CHALLENGES FACING URBAN CHRISTIAN CHURCH-SPONSORED SCHOOLS: A CASE OF ST. PETER CLAVER'S CATHOLIC PRIMARY SCHOOL, NAIROBI COUNTY

NG'ETICH JOEL KIPKIRUI

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DECLARATION

I, the undersigned, declare that this is my original study and has not been submitted to any College or University for academic credit.

Information from other sources and my own respondents have been duly acknowledged.

Signed:_____Date_____

Ng'etich Joel Kipkirui

C50/85842/2016

This study was submitted for examination with our approval as University Supervisors.

Fr. Prof. P.N. Wachege --- First Supervisor

Signed:_____Date_____

Dr. Abraham Wambua --- Second Supervisor

Signed:_____Date_____

DEDICATION

I sincerely dedicate this work to my late Dad and Mum who consistently loved and sacrificed so much for my education. To me, they remain inspirational sages in my life. Their immeasurable passion and input towards my education will not go unnoticed and / or unappreciated. Thank you.

ACKNOWLEDGEMENT

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ACRONYMS

BoM	Board of Management
CEBs	County Education Boards
CHE	Commission of Higher Education
CRE	Christian Religious Education
CUE	Commission of University Education
EAK	Evangelical Association of Kenya
KCCB	Kenya Conference of Catholic Bishops
KICD	Kenya Institute of Curriculum Development
KNEC	Kenya National Examination Council
MDGs	Millennium Development Goals
MoE	Ministry of Education
NCCK	National Council of Churches of Kenya
NCIP	Nairobi County Integrated Program
PPI	Program of Pastoral Instructions
PTA	Parents Teachers' Association
RCC	Roman Catholic Church
SDGs	Sustainable Development Goals
TIQET	Totally Integrated Quality Education and Training
TIVET	Technical Industrial Vocational and Entrepreneurship Training
TSC	Teachers' Service Commission
UNCSD	United Nation Conference on Sustainable Development
UNESCO	United Nation Education Social and Cultural Organization
UPE	Universal Primary Education

ABSTRACT

The purpose of the study was to investigate pertinent problems facing urban Christian Church-sponsored schools with a focus on St. Peter Claver's Catholic Primary School in Nairobi County. The investigation is anchored on the millieu of the Roman Catholic Church's contribution towards a holistic education in the society. Based on the above premises, it is inferred that the Church managed to spread her wings countrywide particularly on the strength of the traditional spiritual methods, community services and high standards of education in the country. Their commendable organization structure is felt from the grass root to the national level since the Church takes education as one of her core ministry. It is worth acknowledging that the Church has contributed a lot on socio-economic growth of education but their efficiency in management of some public sponsored schools more so urban one is problematic.

The main goal of the study was to investigate the challenges that urban Christian Church sponsored schools encounter using a case of St. Peter Claver's Catholic Primary School in Nairobi County. The specific objectives are as follows:to identify the challenges facing St Peter Claver's Primary School; to examine the role-interface of the Ministry of Education and the School's sponsors for holistic development of pupils; and to assess methods and strategies for addressing challenges that are encountered by the School.

The work's main hypothesis was that a proper examination of problems facing St Peter Claver's Primary school contributed toward the integration of management of school between the ministry and the Christian Church-sponsors for a better learning outcome. The study was specifically hypothesized as follows: the challenges facing urban Christian Church-sponsored schools are a reality and therefore impedes on service delivery and performance in St Peter Claver's Primary School; there is harmony and synergy between the Ministry of Education and the Church-sponsor in quest for a holistic development in St. Peter Claver's Primary School and, the Ministry of Education and the Christian Church-sponsor in a concerted effort have addressed the imminent challenges and provided a way forward on Education policy making, implementation and much needed reforms for a holistic development.

The hypotheses of the study are to identify the existential challenges, mutual roles between the government and the sponsor and appropriate methods on addressing the challenges in management and administration of education.To achieve the above three inter-dependent theories were used. These theories include Social Learning Theory of Bandura, Mediation theory of Boff and Boff and Redaction Criticism Theory as propagated by Biblical scholars such as Bornkamm, Marxsen, Käsemann and Conzelmann in Collin's book titled *Introduction to New Testament*. The study applied systematic simple sampling, purposive and snowball. The work could not be complete without primary data and the secondary data rich with information that informed the study. The qualitative and quntitave approaches are blended though with emphasis on the former.

The study identifies the challenges that impede a holistic development and management of education in light of St. Peter Claver Catholic Primary School. That notwithstanding, the involvement of other valuable stakeholders such as the government, parents, community, teachers and the pupils in their quest to solving the challenges cannot be wished away. The role interface of the government and the

Church-sponsor is key to harmonious management and administration of education between the two major partners. Historical educational reforms for development illuminate the relationship between the government and the sponsor. To avert the conflicting misconception of pitting the Church against the government on matters of governance and input in education, the study identifies and explicates their respective roles and their nexus for the purposes of complementarity seeking the appropriate strategies in addressing the issue suggesting useful solutions to the challenges.

Among the study to enhance efficiency and meaningful participation in educational development, the Church as a sponsor of the school has the obligation to invest in the infrastructure of the school. It is embedded in the Basic Education Act 2013 and Roman Catholic Church Education Policy. The study identified that the public Church-sponsored schools have suffered development neglect for a long time. This will go a long way in clearing the grey areas regarding the responsibilities of the government and the Church-sponsor. It is advisable for sponsor to remain relevant and live to the meaning of partner in education; they have to make a serious infrastructural input to the schools they sponsor. Failure to invest has had serious ramification of the development, management and administration of Church-sponsored schools.

Awareness is also created that a holistic charater development of the the pupils should be implimented. Spiritual development is one of the key strands of development hence it is to clearly be articulated in our dynamic and pluralistic religious society. While the policy of the government underscores the value of exercising with care on those who do not belong to the same faith affiliation, respecting the identity and tradition of the sponsoring church, the window of freedom of worship entrenched in the Constitution (2010) exacerbate possible negative emotional and spiritual impact. Further to this, the study disclosed that the security of the pupils at St. Peter Claver's Catholic Primary School is paramount. In addition, the study recommends a concerted effort from all education partners using the right strategy to inform education management policy, sponsor's action and education reforms for growth is called for.

MAP OF STUDY AREA
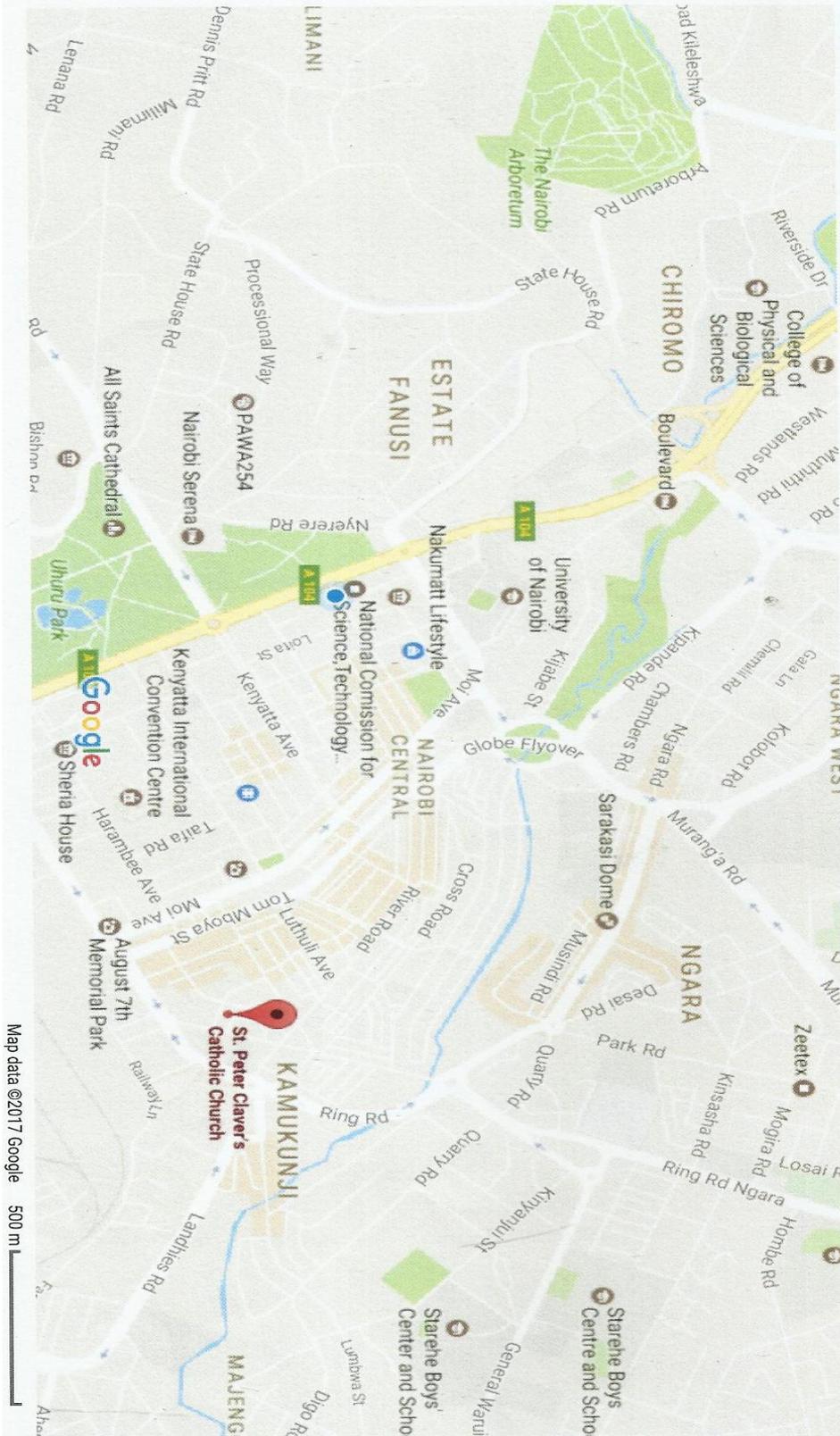
DEFINITION OF KEY CONCEPTS

Catechisis: It is a propagation and deepening the knowledge of the faith they profess. It is meant to increase the maturity of the faith to effect its clarity, witness and fruitfulness (Pope Paul John II, 1985).

Catholic Sponsored School: A school which is initiated by the Catholic Community and on Churchland or on land held in trust by the Catholic Church. In this study we refer to St. Peter Claver's Primary School (Policy Document for Catholic Education in Kenya, 2013).

Church: The meaning of the Churchis derived from a Greek word *ekklesia*, meaning "called out" people. In the Roman Catholic perspective, it is a divinely constituted society consisting of members from every race and nation, all holding one faith, all using the same sacraments as means of holiness and salvation, and all governed benignly by the successor of St. Peter, the Vicar of Christ, the Pope…" (Ryre, 1986).

Conscientization: Is a popular education and social concept by Brazilian education theorist on creating awareness through education (Freire, 1974).

Culture: The ensample of meanings and significations, values and models, underlying or incorporated into the activity and communication of a human group into the activity and regard by it as a proper and distinctive expression of its human reality (Azevedo, 1994).

Education Commission Report: This is a task assigned to an appointed Commission on a particular phenomenon to be reported to the appointing authority. (Ominde Commission, 1964).

Encyclicals: These are circular letters written by the Pope in collaboration with bishop and Synods to convey timely teachings on matters of faith and morals (The Modern Catholic Encyclopedia, 2004).

Hermeneutics: This is a process of interpretation of the phenomenon. In our study, it aids the process of interpreting the data collected from the field. (Boff and Boff, 1982).

Holistic Education: Education that lays emphasis on experiential learning, relationship, Gospel and human values within a learning environment. In view of the study it is employed as an integrated approach to education/pedagogy (Policy Document for Catholic Education in Kenya, 2013).

Liberation Theology: It is nothing other than the theological moment of the experience of Christian faith when it undertakes to consciously transform a world in a situation of dependence of the basis of the Gospel (Boff, 1982).

Mediation Theory: This theory is a process of the Boffs concept of using social analytical, hermeneutical and praxis approach to doing research (Boff, 1982).

Redaction Criticism Theory: This theory, within the context historical critical method of Biblical Study, is employed to help the study source from the Scriptures in a scholarly manner highlighting issues like taking each document as a whole, its author, goal, the intended receipients and theological orientation among others (Colins, 1992).

Socio-Analytic Theory: This is a theory advanced by the Boffs on researcher's insertion into the situation on the ground leading to theological reflections and pastoral transforming way forward (Boff, 1982).

Social Learning Theory: The theory states that people learn from one another via observation, imitation and modeling. It is a bridge between behaviorist and cognitive learning theories because it encompasses attention, memory and motivation. In the context of this study it aids in making observation in the field, attention during interviews and motivation (Bandura, 1977).

Sponsor: A person or an institution who makes a significant contribution and impact on the academic, financial, infrastructural and spiritual development of an institution of basic education. (Policy Document for Catholic Education in Kenya, 2013).

Praxis: It is a process by which a theory, lesson or skill is enacted intertwining reflection and transforming action geared towards ongoing. This is a pragmatic way doing things. The study utilizes the theories pragmatically to give the way forward (Freire, 1974)**.**

St. Peter Claver's Catholic Parish in Nairobi County: This is one of the oldest urban Parishes within the Catholic Archdiocese of Nairobi within which the locale of the study namely St. Peter Claver's Catholic Primary School is (St. Peter Claver's Strategic Plan 2012-2016).

CHAPTER ONE

STUDY'S OVERVIEW

1.1 Introduction

This Chapter gives an overview of background that entails underpinning aspects of the study. The problem statement enables the study to identify specific nitty gritty under study. Based on the aforementioned items, the study identify the goals which breaks into specific objectives. The Chapter also provides the rationale, scope and limitation of the study. In addition to that, literature review is a review of various scholarly work of which the study uses, the theories utilized, hypotheses and data analysis.

1.2 Background of study

It is an open secret that Christian churches and in particular Roman Catholic Church (henceforth RCC) have contributed immensely towards the establishment, growth, management and development of education in Kenya from pre-colonial period to date. They have partnered with the government not only in the implementation of the laid down policies but collaborating in reforming education system for the betterment of education in the country. A series of education reforms by the Kenyan government embedded on the long-term economic plan that informs the *Kenya Vision 2030*[1] are observed where education is one of the major pillars of development. The Church has established schools from primary, secondary and University levels for the purposes of making a contribution and developing the society holistically as part of her evangelizing ministry. It is evident that a good number of these schools sponsored by the Church on a higher level have curved a niche for themselves on their academic performance and integrated approach to pedagogy. However, not all of these schools are endowed with facilities and resources to provide competent and quality education. RCC is among the oldest institutions with functional and sustainable structures not only in Kenya but globally and her excellent schools and schooling tradition is unparalleled. Their long term plans, rich traditions embedded on scriptural

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[1] Republic of Kenya: *Kenya Vision 2030*. Nairobi: Government Printer. P. 3

foundations, clear hierarchical leadership and reliable network are the precursors to their sustainability.[2]

It is not lost in our minds that the Government through the Ministry of Education has had crystal clear educational objectives that the country has railed on since independence. These national development objectives have been stated from the time when the nation emancipated themselves from the colonial powers in 1963. The above assertions from the national leaders are crucial education objectives, that will be elaborated elsewhere, are captured vividly in Ominde Education Report of 1964[3] and reiterated by Mackay's Report of 1981.[4] The duo Education Commission Report findings showed that several key national leaders such as Mzee Jomo Kenyatta, Tom Mboya and Daniel Arap Moi emphasized that education cannot be wished a way since it is one of the major pillars of development. These vital objectives have been central to the subsequent education reforms and management over time. Following the concete and explicit recommendation of the Ominde Education Commission Report 1964,[5] the Government took over the management of missionaries run schools and left the sponsorhip mandate to the Christian Church. Although symbiotic relationship between the government and the sponsors has been lauded, the changeover and subsequent relationship has not been a bed of roses. To a large extent it has become an impediment to the smooth progress and management of education in public Church-sponsored schools. Each stakeholder has diverse objectives to be met which render their coherence a big challenge.

Historically, when the Christian Missionaries came to Africa in 19th Century, their prime mission was to convert Africans to Christianity. Evidently, education became the most effective tool for evangelization in African. The underpinning factor behind the establishment of schools was to facilitate the actualization of fullness of life (John 10:10) and fulfillment of the great commission of the Lord Jesus Christ (Mathew

[2] C. O. Kwanya. *The Kenya Conference of Catholic Bishops: Faith and Sustainable Development Goals. Catholic Churchin Kenya. Long Term Plans 2015-2025*, Nairobi, p. 113. www.arcworld.org/pdf
[3] Republic of Kenya. *Ominde Education Commission (Ominde Report 1964).* Nairobi: Government printer. P.25.
[4] Republic of Kenya. *Second University in Kenya (MacKay Report, 1981),* Nairobi: Government Printer. pp. 6-7
[5] Republic of Kenya. *Kenya Education Commission (Ominde Report 1964),* Nairobi: Government printer. P. 9

28:18-20). It is on this premise that the Roman Catholic education was centered on a holistic approach to spreading the Gospel.

The RCC considers establishing schools as an important model of evangelization and character formation, thus the emphasis on holistic education.[6] A case in point is the country wide presence are enough evidence to prove that Roman Catholic Church is a major stakeholder in education sector. The numerous primary and secondary schools sponsored by the Church are merited differently on their level of perfomance. In addition to that are the Catholic University of Eastern Africa and its constituent colleges such as Tangaza, Hekima and Marist International College adds value on the higher level of education. As if that is not enough, there are whole host of Technical Colleges across the country such as Don Bosco at Karen and Upper Hill were established to hearness and equip youths with skills for self development and their communities.

The above Church is one of the oldest established Church in Kenya and according to the KCCB policy document, it has her footprints in almost every part of the country on religious, community services and education related matters. The arrival of the Spiritan Fathers and Brothers of the Holy Ghost Congregation led to the opening of St. Austin's Church in Nairobi in 1899 making it the headquarters.[7] Later the fathers established St. Peter Claver's Catholic Parish in Nairobi.[8] The establishment of this Parish dates back to 1909 under the first Father in-charge Fr. G. Kevilly and Fr. Blais who served up to 1931.[9] Subsequently, a series of pastoral shepherds who served and made significant impact in the Parish are: Fr. Tom Maher, His Grace Joseph John McCarthy, Fr. Leonard, Fr. Peter Kamau, Fr. Dr.Vincent Kamiri, Fr. Prof. Patrick N. Wachege,[10] among others.

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[6] Kenya Conference of Catholic Bishops. *Policy Document for Catholic Education in Kenya: Commission for Education and Religious Education,* (4th Ed.), Makuyu-Kenol: Don Bosco Printing press. 2013.
[7] John Baur. *2000 years of Christianity in Africa: An African History 1962-1992*. (Nairobi: Pauline Publishers, 1994) p.257.
[8] St Peter Claver's Parish- Nairobi *Strategic Plan (2012-2016).* Schema Services 2012, P. 1.
[9] Ibid., p. 1
[10] Professor P. N Wachege has been lecturing in the University of Nairobi, Philosophy and Religious Studies Department for 27 years, an author of several academic books and has published many articles in International refereed journals.

The underpinning mission of the strategic plan is to be the leading Parish in the faithful witness of love of Christ in the Arch Diocese of Nairobi. The aforesaid Parish houses St. Peter Claver's Catholic Primary School as part of its development program.[11] The school was established to provide integral service to the community. It is situated within Haile Selaisie Avenue, Race Course Road and Landies road. It was established to serve the neighbourhood such as: Muthurwa, LandiMawe, Kamukunji, Majengo and Kariokor. It must be recalled that the School is as old as the St. Peter Claver's Parish. The school sits on the Church plot although both of them are separated by Race Course Road.

Kwanya in the KCCB report revealed that there are at least 26 dioceses covering every part of the country. "The total population of the Roman Catholic Church adherents in Kenya is estimated 12 million with over 2000 educational institutions…"[12] Given all these stated gains mentioned above, one would be led to inquire further into the central challenges that the Church and particularly related institutions such as aforementioned school is going through.

1.3 Statement of Research Problem

It is enshrined in the Constitution of Kenya (2010), under the Bill of Rights, Schedule 4.53 (b) that every child has a right to access quality basic education[13] The aforesaid rights cuts across all educational institutions and are applicable to both public Church sponsored schools, private schools and public government ones. In addition to the mandatory basic education, the fundamental ideals towards development of the children's worldview that shape the ideals of the future leaders are the impartation of skills. Prior to independence in Kenya, the Church played a fundamental role in contribution towards school development and progress which entailed infrastructural development, recruitment of teaching staff, daily management of the schools and the curriculum provision. The education offered by the Church denominations such as RCC appeared relatively organized and systematic as evidenced by better performance schools and the huge infrastructural development countrywide whose

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[11] St Peter Claver's Parish- Nairobi *Strategic Plan (2012-2016).* Schema Services 2012., p. 1
[12] Ibid., p. 113.
[13] Republic of Kenya. *The Kenyan Constitution (2010).* Nairobi: Government Printer. P.38

schools remain the envy of many today in terms of performance, holistic approach and discipline.

Despite all these major milestones by some Churches on education, the *Ominde Report of 1964*[14] recommendation revealed some Church sponsored schools lacked professionalism, standards and harmony in the country's education at large. To bridge the gap and realize this progress the recommendations of the said report led to the acquisition and management of both public and mission schools by the government such as the above RCC one right at the center of the City of Nairobi. The mandate of Christian Church remained as that of the sponsor with designated responsibility of providing infrastructure and prudent spiritual nourishment to the school students and staff. While such a move by the government was fundamental for nation building cum unified policy. The much needed, valued sponsor identity in a religious pluralistic society, authentic management and distinctive input that is embedded in Christan values have been ignored and the Church evangelizing role through integral approach towards education in the Church private schools has been undermined.

The priority of the Church was and is not only to influence but to transform the community not only through inculturation[15] of the Gospel by also in school pedagogy. Education, therefore, that should have remained a pivotal pillar between the Church and the community is impoverished by factors that ought to be identified at erudition level and acted upon to restore and enhance the respect and intended benefits that go with ecclesial sponsored schools. Since Church owned schools are numerous sponsored by plenty of Christian faith affiliations churches, the study – for practical purposes – employs a case study. It opts for the aforementioned RCC sponsored institution as a model. The progress and education development is hinged on the mutual nexus between the Church as a sponsor and the Ministry of Education both of which have experienced perennial conflicts in their functions. To address the above issue, the study raised the following pertinent questions:

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[14] Republic of Kenya. *Kenya Education Commission (Ominde Report 1964).* Nairobi: Government Printer. P. 9ff

[15] Quoted by P.N. Wachege. *Salvation and Being Saved: An African Socio-Religio-Philosophical Touch in "African Inculturation Theology"* cited in L. Namwera (ed), *African Christian Studies*, CUEA, vol. 8, no. 1 March 1992, p. 116.

1. What are the challenges facing St. Peter Claver's Catholic Primary School in light of school management and the input of all valuable stakeholders?
2. What are the integral and divergent roles of the Ministry of Education and the Christian Church sponsors on the management of the School?
3. How will the Ministry of Education and the Church sponsor in a concerted effort address the emerging challenges encountered by the School and by extension the urban Christian Church sponsored schools?

The solutions arrived at in this study would prevent and to an extent mitigate the challenges facing St Peter Claver's Primary School in Nairobi County in particular and are also applicable to schools in the same status universally.

1.4 General objective of the study

The main goal of the study was to investigate the challenges that urban Christian Churchsponsored schools encounter using a case of St. Peter Claver's Catholic Primary School in Nairobi County. The specific objectives are as follows:

1. To identify the challenges facing St Peter Claver's Primary School.
2. To examine the role-interface of the Ministry of Education and the School's sponsors for holistic development of pupils.
3. To assess methods and strategies for addressing challenges that are encountered by the School.

1.5 Justification of the Study

The study comes at the time when the Christian Church sponsors are taking stock of their mission enterprise in a bid to assess their pertinent roles and priorities in using education to transform and make an impact in the society. The constant popping up of dissatisfaction or perceived interference of the Church sponsors on the management of the school poses a great danger to the learning of the pupils. It is at a such time when scholars are asking the Church sponsors critical questions to rethink and redefine their role on education enterprise if it is to add value in the 21st century. It is recognized that their role in spiritual guidance and counseling is fundamental towards a holistic development of the pupils and their teachers. However, the sponsors' role as stakeholders with the government could not be over rated. The stakes are high and the

Church is contemplating reverting to private ownership of their schools as a result of constant challenges encountered.

Rampant examination cheating in schools cannot escape out attention in relation to Church-sponsored schools and others. This put into question the impact of the Church in the quest value impartation and of a holistic development of the pupils and school fraternity. The glaring conflict and ambiguous relationship has necessitated such a desired move to revert Christian Church sponsored schools to private for proper management and progress of schools. Among the contentious issues are sex education, choice of set books, posting of head teachers and maintenance of infrastructure. More often there are knee jack solutions both from the government and the sponsors towards bringing cohesion between the major education partners which have had far reaching implication on education management and performance of pupils. The study then sought to conscientize the Church to find her rightful and self fulfilling role in order to spread a holistic Gospel of Jesus Christ without being unduly dogmatic in a society that is afflicted by so many challenges. The reactionary approach does not help much either. The findings will debunk unsubstantiated myth of cordial relationship between the government and the sponsors of the school. Reflecting on the clear roles will hopefully go along way in advancing the desired holistic development of the learners.

The choice of the School did not come by default but her rich history as one of the oldest school in Nairobi County cannot be gain said. Her location right at the heart and the busy City will act as a model to invigorate values and example to other schools in Nairobi and elsewhere. In addition to that, Nairobi is ideal for study given a huge and cosmopolitan population thereby giving an image of Kenya and beyond. According to *The Kenya National Bureau of Statistics censors (2009),* which are in tandem with the UNdata, Nairobi has a population of 3,138,369 as compared to 939,370 and 409,928 in Mombasa and Kisumu respectively.[16] Besides this, it is arguable that primary school education is the bed rock of education in Kenya with a huge number of students. Over and above all that, the choice of primary school is informed by the need to strengthen the foundation of education that will be a

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[16] Gazetted results of the *Kenya National Bureau of Statistics* Censors 2009.
http://www.citypopulation.de/php/Kenya-admin. accessed on 4/12/2016.

springboard to other levels of education. The rationale here is that one does not get basic vaues at the foundational age, chances are that the same person will have value deficiency as they grow up and move to other levels.

