

NAIROBI EVANGELICAL GRADUATE SCHOOL  
OF THEOLOGY

*The Holistic Impact of Chaplaincy in Kenyan Secondary Schools:  
A Case Study of Kyanguli Memorial Secondary School*

BY  
DINAH KATINDI NYAMAI

*A Thesis Submitted To The Graduate School in Partial  
Fulfillment of the Requirements for the Degree of  
Master of Arts in Christian Education*

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SCHOOLS: A CASE STUDY OF KYANGULI MEMORIAL  
SECONDARY SCHOOL

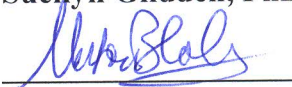
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Master of Arts in Christian Education


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July, 2008

Student Declaration

**THE HOLISTIC IMPACT OF CHAPLAINCY IN KENYAN SECONDARY  
SCHOOLS: A CASE STUDY OF KYANGULI MEMORIAL  
SECONDARY SCHOOL**

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 Nairobi evangelical  
Graduate School of Theology or the Examiners

(Signed)  \_\_\_\_\_  
Dinah Nyamai

July, 2008

## ABSTRACT

The objective of this study was to investigate the holistic impact of chaplaincy in Kenyan secondary schools. In order to achieve this purpose research was carried out with Kyanguli Memorial secondary school as a case study. Data was collected primarily through interviews with intentionally chosen staff and students using an interview guide. More data was also collected through observation and document review. The research investigated the methods used by the school chaplain to develop the school community holistically, types of unruly behaviors found in the school, effectiveness of chaplaincy services and the marks of holistic development in the school.

The research emphasized that the function of chaplaincy in schools was to help students and staff to realize their potentials, so as to mould their own personality and future. Every individual properly assisted by a chaplain can grow to be a well-rounded person by accepting responsibility and taking personal initiative. The study alluded that chaplaincy work was to support, sustain and encourage each individual towards personal holistic development. This study also showed that chaplaincy office needed to be supported by the school community, the church and the government through the Ministry of Education. The study called for co-responsibility in promotion of personal growth and maturity of students and staff in the Kenyan secondary schools. However each individual staff and student must put up with the hard facts of life, and constantly endeavor to improve by putting together his or her potentialities to mould a satisfactory and successful future.

Based on these findings, recommendations were made for secondary schools, church, institutions of higher theological education and the Ministry of Education. Recommendations were given to the church and higher institutions of theological learning to consider training chaplains to effectively facilitate holistic nurture and holistic development in secondary schools. Recommendations were also given to secondary schools to endeavor to integrate academic learning with spiritual nurture.

TO

God for his calling and sustenance in the school ministry and to Kalamba secondary school staff and students for igniting and nurturing my passion for secondary school chaplaincy.

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## CONTENTS

ABSTRACT .....	iv
ACKNOWLEDGEMENT .....	vi
CONTENTS .....	vii
CHAPTER ONE .....	1
INTRODUCTION .....	1
Statement of the Problem .....	1
Research Questions .....	2
Purpose of the Study.....	2
Significance of the Study.....	2
Definition of Terms .....	3
<i>Chaplain</i> .....	3
<i>Chapel</i> .....	3
<i>Chaplaincy</i> .....	3
<i>Spiritual Nurture</i> .....	4
<i>Holistic Development</i> .....	4
Delimitations .....	4
Limitations.....	5
CHAPTER TWO.....	6
LITERATURE REVIEW .....	6
Introduction .....	6
Historical Background of Chaplaincy .....	6
<i>The Chaplain's Qualification</i> .....	7
<i>The Chaplain and the School Ministry</i> .....	9
Holistic Impact of Chaplaincy on the Education System .....	12
<i>Chaplaincy's Impact on the School Structure and its Curriculum</i> .....	12
<i>Chaplaincy's Impact on Student's Personal Goal Setting</i> .....	14
The Role of a Chaplain in a Secondary School.....	15
Challenges to the Chaplaincy Ministry .....	17
<i>Resistance from the School Administration</i> .....	17
<i>Ignorance that Chaplaincy is Part of the Great Commission</i> .....	17
<i>The Chaplain's Fear of Isolation by the Church</i> .....	18
<i>Suspicion that the Chaplain is a Spy of the Sponsoring Denomination</i> .....	19
<i>Denominational Conflict</i> .....	19
Conclusion.....	19
CHAPTER THREE.....	21
METHODOLOGY .....	21
Rationale for the Choice of a Qualitative Research Approach.....	21
Case Study Research Design .....	22

Sampling in a Case Study .....	22
Data Collection Procedures .....	23
Data Analysis Strategies.....	24
The Researcher’s Role.....	25
Research Instrument .....	25
Ethical Considerations.....	25
Validation and Verification Strategies .....	26
<b>CHAPTER FOUR .....</b>	<b>27</b>
<b>DATA ANALYSIS AND INTERPRETATION .....</b>	<b>27</b>
Introduction .....	27
History, Location and Setting of the School .....	29
Root Causes of Unruly Behavior in Secondary Schools .....	30
Special Modes of Holistic Nurture .....	33
Effectiveness of the Holistic Chaplaincy Services .....	37
Marks of Chaplaincy’s Holistic Impact.....	38
Report Interpretation .....	40
Summary of the Research Findings.....	43
<b>CHAPTER FIVE .....</b>	<b>44</b>
<b>SUMMARY, CONCLUSIONs AND RECOMMENDATIONS.....</b>	<b>44</b>
Summary.....	44
Conclusions .....	44
Implications .....	46
Recommendations .....	47
Suggestions for Further Research.....	48
<b>REFERENCE LIST .....</b>	<b>49</b>
<b>APPENDICES.....</b>	<b>52</b>
<b>APPENDIX I .....</b>	<b>52</b>
Sample Interview Questions to Secondary School Staff, Students and the Chaplain ...	52
<b>APPENDIX II .....</b>	<b>53</b>
Cover Letter from Nairobi Evangelical Graduate School of Theology.....	53



## **CHAPTER ONE**

### **INTRODUCTION**

For many years, the concept and the practice of spiritual nurture among students in secondary schools in Kenya has been insufficient. In many institutions, spiritual care is not done by professionals. The teachers appointed for the holistic nurturing ministry rely on amateur knowledge to perform the chaplaincy duties. Many Kenyans are aware that Kenya has experienced an increase in the cases of student volatility regardless of Government guidelines concerning the management of education.

The wave of disorderly behavior in Kenyan secondary schools indicates a serious need for spiritual nurturing in secondary schools. Most teachers blame the students' rowdy behavior on the media's influence and students' poor upbringing. For a long time, a lack of proficiency in or awareness of behavior modification techniques has crippled Kenyan institutions (Njenga 2004, 1). Many parents follow the advice of the guidance teachers and take their dysfunctional children to doctors, psychologists, and psychiatrists. Many times, these parents and teachers end up frustrated due to the fact that most contemporary modes of counseling do not offer lasting solutions. Most parents are ignorant of and are in denial of the unexpected and poor behavior in their children. Oftentimes parents will pass the blame from their children to the teachers, claiming the behavior has resulted from the teachers showing favoritism and hatred.

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

Kenyan secondary schools sometimes experience ghastly riots. The worst one of all was the Kyanguli secondary school misfortune, where sixty-seven students were burned to death by their fellow students (Aduda, 2001). Such instances interrupt the educational processes and cause reckless loss of material goods. Riots and school violence also hinder the holistic development of students. Unfortunately, guidance

and counseling practices in most secondary schools have done little to address the situation. This creates the need to investigate and understand the methods used by the chaplaincy in Kyanguli Memorial secondary school to bring about holistic development to both the secondary school staff and the secondary school students.

### Research Questions

The following are the research questions.

1. What are the methods used by the Kyanguli Memorial Secondary School chaplain to manage disruptive and unruly behavior in the school?
2. What are the types of unstable and unruly behavior among students in the secondary school?
3. How effective have the chaplaincy services been in molding good behavior among the secondary school students?
4. Is there notable holistic transformation among staff and students of the school?

### Purpose of the Study

The purpose of this qualitative study was to investigate and understand the methods that the chaplain uses to bring about holistic development within Kyanguli Memorial secondary school as well the effectiveness of such methods in bringing about holistic development (spiritual, emotional, moral and academic) among staff and students in the secondary school.

### Significance of the Study

At this particular time, spiritual nurture is a very important topic for Kenyan secondary schools. Morals and standards in many educational institutions are falling due to the lack of direction among the Secondary School students. The findings will help the church, the Government and the Ministry of Education to understand the need for spiritual nurture. It will help pastors attached to secondary schools offer spiritual nurture, which includes counseling that covers issues of freedom, vocation and recourse beyond the technically restricted domain of secular counseling

(Gaylord 1981, 48). It will help higher institutions of theological learning to see the need for training chaplains.

Chaplaincy and spiritual nurture are inseparable. Spiritual nurture in the secondary school affects the whole educational program. It helps the teachers provide every student with special information and services that enhance and enable these students to develop holistically (Durojaiye 1976, 44). Communication in spiritual nurture is evocative speech with lasting results (Gaylord 1981, 54). It leads to the igniting of a spark; igniting spiritual imagination, spiritual revival and soul rejuvenation both for the staff and students.

### Definition of Terms

#### *Chaplain*

The “Chaplain is a member of the clergy attached to a chapel, officiating in the private chapel of a house or institution, on board ship or for a regimed school” (Brown 1993, 372). They are the only large group of the clergy whose vocation is with a non-church social institution. She or he is a member of the clergy attached to a chapel who conducts religious services for an institution, such as a prison or school. The chaplain can also be a member of the clergy who is connected with a royal court or a noble household. He or she might also be attached to a branch of the armed forces.

#### *Chapel*

“A chapel is a place of Christian worship other than a Church; especially one attached to an institution” (Brown 1993, 372). Chapels are mainly for providing worship in the institution and for meeting spiritual needs in the diverse community. Within the chapel, the chaplain leads worship, facilitates prayer groups and encourages student societies.

#### *Chaplaincy*

Chaplaincy is the position or work of a chaplain. It is the office of the chaplain as well as the job of holistic nurture ascribed to the person in the office of a chaplain (Brown 1993, 372).

### *Spiritual Nurture*

Mapesa, quoting Pazmino, said that spiritual nurture is the process of growing the inherent human capacity for self-actualization in which the self is rooted in something greater than self, including the sacred (Mapesa 2002, 6). Therefore, it refers to both encouraging and supporting students and staff as they develop holistically.

### *Holistic Development*

A scriptural understanding of holistic development always focuses on the center of the totality of man, which includes multiple dimensions: educational, social, physical, psychological, cultural and emotional. Holistic development encompasses all that a person is; it engages the whole person.

