CHAPLAINCY AND BEHAVIOUR CHANGE OF STUDENTS
IN CHURCH SPONSORED PUBLIC SECONDARY SCHOOLS
IN SIAYA COUNTY, KENYA

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DECLARATION

This thesis is my original work and has not been presented for a degree
in any other university or for any other awards.

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DEDICATION

This document is dedicated to all chaplains.
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OPERATIONAL DEFINITION OF TERMS

**Attitude**: Refers to students’ perspectives on how school chaplains carry out their activities in secondary schools.

**Capella**: It is a Greek term referring to the piece of cloth that was given by St. Martins to the poor. The term chaplain is derived from this word.

**Chaplain**: Refers to a member of the church appointed by the school management committee to lead liturgy and spiritual counselling in a secondary school.

**Church Sponsored Schools**: Schools supported by a given church by giving spiritual direction and maintaining the church traditions in the school.

**Dogmatic life**: Refers to the condition where Christians live according to religious beliefs of the church passed from generation to generation without criticizing them.

**Kuber**: Refers to a tea leaf like substance which is brown in colour; when put in the mouth and inhaled it creates similar effect like that of alcohol.

**Mainstream Churches**: Churches that were started by the missionary societies.

**Relic**: Refers to the piece of cloth given by St. Martins which later became a divine symbol revere by the church community.
**Public Schools:** Secondary schools that receive staff and financial support from the government.

**Paraphernalia:** Refers to equipment used by witchdoctors with the aim of causing harm or establishing cause of misfortune in somebody.

**Principal:** Refers to the head of a secondary school.

**Spiritual Counselling:** This is a process of helping students to overcome personal, social and spiritual problems in order to develop holistically.
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<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome</td>
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<tr>
<td>ACK</td>
<td>Anglican Church of Kenya</td>
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<tr>
<td>CU</td>
<td>Christian Union</td>
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<td>CDC</td>
<td>Centre for Disease Control</td>
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<td>CSPSSs</td>
<td>Church Sponsored Public Secondary Schools</td>
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<td>FGD</td>
<td>Focused Group Discussion</td>
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<td>HIV</td>
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<td>KHDS</td>
<td>Kenya Human Demographic Survey</td>
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<td>KNEC</td>
<td>Kenya National Examination Council</td>
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<td>KEMRI</td>
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<td>PSS</td>
<td>Public Secondary Schools</td>
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<td>SDA</td>
<td>Seventh Day Adventist</td>
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<td>SPSS</td>
<td>Statistical Packages for Social Sciences</td>
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<tr>
<td>UTIs</td>
<td>Uninary Tract Infections</td>
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<tr>
<td>TSC</td>
<td>Teacher Service Commissions</td>
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<td>USA</td>
<td>United States of America</td>
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<td>UK</td>
<td>United Kingdom</td>
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<tr>
<td>YCS</td>
<td>Young Christian Society</td>
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ABSTRACT

Many learning institutions around the world have endeavored to develop chaplaincy in the past decades. Literature reviewed however reveals that education systems in African countries and more specifically Kenya have been overburdened by rote learning which negates the real purpose of education that is to address secular, religious and ethical concerns coherent with world view. This denies an educational system a broader and inclusive approach to develop holistic students. This study was based on Structural Functionalism and Social Disintegration theories developed by Emile Durkheim that gave insight to the contributing factors for delinquency among students. Correspondingly, pilot study was carried out and feedback obtained was used to correct research instruments that were afterwards used to collect data in the field. Likewise, a descriptive survey design was utilized to analyze data both qualitatively and quantitatively using a computer software packages, SPSS version 22 and Microsoft Office excel 2007. The analyzed data revealed that a considerable number of learners were affected by cases boy-girl relationships, pregnancies, abortions, homosexuality, examination malpractices as well as drugs and substance abuse. Coupled with weak chaplaincy structures and nonchalant attitude in the society, many students were sometimes overwhelmed with stressful situations such as anger, revenge and suicidal thoughts thus distorting their moral reasoning. These occurrences also contributed to systematic declining of intra-psychic and social development of students. The study similarly revealed major challenges that inhibit school chaplains in their attempt to socially and spiritually develop students. To start with, majority of chaplains conducted their church services in schools’ dining hall once a week without the necessary church equipment. This minimized students’ participation and active involvement in chaplaincy activities. In the same way, there was no any instituted body at the sub-county level mandated to supervise, guide or tackle issues related to chaplaincy. Therefore, the researcher concluded that chaplaincy activities are based on chaplains’ own judgment, doctrines and traditions of the church sponsors that is contrary to chaplaincy principles. Therefore, church in conjunction with educational stake-holders need to work together to develop a joint chaplaincy curriculum to enable chaplains to carry out their responsibilities in a more structured manner. Finally, it is the objective of the study to contribute to the ever increasing intellectual debate on the area of chaplaincy in the world and particularly in Africa.
CHAPTER ONE

1.0 Introduction

This section presents the background to the study, statement of the problem, objectives of the study, research questions, research premises, scope and limitations of the study as well as justification and significance of the study.

1.1 Background to the Study

To begin with, we refer to Pohlmann (2010) who quotes Sulpius Severus that St. Martins of Toure was the founder of Chaplaincy in 337 AD. St. Martins was inspired to serve God from his childhood even though his parents were not Christians. One day, while in the city of Amiens which later became France; he noticed a man dressed in poor clothing at the city gate. He was filled with compassion and as a result, he tore his own cloth into two and gave half to the shivering freezing beggar in the cold. Later on, St. Martins had a vision of Jesus Christ clothed in the part of the cloak with which he clothed the poor man.

Yarrow (2006) opines that if St. Martins had met all the man’s needs by giving him his cloak he would have shifted the problem to himself. This he say is contrary to cardinal principle of chaplaincy which operates within the framework of sharing and journeying with people facing social and spiritual struggles. Pohlmann goes on to report that the remaining cloth became one of the early relics cherished by the Christian community. The term *cappella* gave rise to the name tent and later a building, then a chapel in which the
relic was housed. Hence, with the passing of time, a chaplain became the religious leader who had the responsibility for the chapel where such relics were stored.

It is evident from historical perspective that chaplaincy has its true origin embedded in early Christian monasteries as recorded by Kruschwitz (2010). He attributes this to early Church Fathers such as St. Martins, St. Antony, St. Benedict of Nursia and St. Pacomius among others. He records that monks’ ascetic life was distinguished by acts of renunciation and self-denial that was seen as a means of attaining spiritual purity. For instance, he reports that through prayer and fasting, St. Antony managed to resist seductive scheme of demons to revert back to sinful lavish lifestyle of the city. Kruschwitz (2010) continues to recounts that afterwards people began trooping to monasteries to seek spiritual help owing to simplistic and charismatic lifestyle of monks. For instance, Blyth (2014) vividly narrates how Silpius Severus was fascinated about simple lifestyle of St. Martins who not only washed his hands but also his feet during his visit to St. Martins’ monastery. Abram (2007) also describe how through dedicated prayer and fasting, St. Benedict’s gained spiritual power that enabled him to heal, console the bereaved and reconcile the worrying parties in his society.

Other religious scholars have also argued that schools and universities originated from medieval monasteries. Ogundu (2015) gives a case in point of ‘School for the Lord’s Service’ founded by St. Benedict. In these schools,
reading and writing skills were majorly emphasized that ultimately helped monastery pupils to write manuscripts. Practical theology drawn from the Benedictine rule commonly known as ‘ora et labora’, a Latin word meaning ‘pray and work’ also greatly influenced medieval monasteries. Hence, monks began to work in order to earn a living instead of depending on members of the community for their upkeep. Again, this era saw the church gaining significant influence in political, economic, education and social life in their community as recorded by Sylor (2009).