1.6 Scope and Limitation

The study made a case study of the above School of which their peers can draw great lesson from. The choice of the school is motivated by the rich history and its strategic location within the very City Centre of Nairobi. It is one of the oldest urban primary schools not only in Nairobi but also in Kenya. The long existence and experience has assisted the school to weather great challenges from its inception. The school management, sponsors, government control fit well as a model to other school which must be facing the same challenges. Nevertheles, it is confronted with problems which have not been tackled at the level of erudition – hence the issue of our study.The scope of the study sought to encompass varied and crucial challenges that are not only limited to socio-economic, environmental, religious but also management and administrative in nature. The findings will not only be beneficial to the urban Christian Church sponsored schools but to others.

1.7 Literature Review

This section analyzes major underpinning challenges pertaining integrative educational development in regards to other scholarly work. Besides that, it assessed critically some of the shortcomings that needed to be given scholarly attention. It seeks to address scholarly work of various selected authors to identify how it enhances the study and at the same time identify the gaps.

One of the books that the study benefits from is **Sobrino's** titled , *Jesus the Liberator: A Historical-Theological Reading of Jesus of Nazareth.*[17] It underscores the concept and value of liberation in line with Jesus Christ as the Liberator par excellence even in matters of pedagogy. Sobrino highlighted the inhuman and anti-Christian oppressions that have been orchestrated for centuries without Christology raising its finger or providing any prophetic denunciation against the vice or even

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[17] Jon Sobrino. *Jesus the Liberator: A Historical-Theological Reading of Jesus of Nazareth.* Translated from the Spanish by Paul Burns and Francis McDanagh, (MaryKnoll, New York: Orbis Books. 2001), P. 1ff.

educating people to emancipate themselves and live in freedom.[18] He explicates further that Christology provide a way forward in the midst all challenges that make people reflect on our situations and do something about it. In reference to I Peter 3:15, Christians furthermore are explicitly reminded to give reason for the hope that they have. It is on this perspective that Sobrino reignited the spirit of Christ's presence in Latin America and to put forth Jesus on the standpoint of liberation. The book enhances the study by underlying the significance of Christology in liberation of the society through education in particular. He offered a classic articulation of the role of Jesus Christ from a Latin American perspective and used Jesus as model Liberator even in pedagogy. The society under our study is facing poverty Challenges in the face of saturated Christianity. Although Sobrino's book articulates Christology as the exemplar which can be borrowed in the context of our study, he does not address the concept of liberation in particular learning institutions as we do but he is rather general. Despite the fact that Sobrino's liberation concept can be applied across all aspects of life, the specificity on management of education to liberate the pupils from ignorance adds knowledge is missing. This study then endeavored to fill the missing gap.

Another book that is of great value to the study is **Freire's** namely *"Education for Critical Consciousness."* His critical consciousness is multi cultural educator with rationally on the world and at the same time emotionally Brazilian. In his view, he critically observes the nexus between oppression in various settings and the liberation outcome of conscientization. Freire underscores consciousness as the impetus of the cultural emancipation.[19] As such, his work is fundamental towards creativity in education as a practice of liberation of freedom applicable to our study area too which requires to be emancipated from socio-economic-religio-political factors. It is fundamental to emphasize that without education the society cannot transcend to an open society.[20] After all is said and done, education is key to freedom. However, although Freire's work helps us to conscientize primary Church school sponsors, he emphasizes on the adult literacy. It would be more impactful in the society if the

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[18] Ibid., p. 3ff
[19] See Paulo Freire's introduction, 1994. P. (vii)
[20] Paulo Freire. *Education for Critical Consciousness*(New York: Continuum. 1994), P. 7

author begins conscientization from primary school. Such is the gap and the task in which our study complements Freire's with.

Another book by the same author that is significant in our undertaking is *Pedagogy of Hope*[21] which provokes educators to comprehend the nexus between hope and corrupt leadership of the day emphasizing that hope is worthless if it is a wishful thinking but must be anchored on practice. Desperations are the consequences of inaction.[22] The book aids our study to instill the value of resilience in life. Given the challenges that are facing our area of research, the book admonished the school, and other stakeholders to be optimistic in overcoming the challenges. Despite all the optimism, the gap that the author left unaddressed is lack of inculcating the value of fighting corruption in schools.

Along with the foregoing authors, **Wachege** in his monograph entitled *"Third Millennium African Single Motherhood and Mother Widows: Ethno-Religio-Philosophical Touch,"*[23] explicated that single motherhood is trending and an in thing in the contemporary society. This kind of a family has attracted negative criticism from the conservative society while at the same time has attracted praise from a few open minded individuals in equal measures. In his well thought and authored book, he explicitly highlighted a whole raft of categories of single mothers and causes of the same state.[24] It is not lost to categorically state that the author discussed the challenges that the single mothers and widows face including conservative communities branding them as incomplete.[25]

In light of the foregoing family set up, the study will benefit from the author's comprehensive ideologies and way forward for the single mothers and widows in the society. The relevance of the book to the single mothers and widows in the catchment

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[21] P. Freire. *Pedagogy of Hope: Reliving Pedagogy of the Oppressed*, trans,. by Robert Barr. (New York: International Publishing Group 1992

[22] Ibid., P. 13

[23] See P.N Wachege's book title explicating the comprehensive perspective on family hood in *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch.* (Nairobi: Signal Press 2003).

[24] P.N Wachege. *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch.* (Nairobi: Signal Press Ltd. 2003). P. 71ff

[25] Ibid., p. 225

areas of Landimawe, Muthurwa, Shauri Moyo, Majengo and Kamukunji cannot be over emphasized.

Although the book identifies categories, causes, traditional views and Biblical perspectives on Single mothers and widows in the society, the book does not address the critical role and challenges of single mothers and mother widows. The evident gap on the challenge of raising and educating their children single handedly deserves attention. Children of single mother particularly commercial sex workers face a lot of stigma in school. Other categories of pupils that encounter psycho-social challenges are the orphaned children that are raised by grandmothers.

Kinoti has not been left behind either. In her quest for moral ethical issues and knowledge addition that touched on the nerves of the African Education, she stated categorically that prior to the coming of the colonialists and Christian Missionaries to Africa, Africans traditionally had their own methodology of educating and inscribing values in the hearts of their youths. Kinoti articulated well in *Moral and Ethical issues in African Christianity: A challenge for African Christianity*, underscored the fact that, education in traditional Africa aimed at producing persons who upheld the values that helped the society to remain integrated….[26] Pragmatically, the book will aid the study in highlighting the role of traditional teaching in imparting values and character formation that should reflect in our modern schools. The effect of colonial interference on indigenous African communities cannot be underrated. It is a pity that both traditional education and the western education were never blended because of the colonial superiority. This is a gap that the study intended to bridge. Acquisition of knowledge in school has to blend with the community social life for a holistic growth of the pupils.

In a bid to echo what Kinoti explicated on moral and ethical way of educating youths during colonial era, Churu and Mwaura, decried that the failure of the educators to develop a methodology for character development among the learning was

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[26] Hannah Kinoti,. W. *African Morality: Past and the Present* in Mugambi, J.N.K and Nasimuyu-Wasike, A. (editors) *Moral and Ethical Issues in African Christianity: A Challenge for African Christianity.* (Nairobi: Acton Publishers, 2003), P. 80.

perpetuated by racial education.[27]According to Muhoho, 3 categories of government aided schools: a) Superior race-The Europeans; b) The Middle race – the Asians, Indians and Goans and c) The inferior race- the Africans.[28] Based on Muhoho's sentiments it is evident that education was offered in a segregation mode. This approach never fostered unity to the nation. Africans were given skilled based education to provide labor for the colonialists, Asians for business in the interest of the colonialist's progress and exploitation and the superior education to the white was meant to control the rest of the races. According to Wachege's CRS 560, this did not augur well in light of the concept on African Worldviews.[29] It is no doubt that in Africa Worldview, they are underscored as follows: Vitality, dynamism, sacrality, communalism and anthropocentrism. This characterized the lifestyle of Africans with Afrocentricity or Afrocentrism[30] in it. What is so essential is an aspect of putting Africans at the centre without playing victim to any external lifestyle. It entails appreciating what belongs to Africa and African.

A kin to this study was done by **Lugulu** on *The Role of the Sponsor in Public Secondary School Administration in Kenya: A case of Kakamega County.* observes that disputes between Ministry of Education and Church-sponsors over management and administration of the schools is not something new. In a dialogue with the study, it is explicit that the conflicts have had far reaching implications and to the detriment on the academic and social progress of the students. Evident interruptions and at worse is the closure of the close when such conflicts arose. Further to that, the study argued that conflicts caused uncertainties, premature closure and interference of the school program.[31] The scholarly article published in a refereed Journal aids the study to excavate knowledge from historical books and newly researched material. On top

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[27] Beatrice, C and Philemona, M. *The Catholic Churchand Schools in Kenya: A Historical perspective on Education for Holistic Development.* www.catholicedicationinkenya pdf.

[28] G. Muhoho. *The Church's role in the development of Education policy in the pluralistic society in Kenya.* PhD Pontifical Universitas Urbaniana, in Beatrice, C and Philemona, M. *The Catholic Churchand Schools in Kenya: A Historical perspective on Education for Holistic Development.* www.catholiceducationinkenya pdf.

[29] P.N Wachege. *CRS 560: African Christian Theology modules*.

[30] F. Ochieng'-Odhiambo's explication on a state of mind and outlook that is anchored in the African ancestral heritage. In *A Companion to Philosophy* (Nairobi: Consolata Institute of Philosophy Press, 2009), p. 291.

[31] Joyce Lugulu. *"The Role of the Sponsor in public secondary school administration in Kenya: A case of Kakamega County. "*Journal of African studies in educational management and leadership." Vol.2, No. 2. 2013.

of the articles are the international conventions that are ratified by every member states on education matters. Although this article is valuable in knowledge addition; however, it addressed itself to the challenges of the high school. There is a gap in addressing the primary school challenges which is the foundation of all learners. It is against this backdrop that the existing reviewed scholarly work has gaps that must be addressed.

Moltmann is another scholar whose immense scholarly work must not be bypassed or circumvented. In his well researched and articulated book on *"The Crucified God",* he explicated the act of Christ's crucifixion on the cross as the bedrock of the human source and foundation of freedom from sin. The concept of sin here canbe in a form of commission of omission. It can be alluded here that this unfreedom may be committed in form of oppression, injustices, exploitation and deprivation of the basic needs to the vulnerable members of the society. The essence of Christ's death on the cross was theologically understood to deliver sinful humanity from the bondage of sin. It can be argued that his preceding book on *The Theology of Hope* in 1964[32] should not have come before the crucifixion. It is on the basis of the crucifixion of Christ that we find hope in times of turmoil and helplessness. Moultmann is an articulate scholar who in his choice of the title of the book tells a lot on the mission of Jesus Christ on earth for humanity and the whole creation. In light of the aforestated title, philosophically it is paradoxical to glean the concept of love and liberation crucifixion and the suffering of Jesus Christ on the cross. In the mind of the author, observation of these actions on the *prima facie*, the cross is not and cannot be loved.[33] It is on this premise that the argument implies theologically that through crucifixion the world get emancipated from oppressions.

This scholarly work can be used to mirror our life situations. The imminent political, social, economic, spiritual, educational, and intellectual ignorance in the society can be eliminated upon seeking divine intervention. It is the duty of the Church institution to emancipate the society from these quack mires. The underpinning factor on crucifixion of God is the act of liberation. The idea behind the *Theology of Hope* proceeded from his personal experience in life that then informed the much needed

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[32] J. Moltmann. *Theology of Hope*. (MaryKnoll, New York: Orbis Books, 1964), P.1ff.
[33] Ibid., p. 1

value of patience, resilience and being hopeful despite immense challenges he went through.

Moltmann's work compliments our study's observation that the community is going through gruesome social, economic, spiritual and political oppression. The book addresses and identifies itself with the challenges school parents within the target area undergo. The remedy is to emancipate themselves through reflecting and conscientizating the community in light or Moultmann's work. It is through the cross that is hermeneutically deduced that the vicious circle of poverty and exclusion in the class society is broken.[34] The gap in the book demonstrates that the ideals of the cross are well articulated; however, the author does not correlate how the cross and the school reform systems and the oppressors. Liberation is not in line with education but can be implied.

Magesa in *Christian Ethics in Africa* provided a synopsis of the Christian pragmatic life. Two things are outstanding in his book: 1) The ethics of liberation and 2) Christ as a valuable agent of liberation as a liberator.[35] It is arguable that the Western scholars have often addressed the ethical issues from the individualistic orientation. Magesa on the other hand addressed the issue of Christian ethics from the African orientation-the communalistic approach. He viewed Christ as a liberator in the lenses of the African situation. The pragmatic approach used by Jesus to all individuals and the society ought to be upheld. To him all were ethically called to freedom regardless of the class, color, race, location or ability. He added that Jesus gave hope to the suffering, exploited and restores the dignity of the downtrodden.

This book assisted the study for excavating ethical barriers, behavior exhibited by the Churchleadership as a model and agent of liberation. Although the author addresses the ethical values in African context, he acknowledges that the Church failed to address and provide justice as a social teaching in the church.[36]Africa had her own way ways of imparting knowledge when the Churchmay not address. Despite all the much applauded and articulated African values, the author did not address on who and

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[34] Ibid., p. 331
[35] L. Magesa. *Christian Ethics in Africa.* (Nairobi: Acton Publishers, 2002), p. 36
[36] Ibid., p.47

how the values must be inculcated to the pupils in modern western schools. Today, it is evident that there is a deficiency of ethical values both in schools and in the society. Indirect slavery and stratification of the society into classes is not something new. There is rampant burning of schools; mismanagement of resources and social crimes in the society just to mention a few yet the author does not give any mitigating measures.

Another book that comes in handy is *The God of the Oppressed* by **Cone.** In a dialogue with the scholar, he wrote the book at a time of oppression in America. Oppression was the order of the day by the white supremacy. In this context the black lost their freedom and identity. In the spirit of the orthodox Biblical hermeneutics, Cone relooked at the scenario that it is only in Jesus that can provide freedom for the oppressed. The argument is in tandem with (Lk 4:18). The advancement of this theology was influenced by its social context. [37] Cone's brilliant explication of God's identification with the oppressed resonates well with the happenings in the society. The dire situations in the school catchment areas of Landimawe, Kamukunji, Shauri Moyo and Muthurwa is a replica of the real oppressive situations of what the black community went through then. This then assists the study to paint the image of socio-economic, religio-philosophical challenges that continue to plague the society. The Church has an obligation to insert themselves into these situations in order to emancipate the society from the oppressive situations.

Despite the impressive approach to liberation using the love of God, the gap still remains that the book has not addressed. The study is focused on the challenges facing urban Christian Churchsponsored schools in the management for better results and character formation. The book however does not address adequately how the school sponsor can emancipate itself from the oppressive systems of the Ministry of education or how the school emancipates itself from the very many challenges encountered in school.

Njoroge and Bennaars in their published book on *Philosophy of Education in Africa* will contribute significantly toward the development of this study. The authors accentuated vividly on the philosophical approach to education in a general and

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[37] J. H. Cone. *God of the Oppressed*. Revised Edition. (MaryKnoll, New York: Orbis Books, 1975), p. 49

technical sense.[38] The broad and specific understanding and doing education particularly in the African world view is given prominence. The book will add an immense value to the study particularly on meaning and methodology. However, the evident gap is on how the management of the same education whether in the Western or Africa is not addressed. The study then shall explore more on the management of which various stakeholders will make an input for the success of education even at the foundational level.

In addition to the above reviewed books, it is prudent to underscore the contribution of **Okumbe** in *Education Management: Theory and Practice.* The author produced a hands-on scholarly book that aids scholars, school managers, and university scholars both on graduate and undergraduate level to understand critical roles and responsibilities on running of the schools on whatever level of education management. The book is intended to shape the managers of education into prudence and produce reliable educational product. In light of the said best management practices, Okumbe envisages in his writing that efficiency is of management is key to quality and is viewed from internal and external perspective.[39] It is not enough to put education policies in place, but the pragmatic approach to education is fundamental.

Although the author has articulated well the theoretical and practical approach to management of the school, a synopsis of the book shows that the author took the line of professional managers and to the advantage of scholars and students of education. However, management of the school entails a whole host of stakeholders. Church-sponsors, community and the Ministry of education are also directly involved in the management of school. Even-though all these are not concerned with the daily running of the schools, the author ought to have addressed their input as far as the management of the school is concern. Our study sought to bridge education management gap.

Sifuna and Otiende in *An Introductory History of Education* provides a coherent and chronological historical development of education from ancient period to post

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[38] R. J. Njoroge and G.A. Bennaars. *Philosophy of Education in Africa.* (Nairobi:Transafrica Press, 1986). pp. 30-32.

[39] J.A. Okumbe. *Educational Management: Theory and Practice*. (Nairobi: Nairobi University Press, 1998), p. 11

independent era. In their wisdom and passion for education and history, they acknowledged that reflecting on the history is essential for the present and the future. They alluded to this fact by affirming that 'the past illuminates the present'[40] and the present enables one to focus on the future. The book enriches our study with wealth of historical facts, reflection and valuable lessons. The narrative is punctuated by education policies and reforms that necessitated progress and efficient, quality education in Africa. Despite that, the challenges experienced by the religious and in particular Christian sponsors in education are not postulated yet they are vital in the education journey.

Bogonko in precisely articulated historical approach to education on *A History of Modern Education (1895- 1991).* In a book that covers a century epoch, bridges education history from the indigenous African history particularly in Kenya[41] and to current technology age. Bogonko's work will be of great value by complementing the historical development of education particularly during colonial and post colonial era.

Last but not least, the work of **Kothari** on *Research Methodology: Methods and Techniques (2nd Ed.)* was incorporated to assist in identifying, excavating through the secondary data, retrieving the relevant information for study though primary data, analyze and give valuable conclusion. A vivid research method leads to appropriate findings which will add value and addresses the needs of the society. Kothari's methods and techniques will guide the study to reach a desired goal in a bid to add knowledge.

1.8 Theoretical Framework
This Study derives its guidance from three theories namely: Social Learning Theory, Mediation Theory, and Redaction Criticism.

The first theory that guided the study is the *Social Learning Theory* which was propagated by Albert Bandura. The theory addressed itself to a number of ideal approaches to learning that are fundamental to the study. The theory is bi-faceted in

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[40] D.N. Sifuna and J.E. Otiende. *An Introductory History of Education* (Nairobi: Star bright Services Ltd, 1992), p. 3
[41] S.N. Bogonko. *A History of Modern Education in Kenya (1895-1991).* (Nairobi: Evans Brothers Kenya Limited, 1992), p.1

nature. Using different lenses, the researcher observed that the theory can be applied from educational, philosophical or sociological approach. It advocated that people learn from one another *via* observation, imitation and modeling. To explicate this further, it can be argued philosophically that Bandura's assertion is a kin to philosophical use of *aposteriori*, that means knowledge acquired through sense perception which is referred to as empiricism.[42] Conversely, the study has an element of *apriori*[43] which implies that apart from knowledge acquisition empirically, rational is equally vital to the study. Critical, reflective philosophical approach illuminates ambiguous opinions. This is the concept of acquiring knowledge through reason. It is therefore presumed that after making an observation of the phenomenon in the field of study, the critical reflection in organizing information logically is essential in this study. It also bridges between behaviorist and cognitive learning theories because it encompasses attention, memory and motivation.[44] The implication of this is that whether young or old, people learn empirically and to a greater extent, children and youths have got a high rate being socialized through media, interaction, modeling by their seniors and those who are in authority.

It is against this back drop that the study sought to exploit the learning process in the field. It is through this theory researcher will use it to make observation, retain good memory, pay attention to the details and be motivated to acquire as much concrete information from the stakeholders as possible. Pupils, Teachers, Administration, Ministry of Education, Community, Parents and the Church are source of learning for the study and to each other. Learning set up is not only in the context of formal class but can take the social informal approach. All players in the education sector have an opportunity to learn from one another through observation, conversation or imitation.

Mediation Theory was propagated by the two Latin American brothers who are famous for Christian Liberation Approach to theology. These are L. Boff and C. Boff. They did it in their book titled *Introducing Liberation Theology.*[45] This theory gave

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[42] F. Ochieng'-Odhiambo. *A Companion to Philosophy,* (Nairobi: Consolata Institute of Philosophy Press, 2009), P.92.
[43] Ibid., p 93
[44] A, Bandura. *Social learning Theory.* (New York: General Learning Press. 1977), p. 3ff
[45] L, Boff and C, Boff, *Introducing Liberation Theology*, (New York: Maryknoll, Orbis Books, 1987), pp. 24-39.

three major aspects for a worthwhile involvement in a Christian liberation theology which are: Socio-analytical aspect; Hermeneutical aspect; and the Practical aspect also called Praxis. The Social-analytical mediation is helping the researcher to insert oneself into the situation of St. Peter Claver's Primary school and the community to get first-hand information with regard to the existing challenges. In this useful learning setting, the researcher is equipped with relevant related data to investigate and evaluate the role played by the Church and the Government in order to address these challenges.

Hermeneutical aspect is an engagement relating the data acquired to the will of God as found in the Bible. It is an exercise that utilized the findings in the above stage that provides the actual socio-religio-cultural economic conditions of the students and teachers of St Peter Claver's Primary school who are in dire need of being liberated. In this way, it assists the study to have a theological reflection thus distinguishing it from sociology since the it is intended to be mainly theological or ecclesiological. The Praxis aspect inspired the study to come up with a viable way-forward as the contribution of the work stemming from the Socio-analysis of the condition on the ground. In this concluding stage of liberation theology, the practical outcome of the study for the welfare of the challenged students, teachers, administration and the school sponsor is drawn resulting in intended transformation for better. This last liberation stage will therefore provide practical solutions to help transform the urban Christian Sponsored School- St. Peter Claver's Primary School. .

The other theory that guided the Study is the Redaction Criticism Theory. It was propagated by Biblical scholars like Bornkamm, Marxsen, Käsemann and Conzelmann as documented and explained by Raymond F. Collins in his book titled *Introduction to New Testament.*[46] This theory was employed to help the study source from the Bible in a scholarly way. It has to be appreciated that we get the perfect will of God – for instance, in finding out that it is not the will of God for students to study in a polluted environment, discontentment, live in poverty stricken condition neither should the teachers suffer the same within environs of St Peter Claver's primary school and elsewhere - from this major Source of Christianity giving the Study a

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[46]R.F. Collins, *Introduction to New Testament 2nd Edition*, (London: SCM Press, 1992), pp. 196-197ff.

comprehensive Christian guidance. The theory, which is within historical critical method of Biblical Study, will aid the researcher to draw valid motivations from the Scriptures at an erudition level for the good of the challenged community and the concerned stakeholders.

1.9 Research Hypotheses

Main hypothesis

Proper examination of challenges facing St Peter Claver's Primary school contributed toward the integration of management of school between the ministry and the Christian Church-sponsors for a better learning outcome.

1. The challenges facing urban Christian Church-sponsored schools are a reality and therefore impedes on service delivery and performance in St Peter Claver's Primary School.
2. There is harmony and synergy between the Ministry of Education and the Church-sponsor in quest for a holistic development in St. Peter Claver's Primary School.
3. The Ministry of Education and the Christian Church-sponsor in a concerted effort have addressed the imminent challenges and provided a way forward on Education policy making, implementation and much needed reforms for a holistic development.

1.10   Methodology

This sub-section focused on the research design, the target population, sample selection and the techniques that were used in gathering, analyzing the data and subsequently drawing a conclusion and way forward.

1.10.1 Research Design

This study is a qualitative research. It is an inductive approach that the particular findings from the case study is inferred generally to related institutions.

Research design is a proper layout of plan that enables the study to make a smooth progress in its operation. Kothari likens it to a blueprint of any well thought out work

before it is commenced.[47] It is arguable using a construction analogy that if the foundational plan is faulty from the start, then the whole building will fail however much you have the materials. A good design precedes desired outcome that will add value to the study and scholarly knowledge that is geared toward solving the problems in the society. In this scenario, detailed primary data was obtained on personal facts, attitudes, behaviors and opinions of respondents. This enabled the researcher to examine, analyze and explain the challenges facing St Peter Claver's Primary school in Nairobi County.

The case study design is selected because it intends to gather in-depth primary and secondary data as well to gain knowledge about the challenges facing St Peter Claver's primary school in Nairobi County. In addition to this, Peters echoed that a case study method of research is depth-wise elaboration of the observation and other methods.[48] It is arguable here that the concept of other methods infers to valuable methods used are the interviews, questionnaire and Focused Group Discussion that will be instrumental in acquisition of critical information. The outcome of the case study will be applicable elsewhere in the same context.

The researcher collected data from 30 selected pupils, 10 parents from the community of the catchment area, 10 teachers, 5 Church administrators both at St. Peter Parish and Diocesan, 6 school administrators and 2 representatives from the Ministry of Education. The design was intended to give equal representation of the respondent in each stratum. These are the key custodians of information that will inform the success of the study.

1.10.2 Target Population

The Study population comprised of pupils from Standard seven and eight, Parent representatives from the school catchment areas, teachers, priests and Church leaders from St. Peter Claver's Parish, Nairobi Arch Diocesan Education department and school administrators. This study enabled the researcher to excavate deeper into

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[47] C.R. Kothari. *Research Methodology: Methods and Techniques*, 2nd Ed. (New Delhi: New Age International Publishers Ltd, 1985), p. 31.

[48] C.B. Peters. *A Guide to Academic writings,* (Eldoret: Zaft Chancery, 1994), p. 67

understanding the challenges and bedeviling education management and subsequently provide objective suggestion that enhances holistic education.