### Delimitations

This study was limited to students and staff of Kyanguli Memorial secondary. A case study was conducted since it was a field research that examines the central phenomena within an institution. Mugenda and Mugenda stated “a case study is an in-depth investigation of an individual, institution or phenomena (1999, 173). High schools in Kenya are broadly divided into two categories: Urban and rural. Kyanguli Memorial secondary school embodies cultural norms of both urban and rural high schools. It has both rural and urban characteristics of high school students. The staff of Kyanguli Memorial Secondary School is also an excellent mixture of students of both urban and rural parts of Kenya. Therefore, this school is typical of both urban high schools and rural high schools. It has a long history without official chaplaincy services. In 2001 the school was greatly traumatized by a ghastly riot where sixty-seven students died in an arsonic attack perpetuated by their fellow students. Shortly after this ghastly riot, an official chaplaincy office was inaugurated in the school. Since then, this school has distinguished itself through its tremendous numerical growth, spiritual development and academic improvement thus arousing the interest in the chaplaincy services in the school community.

## Limitations

Time available for doing this research was limited for three reasons. One, the researcher shared the available time with other school work in the three-month period of research. Secondly, the distance between NEGST and Kyanguli Memorial Secondary School, which is more than 100 Kilometers limited the researcher to travel regularly. Thirdly, the postponement of opening date of schools in Kenya by one week delayed the commencement of the research. However the researcher maximized the weekends to avoid inconveniences and the research was done to the satisfaction of the researcher.

## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

This chapter's purpose is to summarize the relevant information on the holistic impact of chaplaincy in Kenyan secondary schools. Currently, the concept of chaplaincy in schools is much discussed. The need for spiritually fine-tuned students who are controlled by the Spirit of God, who teach society to say *no* to ungodliness, is not only the desire of optimistic parents but that of the majority of the world (Isoka 1999, 7). The Nation of Kenya, under threat by terrorist groups like the Mungiki and Sabaot land defense group of the Kalenjins, needs a generation of young people controlled by the Spirit of God. Spiritual guidelines help secondary school students to develop into spiritually mature and responsible adults focusing on God as their King (Larson 1984, 72-78). The Bible promises that a child trained in God's ways "will never forget that way" Proverbs 22: 6 NIV.

This study answered the basic questions about holistic chaplaincy in Kenyan secondary schools. These questions included the methods used by chaplains to bring about the holistic development of the secondary school, the symptoms of the spiritually undeveloped secondary school community and the effectiveness of chaplains bringing about holistic spiritual development in the students and staff.

#### Historical Background of Chaplaincy

According to Hutcheson (1975), the word chaplain comes from the Latin word for cloak. The word grew out of the story of St. Martin of Tours, a kind hearted combatant, who came across a shivering destitute person in the cold winter. Having no money in his purse, he took off his cloak and slashed it with his blade to give half to the destitute beggar. If St. Martin had met the man's need by giving him his own cloak he would have transferred the problem on himself. Instead he tore his own cloak in two and shared it, half for the destitute person and half for himself. Later that night

he had a vision in which he saw Christ wearing the half-cloak. And because of this vision, he was transformed, left the military and committed his life to church ministry. He became the sponsor of the French Kings. A cloak (*cappella*) was carried into battle by kings as a standard signifying the presence of God. Since *cappella* was a sacred historical object of the church, a priest went along as guardian. This custodian of the cloak also cared for the king's religious needs and from this office was derived that of chaplain (17).

It was therefore recognized that a chaplain is someone who shares support with those in the storm of life and offers spiritual help and direction in those difficult times. It was decided that the needs of the whole person ought to be considered. This meant that if an institution was of a specific size then a chaplain was appointed to work in the establishment so that the religious needs of the community members were duly provided for (1975, 17).

Therefore, chaplaincy was traditionally a distinctive feature of many church-based institutions. Chaplains were chosen by the church or institution to do a particular function. Duties of chaplains were defined by the church or the institution. A chaplain could be appointed for life or for a certain period. Outside the educational context, chaplaincy has been a feature of the armed forces, hospitals and prisons.

Chaplains then seek to build a relationship of trust through sympathetic attendance and thereby offer tender help and support to a variety of people. Such support mostly focuses on the emotional, psychological, social and spiritual adjustment to illness or search for meaning and purpose during difficult times. How effective chaplaincy services are in handling such life issues to bring about holistic development in Kyanguli Memorial secondary school was one of the researcher's interest of study.

### ***The Chaplain's Qualification***

Chaplaincy is a unique ministry that occurs in institutions that focus primarily on the security of individual and the public. Chaplains minister to people of many backgrounds, beliefs and theological positions. Specific qualifications of chaplains serving in institutions and specialized settings are as diverse as the settings in which chaplains serve. The reasons for the disparities in qualifications are primarily due to the differences in the nature of the settings and the operating procedures of the

concerned institutions. Every society has its own civilization and set of beliefs, values, traditions and ways of thinking and behaving that distinguishes it from other organizations. A chaplain is entrusted with authority by his or her employer to take the responsibility of overseeing the spiritual duties in the institution and to lead the entire community into a closer relationship with God. The chaplain must therefore relate effectively to the members of the institution as God's representative. He or she promotes the interest of the institution thus earning respect of the institution.

Onsongo (2002) argued that the Ominde Commission of 1964 and Education Act of 1968 were chosen after independence to evaluate the present educational resources, curriculum, and methodology, and inform the Government on how to make education appropriate to the needs of the Kenyan society. Both commissions stressed the importance of teaching Christian Religious Education in schools under the guidance of various churches which sponsored schools. The special aim of the syllabus was to enable the students to grow towards dependable Christian maturity. So the commissions recommended that the Government should continue to work with and through the voluntary organizations that teach Christian principles as part of their institution. It is on this basis that the Government of Kenya grants churches freedom of worship and freedom to teach God's word in all private and public institutions. It gives the church the responsibility of maintaining spiritual standards in their sponsored schools. However it does not employ or initiate the employment of chaplains.

Chaplains are therefore appointed by the sponsoring church in collaboration with the school administration but mostly are supervised and paid by the church. A secondary school chaplain must be a form four leaver, a trained pastor and one with a sound working knowledge of the word of God. Gaylord argued that expressive speech of the school chaplain facilitates mutual celebration or encouragement (1981, 53). She or he is accountable to the church and the school administration and above all to God. It is God who calls and commissions the chaplain who must reach the school for Christ. The chaplain must work in recognition of the school administration, his or her sponsoring denomination and the Kenyan education system. Keizer, (n.d) stated a "chaplain provides a caring, human environment in which spiritual nurture can be provided. In so doing they are a part of the professional team within the institution". Well-qualified and committed chaplains always bring a positive change in the institution. Chaplains are visionary, people who are able to see



beyond the present and so prepare the people they lead for the future. The chaplain causes things to come into being. They facilitate and participate in various activities in the institution such as devotions, guidance, counseling and teaching religious education. Productive chaplains are always on the move. They direct the school community towards a productive spiritual destination. Chaplains provide holistic care to the school community which includes not only a person's physical health but also one's social, emotional and spiritual well-being. The chaplain is the spiritual leader called and assigned by God to serve in the school. While all Pastors are called to serve in the Body of Christ, the church, a chaplain has a calling from God to serve specifically in a school ministry.

### ***The Chaplain and the School Ministry***

The chaplain is a teacher, one who instructs and demonstrates. The chaplain is also a co-coordinator to make sure everything is done well and in the right order. A chaplain's work embodies contemplation and action, joy and grief, darkness and light. These paradoxes exist because she or he has to deal with the heart-breaking issues in the journey of spiritual development. On 15<sup>th</sup> July, 1991 nineteen female students of St. Kizito Mixed secondary school lost their lives in a stampede after male students invaded their dormitory and raped some of the female students (Baraza, 1999). Chaplain's work does not only depend on personal preference and style, but in response to the kind of institution they are working in.

Many secondary schools provide adequate boarding facilities. And as students move from their homes and the village surroundings to those institutions, they face not only problems related to social adjustment to a new social set-up, but they also get exposed to all kinds of moral problems and challenges. In many secondary schools, godly morals, traditional morals and cultural values are not well sanctioned to bind students from wrong-doing. In Nyeri High School, students locked up the school prefects in their cubicle, doused them with petrol and set them ablaze (Baraza, 1999). In the same weekend, students at Kianyanga secondary school attacked the deputy school captain's room with a petrol bomb, which left the students badly wounded (Kamotho, 1999). Students are therefore torn between the old way of life of their parents at home and the new way of life of their peers in the school. Students are greatly affected by what they see their peers do, be it good or bad. The influence of older boarding students upon younger students is very significant.

Unwanted pregnancies have become a very common thing in Kenyan secondary schools. Worse still is that some pregnancies are as a result of teacher-student relationships. Student pregnancy has existed as long as there have been students in secondary schools but with little concern from the Government and other relevant authorities. This problem is not only demoralizing to parents who are investing so much in their daughters, but also adds the extra burden of supporting the new born grandchildren in their homes. The teachers who labor tirelessly and yet do not see their courses completed are greatly discouraged too. Student pregnancy affects many people but most of all, the expectant student.

The circulation of drugs has gone far into the dormitories and other places in secondary schools. Bristol reports a case of a student that took him by surprise, “Don’t you remember getting on a train years ago...I was drunk as I had always been for days. You saw my condition...sat down beside me. You took my hand and said comrade don’t you think it is time you were giving your heart to the Lord Jesus Christ” (Bristol 1998, 279).

Keizer, (n.d) said “Chaplains seek to encourage others in their relationship with Jesus Christ; they seek to minister to the whole person, addressing not only a person's spiritual needs, but also their physical and emotional needs”. Chaplains care for students and those in trouble. Chaplains also teach the staff about Christian values such as interpersonal relationships, love, work and holiness. They offer personal guidance to any member of the community. Chaplains are there with any member of the community when they are in crisis; for example, during an examination period, the orientation of new students and times of mass indiscipline. Peter pointed out that students who are not in complete harmony with their spiritual nurturing parents are in great need of the chaplaincy support (1986, 21), because those students face problems having to do with faith, love, and sexuality. Students also need guidance in their choice of a vocation for their lives and handling conflicts with parents or school authorities as well as their fears of failure.

The chaplain undertakes the responsibility of guiding students towards obtaining personal fulfillment and rendering beneficial service to the wider society. Chaplains help students through problems which arise from fears of success or failure of their studies and from society’s quickly-changing attitudes and values. They walk with an individual throughout the stormy environment of life until they reach level ground. Many boys and girls misbehave because of frustrations that they are going

through. Some come from broken homes and have missed the love of one or two parents. They are therefore forced to turn to drugs when looking for company or comfort. Also, in the current 8-4-4 system of education, there is so much expected from students; such pressure and demanding responsibilities may cause them to turn to drugs, in the hope of gaining relief (Wilde 2002, 8).