In line with the objectives of the study, the researcher found it necessary to examine history of boarding schools in relation to behavior change of students. To start with, Bedel (2007) gives pessimistic view why boarding schools were introduced in U.S.A. in 1880s. He reports that Indian children were abducted and forcefully taken to boarding schools with intention of Christianizing and assimilating them into American culture. Lenzerini (2008) reports that slogan coined by Richard Prett, ‘kill Indians save the man’ was extensively applied in these Indian boarding schools. As a result, many students died out of malnutrition, harsh punishment, overcrowding and lack of medical care. Sexual harassment and emotional abuse of students advanced by teachers and caregivers were also widespread in these schools as recorded by Smith (2005).

Over the years, many parents either consciously or unconsciously have continued to advance similar negative thoughts for preferring boarding
schools. Smith (2005) reports that broken homes, busy working schedule of parents, general truancy of children at home and cases of absentee parents as major reasons why parents prefer to take their children to boarding schools. However, Marr (2008) disagree with this line of thought by arguing that boarding schools are extremely useful place for expanding students’ experience because they learn to lose their self-centeredness. This is because they see themselves no longer children in the center of family attention so they learn to be independent in their thinking and action. These arguments simply points to complex nature of boarding schools that either negatively or positively have an overbearing affect on students. Therefore, to produce social and spiritually developed students depends on the structural programmes put in place by school management committee.

Arguably, developing spiritual realm of individuals is the major distinct and unique concern of most chaplains. In light of this revelation, it was imperative for the researcher to have through evaluation of the term spirituality in order not to lose track on purpose of the study. This critical concern was also arrived at after examining Foward (2011) argument that spirituality in empirical research is fraught with difficulties which the researcher must be cognisant about. This is due to the fact that spirituality is detected by less argument and proof and more by symbol, interest and feeling. To overcome this impossibility, Hull (1990) advises the researcher to utilize predictors that are: feeling of happiness, joy, sadness, hate and self-introspection to determine spiritual level of a person. Drawing from Hull’s
debate, it can be deduced that chaplaincy in its natural sense must work
towards the process of humanization and create critical openness of learners.
In this regard, the researcher greatly relied on Hull’s view to investigate,
analyze and report spiritual struggles of students in their school environment.

The researcher also found it necessary to develop a working definition of
spirituality within the framework of school chaplaincy due to differing views
of chaplaincy scholars. To begin with, we refer to Jenning (2004) who gives a
world’s view about spirituality by suggesting that it basically concerned with
identity, self-worth, personal insight, meaning and purpose of life. It can also
be in reference to religion which Smith (1994) defines as a virtue found upon
reverence to God and expectation of future rewards and punishment. Closer
examination of these two views reveals dualistic aspect of spirituality. First,
spirituality is a supernatural experience about deity and secondly, it is based
on humanistic experience rooted in moral reasoning and social experience.
This conforms to St. Paul’s discourse that faith without action is dead, James
2:14-26. Implication of this standpoint shows that the role of school chaplains
goes beyond moral development by transcending to the ability of helping
students to have relationship with God.

wright (2006) plough in this debate by suggesting that education becomes
spiritual whenever a lesson moves beyond a mundane level to grapple with
issues surrounding the fundamental meaning and purpose of life. This view is
rooted on learners’ ability to develop personal views, valuing relationships,
developing a sense of belonging and self-worth. In this manner, students learn to develop curiosity about life, understanding feelings and emotions of others. These views formed fundamental principles that guided amendments of Education Act of 1998 in United Kingdom as reported by Patrick (2012). The council argued that spiritual development is very helpful in preparing all pupils for opportunities, responsibilities and experience of adult life that cannot be attained through knowledge gained within a classroom setup. However, according the research carried out by Stein-Carr (2017) in 2016 established that learners still experienced low level of spiritual well-being in schools in the UK even after incorporating chaplaincy in schools following the enactment of the Education Act.

Colfer (2014) link learners’ interpersonal relationship within their respective communities and their well-being. He therefore advises in his report that school must struggle to develop learners’ spiritual domain because it directly translate on how students will relate with other people. In order for this arrangement to succeed, there must be a strong school communal system that promotes open and honest discussion. For instance, Petrie et al. (2005), Nash and Pimplott (2010) reported that overwhelming majority of Australian residents said that chaplaincy had helped their children to develop aspect of their spirituality. These studies also revealed that chaplaincy is quite helpful in creating awareness on how students respect themselves and others. This observation is very encouraging because according to Layard and Hagell (2015) the best predictor of whether a child will become a satisfied adult is
not based on academic achievement but their emotional and spiritual health in childhood.

Many scholars agree in their studies that chaplaincy in secondary schools is a recent phenomenon that began earnestly in 1970s. However, it should be noted that chaplaincy in general has long history dating back to medieval period. For instance, Yapp (2003) reports that chaplaincy in New Zealand state schools began in 1980s following the recommendation of the Churches Education Commission (CEC) of New Zealand. Further, he reports that chaplains were given extensive mandate to take care of spiritual needs of learners. This came as a result of successful argument by members of the commission that spiritual health permeates to every development processes of learners that include education, mental and social well-being. Position strongly supported by Foward (2011) who reported that that chaplaincy in Australian government school was as a result of Melbourne Declaration on Educational goals for young Australian of 2008. Members of this convention were convinced that chaplaincy had the potential of supporting social cohesion of Australian students through promoting physical, emotional, moral, spiritual and aesthetic development and well being of young Australian.

According to Paddison (2009), chaplaincy is a department headed by a chaplain or a layperson whose role is to evangelize parishioners in military camps, schools, prisons, colleges or hospitals. This act fulfils Jesus' command
to make the whole world His disciple through preaching and baptism according to Mat. 28:19-20a. A statement that strengthens Pennings (2004) claim that all human beings have an inherent desire to explore their self-awareness, root of existence and more importantly their relationship with God under the guidance of a religious leader. Therefore, chaplains have a profound responsibility to guide and direct their faithful to Jesus' teaching with God's love, acceptance and without being judgmental. A task that involves counselling which UNESCO (Guidance, 2000) defines as a process, developmental in nature, by which an individual is assisted to understand, access and use ability, aptitude and interests and attitudinal patterns, in relation to their aspirations in life. On the basis of this study, chaplaincy in a school context is defined as pastoral care carried out in an educational setting in a collaborative and cooperative manner in order to promote learners' spiritual and human development.

The school chaplain has a mandate to help the entire school community to become light of the world and salt for the earth as recorded in Mt. 5:13-16. Consequently, chaplaincy can be presented in two inter-related foci in the actualization of secondary school chaplaincy. On one hand, chaplaincy leaders are called to focus on the individuals who make up the school community. To accomplish this role, they accompany them in their faith journey, in times of difficulty and also pray with them. On the other hand, they are called to focus on the school community itself by gathering the community in fellowship, in prayer and worship. Pickford (2010) summarizes
the role of a school chaplain as revolving around liturgy, teaching, pastoral care and helping students to undergo their social issues. However, the Ontario Conference of Bishops of 2009 warned that chaplaincy leaders must be aware of their limitation of their chaplaincy-related role by recognizing the need to refer students with problems to other qualified personnel like doctors and psychologists where necessary.