1.10.3 Sample procedure and design

The researcher sampled and collected data from 30 selected pupils, 10 parents in the community, 10 teachers, 5 Churchadministrators, 6 school administrators and 3 representatives from the Ministry of Education. The researcher also relied on the judgment of the teachers, Head teacher, Priest-in-charge of the Parish and the Education director for information. The study used systematic sampling to ascertain the right number of the pupils without bias. This method of systematic sampling assisted in sampling the pupils because for the rest of the population the suitable method was purposive and snowballing was appropriate. According to Mugenda and Mugenda, This probability sample based on the list of all population and picked regular intervals in that list. The fundamental thing is to pick every (K^{th}) item where K is the size of the population/ size of the required size.[49] In this case, the size population of the pupils is 90, the size of the required size is 30 and therefore the study picked every third (3rd) person to be interviewed through questionnaire. The sample of the priests, the administrators and the teachers will be selected by the researcher depending on who the researcher feels would make the highest contribution to the study using stratified and purposive sampling. Those selected are the heads of the institutions as these have more knowledge in the subject area. The selection using the snowball sampling method will be applicable where those whom the researcher connects with first referred to others and so on until the required number is achieved.[50]

1.10.4 Data Collection Techniques

The Study used structured interview together with the questionnaire in gathering data on the study topic. The primary data is captured from the respondents by way of questionnaires, interviews and personal interactions. In this undertaking Boffs' Mediation Theory consisting of insertion which entails social-analytical aspect,

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[49] O. Mugenda and A. Mugenda. *Research Methods: Quantitative & Qualitative Approaches, (*Nairobi: Acts Press, 2003), pp. 46-47.
[50] Ibid., 2003. pp. 50-51

hermeneutical aspect and praxis is of great practical use.[51] The researcher also engaged the Redaction Criticism Theory of historical critical method of Biblical Study as postulated and further propagated by E. Kasemann, G. Bornkamm et.al. This will assist the Study in doing proper exegetical praxis with reference to the relevant Biblical scriptures that concerned the Study.[52] The Study benefited by employing insights from these Bible scholars as useful means for a lawful sourcing from the Gospel. Secondary data will be collected relevant books, refereed Journals, articles and documented reports from Ministry of Education offices, Parish office, and School administration office. Essential academic institutions such as Jomo Kenyatta Memorial Library, Wachege's Little Eden Library, Hekima University College Library and Church Doctrines and Encyclicals, Catholic University of Eastern Africa Library and Tony Wilmot Memorial Library, African Christian University (Former Nairobi Graduate School of Theology), was of great essence in this study. Any other resource for this study in form of online peer reviewed Journals were also appreciated and utilized academically.

1.10.5 Test of Validity

Validation of the instruments is fundamental to ascertaining sound measurement of the research tools, reliability, and practicability according to Kothari.[53] Further to that, the instruments were subjected to expert authorities such as the supervisors and colleagues in the validation of the clarity, content, language appropriateness and structure of the questionnaire. This was done before the questionnaire and interview questions were administered to the targeted informants.

1.10.5.1 Questionnaires

Questionnaires were used to obtain data from the parents and the youth. Open and closed ended questions were used. In his book titled "*Research Methodology: Methods and Techniques*"[54], Kothari, asserted the fact that questionnaire has fewer biases in data presentation and can also be used over a large sample. A questionnaire

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[51] P.N Wachege CRS 560. African Christian Theology Notes.

[52] R.F. Collins, *Introduction to New Testament 2nd Edition*, (London: SCM Press, 1992), pp196ff

[53] C.R. Kothari. *Research Methodology: Methods and Techniques.* (New Delhi: Eastern Limited, 1985), p. 73.

[54] Ibid., p. 34

is also easy to administer, cheaper and relatively confidential. It was acknowledged that although this consumed less time to administer and get the result however, it is one of the unreliable methods of collecting data. There are reasons to that. There is no time to probe for more clarity of the assertion, and people may not even give you the correct answer for wrong perception or ambiguity.

1.10.5.2 Interview

Guided interview technique was used in gathering data from priests and school and Church administrators. This enabled the researcher to gather detailed and in-depth information from the target area of study. Although interviews are more expensive and time consuming, they allow flexibility for probing questions and clarification by either the researcher or the interviewee. The study purposed to obtain rich information from the respondent through interview despite time consumption and the cost. The interviews were administered by the researcher among the resourceful informers. It is arguable that direct interviews enabled the researcher to make in-depth questioning for better results.

Given the dynamics and the shortcomings of both questionnaire and the interviews, the best method that worked well and exhausts information is the combination of the two. The questionnaire interview serves better. The study sought to combine and make use of them to gather useful and valuable information for the study.

1.10.6 Data Analysis

The questionnaire was used to cross check completeness and any clarification made with the respondents before the researcher picked from the respondents. Data was sorted to minimize errors, code, enter into the computer and process using Microsoft Excel for analysis for the quantitative questions. On the other hand, qualitative questions will be analyzed using themes and phrases. This research is qualitative and the analysis utilized the thematic and phrases that are commonly repeated in the research.

This section entailed data analysis, findings and interpretation of the collected data. The purpose of the study chapter is to analyze data regarding investigation of the challenges facing urban Christian Churchsponsored school and in particularly a case

of St. Peter Claver's Catholic Primary School in Nairobi County. The findings and interpretation of the data is as a result of analyzing the data were gathered from readings, questionnaire and the interview from key resource persons and Focused Group Discussion (FGD). In the course of interview, a number of variables were considered for quality research and representation. This did not only assist in the analysis of data using qualitative approach but also quantitative to an extent.

All the questionnaires were personally administered to the teachers of St. Peter Claver's Primary School and collected by the researcher. Out of the distributed 10 copies to the available teachers, 9 of them were returned hence constituting 90% of the questionnaire. It is observable that the response was encouraging. Their responses on the questions were well attended to hence giving informed opinion.

The response of teachers towards the study was impressive and was evident in the way they gave their informed opinions on the questionnaire. Besides the response the rate of returns are the questionnaire was equally impressive. The analysis of the study was done on the bio-data of the respondents. The outcome of the response equipped the study to understand the level of maturity in service, understanding of the school system, their experience in handling the pupils, the culture of the catchment area and challenges they have observed over the years they have worked at the School.

Out of the nine teachers who responded only one is single. The interpretation of this was to understand the status of the teachers in relation to the students and the community. This does not mean that the single people are naïve on the issues surrounding the life of the pupils and the parents. Teachers' Service Commission (TSC) does not discriminate any one based on the age factor, but the perception of the African communities particularly the *Kipsigis* sub-tribe of *Kalenjin* observes that those who are married relate, understand and can handle children cases better from a parent perspective. This behavior stands to be tested because people with different character formation relate with people differently regardless of the marital status. On the period of service at the School, the longest teachers who have served in the school are between 16-20 years and the majority is the shortest period of between 1-5 years. This demonstrates the level of experience in the School

According to the length of service, most of the respondents are within the range of one to five years. Few respondents have served in the school for quite a length of time. However, according to the Teachers' Service Commission (TSC) Operational Manual on Teacher Management, the TSC effects transfers which has been recommended by the District Education Board (DEB) and the rational for the transfer is to ensure equitable distribution of teachers in the country.[55] The transfer of teachers must be backed with a valid reason like equalization of teachers. Apparently no teachers have served in St Peter Claver's for more than twenty years. According to the disseminated questionnaire several Church affiliates are represented in the school. RCC adherents are the majority and the least are Pentecostal adherents. Given that the school is sponsored by the Roman Catholic Church which does not imply that the majority of the teachers must be affiliates of the same denomination. The employment and posting of the teachers to various schools as per the principles of the TSC which is based on merit and performance. What is of our interest is that, apart from the administrators of the school, what impact do their denominational affiliation assists the sponsor in shaping the character of the learners and other stakeholders such as teachers and parents.

1.10.7 Ethical Consideration

The study upheld ethical consideration as one of the fundamental aspects of research. From the on set, the researcher sought permission from the concerned authorities such as Endorsement letter from the department, acquisition of permit from National Commission for Science, Technology and Innovation (NACOSTI). Further to that, the study sought consent from the institutions where research was undertaken and those who participated during the collection of the primary data. It was on this basis that data was explained to the participants through introductory letter and no one was coherced to participate. It was explained to each participant that the study and the outcome would not be used to undermine anyone or institution but for the purpose of learning and knowledge addition. Anyone involved during the study was allowed to withdraw or participate willingly. All the secondary data that were used in this study was dully acknowledged and academically cited.

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[55] Republic of Kenya. *Teachers' Service Commission: Operational Manual on Teacher Management* (Nairobi: Jomo Kenyatta Foundation), 2002. P.19. See the Constitution of Kenya (2010), DEB is replaced by County Education Board (CEB).

1.10.8 Concluding Remarks

This section expounded on the major components of the chapter regarding the background of study. The background sets the foundation at which the problem of study can be identified to find where the problem to be addressed lies. To understand the study further, objectives of the study entailed breaking up the stated goal into specific, measurable, achievable, realistic and to be done within a particular timeframe. In this section literature review are so fundamental because it is a point where gaps are identified from the previous work done in the credible scholarly work. It is against his context that the sucessful work is drawn from applying the appropriate methodology to articulate challenges and recommendations so as to find a solution to the study. It is on this setting that the valuable information leads us to the second chapter on the challenges encountered in St. Peter Claver's primary school.

CHAPTER TWO

CHALLENGES FACING URBAN CHRISTIAN CHURCH-SPONSORED SCHOOLS

2.1 Introduction

The study drew challenges from both primary and secondary data acquired in chapter one to illuminate diverse challenges faced by urban Christian Church-sponsored school in Kenya. It investigated them with a view of unearthing a number of challenges that are encountered at St. Peter Claver's Catholic primary school. It surfice to demonsrate on this premise that the study analyzed challenges ranging from sociological, economical, managerial, educational, religious and administrative aspects. All this challenges have direct and indirect impact on the lives of the pupils in and outside of school. It is observable that these challenges have had far reaching implication on the holistic life of the pupils, teachers and administration as the study analyzed one by one.

2.2 Challenges Encountered

The study findings demonstrated that the challenges encountered by the School are so immense, intense and others are more excruciating to life situation. They are experienced in different levels: individual, societal and institutional level. However, in view of these scenarios the challenges have so far had far reaching implications particularly on the management and administration of urban sponsored school. The study identified several challenges that are but not limited to religious, social, environmental, managerial and administrative. The aforementioned challenges emanated from the institution, learners, teachers, Church administration and even National and County government. The above challenges are contributed by the location of the school and the environmental state of the catchment areas. The study learnt from the Head Teacher that the catchment areas for the school are: Land Mawe, Muthurwa, Shauri Moyo, Majengo, Kikombaa, and Kamukunji. It is a public school, strategically located and can attract pupils from diverse places in Starehe

Constituency.[56] These challenges are the eye opener to the RCC as the sponsor to the school. On the same breath, these challenges put the school sponsors on the spot regarding their role and solution must be sought to address the same challenges. It can be inferred in this context that the challenges in question are not a preserve of the RCC schools but applicable to other Christian Church Sponsored Schools within and outside the City of Nairobi. These challenges that are of grave concern and that run deep in the school are accentuated as follows:

2.2.1. Religious Challenges

This section addresses pertinent challenges affecting the religious beliefs and practices related to the sponsored school. It is arguable that religious matters touch on the individual's life and are crucial in the holistic development of the pupils. The school is a public institution yet spiritual because of the Churchs ponsor's input. The school is comprised of teachers, administrators and pupils from divserse faith affiliation.

a. Multi-Religious Pluralism

One of the greatest challenges in the society in the 21st century is religious intolerance. This can be viewed from religious or denominational differences. The reason why this has become a challenge is the profound plurality of several religious affiliates. It is arguable that the spirit of exclusivism and isolationism is ripe in the society. Observing religious terrains in the society, it is resolved that some of the contributing factors have arisen from technological impact and democratic freedom of worship which is almost becoming a universal factor.

Religious freedom in this context and to a large extent effects of technology can either be used positively to enhance cohesion or negatively to isolate. Religious pluralism has worked for or against the unity of a nation depending on how it is handled. It is a fragile phenomenon that can bring unnecessary tension and disharmony. For instance, separation along denomination, doctrinal and religious grouping is evident from the worship style. The local initiative of interfaith dialogue has relatively assisted different religions and denominations to come together for the good of the society,

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[56] Information from Head Teacher of St. Peter Claver's Primary school in Nairobi County. Accessed on 15/03/2017.

however this is on the national level but its effect is yet to trickle down to the grassroot. The value of coexistence, mutual respect, interfaith dialogue and dignity is paramount. Nairobi is such a cosmopolitan city that houses people of all works of life, diverse cultures, faith affiliates, color and nationality. The city is a home to Kenyan citizens and beyond.

The Constitution of Kenya (2010) guarantees freedom of association, and or worship. Religious pluralism is one of the new phenomena that have a bearing on human relations in the city and in particular public schools where pupils come across diverse faith affiliations for the first time in life. Moreover, through social learning,[57] as underscored by Bandura, pupils pick both negative and positive values from their parents, society, peers and even media houses about other religions. If such vices of hatred and stigmatization based on religious affiliation are not corrected by their parents or teachers, then they cause anarchy in school.

A close analysis of the data collected for the study indicates that St. Peter Claver's primary school attract pupils and teachers from different Christian denominations. Despite the fact that the said school is sponsored by the RCC, the fact remains that teachers, pupils and administrators could be affiliates of other religious denominations. The greater percentage are teachers from RCC background, followed by those fron PCEA with the Anglicans and Pentecostals being the least. However, it is observable that the school is represented by teachers from various denominations. The foregoing highlight demonstrates and affirms the existence of religious pluralism in the country and in particular urban public Church sponsored school such as the school. Since the school is sponsored by the RCC, it is the Church's prerogative to offer essential spiritual services like counseling, Pastoral Program of Instructions (PPI) and Mass to willing pupils and teachers.

The role of the government through Ministry of Education on their part is distinct from the Church sponsored setting. The most challenging questions an inquisitive mind would want to ask is, where do the rest of the faith affiliates go for spiritual service such as Pastoral Program of Intruction? What will happen to those who do not subscribe to the RCC? The Churchis alive to the fact that pupils from other faith

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[57] See explication of Albert Bandura regarding the concept of *Social learning Theory.* (New York: General Learning Press. 1977), P.1ff

affiliation are not attended to spiritually and even if they attend the regular Mass and they do not subscribe to, does it have any impact in their lives? One of the basic discourses of the RCC is to preach the Gospel based on the Bible and the tradition as the fundamental authorities in order to protect their identity and fulfil the great commission.

Today, in the 21st century, the world has become more liberalized as a result of the globalization phenomenon. In the wake of this globalization, Religious pluralism and diversity has characterized the contemporary debate. Kenya like many other nations of the world is faced with this challenge and in particularly institutions of learning. The world shares political ideologies, cultures and economical ideal through technology and free movement of people. It is evident that no country is operating in isolation however strong it may be. The question of, who is gaining and who is losing more remains a debate for another day. It is no doubt that the more established nations are more advantaged than the developing and the less developed nations. To bring the point closer to home, it is so vivid that the Churchas an institution and is part of the society. Whatever impacts the Church positively or negatively, equally affect their institutions like schools and hospitals. It is on this premise that religious pluralism is often discussed in terms of inclusivism and exclusivism.

The Constitution of Kenya (2010), does not envisage the spirit of exclusivism in any primary school, whether private or public school. But on the other hand, not all pupils are comfortable with one faith affiliation save for sponsorship. Religious pluralism is a factor that cannot be wished away and must be addressed to avoid conflict between the management, parents and sponsors. The categories of the stakeholders that will be negatively impacted are the pupils. Among the trending issues that have had a bearing in shaping the institutions of learning and the society at large are secularism and materialism. It was revealed that the adherents of PCEA, ACK, SDAs, Pentecostals and Akurino feel out of place because the only mode of worship is the Roman Catholic Church. The only tradition of the school is that of the RCC yet not all pupils are not conversant with the tradition of Mass. To make it even more challenging is when the non- RCC members are not allowed to receive sacrament. This might be perceived as discrimination yet the theological tenets of RCC state so.

According to Kenya Conference of Catholic Bishops (KCCB) policy document, it is categorically put that the role of the Parish Priest in conjunction with the Pastoral Committee takes the responsibility for pastoral care of all the sponsored schools under their Parish. Over and above that, they facilitate worship for both Catholic and Non-Catholic schools communities.[58] The pupils from Anglican Churchof Kenya, Seven Day Adventist Churches, Presbyterian Churchof East Africa, Akurino and Petecostal Churches are encouraged to join Catholic programs like ABY, CTAs, CISRET… liturgical celebration and sacrament of reconciliation[59] among other fundamental functions. These are RCC Programs which may not augur well with other faith affiliations like Presbyterian Churchof East Africa (PCEA), Anglican Churchof Kenya (ACK), Africa Inland Church(AIC) and Evangelical Association of Kenya (EAK). Objectively, some of the programs are ideal for child protection and growth but grounded on the Catholic faith that may not augur well with the parents and teachers. Pupils who were raised in a different faith affiliate may not be familiar with the system and further more the school is a public institution end up being exposed negatively, hence exacerbating emotional conflicts and exclusivism.

It is consciously acknowledged in this study that diverse missionaries came to Kenya and the sporadically established schools in different places depending on their ability and the need based of the area. Missionaries worked under different umbrella bodies and had different doctrinal issues that did not allowed them to work together in some target areas. Upon attaining independence in 1963, the President immediately constituted education commission in a bid to reform education in the country under Ominde Commission (1964). The recommendation of the commission was meant to bring national unity. The evident fragmentation was so diverse not only in professionalism but on racial discrimination too. The Commission recommended that where there is a mixture of Roman Catholic and Protestants, the two would cooperate to provide a joint sponsorship to meet the desired religious needs of the pupils.[60] It was not easy to give straight recommendation as such but it requires special effort of

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[58] Kenya Conference of Catholic Bishops. *Policy Document for Catholic Education in Kenya: Commission for Education and Religious Education,* (4th Ed.), (Makuyu-Kenol: Don Bosco Printing press. 2013), p.37.
[59] Ibid., p 37
[60] Republic of Kenya. *Education Commission (Ominde Report 1964).* Nairobi: Government printers, P. 35.

honest which is almost impractical.[61] They further added that in case there is no sponsor, recommended volunteer teachers would handle the same.[62] It is not practical to pick teachers who would too come from diverse faith affiliation. In light of the existential religious pluralism, the recommendation would not even make a head start. It was and still almost very impractical to co-sponsor a school. It is prudent to observe that these implication and practical solution to this challenge will be addressed elsewhere.

b. The Challenge of Sponsorship

The term 'sponsor' in relation to Churchwas first coined during the *Ominde Education Commission Report of 1964*.[63] Prior to independence of Kenya in 1963, the Church was the overall manager of their initiated schools. The commission envisaged a situation where the Church did not have the capacity to manage education citing several weaknesses. Among the propound weaknesses then can be highlighted as follows:

1. Unprofessionally trained teachers who handled education then.
2. Unstructured curriculum that never portrayed uniformity.
3. There was need to have one curriculum that would unite a disjointed society. During the missionary in conjunction with the colonial power, the then education was exclusive. Africans were given substandard education. It was a simple skilled education enough to serve their masters.

The same term 'sponsor' was echoed in Education Act 2012 (Cap 211) section 8 and Basic Education Act 2013, Section 27,[64] that the sponsor is given its roles as a partner in education and the government through ministry of education had distinct roles so as to achieve the national objectives of education. In the policy paper, it seems all is well in this symbiotic relationship between the Ministry of Education and the Church sponsor. The study revealed that the challenges arise from the following areas:

i. Where one partner does not discharge their duties as required, the burden falls on the other to make education succeed. For example the Churchsponsor is charged with the responsibilities of building or maintaining the infrastructure,

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[61] Republic of Kenya. *Education Act 2012*, Cap. 211. Nairobi: Government printer. P. 8
[62] Ibid., p. 35.
[63] Ibid., p. 34-35
[64] Ibid., p. 35

representation, spiritual development and participates and makes recommendations of review of the syllabus, curriculum, books and other teaching materials and aids.[65] It is against this backdrop that the Church does not give priority construction of schools or frequently maintain the excisting infrastructure. If the Church does not fully play Her rightful role yet they claim tits stake in management of the sponsored schools and partnership, then there will be conflict of interests. Education Secretary, Nairobi Diocese underscored that, the reason why there is such laxity is because the Church owns land, offers spiritual nurture and considers that as a major contribution but pushes other responsibilities to the government with a view that the school is a public asset *(mali ya umma).*

ii. Another reason is where there are grey areas in terms of participation. For instance in a situation where sponsor is slow to make an input and the government see a need to move on, then the sponsor is overlooked. On matters of posting and transfer of teachers, books and teaching aids are among issues that the government may wish to implement without consulting. In addition to that, in a situation where transfers of teachers have elicited a lot of tension, the government interest will override that of the sponsor.

iii. The term "sponsor" is underscored in the Policy Document for Catholic Education in Kenya " as a person or institutions who make a significant contribution and impact on academic, financial, infrastructural and spiritual development of an instiktution of basic education"[66] It is alluded that sponsoring Churches have a stake in their former or initiated schools, but apparently some para-Church bodies are equally allowed establish schools. For example NCCK may establish schools as an independent entity. If the government posts teachers to such school without consulting, they have no say because they have no links with the County Education Board. For effective management of the Church sponsored schools, the the sponsor has to have a

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[65] Kenya Conference of Catholic Bishops. *Policy Document for Catholic Education in Kenya: Commission for Education and Religious Education,* (4th ed.), (Makuyu-Kenol: Don Bosco Printing press. 2013), p. 22.

[66] Ibid., p. 9.

clear mandate. This clarity eliminate misguided perception that the government bears all the financial and infrastructural responsibilities.

In light of the above challenges, it therefore calls for one to assess the relevance and significance of the Church sponsor in public sponsored schools. Unlike private schools where the sponsor plays and active role, public sponsored schools have suffered a great deal in regards to development and this has had far reaching implication on the pupils and the parents. It is on this account that the study sought to suggest for solution in a later chapter.

c. Challenges on Evangelism

It is captured in the RCC policy document and St. Peter Claver's Parish strategic plans are in harmony that the ultimate goal of establishing schools is to foster evangelism within the catchment areas and to an extent transform pupils indirectly and voluntarily. With the establishment and maintenance of about 8000 basic education institutions countrywide[67]is not a mean step to influence the society religiously. The policy underscored vividly that RCC schools continue to be the most powerful tool of evangelization.[68] To give it more impetus, the Churchemphasized that it is the mandate of the Churchto give a holistic Gospel that is in tandem with John 10:10. If this is anything to go by judging from the schools they sponsor, one would be curious to raise the following questions: What is the impact of the evangelism in the sponsored school where Education Act states that this must be done with caution? How effective is the evangelism done in bringing about the holistic development given sporadic indiscipline cases in schools? To what extent are trained Nuns and Priest educators are involved in shaping the social and spiritual life of the teachers and pupils? In a nutshell, the study observed that one of the challenges facing the Roman Catholic sponsored schools is the deficiency of the faith affiliates who would champion education as they evangelize as per the mission of the church. Moreover, it is more challenging to evangelize multi-religious and pluralistic societies who have their own religious interest as guaranteed by the Constitution (2010). The bottom line is how to balance the act of evangelism without disenfranchising the faith affiliation of non RCC pupils and teachers of the school. It emerged in the course of

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[67] Kenya Conference of Catholic Bishops. Policy Document for Catholic Education in Kenya: Commission for Education and Religious Education. 4th ed. (Makuyu-Kenol: Don Bosco Printing press. 2013), P. 19
[68] Ibid., p. 19.

the interview that Priest and Nun educators are decreasing and the available are not enough to serve all sponsored school.

2.2.2 Social Challenges

Social challenges are so diverse and have a great bearing on the fabrics of the society. It is indisputable that social challenges have effect on other pillars of development like economic and political. No pillar is a stand alone without complementarity with others for development. This section sought to address social challenges that impeded a holistic development of the school and their environs.

a. Security Challenge

Security of every citizen is so fundamental and is a human right. The study observed that there is evidence of imminent danger of insecurity facing the pupils. This insecurity of the pupils is multidimensional our view. For us to understand and find a solution, we have to approach it from different angles. In the first place, the location of the St. Peter Parish Church and the school is divided by a busy road. It is observable that when the pupils are crossing over to the Churchfor Mass, their lives are endangered by uncaring *matatu* drivers. The loss of life of one pupil is painful and expensive and should not even happen in the first place. Preventive measure must be put in place, however, the roads closer to the school do not have any speed bumps to slow down speeding vehicles. The study observed that the zebra crossings are worn out and the pupils are crossing the road at thenmir own risk when crossing over to the Parish Church or when going home.

Besides, crossing the road for Mass in the evening which is optional, still some pupils come from far and must cross several roads to reach home and/or from home. Since they come from poor families that do not afford fare for transport, they are forced to trek hence endangering their lives from speeding vehicles, city council *askaris* when fighting with hawkers and marauding street children. In most cases the girl child is more vulnerable in such situations. The security of the pupils is not limited to strangers who come to collect vehicles in the compound but their lives are equally endangered on their way back home. The study found out that the school does not have a school bus to pick or drop pupils in their homes but the pupils weave their way back home by foot. The same pupils whose lives are still tender are easily influenced

by their peers or people who are interested in misusing and abusing them. Father Karingu and resident of Muthurwa, in an interview underscored that children run a risk of being introduced to hard drugs because of their vulnerability on their way home or in their home environment which is very volatile.

That notwithstanding, it must be appreciated that in the last one year a reasonable gate has been constructed to avert imminent security risks that would have occurred. Since the coming of the current Head Teacher, a perimeter wall and a gate has been erected. This is commendable, however, a Church member observed that security at the gate is manned by two security guards. One guard is under the instructions of the school administration and the other by the Church administration. When visitors and strangers wish to enter the comound, they are not checked at a central place. It is not even known whom are they visiting. Such security hitch can be disastrous in this era of terrorism. Such disharmony or security lapse is a recipie for danger.

b. Class Factor

It is remarkable to get a glimpse of class factor implied in this study. The world and to an extent Kenya is not exception in this negative stratification of the society. According to P. N. Wachege in *African Women Liberation: A Man's Perspective*, he borrowed from P. Frostin that the society is classified along "economic (rich-poor) level, classist (capitalist-proletariat) level..."[69] The aforementioned classification is oppressive to the individuals, society and institutions. The challenge facing Kenya and to an extension public primary schools like the School is the class factor. Public primary schools have become a preserve of the lower cadre of community. These are the impoverished lot in the community who may not afford high ended schools. Several of such schools are ill equipped and neglected. They often struggle and through their creativity, they put up their fence, build and maintain the facility. Conversely, the middle class and upper class in the society educate their children in well equipped schools. Such discrimination and lack of goodwill on public schools impedes the progress of the children from the poor background.

