and Research Gaps

The literature review showed that there is a plethora of studies on the role of the religious school sponsors at global, regional and local level (Arego, 2014; Coley, 202; Fitzgerald, 2021; Lugulu, 2013; Makhanu, 2018; Makokha et al., 2020; Matutu, 2019; Onderi & Makori, 2013; Plater, 2017; Ronno, 2018; Waweru & Otieno, 2018; Zyngier, 2018). However, while most of the studies identified spiritual nourishment, guidance in psychosocial issues and provision of teaching and learning resources as some of the roles meant for the sponsors, the extent to which these services were provided was not ascertained. Furthermore, several studies did not seek information from the sponsors to establish why some reduced their presence in schools and hardly played any of the identified roles. The researcher also established that most of the studies used non-probability sampling in which data was collected from some purposively identified schools with well-established chaplaincy. This approach was bound to reduce objectivity and

promoted the like hood of missing pertinent information from other situations. The current study embarked on establishing the church sponsor practices towards the school development in all public secondary schools in Homabay Sub County regardless of the level of the sponsor activities. The study sought views, opinions, and experiences from among others, the church sponsor representatives and the Christian student group leaders in public secondary schools in Homabay Sub County, Homabay County.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology that was used by the researcher in collecting, analysis and interpretation of data. The chapter presents the research design, the study area information, the target population and sample size, sampling technique and procedures. Further, the chapter contains description of the data collection instruments, pilot study, validity and reliability of the research instruments, data collection procedures, data analysis procedures, and the ethical and legal considerations.

3.2 Research Design

The study employed descriptive survey research design. Ravid (2020), explicates that descriptive survey research design is best adapted to obtain personal and social facts, beliefs and attitudes. It involves measurement classification, analysis, comparison and interpretation of data that results in the formation of important principles of knowledge and solution to significant problems (Ravid, 2020). Descriptive survey design will be appropriate for this study since the researcher aimed at gathering social facts, opinions, beliefs and experiences of various people as they interacted with their schools' church sponsor.

3.3 Research Site

The study was conducted in Homabay Sub County, Homabay County. Homabay Sub County hosts the County headquarters and according to Kenya National Bureau of Statistics (KNBS, 2019), it is the most densely inhabited Sub County among other sub counties in Homabay with a population density of 417 persons per km^2. It also hosts the

highest number of public secondary schools with varied church denominations as sponsors. However, according to the Homabay schools census report (MOE, 2019) while some secondary schools in Homabay Sub County were realizing rapid development in terms of students' character, academic performance and learning resources, while other schools either remained static or deteriorated. The noted differentials in schools' development especially in students' character, created the impetus for the current study.

3.4 Target Population

Babbie (2014) defines target population as a complete set of individuals, cases or objects with some common observable characteristics. Population refers to all elements, individual or objects having similar observable characteristics (Creswell, 2014). According to Homabay County schools census report (MOE, 2019), Homabay Sub County had 25 public secondary schools and 333 teachers while each school had an officially recognized church sponsor. Thus, the study targeted 25 principals, 333 teachers, 50 Christian students' group leaders (a Protestant and a Catholic student's group leader from each school) and 25 church sponsor representatives from the 25 public secondary schools.

3.5 Sample Size and Sampling Techniques

According to Babbie (2014) sampling is a process of study where a representative of the whole population is picked in a structured manner that will ensure the finding represents the behavior of the whole population. Thus, a sample is a subset of the entire population representing the characteristics of the population. Gay, Mills & Airasian (2009) maintain that 10% to 30% of the population is sufficient for reliable findings. Therefore, the researcher sampled 30% of teachers to get 100 teachers. Orodho (2012) postulates that for a small target population, the researcher can sample the entire population. Similarly,

Scheaffer et al. (2011) posit that census survey is the approach where the population is equal to the sample. Thus, through census sampling technique all the 25 principals, and 25 sponsor representatives were selected to take part in the study. In addition, one Christian student leader was selected through simple random sampling from each of the 25 schools. Table 3.1 depicts the study sample frame.

Table 3.1: The Study Sample Frame

Category of Respondents	**Population**	**Sample**	**Percentage**
Principals	25	25	100.0 %
Teachers	333	100	30.0 %
Christian student group leaders	50	25	50.0 %
Church sponsor representatives	25	25	100.0%
TOTAL	**433**	**175**	**40.4 %**

Four teachers from each of the sampled 25 schools were selected to take part in the study. However, the researcher purposively selected the guidance and counselling teacher from each school while the other three teachers were picked through simple random sampling. The guidance and counselling teacher was more inclined to possess information regarding the psychosocial, spiritual and academic issues students encounter and how these issues are addressed in conjunction with the sponsor representative.

3.6 Data Collection Measures

The study employed the teachers' questionnaire, Christian student group leaders' interview schedule, the principals' interview schedule, and the church sponsor representative interview schedule to collect data.

3.6.1 Teachers' Questionnaire

According to Kothari (2008), questionnaires are usually free from the interview bias as the answers are in respondent own words. Respondents also have adequate time to give well thought out answers. Questionnaires also save time and information can be collected from a very large sample. The teachers' questionnaire was divided into four sections (refer to Appendix II). Section A aimed at gathering general information of respondents. Section B was set to gather information on the spiritual matters services offered by the school church sponsor. Section C sought to capture information concerning guiding and counseling services offered by the church sponsor. Section D sought to gather information on church sponsor input in availing teaching and learning resources. Finally, section E gathered information on teachers' opinion on the part played by the church sponsor level of school development.

3.6.2 Interview Schedules

In order to get in depth information regarding the part played by the church sponsor in the school development, the principals, Christian student group leaders, and the church sponsor representatives were interviewed. According to Best and Khan (2001), interview method of collecting data is often seen as superior than other instruments in that it creates rapport between the respondent and the researcher. In addition, it guards against confusing the questions since the interviewer can clarify the questions thereby helping the respondent give relevant responses. The interview schedules sought to gather information in line with the three objectives of the study.

3.7 Piloting

Creswell (2012) observes that it is vital for a researcher to test tools before using them to ensure their validity, reliability and practicability. Therefore, piloting was done in order to ascertain the credibility of the tools by testing clarity of language, time taken to respond, procedure of administering, length and layout of tools. According to Sahu (2013), it is prudent to use 10% of the study's sample size when conducting a pilot test. Thus, the study involved three principals, three Christian student leaders, three church sponsor representatives, and 10 teachers from three public secondary schools in the neighbouring Rachuonyo Sub County. The participants were encouraged to comment and make suggestions which were later used to improve various items. The main aim of the pilot study was to enhance validity and reliability of the data collection instruments.

3.8 Validity of Data Collection Instruments

Validity refers to the correctness, meaningfulness of inferences and soundness of outcomes of conclusion, which are based on the research findings (Kothari, 2008). The researcher sought expert opinion on content and construct validity. The questionnaire was availed for scrutiny by the two supervisors assigned to the researcher by Africa Nazarene University. Comments solicited from them were used to develop the research instruments before commencing data collection. Moreover, the instrument was piloted to improve questions, formats and scales. The experts were able to review the items and comment on whether the items covered a representative sample of the behavior domain. The results from the piloting together with the comments from the experts were incorporated in the final instrument revisions to improve on its validity.

3.9 Reliability of Data Collection Instruments

According to Saunders, Lewis and Thornhill (2009) reliability refers to the consistency of measurement after a number of trials. Reliability should therefore measure variables accurately and consistently and obtain the same results under the same conditions. Reliability of the teachers' questionnaire was determined by calculating the Cronbach alpha coefficient. A coefficient of 0.81 was obtained. According to Fraenkel, Wallen & Hyun (2012) a coefficient of equal or more than 0.70 indicate that the instrument is reliable and acceptable. According to Creswell (2014) the reliability of qualitative data in a research instrument depends on its credibility, dependability, consistency, predictability and lack of distortion. Thus to ensure reliability of qualitative data the study succinctly delineated the methodological approach and design followed by sampling procedures.

3.10 Data Collection Procedures

The researcher secured a letter of introduction from Africa Nazarene University. The introduction letter enabled the researcher secure research permit from from the National Council for Science and Technology and Innovation (NACOSTI). The acquired permit was presented to Homabay Sub County Education Officer who then issued a clearance letter for data collection from the sampled schools. The researcher then visit the sampled schools and after presenting the official permission letters to principals and striking rapport, data collection commenced. The researcher personally administer the questionnaires to the teachers. Face-to-face interviews were then be conducted with the principals and the church sponsor representatives. The interviews were carried out in varied places as found convenient. Before each interview, the respondents were requested to read and respond to

the contents of consent form (Appendix IV). The interviews were audio recorded using a smart phone and later transcribed by the researcher.

3.11 Data Processing and Analysis

Upon completion of the data collection, the data collection instruments were checked for completeness and numbered as a form of identity during the data entry. Responses in all the questions were assigned numeric values to be used when entering the data. Data were then entered in the International Business Machines Statistical Package for Social Sciences (IBM SPSS) version 22, cleaned or checked for any mistakes in entry, before the data analysis. Quantitative data were analyzed by use of descriptive statistics such as percentages, means, standard deviations and charts. Qualitative data generated from the principals' interview, the church sponsor representatives, and teachers' questionnaire open ended questions were analyzed thematically as per the research objectives.

3.12 Legal and Ethical Considerations

The researcher got a letter of introduction from African Nazarene University. The letter assisted the researcher to secure a research permit from National Council of Science, Technology and Innovation (NACOSTI). A research Permission letter was later sought from the Homabay County Director of Education to visit the sampled schools for data collection. In order to avoid suspicion and scepticism the researcher assured the respondents of utmost confidentiality and that the information provided was to be used for academic purposes only. Furthermore, while collecting data the researcher acknowledged all the sources of information collected from textbooks and other research material.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents the analysis of the data collected in this study and interpretation of the findings. The chapter contains analysis and interpretation of demographic data as well as data collected in accordance to the three research objectives of the study. The purpose of the study was to assess the church sponsors' involvement in school development in public secondary schools in Homabay Sub-County, Homabay County, Kenya. The study objectives were to find out the spiritual nourishment services provided by church sponsors in public secondary schools, to examine the church sponsors' provision of guidance and counselling in public secondary schools, and to establish the church sponsors' provision of teaching and learning resources in public secondary schools in Homabay Sub County. Data were collected through the teachers' questionnaire, Christian student group leaders' interview schedule, principals' interview schedule, and the church sponsor representative's interview schedule.

4.2 Demographic Characteristics of Respondents

The researcher gathered the background information of the respondents, which formed the basis under which some of the interpretations of the study findings were made.