Chaplains in secondary schools are supposed to be employed based on set guidelines developed by a body established either by the church or government depending on the educational structure of a given country as noted by Mackenzie and Thielking (2011). They give an example of the National School Chaplaincy whose affiliated organizations include Access Ministries in Victoria, the Scripture Union centered in Queensland and Tasmania and Youth Care based in Western Australia. These organizations are given the mandate to hire chaplains, and they are further authorized by the government to set basic requirements for endorsement of chaplains working in government schools. Equally, in America, Catholic School Chaplains of Ontario is a body approved by the Catholic Church to hire chaplains who are then posted to Catholic Sponsored Secondary Schools as reported by Railly (2012). According to its set guidelines; chaplains must be theologically trained personnel who have certificate in pastoral services and poses knowledge in liturgy in order to effectively discharge their duties.
According to Jennings (2004) Church and state have a common venture to produce morally upright citizens for the general good of the society. One of the ways suggested by Jennings is teaching Religious Education based on a common syllabus that incorporates Christian, Islamic and secular themes which is not necessarily the case in many countries' educational systems. Therefore, Religious Education as currently taught in Africa and Kenya in particular is not relevant to students' life experiences that can be used to restructure the society and eliminate social ills like terrorism, corruption and sexual immorality that are quite rampant in the country. Yapp (2003) suggests that chaplaincy (a vital component of guidance and counseling department) can be successfully used in re-awakening spiritual and moral consciousness of students. He gives an example of chaplaincy in Ireland which is charged with the responsibility of promoting the spiritual and moral life of students in order to prepare them for an adult life. To accomplish this mission, biblical verses such as 1 John 1:9 are frequently used by chaplains to help students who are overburdened with feelings of being abandoned by God, guilt, shame, anger and those who are bereaved.

On the other hand, Hughes and Sims (2009) report that chaplaincy in schools face myriad of challenges that hinder chaplains from achieving their set objectives. For instance, they cite some school chaplains of imposing their own church values or what they tend to understand to be an essential Christian truth to students. On the same note, Pickford (2010) blames them
for preferring old-time religious values when they are trying to alleviate problems students’ which negate the real intention of chaplaincy.

Rwanda National Condom Policy Document (RNCPO, 2005) identified Churches as important players in the spiritual and social life of the Rwandan population. These networks of religious organisations support the diverse churches’ willingness to respond effectively to the AIDS threat in respect to their religious principles. In most cases, condom use is not promoted, neither is it denied or criticized as one of the ways of preventing UTIs and AIDS among the youth by the church. This silent approach on condom use might explain why in Rwanda, only 3% of women and 5% of men use condoms during sexual intercourse according to the report of minister of Family and Gender Promotion (RMPMOFGP, 2007). This trend is also replicated in other African countries such as Uganda where only minority of students view condom use as an effective preventive method against STIs and HIV/AIDS as noted by Peltzer (2000). Drawing from this observation, the researcher also investigated on the use of contraceptives in secondary schools. It was established that the issue of allowing students to use contraceptives was not supported by many respondents even though majority admitted that sexual promiscuity is on the raise in secondary schools.

Eshiwani (1993) observes that formal education was first introduced in Kenya by missionary societies in the 19th Century. Their main objective was to produce African priests who could help evangelize indigenous Africans
whom they viewed as non-Christian hence ‘sinners’. Similarly, African
cultural heritage which embraced all human facets such as birth, naming,
initiation, marriage and death was seen as a great impediment to Christianity.
For this reason, they set out to liberate Africans by indoctrinating and
inducing them to accept the western way of life. Unfortunately, Africans
accepted Christianity not because of its religious significance but as a way of
escaping from poverty because missionaries thrived by giving out gifts to
African converts who were enrolled in catechism classes.

Therefore, it is evident that missionaries paid little attention to the spiritual
and social welfare of African students. From the onset, Western Education
sometimes has been viewed as a disruption to the previous traditional African
culture. This situation further deteriorated when government took over
education from the missionaries and church leaders retreated to their parishes
and left guidance and counselling to teachers in public secondary schools as
noted by Waruta and Kninoti (1994). Indeed, this passivity and non-
responsiveness of clergy may be responsible for the serious decline of
spiritual and social values among students in secondary schools.

Wango (2010) further criticizes the education system in Kenya because it is
mainly used as a means of obtaining a certificate to enable the holder gain
salaried employment and for job promotion. To achieve this objective, rote
learning has been entrenched in the educational system as a way of preparing
learners to attain high grades in examination. Basically, it implies that other
non-examinable areas such as chaplaincy, guidance and counselling and other co-curricular activities that are meant to enhance personal development of students are largely ignored. He further reports that challenges coupled with changes of moving from traditional educational approach to western formal education within a world influenced by several changes such as the use of information technology threatens the holistic development of learners which require re-evaluation.

Mungai (2004) indicates that parental responsibilities in Kenya have been transferred to surrogate parents who are largely teachers and maids. This is because many parents prefer spending a lot of time in their work places with the intention of getting wealth. By concentrating on monetary aspect, they become oblivious of their children's emotional needs which has serious ramification when their children reach adolescence period. Arudo (2008) further blames parents for failing to be good role models to their children because of the rampant cases of divorce, separation and domestic violence exhibited in the family set-up today which in the end create emotional instability in children. This state of affair creates a threat of raising a generation without clear ideas of societal values arising from weak family structures. Due to poor parenting, statistics reveal that a total of 400,000 students in secondary schools in Kenya are addicted to drugs and out of which 16,000 are girls and the rest are boys Mabeya et al. (2010). In view of this, the researcher opines that there is need to have scholarly debate on the role of the church in social and spiritual transformation of the young people.
This is because the research has clearly shown that social problems continue to persist among students despite the existence of chaplaincy.

Masika and Simatwa (2010) sadly note that chaplaincy services are only given prominence when there are problems in secondary schools. Additionally, Okoth (2002) agrees with this view by giving an example of a priest who was only called upon to pray for a student who was suspected to be practicing witchcraft in a secondary school in Western Kenya. In response, the priest burnt a sack full of assorted paraphernalia apparently to dispel the evil. Thus, the full potential of the church has not been fully exploited in Kenyan secondary schools Masika and Simitwa (2010). Hence, students are missing out on the full benefits that could be generated through forging a complete partnership between government and the church. This observation is supported by the Cabinet Secretary Dr. Fred Matiang'i who suggests the need for government to partner with religious leaders from mainstream churches and Islam to institutionalize chaplaincy in secondary schools as reported by Ruteere (2016). This comes in the milieu of arsonist attacks and increased indiscipline cases in secondary schools. Wango (2006) supports this claim by alleging that religious leaders do not know their roles in their sponsored schools. He gives an example of a church representative in Nyanza who disagreed with the principal of a secondary school because the principal refused to give a contribution towards hosting a church camp that was to be held in the school compound.
According to a report released by Kenya Human Demographic Survey in the year 2010, teenage pregnancy among students in Kisumu and Suba Sub-counties stood at 29%. This affirms the study by Odhiambo et al. (2011) which was undertaken on behalf of KEMRI and CDC in Asembo, Wagai, Yala, Karemo and Siaya Sub-County (all the areas are in Siaya County) which reveals that many girls in the area are affected by early sexual encounters, STIs, HIV infections, unwanted pregnancy and underground abortion. The research findings blame poverty and lack of puberty education as the main factors contributing to these social ills among students. These problems are widely quoted by educational stake-holders in many educational forums as contributing factors to low quality education and many school dropouts in Gem Sub-county. Probably, these are the reasons why the sub-county is not performing well in academics as compared to others in Siaya County according to the county educational report of 2016. These problems aroused the researcher’s interest to make an intensive investigation on the implementation of chaplaincy programmes in church sponsored public secondary schools in Gem Sub-county.

