

THE ROLE OF SPONSORS PARTICIPATION IN MANAGEMENT OF PUBLIC  
SECONDARY SCHOOLS IN MAARA DISTRICT, THARAKA NITHI COUNTY-  
KENYA

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## DECLARATION

I hereby declare that this research project is my original work and has not been submitted for the award of a degree in this or any other University.

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This research project has been submitted for examination with my approval as the University Supervisor.

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## **DEDICATION**

This research is dedicated to my beloved husband Isaac Mbae Ali for his generous financial and moral support during my study. May God shower His abundant blessings upon him.

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## **ABSTRACT**

This research attempts to investigate the role of sponsors participation in management of public secondary schools in Maara District. The purpose of the investigation was specifically to establish the role played by these sponsors in participation of leadership, financing, upholding religious traditions and provision of physical and material support in the schools they sponsor. The research used survey design to collect the data from the members of population. Stratified random sampling was used whereby the schools were stratified in terms of religious sponsors. Open ended and close ended questionnaire items were administered to 40 public secondary schools head teachers and four religious school sponsors, while an interview was conducted with the District Education Officer (D.E.O). Statistical Package for Social Science Software Program (SPSS) was used to analyze the data. Findings indicated that religious school sponsors were actively involved in upholding religious traditions of their schools through pastoral programs and support of other religious activities. These activities include pastoral counseling, seminars, spiritual retreats, Sunday service among others. The data collected also reviewed that sponsors were not contented with the role assigned to them in the Education Act. The study recommends that religious school sponsors should take part in spiritual, financial and infrastructural development of school they sponsor in order to maintain sponsors interests and that the Education Act should be reviewed to clearly outline the roles of sponsor in public secondary schools.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

A.I.M	-	African Inland Mission
B.O.G.	-	Board of Governors
C. M.S	-	Church of Scotland Mission
D.E.B	-	District Education Board
D.E.O	-	District Education Officer
G. M. S	-	Gospel Missionary Society
K.A.N.U	-	Kenya African National Union
K. I.E.	-	Kenya Institute of Education
M.O.E.S & T	-	Ministry of Education Science and Technology
P.A.G	-	Pentecostal Assemblies of God
P.C.E.A	-	Presbyterian Church of East Africa
P.D.E	-	Provincial Director of Education
S.D.A	-	Seventh Day Adventist
S. M.C.	-	School Management Committee
T.S.C	-	Teachers Service Commission

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background of the study**

The history of church involvement in education is inextricably interwoven with history of church missions. In U.S.A, Protestants were the dominant groups during colonial times. There was great diversity in religious preferences existing of two hundred and sixty churches in 1686, namely seventy one were Anglican, one hundred and sixteen congregational, fifteen Baptist, seventeen Dutch reform, fifteen Presbyterian, nine Roman Catholic and five Lutheran (Robert F. Mc Nergney and Joan M. Herbert, 2001). In Kenya and entire Africa, the church mission society were involved in development of education. In almost every African country Christians pioneered western Education (Sorobea, 1940). The missionaries came to spread Christianity which could only be effectively discharged through the media of reading and writing hence the need for schools.

The first mission school in Kenya was established in 1846 at Rabai near Mombasa by two Church Missionary Society Missionaries (CMS) namely, Dr. Ludwig Kraft and John Rebman (Sifuna, 1990). The main aim of the missionaries was to enlighten the converts so that they could read the Bible and assist in spreading Christianity and western civilization to fellow Africans. The Christians were taught how to read and write so that they could communicate easily with missionaries and colonial administrators as well as to serve as interpreters whenever necessary (Eshiwani, 1993). Although Kenya finally came under British rule in 1885 (Sifuna, 1990), it was not until 1908 that British government became interested in education in the country. Following a conference in imperial educational affairs organized in England that year by the League of Empire,

Nelson Frazer was sent to Kenya to advise on the nature of government involvement in education and a department of education was created in 1911 to co-ordinate and direct the government work. The department formulated, interpreted the government policy, supervised and inspected operations of the policy. It also controlled examinations, administered funds devoted to education, purpose, planned, approved the curriculum and the expansion of schools (Bennars G, 1994).

In 1994 Phelps-Stoke Commission was sent to investigate education given to Africans and found that it was very irrelevant. It was too much removed from traditions and realities of tribal life. The remoteness caused rifts between the nations and the colonial government. It was from the commission report that the government started cooperating with mission in development of African education. It was also due to financial crises which the missionaries encountered in development of schools that they sought help from the government. A partnership was forced on both parties by the mutual lack of resources. The government supplied funds and land while the missions supplied staff and building money (Otiende, 1992). After independence the Education Act of 1968 was published which put the responsibility of education in the hands of minister of education and instituted various organs for organization of and management of education in all levels.

The District Education Boards (DEB) were established generally to superintend the management of public schools and Kenya Institute of Education (KIE) to co-ordinate training of teachers, conducting research and prepare educational materials for development of education (The Education Act Cap 2001, 1968). The word sponsor was first mentioned in section 8 of Education Act in relation to school formally managed by the church, which was transferred to a local authority.

The District Educational Officer said that the local authority is empowered to appoint the former church manager as “sponsor” If the community served by the school wished the religious traditions of the school to be respected. In this section the role of the sponsor is clearly indicated as to uphold the religious traditions of the school. The sponsor should ensure that the instructions should be given at school in conformity with syllabus prepared or approved under regulations made under section 19 after consultation with the government. (Juma, 1999).

The role of the sponsor is not well defined in the Education Act. Therefore, one may think the Education Act as an important document in education contributed to the conflicts of interpretation between the Ministry of Education and the religious sponsors of the schools with regard to their respective rights and responsibilities.

In the year 2001, several public disputes over sponsors role in schools in Nandi District, Kisii, and Machakos were reported (Matunda 2001). In Kisii, the Catholic ordered their sponsored schools namely Cardinal Otunga Mosochi, St Paul’s Amasago, Sengara Girls, Kengenyo Girls and St. Augustine Otamba (EAS, 2001) not to re-open January 2001 as it was expected unless Head teachers of the affected schools were transferred. The sponsor argued that the schools had been mismanaged and academic performance was also poor. The then Minister for Education, Henry Kosgei was once reported to have warned sponsors to keep off from school affairs. He instructed the District Education Board not to allow sponsors to interfere with schools affairs (daily nation, 2001). In May 2011, some school heads in Maara District accused sponsors of meddling in school management (District Education Officer, 2011). They alleged that some church leaders especially the catholic sponsored schools openly undermined heads which led to difficult working relations between the sponsors and the heads.

The principals said some sponsors were inciting parents and students to reject heads who were not of their faith (DEO, 2011). The decisions of sponsors in Kisii, Machakos and Maara district had serious consequences on students, teachers, parents and the wider community.

## **1.2 Statement of the problem**

The role of the sponsor's participation in management of public secondary schools has not widely been known. This is because the Board of Governors (B.O.G) is the main governing body of secondary school management (Bogonko S.N., 1992). In the year 2011, several public disputes over leadership of secondary schools in Maara District were reported (District Education Officer, 2011). The head teachers of the affected schools, for example Mugona and Kithitu secondary schools were transferred (D E O, 2011). The sponsors argued that, the schools had been mismanaged leading to poor school discipline, infrastructure and hence poor academic performance. Several heads also in the area accused sponsors of meddling in school management. They said that, some sponsors were inciting parents and students to reject heads who did not subscribe to their religious doctrines (DEO, 2011). This led to difficult working relations between the heads and the sponsors.

The incident in which Catholic Church ordered the closure of their schools in Kisii District, and incitement of parents and students in Machakos to reject heads could not be justified (Adula, 2001) because there is no policy in education allowing these decisions. The contradicting roles of sponsor as reported in the media and social forum schools need further research to highlight their participatory role.



The claim by sponsor that they should be given a more prominent role is likely to affect the way schools are administered, the extent at which the sponsor participates in financial management, discipline of teachers/students, and development of infrastructure and deployment of head teachers/deputy head teachers was investigated in the study.

### **1.3 Purpose of the study**

The purpose of the study was to investigate the role of the religious sponsors participation in management of secondary schools in Maara District. Specifically the study aimed at establishing the role played by sponsors in leadership, financing, upholding religious traditions, provision of physical and material support in the schools they sponsor. The level of involvement of other stakeholders in management of secondary school was further be investigated.