4.2.1 Response Rate

The study targeted to collect data from 25 principals, 25 Christian student leaders, 25 church sponsor representatives and 100 teachers. However, the researcher managed to collect data from 19 principals, 25 Christian student leaders, 18 church sponsor

representatives and 90 teachers giving a response rate of 76.0 %, 100.0 %, 72.0 % and 90.0 % respectively. Creswell and Creswell (2017) recommend a response rate of 70.0 % or more, and therefore, this response was considered sufficient for analysis.

4.2.2 Gender of Respondents

The researcher sought to establish the gender distribution of the respondents. Table 4.1 shows the finding.

Table 4.1: Gender Distribution of Respondents

Category of respondents	Gender	Frequency	Percentage
Teachers	Male	37	41.1
	Female	53	58.9
	Total	**90**	**100.0**
Principals	Male	10	52.6
	Female	9	47.4
	Total	**19**	**100.0**
Christian student group	Male	**10**	**40.0**
leaders	Female	**15**	**60.0**
	Total	**25**	
Church Sponsor	Male	10	60.0
Representatives	Female	8	40.0
	Total	**18**	**100.0**

As evident from Table 4.1, the sampled teachers consisted of 41.1 % male and 58.9 % female. The principals comprised of 52.6 % male and 47.4 % female while the church sponsor representatives comprised of 60.0 % male and 40.0 % female. Overall, there was fair gender distribution among the respondents. This implied that the information gathered in this study was representative of both gender and which enhanced the study credibility.

4.2.3 Teachers' Duration in their Current Schools

The study sought to establish the teacher's duration in the current school. Figure 4.1 displays the finding.

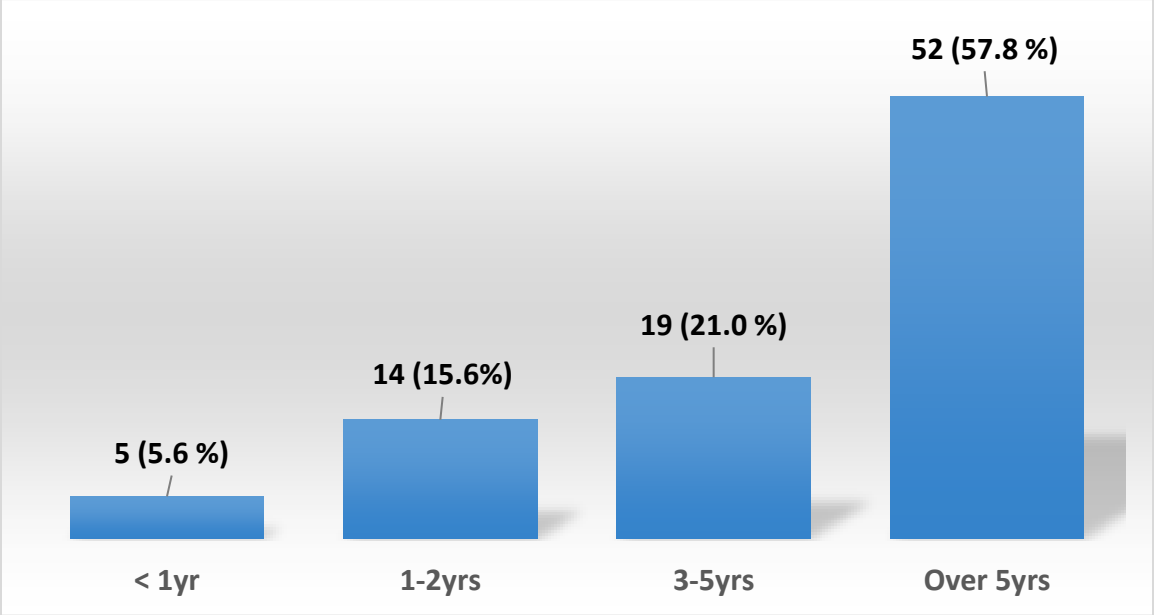


Figure 4.1: Teachers' Duration in their Current Schools

It was evident from the Figure 4.1 that majority of the teacher respondents constituting 57.8 % had a duration of over 5 years in their current stations. Further, 21.0 % of teachers indicated that they had served in their current school between 3 and 5 years. Owing to their experiences, these two category of teachers were in a position to give rich information on the level of involvement of the church sponsor in the school development.

4.2.4 Church Sponsors in Different Schools

The researcher gathered information from teachers and principals regarding the sponsoring church and whether the sponsor engaged a chaplain. Table 4.2 shows the findings.

Table 4.2: Church Sponsors in Different Public Secondary schools in Homabay Sub County

S/N	School	Sponsor Church	Presence of Chaplain
1	Bishop Okulu Magare	ACK	Yes
2	Lala Mixed	SDA	No
3	Homabay High	SDA	No
4	Langoromo Mixed	SDA	No
5	Ogande Girls	ACK	Yes
6	Wiobiero Mixed	SDA	No
7	Nyagidha Mixed	Catholic	No
8	Disii Mixed	Catholic	No
9	Nyakahia Mixed	SDA	No
10	Riwa Mixed	Catholic	No
11	Ruga Mixed	Catholic	No
12	Ngere Mixed	SDA	No
13	Ogande Mixed	ACK	No
14	Dr. Mbai Mixed	AIC	No
15	St. Ambrose Mixed	Catholic	No
16	Rabuor Masawa	SDA	No
17	Marindi Girls	Catholic	Yes
18	Kuja Mixed	AIC	No
19	Chiga Mixed	Catholic	No
20	Nyalkinyi Mixed	SDA	Yes
21	Sero Mixed	SDA	No
22	Wiga Mixed	Catholic	No
23	Maguti Mixed	Catholic	No
24	Gogo Mixed	SDA	No
25	Ndiru Mixed	Catholic	No

Table 4.2 shows that the 25 public secondary schools in Homabay Sub County were sponsored by either ACK, Catholic, SDA, or AIC church. Catholic and SDA churches dominated with each sponsoring 40.0 % (10) of the schools. ACK sponsored only three schools constituting 12.0 % while AIC had only two schools representing 8.0 %. The study findings also show that only four schools constituting 16.0 % of the schools had formally appointed chaplains.

4.3 Pastoral Care/Spiritual Nourishment and the School Development

The first objective of the study was to find out the spiritual nourishment services provided by church sponsors in public secondary schools in Homabay Sub County. To achieve this objective, qualitative data was gathered from teachers, principals, Christian student leaders and the church sponsor representatives. A careful scrutiny of the generated information led to identification of six themes, namely; preaching on Sunday/Saturday services, morning devotions, bible study, spiritual guidance and counselling, catechism, and weekend challenge evangelism. Figure 4.2 shows the percentage number of teachers who indicated the various ways in which the church sponsor provided the spiritual nourishment in their schools.

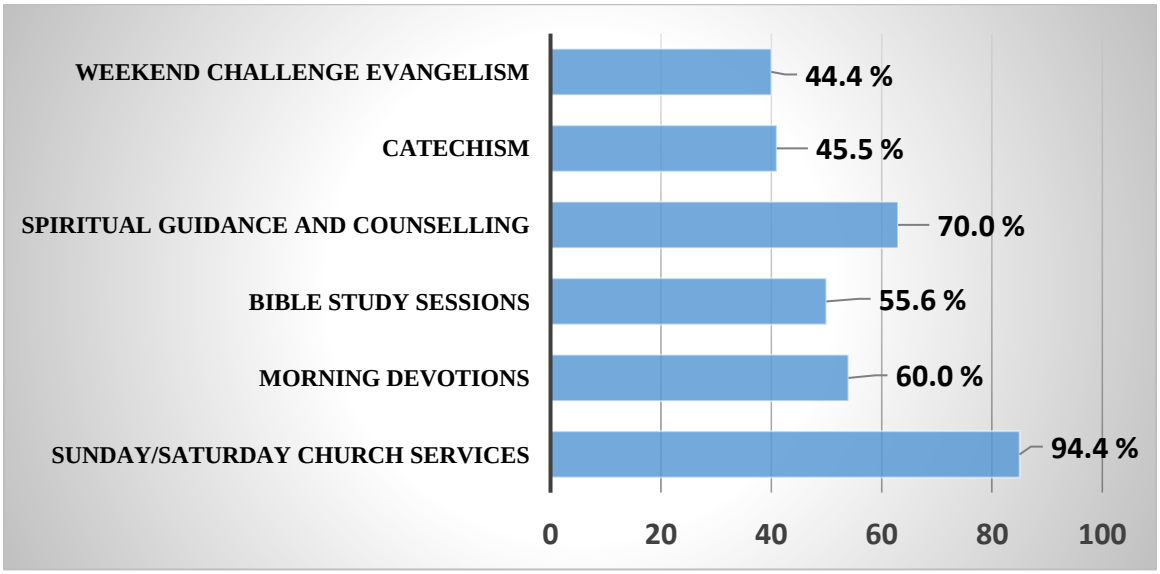


Figure 4.2: Teachers' Response on the Spiritual Nourishment Services Provided by Church Sponsor

As evident from Figure 4.2, majority of teachers (94.4%) indicated that the provision of church services on Sundays or Saturdays was one way in which the church sponsor

provided spiritual nourishment to the students as well as the larger school community. Most of the teachers felt that church services were vital in in re-awakening spiritual and moral consciousness in students resulting to good character and improved academic performance. Similar sentiments were expressed by the principals emphasizing that though spiritual matters should be voluntary, sometimes spiritual nourishment among students require some coercion. One of the principals commented:

> In cognizance that youth always struggle with their physical, social, sexual, religious and moral changes in search of their identity, the church must come in and give appropriate guidance. In my school, all the students are expected to attend the two hours church Sunday service without fail. Incidentally, many students who had previously exhibited deviant behaviour have surrendered their lives to Jesus Christ. The reformed students become great role models to other students. Additionally, when such students become members of the students' council, they easily influence other students in observing school rules as well as promoting prosocial behavior among them (Principal 16).

Attendance of church services was also hailed by the church sponsor representatives as an essential opportunity to reconcile within themselves and with God. The aspect of reconciliation promotes psychological and emotional relief that is crucial for emotional well-being. One of the church representative reiterated:

> Students need to attend church services weekly without fail so as to cushion them from the negative peer pressure, the negative influence from the media and the academic performance pressure that they encounter over the week. Furthermore, some students come from unstable homes where parents abuse drugs, are separated or divorced and therefore, are in need of love, reassurance and a way to surmount these challenges. It is during the church service that we also initiate the students to church leadership and roles by ensuring that they are active participants (CSR-10).

In concurrence, the interviewed Christian student leaders, extolled the importance of spiritual nourishment they get through the church Saturday or Sunday services. According to the leaders, the preaching helps the students to vie life from many dimensions and not necessarily as pegged on academic success. They further indicated that church services helped in enhancing their effort of supporting and encouraging students undergoing various

challenges in life not by promising a satisfactory outcome or better times, but by facilitating and helping coping mechanisms within them.

