

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE ROLE OF RELIGIOUS SPONSORS IN PUBLIC
SECONDARY SCHOOLS IN MURANG'A SOUTH DISTRICT

BY

JEREMIAH NGUMO KIGURU

A Thesis submitted to Graduate School in partial
fulfillment of the requirements for the degree
of Master of Arts in Christian Education

JULY 2009

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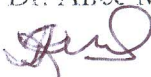
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Approved:

Supervisor:


Dr. Alice Mambo

Second Reader:


Dr. John Jusu

External Reader:


Prof. Mary Getui

July 2009

Student's Declaration

**THE ROLE OF RELIGIOUS SPONSORS IN PUBLIC SECONDARY
SCHOOLS IN MURANG'A SOUTH DISTRICT**

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) _____



Jeremiah Ngumo Kiguru

July 2009

ABSTRACT

This study sought to explore the roles of religious sponsors in public secondary schools in Kandara Division of Murang'a South District in Central Province, Kenya.

The data was collected by way of face-to-face interviews and note taking in real life settings where the researcher went to the natural settings of the respondents. There were thirty-two respondents sampled from eight secondary schools. Each school had a principal, a governor, a pastor representing the sponsor, and a student as respondents. These responses were tape-recorded or jotted down and later analyzed.

The findings of this study demonstrate the roles of the religious sponsors in public secondary schools. The data revealed that the religious sponsors' role was not just a requirement for being there or sticking to old traditional perceptions about the sponsor but rather calls for quality representation. The religious sponsors ought to be vigilant to safeguard morality in their sponsored schools. The respondents were in agreement that if only the sponsors would actively and constructively play their role, they would significantly strengthen school sponsorship.

The fact that the Ministry of Education recognizes the office and position of religious sponsors in the laws governing education means that the ministry expects them (religious sponsors) to be active participants in the provision and governance of education.

The study has recommended that the religious sponsors should make deliberate efforts to appoint chaplains to secondary schools so as to adequately serve the communities. The religious sponsors should as well go for quality appointment into leadership and governance of schools in order to add value to education. This would ensure the right leadership and sound management in schools which were cited as recipe for motivation in learning and service delivery and no effort should be spared in this regard.

TO

My late parents, Samson Kiguru who taught us faith, and Mary Njeri Kiguru who taught us discipline.

My dear wife Phyllis, who selflessly walked with me every step of the way throughout my studies, and Njeri Senior for being patient and encouraging.

My daughters Mercy and Grace who endured the absence of their Dad when they needed me most but humbly appreciated the reason for this absence.

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CHAPTER ONE

INTRODUCTION

Over the years, and way before Kenya's independence, the education sector has always had many stakeholders. This by extension means that the provision of education did not commence where or when the Ministry of Education was established. Way before the Ministry of Education came to be, there were stakeholders who ensured that those who were living in Kenya got education.

Among such stakeholders include the Local Authorities, the Community, Religious Sponsors, and the Ministry of Education, besides the parents, teachers, Managers/ Governors, and the students themselves. The religious sponsors, commencing with the missionaries were the pioneers of providing formal education in pre-independent Kenya. Buonyori (1993, 117) writes that the "pre-independence period was seen as a Christian missionary time in the majority of the schools in most African countries, south of Sahara."

All these stakeholders have specific and yet complimentary roles. Some of these roles are explicit while others are implicit. On the other hand, parents are expected to nurture, clothe, provide shelter, and educate their children. Teachers are expected to teach and inculcate values and skills to the students. Yet, the students, being the beneficiaries of the collective efforts of the other stakeholders are expected to learn and adhere to the school rules and regulations.

However, when it comes to the religious sponsors, majority of who were the very ones who established the schools they sponsored before the Ministry of Education was instituted, the case is different. Their roles and expectations are not

explicitly understood by the communities they serve. In some schools, local communities have had unceasing conflicts with the religious sponsors over the latter's roles at the expense of quality education. This research sought to explore the roles of the religious sponsor in sampled public secondary schools in Kandara Division of Murang'a South District in Central Province, Kenya.

Problem Statement

Despite the many years that the Religious Sponsors have been around, and the enormous work that they have done in establishing schools, their roles have not been explicitly understood. The ensuing misunderstanding has bred religious conflicts where some denominations feel and agitate that the place of the religious sponsor should be held and enjoyed on an alternate basis. In some communities this has bred denominational rivalry bringing disrespect to the sponsor which in return compromises the education standards they were intended to assist.

At the same time some of the religious sponsors seem to have lost their original vision they had when they established the schools. The study investigated the role of the religious sponsor in public secondary schools to gain an understanding that would greatly assist all the stakeholders in the education sector to better understand and make use of these sponsors.

Purpose Statement

The purpose of this qualitative research was to explore the roles and contributions of religious sponsors in the provision of quality education in pre-independent and post-independent Kenya. This in essence will enable the education

stakeholders to better understand these roles and acknowledge them with the view of incorporating them in pursuit of provision and promotion of quality education.

It is the expectation of the researcher that the study will assist school communities to better understand the role of the religious sponsors so as to make them appreciate their [sponsors] vital contribution in the provision of education. It is expected that the religious sponsors will as well evaluate their role today in light of their original vision.

Research Questions

1. What is the role of the religious sponsor in public secondary schools?
2. What legal mandate do the religious sponsors have to enable them to play these roles?
3. In what ways can the church strengthen religious sponsorship roles in public secondary schools?

Significance of Study

It is the esteemed hope of the researcher that this study will benefit all the stakeholders (Ministry of Education, Students, Parents, Religious sponsors, Board of Governors, School Communities, Local Authorities, et cetera), in the education sector, and particularly in areas of spiritual nurture, character building, and in the administration of public schools. The study as well will enable the church leaders and educators to better understand their roles as religious sponsors so as to effectively take up this responsibility as they ought.

Limitations

Although religious sponsorship of schools is a national issue, the research will be limited to sampled secondary schools in Kandara Division of Murang'a South District, in Central Province. Due to the limitation of time within which the research must be carried out and completed, the accessibility of the schools from the main roads was a factor of consideration for the research. Hence, the extremes of the Division (which is far flung) may not be reached but the sampling was made as representative as is possible.

Delimitations

The research was carried out among school administrators and sponsors from the sampled secondary schools in Kandara division of Murang'a South District, thereby implying that the result may not be generalizable to other schools or other geographical settings. From the onset of the establishment of missionary work, different missionary's occupied different geographical areas and their emphasis and approach to education differed from one missionary station to another.

CHAPTER TWO

LITERATURE REVIEW

This chapter presents a review of literature relevant to the topic of research. First, literature was reviewed tracing the historical background of the establishment of educational institutions with the coming of the missionaries. Second, the roles played by the church, beginning with the missionaries to the rise of independent church movement have been discussed. Third, the handing over of the mission and church schools to the Government and the formulation of Government Education Policies was traced. And lastly, the activities of the church in regard to the provision of education were assessed.

Historical Background of the Mission Schools and Education

Since the arrival of the Christian missionaries in the 1840s, the church in Kenya has played a very significant historical and critical role in the provision and development of education. Initial formal education was introduced, to a great extent, to enable the indigenous Africans to read the Bible. Once they were able to read the Bible, especially vernacular tracts, they were in a position to assist in the spread of Christianity.