### **1.4 Objectives of the study**

The study aimed at achieving the following objectives:-

- i) To investigate the roles played by religious sponsors in upholding religious traditions of the schools they sponsor in relation to management of public secondary schools.
- ii) To establish the part played by religious sponsor in financial contribution of their schools.
- iii) To investigate the relationship between the religious school sponsors, Board of Governors (BOG) and Parents Teachers Association (PTA).
- iv) To investigate whether the religious sponsors are involved in appointment of head teachers in the schools they sponsor.

- v) To examine whether the religious sponsors claim for a greater role in management of public schools compared to the role assigned to them by the Education Act.
- vi) To investigate the causes and areas of conflict between the religious sponsors and other stakeholders in management of public schools.

### **1.5 Research questions**

The study sought to answer the following questions:-

- i) What role does sponsor play in upholding religious traditions of schools they sponsor?
- ii) Does religious sponsor contribute any funds to public secondary schools they sponsor?
- iii) What is the relationship between the religious sponsor, (BOG) and Parents Teachers Association (PTA).
- iv) How are the religious sponsors involved in appointment of head teachers in the school they sponsor.
- v) Does the religious sponsors claim for a greater role in management of public secondary schools other than the role assigned to them in Education Act?
- vi) What are the causes and areas of conflicts between religious sponsors and other stakeholders in management of public secondary schools?

### **1.6 Significance of the study**

The findings will benefit the Ministry of Education in clearly spelling out Church sponsor's role in management of public secondary schools. This may curb conflict with other stakeholders. The findings may also lead to greater positive performance in schools as reduction of conflicts between sponsors and head teacher will leave the head teachers to perform their work effectively. It's hoped that the findings of this study can be used by policy makers in evaluating the possible role of Parent Teacher Association in school management in view of current role of religious school sponsors. The recommendations made from the study may be used by stakeholders to ensure that there is minimal conflict between various stakeholders in schools which is likely to lead to overall development of public schools.

### **1.7 Limitations of the study**

Some respondents were not willing to answer sensitive questions correctly for fear of giving a different picture from what is socially acceptable.

### **1.8 Delimitations**

The study was carried out in Maara District Tharaka Nithi County and therefore the results of the study may not be generalized to other parts of the country. The study also concentrates on religious role of the sponsor's participation in management of public secondary schools hence the results of the present study may not be descriptive to other sponsors of education in the country.

## **1.9 Assumptions of the study**

The researcher assumed that the information given by the respondent was true to the best of their knowledge.

## **1.10 Definition of operational terms**

**Church:** In this study, a church will refer to a particular group of people confessing one faith and fellowshiping together as a congregation.

**Sponsor:** This refers to a voluntary body or religious body or a person who support somebody by paying for their training or education.

**Public secondary schools:** It refers to past primary school, which is developed, equipped and provided with staff from public fund by government, parents and communities.

**Government schools:** It refers to governed boarding as well as day schools for both girls and boys which is fully maintained by the government.

**Management:** This refers to a viewed system of working with Individual persons and groups for the purpose of achieving the established goals of an organization.

**Parents teachers association:** It refers to a body of parents and teachers who meet with the purpose of accessing the running of school in all fields, namely financing, employing teachers and infrastructure development.

### **1.11 Organization of the study**

The study is organized in Five Chapters. Chapter One gives the background of the study, the statement of the problem, the purpose of the study, objectives of the study, research questions, significance of the study, limitations, delimitations, basic assumption of the study and definition of the key terms. Chapter Two consists of literature review which is divided into the following topics; modern education in Europe, Christian missionary/western education in Kenya, the role of government in funding for education in Kenya before independence, African independent schools, the legal framework of Kenyan education, management of public secondary schools after independence and the sponsors role, the current management structure in public secondary schools, and conceptual framework for the study. Chapter Three consists of research methodology, which is subdivided into the following topics; research design, target population, sample and sampling procedures, research instruments, validity of the instruments, reliability of the instruments, data collection procedures and data analysis. Chapter Four covers data analysis and discussion of research findings, while Chapter Five covers summary of the study, conclusions and recommendations.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **Introduction**

The literature review focuses on modern education in Europe, Western education in Kenya, role of the government in funding education in Kenya before independence, African independent schools and management of public secondary schools after independence, current management structure in public secondary schools, summary and conceptual framework.

#### **2.1 Modern education in Europe**

The role of sponsor's participation in entire world is well known. In AD 313, Christianity was recognized as an imperial religion within the Roman Empire. This witnessed the rise of catechumenal schools which gave some sort of formal instruction to members of Catholic Church. These schools were religious and offered little intellectual education (Robert N. and Joan 2001).

#### **2.2 Western education in Kenya**

Western education was the second non-indigenous system of education to be introduced in Kenya from the middle of 19<sup>th</sup> century. It was the most wide spread single system in the country by 1920 (Sorobea, 1994) after completion of Kenya-Uganda railway. The Missionaries began serious competition for spheres of influence in interior of Kenya. The Church Missionary Society opened stations at Taita (1885), Kahuruko (1901), Withage (1903), Kahuhia (1906), Mahiga (1908), and Embu (1910). The Methodist Church, the Church Mission society (CMS), the Presbyterian Church of East Africa (PCEA), the

African Inland Mission (AIM), friends of African Mission (The Quakers), the Gospel Missionary Society (GMS), the Seventh Day Adventist (SDA), Pentecostal Assemblies of God (PAG) and Lutheran Church later followed. Methodist Church established a Mission at Kaaga – Meru by 1912, the church of Scotland Mission at Chogoria–Meru by 1911 (Bogonko and Wamahu, 1922). The Catholic Missions were mainly three; the Holy Ghost Fathers who had their headquarters in Zanzibar established stations at Mombasa in 1890, Bura near Voi in 1891 and Nairobi 1899, they later opened stations in Kiambu in 1902, and Kabaa in 1913. The second Catholic Mission was Consolata Fathers from Turin in Italy who opened a station at Tutho in Murang’a in 1902 and Limuru in Kiambu in the same year. They moved to Nyeri in 1904, and Mang’u (1906). Lastly, the Mary Hill Fathers entered Kenya from Uganda and established stations at Kisumu in 1903, Mumias in 1904, Kakamega, Nakuru 1910 and Kisii in 1911. They set up other stations at Eregi, Kakamega, Asumbi and Aluor in South Nyanza. Of the three Catholic Missionaries; the Consolata Mission (CCM) was the first group to arrive in Meru in 1911 and established a mission station at Mujwa, later in Igoji and Kithitu in Kariakomo (Kerre and Gichaga, 1997).

The main purpose behind establishment of mission stations and schools were to spread Christianity. Education was a major tool for conversion. The schools that missionaries opened first were actually prayer houses meant for teaching Christianity and the curriculum was mainly religious. The missionaries built the schools, paid the teachers and generally sponsored the students since no African would have agreed let alone afford to pay fees (Otiende , 1992).

Kerre and Gichaga (1997), explain the contribution of Christian churches on sponsorship of schools “many schools and colleges to date are sponsored by various organizations. The role of the church sponsors is to ensure that the religious traditions of the founders are maintained. Most church sponsors are represented in the Board of Governors and school management committees. Sometimes they are consulted in the appointment of head teachers. Their greatest contribution is to ensure that Christian religious as a subject (CRE) is properly taught. The sponsor jointly with the Ministry of Education, draft the CRE syllabus that is used in primary, secondary and teacher’s training colleges. They also participate in production of resource materials used in teaching syllabuses. In addition they provide pastoral care in such institutions”.

### **2.3 The role of government in funding for education in Kenya before independence**

After establishment of colonial rule in Kenya, the colonial government reluctantly began taking part in African education. It employed two approaches:- these were providing education in areas with least missionary influence and aiding missionary education. By 1920, western education had been established in Kenya. In all cases the Christian Missionaries were in the forefront in spreading education in the country (Sorobea, 1994). Phelps-Stokes Commission of (1924) recommended for state funding of education even in mission schools. The missionaries who had resented this from 1911 when the department of education had been set up were persuaded that the state financial assistance would not interfere with sponsorship and direction of education in their schools. It is at this time that the current perception of the sponsors regarding their roles in schools began (Otiende, 1994).



Kerre and Gichaga (1988) reported “whereas missionaries were deeply committed to education they opposed any attempt in the part of the government to take over the schools. In some cases they refused government assistance because they wanted to retain control and direction of education in their schools” . Following the acceptance of recommendation of Phelps Stokes commission report, the government started co-operation with missions in the development of the african education. This was more so especially after the passing of the 1924 education ordinance that marked the end of african education by christian mission. Under the 1931 education ordinance, the central committee were replaced with advisory council to advice the direction of education in regard to matters affecting education in the colony (Otiende 1994).