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[69] P.N. Wachege. *African Women Liberation: A Man's Perspective* in P. Frostin. *Liberation Theology in Tanzania and South Africa: A First World Interpretation.* (Nairobi: Industrial Printing Works Ltd, 1992), p. 31.

In an interview with one of the parents, she narrated that, publics schools have been left for the poor in the society. The well equipped ones are left for those who have a stable source of income. She argued that, if only the Church or the government would improve the infrastructure, then the performance of our children would rise. She added that although the school performance can attract all classes of people in the society, we cannot ignore the infrastructural challenges facing the school. The head teacher added that although the school has the potential of attracting pupils from all works of life, the middle class and the upper class pulled their children and leave it to the lower class in the society. This behavior exacerbates the gap between the rich and the poor. The study observed that majority of the children attending St. Peter Claver's primary school come from humble families within the vicinity of Landi Mawe, Muthurwa and Majengo.

It is un-Biblical to classify and /or categorize people based on economic and social status. It is underscored by the following scriptures ascertain that God uphold equality among all people: Rom 2:11; Gal 3:28. That and many others underscores that it is the will of God that all people are equal by virtue of His creation. It is even an African virtue for the rich and the poor to co-exit together.

c. Abject poverty

Africa is racked with poverty and Kenya is not exceptional in this dehumanizing situation. This may sound relative when highlighted in the public domain but it is a harsh reality particularly on those who experience poverty on their daily living. Kunhiyop affirms that as the rest of the world is progressing, Africa is deteriorating rapidly. Without prejudice, the population is growing poorer, hungrier and sicker.[70] That is a true reflection of the catchment area for the School. It is undeniable that the school catchment area is inhabited by poor and struggling residents. Abject poverty and affluence is real in Nairobi and these are two Worlds apart. This has been exacerbated by the spirit of individualism and ethnocentricity in the society. It negates the spirit of the Former President of Tanzania Nyerere that man is a member of the society.[71] In the spirit of being concerned for one another, no one should die of

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[70] Samuel. W. Kunhiyop. *African Christian Ethics,* (Nairobi: Word Alive Publishers, 2008), P.138.

[71] Julius Nyerere. *The Church's Role in the Society* in Parratt. J. (Ed). *A Reader in African Christian Theology,* (MaryKnoll, London: SPCK, 1987), p. 113.

hunger or be deprived of development that would restore ones dignity. There is no other equalizer than the church. Residents of Landimawe, Muthurwa, Majengo and Shauri Moyo are among the slum dwellers where poverty is overtly starring at them. The struggles and poor performance of the pupils is informed by poor housing and unemployment which subsequently affect the living standards of the parents. The living standards of parents is punctuated by struggles and running battles with the City *askaris* since majority of the immediate residents are hawkers and *jua kali* artisans.

The researcher observed in the course of his visit to the school catchment areas that families are living in very old, dirty, leaking and tiny houses. Walking through Landimawe which were once residential houses for the former Kenya Railway staffs, one wonders how people manage to live in such dilapidated houses. The conditions of the houses are inhabitable but because people have no alternative, they go by that. The most affected people are the school going children because through social learning they learn bad behaviors from their seniors. The poverty cycle has stack from generation to generation. Kunhiyop confirms and affirms, that in Africa most men are illiterate which impedes access to meaningful employment and women are even more disadvantaged. He then advocates for need for better education for children of all gender.[72] In light of that, pupils from the catchment area hardly have a place to sleep well let alone where to do their homework. Some children are total orphans and are raised by grandmothers or the elder child assumed parental responsibilities of raising their siblings as they struggle to go to school. At worse, children like John (not his name) do not have a place to put up other than a veranda in a makeshift shelter. Besides shelter, food and explicit immoral behavior is the order of the day. It is to the credit of the head teacher and the Parish that the pupils are given lunch but that could be the only meal until the following day. What then is the long term plan for the innocent children in this age and time of 21st Century? Biblically, God sides with the poor because He is concerned for the poor and that has to be the norm of the Church as a sponsor.

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[72] Op cit., p. 140

Life situation in the informal settlement is dire. It can be conveniently argued that the Church has a big role in ensuring that people are alleviated from abject poverty in several ways. This can take the form of creating awareness, spiritual emancipation and or supporting them through humanitarian aid. It is inimical for a Church to preach on spiritual issues and more so eschatological salvation without touching on the here and now. A concerned Church inserts herself through the ministers of the Gospel in the society so as to feel the challenges with the people. L. Boff and C. Boff are very categorical in their mediation theory- socio- analytical aspect that the Churchis able to guide he society if they stay amongst them.[73] In addition to creating awareness and carrying out advocacy on the issue, the Church has the responsibility of guiding the society spiritually. The shepherds ought to interpret the Bible correctly to give hope to the suffering. Jesus in (Lk 4:18-19) alluded to the fact that He came to identify and emancipate the oppressed. Jurgen Moultmann brings to fore the true model and identity of Jesus Christ as the *God of the oppressed*.[74] Cone's reflection on this book hermeneutically demonstrates that the death of Jesus Christ became the very solid foundation of the hope that the society must uphold. Prior to writing on the same book, he authored *Theology of Hope*.[75] This was very significant to him given the then prevailing circumstances he went through. On the same breathe; parents, pupils and the teachers of the School are not immune to such challenges.

It is prudent to be hopeful in life. The study observed that some parents are too poor to afford a meal let alone cater for the needs of the school going children under their care. According to the head teacher, the feeding program in the school has gone a long way to mitigate the challenge. A spot check by the study revealed that for some children, what is provided for in school is the only meal they take for the day. The church's role of providing humanitarian aid resonates well with the Biblical discourse in (Mt 25: 42-45). The hermeneutical understanding of the scripture enlightens the Churchto take up their responsibility and share with the poor in the society. It is not enough to preach to an empty stomach or a dying soul. It is no secret that Jesus identified with the poor and therefore James Cone alluded to the same in his book

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[73] C. Boff and L. Boff. *Introducing Liberation Theology*, (New York: Maryknoll, Orbis Books, 1987), p. 1.
[74] J. Moltmann. *The Crucified God. The Cross of Christ as the Foundation and Criticism of Christian Theology.* (London: SCM Press Ltd. 1974). p. 200.
[75] See introduction of J. Moltmann. *Theology of Hope*, (MaryKnoll, New York: Orbis Books, 1964), p.1.

entitled *God of the Oppressed.*[76] It is on that note that Freire in his *Pedagogy of Hope: Reliving the Oppressed*, underscored the concept of hope.[77] He emphasized that there is no transformation of the society without hope.

d. Unconcerned Parents

Not all parents are concerned about the progress of their children's education. The evident education apathy in this context of slum area may not be slapped on parents entirely but there are several factors surrounding the issue. The most fundamental factor is socio- economic issues that have pushed the residents to the corner of poverty and indignity. The study has gleaned from the questionnaires and interview that apart from ignorant and indifferent parent on the value of education, some have despaired on life and do not see the value of education. Some are educated but they have never been employed. If education is viewed from the perspective of employment, then, it is tragic. Education should aid people to be innovative and uphold values. The study shows that parents are hard pressed by high cost of living and this has led to misplaced priorities. Parents wake up so early before children wake up, run errands to earn a living and they arrive late when children are asleep hence they have no time to monitor the progress of their children performance or wellbeing. Pupils at the end of the day absent themselves and since there is no one to encourage them go to school, then they gradually slip away. This is a situation where teachers do not even have control because it is purely a parental problem.

2.2.3 Environmental Challenges

It is a duty of every government to ensure that every citizen enjoys a good working or living environment. School going children are not exception in the enjoyment of this right while studying. This section explicated environmental challenges affecting the School.

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[76] See J. Cone. *God of the Oppressed*. (MaryKnoll, New York: Orbis Books, 1975), p. 1ff. He is a distinguished Professor of Systematic Theology.
[77] See P. Freire. *Pedagogy of the Hope: Reliving Pedagogy of the oppressed.* Translated from Portuguese by Robert R. Barr. (New York: Continuum), 1994. p.2ff

a. Environmental Pollutants

The is located in the city centre and strategically adjacent to the St. Peter Claver Parish Church, however, despite accessibility of the facility, environmental challenges are grave. The study demonstrates that the greatest environmental challenge that has impeded learning is the noise from the moving and hooting vehicles. Further to that, is the noise from hawkers who call on their customers to buy goods. A close interview with the Head Teacher and what was echoed by the Father in charge of St. Peter Claver Parish, they concured that some few years ago the situation was pathetic before the perimeter wall was constructed.The wall has mitigated the intense impact of the noise pollution experienced by the learners, however, a wall is not a solution to everything. Another challenge along the environmental issue is the dust raised by moving vehicles plying Race Course Road.

Apart from the noisy environment, there is also dust raised by the cars within and from without the compound since a big percentage is bare and unpaved. This dust poses a health threat to the pupils and the teachers alike. On top of the noise pollution and dusty environment, it is evident that with the increase of vehicles, the rate of carbon emission has increased according to the number of vehicles plying the same route. Pupils and the teachers inhale carbonmonoxide that is emitted daily. This the accumulates in their bodies and has harmful effects particularly to pupils who are still tender. It is a health hazard particularly to young and vulnerable pupils and expectant female teachers.

During the course of study, on a critical look and by the researcher, the study revealed that the school is neighboring a busy *Wakulima* market in Muthurwa. On a daily basis, they sell farm produce and the lories are busy offloading the goods day and night. During rainy season the remaining uncollected product decompose in the market for lack strick hygiene. The impact of the market activities is an excruciating foul smell from the market. From the interview conducted the Father in charge, Father Karingu, confirmed that the filthy market and foul smell requires an argent attention from the County Government.[78] It is a challenge that the pupils and the teachers have learnt to live with but it affects their health. Besides health hazards, it is remembered

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[78] Interview from Fr. In charge of St. Peter Claver's Parish

that the market is inhabited by rodents which affect the school environment. At one time thousands of rodents were killed but the danger are the flees that they carry along with them. To understand the importance of keeping our environment safe for us and posterity, the study then refers us to the Encyclical Letter *'Laudato Si'* of the Pope Francis "On care for our common home…endears the value of due care and responsibility to our Mother Earth."[79] As an analogy of mother earth, she embraces all creation without discrimination. A mother is a symbol of unity, care and nurture. The mother nature nurtures both the good and bad people in the society. On this basis then, environmental challenge is dire that require an urgent attention to avert short and long term effect.

b. Hygiene and Sanitation

Besides environmental challenges experienced by the pupils and teachers in the middle of the city and its proximity to the busy *Wakulima* Market, the school is also faced with the challenge of Hygiene and sanitation. It would be a disaster if the school had scarcity of water. St. Peter Claver at this juncture must be applauded for having constant supply of water form their borehole which is a rare commodity in most of the city primary schools that depend on unreliable City County water supply. It crystal clear in this process of study that the school provides a space for car park. That is a challenge on its own but the clients who park and pick their vehicles in the evening are strangers in the compound.

Apart from that overt and compromising security of the pupils, the habit of sharing toilets with the pupils put them at the risk of contracting serious communicable diseases. Pupils particularly girls are so vulnerable given their nature of toilet use. Young boys and girls are traumatized and to an extent suffer psychological challenges. This fear comes as a result of deprivation of privacy since the existing toilets are open thus anyone can access when the children are helping themselves. It implies then that anyone may disguisethemsleves as a client coming to pick their cars, yet their intention is to help themselves in the school toilets and cause harm to the children. This may border on the security threat. The Priest in Charge attested that a

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[79] Pope Francis. *The Encyclical Letter, 'Laudato Si'* (On Care for Our Common) Home, November, 2015. No. 1

couple of years ago, strangers used to cross the middle of the compound because there was no fence and anyone passing by could use the toilets as they wanted.

2.2.4. Managerial and administrative challenges

Hypothetically, the government and the Church sponsors has enjoyed cordial relationship regarding discharging of their responsibilities to the public sponsored primary schools. This section sought to excavate deeper on the pertinent issues that impeded on the smooth running of the public sponsored schools.

a. Infrastructural Challenges

St. Peter Claver primary school sits on a 2 acres piece of land in the city centre. This information was divulged during an in-depth interview with the administrative office in conjunction with the Priest in charge of the St. Peter Claver's Parish Nairobi Diocese. The two acres houses the following premises: Priests' residence, administration and the primary school calss rooms. It is arguable that the imminent challenge is the poor planning of the compound. The structural planning does not utilize and maximize the available space. According to the physical plan of the school, it is observable that it was done during the time when the school was established. The buildings are so scattered covering the available space hence not economically viable particularly on the scarce space.

From the administrative report, St. Peter Claver's Parish residence is sitting on the compound that is shared by the school administration and the classes. Since the school was established, the building have not been improved save for the sporadic and minor renovations like what was done in 2016 according to the head teacher. The effects of the scattered buildings all over the compound impede pupils from accessing enough space to play. It is impressive that owning two acres of land within the city centre is exceptional and if well harnessed can serve the school and the community well.

From where the school sits, it has the potential to attract pupils from all classes in the society. Its accessibility is an added advantage since most of the parents who work within the city have an opportunity to drop and pick their children in the evening. However goven the inefficiency of the sponsor to improve the facility has deprived

the school children from all works of life. Thmis a challneg that the sponsor and the ministry of education should address with urgency.

b. School Drop Out

Another emerging challenge facing the school is the school dropouts among boys and girls. It is a fallacy to assume that there are no school drop outs yet like any other school, the said pupils are facing a lot of challenges. This challenge is not exclusively a menace for the School alone but can be faced by any other schools. From the foregoing factors of poverty in the community, insecurity and parents' indifference to education, pupils drop out to venture for an alternative life. Further to that, the study identified several other reasons for catalyzing the vice: peer influence, poor parenting, socio-economic factors and the dynamic of the society on children. They are seen as source of income and are encouraged to engage in commercial sex work.

During the fact finding, the researcher on his way to find out the happenings in Muthurwa, Shauri Moyo and Majengo, met with Pamela (not her real name) and asked for a route to Majengo. After a short discussion, Pamela realized the researcher was a stranger in the place. Pamela seriously warned the reseracher never to set foot there alone. Pamela recounted how strangers are robbed by young men and women who even conspire to rape such strangers. The narrative is that even if they do not force the man to sleep with them for a pay, the commercial sex workers raise alarm that the stranger has finished his business and he has refused to pay. Their colleagues come to her rescue and if one does not pay you are stripped of your clothes and left naked. Young teenagers learn from their mothers the rules of the game and venture into the practice for survival hence dropping out of school.

From an interview with a respondent that remains anonymous, the respondent narrated a story of a girl who dropped out of school and opted to marry a soccer celebrity because her sister seemed successful for marrying an artist celebrity too. Such fantasy has lured many young girls to drop out of school. St. Peter Claver's primary school head teacher affirmed that there have been no school drop outs for the last two years; however, transition into secondary education after primary education as alluded by one of the parent is uncertain for many who are struggling with life. The challenge that the parent and the teachers of the school allude to is the peer pressure

and poverty. This begs an answer to the question on the role of the Church in assisting members of the society in emancipating themselves from scourging poverty that impedes education progress.

c. Conflict of Interest

On the *prima facie*, it appears that all is well between the sponsors of the school and the Ministry of Education on role play. To avoid being prejudicial, it is apparent that both stakeholders have distinct roles towards education enterprise in this nation. However, the gist of the matter is embedded on documented materials and the informed opinions from the authorities. On a critical and reflective interview with Arch Diocese Education Secretary in Nairobi, he revealed that the sponsors and the Ministry of Education work in harmony. Although this was on affirmative, the secretary derives this assertion from representation from the board of management and occasional consultation on posting of head teachers. What remain as thorn in the flesh is when there is an overt misunderstanding between the government and the sponsor regarding sex education in school and the choice of setbooks for either English literature or *Kiswahili fasihi*.

Despite recognition of the sponsor in principle, the government often make directives without necessarily consulting the sponsor and they are communicatted to them later. It can be argued that sponsor's laxity on role play has to an extent undermind the authority of the church. A clear demonstration of this, is lack of strong frontline leadership is when Church did not bring any sanity in its various sponsored schools during the exam cheating period hence becoming complacent to the systemic corruption. For clarity, this should not be construed that the Church colluded the corrupt, but they did not come out to prevent or condemn the actions until the Cabinate Secretary for Education and the chaiman KNEC took a stun action to bring sanity.

d. Absenteeism in School

Pupil absenteeism is one of the crucial challenges facing the school. Coupled with busy and unconcerned parents there are several reasons that causes absenteeism among these are:

1. Peer influence: Children negatively influence each other not to go to school and that has a great impact on their education.

2. Some parents are uncaring and they are busy with their daily business while some parents are least bothered to know if the children went to school. Further, some parents are not bothered to buy exercise books uniform and that impedes education progress.

3. For some, because of poverty, parents cannot put anything on the table. Most of them go to bed without food because of scorching poverty in the informal settlements. Such hopelessness does not even motivate the children to go to school the following day.

Absenteeism impacts on the performance of the pupil and trickles down to the school performance.

e. Administrative Challenges

Another challenges that has bedeviled the school in addition to the aforementioned challenges is the administrative challenges. The head teacher and the Arch Diocese education secretary concurred that the school faces administrative issues that require a concerted effort to address them. Some of this challenges are as follows:

1. Too many cars in the school compound that impede pupils' freedom to play. The Education Secretary noted that this was a challenge that requires immediate attention through his office in conjuction with the administration to clear school compound. It can be argued that the collected parking fees is put to a good course of the school but contrary to that, the space will keep shrinking because the place is favourable due to quaranteed safety.

2. Majority of the teachers in the urban schools are female teachers. According to the Arch Diocese Education Secretary, he attributed this to two reasons: First, most of their husbands work in senior positions and they can influence the transfer of their wives; secondly, because of the poor remuneration in the sector, men have opted for better paying jobs. On top of that the school is understaffed and the school do not have money to hire extra teachers. Lack of these additional teachers means the current teachers are overworked and pupils may not receive the necessary attention as required.

3. Previously poor management of the school resources and sponsor's manipulation of the head teacher resulted in the frequent resistance and antagonism. Such infighting affected the performance of the school. The current administration must be applauded for bringing harmony but the previous misunderstanding could be used to learn lessons to avert the same pitfalls.

2.2.5. Economic Challenges

The economic pillar is so crucial towards development of the school. It is in section that the study paid attention to the major economic responsibilities of the government and the Church sponsor in public sponsored school. Parents too are not spared by the economic down turns that have negative ramification on their school going children.

a. **Economic Challenges and Hawkers Menace**

As may be expected, the study found out that hawking in Nairobi is not anything new. This is mostly done by many low income earners to put bread on the table. They display their goods on the streets for any willing buyer. It has attracted hate and appreciation in equal measures. The Nairobi County Council bylaws do not allow them the sell their goods because they do it illegally. The illegality is lack of license, hindrances and nuisance to the public and shop owners. Any unlicensed business attracts the wrath of the law. In the process of selling their goods, City council *askaris* are dispatched either to displace or arrest them. There are dangers that face the school and the pupils is when they encounter the *askaris* running battles with the hawkers on their way home. Their security is not guaranteed. They might be hurt in the process or traumatized because they often see them being beaten senselessly. Some of the hawkers could be the parents of the pupils and so they grow up with a lot of hate for the unkind society metted on their parents.

During the interview, the head teacher narrated some incidences when the hawkers were running battles with the city *askaris* and the only safe haven for them to hide was to run into the school compound. As soon as they realized that there was that an influx of hawkers , they quickly closed the gate but the drama was that, as they pushed to close it the hawkers were pushing to enter. Finally the school called for reinforcement and they succeeded. In an event where the gate is weak or the gate

keeper is got unaware, all hawkers would flood the compound hence interfering with the learning. The school is not the only place affected by such incidents; the Church equally has its share of interference. The Priest in charge of the St. Peter Claver's Parish narrated an incident where a police officer wanted to arrest a *matatu* tout but in order to save his life, he ran into the Church while the Church service was on and the police officer kept pursuing.[80] This is an indication that both the Church congregants and the pupils are at risk when the law enforcers are in pursuit of the criminals. Where life bullets are used, the innocent lives often fall victim. For instance when the police are pursuing armed gangsters in the city.

As if that is not enough, the perennial conflicts between the County *askaris* and the hawkers have had far reaching implications on the lives of the pupils' life and the learning process. The frequent fight between hawkers with City *askaris* could be serious to an extent of seeking reinforcement from the Kenya Police. When dialogue fails, they lobby teargas on them and the same will not spare learners in the school. Teargas chokes pupils and teachers, interrupts their learning and health consequences are grave.

b. Family Challenges

A stable family life is a key good character formation of the children. According to Wachege, in his *Third Millennium African Single Mothers and Mother Widows*, he explicates the causes and challenges single mothers and widows go through in their social life.[81] The study found out that the parents from the catchment area comprises of different families. Notably are single mothers, widows and grandmothers who are single handedly raising children. Some of the children attending the School come from the said families. The imminent challenge faced by the parents or the guardians is the soaring poverty and the responsibility of raising the children single handedly. Some of the pupils come from broken families, the consequences of this is the social and emotional impact on the children. Notwithstanding all these challenges on parenting trickles down to the role of the school sponsor on how best they can

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[80] Fr.Karingu is the Priest in-Charge of the St. Peter Claver's Parish in the Diocese of Nairobi. He is also in charge of the vocational training at the same Parish.

[81] P.N. Wachege. *Third Millennium African Single Mothers and Mother Widows: Ethno-Religio-Philosophical Touch.* (Nairobi: Signal Press Limited, 2003), p. 130.

collaborate with other stakeholders in addressing the challenges of the single mothers, widows and grandmothers who are raising orphaned children.

It is paramount to reflect on the sentiments of Wasike that globally and in particularly African traditional set up, children are valued and must be raised and protected from any form of abuse and misuse.[82] It is against this background that the government together with the Christian Churchs ponsors must go beyond policy formulations and representations to meeting the felt needs of the children in the community. Borrowing from the model of Jesus Christ as the first evangelizer, He frequently referred Himself as the Good News of God.[83] This implies that the sponsoring Church has an enormous and taunting task of reaching out to the community as a whole. Further to that, it encourages Christians to walk in the footsteps of Jesus which means having concern and providing for the vulnerable in the society. Family life is worth viewing from African collective perspective. Borrowing the lenses of Odhiambo's argument on African Philosophy, ethno-philosophical approach is that life is not a monopoly of an individual but communalistic[84]. Thus African Philosophy is all about sharing, caring and fair treatment of the old, children and the vulnerable in the society.

2.3 Concluding Remarks

There are immense challenges facing the school ranging from internal to external as explicated in this chapter. The chapter sought to draw critical challenges facing urban Christian Church school particularly from the primary and authentic source. It was prudent for the study to investigate the challenges affecting or contributed by the stakeholder and pave way to assess the relationship between the two partners putting into consideration both divergent and convergent roles. As noted, these challenges have had far reaching implications in the management of the Church sponsored schools. The challenges highlighted and in question are not a preserve of the RCC schools alone but applicable to other Christian Church Sponsored Schools.

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[82] Ann Nasimiyu-Wasike. *Child Abuse and Neglect: An African Moral Question in J.N.K Mugambi et al. Moral and Ethical Issues in African Christianity: A Challenge for African Christianity*. (Nairobi: Acton Publishers. 2000), p, 153

[83] Pope Paul VI, Apostalic Exhortation. Evangelii Nuntiandi (On Evangelization in the Modern World), 8, December, 1975. No. 7.

[84] F. Ochieng'-Odhiambo. *A Companion to Philosophy.* (Nairobi: Consolata Institute of Philosophy Press. 2009), p. 302.

It is undeniable that the aforementioned challenges as revealed during the interviews and questionnaire analysis touches on the school life and socio-economic fabrics of the society. It is not easy to dichotomize between the school and the society since both of them share common values and challenges. Failure to address these challenges adequately is a recipie of poor performance and chaos. These challenges do not only point the study towards addressing but evaluating the role interface between the government and Churchsponsor.

CHAPTER THREE

ROLE INTERFACE BETWEEN THE CHURCH-SPONSOR AND THE MINISTRY OF EDUCATION

3.1 Introduction

In view of the numerous challenges emanating from the previous chapter, it is prudent to delve into the roles of the major stakeholders of education in Kenya. This chapter explicate fundamental nexus between the Ministry of Education and Christian Church-sponsor in relation to the management of public sponsored primary schools. In addition to the critical role played by the said education partners, the chapter draws fundamental integrative factors that aimed at blending and bringing forth synergy between the two major stakeholders. The pivotal part of the chapter is premised on the traditional and historical reforms that were commissioned right from Kenya's independence in 1963 to date. It is worth noting that all these were geared towards progress and development of education while meeting the threshold of national unity, equipping of personnel and increasing tertiary institutions.

This study appreciates that education management of public sponsored primary school is never a unilateral function but rather bilateral and to an extent multilateral. Its evident that although the government controls the management of these schools through head teachers and the school management boards, it cannot single handedly do so without other major stakeholders such as the sponsoring church. To get the gist of the relationship between the government and the Church-sponsor, it is worth analyzing the historical development of education in Kenya from pre-colonial era to post independent era.

3.2 Historical Development of Education in Kenya

This section gave a critical insight on historical development of education from African traditional perspective to the modern period of the 21st century. On top of that it highlights how the government and the Church have had their convergent and divergent roles and contributions in the process of reforming education in Kenya.

3.2.1 African Traditional Education

Any attempt to analyze development of education from colonial and post colonial era and ignore pre-colonial era is illogical and fallacious. To give a comprehensive and a coherent historical view, the study appreciated fundamental contribution of African traditional education in shaping the society holistically. It cannot be denied that the current education though it has Western formalism, it is embedded on the African functional and practical education. The study did not envisage a situation of pedagogical approach, but instead does a critical view of historical analysis on education management. In this context, the chapter postulates the root of education with an aim of retrieving fundamental roles played by religious and secular community.

According to the Priest's in-charge of St. Peter Claver Parish, he emphasized that the Church-sponsor has a duty to inculcate values to the youths through counseling and spiritual nurture. This is a role that cannot be wished away since it has a lasting impact in the lives of pupils and teachers. The study borrows a leaf from Sifuna and Otiende regarding traditional approach to educating youths as of great essence. They underscored the fact that youths in African tradition is a major and significant component that need to be educated and carefully trained because they are the trainers of coming generations. Any mishap in training or education means losing a generation or bringing up a perverted one. According to the Kipsigis subtribe of the Kalenjin community, a generation that does not train an incoming generation is to blame as a failure. No generation would like to bear the brunt of such stigma.