Before the introduction of formal Western Education in Kenya by the missionaries, the Africans had their own informal education which “aimed at fitting children into their society and ... taught them a love of, and respect for, their families, clans, tribes, religions and traditions” (Raju 1973, 1). It should not be lost on us that

the initial intention of the missionaries was conversion of the Africans from their traditional religion into the new faith of Christianity. They regarded this transition as a departure from a religion of 'darkness' unto the new faith of 'light.' This made the missionaries view their faith as an endeavor of liberating the Africans from their dark past into the new dawn of the Gospel which brought into surface all the prejudices they had on the Africans.

Establishment of Mission Schools

History has it that the first formal schools trace their humble beginnings to the work of missionaries who pioneered education during the colonial era. This is not only the case of Kenya but cuts across much of the greater colonized Africa. At the onset, the missionaries established primary schools as one of the avenues by which they would fulfill their overriding mission. They purposed to teach the indigenous people how to read and write so as to be able to read the Bible.

At the very beginning, nearly all formal education was run by missionaries of different Christian denominations. The missionaries established their mission stations in different locations of Kenya and each mission station had its unique emphasis on education. For example, in Kenya, the Kisii area of Nyanza was occupied by the Seventh Day Adventists (SDA), the Quakers were at Kaimosi in Western province, the African Inland Mission (AIM) was in Githumu in Central and Kijabe in Rift Valley, the Church Mission Society (CMS) was at the Rabai in Coast, Maseno in Nyanza and in Central Province. The Church of Scotland Mission (CSM) went to Kikuyu and Tumutumu in Central, the Methodists went to Kaaga in Meru and so on.

The Holy Ghost Fathers established their mission stations across the colony but strategically placed. As Sifuna observes:

Christian missionaries were in favor of establishing schools since education went hand-in-hand with evangelization. Both the colonial administration and missionaries attached much importance to education as the way to inculcate Western values in the minds of those who were to loyally serve the occupying power... A foreign culture was imposed through Christianity and education (Sifuna 1990, 53)

Ideally the problem of communication between the English-speaking missionaries and the vernacular-speaking locals would only have been eradicated by helping the Africans to know, understand, and speak the language of the missionaries and settlers. The only way to make this happen was through the school, hence the importance of their establishment. The need to make the Africans employable in the homes as house-helpers and in the colonial administrators' offices as clerks was a demand in itself for providing them with some elementary education.

Yet others had to be given this elementary education to prepare them for enlisting as police officers and home guards. In Uganda, the first objective of mission education was to establish schools for the sons of chiefs, first among which, according to Sifuna, was the Mill Hill Fathers School at Namilyango in 1902 (Sifuna 1990, 57).

In the years of 1911- 1925, there was only a limited provision of formal secondary education. Alliance High School was the first secondary school in the Kenya colony born out of an ecumenical conference at Thogoto, Kikuyu. According to Sifuna (1990, 121), the conference was held by a federation of Protestant missions which brought together the Church Missionary Society (CMS), Africa Inland Mission (AIM), and the Church of Scotland Mission (CSM). Alliance High School was later on developed with the Grants-in-Aid assistance from the government. Certain missionaries like the Church Missionary Society (CMS) were able to send some of their pupils to the then Buxton High School in Mombasa for more education. The Church of Scotland Mission offered some elementary secondary education at Kikuyu and Tumutumu.

In the case of a majority of the mission centers in Central Province of Kenya, and particularly the area of this study, the Africans either donated the pieces of land on which the schools were established or were taken from them with little or no compensation. It is for this reason that the Kikuyu coined the popularly renowned phrase “*Gutiri Muthungu na Mubia*” meaning ‘there is no difference between the settler and the missionary.’ The African Inland Mission (AIM) was known for the provision of minimal education at their mission stations in Murang’a District.

Sifuna asserts that:

The main means used by all the Christian missions in evangelism was to found networks of village schools in which children of all ages could be given a very simple education in reading, writing and arithmetic alongside the religious instruction leading to baptism and church membership. Their early schools grew out of the desire to win converts, train African catechists and workers and create an African middle class. (Sifuna 1990, 50)

This focus and emphasis brings to the fore the value and importance of the African evangelists in the spread of the Christian message especially owing to the fact that the missionaries were incapacitated by the language barrier. In the case of Nigeria, Uchendu says of the missionaries:

Their primary objective was to evangelize the people through any possible method. However, as they remained in the country, they found that the establishment of schools would be the most effective means of achieving their objective; hence, with great zeal they embarked on the establishment of schools in every nook and corner of the former Eastern Region of Nigeria. (Uchendu 1993, 14)

As Uchendu (1993) observes, this was the zeal employed across the African countries where the missionaries landed. Wherever they set up mission centers, the church and the school were found together and in most cases shared the same facilities. When the missionaries enrolled learners in the mission schools, this provided a lifetime opportunity for evangelism. Schools directly became fertile

grounds for the sprout of Christianity because whoever became a school-goer went on to become a church attendant. On the Kenyan front, Raju states that:

The first mission school was established at Rabai, near Mombasa, in 1846, but little progress was made in the establishment of schools further inland until the turn of the century ... The first decade of the twentieth century saw a great increase in the number of mission schools in Kenya ... This latter development... linked education with Christianity and Western civilization. So much so that to the African in these early years an 'educated man' and a 'Christian' were interchangeable terms. (Raju 1973, 2)

This was very true in Kikuyuland where the term '*Muthomi*' (educated, or a Christian), was used for both an educated person and a person who had turned from the traditional religion and way of worship to become Christian. '*Mucii wa Athomi*' (the home of the educated, or the home of Christians), was a term used to refer to or describe a family which had turned to Christianity or one that had educated their children. Later on the Protestant Churches were to form the Christian Churches Education Association (CCEA) in 1958. The Catholic Church established the Education Commission while the Seventh Day Adventists formed an Education Secretariat to handle matters pertaining to education.

Government Educational Policy

Education during the colonial times germinated and progressed from the work of the missionaries who were the pioneers. From 1911 onwards the colonial government attempted to put up an efficient and progressive education service with optimum cooperation of missions and to provide funds to schools. The Phelps-Stokes Commission of 1924 noted the dismal education given to Africans and led to the promulgation of an Education Ordinance in the same year (Sifuna 1990, 128).

In 1925 the colonial office issued the first statement of African education, 'Educational Policy in Tropical Africa' which came to be known as the 1925

Memorandum (Sifuna 1990, 128). This memorandum became the basis for educational policy in all British African colonies. Key among the principles arrived at in the statement was that education “should be adapted to the needs of the local community, preserving the best of traditional society and preparing students for the world” (Raju 1973, 4).

However, even with the ‘Educational Policy in Tropical Africa’, there came ‘The Education Department Annual Report for 1926’ which counseled teachers not to give ‘village children an education which will divorce them from interest in village life and cause them to seek employment in towns’ (Raju 1973, 4). The settlers took the Africans to be of lower intelligence and hence required a very basic education just to make them manageable and governable. They thought exposing the Africans to good education was in essence to make them ungovernable. This prejudice made the Africans to challenge the elementary education because it would not advance them socially, economically neither politically.

This feeling led to the genesis of the clamor for more education and the quest for independent schools. They desired to be given academic education and interpreted the attempt to restrict them to technical and vocational training as a scheme to keep them in an inferior position (Raju 1973, 5). This was seen to be geared towards the perpetuation of the class system where the Europeans, Asians and Africans were stratified to study in different class schools.