#### **2.4 African independent schools**

Mbiti (1972) noted that, it was common for racial minorities or ethnic bodies to run their schools. In East Africa, the Asians communities had established their own schools between 1922 and 1952. The Kikuyu created nearly 400 self-help schools while Kamba and Pokomo established others. Most of the institutions were small primary schools with few junior secondary schools. Independent schools in kenya began in the first decade of missionary education because africans wanted to control and run their own education rather than depend on missionary ones. That desire was intensified by politics of the young association and government sloth in granting african secular literary schools (Sifuna, 1990). At the end of 1929, the Director of Education (Scott) noted that africans demanded for education that was not controlled by mission. The limited literacy education africans received caused them to seek more and higher secular education as opposed to any other aspect of colonial education. They saw a viable future lying not in skilled labour but in clerical and teaching spheres. In Central Province, the need for

independent schools was hastened by the demand of the Church of Scotland Mission and Gospel Missionary Society that Africans renounce some of their traditions especially female circumcision. This led to traditionalists being ex-communicated from the churches and their children being expelled from schools. The ex-communicated Africans set up their own independent schools and churches through the African Independent, Pentecostal Churches of Africa and African Orthodox Church (Sorobea, 1994).

The first known independent school was the one started by John Awola of Central Nyanza in 1908. He broke away from CMS church and created the Nomiyo Luo Mission which established churches and schools, independent of mission control. Organizers of these schools aimed at filling the gaps in education left by mission schools and to avert the missionary onslaught of African customs. The leaders also desired to create their own schools and churches to teach their Kith and Kins literary and religious education in a manner which was congenial to them under Christianity. In other parts of the country, the Local Native Council (LNC) mobilised funds, started and maintained their own schools beginning 1925 and by 1939, the independent schools had their own syllabuses, trained, hired and paid teachers. By 1934, Local Native Councils had established schools at Tambach (1928), Loitokitok (1929), Kagumo (1934) and continued to establish other schools until independence in 1963. After independence these schools were run on Harambee Basis (Sifuna, 1990).

The impact of independent schools was great. The schools demonstrated the African dissatisfaction with the colonial education and the need for proper educational development in Kenya. They also demonstrated the ability of Africans to organize themselves in order to attain social, economic and political independence.

More important, they made the colonial government change their education policy to keep pace with the rapid demand for and expansion in education (Bogonko 1992).

## **2.5 The legal framework of Kenya's education**

Kenya's struggle for independence served as a major foundation for her educational development and change. The colonial legacy consisted of racial system of education, education for exploitation of African labour, resources and education that lacked comprehensive and integrated programme to serve the nation as a whole. The government had to take quick action immediately after independence in 1963 to develop new educational policy and strategy to satisfy individual and national needs. The government had to have a legal framework for the education and to define educational needs from an ideological angle. The ruling party (KANU), put education as a high priority in its election manifesto proceeding independent. It committed itself to an eventual provision of universal Free Primary Education and spelt out other social economic aspiration to be met by education. "It remains (KANU's) commitment that education shall be geared to prepare the youth for their role in building of independence, self-reliant and truly African Nation (Otiende, 1992).

Before the government had come up with legal framework of Kenya's education, conflict had arisen over independent schools. The colonial government that was being resisted by the Mau Mau blamed the independent churches and schools as recruiting ground for Mau Mau. It therefore prescribed the churches had handed over their school to mainstream churches that had not opposed colonial prescribed Education for Africans especially the Catholic, Church. (Daily Nation, 2001). It is noted that there has been war of words between African independent churches (AIC) over the schools with the former claiming

that they bought land and built schools under Catholic sponsorship and demanding their return. The catholic responded that these schools are under their sponsorship and should be returned.

## **2.6 Management of public schools after independence and the sponsor's role**

The Education Management in Kenya has been undergoing constant changes from independence to date to suit government policies and changing aims of education. The Ominde Commission of (1964) had recommended direct central government to ensure that there is effective co-ordination in order to achieve the national objectives of education. In 1964, the republican constitution made the central government responsible for all sectors of education, though local authorities still held some measures of control.

In 1968 Kenyan parliament passed the Education Act, which provided for the regulation and progressive development of education in the country. It empowered the minister for education to carry out all national education policies with effective co-operation of all education institution. The government assumed full responsibility for all education to this end, a framework for the organization and management of education at various levels was established.

Local authorities and Board of Governors were given an operational legal framework. The Act updated all previous legislation and regulations concerning education. It covered legal matters dealing with the management of schools under the Education Act, secondary schools whether government, assisted or aided were to be managed by Board of Governors. By 1970, the government centralized the administrative and financing machinery or education by legally placing the responsibility for all education under the Ministry of Education. For the purpose of maintaining discipline in schools co-operation

between sponsors, teachers, parents and various institutional governing bodies was suggested (Okumbe, 1999).

The education (Board of Governors) order 1967 instead of defining “sponsor” define a voluntary body as any body other than government, local authority or any department or undertaking of those bodies responsible for the establishment of schools. This definition leads to the history of schools in the first schedule of those whose setting up was by the government or local authorities, and in second schedule as those set up by voluntary organization who are given the right to nominate four members to represent their interest in the Board of Governors and be consulted before the chairman is appointed. The Board of Governors (BOG) is constituted of a chairman, four appointees to serve the community interest, there to serve special interest, they are co-opted by BOG and four appointed by voluntary organization. The board consists of thirteen members among whom the chairman has been appointed usually in consultation with voluntary body (Education Act, 1968). It is clear that the Education Act does not recognize sponsors role to control the BOG as it reserves only four members to the sponsor. The only privilege and obligation given to the sponsor by Education Act is in Education Standard regulation in 1968 which recognize the role of the sponsor in preparing and recommending religious studies syllabus, books and other materials to be used to teach Christian Religious Education (CRE) in their sponsored schools. Njoroge (2006) identifies the role played by the sponsor especially the Catholic Church whereby he says “the sponsor can provide funds for the development of a school for example the Catholic church has done this in marginalized areas where schools and hospitals have been put up even by religious organizations.

The sponsor is also entrusted with the freedom of promoting his religious traditions and faith in the sponsored institution. This is done through teaching of Christian religious education, pastoral program and pastoral worship. In 1967, teachers service commission Cap 212 was enacted with the functions to recruit and employ teachers, to assign teachers employed to the commission for service in any public school, to terminate the employment of any such teacher, and to exercise the powers conferred on the commission by the code of regulations published under this Act. There is no provision on this Act, relating to the sponsor at all. The Act has also a duty to keep under review, the standards of education, training and fitness appropriate to persons joining the teacher service, supply of teachers and tender advice to the minister from time to time on foresaid matters such matters as may be referred to it by the Minister. The function of staffing of schools is given solely to the Teachers Service Commission (TSC) which may be delegated to the Provincial Director of Education (PDE) and to head teachers of schools in certain restricted situations where there is no role for sponsors among those to whom the TSC may delegate some of its functions as agents.

However, the sponsor through consultation has an upper hand in recommending and accepting the principal to head their sponsored schools. For example, the Catholic sponsors will recommend a practicing catholic, a person of integrity and with required qualification to head their schools. All public government secondary schools are administered and managed by principals and teachers employed by the Teachers Service Commission. Other support personnel such as clerks, matrons for example as well as subordinate staff such as cleaners, ground men, and plumbers are employed by their

respective school Board of Governors. The principal is responsible for all the over running and control of school in all aspect (Eshiwani, 1993).

Indeed (Mbiti, 1994) points out that, the head teacher has responsibilities to his employer and other agents for example Ministry of Education, Kenya Institute of Education (KIE), to his profession, community he/she is serving (including parents, to his staff in his school both teaching and non teaching as well as students. There is no responsibility identified to the sponsor. This fact is strengthened by the Ministry of Education responsibility and duties in schools booklet (2000) that has no mention of any duty owned by head teacher to the sponsor. As a manager, the head teacher is concerned overall running of the school and he is charged with a duty of managing school finances and keeping school records. He is the executive arm of the Board of Governors (Ozigi, 1977).