Chaplains also help students move from skepticism about the relevance of Christianity to understanding the role of Jesus in their lives. They guide the students to attain mental, psychological, sociological and spiritual well-being. The chaplain is the spiritual director of a campus. By his or her guidance, the client can be helped to respond to the influence of the Holy Spirit, and thus mature in a harmonious way, with respect to self, God and to other people. Lovelace noted that the development of students' spirits is the most important because it is what gets one into an eternal destiny, either in hell or in heaven (Lovelace 1985, 11). The gospel offers lasting hope to young people otherwise seeking fulfillment through sex, drugs, or violence.

In the institution, the chaplain is a model, a standard of excellence to be emulated and a father or mother to the students to teach, discipline, instruct, correct and admonish. A chaplain is a counselor; one who can console and confront in a caring manner. Development of the spiritual life includes both education and nurture (Downs 1994, 125). Chaplains offer resources and guidance that lead towards spiritual renewal and reconciliation with God. Chaplains help students as well as teachers to harmoniously integrate their human potentialities towards maturity and be able to know themselves. Knowledge of oneself in relationship to God results in self-control and is characterized by flexibility and readiness to adjust to life's circumstances.

The assisted community members freely and openly relate to other people because of the positive attitude developed in them by chaplaincy services. The young people grow into maturity, possessing open minds to spiritual values. They are led to know their limitations as well as their potentials with balanced judgment and action, to develop their self-confidence and enjoy a good measure of autonomy. Under a chaplain's guidance, students further learn to better manage themselves and their resources. Eventually, their faith and self-confidence develop into maturity. Murray argued that "a student's faith is inspired when she or he belongs to an inclusive community which seeks to live out God's love" (1993, 35).

Keizer, (n.d) argued that Chaplains operate at the cutting edge where ministry

and social structures intersect. They commit themselves to being available to those who are suffering, alienated and confused. They struggle with those who have perplexing questions about suffering, death and the meaning of life. In the school setting, chaplaincy aims to nurture students and staff in their relationships with God. Along the way, students face some problems such as psychological tensions, social problems, the tension between rural/urban lifestyles, and adjusting to the modern lifestyle. Left untreated, these problems lead to anxiety, depression, and frustration.

The Chaplain in such situations is needed to calm the situation. Nanjero implied that Kenyan schools, with chaplains, have lower rates of student misbehavior than schools in surrounding countries without chaplaincy programs (1998, 21). A chaplaincy program is essential to the success of a secondary school. Methods used by the chaplain to handle emotional, psychological, social, academic and spiritual problems that mostly lead to unruly behavior were of interest to the researcher.

#### Holistic Impact of Chaplaincy on the Education System

The provision of a well fitting Christian religious education and spiritual formation curriculum in secondary schools is very necessary. Kiriswa argued that in the traditional African community, guidance and counseling were done systematically. The adults knew their roles well and it followed that the youth were to grow up fitting in harmoniously (1988, 13). They were given guidance in stages and the young people knew what was expected of them. He purported that in traditional society, the youth were cared for in their human development by their parents, uncles and aunts. Teaching, training and counseling were done by the leaders of the society (Kiriswa 1988, 67). However, today there are many pressures of civilization which bring the student many problems and they often have little, shallow or no guidance at all. And “occasional pastoral visits to these institutions by priests and religious ministers do not meet the school community’s pastoral and spiritual needs adequately” (1988, 14).

#### *Chaplaincy's Impact on the School Structure and its Curriculum*

Poor curriculum implementation and poor supervision many times lead students to lose interest in school programs and eventually rebel against the teachers

and the school administration. Violence in our schools is a major problem. Anger often precipitates violence and is detrimental to the classroom atmosphere and education in general. Students who are concerned about their safety and security are unable to focus on learning. Compassion is required to address students' violent acts. Thatcher quoted Henry, "compassion is kindness to those who hurt...the oil which greases the cogs of the institution" (1999, 208). Compassion is called upon mainly when things get out of hand. The alternative to a world of fragmented individuals is to create solidarity. Solidarity creates a community of compassion in which everyone may grow harmoniously. A qualified chaplain becomes handy at such times. Student's uncertainty in faith and religious matters is a sign of searching for truth and fulfillment. If a students' thirst for truth is not quenched, then great damage can result. And though the majority may agree with Walde and Baker that "parents need to take responsibility for their children's physical, emotional, spiritual and intellectual well being" (1990, 167), not all parents have done that. Police/fire chaplains' summary (n.d), argued that chaplains are professionals when it comes to knowing when to listen and when to talk.

Institutions need spiritual nurture and direction in matters of Christian faith in order to avoid confusion and disorientation. The weakening of the African traditional system that provided for security and strong moral sanctions which governed conduct has caused a break-down of moral standards without providing measures to bring about restoration. The young people are therefore left in a vacuum, devoid of sound moral values. The majority of secondary school students, for nine or ten months of the year, live far away from their traditional support systems. Peer friendships play a great role towards the erosion of moral values among Kenyan students by imparting destructive messages to students. The impact of the media has manipulated secondary school students and others in society by strongly influencing people's opinion and the formation of new attitudes and ways of living. Thatcher argued that;

All areas of the curriculum should therefore contribute to [a] student's holistic development. Opportunities should be given to students to reflect on aspects of their lives and the human condition with effective provision for holistic development which depends on a curriculum and approaches to teaching that embodies normative values. (1999, 217)

Townsend echoed Thatcher's words and as such, he said unless Christians are involved in educational policy making, Christian ethical standards will not necessarily be adopted in the pluralistic secondary school institutions of today (1986, 121).

Without God, a natural human being is deprived of the truth and his or her inclination is towards evil things. In the midst of a pluralistic modern society, chaplaincy helps to provide schools with moral direction and guidance. The investigator was keen to learn how chaplaincy services helps in the implementation of the school curriculum to bring about holistic development.

### ***Chaplaincy's Impact on Student's Personal Goal Setting***

Spiritual nurture in the secondary school provides the student with beacons of hope or sign-posts in important areas. This gives them a sense of direction. Under the chaplain's guidance, the student is able to form his/her plan on how to succeed in school. This process enhances a student's determination and discipline. In the process of spiritual formation, people become more like Christ in living their everyday lives (Stonehouse 1998, 21). So through godly counseling the client develops the ability to solve problems. This ability leads to self-reliance and independent thought. As a result, the student's academic, social and emotional performance improves. Left without guidance, a student may misbehave. A breach in school rules disrupts the school routine of teaching and learning. This adversely affects the growth and development of the student. But as chaplains communicate God's grace, mercy and forgiveness, they see lives powerfully changed in schools and across the nation. Each day chaplains walk with students and staff, challenging them to live better lives and giving them the moral tools to do so. They help administrators keep the institution running smoothly by being dependable, and stabilizing the 'school' (Prison Chaplain's Summary, n.d).

Unfortunately, the Kenyan Ministry of Education downplays the relevance of the chaplaincy department. In most institutions the chaplaincy ministry is not run by professionals. The Ministry of Education does not treat the discipline with the seriousness it deserves; "it argues that the church does nothing for schools she sponsors" (Aduda, 2001). Kenyan higher institutions of learning such as the Nairobi Evangelical Graduate School of Theology, the Nairobi International School of Theology and Scott Theological College and many others do not offer training for chaplaincy. The department is treated with the least respect by both educated and uneducated, staff and students. The office of chaplaincy in many secondary schools does not receive its due respect. "And as a result, Kenya scores low in discipline; in fact East African institutions lag behind in discipline" (Kimani, 2000).

But if East African governments are to be “healed of their sicknesses”, such as corruption and tribalism, among many others, spiritual nurture must be given to secondary school students. In primary school, many parents stay close to their children and keep keen watch over their physical, emotional, psychological, social and spiritual growth. But immediately following the completion of primary school, the children go to boarding secondary schools and are often far from their parents. They feel set free to experiment with what they were forbidden from for many years. Once students get into secondary schools the majority are attached to peer groups because this type of collectivity is focused on problem solving (Peter 1986, 19). During this time many young people try their first sex, their first cigarette and even drink for the first time. Many of them feel like birds set out of a cage. I would define this period of adolescence as a period between childhood and adulthood. It is a period of many physical and emotional changes, sexual development, a period of experimentation and emotional turmoil.

The increasing number of girls dropping out of school because of pregnancy, drug abuse, and strikes and cheating on examinations has accelerated the demand for holistic spiritual nurture. In fact drugs are becoming an investment of another kind. It is only spiritual nurture that stimulates people to do critical life evaluation (Gaylord 1981, 24). The researcher paid special attention to marks of notable holistic transformation.

### The Role of a Chaplain in a Secondary School

Many of the spiritual, ethical and pastoral needs of students and staff are expressed as a search for deeper issues of life. Students express their needs during formal teaching or other activities during school hours. Chaplains are contacted voluntarily by students or on referral from teachers. Holistic nurture is an important component of the teacher’s work because students learn best when they are free from worries or matters that interfere with the development of their personalities. Wilde said that “students” who are safe and secure in their surrounding will feel more confident about themselves (2002, 177). Chaplaincy ministry is geared at promoting holistic nurture and human development of each individual member of the school community. A chaplain’s task is to promote the school motto, mission, values and objectives by developing and encouraging moral values based on Biblical principles

so as to enable the community make informed choices; choices which will transform and control their destiny with a future hope, through a holistic approach. Good chaplains have ability to make wise decisions and to act without hesitation in respect to those decisions. Chaplaincy programs exhibit democratic principles of justice, individual freedom, fairness and social equity. Chaplains give support and comfort to all students and staff irrespective of their religious beliefs. The role of the chaplain is to walk alongside students and staff in a non-threatening, supportive way through developing personal relationships. New members of the community spent time with the chaplain in the first week of their orientation in an effort to convey character education (Hutcheson 1975, 166).

Chaplains speak across different realities, so in a sense the chaplain facilitates conversation within the school community. “Social communication is a social behavior pattern” (Durojaiye 1976, 229) and is very crucial for community development. This bridge building is essential to the success of the school, for individuals and groups to converse across differences. The goal is not to eliminate diversity but to make the differences an opportunity for growth. In reality most of the problems in every area of life are due to poor communication. The Chaplain encourages each individual in the community to seek first to understand others rather than seek to be understood. She or he encourages active listening, getting beyond the words, to feelings and saying only what is helpful to others. When people devalue others they create hostile interpersonal relationships and “social interactions should be improved where necessary” (1976, 230).