The second most popular theme as indicated by 60.0 % of teachers was the spiritual guidance and counselling. This is a form of pastoral care where the church sponsor representative or the chaplain is expected to encourage, listen, and pay attention to the spiritual dimensions of the conversation taking place. As one of the church sponsor representative put it:

> We listen not only for the voice of the other, but also for the voice of God in every conversation unlike in the ordinary counselling. For instance, I normally intervene to give moral and spiritual support to a student whose family member is in poor health or bereaved. This might include a visit to the hospital and prayers for the family. In such circumstances, I have to draw on theological training to evaluate the circumstances, and witness God's presence in the midst of life's challenges and to hold redemptive hope in suffering (CSR-23).

Teachers and the interviewed Christian student leaders opine that spiritual guidance and counselling was instrumental in the newly converted students into the church sponsor faith do not retreat due to peer pressure and lack of support from their families. One of the Christian student leader narrated:

> Some of students who belief and accept our faith as protestants contrary to the parents' faith normally undergo a lot of stress and confusion and for sure require spiritual guidance and counselling. Last term, we had two students whose parents were Catholic Church followers threatened to chase them from home unless they dropped the "crazy idea of having been born again in Christ" and becoming members of ACK. We also have some students who become believers and take the route of becoming fanatics to the extent of neglecting their academic work. All these types of students are in need of appropriate spiritual guidance in order to realize holistic development (CSL-11).

The principals also underscored the importance of spiritual guidance by the church sponsor representatives. They argued that if Christian pastoral care and counseling programmes in secondary school context are accorded the rightful attention, great positive impact will be

realized on the student's overall spiritual, social, and moral development leading to academic excellence.

The school morning devotion was also identified as one of the means in which the church sponsor administered spiritual nourishment to the students and teachers. The devotion is normally in the form of bible reading, interpretation and application in the day to day living and prayers. This happens during the school assembly in the morning. The principals viewed the morning devotions as an important moment of spiritual nourishment for both teachers and students. They noted that there were teachers and students who never attended the church services and the morning devotions served them well. A principal commented:

> The message delivered during the morning devotions can sometimes bring an immediate change in the school depending on how it was packaged and delivered. Since our chaplain delivered a sermon on humility, empathy and respect and forgiveness, I have noticed drastic change in interactions between the school communities. Both teachers and students are using the word "sorry" with ease, the likelihood of pointing fingers to mistakes done by other is waning and a general ambience of happiness has enveloped the school. This what I call human resource development and in extension the school development as a result of church sponsor positive involvement (Principal 8).

In the absence of the church sponsor representative, Christian student leaders organize the delivery of the morning devotion. According to one of the student leaders, they are always ready to stand in for the chaplain, though their content may be shallow and brief.

The fourth theme that emerged from the information gathered from the study respondents was that students received spiritual nourishment through the bible study sessions. Teachers opine that when conducted regularly, bible study sessions were found to be an opportunity to engage students in more interactive sessions. According to one of the teachers:

> In my school, bible study sessions are elaborate and the chaplain oversee, students presenting before others how they have understood certain sections of the bible and how it can be applied in real life situations. It is in such meetings that students ask questions regarding various controversial issues such as biblical view on family planning and sexual orientations. Sometimes we normally combine the bible study with praise and worship (Teacher 16).

Catechism and the weekend challenge were the other themes that were mentioned as a form of spiritual nourishment. As one of the church sponsor representative observed, catechism sessions were used to teach and inculcate the interested students the church sponsor doctrines as well as explaining the origin of the doctrines. The sessions were also used to prepare students for baptism. Weekend challenge evangelism was regarded by 44.4 % of teachers as one way of offering spiritual nourishment to students. Most of the interviewed principals disclosed that such events were held once or twice per term where different evangelical teams were invited. According to one of the Church sponsor representatives:

> Evangelism means proclaiming the Gospel of Jesus Christ so that people may believe in God through Him, for the sake of their salvation and inheritance of the kingdom of heaven. It is a way to preach the gospel and win souls to the church using the word of God, scriptural interpretation and strategies. So during the "weekend challenge", evangelism take place and the spiritual realm of students is strengthened. The church is able to increase its numbers through evangelization as a result of the arrival of new believers. Additionally, the ceremony of exorcising demon spirits from possessed students is carried out (CSR-3).

The Christian leaders indicated that weekend challenge is usually an exciting time in which student look forward to. This is because they get preachers from different parts of Kenya with varied entertaining approaches to the word of God. These preachers are usually accompanied by young believers who inspire many students to believe and profess the word of God.

4.3.1 Challenges to Effective Pastoral Care/Spiritual Nourishment Programmes

After establishing the various ways in which the church sponsors offer spiritual nourishment to the students, the research embarked on establishing challenges to effective pastoral care/spiritual nourishment programmes. Information that formed the basis of analysis in this section was collected from teachers, the principals, the church sponsor representatives and the Christian student leaders. According to most of the principals, in the wake of rampant students' unrests, religious radicalizations, unhealthy social networking, unsolicited information from media and rising voice of atheists, the need for an effective pastoral programme in all schools is crucial. Further, there is an urgent need to develop holistic students who display aspects of moral uprightness, resilience, emotional, spiritual, social and ethical competence.

In some schools, all the respondents indicated that the pastoral programmes have promoted development of self-respect, self-confidence and self-esteem; promotes positive behavioral change; and creates good environment to identify students' social, moral and spiritual challenges. However, the respondents brought to the fore the various challenges that have seriously undermined the envisaged gains from spiritual nourishment programmes. These challenges ranged from diminishing church sponsor interest in the school issues, lack of well-trained chaplain or church sponsor representatives, lack of time, financial constraints, to students lack of interest. Figure 4.3 shows the teachers' response on the challenges to effective spiritual nourishment programmes.

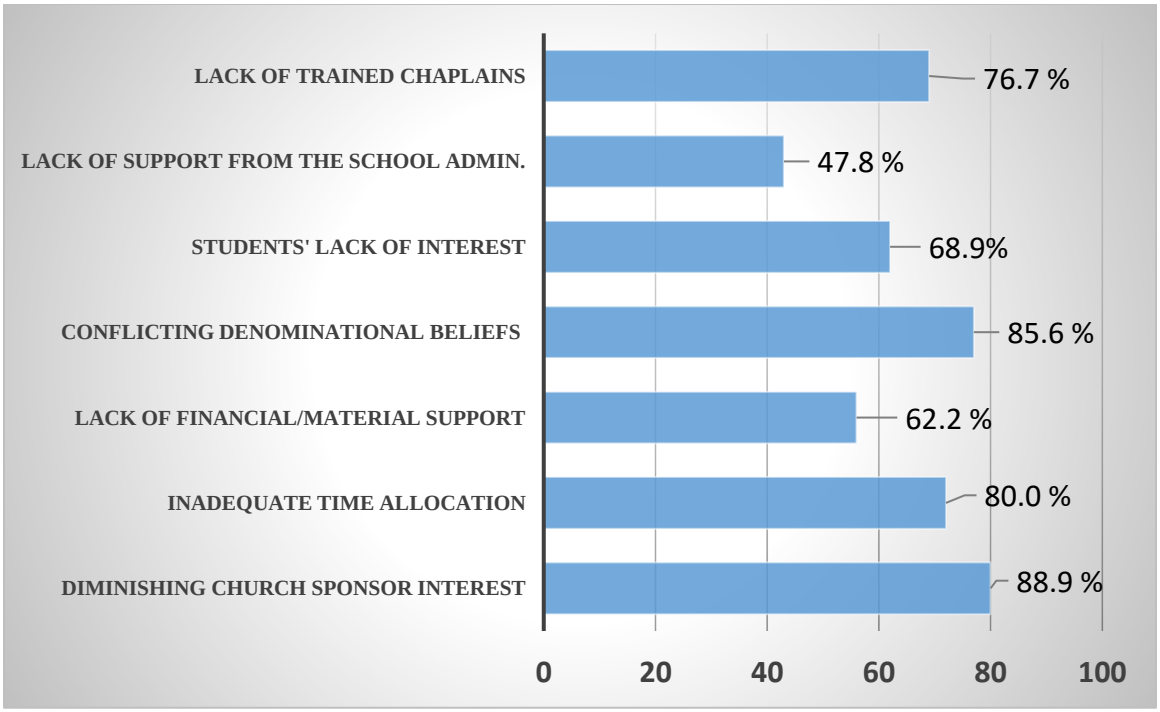


Figure 4.3: Teachers' Response on the challenges to effective spiritual nourishment programmes

Figure 4.3 shows that the diminishing church sponsor interest was one of the most pronounced challenges to the effective spiritual nourishment programmes as noted by 88.9 % of teachers. According to some of the teachers and principals, there has been a gradual general apathy among church sponsors as compared to their involvement in the school issues 10 to 15 years ago. This trend has been partly linked to the gradual erosion of the religious sponsors influence in management of the public schools. For instance, since the enactment of the Kenya Basic Education Act 2013, the TSC has thwarted several attempts by church sponsors to reject the appointed principals who do not belong to the sponsor denomination. Furthermore the church representatives in the school management board were reduced from four to three. However, the interviewed church sponsor representatives did not support the teachers' narrative and instead attributed the seemingly nonchalant

disposition to the hard economic times and lack of reciprocity from the principals among other reasons. One of the church chaplain noted:

> I have been a school chaplain for many years and my love to serve the school community has never waned since I know I am serving God. However, of late, most of the principals' demeanor communicates that they want the least interaction and I do exactly that. In the past, I could secure form one vacancies for boys and girls from our church as well as influence employment for both teachers and support staff. All that is hardly possible now (CSR-5).

Another challenge to effective spiritual nourishment programmes was due to conflicting denomination beliefs and doctrines as reported by 85.6 % of teachers. These sentiments were also echoed by the church sponsor representatives who opined that the proliferation of Evangelical and Pentecostal churches has had an influence on most of the students. Pentecostalism and evangelicalism are traditions within Protestant Christianity. Pentecostalism emphasizes doctrines like baptism in the Holy Spirit, speaking in tongues, and miraculous gifts. Evangelicalism is a gospel-focused movement. Most Pentecostals are evangelicals, but not all evangelicals are Pentecostals**.** According to church sponsor representatives, some students find the main stream churches' beliefs and doctrines as conservative and conflicting. One of the church sponsor representative narrated:

> Just like the other youths, students in our secondary schools are attracted to the flashy and miraculous wealth/material acquisition inclined preaching in most of the mushrooming Pentecostal churches. Unfortunately, some of these churches have been busted as public fleecing centres leaving followers disappointed, confused and averse to any religious teachings. It has also been difficult to handle students brought up in a cult like worship who's teachings significantly deviates from other Christian denominations. For instance, some students claim to have been taught not to respect the national flag, and shun electoral voting. Further, they do not believe in trinity, their paradise will be on earth and not in heaven, should not enter in any other church for worship, should not marry outside their denomination, do not celebrate Christmas and that they are the only Christians on the right path in the world. Surely, with such heavily indoctrinated minds, it is very difficult to for them to accept contrary teachings (CSR-14).