A Ministry of Education report presented by minister (1987) indicates that education is not entirely financed by public sector, parents and community bear large proportion of the cost of education (Otiende, 1992) support this view by saying that, there has been ongoing partnership between the parents and the government in the provision of primary and secondary education, supplemented by contribution by local and international aid agencies.

Orembo (1992), identifies the sources of school funds as the government for current expenditure and parents for development expenditure. The sponsor is not indicated as one of the sources of fund for the school. The sponsor's contribution towards the school funds not clearly understood except in the situation whereby they own and run their schools.

In this case, the school is referred to as 'private' Ominde report (1965) reviewed the role of sponsor whereby the highlighted the previous rivalry between the catholic and protestant churches which was facilitated by the fear of the other church that members of the other would affect education of the other sponsored schools. The fact that may be responsible for the government apparent tolerance for claims by church that they should continue to determine the staffing in their sponsored schools. In the same report, paragraph 61, the report is emphatic that whatever role the sponsor should have in schools, it should not include a share in the administrative management of the maintained schools. The church sponsor is to be utilized in religious content of the schools life; "we also think time has come to relieve churches of their remaining responsibilities for the management of government schools".

The Parents Teachers Association (PTA) is involved in general development, maintenance and welfare of schools. However, it is the role of the Board of Governors to manage the school on behalf of the Ministry of Education and has legal recognition. The Koech Report suggest that PTA be recognized and be given a legal basis (Koech, 1999). Some of the roles of Parents Teachers Association managerial of secondary school include: maintenance of religious traditions in school, they advise the local authorities on matters affecting the general interests of the school and the welfare of admission of students and discipline, they help in the exercise of raising funds for the school on voluntary basis, and finally they provide lunch for school extension, construct educational facilities and pay a large share in the cost of education (Ozigi, 1977).

Several conflicts which have resulted to closure of schools between sponsors and other stakeholders such as Parents Teachers association, BOG and Ministry of Education on



appointment of head teachers of schools have been reported for example the East African standard 2001 reported that the Catholic Church has its schools remain closed in Kisii over appointment of head teachers and incitement of parents and students in Machakos in May 2001 were all illegal Acts. In May 2011, some of the school heads in Maara district accused sponsors on meddling in school management. The heads said some sponsors were inciting parents and students to reject heads who were not of their faith (DEO, 2011). Koech commission observed “some sponsors have not contributed financially or morally to the development of the sponsored institutions”. This study agree with recommendation 13-27 of report that “sponsors be required to take an active role in spiritual, financial and infrastructural development of schools in order to maintain sponsor’s status”

## **2.7 Current management structure in public secondary schools**

The management and responsibility for educational provision at all level is shared between the government and other development partners including parents, the community, religious organizations (NGOs) and private donors. The Ministry of Education Science and Technology (MOEST) is at the centre of the system, with overall responsibility for the three levels of education, primary, secondary and university (Bogonko , 1992).

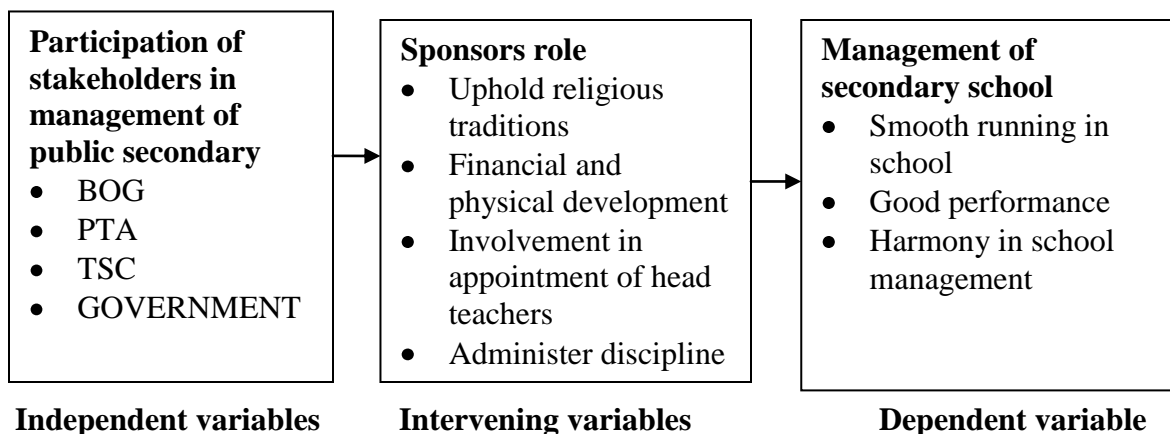
The Ministry of Education as in other Ministry is undertaken at two levels by assistant ministers. These are appointees of the president of Kenya. The civil service undertakes the day-to-day running of the affairs of the ministry. It’s headed by permanent secretary of the Ministry who is directly appointed by the president. The Ministry is divided into different departments for example, primary and secondary which is headed by deputy

directors answerable to the permanent secretary (Orembo, 1992). The Ministry of Education Science and Technology (MOEST) has decentralized the provision administrative and professional services from the headquarters in Nairobi to the provincial, districts, divisional and institutional levels. Provincial Director of Education (PDE) is responsible at Provincial level, District Education Officer, (DEO) at District level Municipal Education Officer (MEO) at various municipalities and institutional heads at institutional levels (Njeru and Orodho, 2003). District Education Boards have been established in each district level. In practice (DEB) tended to focus mainly on primary education sector. The educations institutional are managed by governing councils, appointed by Ministry of Education, school management committee (with majority participation by parents administered by their respective institutional heads. (Republic of Kenya 1997; 1999).

## 2.9 Conceptual framework

The management of secondary schools comprises various elements charged with different roles. The religious sponsors being one of the stakeholders has a role to play in cooperation with other stakeholders such as Board of Governors, Parent Teachers Association (PTA), Parents, Teachers Service Commission (TSC) and government.

**Figure 2:1 Conceptual framework**



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **Introduction**

This Chapter focuses on research methodology and design used in the study. The research design used is described, the target population, the sample and sampling techniques, the research instruments, validity and reliability of the instruments, data collection procedures and data analysis.

#### **3.1 Location of the study area**

Maara district is one of the districts forming Tharaka Nithi County. It has two divisions namely Muthambi and Mwimbi. Most of the area is under human settlement. The population of Maara is approximate 80,000 persons. The rain in the area comes in two seasons with long rain occurring from October to December and short rain occurring from middle March to May. Most people in the area are peasants, they have small shambas so they get only enough for consumption. Communication in the area is served by tarmac and murrum roads. It is poorly served by landline telephone lines but coverage by mobile phone services provider is fair. The education level of most people in the study area is average. There are 247 primary schools and 56 secondary schools.

#### **3.2 Research design**

The study uses descriptive survey design. Survey design is an attempt to collect data from members of population in order to determine the current status of that population with respect to one or more variables. The research was undertaken by asking questions to large group of people. (Mugenda O.M and Mugenda A.G, 1990). The researcher believes that, the survey design is the most appropriate design for the study because it

explains the role of sponsor's participation in management of public secondary schools in Maara District. This survey enables the collection of data of primary sources in addition to secondary sources available in the libraries.

### **3.3 Target population**

According to Borg and Gall 1989, target population is all the members of a real and hypothetical set of people, events and objects to which we wish to generalize the results of our research. The target population comprised of 48 public secondary head teachers, 4 religious schools sponsors, and District Education Officer (DEO). According to the District Education Officer, there are 48 public secondary schools in Maara District. The eight schools used in pilot were omitted on the main study. The researcher aimed at concentrating on 40 public secondary schools. Out of these 18 are sponsored by Catholic church, 15 by Presbyterian church of East Africa, 1 Holy Spirit Church and 6 by African Independent Church.

### **3.4 Sampling procedures and sample size**

A sample for this purpose is a small part of population selected for observation or analysis. By observing the characteristics of a carefully selected representative sample one can make certain inferences about characteristics of a population from which it's drawn (Kathori, 1985). The schools involved in this study were selected using stratified random sampling. Stratified random sampling ensures that stratified sub- groups of the population are represented in the sample required by the researcher. These schools were stratified in terms of sponsors. Out of 48 public secondary schools 18 are sponsored by catholic that makes 45% of the study, 15 by the Presbyterian Church of East Africa

and make 37.5%, 6 African Independent Church and make 15% Holy Spirit Church 01 schools that make 2.5%.