The chaplain also has a particular role of leadership and simulation in prayer and in assisting members of the school community to exercise their own call to prayer and to the leading of prayer. She or he is seen as resource with expertise in matters of faith and religion, acting as reference point for teachers and students concerning spirituality issues and the Christian traditions generally. And as such, chaplains provide pastoral care to staff and students through one to one counseling. Chaplains listen without judgment or condemnation. The researcher inquired into the effectiveness of the chaplain in being a resource in bringing notable holistic transformation within the school community. However the secondary school chaplaincy ministry faces many difficult situations;

For any one who contemplates working in a high school risks more of a swamp than a minefield. Minefields are likely to be frightening, dangerous and



potentially lethal; swamps on the other hand, suck you in, weigh you down and suffocate you. When you add spiritual growth and development to high school you seem to double the number of wet and boggy spots. (1999, 17)

### Challenges to the Chaplaincy Ministry

The secondary school chaplain faces many challenges in his or her ministry. Most challenges that chaplains face deter the ministry of encouraging holistic development among staff and students. Additionally, if these problems are not addressed, then the school community may not encourage good relationships with each other and most likely there will be no holistic development.

#### ***Resistance from the School Administration***

In many cases the school administration resists the ministry of the chaplain because of the school's emphasis on academics. Mental education is given greater attention than spirituality. They fail to "note that integrating guidance in the curriculum is a prerequisite for having an all-round-person" (Kimani, 2000). Many school administrators believe that the church and not the school is the ideal place for propagating the Christian religion. Religion is seen as a private affair and as a matter of choice. It is seen as "a program to individuals based upon the need of each individual" (2000). So students in the schools study mere Bible knowledge to pass their examinations.

As a result, a secular mentality has been created, with sharp distinctions between religious and secular subjects. Teachers take spiritual values to be of less importance compared to science and technical knowledge. This mentality undermines the Christian faith of students, leaving them uncertain, indifferent and sometimes antagonistic to religion. And this has led to the present situation whereby "thirty three percent of Kenyan secondary school students suffer from depression and neither their teachers nor their parents are aware of the problem" and since students do not know how to deal with the problem or whom to turn to, they revert to abusing drugs as they muddle through life (Okwemba, 2007).

#### ***Ignorance that Chaplaincy is Part of the Great Commission***

Ignorance has seriously undermined the spiritual nurture in secondary schools. Due to ignorance, laxity, and fear, some chaplains have failed to exert their presence

in the school. And even those who have attempted to do so sometimes arrogantly approach the school community in a way that sours their relationship. Churches fail to understand that secondary school students are a part of Christ's church, open to God, able to respond to God and to be saved at the present (Buconyori 1993, 81). Many times the chaplain has no job description and so is ignorant that the school is part of the whole nation to be reached for the Lord. As well, the church is ignorant of the fact that schools are ideal catchment areas for evangelism.

The school administration is also ignorant that it is the Word of God and not the words in school rules that can bring transformation in the school community. The school community fails to understand that the curriculum is the starting point in planning the Christian education program for students (Zuck and Clark 1986, 362). The parents, including the Board of Governors as well as the Parents' Teachers' Association Committee, may as well be ignorant that it is necessary to incorporate Christ in the academic life of the school. In fact, a deeper level of relationship requires out-of-class involvement with students to integrate total personality for spiritual formation (Habermas 2001, 239). Again, we find that the ministerial training in the African Church has not established a curriculum for training chaplains. Therefore, most chaplains are ordinary pastors in an ordinary school setting. The majority of the chaplains in Kenyan secondary schools have no proper skills and no techniques for chaplaincy. Most of them have no code of operation or performance and they lack a proper job description. Many chaplains are just Sunday to Sunday ministers and so their impact is not felt in the institution.

### ***The Chaplain's Fear of Isolation by the Church***

Chaplaincy impact is greatly affected by the chaplains' fears of isolation. Many prospective chaplains fear being sidelined by the church when it comes to positions, licensing or ordination. It is noted that there has been an unusually widening gap between the school and the church (Kiriswa 1988, 14). This makes the chaplain have one foot in the church and the other foot in the chaplaincy, and because of this the chaplaincy ministry suffers greatly. Their leadership is not impressive enough to attract the attention of the school community. They lack competence, goals and direction, mainly because they are not backed either with training or with moral support by their churches.

### ***Suspicion that the Chaplain is a Spy of the Sponsoring Denomination***

The administration fears that the existence of a school chaplain in the school will expose their works of darkness. But the Military chaplains' summary (n.d), stated that "the chaplain's role in the institution is to be present in the lives of the men and women they shepherd, through their proximity, availability and moral support." Chaplains are well wishers to the whole community and work to bring disturbed societies into equilibrium, because, "when people are imbalanced and uncertainty overcomes a person, a kind word, gentle touch or whispered prayer can soothe a soul and bring peace," (Health Care Chaplain's Summary, n.d).

### ***Denominational Conflict***

Conflicts over school sponsorship have had their own negative impact on the chaplaincy. Different denominations in the school tend to see the chaplain as representing his or her denomination. Students and staff from those other denominations rebel and fight the chaplaincy ministry. Religious pluralism and denominational rivalry in Kenya has permeated almost everywhere. Though one cannot deny the fact that some chaplains can be biased, Health Care Chaplain Summary (n.d) said "Chaplains are normally sensitive, respecting other people's faith traditions" though not compromising. They always aim at transforming the institution to Christ's likeness without them conforming to the wrong modes of life in the school; "chaplains offer the promise of reconciliation with oneself, with others and with God" (Thatcher 1999, 213). The researcher paid special attention to the attitudes, perceptions and opinions of respondents towards chaplaincy services in the school community.

### **Conclusion**

The study showed that chaplaincy services have a long history. And in broad-spectrum chaplains uphold institutions' motto, mission, values and objectives by developing and encouraging moral values based on biblical principles so as to enable the community make informed choices; choices which transform and control the institution's destiny with a future hope, through a holistic approach. The research showed that good chaplains make wise decisions and act without hesitation in respect to those decisions.

Secondary school chaplains give support and comfort to all students and staff irrespective of their religious beliefs. They facilitate conversation within the school community. The study showed that this bridge building by and large leads to the success of the school through holistically developing individual staff and student; emotionally, mentally, psychologically, socially and above all spiritually.

The research emphasized that the function of chaplaincy in schools was to help students and staff to realize their potentials, so as to mould their own personality and future. The study alluded that chaplaincy work was to support, sustain and encourage each individual towards personal fundamental holistic development. However the study also showed that chaplaincy has been an overwhelming task with a multitude of challenges.

Accordingly chaplaincy office needs to be supported by the school community, the church and the government through the Ministry of Education. The chaplaincy office calls for co-responsibility in promotion of personal growth and maturity of students and staff in the Kenyan secondary schools. The study encouraged schools to create an atmosphere favorable to implementation of mutual support, encouragement and healthy interpersonal relationships. This study also encouraged the church to look for effective means and ways of reaching out to numerous schools by training and employing chaplains so that the promotion of holistic development of students and staff can be enriched. However the study revealed that individual student and staff must put up with the hard facts of life, and constantly endeavor to improve himself/herself by putting together his or her potentialities to mould a satisfactory and successful future.

## CHAPTER THREE

### METHODOLOGY

#### Rationale for the Choice of a Qualitative Research Approach

The methodology of a study is as important as the purpose and significance of the study. This chapter describes the method that was applied in this study. It describes the entry of the researcher, the population of the study, sampling methods, and design of the study, instrumentation and the method used in data analysis.

This study was a qualitative study. “Qualitative research methods have their roots in cultural anthropology, but have recently been adopted by educational research” (Creswell 2003, 189). The qualitative paradigm is distinguished from quantitative by many characteristics that are seen as design (2003, 189).

Qualitative research takes place in the natural setting. The qualitative researcher often goes to the site (home, office, school, and classroom) of the participant to conduct the research. Qualitative researcher looks for the involvement of their participants in data collection and seeks to build rapport and credibility in the individuals in the study (181).

This specific qualitative design of this research was a case study. A case study focuses on one specific case. Merriam stated that a case study is an intensive, holistic description and analysis of a single bounded unity (1998, 193). The researcher had direct contact with people, thus getting closer to the situation under study.

The intent of this qualitative study was to investigate and understand the methods used by the chaplaincy to bring about holistic development to both secondary school staff and secondary school students, to investigate the types of unruly behaviors in the school and the effectiveness of chaplaincy services in bringing about holistic development to both secondary school staff and secondary school students. The researcher used first-hand observations; open-ended interviews and preserved documents. Data was compiled

through interaction with subjects in the context of their every day lives. It was advantageous to use this approach because information emerged as discussion occurred. Human feelings and sentiments were brought to the fore through this method. The researcher learned what to ask next depending on the approach the participant took.

### Case Study Research Design

For a researcher to get information from minors, one needs permission either from parents or guardians or from relevant authorities. An introduction letter describing the research and participation of subjects was acquired from NEGST addressed to the Principal of the school to be permitted to interview the chosen participants. The researcher gathered data between December, 2007 and April, 2008. Information emerged from in-depth interviews, observation and other relevant documents. The purpose of the in-depth interview was to understand the experiences of those who are interviewed, and not to predict or to control their experiences. Seidman (1998, 44) advised that, the researcher's task is to present the experiences of the people she or he is interviewing in compelling enough details and sufficient depth that those who read the findings can connect to that experience, learn how it is constituted, and deepen their understanding of the issues it reflects. The researcher allowed whatever was relevant to this study to emerge through the interview process.

Both staff and students responded to interview questions at their will as asked by the researcher. The researcher requested the Principal of the secondary school to encourage the staff members and students to be willing to participate in the research process. The Principal communicated to every member of the community the importance of the study and introduced the researcher to the school.

### Sampling in a Case Study

The population of this study included all male and female students and staff of Kyanguli Memorial secondary school. In qualitative inquiry the interest is not to generalize findings to a population but to develop an in-depth examination of a central phenomenon. To best understand the phenomenon of chaplaincy in Kyanguli Memorial secondary school, the researcher purposefully or intentionally selected

individual participants (Creswell 2002, 193) who best helped in understanding the central phenomena which emerged through detailed understanding of the people and the site. In this case the researcher chose the school Principal, the discipline master, the Chaplain, guidance and counseling master, the boarding master, Christian union chairperson, entertainment prefect, the school captain, the deputy captain and the religious Prefect. In total the researcher interviewed 10 participants, 4 teachers, the Chaplain and 5 students. The school has a total population of 570. Boys are 341 while girls are 229. The teachers are 28; 15 males and 13 females.

### Data Collection Procedures

In a case study, data is collected through several means: observations, interviews, documents; including books, newspapers, journals, diaries, letters and photos (Starcher 2003, 65). According to Merriam, data are nothing than ordinary pieces and bits of information found in the environment, “they could be concrete and measurable or invisible and difficult to measure” (Merriam 1998, 69). For the purpose of gathering firsthand materials the researcher used interviews, observations and written documents. Data in this study was mostly conveyed through words rather than figures. Seidman argued that effective questions flow from an interviewer’s concentrated listening that engages interest in what is being said and purposes to move forward (Seidman 1998, 63, 78). The most important personal characteristic interviewers must have is a genuine interest in other people and their stories. The focus in this study was everyday experiences of the school community and proceedings in the chaplaincy programs. So when the study began, continuous observations, interviews and documents were used to gather data concurrently.