Inadequate time allocation and lack of support from the school administration were identified as challenges to effective pastoral programmes by 80.0 % and 47.8 % of teachers respectively. Teachers, the Christian student leaders and the church sponsor representatives noted that pastoral care programmes such as bible study, catechism classes and spiritual guidance and counselling were conducting in the morning before academic lessons or in the evening after classes. Most of the students preferred to attend academic programmes and it was not a surprise for the chaplains to find empty classes. Furthermore, principals were not supportive in drawing up a structured programme for pastoral programs.

Lack of financial and material support was cited by 62.2 % of teachers as one of the challenges to effective spiritual nourishment programmes. Teachers complained of seemingly deliberate neglect of these programmes by both the school administration and the church sponsor. Some teachers lamented of how they were forced to use their money to buy refreshments and offer bus fare to the visiting church sponsor representatives. Gradually, the demotivated church sponsor representative visits reduces or stops leading to collapse of pastoral programmes.

4.4 Church Sponsor Provision of Guidance and Counseling Services and School Development

The second objective of the study was to examine the church sponsors' provision of guidance and counselling in public secondary schools in Homabay Sub County. While spiritual guidance and counselling is faith based and scripture oriented and can be handled by a chaplain sufficiently, the clinical guidance and counselling or just guidance and counselling, is more of a professional discipline that is best handled by a psychologist or a counsellor. Thus, a school psychologist or a counsellor may not only deal with spiritual

matters but also issues regarding depression, suicidal ideation, self-mutilation, drug and alcohol use, eating issues, gender identity, and anxiety. They also deal with student discipline issues.

Thus, to achieve the holistic development of learners, the church sponsor in collaboration with the school administration should prioritize guidance and counselling targeting the present and emerging issues that jeopardize smooth learning and teaching. The researcher, therefore, found it necessary to find out the extent to which the church sponsors have been involved in guidance and counselling of students. To achieve the objective, information was gathered from the teachers, principals, Christian student group leaders, and the church sponsor representatives. Through a semi-structured questionnaire, teachers were requested to indicate the extent to which they agreed or disagreed with statements concerning the church sponsor provision of guidance and counselling services. The questionnaire responses were coded such that strongly disagree (SD) was rated number 1 while strongly agree (SA) was rated number 5. The analyzed data was summarized in frequencies, percentages, means and standard deviations (SD) as depicted in Table 4.3.

Table 4.3: Church Sponsor Provision of Guidance and Counseling Services

Statement		SD	D	UN	A	SA	Mean	S.D
Our church sponsor is involved in guiding and counselling students on sexuality	f	22	31	15	10	12	2.5	0.9
	%	**24.4**	**34.4**	**16.7**	**11.1**	**13.3**		
Our church sponsor is involved in guiding and counselling students in use of drugs and alcohol	f	20	33	8	13	16	2.7	1.2
	%	**22.2**	**36.7**	**8.9**	**14.4**	**17.7**		
Our church sponsor is involved in guidance and counselling of students in academic issues	f	20	34	7	15	14	2.7	1.1
	%	**22.2**	**37.8**	**7.8**	**16.7**	**15.6**		
Our church sponsor comes in handy in counselling students' with psychosocial issues such as anxiety, shock, trauma, and suicidal ideation	f	14	18	10	23	25	3.2	0.9
	%	**15.5**	**20.0**	**11.1**	**25.6**	**27.8**		
Our church sponsor organizes for motivational speakers	f	17	40	7	13	13	2.6	1.2
	%	**18.9**	**44.4**	**7.8**	**14.4**	**14.4**		
Our church sponsor supports the guidance and counseling programmes in finance/material	f	20	26	10	20	14	2.8	1.0
	%	**22.2**	**28.9**	**11.1**	**22.2**	**15.6**		
Our church sponsor has facilitated teachers capacity building in guiding and counseling	f	23	30	11	16	10	2.6	1.1
	%	**25.6**	**33.3**	**12.2**	**17.8**	**11.1**		
Overall Mean							**2.7**	**1.0**

N = 90

Table 4.3 shows that over half of the teachers (58.8 %) disagreed that the church sponsor was involved in guiding and counselling students on sexuality (*M* = 2.5, *SD* = 0.9). Further, 16.7 % of teachers indicated that they were not sure while only 24.4 % agreed. This implied that most of the church sponsors confined their services on spiritual matters and neglected the sexuality issues that confronted the students. In a similar finding, 58.9 % of teachers disagreed that the church sponsors were involved in guiding and counselling students in use of drugs and alcohol (*M* = 2.7, *SD* = 1.2). As noted by teachers and principals, it was unfortunate that the church did not demonstrate serious input in seeking solutions for these

two issues that derailed many students from positive progression in both academic and social life. Several principals lamented as follows:

> I wish our religious brothers and sisters are as aggressive in guiding and counselling students in life skills as they put in trying to enlist new converts. Every term we have many students who claim to have surrendered their life's to Jesus after a very vigorous "evangelical weekend challenge". However, due to lack of appropriate skills to deal with real life challenges and events, most of these converts show signs of reneging on their earlier resolve. Some give in to peer pressure and indulge in use of substance and alcohol as well as sexual immorality (Principal 19).

> We have always tried to engage our church sponsor in guidance and counselling of students. However, apart from occasional group guidance during the school morning assemblies, the church sponsor's presence and involvement has been on the decline for the last six years. This means we get almost no assistance in guidance and counselling of our students. I wish the church sponsor could strengthen our guidance and counselling department in materials and attaching a trained counsellor to deal with the escalating issues of drugs and alcohol use, psychosocial, indiscipline and sexuality issues (Principal 13).

> Since the banning of corporal punishment, guidance and counselling took the centre stage as means of maintaining the students' discipline. Although all the teachers assumed the role of guidance and counselling, we still have a huge gap in this area. We lack trained counsellors and this an area that our church sponsor can actively get engaged but yet to be realized (Principal 7).

These lamentations are a manifestation of principals' dissatisfaction of the extent to which the church sponsor has fallen short of some expectations. Table 4.3 further shows that 60.0 % of teachers disagreed that the church sponsor is involved in guidance and counselling of students in academic issues (M = 2.7, SD = 1.1). This implied that the church sponsors were even more divorced from guiding and counseling the students' regarding their academic work. Similarly, 63.3% of the teachers disagreed that the church sponsor organizes for motivational speakers, 51.1 % disagreed that the church sponsor supports the guidance and counseling programmes in finance/material, while 58.9 % of the teachers disagreed that the church sponsor has facilitated teachers capacity building in guiding and counseling (M = 2.6, SD = 1.1). Teachers' sentiments were also supported by the

interviewed Christian student leaders who mostly insisted that they hardly witnessed guidance and counselling services from the school chaplain of any other church sponsor representative. Nonetheless, over half of teachers (53.4 %) affirmed that their church sponsors did well in counselling students' with psychosocial issues such as anxiety, shock, trauma, and suicidal ideation. In this regard, one of the Christian student leader observed:

> People from our school church sponsor are rarely seen in the school, but whenever we have an issue such as student or a teacher bereavement, students' hysteria attack, a fire tragedy and other tragedies, pastors are found all over the school. They conduct consolation players, do counselling and even visit the bereaved person's home. I wish these church people interact with the school community more often in order to support students and other members of the community undergoing challenges such as stress, depression before these conditions deteriorates (Christian student leader 10).

Having gathered information from teachers, principals and Christian student leaders, the researcher embarked on finding the various church sponsor representatives' views. Incidentally, most of them affirmed that the students' issues in the sponsored schools are never prioritized in the church budgetary allocation and as such difficult to run. Some of them commented as follows:

> To me, the church is trying the much we can afford in supporting students in times of distress. However, unlike in the purely church managed and owned church, our involvement in public schools has been cautious order to avoid potential conflicts. Some of the principals are not happy when you keep visiting their schools and they see you as a spy. They even make sure that the students are engaged at the time you are expected to meet the students in need (CSR-1)
>
> It is true that we as the sponsor church have not been able to offer guidance and counselling to our students. I believe proper or professional guidance in topics such as sexuality, substance and alcohol use, and academic guidance requires a well-trained person. As for me, I can do well in spiritual guidance but have no self-efficacy in dealing with other issues. For meaningful guidance and counselling, both the church and the school management must agree and commit resources to accomplish the goal (CSR-12).

Such narrations from church sponsor representatives expose the intricacies that revolve around the guidance and counselling services expected from the church sponsors in public secondary schools in Homabay Sub County, Homabay County.

4.5 Church Sponsor Provision of Teaching and Learning Resources and School Development

The third objective of the study was to establish the church sponsors' provision of teaching and learning resources in public secondary schools in Homabay Sub County. To achieve the objective, information was gathered from the teachers, principals and the church representatives. Through a semi-structured questionnaire, teachers were requested to indicate the extent to which they agreed or disagreed with statements concerning the church sponsor provision of teaching and learning resources. The questionnaire responses were coded such that strongly disagree (SD) was rated number 1 while strongly agree (SA) was rated number 5. The analyzed data was summarized in frequencies, percentages, means and standard deviations (SD) as depicted in Table 4.4.

Table 4.4: Church Sponsor Provision of Teaching and Learning Resources

Statement		SD	D	UN	A	SA	Mean	S.D
Our church sponsor participates in the school fundraising	f	5	5	14	38	28	3.9	0.8
	%	**5.6**	**5.6**	**15.6**	**42.2**	**31.1**		
Our church sponsor supports the needy students in school fees	f	21	20	15	20	14	2.8	1.3
	%	**23.3**	**22.2**	**16.7**	**22.2**	**15.6**		
Our church sponsor participates in the development of the school science laboratory	f	20	21	9	25	15	2.9	1.3
	%	**22.2**	**23.3**	**10**	**27.8**	**16.7**		
Our church sponsor participates in ensuring that our school has acquired ICT infrastructure	f	31	31	10	11	7	2.2	0.7
	%	**34.4**	**34.4**	**11.1**	**12.2**	**7.8**		
Our church sponsor organizes students and teachers award winning ceremonies	f	20	18	7	29	16	3.0	1.4
	%	**22.2**	**20.0**	**7.8**	**32.2**	**17.8**		
Our church sponsor facilitates professional development of teachers	f	19	25	11	18	17	2.9	1.2
	%	**21.1**	**27.8**	**12.2**	**20.0**	**18.9**		
Our church sponsor is keen on development of the school infrastructure such as buildings	f	28	31	5	14	12	2.3	0.9
	%	**31.1**	**34.4**	**5.6**	**15.6**	**13.3**		
Overall Mean							**2.9**	**1.0**

N = 90

As evident from Table 4.4, most of the teachers constituting 73.3% agreed that the church sponsor participates in the school fundraising. This showed that the church sponsor cooperated with the other stakeholders in enhancing the development in their schools. Some principals however, pointed out that fundraising events were very rare and only happened when there was a mega project such as putting up the administration block, laboratory or purchasing a school bus. The statement that 'Our church sponsor supports the needy students in school fees' elicited varied reaction among the teachers (*M* = 2.8, *SD* =1.3). While 37.8 % of teachers agreed that the students are supported, 45.5 disagreed while 16.7 % were non-committal. This finding shows that in most of the schools, support of the needy students was not a priority. According to the interviewed church sponsor

representatives, since the government declaration of free secondary education for students in public schools, the church focus shifted to other projects. This sentiment was affirmed and critiqued by some principals. One of the principals lamented:

> The free secondary education came with many challenges ranging from erratic disbursement of the money to the fact that the kitty is insufficient to sustain the students. Some of the students are very needy right from their homes and apart from school fees, they need support in accommodation and subsistence. The church sponsor apathy towards such students is a tragedy (Principal 9).