**Table 3.1 Distribution of schools in the district per sponsor church and total number of students**

Sponsor	No. of schools	Percentage	No. of students
Catholic Church	18	45%	5400
Presbyterian Church	15	37.5%	4,600
Holy Spirit	01	2.5%	300
African Independent Church	6	15%	1,920
Total	40	100%	12,220

**Source: District education office**

### **3.5 Research instruments**

The research utilized questionnaire and interview schedule to obtain necessary information on the role of religious school sponsors participation in management of public secondary schools in Maara District. Questionnaires were developed and administered by the researcher to 40 head teachers of public secondary schools and to 4 religious school sponsors. In both cases the questionnaire had open ended and closed ended items. The questionnaire covered items in general information about school sponsors, management, finances, curriculum and administrative issues. The interview schedule conducted with the DEO consisted of items similar to that of religious school sponsors and head teacher's questionnaire.

### **3.5.1 Validity of research instruments**

Validity is the accuracy, meaningfulness and technical soundness of the research. It's the degree to which a test measures what it purport to measure (Mugenda O and Mugenda G, 1999). To enhance validity of a questionnaire a pilot was conducted on population similar to the target population. The pilot study assisted in determining the accuracy, clarity, and suitability of the instrument. Items found inadequate for measuring the variables were discarded or modified to improve the quality of the research instrument and therefore increasing its validity. The instrument was pre-tested using a small sample, which was excluded during the final administration of the instruments.

In this study 8 out of 48 public secondary schools in Maara District were used for pilot study. This ensured that all the 48 public secondary schools were involved in the study. Religious school sponsors and District Education Officer were excluded because they were too few for piloting.

### **3.5.2 Reliability of the instrument**

Reliability enhances the dependability, accuracy and adequacy of the instruments since the responses from the respondents indicate whether the instrument measures what it purports to measure (Borg and Gall 1989). The study used the test;-retest method to access the reliability of the questionnaires. This involved the same instruments twice to a group of eight head teachers, four from catholic school sponsor, two from Presbyterian, one from African Independent and one from Holy Spirit church. There was a two week time laps between the first test and the second one the responses were analyzed by comparing the answers during first and second administration. The instrument was therefore found reliable.

### **3.6 Data analysis**

Statistical Package for Social Sciences Software Program (SPSS) was used to analyze data. The completed instrument were assembled and information analyzed Quantantive data was analyzed using descriptive statistics on results on average percentages and variability presented through tables and graphs. Ogula (1995) maintains that when making the results of the research known to variety of readers, percentages make considerable advantage of a complex statistics. The data collected was also presented using pie chart.

## **CHAPTER FOUR**

### **DATA ANALYSIS, PRESENTATION AND INTERPRETATION**

#### **Introduction**

This chapter deals with the questionnaire return rate, reporting of the data, and analysis of the data and discusses findings from the data. The data was collected from questionnaires of head teachers of public secondary schools in Maara District and religious School sponsors. An interview was conducted with District Education Officer. The data is reported in accordance to objectives of study while the analysis of the data was done against the research questions of the study. The findings of the data are then considered and discussed.

#### **4.1 Questionnaire return rate**

A total of 44 questionnaires were distributed to the target population consisting of 40 head teachers, 4 religious school sponsors and an interview was conducted with the Maara District Education Officer. All the questionnaires from the religious school sponsors were completed and returned. Out of 40 questionnaires sent to the head teachers only 38 were completed and returned. This made the total completed and returned questionnaires to be 42 representing 95.4% return rate. Since all the religious school sponsors returned their questionnaires the non-return rate of head teachers was insignificant and did not affect the data analysis.

The summary of head teachers respondent rate were as follows: - The Catholic Church were 17(39.5%) Presbyterian Church of East Africa 14(32.6%), African Independent Church 6(14%) and Holy Spirit church 01(2.3%), four religious sponsors (9.3%)



responded to the questionnaire and 01 D.E.O(2.3%) was interviewed. The total numbers of all the respondents in the study were 43 as shown on Table 4.1.

**Table 4.1 Questionnaire return rate**

<b>Respondents</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Catholic	17	39.5
P.C.E.A	14	32.6
A.I.C	6	14
Holy Spirit	01	2.3
DEO	1	2.3
Religious	4	9.3
Total Respondents	43	100%

#### **4.2 Role played by religious sponsor in upholding religious traditions**

From the data collected all the 4 religious school sponsors said that they run pastoral programs in the schools they sponsor. All the 38 head teachers representing 100% return rate responded to the questionnaire and gave a similar response to that of the religious school sponsors that there are pastoral programs in their schools. Out of 38 head teachers 20 representing 52.7% said there were these pastoral programs. While 18 representing 47.3 % said there were no such programs. The Education Act entrusts the religious school sponsors with a responsibility of ensuring that the religious traditions of the sponsored schools and institutions are maintained and one way of doing this is to promote pastoral programs in the schools alongside pastoral care to the students. Table 4.2 shows the findings.

**Table 4.2 Role played by religious sponsor in upholding religious traditions**

Religious sponsors	Response				Total	
	Yes		No			
	N	%	N	%	N	%
Catholic church	12	31.6	5	13.2	17	44.7
Presbyterian church	06	15.8	08	21.0	14	36.8
African Independent church	02	5.3	04	10.5	06	15.8
Holy Spirit	00	00	01	2.6	01	2.6
<b>Total</b>	<b>20</b>	<b>52.7</b>	<b>18</b>	<b>47.3</b>	<b>38</b>	<b>100</b>

#### **4.3 The role of sponsor in financing of pastoral program**

All the sponsors said that they provide the finances to run program. The head teachers responded to the question were 37 representing 97.4% response rate, while non response rate was 2.6 %. Of those who responded 9 representing 23.8%, said the church asks for finances from sponsored schools to support them run the pastoral program, while 28 head teachers representing 73.6% said the church financed all the activities of the pastoral programs without asking for any money. The findings are shown on Table 4.3.

**Table 4:3. Financing of pastoral program**

Religious sponsors	Response				Total	
	Yes		No			
	N	%	N	%	N	%
Catholic church	05	31.2	11	28.9	16	42.1
Presbyterian church	02	5.3	12	31.6	14	36.8
African Independent church	02	5.3	04	10.5	06	15.8
Holy Spirit	00	00	01	2.6	01	2.6
<b>Total</b>	<b>09</b>	<b>23.8</b>	<b>28</b>	<b>73.6</b>	<b>37</b>	<b>97.4</b>

#### **4.4 The Role of sponsor in pastoral counseling in sponsor school**

The question about the level of training for the pastoral program instructors, all sponsors except Catholic said that the instructors had diplomas in theology; the Catholic had even degree graduates to run the pastoral program. When asked how they evaluated the pastoral program, sponsors gave varied ways:- The Catholic said that, they do so through their field officers and canonical visits to their schools, whereby critically they investigate how the programs operate. The African Independent Church (AIC) and Holy Spirit Church evaluate their pastoral program by occasional visits by church leaders.

On the provision of pastoral counseling in sponsored school all the 38 head teachers responded to the question, 36 representing 94.7% said that they offered pastoral counseling. All the 4 religious school sponsors said that they offered counseling as reported on Table 4.4. The catholic reported that the pastoral counseling was done weekly by ordained priest, seminarian, catechist or trained laity. The Presbyterian Church

and African Independent Church give pastoral counseling mostly on monthly basis whereby,

an ordained minister or pastor is sent to the school for a session of counseling. The Holy Spirit Church reported that they were involving in pastoral counseling although the interval on when these services were offered was not clear.

The emphasis on provision of pastoral counseling by the religious school sponsors is mainly to instill practical faith that help the young people to maintain high standards of personal discipline and this helps the to perform well in all areas of development including academic. School built on a sound religious foundation gives priority to character formation for good overall education results. The sponsor expects all the head teachers to promote general religious formation of students so as to enhance good discipline for improvement of standard in all the schools they sponsor.

**Table 4:4. The role of sponsor in pastoral counseling**

Religious sponsors	Response				Total	
	Yes		No			
	N	%	N	%	N	%
Catholic church	17	44.7	00	00	17	44.7
Presbyterian church	13	34.2	01	2.6	14	36.8
African Independent church	5	13.2	01	2.6	06	15.8
Holy Spirit	1	2.6	00	00	01	2.6
<b>Total</b>	<b>36</b>	<b>94.7</b>	<b>02</b>	<b>5.2</b>	<b>38</b>	<b>100</b>

#### **4:5 Other religious activities contributed by the religious sponsor**

The next question was on other religious activities contributed by the religious school sponsors, responses varied from one religious school sponsor to another: The Catholic reported that in order to encourage the students to be active participants in the daily religious life of school, they organize weekly masses, Bible studies, Seminars, Retreats and Recollections catechism, Support of religious movements such as Young Christian Students (Y.C.S), legion of Mary, Catholic action among others. To make sure that the church has a catholic face, the sponsor encourages catholic symbols and pictures everywhere as a constant reminder of catholic article of faith.