A lot of data was collected from semi-structured interviews (face to face, one to one). The concerned participants gave information needed depending on their own personal experiences and feelings towards the chaplaincy services in the school. They related clearly their personal experiences with the chaplain giving specific examples of how the chaplaincy services have affected their lives and the school at large since the time they joined the school.

Observation was on the school physical activities (planned and unplanned) which included general social interactions, non-verbal communications, counseling activities and worship services (communal or small groups). Particular attention was

given to chaplaincy services for both staff and students. The researcher attended three services in the school. People in every worship service have been described, giving their approximate number and their observable disposition/mood, which was expressed through their physical participation in the particular activity and their verbal expressions during and after those activities. Succession of chaplaincy services and the regularity was also studied. Care was taken not to overlook the unintended activities or activities that might be expected but do not occur.

In addition to interviews and direct observation, key documents were reviewed. Documents were written materials (published and unpublished) relevant to the study. These included the school annual magazines and chaplain's daily report to the master on duty of his or her counseling sections and the notes the chaplain uses in guiding.

All information received either through observation or interview was recorded in a field note book as soon as possible to avoid losing important bits. This study mainly adopted note taking as a method of data collection. The researcher asked questions that helped in gathering comprehensive account of religious and non-religious but related events that seemed to be happening in the school.

### Data Analysis Strategies

The study adopted the constant comparative approach in an effort to understand the phenomena under investigation. The researcher began with a particular incident from initial interviews and compared it with another incident in the same set of data (Merriam 1998, 159). The data analysis was, as all data were, compared and cross-checked. Merriam argued that after the second interview the researcher should compare the first set of data with the second (1998, 161) so as to inform the next collected data (1998, 162). So in this study, the researcher first organized the collected data; a process that incorporated bringing order to the collected data and giving structure and meaning to the gathered information. This process involved producing themes of information then formulating the interconnections of these themes in a special note book. The researcher carefully and critically read the data and reduced it to a manageable size after every single field study. The researcher read all the collected data several times and noted down the emerging themes. The researcher made the comparisons of the collected data



cautiously; making sure themes are not noted too early to avoid dead ends. Finally, the researcher had an overall data analysis and transformed the collected information from spoken or written words to text (Creswell 2002, 258).

### The Researcher's Role

No interviewer can enter into the study of an interview as a clean slate. All responses to text are interactions between the reader and the text. That is why it is important that researchers identify their interest in the subject and examine it to make sure that the interest is neither harmful nor infused with anger, biased or prejudiced. (Seidman 1998, 100)

The interviewer came to the text prepared to let the interview breathe and speak for itself. The researcher was a participant and an observer from within during co-curricular activities, worship services, general interactions, chaplaincy counseling sessions and staff fellowships. The researcher was an instrument of data collection, and gathered all the relevant information and analyzed it inductively to get the exact meaning of the participants.

### Research Instrument

The researcher used an interview guide to direct the open-ended and the semi-structured interviews. The sample interview guide changed depending on the level of interview for both staff and students. The sample interview guide was included in Appendix I. The researcher personally administered the interview guide. The interview questions were rephrased until the respondent clearly understood the expectation of the question whenever she or he did not understand at the first time. The researcher gathered detailed information through administering the interview questions. Finally the chaplain was requested to give his own recommendations and perceptions concerning chaplaincy ministry in Kenyan secondary schools.

### Ethical Considerations

The researcher had an obligation to respect the rights, needs, values, and desires of the participants. Therefore the researcher took the following steps to safeguard and protect the participants' rights:

1. Names of participants were masked by giving them distant names.
2. The researcher obtained permission from the institution before the study.
3. The researcher informed participants of how data was to be recorded and used.
4. The participants were assured of total confidentiality of the source of the shared information.
5. Participants had the freedom to stop at any point of the study if they so wished.

### Validation and Verification Strategies

Validity is seen as strength of the qualitative research, and determines the accuracy of the findings from researchers, participants and readers' point of view (Creswell 2003, 195). A test is proved to be valid to the degree that it measures what it claims to measure. Therefore the researcher evaluated different data by examining evidences from the staff and students to determine coherent themes concerning chaplaincy services in the school. The researcher was the primary instrument of data collection and analysis through repeated observations and interviews within a period of at least three months. The research was conducted from December 2007 to April 2008.

The researcher participated in Sunday services and weekly devotions observing what happened in those fellowships; the researcher also shared in the staff fellowships to observe the chaplain's role in the fellowships. Again the researcher observed the chaplain at work; during counseling sessions and paid keen attention to note the methods the chaplain used and the attitude he had towards each individual staff or student. One-on-one interviews were conducted with the chosen respondents. The researcher desired to know what secondary schools think and feel about chaplaincy. She desired to discover the impact of a holistic chaplaincy in a school community. And so in the event the data contradicted the researcher's own personal bias, the researcher presented the findings because of her desire to discover the truth about secondary school chaplaincy.

## CHAPTER FOUR

### DATA ANALYSIS AND INTERPRETATION

#### Introduction

The purpose of this qualitative study was to investigate and understand the holistic impact of chaplaincy in Kyanguli Memorial secondary school. Since in case study research data is usually collected, organized and analyzed and then described as it exists without interfering with it, the researcher's report is in narrative form. Creswell (2003, 197) described this type of narrative as a "detailed descriptive portrait."

The researcher made several observations and gathered information that forms part of the research findings. The researcher also interviewed a total of 10 people, 4 teachers, 5 students and the chaplain. For ethical purposes, the names that appear in this report are not true names of the interviewees. Two types of documents were used, namely the school annual magazine and the chaplain's daily records and notes of the spiritual nature to the school.

The information gathered from interviews, observations and documents responds to the four main research questions of this study recorded in chapter one, namely: 1.) What are the methods used by the Kyanguli Memorial Secondary School chaplain to manage disruptive and unruly behaviors in the school community? 2.) What are the types of unstable and unruly behaviors among students in the secondary school? 3.) How effective have the chaplaincy services been in curbing unruly behaviors among the secondary school students? 4.) Is there notable holistic transformation among staff and students of the school community? The ultimate intention of this study was to specifically understand how teaching staff and students of Kyanguli Memorial Secondary School perceive chaplaincy and provide insights about holistic impact of chaplaincy. Direct quotes are used where necessary in reporting the findings of this study. The findings of

this study are mainly intended to help the church and the Government of Kenya through the Ministry of Education to understand the need for spiritual nurture in Kenyan secondary schools. It is also intended to challenge institutions of higher theological learning to see the need for training chaplains. This chapter therefore presents the researcher's findings and the interpretations of the data collected.

The events put in place for holistic transformation of the school community included Monday, Wednesday and Friday general assembly exhortations. Tuesday is set aside for individual class guidance and counseling sessions. During these sessions the chaplain together with the guidance and the counseling team and a group of students called the peer counseling team visits different classes as a group for guidance and instruction on relevant topics to each particular class. The activities mentioned above take place at 7.30 – 8.00 am. There is also a Sunday service from 8.00am- 10.00am every Sunday, Friday devotions from 4.00pm– 5.00 pm and individual counseling, planned and impromptu as need arises. The chaplain works closely with the two teams. He emphasized holistic maturity of teachers because he believed that holistic development of students heavily relied on the holistic maturity level of their teachers. As such, he saw the need to nurture particularly the guidance and counseling team of 7 teachers and the peer counseling team of 15 students. He believed these teams would have a positive impact on the students because they interacted with students more closely on daily basis. So the chaplain employed dialogue and inductive Bible study to thoroughly nurture these teams.

At the beginning of each term the chaplain holds workshops with these teams, including the Principal and the disciplinary master, to map their way towards holistic nurture of the school community. During this workshop the team chooses the theme for the term guided by the chaplain and in line with the school motto. The chaplain is seen as a spiritual resource to the whole school.

Sunday service and Friday devotions attract almost all students and many teachers. Most students interviewed said that they benefit a lot from the devotions. Ngumabau, a student informant said, “No one wishes to miss as they help us to grow holistically; spiritually, socially and even mentally for the fear of the Lord is the beginning of good judgment” (2008). Individual students and staff are encouraged to have a personal devotional life. During Tuesday class assembly special topics in different classes are addressed depending on the particular class needs. Another student informant said “We greatly benefit from these sessions because the chaplain

speaks like he is speaking to you individually and the teachers talk with a lot of concern like our real parents. Like-wise our fellow students know exactly where the shoe pinches” (Mwikali, 2008). Every religious activity starts with worship and praise led by any willing student since many of them are able to lead. They sing calmly like people pondering great ideas and with a lot of reverence to God. The religious gatherings are in no sense spectacular, only large. A strong sense of community permeates the gatherings. With no introduction, the chaplain bounds to the podium and thanks God and everybody for the opportunity. His face is wandering, ever smiling and speaks with a vibrant and lively voice. He thunders and then speaks softly. He often does one instantaneously following the other. The chaplain uses his hands with astonishing effectiveness and swiftness; a swift vertical movement, followed by a swift horizontal one. *Abide in God (vertical movement)* so that you may bear much fruit (*horizontal movement*) John 15:5 NIV. After the sermon he chooses one teacher to pray or he does it himself. Announcements follow immediately then students are released to go to other activities. The chaplain commented that of late the community talk and relate like people who have been transformed by God.

In the data analysis too key themes emerged which were helpful in answering the four research questions. The two themes that emerged from the data analysis are: First, the chaplain seeks to understand the root causes of emotional, spiritual, psychological and social problems among individuals in the school community. Secondly, the chaplain uses special modes of spiritual nurture to bring about holistic development in the school community which renders his services effective in bringing about holistic development in the school. A brief description of the location, history and the school setting provides an entry point to the narrative description of the emerging themes.

### History, Location and Setting of the School

From the documents, Kyanguli Secondary school was founded in 1973 as a day school to accommodate the needs of the fast growing community. But after the tragedy of the 2001 its name was changed to Kyanguli Memorial secondary school. The school serves a large number of students and a fast growing population of people. The school is well known for its proficiency in Fine Art and Music. The school has

several national awards in the two fields. The agricultural club is well known in butcheries in Machakos town for its well kept pigs. The club also supplies the school with fresh vegetables from their agriculture projects. According to the records, the school consists of 22.5 acres of land with athletic fields, soccer, basketball, netball and volleyball fields. The complex includes 30 buildings totaling more than 540,000 square feet of offices, classrooms, dormitories, staff quarters, laboratories, home science room and a magnificent dining hall. The administration offices are situated at the centre of the complex. Chaplaincy Office is well situated for easy access. Many teacher informants said that the school was glorious before the tragedy that caused the death of 67 students, but it is slowly picking up especially with the inauguration of the chaplaincy office in 2002. The school offers all subjects except foreign languages which they hope to begin offering soon. The school is 7 km from Machakos Town on the way to Kangundo on the right hand side of the road.