1.2 Statement of the Problem

Education system in its natural sense ought to develop social and spiritual spheres of learners. In pursuit of this noble objective, chaplaincy has been an integral part of education system in Kenya since independence. However, more startling reports of boy-girl relationship, pregnancy, general truancy and drugs and substance abuse in Church Sponsored Secondary Schools in Kenya
are quite perplexing and disheartening. In addition, spiritual struggles among students such as stress, emotional trauma and low self-esteem that have continued to be reported by educational stake-holders and members of the public in general create doubt on the effectiveness of chaplaincy in our secondary schools. Therefore, the study was concerned with reasons why students still behave way they do despite the existence of chaplaincy in Church Sponsored Public Secondary Schools.

1.3 Objectives of the Study

The study was guided by the following specific objectives:

i. To access the pastoral programmes available in Church Sponsored Public Secondary Schools.

ii. To investigate how chaplaincy impact on social development of students in Church Sponsored Public Secondary Schools.

iii. To investigate how chaplaincy impact on spiritual development of students in Church Sponsored Public Secondary Schools.

iv. To investigate challenges experienced by chaplains in Church Sponsored Public Secondary Schools.

1.4 Research Questions

The researchers sought to answer the following research questions:

i. What are the pastoral programmes available in Church Sponsored Public Secondary Schools?
ii. How social problems experienced by students impact on their behavior in Church Sponsored Public Secondary Schools?

iii. How spiritual struggles experienced by students affect their behavior in Church Sponsored Public Secondary Schools?

iv. How problems experienced by school chaplains affect their service delivery in Church Sponsored Public Secondary Schools?

### 1.5 Research Premises

The following research premises were employed in this study:

i. There are various pastoral programmes geared towards learners’ behavior change in Gem Sub-County.

ii. Secondary school students face various social problems in secondary schools in Gem Sub-county.

iii. Secondary school students face spiritual struggles in secondary schools in Gem Sub-county.

iv. Problems that school chaplains face affect delivery of chaplaincy services in secondary in Gem Sub-county.

### 1.6 Justification and Significance of the Study

Most research work carried out at the department of guidance and counselling in Kenyan Public Secondary Schools has majorly concentrated on the aspect of students’ psychology. This has left out the social and spiritual aspects of students. Similarly, many religious scholars have mainly focused on the involvement of the church in the school administration. Therefore, how the
church directly contributes to the welfare of students has received minimal attention from the researchers.

On other hand, chaplaincy which is one of the fundamental structures of guidance and counselling has received inadequate attention. Therefore, it can be argued that factors contributing to moral and spiritual upheavals among learners are incomplete without examining chaplaincy in secondary schools. This formed the basis for conducting the current research to investigate the impact of chaplaincy in social and spiritual welfare of students.

The researcher hopes that findings of this study would act as a reference point to church policy makers on matters of chaplaincy in secondary schools. As for parents and educational stakeholders, the research would be vital when formulating education policies and programmes. Furthermore, findings from this research would act as impetus for further research in other academic institutions such as primary schools, universities and other tertiary institutions.

1.7 Scope and Limitations of the Study

This study was carried out in Gem Sub-county, Siaya County. This concern was necessitated by widely reported cases of boy-girl relationships, pregnancy and drugs and substance abuse by educational stakeholders in the area.
This study was limited to only boarding schools even though initial plan was to carry the research in both day and boarding schools. The first reason for this consideration was that many day schools did not have chaplaincy. Due to non-homogeneous characteristics of these schools, it was impossible to have comparative analysis. Hence, the researcher only sampled four Church Sponsored Public Boarding Secondary Schools that had functional chaplaincy.

Again, the researcher originally intended to carry out the study in all secondary schools in Kenya to improve external validity. However, this was not possible due to the vastness of the country. For this reason, only Church Sponsored Public Secondary schools in Gem sub-county were considered for the study. Thus, the findings of this study were not used to generalize all secondary schools in Kenya.

Four schools were purposively sampled for the study. This was arrived at after taking into consideration the time available, work schedule of church leaders and the accessibility of schools. Due to tight work schedule and limited time of permission granted to the researcher by the school administration, one research assistant was trained to assist in data collection.

There was no enough researched literature about chaplaincy in Kenya. Therefore, the researcher sought relevant information from the internet and
some renowned chaplains from Kenyan secondary schools who gave valuable information.

Although, secondary schools followed the same school routine as per guideline of Ministry of Education but fundamental variations that affected data collection are worth mentioned. First, these schools were sponsored by different denominations therefore time for carrying out religious activities was varied. Secondly, every school customized their school activities to suit their academic plan for instance when to do examinations and how students spend their time during weekend. Researcher therefore made prior arrangement with the school heads and chaplains on the best way to collect data without interfering with school programme.

Some students did not have better understanding of certain terminologies used by the researcher. Therefore, researcher took more time to elaborate the research questions so that respondents could understand. This facilitated proper filling of the questionnaires and active participation in focused group discussion.

Finally, the research was conducted during rainy seasons. Therefore, researcher made arrangement on transport by using a motor-bike to go to schools where the study was carried out.
CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.0 Introduction

This section outlines the review of the related literature to the study based on the following thematic areas: chaplaincy programmes, spiritual and social problems faced by students as well as problems that affect chaplaincy. This systematic review gives a greater and comprehensive understanding of the relationship among chaplaincy, guidance and counselling, methodology and the theoretical framework.

2.1.1 Pastoral Programmes in Church Sponsored Public Secondary Schools

Sims and Hugh (2010) advise that pastoral programmes must be comprehensive and broad based enough to build a strong position that supports students' well-being, moral values and their spirituality. In order to have a deeper understanding of chaplaincy, it was therefore necessary for the researcher to examine pastoral programmes in other countries and relate them with Kenyan context to establish gaps of knowledge that needed to be filled.

Caribbean Educational Council report of 2012 states that the main objective of educational system of Caribbean is to provide an opportunity for students to become aware of the meaning and purpose of life. This view can only have an important effect when students deeply understand the interconnectedness between God, human beings and the world they live in. Similarly, this kind of
knowledge is importantly meaningful when students interact with others from different religious and cultural persuasions. A claim supported by Penning, (2006) who observe that every human being has an inner feeling and belief that gives direction to life. In the same way, African teaching embraced in totality all facets of human development (spiritual and religious) as claimed by Awolalu (2010). George and Ukpong (2012) concur by concluding that in modern societies, the individuals are morally 'empty' because they do not have traditional social ties thereby weakening the social force responsible for restraining the youth from engaging in anti-social behaviour. We agree with these views because the study identified African cultural aspects that are still relevant to the African child that need to be strengthened or incorporated in secondary schools. Therefore, the researcher emphasized that any educational system whether formal or informal should address secular, religious and ethical concerns based on the cultural context of that society. This gives an educational system a broader and inclusive approach in order to develop a holistic student.

Vadekar (2002:131) vividly argues that religion has historically been used as an important vehicle to transmit moral and spiritual values to a younger generation in virtually all cultures. He gives a case of, Swadharma an event in India which has hitherto been used to remind the aboriginal Indians of their sanctity, holiness and reverence to God. Nonetheless, he takes a cautious approach to warn against transmitting retrogressive aspects of culture to modern age. Brooker et al. (2008) concur with this claim by advising against
destroying abruptly cultural background of African children because it is equivalent to destroying their identity. They further outline some of the African cultural aspects that enhanced cohesion and togetherness in the African community as opposed to the individualistic and capitalistic philosophy of the West. They include: an act of sharing, division of labour and more importantly educating children communally. In the same manner, Wango (2010) ploughs into this argument by specifically probing the initiation rite from which he acknowledges the important role played by elder relatives, parents, uncles and aunts for educating the initiates about their new responsibilities in the community.