The Independent Schools

The quest for the establishment of Independent Churches and Schools became a strong movement and was aggravated by the controversy over female circumcision of 1929. In Kenya, especially in Western and Central Provinces, the Africans were

very vocal and determined to be educated in institutions which were not under the care of the missionaries. Raju observes that:

Self-help groups were very active in the 1930s and eventually two associations were formed to coordinate the movement. The Kikuyu Independent Schools Association in 1934 and the Kikuyu Karing'a Education Association in 1933... A further step in the direction of autonomy was the establishment of Githunguri Teachers College in 1939 after a combined fund-raising campaign by the KISA and the KKEA (Raju 1973, 6)

Although the missionaries and the colonial government were suspicious and apprehensive about the course of the Africans' motives, the movement was so intense and unstoppable until it became inevitable for the government to recognize them and began aiding some of them in 1934. They were resolute in their determination and this resolve can be attested by the fact that in 1949, the KISA contributed Sh. 162,037 to independent schools, and the KKEA contributed Sh. 10,000 (Raju 1973, 7).

In capturing the story of the AIM schism of 1948 that arose from complaints about the kind of education offered by the missionaries, and which saw the birth of the African Christian Church and Schools (ACC&S), Kimura observes that:

Within some parts of Central Province the people had already revolted against what they perceived as white man's restrictions ... in response to the limited education which the then colonial government was offering. A movement known as Kikuyu Independent Schools Association (KISA) had been established ... one of their schools was to host ACC&S who later on were to be expelled from Githumu when disagreement with the missionaries became active... (Kimura 1993, 4)

As was the case for the African Christians in the African Inland Mission, Christ had become truly the way, the truth, and the life. They had abandoned their traditional way of life like female circumcision and accepted the teachings of the church. However, they were persuaded and convinced that to be able to play their rightful role and take their place in the church of Christ, better education was necessary. They wanted an education that would put them on a footing that would

allow for eligibility for leadership positions, even church and educational institutions leadership.

On the realization that independence for some of her colonies was looming, the British government issued ‘Education for Citizenship in Africa’ in 1948, in which it stated that “mass education was only useful if Africans were given a sense of responsibility.... The 1948 Ten Year Plan for education in Kenya aimed to give 50 per cent of school-going children an education lasting six years...” (Raju 1973, 8).

Whenever the missionaries were sensitive and accommodative, their relationship with the locals was flexible and developed ways of resolving conflicts that may have arisen. But when the missionaries took an indifferent stand, problems arose giving the Africans an impetus for agitation of their rights. Although dating the first Kikuyu independent school is difficult, Anderson quotes a pamphlet:

Kiria Giatumire Independent Igie (The Origins of the Independent Church), the Rev Daudi Maina refers to the dissatisfaction of the parents of Fort Hall (Murang’a) with the level and purpose of the education being given ... when the missionaries were challenged about the quality of their teaching they asked the parents to divide into two groups, those not satisfied with the education being given, and those who were satisfied. The majority joined the first group and from that time began to make plans to provide education for their children on an independent co-operative basis. Meetings, classes and services were held in the open or temporary accommodation, until in 1927 a center was built at Gakarara ... (Anderson 1970, 116)

The Role of Religious Sponsors in Kenya

As observed above, the Church Missions were the pioneer founders and sponsors of educational institutions in Kenya. It is therefore worth noting that the church, with the coming of the missionaries was the pioneer provider of formal education. Christian Education curriculum occupied a central position in all the schools. The learners had to learn the faith alongside the academic subjects that were taught to be regarded as having fully undergone some quality education.

According to the Kenya Education Commission Report of 1964, “the Beecher report of 1949 recommended that the government continue to work with and through the voluntary agencies which have the teachings of Christian principles... and that facility for Christian instruction be provided in all schools” (Government Printer 1964, 22).

Founding of Schools

Top on the roles and accomplishments of the church was the establishment of schools. The locals at times gave out their own land where the schools were built although in some instances, the government gave out the required parcels of land. At other times the parcels of land were taken by the authorities albeit with some compensation.

The establishment of schools was however accelerated by the Indigenous Africans in their quest for advanced education. The decision of the Africans to go their own way gave them some impetus that made them resolute. This impetus was like a fire that burnt inside them compelling them to give out their land for the construction of schools. Their approach was tailored to isolate the white missionaries and gave them an unstoppable zeal of establishing schools all over as opposed to the missionaries who were concentrated at mission stations.

According to the Education Act of 1970 (Revised 1980), church sponsored schools account for more than 50% of all the schools in Kenya. Some of these schools are the most competitive in the Republic. The Education Repeal and Amendment Bill of 1990 enhanced the role of the churches in the schools that they sponsored. In regard to the management of Education, the Bill states that:

The sponsor shall have access to the school for the purpose of providing religious instruction and pastoral care... the Headmaster shall grant every reasonable request by the sponsor to satisfy himself/herself that religious instruction is conducted in accordance with the syllabuses prepared or recommended by sponsor and approved by the Minister ... A school sponsored by a religious body shall adhere to and maintain only the religious traditions of the founder. (Education Act, 12)

Curriculum Development

Among the many activities that the religious sponsors ventured into is in curriculum development. Much of this was in the area of Christian Religious Education as pointed out here below.

Christian Religious Education

Christian Religious Education was to be taught like any other subject in the curriculum according to the set syllabus and materials recommended by the churches and approved by the Ministry of Education. In this regard church organizations have formed secretariats that have been at the center of Christian Religious Education curriculum development. Such include the Protestant Churches umbrella Christian Churches Education Association (CCEA), the Catholic Education Commission, and the Seventh Day Adventist (SDA) Education Department.

Publications

These three Education Secretariats have their representation in the Academic Board of the Kenya Institute of Education (KIE), the body bestowed with the responsibility of curriculum development. The Secretariat provides the curriculum required for Christian Religious Education. Among the publications by the Secretariats are the books, *One in Christ Teachers' Guide Books 1- 8*, *God's People Books 1-4*, and *No One Taught Like This Man*, all which are used for Christian

Religious Education in Primary schools, Secondary schools, and Colleges respectively.

The sponsors did much to propagate the religious instruction to their subjects. This in essence helped in the spread of Christianity. However, some differences on emphasis were evident especially where there were divergent views on cultural practices. Such was the case during the 1929 controversy over the practice of female circumcision. When the Africans and the missionaries parted ways out of this controversy, hostilities emerged that injured their relationship although the Africans did not quit the faith.

Pastoral Programs of Instruction

The sponsors were in charge of the Pastoral Program of Instruction (PPI) in the schools. These Pastoral Programs of Instruction were introduced by the churches to compliment the teachings provided for in Religious Education. This was done after the realization that Religious Education was being taught as an academic subject and hence was not adequate to lead the students to deeper levels of the Christian faith.

Catechism classes were taught in school premises where the schools goers were inducted into deeper commitment in the Christian faith. Acts and ceremonies such as baptism were taught and conducted in the schools. This was done by both the mission schools as well as the independent schools. The element and zeal for self-reliance was embraced and evident among the African Christians in their teachings within their independent schools.

Training of Teachers

One of the areas that demanded immediate action was the training of teachers. This was a felt need that had to go along with the quest for self-reliance in the course of provision for quality education. This endeavor brought forth the establishment of Githunguri Teachers College by the indigenous Africans to train teachers and develop curriculum.

Githunguri Teachers College

As observed above, the joint efforts of the KISA and KKEA gave birth to the Githunguri Teachers College in 1939. This was a landmark achievement for the indigenous Africans. Their quest tailored to the attainment of a fair education system that embraced all and one that would liberate them from the disadvantaged position that made them inferior to the white missionaries and settlers.