The purpose being that all these activities enriches student's way of life and they are likely to have a lasting impact on their religious life even after leaving school. Presbyterian Church, African Independent Church reported that they were involved in organizing religious activities in their schools. These activities include seminars, weekend challenges and rallies. These activities are mostly organized monthly. The religious school sponsors also support and encourage catechism in their schools. All these activities are aimed at upholding religious traditions of the school.

#### **4.6 Financial commitment of religious sponsor**

On financial commitment of religious school sponsors, 37 head teachers representing 97.3% respondent's rates responded to the question. All the 4 religious school sponsor responded and interview with District Education Officer covered the question. Out of 38 head teacher 13 representing 34.2% said that the religious schools sponsor provide financial support to their schools, as reflected on Table 4.5.

However, the funding is mostly done in form of fund raising programs, donation of materials such as text books, desks, chairs, tables among others. Of the 24 head teachers representing 63.2% said that the religious school sponsors do not provide any finances to their schools. The district Education Officer reported that the religious school sponsors did not finance many activities in their schools but when called upon they mobilize the community to contribute funds. It is noted that some religious school sponsors have sponsorship program to cater for the poor students who are unable to pay school fees.

**Table 4:5. Financial commitment of the religious sponsor**

Religious sponsors	Response				Total	
	Yes		No			
	N	%	N	%	N	%
Catholic church	06	15.8	10	26.3	16	42.1
Presbyterian church	06	15.8	08	21.1	14	36.8
African Independent church	01	2.6	05	13.2	06	15.8
Holy Spirit	00	00	01	2.6	01	2.6
<b>Total</b>	<b>13</b>	<b>34.2</b>	<b>24</b>	<b>63.2</b>	<b>37</b>	<b>97.3</b>

On the question on how many teachers are employed by religious school sponsor, all the head teachers responded to the question. The Holy Spirit religious sponsors said they did not employ any teacher in sponsored school. The Catholic said that they employed 6, while Presbyterian Church and the African Independent Church employed 3 and 2 teachers respectively. It is noted that the religious school sponsors employed teachers through Board of Governors (BOG). The District Education Officer observed that

teachers employed by the BOG were paid by the Parents Teachers Association (PTA) and not by sponsors. This implies that only the government and PTA paid teachers and financed projects developments and physical maintenance of schools.

#### **4.7 Construction of religious schools**

The question about how many schools are constructed by religious school sponsors was responded by all the four religious school sponsors. The Catholic Church identified eight schools and said that they assisted in constructing others through mobilization of the community. The Presbyterian Church, the Independent Church, and the Holy Spirit responded that they assisted the local community who are basically members of these churches to construct a few schools.

The DEO said to his recollection only the Catholic Church helped in construction of school facilities but in very few cases. Otherwise, school development was done through Parents Teachers Association (PTA) levy which is supervised and regulated by the District Education Board (DEB). All the religious school sponsors agreed that the community constructs most of Public Secondary Schools in the district. However, it was noted that it's important to mobilize the local community to participate in construction of these schools. Maara District is one of the new districts with many public day secondary schools, which are constructed through the efforts of Constituency Development Fund (CDF) and local community. The sponsor in most cases plays a vital role of mobilizing the community to construct these schools. The findings are shown on Table 4.6.

**Table 4:6. Construction of sponsored schools**

<b>Religious school sponsors</b>	<b>Response</b>
Catholic church	About 8 schools and mobilized the Community to construct others
Presbyterian church	Mobilized the community to construct a few
African Independent church	Assist to construct few
Holy Spirit	By only assisting

On the question about whether the sponsored schools still accept funding for the teachers salaries, all the four religious school sponsors agreed. The Teachers Service Commission (TSC) has been entrusted with the responsibility of employing teachers in all public secondary schools regardless of the sponsor of that school. The T.S.C also pays them salaries and other emoluments. It's the same body that deploys and determines employment of teachers in all public schools.

#### **4.8 Relationship between religious sponsors and other stake holders**

On the relationship between the sponsor and other stakeholders, all the 38 head teachers responded to the question. Of these, 5.3% termed the relationship extremely cordial, 18.4% very cordial, 73.7% cordial, 2.6% others including suspicious, lukewarm and non committal. It's noted that good relationship (cordial) leads to cooperation among all stakeholders; therefore harmony in school administration is realized. Whenever there is poor relationship between education stakeholders, conflict arises, resulting to poor management hence the standard of church schools go down. The findings are summarized on table 4.7.



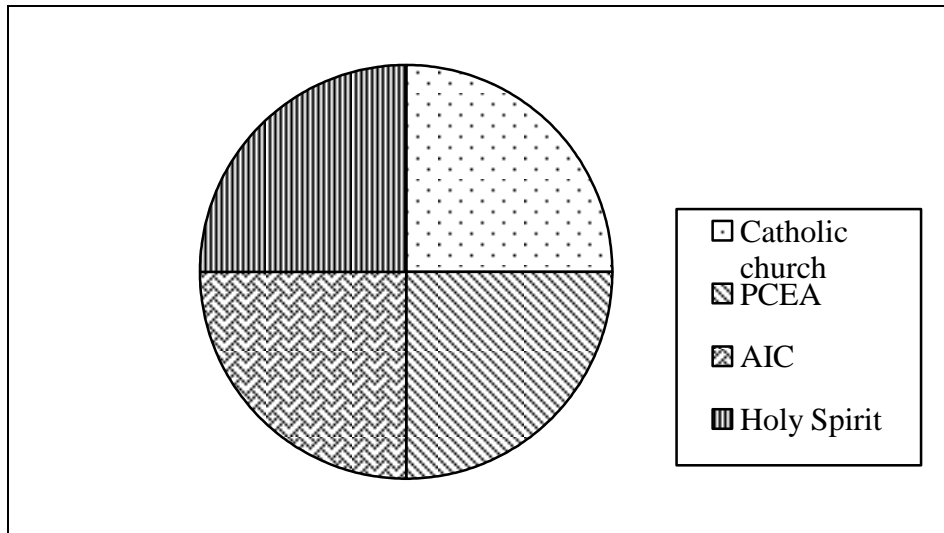
**Table 4:7. Relationship between the sponsor and other stakeholders**

Religious sponsor	Response									
	Extremely cordial		Very cordial		Cordial		Any other		Total	
	N	%	N	%	N	%	N	%	N	%
Catholic church	01	2.6	0.3	7.9	1.3	34.2	00	00	17	44.7
Presbyterian church	01	2.6	0.0	7.9	09	23.7	01	2.6	14	36.8
African Independent church	00	00	01	2.6	05	13.2	00	00	06	15.8
Holy Spirit	00	00	00	00	01	2.6	00	00	01	2.6
<b>Total</b>	<b>02</b>	<b>5.2</b>	<b>07</b>	<b>18.4</b>	<b>28</b>	<b>73.7</b>	<b>01</b>	<b>2.6</b>	<b>38</b>	<b>100</b>

#### 4.9 Role of sponsors in appointment of head teachers

According to the District Education Officer, the Teachers Service Commission (TSC) in consultation with religious school sponsors appoint the head teachers. All the 4 sponsors representing 100% agreed with the position and said that they require to be consulted before appointment is made. All the religious school sponsors wanted to be identified with their schools by being part of the management. The D.E.O pointed out some cases whereby the church rejected the head teacher who has been appointed without their consent. Most of the cases have been reported with catholic sponsors. Figure 4.1 shows the findings.

**Figure 4.1 Role of Sponsor in appointment of head teachers**



On the input the sponsor for the appointment of the head teachers, all the four religious school sponsors responded to the question. The Catholics said that a practicing catholic and with professional qualifications would be the most suitable person while Presbyterian church said that the suitable head teacher must be a member of the same faith who has good track records. The African Independent Church reported that, they could consider a practicing Christian and the Holy Spirit religious school sponsors said they required a God fearing person. It's noted that all the sponsors required head teacher of the same faith in order to ensure that religious traditions of the sponsored schools are maintained. The sponsor expects all the head teachers to promote the general religious formation of students so as to enhance good discipline for improvement of standards of their schools.