This comprehensive teaching in the traditional society ensured that youth were bequeathed with knowledge that guided them during their adolescence period in all aspects of life. On the other hand, Wango blames the same culture of perpetuating authoritarianism and bureaucracy aimed at maintaining status quo where the elders are the sole custodians of knowledge. He is also quick to point out that these African values are fast diminishing under the threat of western civilization and influence of religion such as Christianity and Islam. These arguments guided the study to have an in-depth understanding for the increased moral decadence among students in secondary schools emanating from weakening of African traditional social support system.
Pohlmann (2010) reports that many schools around the world were established by missionaries. A case in point was Kings School of Canterbury in Australia that was set up in 1789 by Reverend Richard Johnson, a missionary who also served the school as the first chaplain. However, according to James and Forwards (2014) little or no effort has been made to improve school chaplaincy in many countries. For instance, they claim that they only found vibrant school chaplaincy in Canada, Columbia, The United Kingdom, New Zealand and Australian schools during the period of their study. In reference to this claim, they take a case study in Queensland where they find that despite the establishment of chaplaincy in 1970s, it was not until 2006 when it was formalized in education as department paving the way for state funding.

Similarly, Locker and Aestin (2006) recommend for the strengthening of chaplaincy in schools as a way of preventing or minimizing post-traumatic stress disorder caused by increased violence in institutions of learning. They give examples of violence acts that occurred in Michigan, Colorado and Mount Morris campus schools in USA in the recent past. In the same manner, terrorists in Kenya and other African countries such as Nigeria have sometimes targeted learning institutions. Jensen and Miller (2015) give a relevant example of Garissa University College in Kenya which was allegedly attacked by Al-shabab on April 2\textsuperscript{nd}, 2015 where estimated 147 students were killed and many injured. Likewise, Boko Haram (a terrorist organization) in Nigeria kidnapped 276 students thereby causing stress and
anxiety among the family members as well as the victims according to CNN News of 15th, April 2015. Therefore, with strong pastoral programmes in secondary schools, many students can receive psycho-social support in the event of such tragedy which is currently.

Ballinger (2012) observes that a clergy is better placed to help the congregation whenever they are in dilemma through guidance and counselling. This is achieved by preaching and teaching content that educates, inspires and develops students’ character. Nevertheless, many studies show that school chaplains face many problems in their work stations that are impediment in achieving the set objectives. A case in point was a research conducted by Pickford (2010) in Kwa-Zulu Natal a girls’ boarding school in South Africa. The study reveals that there are no well-structured programmes that could enable chaplains to carry out their activities to the optimum. Pickford further notes that the local church priest who doubles up as the school chaplain only attends church worship in the school once a week. This denies chaplains ample time to interact with students which negatively affects the quality of spiritual guidance and counselling.

Furthermore, chaplains are accused of relying on prayer books during worship written in old-fashioned language that emphasizes more on church traditions and customs rather than addressing issues affecting students. Pickford’s study goes on to reveal that modern technology such as use of modern music, multimedia and data projector with power point
presentation for dynamic teachings still remain alien to worship services in most secondary schools. This makes church services long and boring and thus irrelevant to students’ lives. Even though this study highlights major challenges faced by chaplaincy in most secondary schools; it has limitations that could not be overlooked. This is because the research only involved one girls’ secondary school and a church sponsor (Anglican) in South Africa. The data was therefore inadequate and could not be used to generalize chaplaincy in every secondary school. Hence, this study was carried out to examine chaplaincy programmes in both boys and girls boarding secondary schools sponsored by Anglican and Catholic Church.

Braskamp (2007) notes that only few countries such as Northern Territory Government in Australia have a clear policy guideline regulating chaplaincy services. For instance, it is mandatory that school chaplains prior to be appointed undergo a thorough criminal history checkup. Secondly, it is compulsory that a chaplain must agree to adhere to the guidelines set by employing agency for schools to safeguard the rights of the learners. This regulation is meant to protect chaplains against working unprofessionally alive to the fact that some chaplain may misuse confidential provision in guidance and counselling to abuse students emotionally. In this engagement, a school principal is given supervisory role to oversee the implementation and development of a risk management plan. However, based on the findings of this study, it was evidently clear that there was no policy document guiding the work of chaplains leading to the conclusion that chaplaincy in the
Kenyan context is not clearly defined but rather based on mutual trust and understanding between a school and the sponsor church.

Another relevant study is Silver et al. (2010). They report that learning institutions in a country need to have an ecumenical body whose mandate is to facilitate interreligious dialogue. They give an example of National Ecumenical Agency that brings together Christians, Muslims, Hindus and non-religious persons in England. Apart from promoting mutual respect, such organizations also bolster the spirit of ecumenism necessary for strengthening social and spiritual cooperation in a country. Joint activities such as taking pictures, drawing cartoons as well as writing thought of the week and pinning them on a common notice board are shown to inculcate the sense of togetherness among members of different faiths. Moreover, Fair Trade such as creating awareness on HIV/AIDS and Racial Justice Sunday are essential activities that strengthen good relationship between learning institutions and the local communities. Pohlmann (2010) agrees with Silver and others that interdenominational bodies such as Local Chaplaincy Committee in Australia play an important role in overseeing training, funding and employment of chaplains across Australian schools. Therefore, there is need for an independent body that is task to oversee chaplaincy implementation in a more professional manner.

Drawing on the similarities, Kenyan secondary schools are also multi-faith institutions comprising of students from different religious and
denominational background. Therefore, religious programmes such as interdenominational fellowship, pastoral care and carrying out charity activities help to promote the spirit of ecumenism in the school community. However, school chaplains were not constantly available to direct such activities due to commitments to their jobs, thus the work of chaplaincy was viewed as part-time job.

2.1.2 Social Challenges among Secondary Students.

Ajidahum (2012) cautions that adolescence is a very sensitive period that requires proper handling and adequate monitoring by parents and those who are concerned like teachers, counsellors and other caregivers. This is because developmental changes pose a serious challenge to adolescents especially if they are not counselled prior to the onset of such changes like menstruation in girls. On the other hand, Knight (2008) points out the complexity of guidance and counselling in Africa where the existing literature is rather scanty. Wango (2014) agrees with this view by noting that guidance and counselling in Kenya is a recent phenomenon that only became more pronounced following the aftermath of the bomb blast at the USA embassy in Nairobi that occurred in 1998. This incident left 298 people dead while others maimed. He further claims that traumatized victims did not get adequate psychological and emotional support because there was lack of well-coordinated guidance and counselling programmes.
He criticized also the way guidance and counselling was introduced and carried out in Kenyan schools following the Jomtien Declaration of 2001 that outlawed corporal punishment in schools. This is because pressure to ratify the charter came from the western countries that did not take into account the African dilemma. As a result, this provision was enshrined in the Kenyan new Constitution in Chapter Four under the Bill of rights in article 29 which states that, “Every person has the right not to be subjected to corporal punishment”. However, this research affirmed that this constitutional provision is infringed by many teachers as they still resort to caning as a method of disciplining students which gives a pessimistic view of how guidance and counselling is carried in secondary schools.