The establishment of the Githunguri Teachers College points to the involvement of the sponsors in the development of curriculum. The training of teachers was an enormous achievement especially for the Africans because it meant they were in charge of the curriculum that was taught in their schools. When the government gradually started to recognize the African Independent schools, it commenced aiding them financially as well as through the in-serving of teachers.

Contribution in the Formulation of Education Policy

The church in Kenya is a major stakeholder in the education sector and has been an active participant in the formulation of policy pertaining to education. The government usually incorporates the church in Commissions or Taskforces that look into education matters from time to time.

The church was represented at The Koech Report (1994) that evaluated the 8-4-4 system of education and the church's influence was immense especially as pertains to Religious Education. The church has equally been consulted by the government to actively participate, contribute, and advice in investigations on national issues like drug use and abuse, unrest, and devil worship in schools.

In November 2003, the government through the Ministry of Education held a national education stakeholders forum known as The National Conference on Education and Training to advice the government on all matters and challenges pertaining to education where the church was well represented.

Handing over Mission Schools to the Government

In 1949, the colonial government commissioned an enquiry into African Education with a view to streamline the entire education system to make it more efficient. This commission which came to be known as the Beecher Commission was headed by the Venerable Archdeacon Beecher (Sifuna 1990, 146). Due to what seemed like a liberalized provision of education, there was need to streamline school management.

The colonial government was of the opinion that there was unnecessary emphasis on religious education at the expense of the secular education that was the emphasis of the government. However the report recommended that Christian principles should form the basis of teaching (Raju 1973, 8). The collaboration and partnership that existed between the government and the churches was an issue of concern as was the case of harmonization of the teachers' employment.

Before 1957, the year that the Kenya National Union of Teachers was registered, teachers were perpetually agitating for the harmonization and establishment of a single employer. Previously some teachers were employed by the

colonial government while majority were employed by the missionary/church organizations, who determined the teachers' terms of employment.

Missionary schools were eventually taken over by the government, thereby becoming government schools in 1963 when the colony became an independent state. The Education Act of 1970 (Revised 1980) spelt out the role the sponsors in their formerly owned schools which the Act classifies as Second Schedule of schools (1980, 7). Although the sponsors retained some influence in the schools others misunderstood the taking over and ceded more stake in the schools than was necessary hence losing their former influence in the institutions.

In summary, this chapter has looked at the historical development of education since the introduction of formal education by the missionaries and the roles played by the religious sponsors. The review has looked at the various stages of this development and especially from the establishment of the schools, the policies formulated by the government. It has as well looked at the handing over of the schools from the hands of the religious sponsors to the government in 1963 following Kenya's attainment of self-governance and independence.

CHAPTER THREE

METHODOLOGY

Introduction

As noted earlier the purpose of this study was to explore the roles of the religious sponsors in public schools which in return would go a long way to enable all the education stakeholders to better understand and acknowledge these roles. This chapter deals with the methodology that the researcher used to collect and collate information. It describes the research design, the rationale for area of study, research instruments used, population, sampling, validation of the instruments, and data collection analysis.

Research Design

The researcher used the case study type of design as one of the several approaches to qualitative inquiry. According to Gall, Gall and Borg (1996, 545), “a case study is done to shed light on a phenomenon, which is the processes, events, persons.... Examples of phenomena are programs, curricula, roles, and events.” In this qualitative research, the researcher used the case study design because the research was tailored to study a phenomenon of ‘the roles of religious sponsors’ from the perspective of the participants in their natural context. As Mugenda and Mugenda (2003, 197) put it, “by using the qualitative method, researchers are able to collect data and explain phenomena more deeply and exhaustively.” On the other hand, Gall, Gall and Borg (1996, 767) states that qualitative research “is grounded in the assumptions that individuals construct social

reality in the form of meanings and interpretations, and these constructions tend to be transitory and situational.”

The researcher sought to get perceptions, understanding, opinions and attitudes regarding the role of the sponsors from heads of schools and stakeholders from the sampled schools. Creswell (2003, 179) points out that “strategies of inquiry chosen in a qualitative project will have a dramatic influence on the procedures.” This approach was appropriate for the study as it helped the researcher interact with the respondents in their natural contexts.

The researcher comes from a background of a church that sponsors public secondary schools and hence the researcher evaluated the role that the church is playing. It is the expectation of this researcher that the study will enable the church and all the other stakeholders to assess whether the sponsor’s are playing their rightful role.

Population

According to Babbie (1989, 97) the population for a study “is that group (usually of people) about whom we want to be able to draw conclusions.” The area of this study is Kandara division of Murang’a South district situated in Central province of Kenya. Schools in this division have various denominations as sponsors. Such religious sponsors include; the Roman Catholic Church, the Anglican Church of Kenya (ACK), the African Christian Church and Schools (ACC&S), the African Independent Church of Africa (AIPCA), and the Presbyterian Church of East Africa (PCEA). Other schools without religious sponsors are known as District Education Board (DEB) schools but are however outside the scope of this study.

The research involved school principals, students, Board of Governors, and pastors from two schools each under the Anglican Church of Kenya (ACK), the African Christian Church and Schools (ACC&S), the Roman Catholic Church, and the Presbyterian Church of East Africa (PCEA), who are the major religious sponsors within the division that has about forty secondary schools. Schools from these sponsors were selected due to their proximity and accessibility to and from the road because of the limited time within which the research had to be completed.

At the school level the principals were automatic respondents, but the researcher depended on them for the identification of the students and governors interviewed based on their availability and willingness to be interviewed. However, the sampling of participants was done in a manner that ensured “the individuals selected represent the large group from which they were selected” (Mugenda and Mugenda 2003, 10). In total the researcher interviewed thirty-two (32) respondents, eight principals, eight governors, eight pastors and eight students from the eight sampled schools. The principals are the heads of the schools entrusted with the day to day running of the schools, while the governors are the managers of the schools appointed by the Minister for Education to manage on behalf of the Minister. On the other hand, the pastors are the representatives of the religious sponsors who are in charge of the parishes within which the school is located, while the students are the current learners in the sponsored school.

Sampling Method

The researcher employed purposeful sampling in the study. According to Fraenkel and Wallen (1990, 669), a purposeful sample is “a nonrandom sample selected because prior knowledge suggests it is representative, or because those

selected have the needed information.” Since the study was investigating the role of sponsors in public secondary schools in Kandara Division of Murang’a South District, the researcher’s knowledge of the schools that are religious sponsored made purpose sampling the choice method with the assumption that the respondents had some information about the role of religious sponsors, even if they had not been to a religious sponsored secondary school there before.

Gall, Gall and Borg (1996, 769) define sampling as “the process of selecting members of a research sample from a defined population, usually with the intent that the sample accurately represents the population.” Kandara has about forty (40) secondary schools and the eight schools sampled for the study were representative. As noted above, schools from these sponsors were selected due to their proximity and accessibility from the main roads and the willingness by their administration to have the research conducted in their institutions.

Data Collection

The researcher conducted interviews to gather the required data among school Principals, Students, Board of Governors, and Pastors. Guided interview questions were used on a one-to-one on site sessions to gather qualitative data from the respondents. Gall, Gall and Borg (1996, 289) explains that “interviews consist of oral questions by the interviewer and oral responses by the research participants.”