In a similar reaction, 45.5 % of teachers disagreed that the church sponsor participates in the development of the school science laboratory, while 44.5% agreed. Concerning, the church sponsor participation in equipping the schools with the ICT infrastructure, majority of teachers (68.8 %) disagreed. This implied that the church sponsor support in equipping schools cannot be relied on in many public secondary schools in Homabay Sub County. In an attempt to shed light on church involvement in the school teaching and learning resources, some of the church sponsor representatives commented:

> The church has been trying its best to supplement the government and parents' effort in the school infrastructure development. However, we need to appreciate the fact that, the church gets its resources from the community and when the community undergoes economic hardship the same is felt in the church. At present, the church is involved in so many poverty, disease life threatening issues in the society and the available resources have been outstretched (CSR-4).

> To be honest, the church influence in public schools has been on the decline. We have accepted though reluctantly headship by principals who do not belong to our denomination. Some of them do not actively support our noble mission of bringing students closer to God. Additionally, some do no share our vision of the school development and subsequently, to avoid conflicts, we have reduced our involvement (CSR-8).

> Since the enactment of the Kenya Basic Education Act of 2013, our legal mandate in the public schools was appreciably reduced in that the church has no influence on the school headship. Thus, lack of transparency and accountability on financial matters among some principals, has been a major setback in our commitment to fund these schools. Additionally, all the benefits that the church members enjoyed are no longer there. In the past, I could easily influence employment of teachers

> and admission of students in form one. Therefore, unless there is a mutual co-existence between the church sponsor and the school administration, provision of teaching and learning resources as well as other services from the church sponsor will keep on dwindling (CSR-18)

Some of the Christian student leaders made the observation that the church sponsors seemed to lack means of developing teaching and learning resources. One of them commented:

> Our church sponsor seems to lack funds, unlike other schools, we conduct our services in the dining hall. We also lack guidance and counselling facilities such as private rooms. The chaplain conducts counselling under trees and as such students avoid individual counselling sessions. We sometimes provide our chaplain with fair from our little collections during the church services (CSL-7).

The statement that 'Our church sponsor organizes students and teachers award winning ceremonies' generated varied responses such that while 50.0 % of teachers agreed, 42.2 % disagreed. Thus, the finding showed that there were some church sponsors that were keen in ensuring both teachers and students' achievements were recognized and appreciated. In a similar response, 38.9 % of teachers agreed the church sponsor facilitates professional development of teachers while 48.9 % of them disagreed. Rewarding and professional development are some of the key ways of motivating teachers. In one of the schools where the church sponsor presence could be felt and seen, a principal celebrated:

> Our church sponsor has really enriched our educational programmes in equipping our science and computer laboratories, paying our BOM employed teachers and ensuring no student has been sent home for fees. The church has attached a chaplain to the school and revamped the pastoral programmes to ensure students are guided in spiritual matters as well as life skills. Further, the church has sponsored our teachers in guidance and counselling department to acquire specialized training in drugs and alcohol addiction, gender violence and discrimination, and sexuality education. On my part, the school administration has invested in facilitation of a talk by a profession such as a medic every fortnight. I can state with certainty that our students are better placed in terms of discipline, school ownership and psychosocial stability when compared to other schools in this sub county. Indeed,

> the church sponsor involvement in our school affairs has led to meaningful school development (Principal 19).

The principal's narrative brings a situation that all the education stake holders would wish to play out in their schools. It is however, instructive to note that for such a situation to be achieved, there seemed to have been a mutual commitment from all the parties' involved and deliberate investment in human capital and material resources. It was in cognizance of the fact that there were varied views on how the involvement of the church sponsor in the school development can be enhanced, that the researcher required the study respondents to give their point of view. These views have been captured in the next section 4.5.1.

4.5.1 How the Church Sponsors could enhance the School Development

The views of how the church sponsors could enhance the school development in terms of provision of the spiritual nourishment, guidance and counselling, and teaching and learning resources, were gathered from the principals, teachers, Christian student leaders and the church sponsor representatives. After going through the bulk of the views and opinions presented, the researcher came up with eight themes as shown on Table 4.5.

Table 4.5: Respondents' Views on how the Church Sponsors could enhance the School Development

	Themes
1	Engage well trained chaplains or church representatives
2	Chaplains to desist from imposing their church doctrines
3	Pastoral care services to be mandatory in all schools
4	Chaplains to receive professional training in Guidance and counselling
5	Church sponsor to adapt and practice servant leadership
6.	Repeal or abrogation of the Kenya Basic Education Act
7	The church sponsor representative to be one of the school bank signatory
8.	The church sponsor representative to be included in the school development committee

Table 4.5, shows the eight themes that emerged out of the many views and opinions gathered from all the study respondents. Respondents felt that in order to have effective spiritual nourishment services, chaplains should be well trained and that chaplains should desist from imposing their church doctrines to the students and other congregants. It was argued that since schools are normally open to students from all religion backgrounds, the church representatives or chaplains should be well trained to conduct their services in a manner that would engender and accommodate plurality in spiritual beliefs. In this regard, one of the Christian student leaders observed:

> Although all the students are encouraged to attend the church services in our school, most of my friends hide around the toilets and in dormitories claiming that the pastor demonizes them for not adapting Saturday as the authentic Sabbath day. Other students' claim that they feel intimidated by the pastor overemphasis that failure to proclaim Jesus as a personal savior was a direct ticket to hell and destruction. This assertion peeved off a number of students whose denominations did not emphasize "born again gospel" (CSL-10).

Thus, respondents were of the view that although the propagation of the only universal beliefs was not possible, chaplains should convey the message in a non-threatening

manner. The main objective should be to mold the students' character by instilling the belief and faith in God.

The study respondents were of the opinion that pastoral care services such as spiritual guidance and counselling of both the students and the other members of the school community should be made an essential and mandatory service in all the schools. In so doing, the school administrators will be obligated to cooperate with the church sponsor representative to ensure pastoral services are availed to the students.

Most of the respondent expressed their view that chaplains were found to lack adequate professional training to tackle most of the issues that afflict the adolescents. These issues include teenage sex and pregnancy, sexually transmitted infections, same sex attraction, use of sex toys and addiction to masturbation, addiction to pornography, use of drugs and alcohol, conflicts with parents, depression and suicide ideation. The respondents argued that these issues cannot be managed through prayers only but through a combination of prayers, spiritual guidance and above all in depth professional guidance and counselling. Thus, the church sponsor should invest in capacity building of the chaplains in professional guidance and counselling.

There was also an attempt to provide solution to the perception that the church sponsor had no tangible benefits from sponsoring the public government funded schools and hence the reason why their level of involvement was waning. In this regard one of the teachers commented:

> It is true that the current Kenya Basic Education Act 2013, somehow reduced the church sponsors influence in the public schools management and they were instead given the option of running profit based private schools without any government assistance. So for the case of public schools, church sponsors should embrace the servant leadership model akin to the Jesus Christ selfless servant leadership in wish the basic principle was serving without any monetary, material, or other form of personal gains (Teacher 50).

Similar sentiments emanated from the principals and some of the church sponsor representatives. The principals felt that though the church sponsor could not dictate the composition of the school leadership or interfere with the school finances, the church sponsor should remain committed in the primary goal of students' moral development. They further observed that the church has been called to disciple, nurture, equip, and show the way to the world and therefore, should give unconditional service, care and love. The church sponsor representatives on their part conceded that in some schools the pastoral services were almost none-existence and regretted the seemingly trend of church exit from schools. One of the church sponsor representative clarified:

> The cardinal role of a school chaplain is to ensure that students are shaped in line with Christian values and standards as well as the spiritual development of the school community. If we accord the Christian pastoral care and counseling the rightful attention, great positive impact will be realized on the student's overall spiritual, moral, and social development and ultimately leading to academic excellence. In this case, students will show aspects of moral uprightness, resilience, emotional competence, will be spiritually equipped, social competent, acquire problem-solving skills and develop self-autonomy, hence holistically developed. This will lead to an over-all social balance. I therefore, regret the growing but silent coldness between the church sponsor and the school administrators and which impacts our work negatively (CSR-12).

The call for the repeal or abrogation of the Kenya Basic Education Act 2013 also featured among the respondents' views on how the church sponsors could enhance the school development. Most of the church sponsor representatives suggested that the Act should more explicit on their roles and make it mandatory for all educational institutions to have active pastoral programmes. However, most of the principals were comfortable with what

was provided in the Kenya Basic Education Act 2013 emphasizing that it reduced contestation on school leadership.

The church sponsors are also expected to get involved in school development in terms of developing the school infrastructure, paying tuition for the needy students and resource mobilization through fund raising. However, according to some of the church sponsor representatives and teachers, rampant embezzlement of funds by the school administrators often frustrate the church sponsors. In light of this, the respondents posited that one of the school bank account signatory should always be a church representative and who should also be in the school development committee. However, such a representation could only make a difference if the person incorporated has some knowledge in financial accounting and does not join the corrupt band wagon.

In the next chapter, the study findings were discussed basing the arguments on the past studies' adopted methodologies, findings and conclusions. The chapter also contains the summary, conclusion and recommendations.

CHAPTER FIVE

DISCUSSION, SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the discussion of the findings as per the research objectives, summary of the findings, conclusion, and recommendations. The chapter ends with suggestions of areas of further study. The purpose of the study was to assess the church sponsors' involvement in school development in public secondary schools in Homabay Sub-County, Homabay County, Kenya. The study objectives were to find out the spiritual nourishment services provided by church sponsors in public secondary schools, to examine the church sponsors' provision of guidance and counselling in public secondary schools, and to establish the church sponsors' provision of teaching and learning resources in public secondary schools in Homabay Sub County, Homabay County. Data were collected through the teachers' questionnaire, Christian student group leaders' interview schedule, principals' interview schedule, and the church sponsor representative's interview schedule.