### Root Causes of Unruly Behavior in Secondary Schools

The researcher sought to understand the perception of staff and students about holistic impact of chaplaincy. It was noted that a breach of school rules disrupted the school routine and adversely affected holistic growth and development of students; emotionally, academically, psychologically and spiritually. In relation to this, four root causes of unruly behavior emerged from the study findings, namely home-related, peer pressure-related, school-related and community-related.

#### *Home-Related Factors Retarding Individuals' Holistic Development*

Martha, a teacher respondent said “students’ perception of the context they encounter and operate within at home has a powerful influence on their motivational behavior and school adjustment and as a result influence social and academic pursuit greatly” (2008). She added that within family context, parents’ relationships with their children influence goals and nature of students and seriously affect student motivation in life.

Ngene (2008), another teacher participant said that single parenting causes an imbalance in a student’s development because one of the role models is missing. Still Keli (2008), another teacher respondent argued that academic performance and holistic development of students living in a small and squeezed house is minimized

due to interruptions and inconveniences. The chaplain lamented that indiscriminate watching of television and videos affected students negatively because some programs are not suitable to certain age groups. Ngumbau (2008), a student participant said that students from affluent families were financially over provided and such money at times led to drug and alcohol abuse and undesirable behavior which greatly hindered holistic development of those students.

### ***Peer Pressure as Deterrent to Holistic Development***

Many student informants said that peer pressure influenced them unconsciously. They added that many students go along because they are curious to try something new that others are doing. Most teacher respondents noted that the idea that “every one is doing it” influenced many students to abandon their better judgment or their common sense. They said when students succumb to negative peer pressure they lose their self-image and respect and such students end up engaging in destructive behavior such as drug abuse, promiscuous sex, rebellion and negligence of duties. One student participant said “if it were not for the chaplaincy services in the school, many students’ lives would be in a mess due to negative peer pressure” (Mwaiwa, 2008).

The chaplain argued that individual students are pressured to conform to wrong habits, fashions and ideas which are often contrary to the standardized form of behavior expected by both parents and teachers. He said that most young students, especially in boarding secondary schools without chaplaincy services, undergo a period of storm, stress, turmoil, confusion and anxiety; difficulties that hinder holistic development and precipitate into unbecoming behavior, which make teaching and learning almost impossible: This heightens the need for chaplaincy services in schools.

### ***School-Related Deterrents to Holistic Development***

Mutangili (2008), a teacher participant said that students’ perception of the school context has some influence on the endorsement of academic and social goals. Most teacher informants agreed that classroom context and instructional environment affect goal structuring of students. The chaplain argued that poor curriculum implementation and supervision caused students to lose interest in school programs and often rebelled against teachers and the school administration. He lamented that

Kenyan education system is examination-oriented, and as such has huge expectations on students to attain good grades at school. But a grade, however good, makes a robot of a graduate if he or she cannot apply the information learned for holistic development of himself or herself. Martha (2008), a teacher informant regretted that in the past other educational goals had been neglected in the school an act that had compromised discipline. She added that in the school there had been created a gap between cognitive knowledge and ability to use that knowledge in a godly constructive way. Mwikali (2008), a student informant said “many of the affected students tend to be antagonistic to godly teaching and most of the time rebel against teachers and prefects”. “Unfortunately some of the affected students avert their disappointments in arsonic riots and bullying other students”, added the chaplain.

### ***Community-Related Deterrents to Holistic Development***

Many teacher informants said that negative social perceptions have negative impact on attitude to learning. They added that secondary school students were particularly vulnerable to the effects of neighborhood dangers. Mutangili (2008), a teacher respondent said that high-school-age adolescents have higher levels of exposure to community violence than younger children and that exposure often made them suffer great consequences because of developmental changes occurring during this period of growth. Student respondents concurred that community dangers especially when they were personally experienced, had crucial negative influence on secondary school students such as stress, tensions, dishonesty, abusive language, low motivation, riots, low-self-esteem, inability to defer gratification and deviance which often is characterized by repetition of self destructive behavior and greatly affected students’ holistic development and more so their academic performance. For that reason, the chaplain affirmed “chaplaincy services are useful for moderating the effects of exposure to community negative impact on secondary school students”.

Many teacher respondents believed that drug peddling, discos and parties as well as incitements greatly affected holistic development of students. They complained that the community mostly impacted the learning environment negatively. However, Keli (2008), a teacher participant said that depending on the school’s relationship with the surrounding community, the community can be of help in supplying many necessities at an affordable prize and even supplying the school with casual workers.



### Special Modes of Holistic Nurture

The chaplain said that he used three special modes of holistic nurture which he believed had rescued the school from disciplinary problems which had been mind boggling for the guidance and counseling masters and the school administrators. One teacher informant categorically stated, “Different environments, and individual choices, emotional and psychological struggles and beliefs dictate different ways of nurturing people, because everyone views life differently” (Mutangili, 2008). The chaplain said “in holistic nurture and character development I emphasize different modes depending on the individual I am handling”. He said that in some sessions he allowed a permissive atmosphere for the individual while other sessions resembled a lecture, where he instructed the individual student or staff what he or she should do. The chaplain affirmed that both approaches worked effectively because different philosophies of holistic nurture dictated different techniques of dealing with individuals facing diverse problems.

“The use of questions is a technique employed by the chaplain to produce motivation and active participation during individual nurturing sessions”, Martha (2008), a teacher participant commented. Kakethe (2008), a student respondent said that the chaplain asks you very provoking questions but helps you to answer them. Most teacher respondents concurred that the mode that is most effective in solving immediate problems and producing long lasting results is the step by step mode of holistic nurture. There was consensus that the chaplain employed that approach whenever possible, guiding individuals to solutions of problems. The chaplain admitted that he employed that mode often but added that the surrounding state of affairs determined greatly his mode. He explained that a good mode of holistic nurture is that which produced adjustment and holistic development of the individual staff and student respectively; the mode by which the whole person is helped to develop holistically. He added that effective accomplishment of developmental holistic nurture necessitated a well envisioned, principally accepted and heavily theoretical basic philosophy of holistic nurture. He said such philosophy provided a basis upon which sound application of a multitude of practical day-to- day nurturing modes were applied over a long period of time to bring about self-discipline which calls up; orderliness, collaboration, following guiding principles and consideration for the rights and feelings of others.

### *Free Style Mode of Holistic Nurture*

The chaplain said that in this mode he holistically develops individuals by helping them unfold in their own life, discover their own problems, find their own way to the Lord and ultimately stand on their own spiritual feet. He said “in this mode I give full attention to every individual and I enter into his or her world through the boundless freedom of speech I give to each specific staff or student”. And as such:

I always see every individual as someone who is endowed with some resources for solving his or her own problems. And I allow each individual student or staff to talk at will about what is interesting to him or her. For example in this mode the conversation jumps from sports to school and to social activities of the school devotions and fellowships but with no particular order.

Mwaiwa (2008), a student informant said that the chaplain helped individuals by removing emotional road blocks that prevented individuals from solving their own problems by accepting the individual for who he or she is and believing in his or her ability to solve his or her own problems. He added that the chaplain never manipulated the individual into making decisions. “Neither does the chaplain force information into the individual. He deliberately leads him or her to make full use of his or her potentialities” (Martha, 2008), a teacher respondent added. Kakethe (2008), a student participant confessed that when the chaplain speaks, it is like he speaks directly to your heart problems, prompting you to speak up and pour out your heartache to be sorted out. Many teacher participants concurred that the chaplain, through this mode, had developed internal and interpersonal communication skills of individual staff and students which steered self-discipline, self-control, self-management, self-assessment and suitable goal setting. The chaplain explained that inabilities in those areas lead to stress, tensions, dishonesty, abusive language, low motivation, low self-esteem and ultimately to riots. Thus the chaplain has a vital responsibility of dealing with students at their most vulnerable and impressionable years.

### *Partially Controlled Mode of Holistic Nurture*

The chaplain said that unsolved problems become multifaceted, like the rotting tooth that erupts, and the trauma of the problem makes the problem in the mind of the individual breed. The grown problem in the mind distorts the individual's

clear vision and retards completely the individual's holistic growth; mentally, psychologically, emotionally, academically and spiritually. He said that adjustment is made by solving problems one at a time. And for that reason, in this mode, he is interested in helping individuals solve their immediate problems and achieve a better holistic adjustment.

Most student respondents agreed that larger problems are broken down into smaller segments. Mwaiwa (2008), a student respondent said that the chaplain believed that persistent unsolved problems accounted for the individual's present problem. Mwikali (2008), another student participant, concurred with Mwaiwa and said "As an individual solves immediate problems he or she gradually acquires better adjustment and his or her satisfaction that comes from solving the immediate problem increases his or her confidence in himself or herself and the chaplain".

The chaplain said that in this mode he uses the word of God as a direction sign pointing the individual to true answers to his or her problems. He added that through this guidance he brings individuals closer to God where they derive wisdom to deal with present issues and even future situations. Most teacher respondents agreed that the chaplain speaks and determines the direction and the course for the individual to surrender and accept the will of God. Mutangili (2008), a teacher informant said that the chaplain helps the individual to re-examine the implications involved in questionable choices and so helps the individual to select biblical alternatives. Otherwise unfavorable social consequences experienced by many individuals are often natural outgrowth of decisions which they make whether consciously or unconsciously.

### ***Step by Step Mode of Holistic Nurture***

The chaplain stated "in this mode together with the individual staff or student we approach the Bible objectively. We allow the Bible to speak for itself". One teacher participant quoted the chaplain and said "the Bible has answers to all life issues" (Ngene, 2008). The chaplain explained that, in this mode he has a goal, a criterion and a standard. The goal is holistic development in Jesus Christ. The criterion is the word of God. He said his duty is to guide the individual and his own problem to the word of God. Keli (2008), a teacher participant said that this mode leads to open faced relationship between the individual staff or student and the word of God for the present situation as well as future situations and challenges. He

continued to say that the individual is made to see the word of God as living with principles for living. The chaplain stated “in this mode the Bible is discovered rather than declared. It is examined rather than explained”. He continued to say that his role in this mode is to guide and the ultimate aim of his guidance is holistic development in Jesus Christ as seen in Ephesians 4: 12-15 “Become mature, attaining to the whole measure of the fullness of Christ... no longer tossed back and forth by waves... of every teaching and by the cunning and craftiness of men in their deceitful scheming” NIV.

Most student participants said that the chaplain realized that every individual student was different and possessed different gifts, with different calling, capacities and backgrounds, and the environment of every individual was different. For that reason the chaplain allowed each individual to unfold from within his or her own limited spheres of capacity into the men and women God would have them become.