Triangulation was used to collect data. This is the method of using multiple data-collection methods. During the interviews the researcher used a field note book beside the tape-recorder so as to scribble the major points and themes that emerged. This really helped the researcher in keeping the interview on track and later in analyzing and coding the data in themes. Triangulation helps a researcher to eliminate

biases that might result from relying on any one data-collection method, data sources, analysts, or theories as corroborative evidence for the validity of qualitative research findings (Gall, Gall and Borg 1996, 773).

Data Collection Technique

The collection of data was done by way of open-ended interviews with the participants each of which was in a face- to-face natural setting. Such interviews provide historical information and allow the researcher to take control over the line of questioning (Creswell 2003, 186). The researcher used a combination of structured and semi-structured interview to gather the necessary data and to allow for the free flow of information. This combination allows for the interviewees to express themselves in their own words since the semi-structured allow for open-ended questions.

1. The interview guides were developed to collect data so as to help answer the research questions: What is the role of the religious sponsor in public secondary schools?
2. What legal mandate do the religious sponsors have to enable them to play these roles?
3. In what ways can the church strengthen religious sponsorship roles in public secondary schools?

The interview guides enabled the researcher to keep the interview discussion on track by avoiding unnecessary deviations from the pursued information and cause. Gall, Gall and Borg (1996, 289) state that “interviews provide an advantage of following up a respondents’ answers to obtain more information and clarity of vague statements.”

The interview guides were administered by the researcher but freedom was given to the respondents to answer in their own words. According to Gall, Gall and Borg (1996, 289), “the interviewer is largely in control of the response situation, scheduling with the participant a mutually agreeable time and place ...” With the consent of the respondents the sessions were audio-taped which later proved extremely essential during the analysis thereafter. Alongside the audio-tape recording, field notebooks were used to record the major points that emerged during the interview sessions.

Validation of the Instrument

According to Creswell (2003, 196), validation in qualitative research is used to determine “whether the findings are accurate from the standpoint of the researcher, the participant or the readers of an account.” Validation means the appropriateness of an instrument in measuring what is intended to measure. The interview guide instrument was made available to colleague students to check whether the instrument contained all the aspects of the subject that was to be inquired before they were administered to the respondents.

Data Analysis

According to Fraenkel and Wallen (1990, 663), data analysis is “the process of simplifying data in order to make it comprehensible.” The researcher physically conducted the interviews with the respondents in real situations at the school setting. The researcher proceeded to make a summary of the findings as the interviews progressed. The researcher’s field notes and interviews provided the data that was analyzed and the findings that are given at the end of this research.

The researcher thereafter interpreted the findings, drew inferences, brought out the general principles and toward the end avails recommendations on the roles of the sponsor in public schools. It is from these data that findings and conclusions were made as explained.

Entry

Coming from a background of a church that has sponsored secondary schools, the researcher expected to encounter some setbacks especially from those schools where the respondents may have taken this research to be an evaluation of their performance. The researcher anticipated that some could take it as a fault-finding search for their weaknesses in service delivery. However, the researcher took it that since an introductory letter was available, the big task was to explain the objective as elaborately as possible to build rapport.

CHAPTER FOUR

FINDINGS AND DATA ANALYSIS

This chapter contains the findings, discussions and data analysis resulting from this study. The researcher endeavor to integrate the reviewed literature with the research findings. In total the researcher interviewed thirty-two (32) respondents, eight principals, eight governors, eight pastors and eight students from the eight sampled schools.

The main purpose of this study was to seek the perceptions, understanding, opinions, and attitudes of various stakeholders regarding the role of religious sponsors in the public school settings in Kandara Division of Murang'a South District. As Babbie (1989, 261) puts it, by going directly to the social phenomenon under study and observing it you can develop a deeper and fuller understanding of it.

This field research study was conducted by way of face-to-face interviews where eight principals, eight students, eight governors, and eight pastors were interviewed. Data was collected in real life situations where majority of the respondents were interviewed at their school settings, albeit for three governors and two pastors who were outside the school settings.

The data collected revealed that all the interviewees had a background of having attended a religious sponsored primary or secondary schools. Twenty eight of the thirty two respondents had attended religious sponsored primary and secondary schools. The exception was two governors and two students who attended primary schools that were

privately owned by either individuals or groups of individuals. However for their secondary schools, all respondents attended religious sponsored schools.

The distribution of the interviewees was as shown by table 1 below.

Table 1. Summary of respondents

| Respondents | Male | Female | Total |
|---|-----------|-----------|--------------|
| Principals | 5 | 3 | 8 |
| Governors | 6 | 2 | 8 |
| Pastors (representing the religious sponsors) | 5 | 3 | 8 |
| Students | 4 | 4 | 8 |
| Total | 20 | 12 | 32 |

These respondents are code named as follows:

Principals (Male): PM 1, PM 2, PM 3, PM 4, PM 5

Principals (Female): PF 1, PF 2, PF 3.

Governors (Male): GM 1, GM 2, GM 3, GM 4, GM 5, GM 6.

Governors (Female): GF 1, GF 2.

Pastors (Male): PAM 1, PAM 2, PAM 3, PAM 4, PAM 5.

Pastors (Female): PAF 1, PAF 2, PAF 3

Students (Male): SM 1, SM 2, SM 3, SM 4.

Students (Female): SF 1, SF 2, SF 3, SF 4.

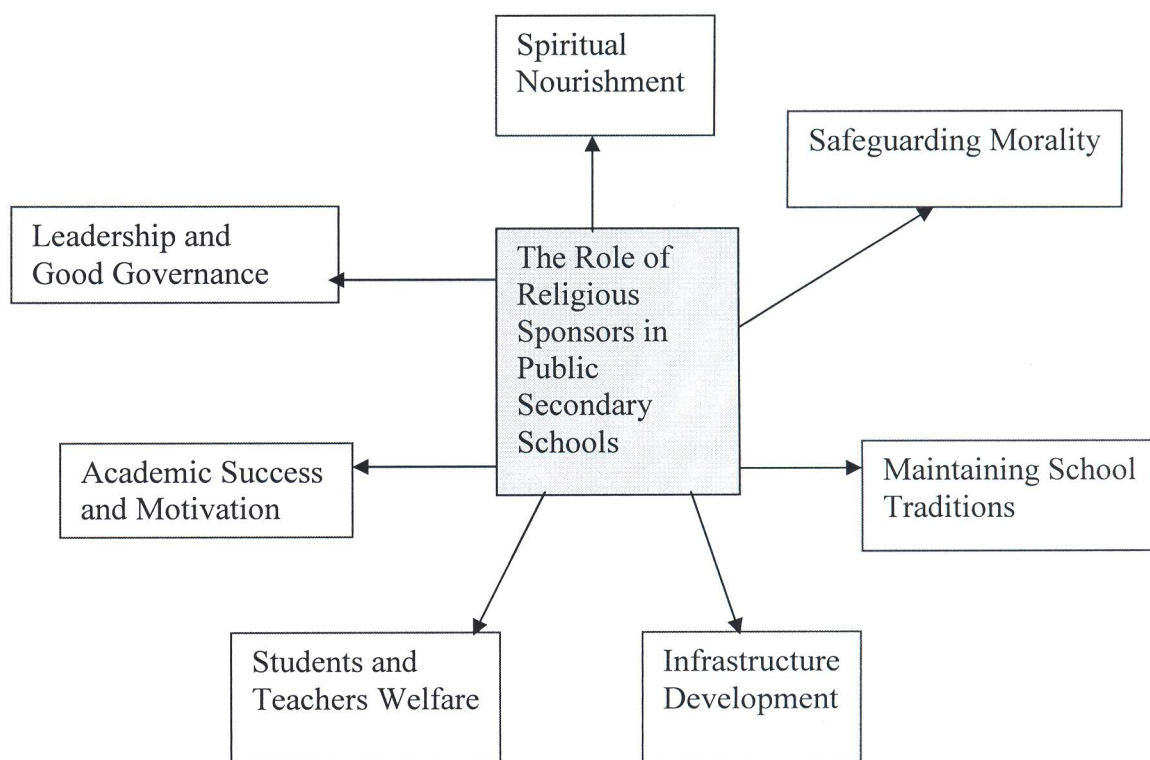
The Study Findings

The research employed a qualitative research method using interview questions that guided the face-to-face interview sessions. From these field interviews data was collected, analyzed and interpreted. The research had three questions which were used to gather the required data. The first research question was:

RQ.# 1. What is the role of the religious sponsor in public secondary schools?