5.2 Discussion

This section presents the discussion of the findings in chapter four as per the three study objectives.

5.2.1 Church Sponsors' Provision of Spiritual Nourishment Services and the School Development

The study first objective was to find out the spiritual nourishment services provided by church sponsors in public secondary schools in Homabay Sub County. The study findings showed that students received spiritual nourishment through the Sunday or Saturday services, morning devotions and evening epilogues, bible study sessions, catechism

classes, weekend challenge evangelism, and during spiritual guidance and counselling sessions. However, the frequency, consistency and intensity of these forums varied from one school to another. In a similar finding, Waweru and Otieno (2018) found that students in public secondary schools in Siaya County got spiritual nourishment through church worship, catechism, baptism, and spiritual guidance and counselling. However, Nyabwari et al. (2013) documented other more prosocial and indirect ways in which spiritual enrichment can be integrated. According to Nyabwari et al. (2013) the SDA church schools of Nyamira County engage in Bible study groups, nature walk, physical activities/games, Sabbath school discussions groups, full-day Sabbath observance, mid-week prayers, week of prayer, annual camp meetings, camping and campouts, pathfinders club, Adventist Youth Society (AYS), inter-house matches and youth rallies, outreach Sabbaths, community service, home economics and cookery, and choir practices. However, the effectiveness of these activities regardless of their number and intensity remains the key thing in enhancing the students' holistic development.

The study further found out that despite the church sponsors' noble effort of enhancing the students and staff moral and social development through spiritual nourishment, there are various challenges that have impeded its effectiveness. Students had an issue with pastors or chaplains who tended to impose their denominational doctrines and using fear based preaching. This has made many students to avoid the church services and other for a where the chaplain is involved. Cognate to the finding, Waweru and Otieno (2018) found that some chaplains and preachers negatively attack other denominations and constantly dwelt on sexual immorality giving the impression that students are generally immoral. The researchers further found that, students from different religious faith were forced to observe

doctrines and beliefs they did not understand such as kneeling and bowing before the cross which some termed as a form of idol worship. On the same note, the Muslim students felt offended when some preachers linked their religion to terrorism acts across the world. The affected students tend to be alienated from the chaplain and merely attend church service as a school routine.

In a similar finding, Wachege and Ng'etich (2019), found out that some students and teachers in a Catholic sponsored primary school in Nairobi County felt disenfranchised since they were expected to abide by the traditions and faith affiliation of the school sponsor. As a result some of the affected individuals claimed that they attend mass only as a formality. Therefore, in such an environment, the church sponsors are less likely to achieve their main objective of influencing social, spiritual and moral development among the school community. It is instructive to note that as the schools are embracing the idea of global citizenship and religious pluralism, controversies of the role of the school chaplains abound (Zyngier, 2018). For instance in Australia, chaplains are hired by the government and may be of any faith but under strict instructions not to proselytize-that is, convert or attempt to convert a student to their religion (Karen et al., 2020).

The study findings show that some schools run a whole range of programmes in the bid to direct students in the right path. In these schools, daily devotions, morning glory and evening devotions were part of the school programme. In other schools, the church sponsor ensured calendars in which daily Bible readings were contained, were placed in every class. Besides, students were encouraged to conduct a personal prayer before they went to sleep. The findings were consistent with Makokha et al. (2020) study collected data along denominational lines of the Roman Catholic Church, Friends Church, Anglican Church,

Presbyterian Church of East Africa (PCEA), Africa Inland Church (AIC), and Seventh Day Adventists (SDA). In a similar study, Makhanu (2018) observed that in some schools students were encouraged to put demonstrate the acquired character virtues such as empathy, humility, honesty and others by carrying out community service, and making contributions to support the less fortunate.

According to some of the teachers and principals, there has been a gradual general apathy among church sponsors as compared to their involvement in the school issues 10 to 15 years ago. This observation was in line with Wachege and Ng'etich (2019) who most of the church sponsors have slowed in investing in public schools claiming they were benefitting from the government capitation. The perennial conflicts of interest between the government and the Church sponsor arising from the fact that both partners claim ownership and legitimate control over the schools negates meaningful development. Ndung'u and Ouda (2016) also affirmed that the roles overlap without much input into some public schools has impacts negatively on the management and administration of the schools. Although according to the Kenya Basic Education Act 2013, the church sponsors can revert these schools from public to private for effective management, such a move might face more contestation from the public. This because the private status will require the parents to pay hefty school fees in order to pay teachers and the school subordinate staff.

Ndung'u and Ouda (2016) observed that church sponsor has gradually abdicated her duty of bringing a holistic education in pursuance of commercial interests as well as the supremacy in management of the schools. In this context, Otieno (2018) recommended a government supported chaplaincy well-structured programme for all public schools in

Kenya. In so doing, all the students will have an opportunity of benefitting from consistent pastoral programmes and hence holistic development.

5.2.2 Church Sponsors' Provision of Guidance and Counselling and the School Development

The second objective of the study was to examine the church sponsors' provision of guidance and counselling in public secondary schools in Homabay Sub County. In reference to section 4.4, over half of the teachers (58.8 %) disagreed while only 24.4% agreed that the church sponsor was involved in guiding and counselling students on sexuality (M = 2.5, SD = 0.9). Further, 58.9 % of teachers disagreed that the church sponsors were involved in guiding and counselling students in use of drugs and alcohol (M = 2.7, SD = 1.2). Thus, the church sponsor seemed to have abandoned some of the key roles needed to address the two serious issues afflicting the youth and specifically the secondary school students in Homabay Sub County. While emphasizing the need for well programmed guidance and counselling, Kagema et al. (2019), observed that students often find themselves in dilemma in making life decisions within the school context or the home environment. It is at this teenage period that most are initiated into drug and substance abuse, cybercrimes, premature sex, and other evils. Similarly, Otieno (2018) found that chaplaincy has been doing little in guiding and counselling students in public secondary schools in Siaya County giving way to instinctive and impulsive reactions leading to unwarranted social ills.

Nonetheless, the church sponsors were hailed for the work they accomplished in a number of schools particularly in counselling students' with psychosocial issues such as anxiety, shock, trauma, and suicidal ideation. This finding corroborates Mijungu (2015) observation

that chaplains were dealing with quite a large range of issues as they support the school community attain moral, social and spiritual development. Chaplains offer counselling and prayers as well as visit the bereaved families, solve marriage issues and pray and give hope to families devastated by the ever increasing life style diseases such as cancer.

The study also found that most of the teachers constituting 63.3% disagreed that the church sponsor organizes for motivational speakers, 51.1 % disagreed that the church sponsor supports the guidance and counseling programmes in finance/material, while 58.9 % of the teachers disagreed that the church sponsor has facilitated teachers capacity building in guiding and counseling (M = 2.6, SD = 1.1). This implied that while about half of the schools were proactive in provision of guidance and counselling the other half was not. In a similar finding, Otieno (2018) found that in most schools resource persons were invited once per term and thus creating almost no impact through their message. According to Otieno (2018), the low frequency of such talks was due to the charged fees. Kagema et al. (2019) blamed lack of puberty education as main factor contributing to early sexual encounters, STIs and HIV as well as unwanted pregnancies and underground abortion.

Matutu (2019) opine that reproductive health education carried out in secondary schools by both teachers and chaplains was insufficient to enable students make informed and independent moral choices. In support of the sentiment, Isalano et al. (2020), argues that chaplains majorly rely on Biblical teachings that condemn the boy-girl relationship, use of contraceptives, pregnancy and abortion without considering environmental factors. Thus, lack of the appropriate information accompanied by exposure to peer pressure and online unsolicited information results to many students engaging in unprotected sex exposing them to pregnancy and UTIs (Isalano et al., 2021). Therefore, there is need to engage a

well-trained chaplains not only in theology but also in professional counseling and guidance to solve students' unique social and spiritual challenges.

5.2.3 Church Sponsors' Provision of Teaching and Learning Resources and the School Development

The third objective of the study was to establish the church sponsors' provision of teaching and learning resources in public secondary schools in Homabay Sub County. In reference to section 4.5, 73.3% of teachers agreed that the church sponsor participates in the school fundraising. This showed that the church sponsors cooperated with the other stakeholders in enhancing the development in their schools. However, the principals pointed out that the fundraising happened rarely and only when there was a mega project such as putting up the administration block, laboratory or purchasing a school bus. Most of the teachers also disagreed that the church sponsors supported the needy students in school fees, that the church sponsors participated in ensuring that schools have acquired ICT infrastructure (68.8 %), and that the church sponsor is keen on development of the school infrastructure such as buildings (65.5 %).

The study findings showed that the assistance from the church sponsor regarding the teaching and learning resources was not forthcoming as expected in most of the schools in Homabay Sub County. This finding corroborates several other studies done in not only Homabay County but also in other parts of Kenya. Perhaps the state of the matter regarding the church sponsor support the school infrastructure and other resources was best captured by Wachege and Ng'etich (2019) analysis of condition in St. Peter Claver's public Catholic primary school in Nairobi County. It was found that despite the school sitting at a prime place within the city centre, the classrooms and administration block were as old as the

inception of the school that bore the relic of colonial vestiges. The researcher's noted that although it brought nostalgic memories, the infrastructure was in poor state and there was an urgent need for modern architectural and environmental friendly buildings. The study established that the perennial tension of who has control over the school management between the civil authority and the Church does exist and hurts development of the school. Wachege and Ng'etich (2019) posited that despite the distinct roles of the sponsor and the civil authorities, the school has been affected by unfair competition and overlapping of the responsibilities. The head teacher was forced to go an extra mile looking for resources to development the school yet the onus rests squarely on the shoulders of the sponsor.

A similar study by Mabeya et al. (2010), established that the church sponsors contributed very little in terms of financial support in sponsored schools. The Koech Report (Republic of Kenya, 1999) had similar sentiments and noted that some sponsors neither contributed financially nor morally to the development of sponsored schools. Consequently, the report recommended that the sponsors' role should be re-defined to take an active part in spiritual, financial and infrastructural development of schools in order to maintain the sponsors' status. Further, Ronno (2018) found that sponsors contribute very little towards the development and provision of educational resources in public primary schools in Wareng Sub-County in Uasin Gishu County, Kenya. Ronno further noted that the role of sponsors in the development of infrastructure in public primary schools has not been clearly defined. In reaction to the involvement of church sponsor in provision of teaching and learning resources, the church representatives acknowledged that most of the sponsors have lost passion in putting up more structures, maintenance of facilities as well as supplying teaching materials such as computers. They however, defended their case arguing that,

unlike the white missionaries who got some resources from their mother countries, the present missions depend on the faithful's contributions. Nevertheless, some principals and teachers observed with dismay that in the midst of the financial challenges as purported by some church sponsors, they were still putting up some new private schools, new churches and moving with opulence. The principals were worried of the growing trend of commercialization of education where the best performing primary education schools (popularly referred as academies) are privately owned. Ironically, the best performed pupils from the private academies populate the best equipped public secondary schools.