However, a few teacher participants felt that the chaplain needed to broaden his sphere of operation to reach all students even those who were not Christian Union members like the Catholics, Muslims, and Jehovah’s Witnesses. They felt that the chaplain should also interact with all teachers and supportive staff. Mutangili (2008), a teacher respondent said that he would recommend the Ministry of Education to employ chaplains in every secondary school but to employ chaplains who can both give holistic nurture as well as teach even science subjects. He added “services of chaplaincy are very necessary in our school but we need a chaplain who is not limited only to spiritual matters. We need a chaplain whose touch is felt by each and every member of the school community at individual level and in every sphere of life”.

In response to those remarks the chaplain said that he loved secondary school ministry but felt more called to serve in the church than in the school. He admitted that his employment to the school was necessitated by lack of another young and theologically qualified person in his district church council. He lamented that combining church ministries and school ministry is quite demanding and sometimes he found himself not giving his best in the school. He argued that all Pastors are called to serve in the body of Christ, the church, but a chaplain has a calling from God to serve specifically in a school ministry.

### Effectiveness of the Holistic Chaplaincy Services

The chaplain understood that effectiveness of his role as chaplain was determined by his own gifts, the time available, and the needs as identified by the head teacher and staff, especially the guidance and counseling team. He explained that he adjusted his duties at regular intervals in the light of experience. He added that his success depended on good relationships he established with the staff and the students. Ngumbau (2008), a student respondent said that in dealing with issues the chaplain “chopped” through the outside level defenses and got right to the core of the matter. Often it caused a little animosity, hostility and bitterness but that was acceptable as long as the problem got fixed; individuals who survived such “surgical procedure” have later thanked the chaplain.

Most teacher respondents agreed that the chaplain had helped staff and students to discover and explore their own feelings and experiences and also the feelings and experiences of others. They disclosed that during staff fellowships and student Bible studies members were allowed to freely share their heart-felt emotions. One student respondent said “I am who I am because of the chaplain; I would have been expelled from school if it were not for the chaplain’s counsel” (Muthoka, 2008). Teacher respondents concurred that the chaplain had brought home the importance of building relationships, the importance of identifying with persons and of sharing questions and answers and encouraging people to search for appropriate answers to life challenging issues. Another teacher respondent said “I had had a hell of time with students and staff for two years but now I find work a bit easy to manage; all of a sudden I have become a friend of almost everybody”(Mutangili, 2008). They said that the school chaplain had accomplished that by being a good listener, by fostering dialogue, by creating situations where people can speak openly and honestly without fear of reprisal.

Martha (2008), a teacher participant said that the chaplain had broken down barriers of prejudice and intolerance and created an ethos which fostered community spirit and acceptance of others. She added that aspects of work ethics, perseverance, constructive self-criticism, co-operation and responsibility towards the school as a family were keenly observed. Ngene (2008), a teacher participant said that the Board of Governors of the school confirmed that since the inauguration of the chaplaincy in 2002 extreme indiscipline cases in the school had ceased. All teacher respondents

agreed that there is good channel of communication from the administration to staff, to the students and there is teamwork and co-operation. And as such there is constructive criticism in the school. Teachers help and support each other; they respect the professional competence of their colleagues.

The chaplain commented “it is surprising that nowadays teachers accomplish their work with vigor and pleasure and their morale is very high. They socialize with each other and their closest friends are other teachers at the school”. He added that the Principal compliments teachers and listens and accepts their suggestions. Many teacher informants said that the school administration is accessible and available to both staff and students. Keli (2008), a teacher respondent said that the administration is very sensitive to students, staff and parents’ problems and needs. All student participants concurred that teachers are effective in supervision and they avoided misuse of power and that had led students to view themselves as good actors who have not yet learned the skills to proficiently operate within the school system but they can learn to be responsible and mature individuals. Muthoka (2008), a student informant said “we see the authority in this school as a friend who can be consulted to give assistance in working out problems. The system has showed us that a messed up or destroyed bathroom hurts the whole community as a family”.

But Ngene (2008), a teacher informant noted that the system still realized that there were some students that the school could not help effectively and therefore they were referred to facilities that could deal with their particular problems more effectively; for example seeing a psychiatrist. Another teacher participant said that “we just close our eyes to such students and later relocate them through the help of the Board of Governors. Otherwise such students would hurt the education of other thirty or so students who are in class or dormitory together with them” (Keli, 2008).

#### Marks of Chaplaincy’s Holistic Impact

Mutangili (2008), a teacher participant admitted that the good news of Jesus Christ had delivered many community members not only from unruly behavior such as disrespect, abuse of power, promiscuous sex, drug abuse, bullying, hatred, bad language, rebellion but also from the inevitable consequences of such behavior. Other teacher respondents concurred that many individuals were imitating the character of Christ in lifestyle, thoughts, actions and attitudes. They added that holistically

developed individuals honestly respected themselves and others as well. The chaplain said “of late students think for themselves regardless of the misinformation and the socio-political environment prevailing at any given time”. Accordingly the system has nurtured individuals who are wise, obedient, humble, kind and who have godly values of hard work; prudence, perseverance, courage and endurance. The system has effectively managed unbecoming behavior which had caused untold misery to the school and the student population has grown drastically, added the chaplain.

Ngene (2008), a teacher informant said that those who were lonely before due to lack of intimate people in whom to confide and to share heart to heart nowadays have the chaplain as their closest friend and that has radically changed them to be very friendly people. Kakethe (2008), a student respondent said that students were easily overwhelmed and aggravated by even the slightest storm of life, when they had to fight alone, single handedly. She added that the chaplain had brought mutual understanding between students and staff. Martha (2008), a teacher participant added that in the past, students and staff of the secondary school related casually and when faced with problems they found it difficult to get real friends to share with but nowadays the community is very gregarious, sympathetic and attractive. In view of that holistically mature individuals are reproducing themselves in others in the school fraternity and in their local churches. Keli (2008), a teacher participant said “of late individual staff and students value work moral principles; they have determination, productive self-criticism, collaboration and accountability towards the school”. He continued to say that many individuals have been helped by the chaplain to use their gifts profitably resulting in God being glorified in the surrounding community. Many student respondents concurred that the chaplain had supported those who were discouraged as a result of unaccomplished ambitions and plans and had helped students to think for themselves regardless of the misinformation and the socio-political environment prevailing at any given time. They added that the chaplain had slowly moved each individual into a deeper relationship with Christ according to his or her ability to receive and implement the truths of the Scripture. Martha (2008), a teacher informant said that the chaplain walked alongside students and staff in a non-threatening, supportive way through developing personal relationships.

## Report Interpretation

In answering the research problem which sought to investigate the holistic impact of chaplaincy services in Kenyan secondary schools, the researcher made the following interpretations, which are by and large in uniformity with the students', staff's, and chaplain's perception of holistic impact of chaplaincy in the secondary school: 1). That implementing effective holistic developmental nurture within secondary school community is demanding. 2). That lack of viable role models, poor problem solving techniques and limited use of interpersonal communication are main causes of deviance behavior in secondary schools. 3). That training for assumption of responsibility by individuals through dialogue and socialization leads to holistic development. 4). That holistically mature individuals reproduce themselves in the school community and in the society.

### ***Implementation of Effective Holistic Nurture***

This study revealed that holistic development or self-discipline calls up honesty, cooperation, following rules and policies, and thoughtfulness for the rights and feelings of others. Accordingly, implementation of such self-discipline in Kyanguli Memorial Secondary School was revealed as an important undertaking which is given priority in the distribution of limited resource of time by the school chaplain. However, implementing such self-discipline within the secondary school community had been mind boggling for the guidance and counseling master and the school administrators. This is because accomplishment of developmental holistic nurture necessitates a well conceived, largely accepted and heavily theoretical basic philosophy of holistic nurture. Because adaptation of habits, multiplication of rules, and the observance of external standards are excellent in themselves but only useful as means subordinate to godly holistic nurture. Therefore, a theoretical fundamental philosophy must be there to provide a basis upon which sound application of a multitude of practical day-to-day nurturing modes can be applied over a long period of time.

### ***Causes of Deviant Behavior***

The research revealed that students who lack identification with viable role models in their homes often exhibit behaviors which deviate from that expected in the program of discipline. Students with weak identification with family processes



usually exhibit unruly behavior. The concept of family in this case may refer to group identification with classmates or school as a family or even humankind at large. Also the research revealed that in some homes indiscriminate watching of television and videos affect students negatively because some programs are not suitable to certain age groups and these often led to indiscipline. In addition, when students succumb to negative peer pressure they lose their self-image and respect and such students end up engaging in destructive behavior such as drug abuse, promiscuous sex, rebellion and negligence of duties. This factor creates the need for the chaplain to give skills of developing positive attitudes towards individual's future goals or group relationships. Otherwise, negative alternatives like drug abuse, riots, rebellion and promiscuous sex is escapism.

Moreover, the research revealed that poor curriculum implementation and supervision caused students to lose interest in school programs and often rebelled against teachers and the school administration. Consequently, community dangers especially when personally experienced have crucial negative influence on secondary school students which greatly affects their holistic development and more so their academic performance.

### ***Mechanisms Used to Bring About Holistic Development.***

Holistic nurture goes beyond emotional outlook. It deals with the complex domain of human behavior. As a result quick fix syndrome practiced by many disciplinary committees in schools often lead to false belief that application of a little pressure in the right direction will offset massive pressure from many sources towards the wrong direction. For example, shambles of unruly behaviors in Kyanguli Memorial secondary school which led to the 2001 arsonic attack did not develop suddenly. For that reason, the problem could not be fixed overnight. Since the status quo had been achieved by application of many pressures coming from many directions, theoretical mode needed practical application over a period of time and practical mode needed sound theoretical basis in order to produce holistically developed individuals.

For that reason the chaplain practices three special modes of holistic nurture which assumes that individual students and staff are actors and can learn to be responsible with time. While recognizing the need for external control, the goal of these modes of remedy is removal of external control as internal controls are installed.

In this arrangement, properly constituted authority is indispensable. Someone is in charge ultimately and students and staff know that very well. These three modes nurture individuals towards assumption of responsibility by involving each individual staff and student in a healthy lively self-motivated dialogue. These holistic modes specifically are a series of dialogues rather than monologues. Dialogue is an important element of remedy. Individuals learning the system have an opportunity to communicate and learn that to err is not the end of the world, but it is the beginning of the end if one does not learn from his or her own mistakes.

These modes of solution-finding always call for socialization which demands questioning, discussing and debating. Such socialization in the affective domain is equally important in the cognitive and psychological domains in order to develop individuals holistically. Therefore, the school has become a social community which is growing in responsibility for their community. In this arrangement, the authority figure is seen as a friend who can be consulted to give assistance in working out problems. This system shows students that a messed up or destroyed bathroom hurts the whole community as a family. Also students have been made to understand that, as already noted that, adverse social consequences to them are natural outgrowth of decisions which they make whether consciously or unconsciously.