In addition to that, a critical study on Ameru education of boys, Kiambati affirmed in his thesis study on: '*Contribution of Ameru Elders in Educating the Central Imenti Youth, Meru County, In light of Jesus the Liberating Teacher,*' that elders were the guardians of ethics and morality that spells out the code of conduct.[85] This implies that African traditional communities have had systematic and organized ways of schooling their children of different generations and age sets. This mode of education cuts across all African communities prior and after the missionaries era. The

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[85] K. Mbaabu. *Contribution of Ameru Elders in Educating the Central Imenti Youth, Meru County, In light of Jesus the Liberating teacher.* Unpublished M.A (Nairobi: University of Nairobi, 2014), P.57

methodology of learning was more of imitation and participatory.[86] The approach was hands on as opposed to the theoretical approach to education. The same approach has been alluded to and is in tandem with Bandura's *Social Learning Theory*. Bandura's theory underlines the vital use of imitation, observation, and modeling as learning tools. In this context, anyone can apply these methods to acquire knowledge or skills. Pupils, teachers or parents can as well use then to learn something to build the society.

It is through this learning perspective that the traditional method of education was efficient and could not be wished away by the Western Missionaries. Africans by virtue of their right, despite all the negative painting, branding and packaging, had had education which was moral, progressive, gradual and practical.[87] African scholars underscored the fact that Africans had their befitting approach to education as opposed to the views advanced by the Western sociologists such as Lucien Levi-Bruhl's sentiments on "*Primitive Mentality*"[88] Levi-Bruhl claimed that African thinking is pre-logical and have mystical character of thought process.[89] Levi-Bruhl subjectively observed that the arguments advanced by black people are incoherent and many a times accommodate contradiction. It was the furtherance of the notion that Africans are emotional as compared to the Westerners who are rational in their minds. He argued that the western thought-form is linear and consistent unto the point. The aim of this argument and branding of Africans as pre-logical was an attempt to discredit African authentic thought process and was a means of imperialism. Such unprecedented move by the foreigners who did not understand African mode of operation was unwarranted.

3.2.2 Colonial and Missionary Era Education

Majority of missionaries and colonialist who came to Africa borrowed ideologies heavily from the Western anthropologists and Sociologist regarding their subjective

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[86] D. Sifuna and J. Otiende. *An Introductory History of Education (Revised Edition),* (Nairobi: University of Nairobi Press, 1994), p. 17

[87] O. Bogonko. *A History of Modern Education in Kenya (1895-1991*),(London: Evans Brothers Ltd. 1992), p. 1

[88] L. Levi-Bruhl. *The Notes on Primitive Mentality* (Oxford: Basil BlackWell, 1975), P. 126 in F. Ochieng'-Odhiambo. *A Companion to Philosophy*. (Nairobi: Consolata Institute of Philosophy Press, 2009), pp. 286-287.

[89] F. Ochieng'-Odhiambo. *A Companion to Philosophy.* (Nairobi: Consolata Institute of Philosophy Press, 2009), pp. 286

view on African education. Their prejudice on the perceived uneducated Africans overode the objectivity in appreciating other community's culture and worldviews.

The colonialists came to Africa and brought with them two different types of education policies depending on their country of origin and mode of application. The two types of education was direct and indirect[90] education. The administrative approaches were applied to influence and control Africans in the spheres of education, social life and are also referred to as adaptation and assimilation.[91] Whether these methods were efficient in educating Africans is not a subject of our discussion in this chapter but it surfice to argue that it served the colonial masters and had a far reaching mplication in the lives of Africans.

History has it that the missionaries preceded the colonial government, and upon the arrival of the colonialist, things took a different twist. Historians such as Sifuna and Otiende, authentically narrated that the colonial government provided an umbrella of law and order to the missionary activities.[92] It is against this background that the missionaries took children in the villages to provide them with the Western education. The education given was basically to read, write and arithmetic. It must be recalled here that the sole purpose of this education was to convert Africans to Christianity and the best approach to attract their parents into the Church was through education of their children. Although these missionaries provided Western education, they harbored prejudices on Africans as savages and superstitions was engrained in their hearts. The said education was basically superficial education that aided their evangelistic work using simple catechetical method. Africans were averse to this since they felt they were being taken for a ride.

Judging from the aforesaid positions taken, the missionaries and colonialist had an agenda aimed at engraving the significance of education of the western values and civilization in the minds and hearts of Africans.[93] Sifuna and Otiende are not walking this historical trajectory alone. Bogonko stated that the survival of the future of

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[90] D. Sifuna and J. Otiende. *An Introductory History of Education (Revised Edition),* (Nairobi: University of Nairobi Press, 1994), p. 184.
[91] Ibid., 184
[92] Ibid., p. 187.
[93] Ibid., p. 187

wisdom and knowledge of a people is embedded on a vivid understanding and perpetuating their institutions, laws, language and value emanated from their missionaries.[94] In view of the above premise, it is prudent to underscore that missionaries used the lenses of the Western world view to measure values and educatability of Africans. Going by the natural and social justice, Africans too deserved a hearing in educating the Western world on educational functionalism, environmental centered and practicalism from African.[95] Functionalism and environmentalism mentioned above entails Africa's pragmatic approach to issues while at the same time they conserve their environment. Foe example, when conduction their prayers in their shrines, they use nature without destroying it. The Western world deserve to learn from Africans. This symbiotic relationship enhances human dignity and value for one another in the global society.

In Kenya, one of the fundamental development of education to the African natives although it was debased as compared to the European and the Asian was the mutual cooperation between the missionaries and the colonial government to offer technical training. The establishment of education was based on the race. There existed European, Asian and African Native education.[96] To shade more light on that, Ominde in Education Commission echoed that the colonial government injected more capital on European and Asian schools which had 3% of the population than African Education 97%[97] during colonial era. The motive behind this was to provide enough labor for the colonial master. In order to bring efficiency in education, a concerted effort was hatched among the Protestants to form the Missionary Board of Education which coincided with the Fraser Education Commission of 1909.[98] The Fraser Education Commission was the first commission that was mandated to find out the structure of education in East Africa Protectorate.[99] At this juncture, it is undeniable that the Commission submitted the report with its credible and objective deliverables. Coated with bias opinion, the Commission did not emphasize putting forward the

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[94] S. Bogonko. *A History of Modern Education in Kenya (1895-1991)*,(London: Evans Brothers Ltd. 1992), P.9

[95] Ibid., p. 9

[96] D. Sifuna and J. Otiende. *An Introductory History of Education (Revised Edition),* (Nairobi: University of Nairobi Press, 1994), pp. 212-213

[97] Republic of Kenya. *Ominde Education Commission* (Ominde Report 1964.(Nairobi: Government printers. 1964), p. 21.

[98] D. Sifuna and J. Otiende. *An Introductory History of Education,*p. 193

[99] Ibid., 193

plans for literacy education for the natives, but instead they considered the possibilities of developing industries among them.[100] The impediment of the literacy education was informed by the superiority mentality among the whites and need for skills to provide services to the benefit of the whites and to the detriment of the Africans. The recommendations served the colonial masters well and inimical to Africans progress.

It is recalled that during this era, the need for upscaling education after World War II was inevitable. At this time, Western Education coupled with the African Education had conscientized African and this became the precursor for political agitation. The colonial government stepped in and established 'grants-in aid pattern'[101] The colonial government started funding of education as opposed to the bush schools which augured well with them but the missionaries were jittery about that. At this juncture, the second educational commission was established which was *Phelps-Stokes Educational Commission of 1924*. In the footsteps of the Fraser Commission they reiterated the colonial government responsibility on aid, teacher training and mutual cooperation with the missionaries.[102]

Analytically, the Church was ill represented in the commission and the recommendations did not favor the Churcheither. The then perception of the Churchwas the creeping of secularism as opposed to their free hand of indoctrination and implantation in the course of evangelism. Further to that, education went on to be reformed and Beecher Report of 1949,[103] was completed. The recommendation has had far reaching implication that has had a bearing in education to date. They had a hand in restructuring of education and named it in different levels as primary, intermediate and secondary.[104] This structure ensured grading and the justification of systematic movement of pupils from one grade to another which is still practical in Kenyan education system todate.

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[100] Ibid., p. 193
[101] Ibid., p. 205
[102] Ibid., p. 205
[103] S. Bogonko. *A History of Modern Education in Kenya (1895-1991)*,(London: Evans Brothers Ltd. 1992), p. 67
[104] Ibid., p. 67

3.2.3 Post Independence Education in Kenya

Post independence education policies in Kenya were key fundamental steps toward reform and progress of education with the core objectives of meeting the needs of the newly governed nation. Several commissions have been constituted with diverse objectives in a bid to address the challenges that had bedeviled education sector in Kenya. Professional body of commissioners is often engaged and they come up with brilliant recommendations. Amazingly, the veracity of these views did not translate into actions. Either there was lack of preparedness during the implementation stage or there was no good will in the implementation of the recommendation in spirit and letter. There is often a missing and or a deficiency in the link between the academics and the industry. Bogonko postulated that as much as the government relatively puts in resources towards the employment of teachers and research, the outcome is wanting.[105] This implies that professionalism could havebeen lost as soon as over commercialization of education crept in. It must not be construed that the said mis-link is affecting the teaching fraternity alone, it undercuts all professions that need reforms for efficiency.

3.3 Education reforms in Kenya

Immediately after attainment of independence in 1963, Kenyan leadership embarked on the reformation of education. It was no doubt that education was and is the backbone of the development in the country. It was noted that the previous education offered during the colonial and missionary era had several gaps. Among the prominent gaps were the debased education that was tailored for evangelization and its exclusivity. In order to address these historical challenges, Ominde Education Commission 1964 was established with the sole purpose of steering education policy that will be a spring board to the national unity.[106] The Commissioners recommended that the government was responsible in the management of all schools. However, to retain the original traditional identity of the church, 'religious sponsorship' was created. The original manager was allowed as a sponsor not with specific and limited roles to avoid conflict of interests. It was obvious that the churches did not have the requisite capacity to run the schools professionally.

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[105] Ibid., p. 187.
[106] Republic of Kenya. *Ominde Education Commission* (Ominde Report 1964) (Nairobi: Government printers. 1964), pp. 9-11.

Ominde Report explicated the role played by the local authority in ensuring the spiritual needs of pupils and the desire of the parents were adequately met. On extreme cases, mixed sponsorship should be allowed where practicable and where it is inadequate, regular school staff would assist. If any parent would wish his or her child not to attend religious instructions, then that would be scrupulously respected.[107] To enhance inclusivity two things were paramount, have a single and uniform syllabus and Religious Instruction was handled in an erudition level to avoid sectarian and subjective approach to the subject.[108] This was the first education commission in Kenya post independent that sought to accelerate education which was a springboard for development in a young and feeble nation.

To improve the state of education in Kenya, the government established series of education commissions with different objectives. The may purpose of this commission was to unite all Kenyans. Following Ominde Education report was the Gachathi Report of 1976.[109] The underpinning philosophy behind this report was the promotion of the cultural values of African family hood of sharing. One of the major finding of this report was the teaching of religion and social ethics to foster survival and enhancement of social responsibility. It is vivid from this observation that the government in the first decade after independence had achieved so much in education at the expense of quality and relevance of education. This is a move that is still puzzling the scholars up to date regarding the quality pragmatic education that speaks to the challenges facing the society today. To institute teaching of religion and social ethics it then required trained personnel to deliver and make a sustainable impact in the society. One would not be mistaken to explicate that had that been done towards the implementation of the Gachati Report, the Churchsponsors would not have been seen as the underdogs in the field of education. The much desired holistic molding of the pupils would have been given the priority. The deficiency in the implementation

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[107] Ibid., p.11
[108] Ibid., p.11
[109] See the introduction of Education Objectives and policies (Gachati Report 1976), Nairobi: Government Printer.

of this report beckoned the famous Kamunge Report on '*Education and Manpower Training for the Next Decade and Beyond'*.[110]

In a society where education is motivated by the economic gains, it is possible to lose moral values. It is derived from Kamunge Commission report that in a span of three decades, the orientation of education had taken a different turn. Modern urbanization had taken root in the education sector hence edging the societal values. It was at this time that several private schools emerged. This must not be construed that private schools were bad but, the aspect of completing the school without the values that education carries with it. Education without a touch of the African values of family hood has its repercussion in the society.

The essence of the national development of Kenya is anchored on education and training that is in tandem with the national philosophy.[111] It is against this backdrop that the emphasis of quality education right from the foundational stage (primary school) is of great essence. It is needless to belabor the point that primary education is a stage where educational values must be inculcated in the lives of the malleable children. The aim of 'education and training for the next decade and beyond'[112] ought to start with the right footing that is basic educational level. The government together with major stakeholders such as the Churchand the community has a responsibility to work in a concerted effort to inculcate the right and acceptable values to the pupils in school and out of school.

Education reforms in Kenya are elaborate and are geared towards quality education, bright future of the pupils and development of the nation. In addition to a number of reforms that the government commissioned prior and after independence, have a great bearing in the provision and management of education in Kenya. The last report recommended an elaborate holistic approach to education was Koech's Report (1999) on Totally Integrated Quality Education and Training (TIQET).[113] As much as we can

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[110] Republic of Kenya. Education and Manpower Training for the Next Decade and Beyond (Kamunge Report 1988), pp. 24-25
[111] Ibid., p. 25
[112] Ibid., p. 26
[113] Refer to Republic of Kenya. *Totally Integrated Quality Education and Training (Koech Report 1999)*. See the introductory theme of the report.

observe the effort of the government trying to reform education, the implementation of the report remain a challenge. It is arguable here that the report was not implemented in total. Had this been implemented as intended, education and training would have resonated well with the values of the nation in development of responsible leaders and developing skills for industrialization. C hurch sponsors are also seen not to be in the forefront in inculcating the desired values aggressively. Although this approach was viewed from the desired outcome of education, it was ironical to expect holistic output without proper engagement of all stakeholders. For far too long the Christian sponsors have either been ignored, alienated themseves or relegated to auxiliary roles on matters of education and training. Whether the school is sponsored by Muslims or Christians, the bottom line is that the spirit of partnership ought to be upheld by all stakeholders.

3.4 The Government's Mandate On Education Today

To unearth and appreciate the role of the government as a key player in education, one ought to reflect on some fundamental aspects. Education is one of the main pillars that contribute towards progress and development of every nation both globally and nationally. The essence of history of education as stated by Sifuna and Otiende is rooted in illuminating the past, concretizing the present and projecting the future. This illumination among a whole raft of factors entails a clear understanding of aims, methods and existing institutions. It can be deduced from the above ideology of illumination that education stakeholders understanding and adherence to their roles can 'improve on the quality, decisions, policy formulations and foster professional competence in class management'[114] of education in Kenya.

It is prudent to lean back and reflect on the historical development and assess relevant stride that the government has taken immediately after attaining independence to date. To get a clear view of this progress, the study ought to note the pros and cons in this long journey regarding the legislation on education, education reforms and implementation of the same. It cannot be denied that in this huge task, we cannot miss to observe both the successes and failures. After gathering information through questionnaires and interviews, the following government roles were identified and

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[114] D. Sifuna and J. Otiende. *An Introductory History of Education (Revised Edition),* (Nairobi: University of Nairobi Press, 1994), p. 3

explicated. The interviewee from the Ministry of Education demonstrated command on the understanding of critical roles of the Government in providing quality Education to her citizens. At this juncture, the study did not accentuate the role of the Ministry of Education alone but other auxiliary bodies that work in complementarily to better education in Kenya. Among these auxiliary and independent state agencies that have been enacted and established by law are: Teachers' Service Commission (TSC), Kenya National Examination Council (KNEC) and Kenya Institute of Curriculum Development (KICD).[115]

a. It is no doubt that the government has a huge responsibility of ensuring that every child access quality education. Prior to promulgation of Constitution (2010), the government had had various agents in-charge of teacher's affairs, curriculum and management of examinations. The study found out that the recruitment, employment and placement of teachers rests squarely on the shoulders of the government. Prior to education reforms in Kenya immediately after attaining independence in Kenya, education was in the hands of the missionaries. Their role was to recruit and employ whomever they saw as qualified for the job. In a dialogue with a former Father in charge of St. Peter Claver's Parish, Fr. Dr. Kamiri, he accentuated that before Ominde Commission Report of 1964[116] was released and implemented, the mode of employment in mission sponsored schools was subjective. Employment was based on Church affiliation. If one was a follower of a different denomination they were not given priority.[117] Upon the legislation and ascending in to law the TSC Act,[118] harmonization and equal opportunity on employed was effected and was no longer based on Church denomination or the former manager as in during the colonial era.

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[115] Education Director. Interview by Author. Ministry Of Education (Basic Education), on 03/04/2017
[116] See the report on Ominde Commission Report of 1964 that was commissioned by the President to advice on nationalization of education in Kenya.
[117] Fr. Dr. Vincent kamiri is a Priest in Kiabu Parish. He is a scholar and a Churchminister who has served for more that 30 years.
[118] See TSC Act regarding the role of TSC on equality and employment on merit.

b. It is further argued that remuneration of the teachers was based on the good will of the Missionaries.[119] It emerged in the course of the interview that Missionaries did not have enough capital to mobilize the massive employment and remuneration of the teachers. It was attested that the token of appreciation was given to those who gave instructions to the learners. Although remuneration of the instructors was perceived to be small, the ultimate goal was all about the calling to service and impartation of good moral values to the pupils, students and the followers through Religious Instruction (RI).

c. National school curriculum

Historically, missionaries who started schools designed their own curriculum. It was a simple curriculum and the mode of delivery was simple because most of the Missionaries were not education experts. It is apparent that the curriculum was tailored towards evangelization of the community. Although the system was not scientific, Western Education provided moral guidance, basic knowledge and a means to evangelization to meet the required objectives of the missionaries.

A close observation of education curriculum from this perspective, it is worth standing on the shoulders of the system and assess the impact of the education reforms in Kenya after independence. From the recommendation of the Ominde Commission, curriculum was standardized. The interviewees acknowledged that through Kenya Institute of Curriculum Development (KICD) the government is legally mandated to develop, review and disseminate the curriculum to be used countrywide regardless of the religious affiliation.

d. National Examination

In the spirit of standardization and harmonizing education in Kenya, the government took charge of administering a uniform examination for all Primary Schools in Kenya. According to the sentiments of the Education director and echoed by the Head Teacher affirmed that through legislation the

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[119] Fr. Vincent Kamiri is currently a Priest in-charge of Kiambu Parish. He is a scholar with a Doctorate from CUEA.

government mandated the Kenya National Examination Council (KNEC) to set, keep, disseminate, administer, mark, process and release the pupil's results.

e. Quality Assurance

Monitoring of education progress is one of the mandates of the Ministry of Education to assure quality of education. The purpose of this is to ensure equity, fairness and quality. The study sought to find out the other roles of the government regarding education and found out apart from independent bodies like TSC, KICD and KNEC, Ministry of Education is mandated to monitor the progress of the schools. The hierarchies top down as per the constitution and education policies ensures that schools are monitored through County Educational Director and Sub- County Educational Director. On the other hand reporting to the Ministry is mostly bottom up, unless there is feedback from the ministry to the schools. St Peter Claver's Primary constitutionally is monitored like any other national registered school for it progress and benefit of all stakeholders. Although the Ministry of Education has the responsibility in monitoring of education, the Church sponsors too have a role in monitoring their sponsored schools.

According to the RCC's education Secretary Nairobi Archdiocese, he underscored that their monitoring of schools is motivated by the need to assess and acertain good performance and proper management of the resources in their Church sponsored schools.[120] This practice resonates well with the government assurance framework; however, it should not be construed that the Church-sponsors are not in competition with the government. According to the county education Secretary, even though the claim of monitoring of the school is emphasized, the Churchdoes not have its own adequate tools for monitoring progress effectively. It must be acknowledged that visitation of the schools is not enough to assess the progress and critical management of resources in the school. A more elaborate and efficient tools must be employed. This calls for the Churchto reinvest in this area for better results. The Priest in-charge of the

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[120] Fr Kiarie is the Education Director Arch Diocese of Nairobi. Interview by author on 4/4/2017

particular school in the Parish is not involved in the daily management of the school but it is the duty of the head teacher. Although the priest represents the church, it is evident that the back stops at the office of the Education Secretary Nairobi Arch Diocese.

3.5 The role of Christian Church Sponsor

In order to have a fruitful dialogue on the roles of the government and the Church-sponsor, the study saw it prudent to critically analyze their roles on management of education in primary schools separately. The analyses of the same roles are not enough, but the study will move a notch higher in synthesizing the meaning of the roles played by the two major partners of education. Education Act 2013, acknowledges the role played by the sponsor in public sponsored schools and their roles are well stipulated. However, the sporadic conflicts between the managers of the school and the sponsors are occasionally witnessed as a result of diverse interests. The impact of these conflicts definitely affects the performance of the pupils and overall enrollment. Each stakeholder is has their strength and weaknesses that requires a concerted effort to manage schools for efficiency. The efficacy of the Churchrequires a better understanding on the concept and role of sponsor. This leads us to unearth the meaning of sponsor in the context of the Church responsibility in public school.

3.5.1. The Sponsor Phenomenon

The concept "sponsor" over and in different places and dispensation has acquired divers meanings depending on the context at which the user may desire to use in order to drive their point home. In the context of our study it acquired clear meaning when it was postulated in the Education Act (Cap 211) section 8(1). 'It was used in relation to schools formerly managed by the Church, which transferred to the local Authority.'[121] Ominde in their Education Report too did not shy away from using the same terminology to mean the schools that were initially initiated and managed by the church.[122] Although this commission defined the term, their main emphasis is on the function of the sponsor and its relation to others on matters of school management. It is worth mentioning that KCCB in their policy document gave a more functional and

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[121] Republic of Kenya. *Education Act 2012(Cap 211*) Nairobi: Government Printer, p. 8

[122] Republic of Kenya. *Education Commission (Ominde Report 1964),* Nairobi: Government Printer, p. 35

elaborate definition of the term sponsor. This is a legal entity that makes holistic contributions and impact on academic, financial, infrastructural and spiritual development of an institution and particularly basic education.[123]

A whole saga surrounding the sponsorship, as explained in the Basic Education Act of 2013 coupled with KCCB policy is clear on roles expected of the Church. However, since the inception and role play were stated, there have been squabbles regarding the management and administration of the schools. Given this scenario the concept "sponsor" has become elusive.   One would wonder if sponsorship is a myth or a reality. On contrary to the aforementioned public sponsored primary schools, are well managed private schools. These private schools are run with less squabbles since stakeholders' respective roles are adhered to. In African context, once you make a commitment to fulfill your duty, it must not be amorphously treated but tangible result and hand-on in practice. For example the pedagogy of African education is more practical so to management. The perceived abdication of role by the Church either because of misunderstanding or through confusion, the Churchsponsor has to take a corrective measure. One other critical step must is through reverting schools into their hands so that they can be fully responsible. Negligence and confusion in public sponsored primary schools are uncalled for and this affects the outcome of primary education management. Secondary schools on the other hand are better managed. Taking from the comments from the Nairobi Diocese Education Director, it is clear that the major victims are public primary schools because leadership structures were not properly put in place. It was against this backdrop that anyone became elected to the school board.[124]

The government of Kenya has elaborate structures on education management. From the time of Ominde Education Commission 1964 to Koech Report of 1999 (TIQET), the government through Ministry of Education has done several reforms in education to improve accessibility and quality management of education. Education policies also have been put in place for proper control, implementation, monitoring and evaluation of education. The government has not been a lone range in the education

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[123] Kenya Conference of Catholic Bishops. Policy Document for catholic Education in Kenya: Commission for Education and Religious Education, (Nairobi: Don Bosco Printing Press. 2004), p. 9
[124] Rev. Peter Kiarie. Education Director, Nairobi Diocese. Interviewed by author on 3/4/2017 at Cardinal Otunga plaza, Nairobi

enterprise but has included several stakeholders who wished to add value in the education system. The essential structures that have enables monitoring of education is captured in the Constitution (2010). Education Act 2013 elaborates in details the essential roles from the national, county and to the duties of an appointed individual.

The Church sponsor is unmistakably a partner to the government of Kenya in regards to management of Church-sponsored schools. However, one is perplexed to witness internal fights between the Ministry and the church. Where the roles are not understood by either or actions of indifference then conflicts are bound to arise. To understand and appreciate their roles, the study addressed in the next paragraph.

3.5.2. Role of Church in education

The role of the government on education is anchored in the legal framework of the Constitution (2010), Basic Education Act 2013 and the Teachers Service Commission Act of 2012. The Constitution underscores the policy of Education for All and as a basic right for every Kenyan child. Conversely the ChurchSponsor too has her roles to play that are majorly anchored in the Education Act 2013 section 27.[125] It is crystal clear that the role of the sponsor apart from spiritual development, representation, supervisory and advisory services, going forward, the key one that are worth our focus are the participation in syllabus and curriculum, books and teaching materials. In addition to that is the financial and infrastructural support. The aforesaid roles are also corroborated by the Diocesan Education Director the functions of the Board of Directors that are in tandem with the KCCB Education Policy,[126] are as follows but not limited to:

1.   Provision of the physical infrastructure: The Church sponsor as a partner in education provide the infrastructure. The physical structures such as buildings and land is the set responsibility of the Church sponsor. Since this is the mandate of the Church to build and maintain the premises in sponsored public schools yet it is not happening in the schools, it calls for a review of the entire responsibilities so that parent and the pupil will not suffer lose.

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[125] See Education Act 2013. Nairobi: Government printer, p. 8
[126] Kenya Conference of Catholic Bishops. Policy Document for Catholic Education in Kenya, Commission for Education and Religious Education 2013. 4th ed. 49

2. Spiritual guidance and counseling: This falls within the role of the sponsor. According to Fr. In-Charge, St. Peter Claver's primary school pupils access mass daily regardless of any denominational affiliation. Nine out of nine teachers who filled the questionnaires responded that it is the role of the sponsor and the teachers to provide counseling to the pupils.

3. The Church sponsor representation: In an interview with the Education Director, the Church sponsoring the school has a right to representation in the County Education Board. The sponsoring Church also participates during the constitution of the Board of Management of the school.