According to George and Ukpong (2012) a major developmental task among teenagers is to achieve a sense of identity. They add that adolescents need to find out who they are so that they can gain a sense of control that directs them through the rest of their lives. Mungai (2004) agrees by arguing that teens generally identify with people they admire, whether they are real or media figures. By the end of adolescence, these identifications merge into a single identity to make a distinctive and rational adult person. In search of their identity, youth always struggle with their physical, sexual, social, religious and moral changes. Nonetheless, adolescents generally deal with these changes in various ways depending on their environmental conditioning and individual intrinsic personality.
However, this research established that students are denied an important opportunity to develop their own character in line with societal norm and value system because of a 'busy culture' that characterize the society today. This observation was affirmed by this research whereby many respondents reported that their parents were busy working for long hours while teachers were preoccupied with improving academic standards of their respective schools because this was the yardstick for determining 'good schools and teachers' that literary translate to good life and job promotion for teachers. Therefore, students are left to depend on their peers and media figures to direct their behaviour which often than not mislead them in engaging in anti-social behaviour.

Pandita (2011) accuses the internet for alienating the youth from old authority because they can readily access any information they need. As a result, ‘global family network’ has been created in the internet where browsing is the norm for many young people today. He further points out that, the internet has recruited millions of youth around the world thereby creating a massive link of young people from different backgrounds and cultures. Hence, it provides an easy medium for children to gain access to pornographic materials which make them to either become sexually-deviant or sexually-addicted as claimed by Owen et al. (2012). Owen, et al further argue that this occurrence leads to high prevalence rates of sexually transmitted diseases in children. These findings however, did not effectively address the African dilemma of teenage premarital sexual intercourse due to
the fact that the continent is considered to have low internet penetration compared to the rest of the world according to Pandita (2011). Below is the figure that shows Statistics of World Internet Usage for the year 2012 according to Pandita.

*Fig 2.1: Statistics of World Internet Usage and Population Statistics 2012*

The current study identified other factors that promote pre-marital sexual intercourse among secondary school students in Kenya. These factors include: peer pressure, drug and substance abuse, parental neglect as well as poor guidance and counselling in secondary schools.

Australian Institute of Health and Welfare Document of 2008 reports that pre-marital sexual intercourse often results to pregnancy with a consequent possibility of carrying out abortion. According to the report, 36 young women aged 15–19 became pregnant out of which only 15 gave birth and
close to 21 carried out abortion (the figure is per 1,000 persons) annually in Australia. Singh et al. (2005) agree completely with this report by citing that countries in Sub-Saharan region are the worst hit by problem of teenage pregnancies. For example, out of 1,000 school girls, 51 were reported to be pregnant in 2004, a number that increased to 62 by the year 2008 in South Africa. The researcher further warns that this figure is much higher in countries such as Nigeria, Uganda, Somalia and Swaziland where the number is even over 100 per every 1,000 students. Rwandese Association for Family Welfare Report of 2006 is another source which supports this argument by admitting that abortion is a serious concern in Rwanda. However, the report points out that it was difficult to determine its magnitude because there was no proper research. Religion as well as law jurisdiction in the country was another barrier that could not allow an objective study on abortion.

Similarly, Wango (2010) makes a startling revelation by reporting that sexual activities among the adolescents in Kenya are high especially among school going pupils and students. Girls as young as 11 years of age become pregnant. As a result, it is estimated that 10,000 – 13,000 teenage girls drop out of school due to pregnancy every year in Kenya. Pregnancy was also cited by many respondents as a major reason why female students drop out of secondary school in Gem sub-county.

A study conducted by Williams (2010) also concludes that many youth who engage in pre-marital sexual intercourse fail to use any form of
contraceptives. For example, approximately 49.3% teen boys and 54.2% teen girls in USA admitted to have failed to use any form of contraception (especially condoms) during their sexual relationships. This is because they were either drunk or due to pressure from their sexual partners. Rwanda National Condom Policy Document of 2005 also supports this claim by reporting that condom use is very low in Rwanda among the youth because of social and religious reasons. For instance, those people who are perceived to be using condoms are labeled promiscuous and potential carriers of HIV virus. Furthermore, they view condom prices to be high thus prevented them from purchasing and using them.

Comparably with school contexts in Kenya, the study found that a sizable number of students felt it was beneficial as a form of contraceptive as well as a method of preventing UTIs and pregnancies. An observation that sharply contradicts the views of teachers, principals and school chaplains who felt that it is morally wrong and sinful for youth to be allowed to use contraceptives because sex is only allowed in marriage therefore students should abstain. However, there were no effective programmes to educate students on responsible sexual behaviour.

After studying secondary school students in Kisumu town, Western Kenya, Otieno and Ofulla (2009) conclude that alcohol and substance abuse among students are widespread in the region. They reveal that 57.9% of students surveyed had consumed alcohol, 34.7% had abused tobacco, 18.3% had
abused cannabis, 23.1% had abused *khat* and 5.2% had used inhalants and/or cocaine. They further observe that boys were more affected than girls at 36.9% and 27.3% respectively. The study claims that influence from friends and relatives, or urge to enjoy the feeling of drugs were the main reasons why students abused drugs. Odhiambo et al. (2011) support this claim by blaming advertisements which are fashion related as a motivating factor for students in secondary schools and tertiary institutions in Uganda to smoke cigarette.

Education cabinet secretary Dr. Fred Mataing’i went further to blame parents for giving their children a lot of pocket money which exposes them to temptation. However, he acknowledges the weakness in the education system. Therefore, the government ought to work on a workable scheme to post chaplains to schools sponsored by mainstream churches according to report by Ruteere (2016). These claims are in agreement with the study because it was found out that, the use of alcohol, bhang and cigarette were quite rampant in boys boarding schools as compared to girls boarding schools in Gem sub-county. This study also found out that there is no well-coordinated programme among school chaplains, teachers-counsellors and church leaders that could help to tackle issues of drug and substance abuse in Church Sponsored Public Secondary Schools.

Wango (2010) strongly criticizes 8-4-4 system of education in Kenya because it is exam oriented with the ultimate objective of getting a certificate to enable one secure a salaried employment. It is a mere ritualistic event which
prevents education from being as an instrument of social liberation and economic empowerment. Ngumo (2003) in his view observes that overemphasis on passing examination significantly contributes to indiscipline cases in secondary schools including examination cheating. Mwanyumba and Mutwiri (2009) on their part shed more light by noting that cheating in examination is a complex affair involving students, teachers, Kenya National Examination Council (KNEC) officials, invigilators and more importantly supervisors. They cite a case whereby supervisors and invigilators are sometimes compromised to allow students to smuggle materials into examination rooms or permit teachers to assist students during practical sessions.

Internet and mobile phones are also used to pass examination information from one candidate to another. The study also disapproved an elaborate mechanisms introduced by KNEC as rather expensive and inadequate to totally prevent examination cheating. Therefore, there has been a major proposal for a total overhaul of 8-4-4 system of education that has been in operation for 33 years because it has failed to promote wholesome learning. Instead, 2-6-6 has been proposed in order to conform to societal, personal, economic and technological needs of the country according to a report by Oduor (2016). However, a key issue that the proposed system must address is spirituality of students because the current study identified that students are spiritual beings whose spiritual needs must be adequately addressed.
2.1.3 Spiritual Challenges among Secondary Students.