### ***Impact of Such a System in the School Community and the Society***

The chaplain said:

Holistic growth is a developmental process that takes time and that is different for each individual. But although individuals develop at different rates, there is an impression of what holistic development looks like. There is a standard by which particulars as they pertain to holistic development are weighed. The biblical standard of holistic development is Jesus Christ and a key biblical reference is I John 2:6, the one who says that he abides in Christ must walk in the same manner as He walked.

Accordingly holistically developed individuals imitate the character of Christ in lifestyle, thoughts, actions and attitudes. For that reason many students and staff have become productive individuals, (that is) contributing members of a democratic society. And as such they honestly respect themselves, respect others, have godly manners, are obedient, humble, kind and have godly values of hard work; prudence, perseverance, courage and endurance. The chaplain supports those who are discouraged as a result of unaccomplished ambitions and plans and helps students to

think for themselves regardless of the misinformation and the socio-political environment prevailing at any given time. For this domino effect to be attained the chaplain slowly moves each individual into a deeper relationship with Christ according to his or her ability to receive and implement the truths of the Scripture. The chaplain walks alongside students and staff in a non-threatening, supportive way through developing personal relationships.

### Summary of the Research Findings

The discussed mode of holistic nurture assumes that all problems can be solved through Christ. In view of that, the chaplain helps individuals dealt with each of their problems, bit by bit and step by step. The chaplain goes through the surface level of defenses with each individual and gets right to the heart of the matter. Often it causes a little “bleeding” but that is in order as long as the problem gets fixed, as said earlier; individuals who survive such operations always later thank the chaplain. The chaplain believes that there is a biblical solution to every problem and problems that are left unsolved by sidestepping them in one way or another tend to grow larger over time. These precipitate to unruly behaviors which with time twist to destructive riots.

The chaplain believed that unsolved problems become complex, like the decaying tooth that abscesses, and the stress of the problem makes the problem in the mind of the individual grow. The grown up problem in the mind blurs the individual’s clear vision and retards or inhibits completely the individual’s holistic development; mentally, psychologically, emotionally, academically and spiritually. Such individuals become a destructive force to themselves, to the school and ultimately to the society rather than constructive members of their society. Thus the chaplain has a vital responsibility of dealing with students at their most vulnerable and impressionable years.

And for that reason, the chaplain supports those who are discouraged as a result of unaccomplished ambitions and plans. He or she helps students to think for themselves regardless of the misinformation and the socio-political environment prevailing at any given time. In addition, the chaplain helps students and staff to achieve godly and justifiable goals in life.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### Summary

The central purpose of this qualitative research was to investigate and understand the methods used by the chaplain to bring about holistic development to both secondary school staff and secondary school students and the effectiveness such methods. For that reason the researcher gathered relevant information from interviews, observations and documents so as to answer the four research questions listed in chapter one, namely: 1.) What are the methods used by the Kyanguli Memorial Secondary School chaplain to manage disruptive and unruly behaviors in the school community? 2.) What are the types of unstable and unruly behaviors among students in the secondary school? 3.) How effective have the chaplaincy services been in curbing unruly behavior among the secondary school students? 4.) Is there notable holistic transformation among staff and students of the school? The collected data was analyzed through constant comparative approach.

The insights that have been gained from this study will directly or indirectly influence policy, practice and future research concerning holistic nurture to and among secondary schools. The researcher believes this study will contribute enormously to the understanding of the need of chaplaincy services in Kenyan secondary schools.

#### Conclusions

The findings and summaries in chapter four revealed that chaplaincy services in Kyanguli Memorial Secondary School promote holistic development of students and staff. Indeed the nurturing mode described in chapter four answers the research problem the researcher set out to investigate. This research reached the following conclusions regarding the four research questions.

### ***Methods Used by the Chaplain for Holistic Nurture***

What are the methods used by the Kyanguli Memorial Secondary School chaplain to manage disruptive and unruly behaviors in the school community? In Kyanguli Memorial Secondary School the chaplain uses special modes of holistic nurture to bridge the gap that had existed between cognitive knowledge and ability to use that knowledge in a godly constructive way among students. The chaplain deals with this point of breakdown which had given rise to the passive or active, individual or collective deviant behavior in the school and especially in the year 2001 when 67 students died in an arsonic attack caused by their fellow students. The chaplain's mode of dialogue and socialization recognized that many students had the impression that one can vent anger and frustration on other people perceived to be weak or enemies through harassment. The chaplain's holistic nurture upholds the word of God as the only guidepost to social-spiritual purity. Only holistic nurture can get human beings from the quagmire of sin and the sinful activities that bedevil our schools.

### ***Types of Unruly Behaviors in the School Community***

What are the types of unstable and unruly behaviors among students in the secondary school? There is a wide range of ill characteristics, such as bullying, violation of rules, poor academic performance, promiscuous sex, drug abuse, hatred, bad language, rebellion and unruly behavior. The unruly behavior once resulted in a bitter riot in the school. Youths are a time bomb and they tend to be antagonistic to godly teaching and most of the time rebel against teachers and prefects as noted earlier. Unruly youths can be a danger to themselves because they have different experiences in life and mostly do not have goals for shaping their thought process. Their uncertain experiences cause them to go through stress, turmoil, confusion and anxiety difficulties that hinder holistic development and precipitate into unbecoming behavior, which make teaching and learning almost impossible

### ***Effectiveness of the Chaplaincy Services***

How effective have the chaplaincy services been in curbing unruly behavior among the secondary school students? The chaplain in Kyanguli Memorial Secondary School has broken down barriers of prejudices and intolerance as stated earlier and has nurtured individuals who value work ethics, prudence, perseverance, constructive

self-criticism, and co-operation. Consequently, many students have been holistically developed and there is relationship building, there is identification with persons and sharing questions and answers and encouraging one another to search for appropriate answers to life challenging issues as noted earlier. Also, many students and staff have become productive individuals, (that is) contributing members for the development of the school community. For that reason, holistic development is not determined by how much one does but what one does with opportunities and potentialities at hand. It is not how mature one looks like on the outside but how one looks in the inside.

### ***Indication of Changed Individuals***

Is there notable holistic transformation among staff and students of the school? Godly virtues are consistently noticeable in the lives of many students and staff in Kyanguli Memorial Secondary School as indicated in the report. Godly character is one of the most important tasks facing our secondary schools. Since the inauguration of chaplaincy services in 2002, Kyanguli Memorial Secondary School has not experienced any riot. So chaplaincy services in the school seem to have developed and transformed staff and students holistically. Consequently, godly morals have made education a tool for service not just for the self, but also for the school community.

### Implications

In view of the study findings and subsequent interpretation, it is clear that cautious concern in what we do with our students and staff enhances holistic development, especially in secondary school system which emphasizes excellence in academic at the expense of normative and psychomotor skills. By and large secondary school education in Kenya delivers professional knowledge and produces experts who are not likely to develop to useful individuals for themselves and their communities. But through successful holistic development the chaplain takes time to understand the individual's background and genuinely walks with that individual through the storms of life until that person reaches equilibrium, and develops into a productive and contributing member of a democratic society.

To date, Kenyan secondary schools have about 1.1 Million students, which is about 3.2 % of Kenya's population (Nation Reporter, 2008). If this percentage of the

population was holistically nurtured yearly, Kenya and even the world at large would be transformed. Hence the church, higher institutions of theological learning and even the Ministry of Education ought to be disturbed that many secondary school administrators are often not concerned with the normative aspect of education. Therefore the need for review of our stand concerning holistic nurture in secondary schools cannot be overstated.

### Recommendations

First and foremost, these research findings challenge the church to consider providing chaplains who are Bible oriented to schools to teach right doctrine where and when possible. The Church is challenged to take holistic nurture seriously by encouraging and supporting chaplains, because through the chaplain's nurture holistic development takes root. Therefore the church is challenged to give precedence to secondary schools. It should employ and support chaplains who have a calling to the ministry in secondary schools.

Secondly, the Ministry of Education is challenged to give priority to holistic nurture. The Ministry needs to work hand in hand with the church to get chaplains who can holistically nurture the school. It needs to support the process of offering holistic nurture in schools because long term success in academic achievements is sustained by godly character. Therefore the ministry should support employment of fulltime chaplains in secondary schools to work on a day-by-day basis with students and staff. However guidance and counseling services of appointed teachers need not be neglected. They should work in cooperation with the chaplaincy office in order to provide quality holistic nurture.

Last but not least, higher institutions of learning are challenged to prepare chaplains who can assist the school head teachers run the schools in accordance with God's requirements, chaplains who can offer developmental holistic nurture, which includes counseling that covers issues of self-determination, profession and alternatives beyond the technically restricted domain of secular counseling. So it is a great challenge to the Church, higher institutions of theological learning and the Ministry of Education across the nation of Kenya and even across the continent of Africa as well as the whole world to intentionally support chaplaincy services in secondary schools by setting clear goals for holistic nurture of students and staff.

### Suggestions for Further Research

Only holistic impact of chaplaincy to individual staff and students was considered in this study. More research should be done to look at the chaplaincy impact in family life of staff and parents. More research should also be done to determine if the chaplaincy impact identified in this research is applicable to other secondary schools in Kenya. The researcher also recommends more research to be done on the factors that diminish chaplaincy effectiveness in schools.



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## **APPENDICES**

### **APPENDIX I**

#### Sample Interview Questions to Secondary School Staff, Students and the Chaplain

1. As a student/teacher have you interacted with the Chaplain at personal level since you came to this school? How frequent has been the interaction?
2. As a chaplain which methods do you use to encourage spiritual, social and emotional development among students and staff of this school?
3. In your opinion as a teacher/student, which behaviors would you categorize as good for Kyanguli Memorial secondary school and which ones would you classify as inappropriate behaviors? How do they affect ones life as a whole?
4. As a chaplain, how do you relate with students classified as having disruptive behaviors in the school community? How does that affect your chaplaincy impact in the school community?
5. What other methods would you advice the chaplain to use to contain disruptive behaviors among students in the school community?
6. What other behaviors do you see in students that you would recommend to the chaplain to deal with given opportunity?
7. In your view, has the inauguration of a chaplain in Kyanguli Memorial secondary school affected the education system of the school? If so how?
8. How has chaplaincy services affected how you like or dislike a secondary school? Explain reasons for or against chaplaincy in secondary schools.
9. Which specific behaviors and personality changes in your own life convinces you that you have undergone positive transformation.



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December 4, 2007

The Principal  
Kyanguli Memorial School  
P.O. Box 187  
Machakos


Dear Sir/Madam,

**RE: RESEARCH WORK**

The bearer of this letter, Dinah Nyamai is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Arts in Christian Education degree. The research is on **“The Holistic Impact of Chaplaincy in Kenyan Secondary Schools: A Case Study of Kyanguli Memorial Secondary School”**.

Any assistance that you can give to Dinah will be highly appreciated.

Sincerely,

  
John Ochola, PhD  
**Academic Dean**