4. Partnership and network: The Church sponsor as a collaborator in education building and progress rallied the community for a worthy cause. In the words of Latin America Liberation Theologian Freire, the Church is the conscience of the society and they play a role of conscientization of the society.[127]

5. Monitoring progress: Monitoring is a tool that aid in assessing the progress and miles stone made by any institution but not usurping the administrative responsibilities from the head teacher. It is the mandate of the Education Secretary to ensure that apart from the government role of monitoring the progress, in equal measure the Churchsponsor must monitor a whole raft of responsibilities:

The physical facility (school assests): Assets such as land and premises are crucial items that must be provided for, maintained and kept well to serve the pupils in the school is very essential. It is within the mandate of the sponsor to provide these services according to the set laws. Financial stewardship: These financial resources that are injected by the Church to boost the physical premises of the school. Academic progress of the pupils: The Church sponsor's priority must be the concern to see the academic, social and spiritual progress of the pupils and the teachers in the school. Failure on one element implies that the Churchis not concerned with the holistic development of the pupils.

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[127] See Paulo Freire's concept of conscientization in Education for Critical Consciousness. (New York: Continuum, 1994), p. 1ff

Teacher's performance: It is in the interest of any institution that is result oriented is driven by team work and harmony. Humanly speaking, a protracted conflict between administration and the sponsor sometimes degenerates into physical fights, closure of the school and trading of insults which injures the reputation of the church. Participation and input of the parent and the community at large. Every stakeholders contribution whether small or big is valuable for the overall success of the school performance.

In view of the aforesaid roles, it is evident that the backstops with those who are vested with the mandate of managing the schools. A closer look at the roles in question, it is empirical that all these roles are embedded on the national government and the Churchpolicy but the implementation part of it is wanting. A clear observation from one of the parents, is that the school is faced with the challenge of physical infrastructure. The buildings are old and scattered in the compound hence need for reconstruction and upgrading to a modern standard. The same sentiments were echoed by the priest in-charge but the Churchis not in a position to commit themselves to construction at the moment.

A close interaction with a member privy to the Church program, she confessed to the researcher that they were not aware that they should build or maintain physical infrastructure in the school. The argument is that, it is the duty of the government since it is public school. This is an indication that the member's level of ignorance on the role of the sponsor is a representation of other congregants. The study acknowledges that the delink in role play between the sponsor and the MoE puts into question the relevance of sponsorship of the public schools without any prejudices. It may sound that the Church is edged out but if the Church is relaxed in service provision at the expense of the pupils, then it is not acceptable.

While it is argueable that the Church established the schools as a platform to advance the mission of the spread of the Gospel according to Mt 28:18-20, as a call to the great commission, it must be recalled that the Church has failed to accomplished their responsibilities in some critical area like infrastructural development. The study in utilizing Boff and Boff's mediation theory, it is evident that the second level of hermeneutic moment is practical in this context. The calling of the Church to be the

salt and letter to be ready is inescapable here. Is it the will of God to drag our feet in fulfilling our duties? The Church has a duty to shoulder education and to an extent development agenda together with the government and this invokes the unending spirit of carrying one another's burden according to Gal 6:2. Apostle Paul underscored that we are there for one another as echoed by the African benevolent spirit of communality.[128] From the above assessment, it is observed that the Churchas a sponsor has not lived up to their requirements. It is regrettable though that the infrastructural responsibility is still wanting. A case in point is the school under study; the buildings have not been improved for a long time, hence indicating that not much has been invested along that line. Although the policies are well stipulated, the question remains on to what extent has implementation been done? It calls for the Church-sponsor to relook at the policy in light of the signs of the time and its efficiency.

3.6. The Role Interface Between Ministry of Education and Churchsponsor

Having assessed the forgoing roles of the government and the Christian Church Sponsors separately, it is prudent to synthesize the fundamental roles and observe their divergence and convergence. There is categorical evidence that both parties have got distinct roles that must converge at a particular point to complement each other. Immediately after attaining independence, the government of Kenya had to intervene through unification and control of the schools in the country immediately after independence. Given the disintegrated approach that the missionaries had during the colonial period, this implied that the government brought unity and sanity through the Ominde Report of 1964.

The understanding of partners is entities with duties and responsibilities shared equally or contributed equally. Although the government cannot be said to be of equal measure with the Church sponsor, it must be acknowledged that the sponsor makes a significant contribution in education enterprise. Deducing from the missionary era, it is evident that the Church has made a significant input into the education sector in Kenya.

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[128] P. N Wachege. *CRS 560: African Christian Theology*.

3.6.1 Convergent Roles of the Government and the Churchsponsor

In so far as there are distinct roles of the government and the church, their convergence and divergence cannot be wished away. These enhance complements and conflicts respectively. The Church and the government are great stakeholders and by 21ˢᵗ century with elaborate structures, they should be more complements than conflicts.

The study intended to highlight a few areas of complementarity between the roles played by the government and the Church sponsors on education enterprise.

a. Establishment of schools to promote education and impart skills is one of the most crucial roles played by both the Church and the government. It can be adduced that from the pre-independent era, the Church played a key role of establishing schools for education. Whether they established for academics or evangelization is a different reason all together. The fact remains is that schools were established with the assistance of colonialists. After independence, Ominde Educational Commission 1964 and Education Act 2012, Cap 211 Sec. 8[129] postulates that schools that were former managed by the Churchwere transferred to the local authority as the Church remained as a sponsor. Despite this relegation, the Church still remained a formidable partner. It can be argued here that there was no bad blood in this decision. As time went by, the study discovered that conflict arose particularly on management and role play.

b. Education right from the traditional education and western education perspective entailed inculcation of moral values that would benefit the individual as well as the society. The purpose of this education is and was to develop a holistic view of life. The aforesaid education is in tandem with the Biblical teaching on fullness of life that Christ gave in the Gospel (Jn 10:10. A critical view of the African traditional education demonstrated that the main purpose of education is to engrave moral values in the hearts and character of the young ones. This was done through the popular mode of apprenticeship. Students learnt through imitation, practice and observation just as underscored

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[129] Republic of Kenya. Education Act 2012. Government Printer. p. 8

by the underpinning principles advance in Bandura's Theory of Social Learning.[130] Looking at the Western education as advanced by the missionaries and the government, the underpinning value that undercuts all the stakeholders ultimate goal of education is the inculcation of moral values.

c. Another point of convergence of roles is monitoring the progress of school. Monitoring of school entails Board of Management meetings where both representatives from the Churchand the government are involved. Beside meetings, giving attention to the implementation of activities is given priority. It must be acknowledge thou that even though the agenda of monitoring the progress of school is a shared responsibility, the level at which it is done is different. The school administration is in charge of day to day activities as underscored by the Head Teacher.[131]The role of the Church in activity involvement is during the PPI, Mass and counseling sessions. It is also affirmed that monitoring of the school progress is vested in the office of the Education Director, Diocese of Nairobi. It's against this backdrop that the efficacy of monitoring is yet to be ascertained.

d. It is enshrined in the Kenyan Constitution (2010) that it is the duty of a government to provide basic right like education to her citizens. On implementing of the same, establishing of schools and education the pupils infers that the parents to shall have their rights taken care of. Institutions like schools bring people of all works of life together with a common agenda of educating their children. Further to that, it is valid to argue that the Churchhas not been left behind in quest of bringing the community together for a common course through education. Nairobi is a cosmopolitan city that house diverse communities[132] and where among other things education is a share value.

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[130] See Albert Bandura on *Social Learning Theory*, 1964, pp.3-10
[131] Comments from the Head Teacher St. Peter Claver's Primary School. Interview by author on 28/11/2016
[132] See Nairobi County Integrated Plan 2015

e. One of the national education objectives is to fostering national unity. The principle was embedded on the Kenya Educational Reforms which was established to shape the future and heritage of education in Kenya. This was echoed by Kamunge Report 1988 in *Education and Manpower Training for the next Decade and Beyond*[133] and reiterated too by Mackey, Report 1981 on *Second University in Kenya*.[134] It goes without belaboring the point that the government's intention of offering education for all is to bring unity and equity among the citizens. Whether the commission was addressing different objectives, the underlying facto is the unity. The Church sponsor has not been left behind either. The gist of the matter in spreading the Gospel is to unite all people be of one purpose because they are all made in the image and the likeness of God (Gn 2:27-28).

f. Another factor of convergence between the government and the Churchsponsor is the quest for poverty eradication in the community within which the school. It is a little wonder that one would be tempted to know how the two joint hands in fighting the vice. The problem of poverty in Africa has become a thorn in the flesh. Since this vice was discussed exhaustively under imminent challenges, it is fair to mention that the Church and government in a concerted effort have worked to eradicate poverty in Africa. Education for all and implementation of Universal Primary Education has been instrumental since education has had ripple effect in conscientization of the society. The tenets of the Bible on the other hand detest ignorance and uphold hard work and reward. Education according to the Church teachings is not confined to the classroom but a holistic development of humanity.

g. Last but not least is the concept of mutual consultation as they work together. The two stakeholders often consult during the board meetings. It is stipulated in the Education Act that the sponsor is represented in the education meeting. To ascertain the same, during an interview with the education director Nairobi diocese, he asserted that TSC through County Education office, Church

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[133] Republic of Kenya. *Education and Man power Training for the Next decade and Beyond (Kamunge Report 1988),* Nairobi: Government Printer. P.11

[134] Republic of Kenya. *Second University in Kenya (Mackey Report, 1981),* Nairobi: Government Printer. P. 6

sponsor is consulted during posting or transfer of head teachers in Catholic sponsored schools.[135]

In the light of the aforementioned factors on convergence the managers of the and the key leadership of the RCC that were interviewed were very clear on the roles and the mandates assigned to the government and the sponsors. Their point of convergence is that both are working in harmony to monitor the progress and development of the school. For example, the duties of the Fr. In-charge and the head teacher both attested to the fact that work relationship is cordial. Further to that, both parties have well defined representations that are geared towards achieving objective of educating the pupils. However, it is not lost to us in this study that the harmony enjoyed is devoid of some divergence. The aforesaid divergent roles are not viewed from the negative perspective but unity in diversity.

3.6.2 Divergent Roles between the Government and the Church-sponsors.

The divergence of roles between the two major stakeholders cannot be overrated. The following subsection articulated the reasons for divergence which when harnessed objectively can improve the quality management of the school education on Kenya.

a. The divergence of roles has led to conflict between the school management and the Church-sponsors of the public primary schools are attributed to the management of schools. Save for private schools which the Church or the proprietors have full control, public sponsored schools have got unique challenges. According to Basic Education Director, Church-sponsor have worked in harmony but the challenge is that they want the government to build and maintain the sponsored schools but at the same time they want to claim ownership. Based on the above the Church-sponsor is seen to have abdicated their responsibilities that anchor their sponsorship for the schools. This study may deduce from the aforesaid that the Church sponsor may lose her relevance as a sponsor.

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[135] Rev. Kiarie is the Education Director, Roman Catholic Church, Nairobi Diocese. Interview by author 3/04/17. Cardinal Otunga Plaza, Nairobi.

b. A kin to the above mentioned divergence is resource mobilization and investments. While it is viewed that the Church has been investing in schools in form of grants, teachers' payment of salaries and purchase of books, the Churchon the other hand is expected to meet their obligation of building, maintenance of the premises and other infrastructural duties. Such a failure by the Church to meet their part is tantamount to imbalance in running of school. This exacerbates conflicts between the two major stakeholders in education.

c. Decision Making

Decision making on matters of school development requires constant consultation between stakeholders. Any arbitrary decision that affects the other partners is against the Constitution of Kenya (2010). Constant complaint by the Church on the choice of set books, posting and transferring of head teachers without consultation is a bridge of the law by the government or a sign of incompetence on the side of the sponsor. On the other hand, contrary to building and maintenance of the premises is acting contrary to the Education Act. Such arbitrary decision of negligence affects the mutual support for the community. Further to these, the decision by the sponsor to use the premises without due replacement or repair in the name of *mali ya umma* (public property) is uncalled for. In the spirit of consultation and participation, democracy according to the Education Act 2013 dictates that even the school president is a participant of the Boeard. A critical look at this resolution, mixing the students together with the management and the sponsor does not make sense. This confuses the student and is a recipie for chaos. There is not collective responsibility and confidentiality on decisions affecting the school. The only legible partners are the ministry and the sponsors.

3.7 Concluding Remarks

The idea of distinct roles in both government and the Churchsponsors cannot be ignored. It is on this premise that the chapter articulated both divergent and convergent roles of the government and the Church-sponsor. This relationship then informs an assessment of the relevant strategies and methodologies towards mitigating the effects of the challenges encountered in St. Peter Claver's primary school. The aforementioned role interface then guides the study in assessing appropriate approached on addressing the challenges faced by the urban Christian Church-sponsored schools.

CHAPTER FOUR

ASSESSING THE MODE OF ADDRESSING CHALLENGES

4.1 Introduction

Chapter three identified and elaborated interface roles, which are crucial towards identifying the strengths and failures of the key educational partners. The study did an in-depth exposition on historical development of education, roles and shortcomings of the sponsor. It is on this context that the next chapter will assess the strategic mode of addressing challenges that impede on a holistic management of education in St. Peter Claver's primary school and elsewhere. The ultimate goal is to assess and address systematically the perennial challenges nagging urban Christian Church-sponsored schools.

4.2 Situational Analysis

The challenges encountered by the urban Christian Church-sponsored schools ranges from internal to external influences in diverse categories. It is apparent that authentic involvement and serious participation among the stakeholders of the school is the panacea to educational challenges in Kenya. The security of the pupils takes the precedence among many other evident challenges facing the school. Pupils are the major beneficiaries or losers and therefore take the center stage in the study. The pupils in discussion happen to come from the sorounding community of Land Mawe, Muthurwa, Shauri Moyo, Majengo, kamukuji, Kariorkor and Ngara. Sincethe situated at the city centre sandwiched between Haile Salaissie, Race Course Road and Landies Road, there demonstrate how difficult it is for young ones to cross several roads to and from school by foot. It is paramount to secure their safety to ensure learning is conducive. It is enshrined in the Kenyan Constitution (2010)[136] that children must be guaranteed their safety for their better future according to the Children's Act 2001.[137]

The government is clear on their mandate pertaining management of education in Kenya. Various agents like Teachers Service Commission (TSC), Kenya Institute of Curriculum Development (KICD), and Kenya National Examination Council

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[136] Republic of Kenya. Constitution (2010). Nairobi: Government printer.
[137] Republic of Kenya. Children's Act (2001), Nairobi: Government printer.

(KNEC). They are well structured to deliver on their mandates towards the achievement of Kenya Vision 2030 and the Millennium Development Goals (MDGs). On the other hand Christian Church-sponsors operate on the mandate as the partners in provision of education. However, as much as it is observed that the sponsors have made big strides, it is arguable that their deliverabvles have not been optimized. Either this is caused by misunderstanding, negligence, indifference or ignorance on what is supporsed to be done by the sponsor holistically. This then calls for redefining the role of Church as a sponsor.

To assess and address these challenges, this study invoked the practicality and applicability of Boff and Boff's mediation theory on orthopraxis moment.[138] Boff's social analysis which entails more of insertion and feeling with the community and subsequent finding of solution together and hermeneutical stage of asking if it is the will of God to go through some excruciating and gruesome experiences, it is prudent to emphasize that transformational action is applied at this level. There is no way a Churchsponsor can claim to know and even purport to assist the community to decolonize themselves from socio-economic and political oppression if they have not inserted themselves into their real situations. At the moment of hermeneutical stage is when someone who has inserted, live and feel with the people that their conscience are awaken in search of God's truth, justice and the will of God. The following approaches then were instrumental in assessment and are geared to addressing the existing challenges in the school and beyond.

4.3 Experiential Observation

On a *prima facie* of the study, conceptualizing social challenges such as poverty, insecurity, child abuse, dilapidated environment, poor hygiene and pathetic housing may be easy unless one deliberately insert himself or herself to ascertain the truth. This study enriched itself from the Boff and Boff's mediation theory. The researchers took an initiative several times to visit the school catchment areas of Land Mawe, Muthurwa, Shauri Moyo, Kariorkor, Kamukunji and Majengo areas. All these areas are informal settlement with their unique challenges. To paint a better picture, it is

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[138] C. Boff and L. Boff. *Introducing Liberation Theology*, (New York: Maryknoll, Orbis Books, 1987), pp. 24-37.

prudent to describe the places and accentuate two unique experiences that have had far reaching implication on school going children and in extension the management of the school. These are the experiences the researcher underwent for the purposes of the study.

LandiMawe residence were former Kenya Railway staff residence before some of the residence acquired as their personal property according to Wangui who is a resident of LandiMawe.[139] The said houses were ideal for a small family of 3-5 persons. As it is right now the owners have expanded small structures to sub-let to accommodate 15-20 persons within a small congested compound. Because of its proximity to town, employees with low income and University and College students within town put up to save them the high cost of transport and rent. If all units accommodated such a number of persons, the pressure of water and sanitation became an issue. Given the congestion, it was evident that in some households with many children the unit can not accommodate the entire household. On extreme situations, parents improvise space at the veranda to accommodate a large family. This puts much pressure on the growing and school going children since they do not have a comfortable place to study and do their homework. On top of that, the same tender children observe the evil behaviors of what would be their role models in the society. As .mature people indulge themselves in alcohol, drug abuse, illicit sex and many other social crimes, children are socialized into such behavior as Bandura express it in the Social Learning Theory. He living conditions here are wanting. Beyond this, things are no better for the Muthurwa residents.

Another risky area the researcher inserted himself for the purpose of study is the Majengo experience. This is a renowned place for commercial sex workers. In the field, the researcher randomly interrogated the residents who take their children to the school on the challenges they face in the community. It was shocking to learn from three interviewees that most of their children attend public schools like St. Peter Claver's and/ or Kariorkor Primary school. Getting to Majengo was not easy as it called for better security from friends who understood the social terrains of the area. The claim was that since the commercial sex workers survive on this business, any

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[139] Comments on historical information regarding the housing at Land Mawe. She is one of the Oldest owners aged 76 years and has lived in LandiMawe for more than 50 years.

stranger who gets there by chance will face the following humiliations: Either you will be robbed by young men or some women will seduce you to have sex for pay. If one refuses, one will disguise herself that you did but you refused to pay hence justifying a mob justice and one will be robbed of everything. Again the housing is pathetic for human habitation. It must be recalled that young girls who watch their mother practicing commercial sex work, will engage themselves as early as nine years. These narrations were given by two residents of Shauri Moyo who have been an eye witness. One resident of Majengo who used to practice commercial sex work but now she is old, attested that they did it for survival. She added that it is unfortunate the young generation of today are starting while they are too young and they end up droping out of school at their tender age.[140]

It was not only enough to insert oneself but also analyze the situation. It is apparent that the living condition is not encouraging and poverty level is very high. People do anything for survival. However, a mind blowing question that keeps persisting in the course of insertion and analysis is seeking to know if this is the will of God. The essence of the Church is to preach the Gospel to all nations (Mt 28:18-20) as guided by the great commission. The ultimate goal of the Churchis to preach a holistic message (John 10:10). He came to give life in abundance. The Churchhas to be practical and apply Boff's third moment of orthopraxis.[141] It is ironical for people to suffer poverty while others are living in affluence. According to Nairobi City Integrated Strategic plan 2015, the rate of poverty in slum areas are high as compare to up market residents. It is against this backdrop, that we observe that the said catchment areas for St. Peter Claver's primary school face immense challenges. These areas produce expected parents of the school and are the stakeholders that need to work with the board and management of the school. This situation has a huge ramification in the development of the school. This then is a pointer on the strategy and modality of addressing the challenges.

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[140] These were assertions made by an old mother who was a commercial sex worker but she narrate what she often see and hear from the daughters and granddaughters.
[141] C. Boff and L. Boff. *Introduction to Liberation Theology,* (New York: Maryknoll, Orbis Book, 1987), pp.24-40.

4.4 Strategy and Methodology of addressing the challenges

4.4.1 Redefining Education Policy

Education Act of 2013 addresses a whole raft of issues touching on the roles and expectation of every education partner. Policies make the backbone of all operation and based on that there is neeed to relook into the education policies on pertinent contributions. It is a gainst this backdrop the sponsors are reinvigorated to play their rightful roles for the betterment of education. The new policy should speak to the newly proposed education reforms that resonate well with the future of education in Kenya.

4.4.2 Planning

Planning is one of the crucial factors of successful and efficient management. Both the government and the Churchapply apprppriate planning with an anticipation of achieving the desired goal. The evident challenges encountered in the management of the urban Christian Churchsponsored schools are caused by lack of planning and implementation of the specified and shared roles. Proper planning will go along was to addressing redundancy and giving priorities to urgent issues in the organization. This will avert unnecessary conflicts and restored dignity, identity and traditional values of the sponsor according to the director basic education.[142]Although it cannot be denied that the government and other educational players such as the Church and parent do plan, it is arguable that the major bottleneck to success in achieving the desired goal is lack of implementation of the plan. Borrowing from the words of the Director Ministry of Education, he asserted that sometimes the desired goals are not achieved as a result of piece meal implementation of the policies.[143] To concretize this point, it is worth drawing a good example from Koech Education Commission of 1999 (TIQET)[144] as the last report before the proposed Matiangi report of 2017 on curriculum system's change. Judging from the elaborate recommendation, it is apparent that some recommendations were not acted upon hence trivializing the whole report. Had this recommendation were adhered to, education sector would not have remain the same. The objective of the report was not met and thus limiting educational reforms.

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[142] Director Basic Education, Ministry of Education comments during an interview. Interview by author on 4/4/2017 in Nairobi.
[143] Ibid., Interview by author 4/4/2017 in Nairobi.
[144] Republic of Kenya. Koech Commission Report (TIQET) 1999, Nairobi: Government Printer, p. 38.

4.4.3 Involvement and Active Participation

Another perspective on addressing these challenges bedeviling urban Church-sponsored schools, is to engage school sponsors to fully and meaningfully participate during the policy making process. It cannot be denied that there is no consultation completely; however, it is captured in the education policy that involvement and participation is key but the significance of participation is judged by the outcome. Involvement and participation is key to partnership and networking with stakeholders with dignity they deserve. Borrowing from Muricho and Chang'ach's article on *"Education Reforms in Kenya for Innovation",* they applied the theory of "Power Coercive Strategy,1993[145] to demonstrate how policies are developed and imposed top down. Reflecting on the roles played by the partners, it is evident that the sponsor plays very minimal role and they do not will much power as a state does on policy implemented in schools. For example the choice of the set books, free primary education, school milk, and even school fees to be charged in schools. If there is any participation done, it is the ratification after the policies are completed. On some occasison stakeholders are not involved from the beginning but they are called up on to endorse the already made up process or policy. This is what can be referred to as "cosmetic participation"

An analysis of the above position demonstrates that sponsors are there only to retain their identity and maintain their tradition as a sponsor of a particular school. The relevance of the sponsor must go beyond the traditional prayer time and Pastoral Program of Instruction (PPI). Some sponsors fight to be named after particular schools that they themselves did not establish. This assertion was confirmed in the testimony of Mr.Kariuki, who is a community member.[146] Such incidences are pointer to the sponsor that others are there because of the name without meaningful contribution.

For example, Teachers Service Commission is a legal body concerned with posting teachers and the head teachers in consultation with the sponsor. If the choice of the

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[145]P. Muricho and J. Chang'ach. International Journal of Humanities and Social Sciences. *"Education Reforms in Kenya for Innovation"* Vol. 3. May 2013, pp. 2-3.

[146] Kariuki's assertion was made during an interview by author in Muthurwa. He makes a living from a small car wash and he recalls a time when he used to attend Kariokor primary school and one pastor would come to offer prayers immediately after another because of competition.

sponsors on the placement of the head teachers is to go by, it therefore demonstrates that interested head teachers will lobby sponsors for placement in particular schools. The dilemma is that parochial denominational attitude will prevail which is counterproductive to education management. One of the objectives of TSC is equalization. In an event that TSC post a head teacher who is not compatible with the sponsor, then they will witness friction from time to time. In the words of Father in-charge, of St. Peter Clever's Parish, such experiences were witness in the previous time but for the last two years the relationship between the Parish Father in-charge and the Head teacher is cordial. The head Teacher echoed the same sentiments that exposure and wealth of experiences from the head teacher enhances the cordial relationship with the sponsor. She narrated her testimony that having worked with different sponsors like Muslims in a Muslim school, PCEA, ACK and RCC gave her great experience on how to work with others.

Christian Church-sponsor ought to keep abreast of themselves with education policies, regulations, and Acts of Parliament on education progress. They must wake up to the reality of technology and dynamic culture for relevance. In view of the above premise, it is evident in Education Act 2013 and the Roman Catholic Education Policy highlight the necessary involvement and participation of the sponsor but

4.4.4 Commitment and implementation of the policies

The challenge of the Churchis to implement the much promised holistic evangelism in spirit and letter. The holistic approach to this entails reaching out with the Gospel of Jesus Christ while addressing all aspects of life in fullness. One can not purport to preach the eschatological message at the expense of the immediate needs of the society. The Biblical Gospel explicates the message of Jesus Christ on judgment of His followers based on their failure to extent their mercies to those in need during their tribulation (Mt 25:42ff). The analogy used by Christ is an image of one in prison but was not visited, did not have food but no one fed him. This imagery replicates and resonates well with challenges facing the less fortunate in the catchment areas of theSchool. The holistic message implies that the needs of the children and poor parents are not only spiritual emancipation to the heavenly Kingdom but be emancipated from slavery of poverty and social injustices in the society. It is in this context that the study reflects on the effort of the Church to emancipate the society.

The Church-sponsor share and agree with the sentiments but the implementation is wanting. It is against this back drop that we seek to understand how and what went wrong with the relevance of the sponsor on education management.

The government and the Church-sponsor both play a pivotal role in the lives of the pupils' education progress. Harmony and cooperation is paramount for that matter. In subordination of sponsor's role is not the way to go. The narrative should be that both should read from the same page and work for the progress of the school. Regular meetings and consultation is fundamental. However, the sponsors must wake up to take their rightful position and role. This is not to suggest that there must be competition but register their relevance and upgrade themselves in a dynamic world. They ought to avoid superficial roles, seek information and collaborate for the common good of the society.