Bryant (2008) defines spiritual struggle as intra-psychic concern about matters of faith, purpose and meaning in life. He emphasizes that a student who faces ill-treatment is at high risk of developing spiritual struggles in life. However, he emphatically emphasizes that spiritual struggle is part of the natural developmental process which is not only unique to students. Therefore, it is natural for students to question their spiritual belief systems concerning death and suffering. However, he points out that spiritual struggle does not necessarily result to behavioural maladjustment because trying to respond to these concerns is important in developing a strong inherent personality for students. Parks (2000) is yet another researcher who points out that, female students are likely to develop spiritual struggles than male students and those from minority faith tend to have greater spiritual struggle than students of majority faith groups. This claim is affirmed positively because it has been established that Muslim students were more concerned about religious issues in their respective schools than Christian students who were the majority.

Consequently, Brayant (2008) strongly links prolonged spiritual struggles to low self-esteem and decline in students’ physical health. For fear of being stigmatized, students may attempt to conceal their troubled feelings that manifest through their overt behaviour. This practice may overwhelm them in the long run. Regrettably, the pain of struggling may be reinforced by the school environment that refuses to acknowledge the existence of their
struggles. Therefore, school system need to develop strong chaplaincy structure that encourages self-expression to candidly open about their own struggles while inviting others to their views that were found to be lacking in secondary schools.

Self-harm which Peltzer et al. (2008) defines as self-mutilation, non-suicidal self-injury behaviour or self-poisoning is an important public issue as it affects many adolescent across the world. According to the study, the tendency for female students to cause self-harm is higher at 11.1% compared to their male counterparts at 4.6% among 15 to 16 years old in the UK. They argue that many adolescents have inability to cope with negative emotions emanating from self-loathing, anger and loneliness. A trend that increases when individuals feel deeply unhappy hence finds little or no pleasure in life. The study further reveals that the affected persons tend to believe that the future is bleak and sometimes think about death by committing suicide. The study established that students undergoing spiritual struggles are likely to have low self-esteem, feeling ashamed, guilt, anger and focusing upon self-failure. As result, they view themselves as unworthy and their lives as hopeless because there is no trusted experienced adult to walk with them through their struggle.

Shamrock (2004) however blames this unfortunate scenario to decreased parent-adolescent relationship. Therefore, adolescents join peer group that influence their decision about life, sex as well as the use of alcohol and other
illicit substances. This is because adolescents are always thirsty for belongingness which they do not get from parents and closer relatives. Failure to feel the sense of belongingness from parents makes them attach themselves to particular groups without considering the benefits and cost of joining such groups. This observation was in line with findings of this study because many respondents blamed peer pressure for the many problems affecting students.

2.1.4 Problems Affecting Chaplaincy Services in Secondary Schools

According to Masika and Simatwa (2010), many students have negative attitude towards the guidance and counselling department. A study conducted in Bungoma reveals that nearly 50% of the prefects perceived that guidance and counselling in secondary schools was doing little to change students' behaviour, thus, they viewed the method to be ineffective and a waste of time. Again, most students facing problems that need to be counselled were afraid to seek guidance and counselling services due to the unfriendly nature of the counsellors. Similarly, 65% of teachers held the opinion that the department is just a place of getting confidential information regarding teachers by the school administration. Therefore, many teachers and students viewed guidance and counselling to be ineffective in helping students cope with moral and spiritual problems. This study filled the gap of previous studies that majorly focused on guidance and counselling carried out by teacher-counsellors and left out chaplaincy which is an integral part of the guidance and counselling department.
Hughes and Sims (2010) argue that the role of the school chaplain in guiding and counselling students is very important. This is because spirituals problems are difficult to deal with since they are deeply embedded within a student thus they need professional and careful approach. Therefore, chaplains’ competency is paramount in helping students to open up and discuss their problems without fear of victimization. Nonetheless, the research conducted by Braskamp (2007) establishes that there is no policy guideline on chaplaincy in most secondary schools; an indication that there is no legal framework upon which chaplaincy can be monitored to ensure quality services are given to the school community. Furthermore, majority of chaplains basically volunteer majorly to conduct Sunday worship in their respective secondary schools. This duration is not enough to make meaningful interaction with students and teachers, therefore, is simply a pointer of the minimal interaction between students and their chaplains.

Kiprop (2012:132) indicates that there is little effort by parents, principals and teacher-counsellors to create awareness to students on the benefits of guidance and counselling. For example, he accuses parents of ignoring meetings convened by teacher-counsellors with an aim of discussing the welfare of students. Principals are also blamed for making decisions alone without consulting anyone, making parents and teachers to shun participatory activities in schools. Ogbu (2005) reiterates that support from teachers and principals in the school, greatly determines the success of guidance and counselling.
This study indeed established that majority of principals did not give adequate attention to the department by withholding budgetary allocation. This nonchalant attitude by different stakeholders negatively affected the operations of chaplaincy. This study went on to find out that most secondary schools lacked proper rooms for school-chaplains that forced some chaplains to operate from guidance and counseling rooms belonging to teacher-counsellors or under trees. This denied students privacy making them to shy away from seeking spiritual guidance and counselling. In addition, many students are discouraged from seeking counselling citing bad location of counselling rooms and the unfriendly nature of the counsellors attributed to the fact that most counsellors are not professionally trained.

2.2 Theoretical Framework

According to Robson (2002:61), a theory is an explanation of what is going on in a situation, phenomenon or what is being investigated. Milner (1980) also defines a theory as a working assumption that provides provisional ways of analyzing an occurrence in the society. This study was based within the context of two theoretical models, one viewing a school as organism consisting of departments and one seeking to explain why spiritual and social values of students tend to decline in a society due to breakdown of traditional social support system. Both theories were developed by Emile Durkheim as reported by Elwell (1996).
Social disintegration theory suggests that the tendency of a society to socially decline or disintegrate over time is due to lapse or breakdown of traditional social support system. Durkheim categorized this disintegration into two parts that is; mechanical and organic solidarity. He argues that mechanical solidarity is a primitive integration based on likeness and intimate interaction of social units that make that society. This integration creates a force of social link aimed at discouraging individual’s autonomy. On the same note, it seeks to reinforce collective conscience encompassing all aspects of societal life and activities. Organic solidarity on the other hand, comprises of more complex and modern social lifestyle based on abstracted interdependence.

Social disintegration theory was thus used to investigate reasons for the increased social and spiritual problems among students in CSPSSs. This is because social and spiritual disorder has been long associated with progressive breakdown of traditional African values. For instance, a radical change introduced from the west has gradually eroded traditional social belief and value system in Africa. For instance, extended family that acted as a channel of transmitting values to the youth is fast collapsing under diverse influence of growing poverty, divorce and separation as well as information technology. A phenomenon largely brought by ‘busy culture’ of parents to amass material wealth at the expense of helping their children to grow in a holistic manner.
Similarly, students' behavioural challenges has been largely brought by parents transferring their parental obligations to other school personnel in the guidance and counselling department who assume the role of surrogate parents. However, they too have numerous challenges they face within the school environment. The above observation reveals that the objective of moulding an all-round student is a daunting task that needs re-evaluation and commitment of all stakeholders dealing with guidance and counselling. This occurrence has left students to depend on their peers and more specifically information technology for social and spiritual direction that more often than not misleads them in engaging in antisocial behaviour.

Structural Functional Theory on the other hand suggests that a society is like an organism made of different social institutions that perform diverse functions on behalf of it. Similarly, this theory highlights that most organizations such as secondary schools are large and have complex social units which more often than not are in diametric opposition to each other. Hence, policy implementation in secondary school lies on structural relationship between parts of the system which Durkheim describes as bureaucratic in nature. This essentially means that principals (the highest personnel in the school hierarchy) might work as an 'administrative machines' by sometimes being in charge of policies they neither understand nor agree with. This subsequently affects the operations of other offices like that of chaplaincy. Hence, success of chaplaincy programmes debatably depends on competency and interest of the school principal and concerned personnel in
guidance and counselling departments. Structural functionalism theory therefore advocates for the concept of order irrespective of the changes of human resource which constantly take place within an organization. This suggestion can only take place when there is a strong policy framework guiding chaplaincy programmes in a secondary school.