After analyzing the collected data from all the respondents, seven themes emerged as the major roles of the religious sponsors in public secondary schools. These themes are shown in Figure 1 and they help in answering this question.

Figure 1. The Role of Religious Sponsors in Public Secondary Schools



These themes emerged as the dominant roles of the religious sponsors as analyzed below albeit not in sequential order of priority.

Spiritual Nourishment

Spiritual nourishment was cited as a major role played by religious sponsors in public secondary schools. Apart from the students SM 2, SF 1, and SF 4 who were not really conversant with missionary education in pre-independent Kenya, the rest of the interviewees observed that schools were founded by the missionaries, not primarily to give formal education to the Africans, but to shape them to become better Christians, a role that the school perpetuated.

This aim of missionary education was held close to the mind of the providers of education thereafter. Many of the respondents regarded spiritual formation and nourishment as a key role the religious sponsors have played in the provision of education. According to the respondents, the religious sponsors' efforts and emphasis helped to inculcate godly values in the lives of the entire members of the school communities.

When asked whether the religious sponsors of the schools they had gone through had any impact in their spiritual formation, six of the interviewees answered in the affirmative. Indeed GF 2 was very emphatic;

I owe all that I am to the values that were inculcated in me by the sponsors of my secondary school. I can enumerate a good number of colleague primary schools girls that joined secondary schools as I did but never went through the four years due to teenage pregnancies. But our sponsor made sure that we had frequent speakers visiting our schools for guidance and counseling. This helped us in our moral nurture giving us the drive to hang on in purity.

GM 4 had this to say;

Were it not for the pastor who acted as our chaplain, maybe I would have dropped by the wayside because we thought the administration was too harsh on us. One day when I was in form three, we contemplated going on strike to say kwaheri (goodbye) to education, he came to us when teachers would not have faced us due to the prevailing tension and confronted us with the truth that we were just ruining our lives and not that of the principal. He usually was

very close to the students and when we learnt that all the names of the strike organizers were known, we saw no sense of proceeding with the strike.

The respondent went on to say that;

From that day the pastor had a personalized attention on me which totally changed my perspective on education and life forever. Everyone around me, especially the teachers and my family had given up on me because of the company of boys that I was in. The pastor's intervention became a turning point in my life and my performance became a motivation that I cherished thereafter.

The exception was SM 2 and SM 3 who were having their first encounter with religious sponsors in their current schools. All those who attended such schools were emphatic that their spiritual formation and faith development were enhanced by the Pastoral Programs of Instruction (PPI) and the sermons conducted by the pastors who ministered their schools. Those who were now not committed to the faith cited a lack of sustained efforts after school on the part of the church and failure to build up on what the sponsors had done.

However, all the respondents felt that the religious sponsors had not done as much as they ought in this role. Of all the eight schools from which the respondents came, only two had a pastor seconded to the school by the sponsors. "We always looked forward to Friday when we were in secondary school because we always had our pastor coming for the pastoral program," said PF 3. It was observed that chaplaincy is a field that had not received adequate attention and the church ought to put more emphasis on chaplaincy by appointing qualified personnel to this vital office.

Safeguarding Morality

Closely linked to the spiritual formation was the safeguarding of morality. All the thirty-two interviewees cited safeguarding of morality as a major role of the

religious sponsors. “In our school during those days, girls were guarded like precious jewels. This emphasis was spearheaded by the pastor who really took us like his own children,” said GF 1. They argued that in a society ridden with immoral impediments in the provision of education, the religious sponsors were vital in curbing them.

Key among such impediments as cited by the interviewees included sexual relationships between teachers and students, as well as among students themselves.

Others are drug use and abuse and cultic influences. GM 5 stated;

In our school we always thought that the pastor who frequently gave us counsel was a man full of the Spirit because he would look straight into a student’s eyes and tell the smokers. Through his counseling, he would tell the dangers of drugs which discouraged many of those who would have been enticed into smoking. He really reasoned with us on many issues that threatened our learning.

Unlike in non-religious sponsored schools which are prone to neglect, a religious sponsored school has a safety net because the religious sponsor can summon anyone for guidance or correction in their sponsored schools with mutual acceptance from among all the stakeholders and without fear of reprisals.

According to all the interviewees the religious sponsors are expected to inculcate moral values in their sponsored schools’ communities. They are expected to inculcate these values in the lives of the students, teachers, support staff and parents of their schools so that all may live lives worthy of the gospel.

Leadership and Good Governance

Apart from the students all the other interviewees appeared to be conversant with the provisions within the Education Act which provide for the posting of school heads by the Minister “in consultation with the sponsor.” This meant that whenever there was an opportunity to fill the position for a school principal, or a need to change

an under-performing one, the religious sponsor had a vital role to play in determining who was posted to their school.

PM 1 and PF 3 were open to state that they were head-hunted by the sponsors from their former stations to join their present schools. "I was approached while at my former school by the sponsor who earnestly requested me to come and head this school. That gives me confidence to work with utmost zeal..." said PF 3. This was cited as a wonderful opportunity for ensuring that right leadership and good governance was in place. PM4 owed his career promotion to the sponsor. "I was recommended by the sponsor to my employer to come and head this school from my former station where I was a deputy principal. I feel indebted to serve to the best of my ability."

This role in the participation of choosing the leadership of their schools goes on to filter and determine the names of the people who are nominated to become members of the Board of Governors in these schools. It ensures that the right people are appointed as governors thereby guaranteeing quality membership. SM 1, SF 1, SF 3, and SF 4 felt that in the sponsor they had an avenue of conveying their disappointments with either their principals or class teachers. SF 1 was very precise; "sometimes when we feel ignored by our administration, we always run to our pastor in confidence and he has never betrayed us whenever we confide in him. We always find him better than using the suggestion box because sometimes they ignore us assuming nothing has been posted there."

The presence of a religious sponsor in public schools was cited, particularly by all the principals and pastors, as a good deterrent and a safeguard from political interference. About eight cases were cited by the principals and the pastors where political interests had interfered with the running of the schools to the detriment of

quality education. In such cases, the interviewees observed the lobbying for appointment of supporters or sympathizers either as school principals or members of Board of Governors.

The religious sponsors have express rights to determine who become the chairpersons of their schools which significantly reduces the jostling for power by the various interested parties. This was however pegged on the aggressiveness and self-awareness of the sponsor. Three PM 3, PM 4, and PF 2 cited some experiences in the past where the sponsors seemed not to understand well their role as sponsors and were not sure how they would tackle interferences from outside forces. Some of the sponsors were said to have run out of steam in so-far-as their original vision of education was concerned.