In addition to the aforesaid recommendation on addressing the challenges, there are other pertinent and nitty gritty ways of addressing emergent issues in and outside the School. Another issue that needs to be addressed is the parent and guardian education apathy must be addressed to improve parent monitoring of their children progress. Lack of concern or deliberate unwillingness to provide and closely monitor the education progress of their children will drain the efforts and gains made by the partners. The ultimate goal of the government and sponsors is to build character and impart knowledge among the pupil. Education should form and mould character to be responsible in and out of class. It is against this back drop that the study observes that the essence of the church's establishment of schools is to offer a holistic education that is in tandem with the Gospel of Jesus Christ Jn 10:10. In the course of the interview among the parents, one of the concerned parent argued that some parent do not care whether their children perform well, let alone ensuring that they attend school daily. She added that some of them are so desperate in life such that they do not see anything good in education. She narrated to us a story of those who live in Majengo, that they hardly encourage their young girls to go to school once they are ten years and above.

The study observed that the infrastructure of the school as it is, does not maximize the potentiality of the facilities. For instance, infrastructural development is not captured

in the strategic plan of 2012-106, hence impediment of the future improvement of the physical facility. To increase the number of pupils, improve their academic performance and character building the sponsors should build a state of the art building and introduce boarding facility. Sponsor has a responsibility to mobilize resources to fund boarding to cater for those poor children who are not fortunate to have a shelter. This will also avert the possible despair among the pupils and subsequent radicalization.

Security was mentioned is a very sensitive phenomenon that must be addressed with urgency. The main security issues are poor management of the gate, illegal parking and crossing the road by the children. At this point, it suffice to mention that the school has erected a higher perimeter wall and improved the gate. Given this input, the question of insecurity is not shying away. The most pressing one is both external and internal management of security. When the pupils are crossing Race Course Road to St. Peter Parish Church, the imminent danger of being run over by the speeding and unconcerned *matatu* drivers is hanging on their necks. To address these challenges, a concerted effort between the partners ought to be harnessed for educational development and management.

4.4.5 Efficient Monitoring and Evaluation

Environmental menace is another challenge that requires the attention of all stakeholders. The challenges here range from air pollution because of the carbon emission, sound pollution as a result of moving and hooting vehicle to the foul smell from a nearby market (Muthurwa). During the study, the Fr.In-charge, St. Peter Claver's Parish commented that this requires a concerted effort from the County government to control the flow of the vehicle, abolish hooting in all learning places and Muthurwa to be upgraded to a modern facility and cleanliness be maintained. There are independent Government agents such as National Environmental management Authority (NEMA) who are charged with the responsibility of Environmental Impact Assessment (EIA). The impact of Muthurwa market on the surrounding institutions must be assessed and advise accordingly to the City planning.

Environment Act[147] captures aspirations and redirects the relevant institutions for health safety in the city. It is the wish of the administration and the teachers that corrective measure will be done to avert health crises among the pupils and the teachers. However, the burden lies squarely on the administration and the Churchsponsors has minimal roles to play apart from monitoring.

The school sponsor in conjunction with the relevant arms of the government ought to sensitize the community against sects and individuals who attempt to radicalize the pupils or engage them in hard drugs. It is not only enough to conscientize the pupils through National Campaign Against Drug Abuse (NACADA), but guards them from harmful characters who may introduce them to drugs at the tender age. It is true that the home and school environment are different but concerned priest and teachers would like to do a follow up and get to know the environments within which their children come from and whom do they interact with. An intersection with the parent will have far reaching implication in ensuring that the pupils are not lured into outlawed groups or radicalized into terrorist behaviors. The ministry of Education create awareness on drug abuse through social studies. The challenge with that the shallow way of doing it. There is not personal attention to the students but a mass teaching as part of the curriculum satisfaction.

4.4.6 Applying a Holistic Approach to Preaching

A holistic Gospel entails a whole rounded outlook of life issues. It is apparent that class issue is a menace and counterproductive in this nation. St. Peter Claver's is not exceptional and immune to this. From the study, the researcher observed in the course of study tour in the Estates from which the school draws pupils, the observation is that they all come from poor back ground. The pupil population too is small and observing the pupils you read despair and poverty in their faces. Although all pupils are affected, one cannot avoid noticing the strings of poverty from their health and attire. It is a mystery attributed to God's grace that children out of their innocence tend to forget their problems and put on an innocent smile with toothless gums and play with their friends. To mitigate this biting problem, the school has constantly provided lunch for all pupils. The point that the study is illustrating is that the well to do parents and high

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[147] Municho, P. and Changach, J.K. *Education Reforms in Kenya for innovation. International Journal of Humanities and social science.* Vol. 3. 9, May. 2013, pp. 1-2.

ended do not bring their children to such a school because of the class factor. Although it is Catholic sponsored school, they look for ones of their class. Politicians have not helped either. There is no political will to support such a public primary school by bringing their children to school with the rest. Although they inject a little of the CDF money, their children attend school elsewhere.

It must be acknowledged that the dynamics of life in the 21st century is hinged on the technology. It is a challenge that requires attention of all stakeholders in the education sector. The introduction of the laptops to the pupils in primary school is welcomed but how prepared are the sponsors of the school. The government is a head of the game in providing the gadgets and developing the content of the curriculum which the sponsor must have a role contributing. Technologically the sponsor must not lag behind in such a dynamic world. Today the world is even more integrated and interrelates in so many ways as a result of globalization. Appreciation of interfaith has been embraces and the spirit of coexistence. To address the challenge of intolerance and segregation based on denomination, the sponsors must embrace the spirit of inclusiveness and they appreciate diversity. Although the school is sponsored by a particular denomination, that does not give them right to treat others with contempt or favors. In the interview with the priest in-charge, all pupils are welcome for the mass but they are not compelled. Those who do not wish to attend the mass must be given an alternative.

These mothers are single mothers and they survive on commercial sex work. When their young daughters attain ten years, they become potential source of income for their families through commercial sex. They are attractive and energetic resource to the family. Apart from induction to the business, they also learn through socialization as put by Bandura in his theory. As they grow up, they learn through observing their mothers' action and soon they indulge themselves fully into the business.[148]

One of the core objectives of the sponsor is to ensure the Gospel is to preach and care for the less fortunate in the community. As a concerned Church sponsor who is a live

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[148] Comments from an informer whom the researcher interacted with on his way to Majengo. She warned the researcher of running the risk of being robbed and rapped by the commercial sex workers. Interview by author on 5/01/2017 at Shauri Moyo, Nairobi.

to the fact that poverty exists in the estates must mobilize resources to assist the poor and advocate against oppression of the poor. By so doing the Church shall live up to the spirit of Jesus and fulfils the great commission (Mt 28:18-19) and are the light and salt of the world. (Mt 5:13-14).

To bring up a whole rounded generation, calls for a concerted effort from every member of the community to act right. Upholding morality is the highest virtue. Children at home and in extension pupils at school learn through social interaction or informally. One of the challenges that faced the school under study is threat of picking vices rather than values in the society. Teachers, political leaders, parents and security officer's behavior can influence children positively or negatively. It therefore calls for all leaders to uphold integrity and live by example. Political and religious leaders must be role model to the pupils whether in actions or speech through media. Through observation they see and hear what their parents do, City council *askaris* running battles with the hawkers and all sorts of abuses on their way home or to school. The remedy for this is to encourage all leaders to be responsible and act with modest. Everyone should abide by the law and invoke the acceptable behavior.

Nairobi is one of the fastest growing cities in Africa with its enough shares of challenges. One of the sticking issues is the collection of garbage. At the backyard of the school, the challenge as stated in the second chapter is the poor environmental management at the *Wakulima* market. To address this menace, it is recommended that County Education Inspector together with NEMA should work together to rid off the environmental health risks. Foul smell form Muthurwa should be contained through public health office.

Apparently, the community within which the school draws pupils is affected by poverty. It was observed by the researcher that the places are informal settlements and according to the poverty index, they live below a dollar per day. Mwaura, who is a resident of Muthurwa, confessed that they hardly afford two meals a day let alone three. He added that school going children go without food save for those who are fed in the school. "Some time children go to the streets to beg so as to supplement what

parents bring home after hassling the whole day.[149] The sponsor must take the lead in alleviating the society from poverty. This is through capacity building, rallying parents to invest in income generating activities (IGA) and lobby the County and National government to initiate project that generate employment to the community.

4.5. Concluding remarks

This chapter brought forth strategies and methods that are much needed to addressing the imminent challenges that are encountered by the Christian ChurchSponsors in relation to the School in Nairobi County. Addressing the challenges will have a positive impact in the lives of the pupils, parent, sponsors and the government on education management and administration. The study identified modalities and strategies applied by all stakeholders to mitigate the challenges and provide practical solutions. This leads us to the next aspect of recommendation and way forward for the sponsors and other players in the field of education.

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[149] John Mwaura is a family man and a resident of Muthurwa informal settlement. He survives on *mkokoteni* (Cart pulling) transport. He claims that since Muthurwa was demolished to give way for building a modern market, residents were displaced and therefore they are poor and disillusioned. They are parents who hardly get anything to feed or educate their children. Interview by author on 5/01/2017, Nairobi.

CHAPTER FIVE

SUMMARY, IMPLICATION OF THE STUDY, AREA FOR FURTHER STUDY AND CONCLUSION

5.1 Introduction

This chapter draws from the previous chapters an explicit overview of the study, challenges, roles and strategies needed to address imminent challenges facing urban Christian Church sponsored schools. These are fundamental components towards the the overall investigation of the urban Christian Church sponsored schools. It is on this milieu that the chapter focuses on the essential summary of the work, fundamental implication of the study and the essential way forward that aids the study in a pragmatic mode.

5.2 Summary

The purpose of this chapter is to give a summary of challenges, roles and concerted effort on addressing challenges facing the Urban Christian Church-Sponsored Schools: A case of St. Peter Claver's Primary School, Nairobi County souecing frm the previous Chapters. This is structured systematically to give a vivid explication regarding the set objectives highlighted from the beginning in the first chapter.

Chapter one gave a background to study, problem statement under study, objectives of the study, literature review, hypothesis, theoretical framework and the methodology used in the study. All the components under this sub-section pertinent the study are captured thus providing a blueprint of the other chapters. The study not only captured the above but also significant applied mediation theory as advanced by Boff and Boff. Chapter two addressed the imminent challenges that the schools face and concludes that the challenges are not limited to administration by itself. This infers that the same challenges affected various stakeholders that dealt with the schools directly or indirectly which include: parents, Church congregation, Church sponsors and the Ministry of Education. The work created awareness mind that there are other auxiliary government agents that play a key role in education enterprise for the success of the pupils. These are the TSC, KICD, and KNEC.

Chapter three embodie the fundamental roles of the major education partners namely: Ministry of Education and Church sponsors. The chapter evaluates the converging and divergent roles will require synergy to bring the best out of the school management. Divergence of issues between the said partners does not amount to serious conflicts but it exacerbates challenges which may lead to slippery slope effect. Mitigation of these challenges through dialogue and coming up with an alternative came out as enhanced quality management of education.

Chapter four of our study was geared towards addressing the challenges that stemmed were explicated under the challenges facing urban Christian Church-sponsored school. Addressing the same informed the Ministry policies, Church organization policies and strategic plans regarding education management that is successful without antagonism. This was very useful in informing the implication of the study and subsequent way forward to the study. With the above in mind, the study is now in a position to draw out arising implications, recommendations. This underscored fundamental issues that are embedded in the challenges of urban Christian Church-sponsored schools geared towards creating awareness and knowledge addition on basic education in Kenya and beyond.

5.3. Implication of the Study

The aforementioned summary underscored the very essential elements of the objectives that inform the conclusion of the study. The numerous challenges, roles plays by critical stakeholders and addressing of the same challenges are very fundamental towards informing the implication of the study. It is against this background that the study advances the following implications for action among the respective persons and institutions:

5.3.1 Environmental Implication

Environment is one of the key factors that contribute to the wellbeing and good performance in the school and beyond as previously explained. A conducive environment contribute indirectly towards success of education. When pupil are not healthy, performance is poor and comnversely when the environment is good they perform better. The aforesaid challenges on environment are carbon emission, dust, noise and foul smell from *wakulima* market in Muthurwa. This study strongly

recommends that the mitigation measures to this problem is to plant trees around the compound to act as carbon sink and cushion noise from the hooting vehicles. Further to that, the County government in conjunction with the NEMA ought to clean the *wakulima* market to make it habitable to the neighboring residents and institutions. It is understood that these environmental challenges poses health hazards to the young pupils of St. Peter Claver's Primary school. In order to secure the future of these pupils there is a great need to manage the environment well.

It is recommended that Nairobi County Government, National Environmental Management Authority together with the school Board of Management should ensure pupils and the teachers enjoy a conducive learning environment. The established school will not be relocated otherwise it loses the purpose of serving the community but it has to be improved to adapt to the existing challenges. There has to be a deliberate effort by the government agents vested with the respolnsibility to clean the *wakulima* market regularly to avert foul smell, plant trees along the school plot act as carbon sink from the vehicles. The school classrooms should be constructed with an aid of technology to repulse the external sound interference. This technology will be necessary to cushion external noise and allow a good learning environment. This will enhance the learning environment among the pupils and management.

According to the National Climate Chamge Action Plan 2013-2017: Vision 20130, Kenya's transport sector is dominated by road transport. Lack of environmental policy or poor implementation has been a setback to safeguarding our institutions from carbon emission. It is apparent that the sector is experiencing a huge growth but it comes witht eh cost of carbon emission. GHG emissions from transport are projected to a significantly from 6 $MtCO_2e$ in 2010 to almost 18 $MtCO_2e$,[150] which is quite high and detrimental to human health. Having highlighted the short term measures of planting trees round the compound, the same has to be extended to the Nairobi County government to plant trees in the city to absorb CO_3 emitted by cars. On the long term, the government through NEMA in this strategic plan has to fasttrack the implementation of Bus RapidTransit and Light Rail Corridors.[151] Implementation of this transport system will ease massive motor vehicle movement

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[150] Republic of Kenya. National Climate Change Action Plan 2013-2017: 2030. 2013, p.69.
[151] Ibid., 2013. P. 81

and emission of carbon. This calls for several stakeholders to come together in a concerted effort to implement the same. Lobying the government, the key players are Board of Management, Civic leaders and NEMA. The next stage is to legislate at the two levels of the government (County and National). From there the government will mobilize resources to implement the project. This will not only serve the interest of school but the entire business community and adjacent institutions. This move will prevent carbon related diseases and ensure a healthy population.

In addition to that, since the surrounding is polluted as a result of foul smell from *Wakulima* market and carbon emission from the vehicles, it would suffice to plant trees along the fences and within the compound to absorb the polluted and refresh to air for learners. The school is well situated in a strategic place to serve the community and since it cannot be relocated, mitigating measures have to be fasttracked to assists pupils and teachers learn and work in a habitable environment respectively.

5.3.2. Ethical Implication

The public image of the Church has been held on high esteem for a long time. Deriving from social role that they did in the society, education is one of those essentials that enlightened the society. From the arrival of the missionaries, though the methodology of education may not have been friendly to the African learners, still they offered something worth accepting in the society.

Based on the recommendation of the Ominde Education Report of 1964,[152] it was evident that the respect of the Church was still held on high esteem. This was the first significant official recognition for the Church to be seen as a key player in provision of education. During the compendium of the commission report, the Church was categorically seen as one of the major education partner and refered to as sponsor. This was also echoed in the Education Act 2013, section 27, that the Education Act. The public image of the Churchis likened to the image of the image of Jesus Christ as a liberator and truthful to his teachings. Negligence or absconding of their obligation amount to sin of omission and the Church has no moral authority to condemn or correct failures in the system Mugambi in his article *The Problem of Teaching Ethics*

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[152] See Ominde Education Report of 1964.

in African Christianity explicated that ethics is the pillar of culture which is concerned with values and norms of conduct.[153] From the Christological perspective which is in tandem with African culture, the Churchwas and is expected to live to their promises.

However, given their laxity and failure to mobilize their resources to establish or improve the existing infrastructure impacted on the image as a partner in education. The reason why ethics is at the crossroad in Kenya is because the young ones are learning from the failures of those in authorities. It is not the will of God and it is unethical from an African traditional context not to show concern for the poor in the society. According to Mt 5:37, it is quite clear that the Bible emphasize that 'let our yes be yes and No be no.' When the Churchcommitted herself to be a partner in education, they have no option but to follow their covenant or pull out in good faith. The same is also echoed by Js 5:12.

After all is said and done, it is recommended that the Church ought to relook at her ethical position as far as their commitment to partnership is concern. They ought commit themselves to service in an exemplarly Godly manner This calls for fast-tracking implementation of employment of trained full time chaplains in every school. Their duty is to impart values on pupils and to an extent assist teachers too. For a long time, remarked one of the teachers, chaplains have been viewed as untrained pastors or priests whose work is to preach the Gospel. It must be acknowledged that their work surpasses that of mere preaching only to other realms of communal development. They are involved in counseling both pupils, teachers and even administrative members although education and pastoral standards of some is not adequate fo contemporary era.

5.3.3 Academic Implication

The goal of education is positive ripple effect in the society. The understanding of this is that when people are educated, the same education bring positive impact in the society. A meaningful education illuminates the society and invigorates development if well harnessed. The impact of education is felt in the society. In the context of our

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[153] J.N.K. Mugambi. *The Problems of Teaching Ethics* in J.N.K Mugambi and A. Nasimiyu-Wasike (ed). *African Christianity in Moral and Ethical Issues in African Christianity: A Challenge for African Christianity.* (Nairobi: Acton Publishers, 2003), p. 11.

study, a clear cut role and implementation from both ministry and the Church-sponsor will improve the education of the pupils, create a good environment for work and the abject poverty in the environs will decrease. It is the recommendation of this study that the Church sponsor ought to be alive to the fact that their meaningful input will aid the student performance and this will in the long run alleviate them from scouging poverty. Proper investment in the sponsored school is a precursor to highly educated, skillful and motivated teachers and administrators. Poor infrastructural environment has a bearing in the performance of the pupil. It is advisable to invest to harvest better.

Apostle Paul is categorical in Gal 6:7ff that everyone will reap what they sow. The same sentiments were echoed by Jesus in the Gospel of Lk 8:11ff, on his parable of the sower that it matters where the seeds are sown. It should not be lost to the sponsors that the children in school are a fertile ground for academic and character development. Equal access of education and facilitating is healthy for pupil's academic progress. It is therefore recommended that the Church-sponsor and the Ministry of Education should work together to reduce education apathy among the parents and address the causes of absentees in school. There will be coherence between academic performance and taking care of the basic needs of the pupils.

5.3.4 Education Policy

Education reforms that the government has done frequently over a period of time have had far reaching implications. However, the government keeps improving on the policies and service delivery to the schools to match with the international best practices. It is the suggestion of the study that although there seem to be no bare knuckle conflict between the Ministry and the Church sponsors, the challenges are clear indicators that the relationship is dented. There are clear roles to be played by each but from the time of the Ominde Commission report, the role of the Churchwas reduced to a bare minimum. Education Act 2012 (Cap 211),[154] KCCB, Policy Document for Catholic Education in Kenya[155] outlines a whole raft of sponsor's responsibilities in Basic Education Act 2013, section 27. These in summary include:

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[154] Republic of Kenya. Education Act 2012 (Cap 211) p. 8
[155] Kenya Conference of Catholic Bishops. *Policy Document for Catholic Education in Kenya: Commission for Education and Religious Education,* (4th Ed.), Makuyu-Kenol: Don Bosco Printing press. 2013.p. 12

participation, representation, maintenance of spiritual development, supervisory and advisory and offer financial and infrastructural support.

It is deduced from these facts that to be a partner with the government the Church is vested with the responsibility to invest in the school. Given the withdrawn behavior of the Church and concentration on the spiritual aspects, this then calls for reassessment of their role as a sponsor. It is a strong suggestion of this study that the sponsored schools and the public schools should be distinctive. The Church desire to control the school yet their input is very minimal. The Church should revert to private schools and the government ought to run and manage all public schools without depriving the private schools trained teachers and curriculum. This will ease the existing tensions in schools in regards to management. It is therefore recommended by this study that the Ministry of Education and the Church sponsor revisit Education policy on the role of the Church in public sponsored schools. This will avert conflict of interest and inability or unwillingness to invest as they passed the back.

5.3.5 Economic Implication (Financing and Maintenance of Infrastructure)

The Education Act 2013, sec.27, is categorical on the economic contribution of the sponsor and the government. Each of them is required to contribute in kind and monetarily. Given the milieu of this study, the Church has an equal task with the government to make significant input to warrant them the position of the sponsor. Drawing from the definition of the concept 'sponsor', the underpinning point is that the entity is to make a significant contribution and impact on the academic, financial, infrastructural and spiritual development.[156] Assessing the setting of the Church at this juncture, they have also fallen prey to the attitude of the *'mali ya umma'* (public property concept. To alleviate themselves and make a significant contribution and investment, they have to reassess their position as a sponsor in public sponsored primary schools. This is a sure way of making an impactful contribution through financing, infrastructure, and assisting the less fortunate to acquire the necessary education. The Church-sponsor has to create awareness, mobilize resources from within and without to improve the school infrastructure. It is recommended that the Church-sponsor has to invest better in the infrastructure and improve dilapidated

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[156] Republic of Kenya. Education Act 2013 p. 8

building and amenities in the school. Their investment must be balanced between the spiritual and physical facility.

5.3.6 Reverting to Private School

Reverting to private schools implores that the sponsored public schools be reregistered as private schools and be managed by the church. This is not something new in the republic because the law provides institutions or private entity to own and run their private schools according to the Basic Education Act. The separation of power and authority will call into question the concept of public Church sponsored schools. It is the suggestion of this study to debunk this concept and allow the Church to initiate their own private schools whose traditions and management control will be exercised. The concept of public sponsored school is a mirage in the world of education since harmony can never be realized. The move to revert the schools to private entities is long overdue to redeem the image of the Church and give the school their due rights. Borrowing valuable comments from the Priest in-charge of St. Peter Claver's parish, he recommended that the Church ought to put in resources and put up state of the art buildings that will be sensitive to the space and health of the pupils, teachers and the administration. This will restore the dignity of Christian sponsored primary schools. Effecting this is in line with the Parish's desire within their strategic plan 2012-2016.

Ordinarily, private schools that are owned and run by the Church are peaceful and they get on well with the ministry because their roles are quite clear and are adhered to. This study then should inform the policy change in the ministry of education and Church policy. It is the recommendation of this study that all public schools ought to hire chaplains to inculcate the moral values among the pupils through TSC. This will consequently take care of the challenge of multi-dimensions of religions or religious pluralism in schools. It will be a unifying factor which is the essence of the nation's educational objective.

To realize the above mentioned suggestion of expunging the public sponsored schools in the policy, St. Peter Claver's Parish ought to hasten their strategic plan recommendation on acquisition of the primary school from the Nairobi County Council as a follow up to their implementation as stipulated in St. Peter Claver

Strategic Plan 2012-2016.[157] This move will rejuvenate the spirit of injecting resources either to renovate the school or rebuild a fresh to a state of the art as emphasized by the Parish priest in-charge.[158] It is not enough to pursue the acquisition of the schools, but following that the Church must position itself to manage the same for the benefit of the pupils and the society. This will redeem and safeguards the image of the Church as a major player and productive contributor towards education enterprise in the country. The Church has an obligation to redeem the public sponsored school and reregister as private schools for better management and service delivery. This move will redeem the dented image of the Church since they have constantly in collision path with the ministry.

5.3.7 Conscientized Society (Congregation and the Parents)

The essence of establishing schools and other social amenities like hospitals are meant to enhance the spread of the Gospel and th common good of the "Family of Gos." These establishments are need based and they are not a preserve of the clergy and diocesan leadership. Congregants equally must be aware of the vision and their valuable role in contribution to shaping the community. Reverting to private sponsored schools mean the Church members will be conscientized so as to willingly make a contribution as part of their calling to impact on the society. Prior to conscientization, the tendency of back passing the responsibility is possible and the sufferers at the end of the day are the less fortunate in the informal sector. The RCC congregation has to be part and parcel of the mobilization of resources, own the assets and the vision of the parish for the private schools to succeed. This will eliminate the perception of *mali ya umma* attitude.

The Church ought to be alive to the fact has a role of conscientizing the society to embrace education, socially support their children and the teachers. Holistic message of Christ means assisting the less fortunate in the society. The Church should sponsor children from the poor family, empower the community through a holistic preaching.

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[157] St. Peter Claver Parish- Nairobi Strategic Plan (2012-2016), p. 52
[158] Comments from St. Peter Claver Priest in-charge during an interview on 23/01/2017.

5.3.8 Effective Monitoring and Evaluation

Monitoring entails close, structured and systematic observation and resourcing of the set activities for effective results. More often organizations have scheduled activities to be accomplished at the end of the set period. School management has its activities to be implemented by the administration but there is an oversight body that monitors the activities against the indicators to ascertain the realization of the set goals. Deliverables in this context are the good performance of the pupils in their various classes with good marks or grades, improved infrastructure and good performance of the pupils on extra-curriculum activities. In an interview with the head teacher of St. Peter Claver's primary school, she asserted that all the set activities for the school within the Ministry's curriculum and extra-curriculum activities are strictly followed by the school.[159]

RCC has an education department with a functional education director's office that is in-charge of monitoring the progress of the school. Despite all the elaborate system in place the mode of monitoring the school is deficient. The implication of the study is to advice the department to restructure the departmental personnel who do the monitoring, prepare the relevant tools for monitoring and apply the relevant methodology for desired results. This will inform the organization in doing their assessment of their progress other than using the Ministry of Education quality assurance results. The main disadvantage of using the ministry's findings may not apply specifically to certain schools which have unique challenges. The Churchand the government must work closely in monitoring the progress of the school.

It is the recommendation of this study that Diocesan Education Advisory Board (DEAB) should review or audit their policy on roles and responsibilities in relation to Monitoring and Evaluation of Education and with the sensitivity of the "signs of the times." This will go a long way in reawakening quality education in public sponsored school in relation to well cater for private schools or a purely community schools.

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[159] Comments from the Head Teacher St. Peter Claver's primary school, Nairobi. Interview by author on 14/11/2017.

5.3.9 Relationship between the Government and Sponsors

The implication of the study is to foster harmony between the government and the Church-sponsors. The intrigues that have been continuously resurfacing from the time of independence must be addressed for the better education progress. The infightings affect the innocent stakeholder's progress and to address this is to completely separate roles and stick to them for harmony.