In search of the way forward concerning the church new trend of commercialization of education Muoki (2017) poses a rhetorical question: 'Why is the church involved in education'? Muoki proceeded to castigate the church in Kenya of having missed the opportunity to champion transformation of society through education and cautions that commercialization of education will perpetuate a class based society ingrained in inequity and bigotry. Such a milieu would abrogate the supposedly original sponsor benevolent spirit of serving communities through education and spiritual guidance.

5.3 Summary

This section presents the summary of the study findings in accordance to the objectives of the study.

The study established that church sponsors provided spiritual nourishment to students in public secondary schools in Homabay Sub County through church Saturday or Sunday services, morning glory and devotion sessions, bible study sessions, spiritual guidance and counselling sessions, and catechism classes. However, while some schools were relatively

consistent in this activity, over half of the schools services were erratic where the church sponsor representative/chaplain appeared once in a term for morning devotion and spiritual guidance and counselling. In some school, the school management contestation between the church sponsor and the principal, resulted to total absence of the church representatives in the schools for spiritual activities except the Saturday/Sunday church services.

The study has also established that despite the urgent need of guidance and counselling in non-spiritual matters for students and the other members of the school community, it was rarely done. Most of the church representatives had no capacity to authoritatively guide and council students about sexuality, use of drugs, substance and alcohol, psychosocial issues, and responsible use of the social media. Lack of appropriate guidance in these areas has not only impeded the church sponsor's aim of winning more students into their faith but has degenerated into students' unrests, drop outs due teenage pregnancy, alcoholism and rampant use of illegal drugs.

The church sponsors' provision of teaching and learning resources was found to have dwindled significantly. Except the occasion prize giving ceremonies, most of the church sponsors hardly assisted in construction of either new educational facilities nor the maintenance of the old ones. The study established that some church sponsors were in the process of reverting the sponsored schools to private, with the aim of improving the management, academic performance and turning it into a profitable enterprise.

5.4 Conclusion

This study assessed the church sponsors' involvement in school development in public secondary schools in Homabay Sub-County, Homabay County. It is no doubt that apart

from the government's role as the provider and manager of education in Kenya, the Christian Church's role cannot be understated. The church sponsors has been entrusted to provide spiritual nourishment to schools as well as supplementing the government meagre capitation. However, based on the study findings, the researcher concluded that the prevailing church sponsors' commitment and practices cannot lead to the students' holistic development. Their involvement needs to be more intense and focused. Additionally, the inability to accommodate religious pluralism has made many students to be unreceptive to pastoral services. Finally, most of the schools have are in need of modern teaching and learning facilities owing to the little government capitation and low or no financial assistance from the church sponsor.

5.5 Recommendations of the Study

The following recommendations were made based on the findings and conclusion made:

i. The study established that the provision of spiritual nourishment was fraught with many challenges that were mainly church sponsor and school management related. This study recommends that the government through the Ministry of Education engage professional chaplains for each public secondary schools and follow a uniform curriculum. In so doing, the principals will be obligated to work formally with chaplains to the benefit of the entire school community. The government should also require the church sponsors to form an ecumenical body at sub County level to coordinate the chaplain activities in the midst of religion pluralism.

ii. The study found out that most of the church sponsor representatives had inadequate capacity to offer effective guidance and counselling in several issues that are bedeviling the students as adolescents. This study recommends that the church sponsor to take the

initiative of capacity building not only the school chaplains but also teachers so as to take up professional guidance and counselling of the students. A well guided student in secular matters is more likely to be receptive to spiritual matters.

iii. The study also established that the church sponsor involvement has almost ceased. The church sponsors are now more inclined to commercialization of education, some reverting the public schools to private. The study recommends that church sponsors need soul searching and reflection on the noble and sacred mission that motivated pioneer missionaries. They should also take cue of the Scandinavian countries best rated education system globally. It is free and classless. Therefore, debunking church sponsored schools and reverting to private schools may only negate the goal of attaining spiritual and moral development of the students.

5.6 Suggestions for Further Studies

In order to establish more information and insight on how various religious sponsors' involvement enhance the school development, the researcher suggests further research as follows:

1. A study to examine how involvement of religious group such as Islamic and Hindu enhance the students' holistic development

2. A comparative study to establish the practices of a government paid chaplain in a country of choice and the practices of chaplaincy as done in Kenya.

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APPENDICES

APPENDIX I: LETTER OF TRANSMITTAL

Dear Respondent,

I am a Post-Graduate Student in the Africa Nazarene University, pursuing a master's degree in Education. I am currently carrying out a research on: **CHURCH SPONSOR INVOLVEMENT IN SCHOOL DEVELOPMENT. A SURVEY OF PUBLIC SECONDARY SCHOOLS IN ASEGO SUB-COUNTY, HOMABAY COUNTY, SUB COUNTY KENYA,** as part of the course requirement. For this reason, therefore, your school has been sampled for the study and you have been selected as a respondent. Kindly answer the questions as candidly as possible. There is no right or wrong answer. Do not write your name on the questionnaire. The results of this study will be used for academic purposes only. Thanks

Yours Faithfully,

BEATRICE AKINYI OCHIENG
CELL PHONE: 0721400208
EMAIL ADDRESS: akinyi.beatrice10@gmail.com

APPENDIX II: QUESTIONNAIRE FOR TEACHERS

Indicate the correct option as honestly as possible by putting a tick (√) on one of the options where applicable. For the questionnaires that require your own opinion, fill in the blanks.

Section A: Background Information

1. Gender: Male [ ] Female [ ]

2. For how long have you been in your current school?

   Less than one year [ ]

   1-2 years [ ]

   3-5 years [ ]

   Over 5yrs [ ]

3. Name the church denomination that sponsors your school?

   _____

Section B: Pastoral Care/Spiritual Nourishment and the School Development

4. List the pastoral care or the spiritual nourishment services provided by your school church sponsor

   _____
   _____
   _____
   _____
   _____
   _____
   _____

5. Explain challenges to effective spiritual nourishment services that you have witnessed in your school

   _____
   _____
   _____
   _____
   _____
   _____
   _____

_____

_____

Section C: Church Sponsor Provision of Guidance and Counseling Services and School Development

6. Please indicate by use of a tick [√] in the relevant column the extent to which each of the following statements applies in your school. Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D) or Strongly Disagree (SD)

No.	Statement	SA	A	U	D	SD
		5	4	3	2	1
i	Our church sponsor offers guidance and counseling to our students					
ii	Our church sponsor offers guidance and counseling to teachers					
iii	Our church sponsor offers guidance and counseling to support staff					
iv	Our church sponsor organizes for motivational speakers					
v	Our church sponsor supports the guidance and counseling programmes in our school					
vi	Our church sponsor has facilitated teachers capacity building in guiding and counseling					

7. Give other views you may have on the role played by the school church sponsor in guidance and counseling of your school community members

_____

_____

_____

_____

_____

Section D: Church Sponsor Provision of Teaching and Learning Resources and School Development

8. Please indicate by use of a tick [√] in the relevant column the extent to which each of the following statements applies in your school. Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D) or Strongly Disagree (SD)

No.	Statement	SA	A	U	D	SD
		5	4	3	2	1
i	Our church sponsor participates in the school fundraising					
ii	Our church sponsor supports the needy students in school fees					
iii	Our church sponsor participates in the development of school science laboratory					
iv	Our church sponsor participates in ensuring that our school has acquired ICT infrastructure					
v	Our church sponsor organizes students and teachers award winning ceremonies					
vi	Our church sponsor facilitates professional development of teachers					

9. State other ways in which your school church sponsor supports teaching and learning resources

_____
_____
_____
_____
_____

10. What do you think your school sponsor can do in order to realize more rapid school development?

_____
_____
_____
_____
_____
_____
_____
_____

Thank you for your cooperation

APPENDIX III: PRINCIPALS' INTERVIEW SCHEDULE

The principals' Interview was be guided by the following questions;

1. Gender _____
2. Which church denomination do you belong to? _____
3. Who is the sponsor of your school? _____
4. How does your school church sponsor support students in spiritual matters such as devotions, preparation of students in church leadership, recruitment of new members, baptism and others?
5. Guidance and counseling has become a major tool in management of discipline in schools and support of school members in psychosocial issues. How does your school church sponsor participate in guidance and counseling services?
6. How would you describe your church sponsor contribution in teaching and learning resources such as development of school buildings, laboratories, ICT infrastructure, payment of fees for needy students, funds raising and others.
7. What do you think would be done to enhance the involvement of the church sponsor in the school development?

APPENDIX IV: CHRISTIAN STUDENT GROUP LEADERS' INTERVIEW SCHEDULE

The Christian students' leaders Interview was be guided by the following questions;

1. Gender _____

2. Which church sponsor is your school affiliated to?

3. In which ways does your church sponsor administer the spiritual nourishment to the students?

4. Apart from the main church service over the weekend, how else do you as the Christian student leader ensure that students meet for spiritual nourishment?

5. How does the school chaplain or the church sponsor representative attached to your school conduct guidance and counselling of the students?

6. How do students view the guidance and counselling on sexuality and life skills as conveyed by the church sponsor representative?

7. To the best of your knowledge how does the church support the school teaching and learning resources?

8. What do you think should be done in order to enlist the church sponsor in the holistic development of the learners in public secondary schools in Homabay Sub County?

APPENDIX V: CHURCH SPONSOR REPRESENTATIVE INTERVIEW SCHEDULE

The head teachers' Interview was guided by the following questions;

1. Gender _____
2. Which church denomination do you belong to? _____
3. What is your position in the church? _____
4. How do you provide spiritual nourishment in the school/schools you sponsor?
5. How do you provide psychosocial and academic guidance and counselling to students' in the school/schools you sponsor?
6. Today's youth is more than ever before bombarded by unsolicited information through the social media and which can corrupt their morals. How do you ensure students are equipped with the relevant knowledge and skills on their sexuality?
7. Peer pressure has seen many students indulge in alcohol and substance use. How do you fight this vice?
8. How does your church contribute to development of teaching and learning resources in your school/schools?
9. What are the challenges encountered by the sponsor as you endevour to enhance the school development in terms of psychosocial wellbeing, academic performance and teaching and learning resources?
10. What do you think can be done to ensure that students are getting holistic development in their secondary education in Homabay Sub County.

APPENDIX VI: INTERVIEW RECORDING CONSENT FORM

I appreciate your participation in this research study, however, in order to protect your interests as one of the participants, kindly read through the interview recording consent form and confirm your consent by signing accordingly.