#### **4.10 Claim for greater role in management of schools other than the role assigned by education act**

All the head teachers 38 representing 100% respondent rate responded to the question on whether the religious school sponsors claims for a greater role in management of public secondary school. Out of 38 respondents 22 representing 57.9% reported that the

religious school sponsors claimed for a greater role rather than the one assigned in the Education Act. While 16 head teachers representing 42.1% said that the religious school sponsors were contented with the role assigned to them in Education Act, thus they did not claim for any other role in management of public secondary school as shown on Table 4.8

The Education Act is clear on the role assigned to the religious school sponsors mainly on maintenance of religious traditions of the schools, preparing of Christian Religious Education Syllabuses and materials for approval by the ministry of Education, and ensuring that pastoral care is offered to the students according to their various faith.

**Table 4:8. Claim for a greater role in management of schools other than the role assigned by the education act**

Religious school Sponsor	Response Total					
	yes				No	
	N	%	N	%	N	%
Catholic church	13	34.2	04	10.5	17	44.7
Presbyterian church	07	18.4	07	18.4	14	37.8
African Independent church	02	5.3	04	10.5	06	15.8
Holy Spirit	00	00	01	2.6	01	2.6
<b>Total</b>	<b>22</b>	<b>57.9</b>	<b>16</b>	<b>42.1</b>	<b>38</b>	<b>100</b>

About specific roles claimed by the religious school sponsors, the catholic wanted to be involved in assigning teachers after consultation with the relevant authorities and also to be involved in financial management of their sponsored schools.

It is noted that the catholic sponsors in most cases are among the signatories of the school accounts. However, they are not contented with this role and therefore demand for a greater role on financial control and management. The Presbyterian Church also claim to be involved in financial management and to be given authority in appointment of the Head teachers of their sponsored schools. The African Independent Church said that they would want to be involved in appointment of supportive staff.

#### 4.11 Areas of conflicts between religious sponsors and other stakeholders

On the question about whether there is any conflict between the religious sponsors and other stakeholders, all the respondents except Holy Spirit church reported that there were conflicts between religious school sponsors and other stakeholders. Out of 38 respondents 21 representing 55.3% said that there were conflicts while 17 representing 44.7% said that there were no such conflicts. The findings are shown on Table 4.9

**Table 4:9. Conflict areas between religious school sponsors and other stakeholders**

Religious sponsors	Response				Total	
	Yes		No			
	N	%	N	%	N	%
Catholic church	02	31.6	05	13.2	17	44.7
Presbyterian church	07	18.4	07	18.4	14	36.8
African Independent church	02	5.3	04	10.5	06	15.8
Holy Spirit	00	00	01	2.6	0.1	2.6
<b>Total</b>	<b>21</b>	<b>55.3</b>	<b>17</b>	<b>44.7</b>	<b>38</b>	<b>100</b>

On specific areas of conflict, the responses from both teachers and sponsors varied. The Catholic Church reported the main areas of conflicts as the church wants to fully own their schools regardless of the government's policies on management of such schools. In most cases, the catholic sponsors would want to nominate the Board of Governors (BOG), which is the main governing body for secondary schools management. The Education Act is very specific on the role assigned to the sponsor, to nominate four of its members to market its interests on the board.

Another conflict area reported by the catholic sponsor was barring of the teaching of the catholic faith in some schools sponsored by other denominations. The catholic, PCEA and AIC sponsors reported that appointment of head teachers and deputies without proper consultation would bring about conflicts. Financial management was also reported as a sensitive area of conflict. Some religious school sponsors demands to know how each and every coin is spent. The Education Act does not give the religious school sponsors any obligation on financial management of public secondary schools. Another area of conflict reported by PCEA and AIC was that, the sponsor prefers to get school suppliers from the sponsor's faith.

#### **4.12 Ways of solving the conflicts between religious sponsors and other stakeholders**

The head teachers and religious school sponsors suggested different ways of resolving that conflicts as having a dialogue between educational stake holders in order to solve the conflicts at hand. From the interview with the District Education Officer (DEO), he suggested that the ministry of Education should organize seminars to all education stakeholders in order to sensitize them in their roles. He also said that, the Education Act should provide clear roles of the sponsor in order to curb the conflict that arises as a result of ignorance.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATION OF THE STUDY**

#### **Introduction**

This chapter presents a summary of the study and the conclusion drawn from the findings of the study. Recommendations made from findings and suggestions for further study are presented.

#### **5.1 Summary of the study**

The purpose of the study was to investigate the of role the sponsors participation in management of secondary schools in Maara District .Specifically, the study aimed at establishing the role played by sponsors in leadership, financing, upholding religious traditions, provision of physical and material support in the school they sponsor. The level of involvement of other stakeholders in management of secondary school was further investigated.

The study aim at achieving the following objectives

- i) To investigate the roles played by religious sponsors in upholding religious traditions of the schools they sponsor in relation to management of public secondary schools in Maara District.
- ii) To establish the part played by religious sponsor in financial contribution of their schools.
- iii) To investigate the relationship between the religious school sponsors, Board of Governors (BOG) and Parents Teachers Association (PTA)
- iv) To investigate whether the religious sponsors are involved in appointment of head teachers in the schools they sponsor.

- v) To examine whether the religious sponsors claim for a greater role in management of public secondary schools compared to the role assigned to them by the Education Act.
- vi) To investigate the causes and areas of conflict between the religious sponsors and other stakeholders in management of public secondary schools.

The research used descriptive survey design to collect the data from members of the population. Stratified random sampling was done in terms of religious sponsors. Open ended and close ended questionnaire items were administered to 40 public secondary school sponsors, while an interview was conducted with the District Education Officer (DEO). Statistical package for social science software program (SPSS) was used to analyze the data. Findings indicated that religious school sponsors were actively involved in upholding religious traditions of their schools most through pastoral program and support of other religious activities. These activities include pastoral counseling, seminars, spiritual retreats and Sunday service among others.

## **5.2 Summary of the major findings**

The following were major findings of the study.

### **5.2.1 On sponsor's role as stated in education act**

The study established that most of the sponsors run pastoral programs and the main purpose was to maintain the religious traditions of the school. However, it's noted that, some schools did not have such programs. This raise a question as to why the religious school sponsors ignores some schools especially newly established day schools with few students.

### **5.2.2 On Financial commitment of the religious school sponsor**

All the head teachers except the African independent Church said that religious school sponsors contributed some finances to run schools. The schools were financed through fundraising programs, donation of text books and laboratory equipment and also support of poor students by paying school fees.

### **5.2.3 On sponsor's role on appointment of head teachers**

It was reported that the Education Act and Teachers Service Commission (TSC) does not assign any role to the sponsor on appointment of head teachers. From the data collected the sponsors were very categorical that they required to be consulted before the head teacher was appointed in their schools and he/she must be of the sponsor's faith. The implication is that any appointment without consultation results to conflict.

### **5.2.4 On the relationship between the sponsor and other stakeholders**

On the relationship between sponsors and other stakeholders was rated merely cordial by 73.7%. One needs to investigate the cause of this disparity in relationship in order to find out whether it is related to financial demands by the sponsor or due to sponsor's opposition to the appointments of some head teachers. As the District Education Officer (DEO) Maara District reported, sponsors should be in front line to support development of schools by being involved in financial contributions.

### **5.2.5 On sponsor's claim for a greater role other than the role assigned to them in education act**

The Education Act (Education Standards) regulation 1968 recognizes the role of sponsors in formulation of curriculum, syllabus and text books to be used in teaching Christian



Religious Education in sponsored schools. From the data collected some religious school sponsor are not contented with above roles. Some of the areas sponsors claimed to be involved in were, assigning teachers after consultation with relevant authorities and autonomy in appointment of head teachers. The role of assigning teachers is solely vested on Teachers Service Commission (TSC) but not the sponsor. Religious school sponsors also claim to be involved in financial management and hence the Education Act doesn't provide this role. It's important to investigate the reason why some sponsors are not contented with the roles assigned to them by the Education Act on management of public secondary school.

#### **5.2.6 On conflict between sponsors and other stakeholders**

Both the head teachers and religious school sponsors who responded to this question agreed that there were several conflicts between the sponsors and other stakeholders. The main causes being conflict of the Education Act. It's thus important to note that all the stakeholders should be sensitized on their specific roles in order to avoid over stepping on each other's roles, which may cause conflicts. One would concur with the District Education officer (DEO) suggestion that seminars would be organized by the ministry of Education and other education stakeholders in order to educate them on their roles and contributions for development of education.