Motivation for Academic Success

Having founded their sponsored schools the religious sponsors ought to have the general welfare of these schools at heart. Motivating and mobilizing the entire school community toward academic success was seen as the primary task of all people of good will top among them being the founding sponsors. It was the expectations of the respondents that religious sponsors ought to lead the way by ensuring measures were put in place for motivating the learners and the teachers for the realization of academic excellence.

Whereas all the pastors, PM 1, PM 2, PM 3, PM 5, PF 2, PF 3, and GM 4, GM 6, GF 1, GF 2, and SF 1, and SF2 said their religious sponsors were playing this role satisfactorily, the others saw it just as the ideal situation and not exactly what happens in every school setting. PF 1 blamed their school's sponsor for "seemingly not knowing what it entails to be a sponsor. They always send us pastors who are not

educated and cannot express themselves in the language of instruction. How can they claim to support quality education? ”

Rather than being motivators who were concerned with academic success, they expressed disappointment with some sponsors whose vested interest compromised quality education. Some saw the privilege as an opportunity to do business with the school hence their priorities were not in line with the overall goals of the school administrators and some were seen as de-motivators rather than motivators.

All the respondents were in agreement that the religious sponsors' role in guidance and counseling was a major component of motivation. According to the respondents, guidance and counseling was attributed to as a contributor to academic success in the absence of the cane which was used to discipline errant students in the past but has since been banned by the Ministry of Education. The religious sponsors do a great deal of motivation through guidance and counseling which helps the learners to make sense of life in a world full of retrogressive vices that can negatively affect their learning.

Guidance and counseling should be tailored to meet the needs of the various stakeholders across all the groups including the teachers and the parents and not only directed to the students. Whereas to the students guidance and counseling may be directed at character molding and academic accomplishment, to the teacher it is aimed at maximizing their service delivery, and to proper parenting and funding education on the part of the parents.

Infrastructure Development

Based on historical understanding of the founding of the schools, GM 1, GM 4, GM5, SM 4, and SF 3 held that the sponsor had a responsibility in infrastructure development in the schools. They actually lamented that the sponsor was not doing enough as expected in infrastructure development. These two students (SM 4 and SF 3) argued that just as the religious sponsors were putting up buildings in the past, they can as well do it through putting up some facilities like computers and boost libraries.

The other students appreciated that although the sponsor made the initiative of founding the schools, the scenario had since changed. Infrastructure development was now in the hands of the government and the parents. However they considered it vital that the sponsor has a privileged position to mobilize the school communities' stakeholders to raise funds for infrastructure development.

Students and Teachers Welfare

All the respondents felt that the sponsor has a significant role to play regarding the welfare of the students as well as that of the teachers. The students were emphatic that at times the school administrators were too harsh on them and sometimes left no room for their opinions or contributions in matters pertaining to their welfare. They complained that when an issue arose between them and the school administration, the administrators' view prevailed regardless of the merit of the students' opinion.

This made them feel that the sponsor, and in particular the pastors who minister to them as school chaplains or parish priests, has a softer stance regarding them hence appeared approachable. SM 2 and SF 4 said that their schools had the advantage of having a school chaplain seconded to them by the sponsor. They counted this to be a blessing because in the chaplain they had a confidant through whom they

could express their opinions, concerns, or disappointments on all issues concerning their welfare.

SM2 gave a precise example of what the students considered as a common plight concerning meal rations in their dining hall. He cited an instance where they felt the amount they were being served was not adequate, “but rather than go on strike,” they were able to “reason with the chaplain who took up the issue with the administration and the problem was solved amicably.”

The pastors expressed hope that the sponsor is as well an avenue through which the teachers voice their concerns either with the administrators or their employer. The sponsors interviewed cited experiences where teachers had found them reliable to be intermediaries between the teachers and the principals as well as with their seniors in the ministry. Such interventions involved when teachers sought transfers closer to their spouses or objected to transfers away from their families.

The principals and the governors felt that the sponsors were very crucial in bridging the gap between the students and the teachers as well as between the teachers and the administration. The sponsors are well placed to help resolve conflicts that may arise within the school community. Even though the sponsor can be seen in this light, all the respondents were however quick to point out that it was not automatic that the sponsor always plays this role. Much of it depended on the wit and initiative of the individual representing the sponsor. It can only be played and actualized after a demonstration of competence and skill that can win public confidence.

Maintaining School Traditions

When a given school in the area of study is mentioned, it is bound to be known in its locality by the distinct traditions of the founder who happen to be either,

a religious sponsor, a private proprietor, or the local District Education Board (DEB). Among these founders, the respondents singled out the religious sponsors who are regarded highly for having done much to establish profound traditions. Their major emphasis bordered on matters of faith development, spiritual nourishment, morality and discipline, and academic prowess which was a result of the aforementioned virtues.

These virtues that give due credit to the sponsors cannot be wished away as the respondents observed. They felt that it is only the sponsors who can ensure that these traditions are maintained. The fact that these sponsored schools have had a very promising past full of good success stories, the respondents observed that it is incumbent upon the sponsor to seek to maintain or regain these traditions which had produced great men and women who are respected in the society.

Legal Mandate for the Religious Sponsors

RQ.# 2. What legal mandate do the religious sponsors have to enable them to play these roles?

To answer this question the following findings emerged:

All the respondents were well aware that the position and the office of the religious sponsors is recognized and provided for by the Ministry of Education. The Education Act Chapter 211 (1968) of the Laws of Kenya is the most important document that stipulates all the legal provisions in the ministry. This document explains the position of the religious sponsors in public schools in section eight stating that where the schools were previously “managed by a church or an organization of churches” before they were taken over by the government, such

former managers “shall be appointed by the local authority to serve as the sponsor to the schools.”

The Ministry of Education has other publications and policy documents which as well recognize the religious sponsors as vital stakeholders in the provision of education. The Ministry consults the religious sponsors regularly and whenever there are major decisions to be made in the governance of education. All the principals and the pastors were conversant with the fact that for all the major policy guidelines that the Ministry of Education issues contain the various actors involved in the implementation, one of who happens to be the religious sponsor.

Strengthening the Role of Religious Sponsors

RQ.# 3. In what ways can the church strengthen religious sponsorship roles in public secondary schools?

The following were the dominant findings as cited by the respondents:

The respondents demonstrated the paramount importance of the role of religious sponsor in public secondary schools. However, the issue of quality personnel was cited as a major way of improving the religious sponsorship roles. All the students were very particular with the qualification and quality of the pastor who should be posted to minister to them. “By the fact that one is ordained does not outrightly translate into a good minister to students,” said SM 3.

SF 4 stated; “What may be good to the church may not necessarily be good to a school. Furthermore, a church setting may be totally different from a school setting and calls for a dynamic person who can deal with specific issues and challenges facing the youth in their own world.

As noted earlier on, it was observed that chaplaincy is a field that had not received adequate attention and thought from the sponsor. All the respondents were of the opinion that the church ought to put more emphasis on chaplaincy by appointing qualified personnel to this vital office so as to make the sponsor more vibrant and to have their presence felt positively by all the consumers of this vital service.