The researcher aims at gathering data through Principals' interview schedules. All data will be confidential and transcripts, observational notes and electronic files will be stored securely. You have the right to consent to digital audio recordings for the desired purpose of the study. You also have the right not to answer all the questions if you so wish. The audio-recorded information will be transcribed and analyzed to discover major themes that will have been discussed. You will be presented with a "smoothed narrative" version of the transcription - where false starts, repetitions, and paralinguistic utterances are removed to improve readability. You will be asked to check the transcription to clarify and add information, so as to construct the meanings and interpretations that become "data" for later interpretation by the researcher. You may delete anything you do not wish to be quoted within the study.

Participation is voluntary, and you may withdraw from this study at any time without fear of penalty or reprisal. If you choose to withdraw, the audio tape recordings, transcripts and interview data will be destroyed. The results of the study will be disseminated in the researcher's Master of Education Thesis. Later, the study may be published as an article in a scholarly journal or presented at a conference. Your confidentiality and anonymity will be protected through the use of pseudonyms. If you have any questions about your participation or your rights as a participant within this study, you may contact the researcher at **akinyi.beatrice10@gmail.com** or Cell phone: **0721400208**. Thanks

I, _____, understand the guidelines above, agree to participate in the study and have received a copy of the consent form for my records.

Date: _____

Participant's signature: _____

Researcher's signature: _____

APPENDIX VII: INTRODUCTION LETTER FROM AFRICA NAZARENE UNIVERSITY

AFRICA NAZARENE
UNIVERSITY

20th April, 2021

RE: TO WHOM IT MAY CONCERN

Ochieng Beatrice Akinyi **(12M04CMED003)** is a bonafide student at Africa Nazarene University in the Education Department. She has finished her course work and has defended her thesis proposal entitled: - **"Church Sponsor Involvement in School Development. A survey of Public Secondary Schools in Homabay Sub-County, Homabay County, Kenya".**

Any assistance accorded to her to facilitate data collection and finish her thesis is highly welcomed.

Regards,

Dr. Titus Mwanthi.
Ag. Deputy Vice Chancellor, Academics.

APPENDIX VIII: RESEARCH PERMIT FROM NACOSTI

REPUBLIC OF KENYA

NATI
SCIENCE,T E

Ref No: 225320

RESEARCH LICENSE



This is to Certify that Ms.. Beatrice AKINYI Ochieng of Africa Nazarene University, has been li
Homabay on the topic: CHURCH SPONSOR INVOLVEMENT IN SCHOOL DEVELOPMENT
SECONDARY SCHOOLS IN HOMA BAY SUB COUNTY, HOMA BAY COUNTY, KENYA fo
29/April/2022.

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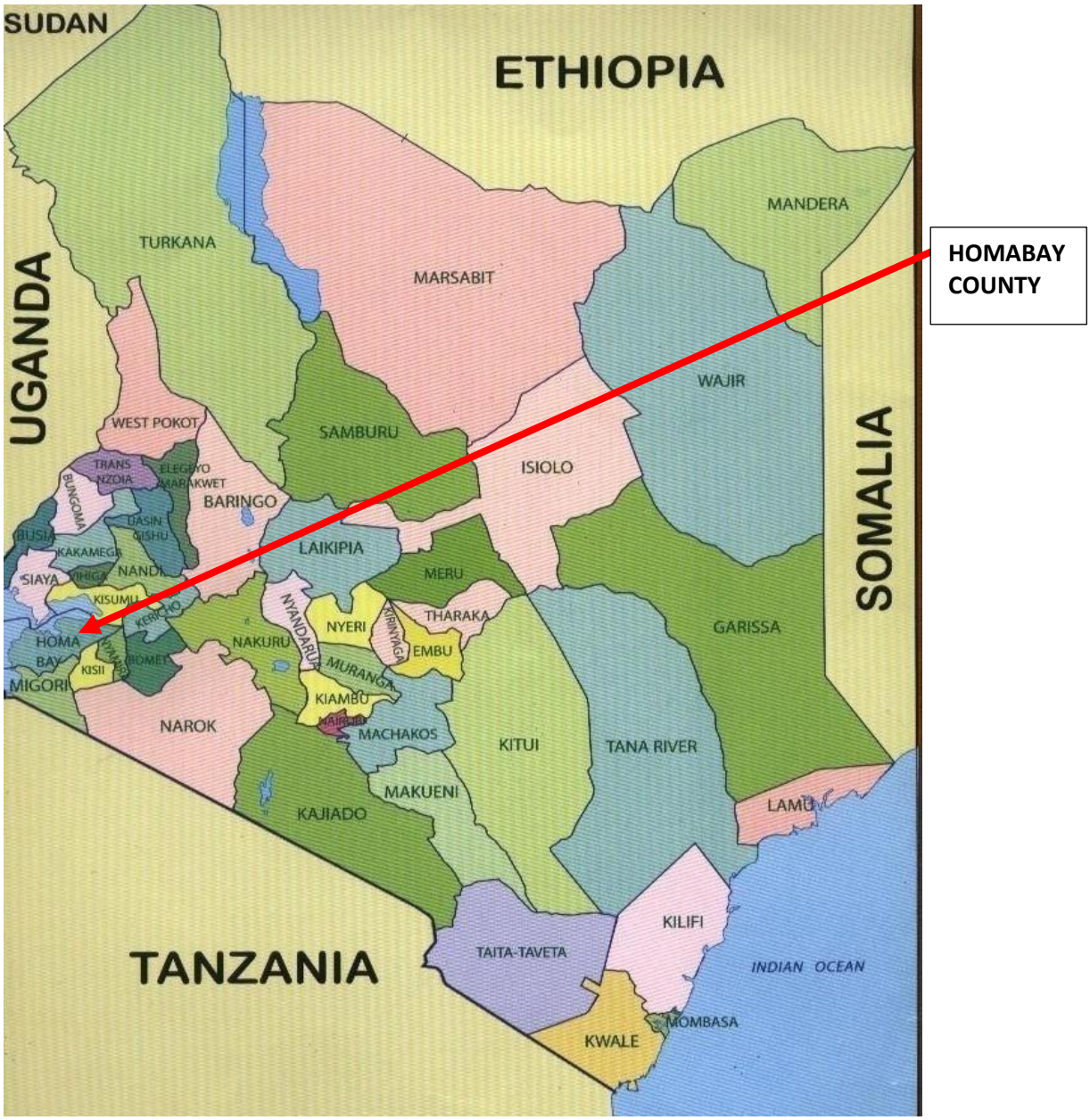
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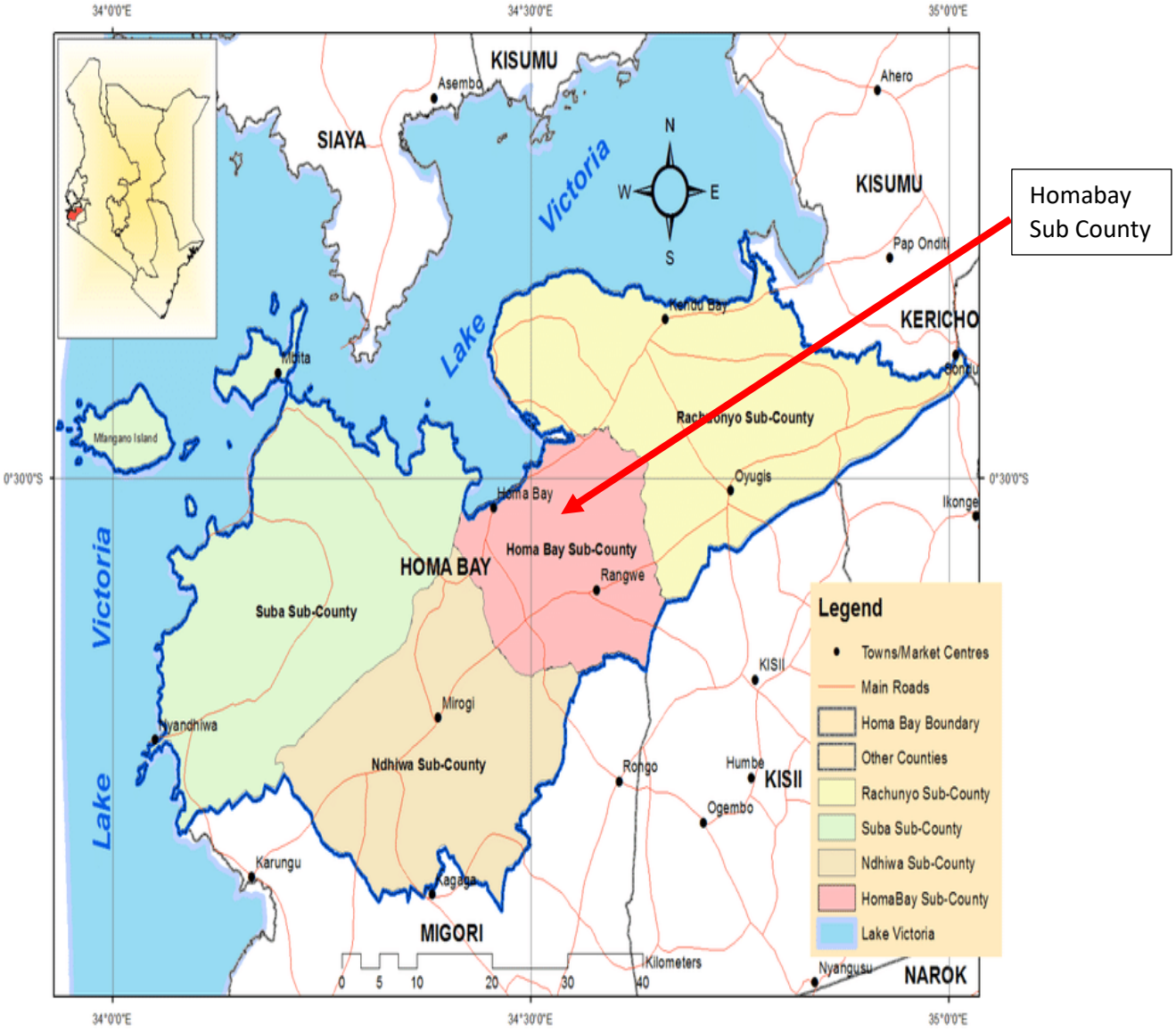
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APPENDIX IX: MAP OF KENYA SHOWING HOMABAY COUNTY



Source: *https://en.wikipedia.org/wiki/Counties_of_Kenya*

APPENDIX X: MAP OF HOMABAY COUNTY SHOWING HOMABAY SUB COUNTY



Source: https://www.researchgate.net/figure/Map-for-Homabay-County-Kenya-showing-various-Sub-counties_fig1_335203135