The government through Basic Education Director and Church-sponsor through Diocesan Education Director have to iron out convert disagreements that have constantly undermined and hurt education progress particularly in public sponsored schools. This will unearth laxity and possible conflict of interest in management of education hence a putting them aside in the interest of the pupils education.

5.3.10 Security Implications

The security of the pupils is crucial. Looking at the problem of insecurity, caused by lack of coordination, crossing the roads or criminal and hawkers getting into the compound as a result of chaos ought to be addressed by the government in conjunction with the school administration.

The following then need to be addressed urgently:

a. An imminent danger facing pupils while crossing the road demands an urgent attention. A couple of weeks ago, media was a wash with report on how a pupil lost his life along Jogoo road. It took the effort of the fellow pupils to stage demonstration on the road demanding for safety measure to avert lost of life. It took the effort of the Cabinet Secretary for Education Dr Fred Matiang'i and Nairobi Governor to intervene and promise actions from speeding vehicles. From that day speed bumps we constructed. The County Government of Nairobi has a duty to construct a foot bridge along the Race Course Road between St. Peter Claver's Church and St. Peter Claver's primary schools to avert deaths of the pupils. These will not only safe pupils' lives while crossing the road to the Church but it will extent safety measures to the regular business users.

Further to the above observation, a well coordinated security from the school management and the Church-sponsor avert conflicts. The two security officers at the gate are not well coordinated. Such loopholes might be taken as an advantage by those who like anarchy to commit evil. In a scenario where police officer would want to arrest criminals, as claimed by the Priest in-charge, do run either to the Church of inside the school for safety. In that hot pursuit, it then scared and disrupt learning in the school. The security must be tightened at the gate. Building of a foot bridge will not only save the lives of the pupils and teachers but the regular uses of the same road. It must be acknowledged that behind the school along the Market road, there is a foot bridge to Muthurwa market and it is evident that it has averted disaster. The sponsor together with the administration should lobby the County government to build a foot bridge between the Church and school to avoid loss of life through accident along the road. St. Peter Claver's administration in conjunction with the school administration should coordinate security at the gate between the security officer under the instruction of the school administration and the one under the Parish administration. It is recommended that security overhaul is necessary to avoid lapses.

b. Allowing strangers to park their vehicles in the compound is a recipe for security disaster. It is observable that the said strangers hanging around do not augur well with the safety of the young children. Some might come with ill motive of introducing drugs, kidnappings or survey the vulnerability of the school. Further to that, the aforesaid laxity at the gate without checking on the identity or reasons for entering is raising security risks. It is witnessed that Sunday is even more chaotic since the school is stop over for almost everyone coming for mass on Sunday. Given the location of the school, it is possible for people from various part of the country to store their luggage in the school before running their errands. The place is a beehive of activities throughout the weekend hence activities such as small groups are held in the schools, weddings, Sunday school. All these activities compromise the facilities and the security of the users. School administration and the Parish administration had duty to put the school in order.

5.3.11 Water and Sanitation

Quite a number of schools in the city are using water from the City County Government. St. Peter Claver,s primary school is lucky to have had a borehole but they do not over rely on that. They draw water from the City County Government too. However, the conditions of the toilets leave a lot to be desired. The menace of pupils sharing the same facility with the strangers who come to park or pick their vehicle is a high risk on their children's' health. Such a random use of the facility can exacerbate the spread of communicable diseases like sexually transmitted diseases. It is recommended to protect and give children their right to health safety. Given the security loophole, strangers from outside the school decide to come and use the available toilets, this further scares children and is has psychological impact. It is the recommendation of this study that the school administration must restrain strangers from sharing the same toilets with the tender pupils.

5.4. Area of Further Research

The overall goal of the study was to investigate challenges facing urban Church sponsored schools. It is on this account that numerous challenges have been postulated and mode of addressing the same. This has been studied without precluding the roles played by the major partners of education. The preceding chapter focused on the historical perspective on education and its implication of the study to the development of the nation. It is based on this review of the gains made, that the current development platform can provide a clear focus on the future of education in Kenya. No individual has the monopoly of knowledge at the same time knowledge is never static but progressive.

The study identified the following areas for future study at the erudition level:
1. A comparative study of selected Christian Church-sponsored schools
2. Contribution of Christian Religious Studies and Social Ethics in inculcating values and enhancing socal cohesion in an exclusive society
3. Investigate the socio-economic impact of debunking public Church sponsorship.
4. Assessment of environmental impact on the health and learning outcome of pupils of St. Peter Claver's Primary school.

5.5. General Conclusion

As we come to the end of the study, it is of immense importance to accentuate the following:

Chapter One expounded on the major components of the work giving an overview. It handled background to the study, research issue i.e., objectives of the study which entailed breaking up the stated goal into specific, measurable, achievable, realistic and that were done within a particular timeframe. It also provided justification, scope and limitation and literature review which was fundamental because it is a point where gaps are identified from the previous work done in the credible scholarly work were spelt out. We then had the hypotheses and methodology.

Chapter Two investigated the challenges affecting or contributed by the stakeholder and pave way to assess the relationship between the two partners putting into consideration both divergent and convergent roles. As noted, these problems have had far reaching implications in the management of the Church sponsored schools. The challenges highlighted and in question were not a preserve of the RCC schools alone but applicable to other Christian Church-Sponsored Schools hence the justification of the case study design.

In Chapter Three the idea of distinct roles in both government and the Church-sponsors were exposed. It is on this premise that the chapter articulated both divergent and convergent roles of the government and the Church-sponsor. This relationship then informed an assessment of the relevant strategies and methodologies towards mitigating the effects of the challenges encountered in St. Peter Claver's primary school. Then we had Chapter Four which brought forth strategies and methods that are much needed to addressing the imminent challenges that are encountered by the Christian Church-Sponsors in relation to the School in Nairobi County addressing the challenges which have a positive impact in the lives of the pupils, parent, sponsors and the government on education management and administration. It also identified modalities and strategies applied by stakeholders to mitigate the problems and provide practical solutions. This led us to the next aspect of recommendation and way forward for the sponsors and other players in the field of education.

The current final Chapter has played a pivotal role to the entire study in investigating the challenges facing urban Christian Church-sponsored schools. It has given appropriate emerging recommendation and focuses into the future of the prospective studies. It also summarized the findings, implication of the study on the management of public schools and in regards to the input of likeminded stakeholders in education enterprise. Finally, it provided the way forward and particularly highlighting the future possible areas of study. It is an informed opinion of the study that it is one thing to research and document for posterity but on the other hand implementation of the research findings is another thing. The above verifies that the goal of the study and the hypotheses thereby were adequately realized. The expectation is that the aforemensioned beneficiaries of our effort will learn from our contribution and be transformed towards tackling the aforementioned problems in the above School and elsewhere for the good of the students, administrators, government officials and parents.

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APPENDICES

APPANDIX I: INTRODUCTION LETTER

Dear esteemed respondent,

My name is Joel Kipkirui Ng'etich, a student from the University of Nairobi undertaking Master of Arts in the Department of Philosophy and Religious Department. My research title is on *"Challenges facing urban Christian Church-sponsored schools: A case of St. Peter Claver's Catholic Primary school, Nairobi County."* I am therefore requesting for your response on the questionnaire provided and/ or interview. The information given shall be treated with confidentiality it deserves and will be used solely for the purposes of this research. No information will be used maliciously against anyone. The ultimate objective use is that of knowledge addition for a greater good of the society.

Thank you for your cooperation

Yours sincerely

Joel Kipkirui Ng'etich

C50/85842/2016

APPENDIX II: INSTRUCTIONS

1. Do not write your name anywhere in this document.

2. These questions are meant for the Study purposes only and your cooperation will be highly appreciated.

3. Participation in the Study is voluntary.

4. The information gathered shall be held with ultimate confidentiality.

5. Tick in the provided box, ☐ to indicate the appropriate answer or fill your response on the space provided.

6. Where space for expressing your opinion is provided, write as much as possible.

APPENDIX III: QUESTIONNAIRE FOR THE TEACHERS

1. Marital status

Married ☐ Single ☐ Divorced ☐ Separated ☐ Widowed ☐

2. How old are you?

14-25years ☐ 17-35years ☐ 35-50years ☐ Above 51 years ☐

3. Do you have any children or siblings of the ages between 4 and 20 years that are going to school?

Yes ☐ No ☐

3a. What challenges do they communicate to you?---

4. What challenges do your pupils face in the urban school?-------------------------------

5. What are the challenges your pupils face at home/Neighborhood----------------------

6. Which subject do you teach?--

7. What time of the day is student concentration poor and why? -------------------------

8. What is your denomination?

Catholic ☐ ACK ☐ Other ☐ specify---------------------------

9. Do you attend Church as an individual?

Yes ☐ No ☐

10. Do you attend Church together as a family?

Yes ☐ No ☐

11. Do you pray and read any Scripture with your children?

Yes ☐   No ☐

12. Do you feel the mentoring or instilling values to students is adequately done in school?

Yes ☐   No ☐

Any reasons---

13. What would you say are the major challenges facing the urban school admin/teachers/pupils?

a. ………………………………………………………………………………………

b. ………………………………………………………………………………………

c. ---

d. ---

e. ---

14. What measures do you take to address the challenges?

15. What in your view is the relationship between the Churchsponsor and government?

16. What in your view is the government doing to address these challenges?

17. What in your view is the school administration doing to address the existing challenges?

18. In your own opinion, what is the general view of the community about the school?

APPENDIX IV: QUESTIONNAIRE FOR THE CHURCHLEADERS (INTERVIEW)

1. Gender

   Male ☐   Female ☐

2. Age

   25-35years ☐   35-45years ☐   Above 45 years ☐

3. Churchname (Parish)…………………………..……………………….

4. Designation---

6. What are the challenges facing St Peter Claver's primary school?

(Internal)...

 (External)---

7. What is the role of the Church to the school?

b. Is the Church sponsorship still relevant in a dynamic society?-------------------------

8. In you opinion what is the relationship between the Churchand with the school administartion?...

How do they relate?---

8. What is the role of the government to the school?--

9. In your opinion what is your advice to the (a) government and------------------------

b. What are the mitigating measures from the church? ----------------------------------

10. What could be the possible solution to these challenges-------------------------------

11. How is the Churchaddressing herself to the religious pluralism in the school--------

12. What is the future relationship between the Churchas sponsor and the government-------

13. What in your opinion could be the impact of turning public sponsored schools to private school…………………………….………………………..

14. Is the Churchbody ready in your opinion to manage all their primary schools?

15. Does the Churchhave the will and financial capacity to support their private schools?

16. How prepared is the Churchto make an input on the school infrastructure?---------

APPENDIX V: QUESTIONNAIRE FOR THE EDUCATION OFFICER

1. Name of institution …………………….…………..…….………………………..

2. Position held ..………..…………………………..……………….........................

3. For how long have you served as Education officer-------------------------------------

4. What are the major milesones in education sector that the Roman Catholich Church
   has provided? Nairobi Diocese? St. Peter Claver's Parish?---------------------------

What different approach has the Roman Catholic institution provided as compared to
other Church organizations?

5. What is the working relationship between the government and the school sponsor?

6. What measures do your institution take to address the challenges?

7. What do you in your opinion think are the main causes of the challenges the urban
Christian schools are facing?

8. What have the school sponsors done to mitigate the challenges?

9. What has the government done to mitigate the challenges facing the sponsored
school?

10. What is your opinion on the rights and responsibilities of the Christian sponsors?

11. Has the government done enough to support the initiatives of the Christian
Churchsponsored schools? How?.

12. What is the impact of the political leadership on the school?

13. How does the RCC as a sponsor of the school handle religious pluralism?

14. Do the Church (sponsor) have a say in the posting of the teachers?

15. What is the Churchdoing to liberate the community (catchment areas) from poverty?

16. In your opinion, is the Churchsponsorship still relevant in a dynamic society?

17. What is your assessment on the relationship between the government and the Churchsponsors regarding management of education?

18. How has the Churchaddressed insufficiency of infrastructure in public sponsored primary schools?

19. What is the way forwards for the Churchregarding management of Churchsponsored schools?

20. How is the sponsoring Churchmonitoring education progress of the schools?

21. What is the image and identity of the Churchregarding their role on the management of education?

22. What is the future of education in RCC in the age of technology?

APPENDIX VI: QUESTIONNAIRE FOR PUPILS

1. Gender   Male ( ) Female ( )

2. Class   6( ) 7( ) 8 ( )

3. Do you always come to school from Monday to Friday? Yes ( ) No ( ) If No,

Why?

Do you at time come to school late? Yes (   ) No (   ) If Yes? Why

What are the challenges you face in your school?--------------------------------------

4. Do you always have clean water? Yes ( ) No ( )

What is the source water in the school--

If it is supplied, how often? --

5. What is the condition of the school toilets? Yes ( ) No ( )

6. Are there some interference on your school program? Yes ( ) No (   ) If yes, by

who?----

 7. What challenges do you face outside school--

8. Are there some of your colleagues who have dropped out of school?

    Yes ( ) No ( )

b. What are some of the reasons for their drop out _____

8. What is the role of a Priest in the school?---

9. a. Do you attend Mass? Yes ( ) No ( ) Where? In School or Church?--------------

b. What are the dangers you face while crossing to the church? -----------------------

c. Is it compulsory Yes? ( ) No ( )

d. What is the importance of that Mass to you? --

10. Has the National government done enough to provide quality education?

    Yes ( ) No ( )

11. Has the County Government done enough to improve education in your school?

    Yes( )No ( )

12. Has the Churchdone enough to facilitate quality education in your school?

    Yes ( ) No ( )

13. Are you secure when traveling back home? Yes ( ) No ( ) If No, why?------------

14. In your opinion, what can be done to counter the challenges facing the school?

a. --

b.--

c.---

d.---

15. In your opinion, what can be done to improve learning in the school?---------------

16. Do you prefer boarding or day school? ---

Why?---

APPENDIX VII: RESEARCH AUTHORIZATION LETTER

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
Email:dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

NACOSTI/P/17/30651/16036

Date:

7th March, 2017

Joel Kipkirui Ngetich
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Challenges facing urban christian church sponsored schools: A case of St. Peter Claver`s Primary School, Nairobi County,"* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **6th March, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

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APPENDIX VIII: RESEARCH PERMIT

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officer will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice

REPUBLIC OF KENYA

National Commission for Science, Technology and Innovation

RESEACH CLEARANCE PERMIT

13028

Serial No.A

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:
MR. JOEL KIPKIRUI NGETICH
of UNIVERSITY OF NAIROBI, 47469-100 NAIROBI,has been permitted to conduct research in *Nairobi County*

on the topic: *CHALLENGES FACING URBAN CHRISTIAN CHURCH SPONSORED SCHOOLS: A CASE OF ST. PETER CLAVER`S PRIMARY SCHOOL, NAIROBI COUNTY*

for the period ending:
6th March,2018

Permit No : NACOSTI/P/17/30651/16036
Date Of Issue : 7th March,2017
Fee Recieved :Ksh 1000

Applicant's Signature

**Director General
National Commission for Science,
Technology & Innovation**

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APPENDIX IX: PHOTOS SHOWING ST. PETER CLAVER'S CATHOLIC PARISH-NAIROBI AND AREA OF RESEARCH
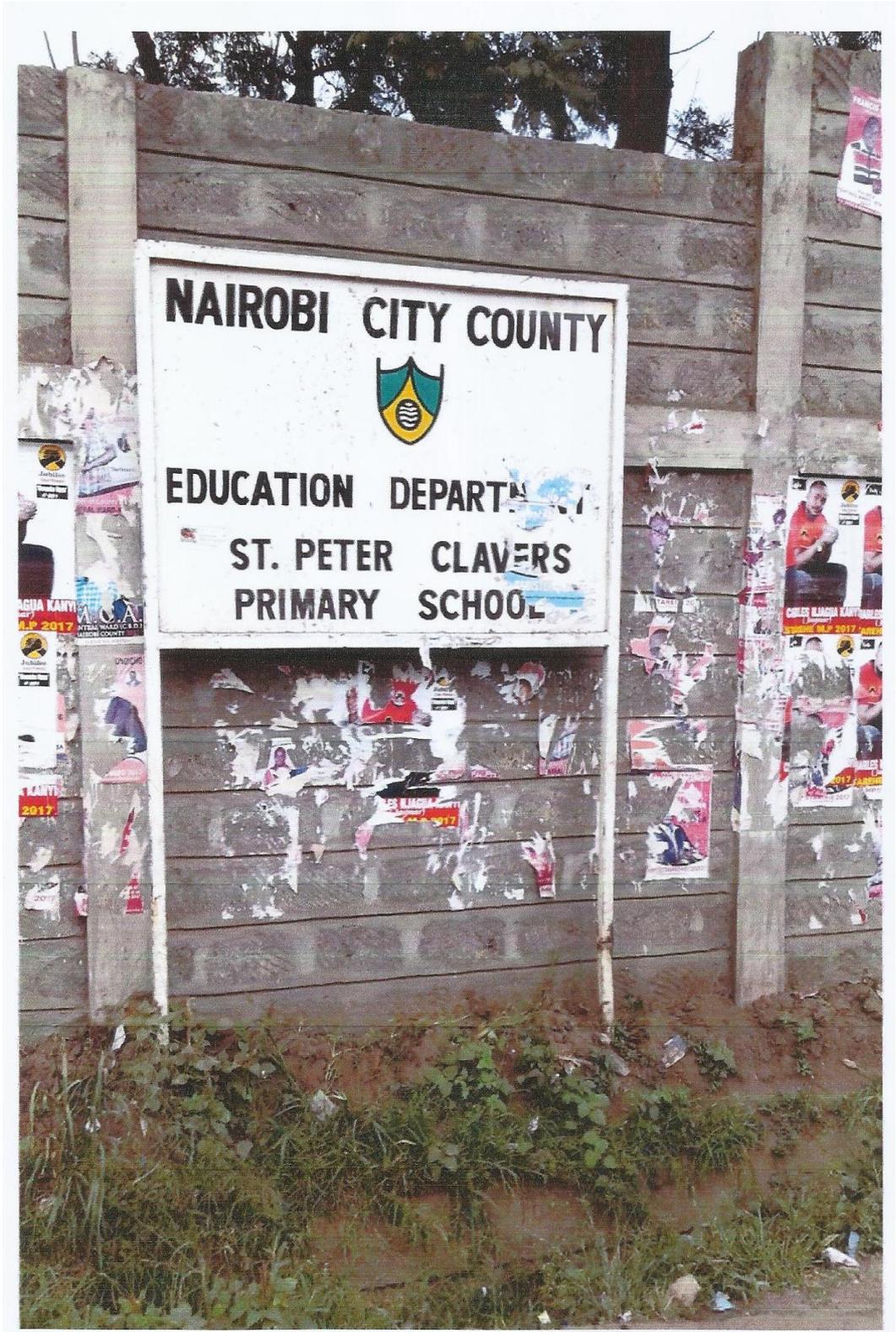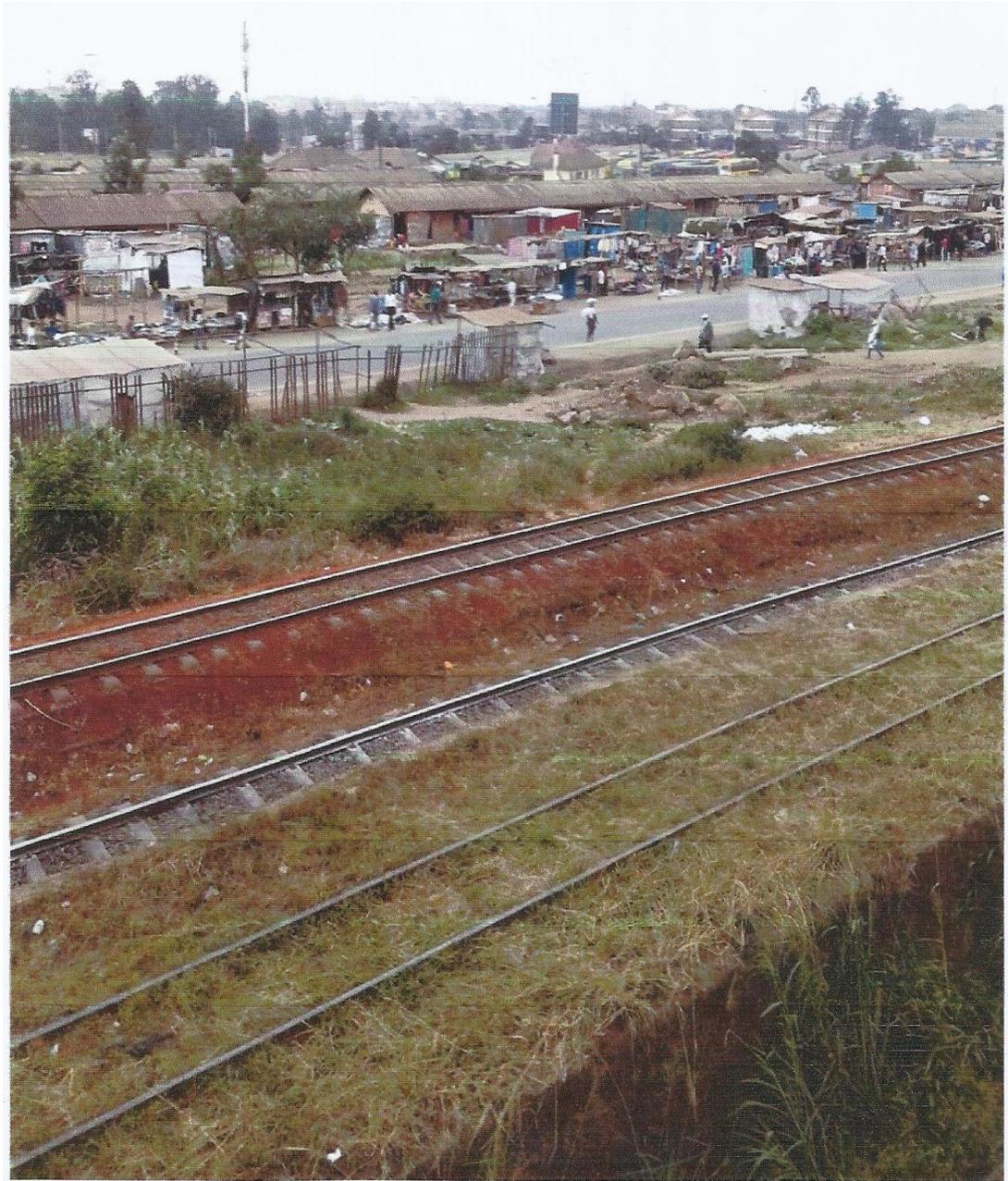
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CHALLENGES FACING URBAN CHRISTIAN CHURCH-SPONSORED SCHOOLS: A CASE OF ST. PETER CLAVER'S CATHOLIC PRIMARY SCHOOL, NAIROBI COUNTY NG'ETICH JOEL KIPKIRUI C50/85842/2016 2017 CHAPTER ONE BACKGROUND TO THE STUDY 1.1 Introduction This Chapter gives an overview of background that entails underpinning aspects of the study. The problem statement enables the study to identify specific nitty gritty under study. Based on the aforementioned items, the study identify the goals which breaks into specific objectives. The Chapter also provides the rationale, scope and limitation of the study. In addition to that, literature review is a review of various scholarly work of which the study uses, the theories utilized, hypotheses and data analysis. 1.2 Background of study It is an open secret that Christian churches and in particular Roman Catholic Church (henceforth RCC) have contributed immensely towards the establishment, growth, management and development of education in Kenya from pre-colonial period to date. They have partnered with the government not only in the implementation of the laid down policies but collaborating in reforming education system for the betterment of education in the country. A series of education reforms by the Kenyan government embedded on the long-term economic plan that informs the Kenya Vision 20301 are observed where education is one of the major pillars of development. The Churchhas established schools from primary, secondary and University levels for the purposes of making a contribution and developing the society holistically as part of her evangelizing ministry. It is evident that a good number of these schools sponsored by the Churchon a higher level have curved a niche for themselves on their academic performance and integrated approach to pedagogy. However, not all of these schools are endowed with facilities and resources to provide competent and quality education. RCC is among the oldest institutions with functional and sustainable structures not only in Kenya but globally and her excellent schools and schooling tradition is unparalleled. Their long term plans, rich traditions embedded on scriptural 1 Republic of Kenya: Kenya Vision 2030, Nairobi: Government Printer. P. 3 2 foundations, clear hierarchical leadership and reliable network are the precursors to their sustainability.2 It is not lost in our minds that the Government through the Ministry of Education has had crystal clear educational objectives that the country has railed on since independence.These national development objectives have been stated from the time when the nation emancipated themselves from the colonial powers in 1963. The above assertions from the national leaders are crucial education objectives, that will be elaborated elsewhere, are captured vividly in Ominde Education Report of 19643 and reiterated by Mackay's Report of 1981.4 The duo Education Commission Report findings showed that several key national leaders such as Mzee Jomo Kenyatta, Tom Mboya and Daniel Arap Moi emphasized that education cannot be wished a way since it is one of the major pillars of development. These vital objectives have been central to the subsequent education reforms and management over time. Following the concete and explicit recommendation of the Ominde Education Commission Report 1964,5 the Government took over the management of missionaries run schools and left the sponsorhip mandate to the Christian Church. Although symbiotic relationship between the government and the sponsors has been lauded, the changeover and subsequent relationship has not been a bed of roses. To a large extent it has become an impediment to the smooth progress and management of education in public Churchsponsored schools. Each stakeholder has diverse objectives to be met which render their coherence a big challenge. Historically, when the Christian Missionaries came to Africa in 19th Century, their prime mission was to convert Africans to Christianity. Evidently, education became the most effective tool for evangelization in African. The underpinning factor behind the establishment of schools was to facilitate the actualization of fullness of life (John 10:10) and fulfillment of the great commission of the Lord Jesus Christ (Mathew 2 C. O. Kwanya. The Kenya Conference of Catholic Bishops: Faith and Sustainable Development Goals. Catholic Churchin Kenya. Long Term Plans 2015-2025, Nairobi, p. 113. www.arcworld.org/pdf 3 Republic of Kenya, Ominde Education Commission (Ominde Report 1964). Nairobi, Government printer. P.25. 4 Republic of