#### **5.3 Conclusion**

Religious school sponsor's role in management of public schools is vital. From the data collected this role cannot be ignored. The Education Act has spelt out the sponsor's role but in some cases it is noted that some of these roles are not clear and hence conflict between sponsors and other stake holders such as Board of Governors (BOG) Parents

Teachers Service Association (PTA) and many more. To avoid further conflict, the role of sponsors in the Education Act should be made clearer to all stakeholders. In order to sensitize them on their specific roles in management of schools, a dialogue is needed in order to harmonize all stakeholders and eventually the cooperation among them will lead to high standards of education in the institutions.

#### **5.4 Recommendation of the study**

The partnership of sponsors and the government in running of the schools require urgent review. The main objective is to ensure smooth running of schools and education in general. To achieve this, the following general recommendations are suggested.

1. Religious school sponsors are required to take active role in spiritual, financial and infrastructural development in order to maintain the sponsor's status in education development.
2. The term sponsor has to be clearly defined by the Education Act so that those who do not meet its definitional requirements do not purport to enjoy its privileges. In this context, the Education Act should be reviewed to highlight the role of the religious sponsor in management of schools.
3. Reconciliation or liaison bodies be set from the grass roots level to carry out deliberate in service program for education officials and representatives of sponsors to assist in minimizing the differences between various stakeholders.
4. The current practice in which religious school sponsors nominate candidate for appointment by minister to membership of the Kenya Institute of Education (KIE) council and its religious education panel be continued in order to strengthen the partnership between the government and religious body.

5. The qualification of religious school sponsor education committee members and the pastoral program instructor should be assessed and evaluated by the government to avoid mediocre persons interfering with education matters.

### **5.5 Suggestions for further research**

- i. Similar study should be done in other areas of Kenya for comparison purposes as to allow for generalization of findings on the role of sponsor in management of schools.
- ii. Further studies should be conducted on the relationship between head teachers and school sponsors. The two groups play an important role in management of schools.

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**APPENDICES**

**APPENDIX A**

**LETTER OF INTRODUCTION**

Joyline Mukwairu Njeru

University of Nairobi

Kikuyu Campus

P.O Box 92

Kikuyu

Dear Sir/Madam,

**RE: RESEARCH ON ROLE OF SPONSORS PARTICIPATION IN  
MANAGEMENT OF PUBLIC SECONDARY SCHOOLS.**

I am a post graduate student at University of Nairobi pursuing a Master of Education Degree Course. As part of the course, I am carrying out a research on the role of sponsors participation in schools in Maara District Tharaka Nithi County.

I hereby enclose a questionnaire that I kindly request you to go through and please fill in answers for all items. Your assistance in this regard will generate information to help avoid disputes between church sponsors and head teachers in running of the public secondary schools.

Thank you very much for your time and answers.

Yours faithfully,

Joyline Mukwairu Njeru

## APPENDICES

### APPENDIX B

#### QUESTIONNAIRE FOR HEAD TEACHERS

##### Instruction

This questionnaire is designed to gather general information on the role of religious sponsors participation in management of public secondary schools in Maara District. Please respond to each question by ticking the appropriate response or by giving your own opinion as truthfully as possible. Your responses will be used by the researcher for the purpose of the study alone. All information of this questionnaire will be treated confidentially; therefore do not write your name or the name of the school.

1. Name the religious school sponsor of your school.....
2. How many teachers are in your school.....
3. How many teachers are employed by the Teachers Service Commission (T.S.C).....
4. How many teachers are employed by the religious school sponsor.....
5. Does the school sponsor have a pastoral programme in the school?

Yes  no

- i) If yes, (i) does the school sponsor ask the finances to run the programme from the school?

Yes  no

- ii) Does it have a syllabus approved by the ministry of education?

Yes  no

iii) What is the average level of training of the religious instructor in the school?

Primary  Diploma

Secondary  Degree

6. Does the school sponsor assist in pastoral counseling in your school?

Yes  no

If yes, how frequent?

Weekly  monthly  yearly

7. What other religious activities does the school sponsor contribute in your school?

.....

8. Does the school sponsor participate in the financial funding of the school they sponsor?

Yes  no

i) If yes, (i) at what interval?

Weekly  Monthly  Yearly

ii) Of what value are the funds?.....

9. How would you term the relationship between the religious school sponsor and other stakeholders in relation to school management?

i) Extremely cordial

ii) Very cordial

iii) Cordial

iv) Any other specific



10. Is there any conflict area between the sponsor and other stakeholders in matter of managing the school?

Yes  no

i) If yes, name them.....

ii) How can these conflict be solved?.....

11. Does the school sponsor claim for a greater role in the management of the school they sponsor other than one assigned in the Education Act?

Yes  no

If yes, what are these specific roles?.....

## APPENDIX C

### QUESTIONNAIRE FOR SCHOOL SPONSORS'

#### Instructions

This questionnaire is designed to gather general information on the role of religious sponsors participation in management of public secondary schools in Maara District. Please respond to each question by ticking the appropriate response or by giving your own opinion as truthfully as possible. Your response will be completely anonymous and will be used by the researcher for the purpose of this study only. All information of this questionnaire will be treated confidentially; therefore do not write your name or the name of the school.

1. Name of the church organization .....
2. How many secondary schools does the sponsor church have in Maara District.....
3. Does the sponsor church have pastoral programmes in the school they sponsor?  
Yes  no 
  - a) If yes, who finances its operations?.....  
 Government  Sponsor
  - b) Do sponsored schools contribute any funds for running the pastoral programmes?.....  
Yes  no
4. Does the sponsor have syllabus for pastoral programmes approved by the Ministry of Education?  
Yes  no

5. What is the average level of training for pastoral instructor?.....  
 Diploma in Theology    Degree in Theology    Masters in Theology  
 Any other please state.....
6. How does the church evaluate the pastoral programmes?.....
7. Does the religious school sponsor offer any pastoral counseling in the schools they sponsor.....  
 a) Yes                       no   
 b) If yes, how frequent?  
     Weekly                       monthly                       yearly
8. What other religious activities does the schools sponsor contribute in the school they sponsor.....
9. Does the religious school sponsor participate in the financial funding of the sponsored schools?  
 Yes                       no
10. Does the sponsored school still accept funding for teachers salaries from the government  
 Yes                       no
11. Does the religious sponsor require consultation with the following people or institutions before appointment of head teacher?  
 (i) Teachers Service Commission  
     Yes                       no   
 (ii) Board of Governors Chairman  
     Yes                       no

(iii)Community Leader

Yes  no

a) If yes, (i) What input does the sponsor usually provide in appointment of head-teacher?.....  
.....  
.....

b) Should proposed head teacher be of sponsor's faith?

Yes  no

12. Are there some areas of conflicts between the religious school sponsors and stakeholders, BOG, PTA, and TSC?

Yes  no  don't know

a) If yes, what are the areas of conflicts?  
.....

b) What are the causes of these conflicts?  
.....

c) How can these conflicts be solved?  
.....

13. Are you aware of the roles assigned to you by Education Act on management of public secondary schools?

Yes  no

a) If yes, what are these roles?

b) As a sponsor are you comfortable with the following roles assigned to you on management of sponsored schools?

(i)Recommend and prepare religious Syllabus?

Yes  no

(ii) Promoting religious traditions and faith in sponsored schools?

Yes  no

a) If no, do you claim for greater role?

b) What specific areas do you claim to be involved in as far as management of sponsored school is concerned?.....

## **APPENDIX D**

### **INTERVIEW SCHEDULE FOR DISTRICT EDUCATION OFFICER (D.E.O)**

#### **Instruction**

The interview is designed to gather information about the roles of religious school sponsors participation in management of public secondary school in Maara District.

Your response will be completely anonymous and will be used by the researcher for the purpose of this duty only. All the information in the interview will be confidential.

1. What is your role in the agency you represent?
2. In your own opinion is the religious schools sponsor roles clearly established in the education act? Explain your answer?
3. Does the church sponsor demand to identify or choose the head teacher for the school they sponsor? Explain your answer.
4. Are there reported conflict between the religious school sponsor and other stake holders in the management of public secondary schools in Maara District? And with which reasons?
5. Suggest way in which the above conflict can be resolved.