GM 5 threw a challenge to the religious sponsors to establish school ministries at the church level. This would go a long way in focusing the churches on the right approach to quality sponsorship. GF 2 observed that in most cases, the church was using part time pastors whose hands are “already full with parochial chores and are only able to offer cosmetic service to the schools.” There is great need for the churches to provide full-time pastors for service in the schools’ ministry.

The sponsors “can as well establish welfare associations for the school heads. Our sponsor has brought us together where all the heads of school come together to share their experiences and to support each other,” said PM 2.

All the respondents observed that the sponsors should rise up to the occasion by seizing the already existing opportunity granted by the laws giving them privilege to ensure good leadership and governance in their schools. “Where the sponsors have played their roles in the right way and ensured the right people are heading and governing their schools, commensurate results are evident,” said GM 2.

A strong leadership and management were observed as “prerequisite to good performance and good leadership is a motivation by itself,” GF 1 said. GM 6 said that the sponsor “ought to be a mobilizer of all the other stakeholders at the grassroots level. The sponsor should lobby the local leaders especially in these days of the Constituency Development Funds (CDF) on behalf of the schools to fast track development and improve schools’ infrastructure.”

Summary of Findings

The data that has been analyzed and presented in this chapter availed the necessary information to answer the aforementioned research questions. The data revealed that the religious sponsors' role "was not just a requirement for being there or sticking to old traditional perceptions about the sponsor but rather calls for quality representation," said SF 4.

Where qualified personnel were appointed to these schools, there was a corresponding degree of trust and appreciation of the sponsor. The data demonstrated that there was a great understanding among the respondents that there was high regard for the religious sponsors.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Conclusion

This chapter contains conclusions and recommendations for this research. The purpose of the research was to seek to explore the role of the religious sponsors in public secondary schools. The chapter provides a summary of the findings, conclusions and recommendations for further research and action by the stakeholders.

This data was generated from a population of stakeholders in education comprising school principals, members of Board of Governors, pastors in charge of schools or parishes wherein the schools are situated, and the students. The research was guided by the following questions:

1. What is the role of the religious sponsor in public secondary schools?
2. What legal mandate do the religious sponsors have to enable them to play these roles?
3. In what ways can the church strengthen religious sponsorship roles in public secondary schools?

Major Findings and Conclusions

In this study the roles of the sponsors in public secondary schools was Spiritual Nourishment, Safeguarding Morality, Maintaining School Traditions, Leadership and good Governance, Academic Success and Motivation, Students and Teachers' Welfare, and Infrastructure Development.

In relation to RQ # 2 on the legal mandate granted to the religious sponsors to enable them articulate their roles, it emerged that the religious sponsors are very privileged by the recognition in law that the Ministry of Education accords them. The fact that the Ministry of Education by law recognizes the office and position of religious sponsors means that the Ministry expects them [religious sponsors] to be active participants in the provision and governance of education.

However, due to weak policies that they have and the lack of prioritizing education, this privilege does not at times translate into effective results and on this, the religious sponsors remain challenged to rise up to the occasion. They should as well work very closely with the Ministry of Education to improve the schools and to guarantee sound and prudent management.

In response to RQ # 3 on the ways in which the religious sponsors can strengthen religious sponsorship roles in public secondary schools, the respondents were in agreement that if only the sponsors were to actively play their roles, they would really strengthen school sponsorship. The religious sponsors should be at the forefront in the promotion of quality education leading by example. This endeavor should dictate the types of educational programs that the religious sponsors should come up with to boost education. The same endeavor should compel the religious sponsors to second qualified personnel to the schools.

Recommendations

As observed by all the respondents, it is imperative that the religious sponsors should make deliberate efforts to appoint chaplains to the secondary schools to adequately serve these communities. The religious sponsors ought to focus on spiritual nourishment for the entire school communities rather than on the students

alone. The research findings demonstrate that indeed the religious sponsors have immense roles to play in public schools.

Quality education should be the driving force and the determining factor when it came to appointment of leadership and governance of schools as opposed to going for loyalists who may not add value to education. Good leadership and sound management in schools were cited as recipe for motivation in learning and service delivery hence no effort should be spared in this regard.

The religious sponsors should capitalize on their privileged position to nominate men and women of integrity to the management of these schools. The religious sponsors should work very closely with the school heads so as to avert conflicts that has wrecked many schools between the schools and the communities around them that compromise quality education.

Besides the education secretariats that the religious sponsors have, there is a great need for them to open regional offices so as to have their presence felt at the grassroots. In most cases some secretariats are only heard at the national level. The study has demonstrated that even the religious sponsors themselves do not wholly understand their roles hence many of them do not exercise the authority and privileges bestowed on them. There is hence a great need for the religious sponsors to re-educate themselves on these roles for them to be relevant in the provision of education.

Recommendations for Further Study

This study shows that the religious sponsors have pertinent roles to play in the provision of education in public secondary schools. However, regardless of this privileged position, there is no unanimity in the way the religious sponsor is perceived

or regarded by the various stakeholders within their school communities. There is therefore a great need for this study to be carried further especially to capture a wider area of study since this one was limited to Kandara Division of Murang'a South District so as to give the readers a variety of research work that would go a long way in enriching this study.

It has emerged that not all of the religious sponsors are well aware of the precise roles they ought to play in this endeavor. Just as some of the respondents observed that there seem not to be much study on this phenomenon, the religious sponsors concurred that there is need for further exploration to give them the much needed guidance on their roles.

There is therefore need for further investigation of this study in order to explore the roles of the religious sponsors in public schools. As the researcher stated from the onset, the study was limited to public secondary schools in Kandara Division of Murang'a South District, Central Province in Kenya. This means the scope can be expanded or a different locality identified altogether so as to give the readers a wider variety. There is need hence to do further research that would even embrace the context of the primary schools to enrich the study.

Although it did not emerge from the sampled population, in some sections of the Republic of Kenya there has been historic and re-current conflicts between the Ministry of Education and the religious sponsors over the people posted to head the schools. Some of such conflicts are warranted owing to the integrity of such heads of schools whereas some are uncalled for. A study on areas of conflicts in schools between the religious sponsors and other stakeholders can be investigated to ascertain what the causes are and to see to what extent they affect or compromise quality education.

According to Fraenkel and Wallen (1990, 508), qualitative investigators are less definitive and less certain about the conclusions they draw from their research. They tend to view them as ideas to be shared, discussed, and investigated further. For this reason further research is encouraged because this research cannot be said to be exhaustive on the topic.

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APPENDIX A

Letter

Dear Sir/ Madam,

My name is Jeremiah Ngumo, a student at NEGST, Nairobi undertaking a research project on “The Role of the Sponsor in Public Schools.” I trust you will be of great assistance in this regard. It is my esteemed hope that the findings of the study will assist the church and the school communities to acknowledge and exploit these roles for the good of the community and the education sector at large.

In view of this fact, I request you kindly to spare some time for a discussion interview I would like to have with you. I want to assure you that all the information you furnish will be treated with utmost confidentiality.

God bless you.

APPENDIX B

Interview Questions

1. Kindly tell me your name and what is your current occupation?
2. Who is your current employer? (If employed).
3. What is your highest level of schooling/ college attained?
4. Did you attend a Religious sponsored primary or secondary school?
5. If so, did you note any role that the sponsor played that added value to the school and your education? If yes, what are some of these roles?
6. Who were the people from the church that were involved in playing such roles?
7. Which church do you attend?
8. Does your church sponsor schools, either private or public?
9. If so, what are the roles that your church plays in such schools?
10. Who are the members of your church that are involved in such school ministries?