The researcher used this theoretical framework to understand the interrelationship and interdependence that exists between the chaplaincy and the whole administrative structure. Equally, the theory was used to identify courses of conflicts of interest among the various departments that ultimately affect chaplaincy services. This was particularly important as Durkheim suggest that for a society to have a continuing existence over time; all the sub-units (school departments) must work in harmony with each other.

Using this theoretical model, the researcher found out that schools followed the principle of hierarchy. This is whereby the principal's office is ranked the highest and students at the lowest part of the structure. This was confirmed verbally by the respondents even though there was no clearly drawn chart in any given school showing different departments making a school system. In an honest view of the researcher this contributed to conflicting thoughts that was evident in the larger guidance and counselling department. A more startling revelation was that chaplaincy was not mentioned by any principal or teacher counsellor as sub-unit of guidance and counselling department except three out of four chaplains. This clearly shows that chaplaincy is
considered as an insignificant part of a school system. Again, ranking students at the lowest part of the structure was interpreted by the researcher that students are mere consumers of knowledge generated from higher offices without considering their views. This is an indication that guidance and counselling programmes in secondary schools is not all inclusive affair of all the concerned stakeholders.

By keenly examining Social Disintegration and Structural Functional Theories, there is no doubt of common convergence in an attempt to explain reasons for social and spiritual struggles of students. The former seek to point out that many students come to school already burdened by family issues while the latter emphasize on proper school structure to help in managing those problems and vice versa. In absence of this, undoubtedly there is an overbearing effect on students’ social and spiritual well-being. It is important to note that these two theories are not distinct but relatively overlap. In this regard they must work hand in hand for overall benefit of students. In absence of this consideration, students coming from home while innocent can sometimes be negatively influenced by peers mostly in schools where there is weak guidance and counseling programmes. Hence, it is needful to create a common link between home and school; a daunting task that can only be effectively accomplished by a school chaplain.
2.3 Conceptual Framework

An array of factors both from within and without school environment negatively affect behaviour and spiritual realm of students as demonstrated by theoretical model as shown below:

*Fig. 2.5: Theoretical Model*

- **Social disintegration in the society**
  - Busy parents
  - Neglected students by parents
  - Abusive parents
  - parents giving a lot of pocket money
  - Lack of role model

- **Structural Functionalism**
  - Part-time chaplains
  - Lack of chaplaincy resources
  - Lack of clear policy guideline
  - Lack of teachers’ involvement

---

- **Students Social Problems**
  - Pregnancy
  - Abortion
  - Drug abuse
  - Cheating in examinations
  - Homosexuality

- **Effective implementation of chaplaincy programme**

- **Students Spiritual Struggle**
  - Hatred
  - Fear
  - Destructive self-criticism
  - Emotional trauma

---

**Holistic developed student**
- Self-focused students
- High self-esteem
- Good relationship skills
- Knowledgeable on spiritual affairs
In summary, several issues were underlined from the reviewed literature. First, most studies conducted in the past focussed majorly on guidance and counselling carried out by teacher – counsellors leaving out chaplaincy as one of the major component of guidance and counselling in secondary schools.

The literature has also systematically brought to fore problems that students face including; pregnancy, abortion, boy - girl relationship, drug and substance abuse that significantly affect the spiritual component of learners. This has been attributed to increased exposure to both printed and electronic media, peer pressure, internet and lack of parental guidance due to a busy culture that members of society are engulfed in. Similarly, these studies indicated that students have mixed attitude towards chaplaincy owing to numerous challenges faced by the department such as lack of time, resources and chaplaincy training. This made the researcher to deeply understand factors that contributed to immoral behaviour among the students as well as problems that face chaplaincy thereby hampering its role.
CHAPTER THREE
RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter presents details regarding the procedure and techniques that were used to conduct the study. It entails the research design, variables, site of the study, study population, sampling techniques and sample size. It also contains the description of application of research instruments, data collection, data analysis techniques, data management as well as ethical considerations. This process enabled the researcher to collect data that facilitated data analysis.

3.1 Research Design

This study utilized a descriptive survey design which allowed the researcher to study and report students' social and spiritual struggle in their natural school environment. The design further gave the researcher an opportunity to get respondents’ views as well as test theories on social relationship Kothari, (2003). To achieve the set objectives, focused group discussions together with questionnaires were employed to obtain data on opinion and attitude of respondents at personal and group level as suggested by Kombo (2009). Hence, descriptive survey design was appropriate for the study because it enabled the researcher to collect and analyze data both qualitatively and quantitatively.
3.2 Variables

To satisfactorily answer the research questions pertinent to this study, the researcher keenly examined the interaction of variables. This helped the researcher to deeply understand why students continue to undergo social and spiritual struggles despite the existence of school chaplains in CSPSSs.

3.3 Site of the Study

Siaya County is approximately 43 Km from Kisumu town, in Western Kenya. The county has a total of six sub-counties namely; Gem, Ugenya, Ugunja, Alego-Usonga, Bondo and Rarieda. The study was conducted in Gem sub-county that has a total of 35 public secondary schools sponsored by different churches. Selection of this site was informed by numerous cases of reports of social and spiritual struggle affecting students in the area despite the sustained outcry by the educational stakeholders. Consequently, there was no single research known to the researcher that has been conducted in the area in an attempt to investigate reasons for such apparent behavior among students. Similarly, examination reports obtained from sub-county director of education for the past five years systematically indicated that Gem sub-county was second last in KCSE examination.

Another consideration for selecting the site of the study was due to rich history of mainstream churches that are: Roman Catholic Church and Anglican Churches of Kenya. This has seen the churches gaining remarkable influence in the area of education since they have considerable number of
schools they sponsor as compared to other churches. This has seen two churches having well established chaplaincy structure in the area. In consideration of these facts, the research findings is a representation of other schools in the country due to the fact that these churches are well distributed in the country.

Schools in the area are categorized according to religious groups that sponsor them as follows:

**Table 3.1: Percentage of schools sponsored by respective denominations**

<table>
<thead>
<tr>
<th>Denomination</th>
<th>No. of Students</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACK</td>
<td>18</td>
<td>51.4</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>14</td>
<td>40.0</td>
</tr>
<tr>
<td>SDA</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>Nomiya (AIC)</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
<td><strong>100.</strong></td>
</tr>
</tbody>
</table>

*Source: Educational handbook obtained from Gem-sub county educational office*

3.4 Target Population

Study population included all students in the 35 church sponsored public secondary schools in Gem Sub-County that had approximately 11,869
students. Male students constituted 54.5% while girls 45.5% as shown in Table 3.2 below:

*Tab. 3.2: Number of students according to gender*

<table>
<thead>
<tr>
<th>Types of Schools</th>
<th>No. of schools</th>
<th>No. of boys</th>
<th>No. of girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys Boarding Schools</td>
<td>2</td>
<td>1,094</td>
<td>-</td>
</tr>
<tr>
<td>Girls Boarding Schools</td>
<td>2</td>
<td>-</td>
<td>986</td>
</tr>
<tr>
<td>Boys Day/Boarding schools</td>
<td>1</td>
<td>513</td>
<td>-</td>
</tr>
<tr>
<td>Day Girls Schools</td>
<td>1</td>
<td>-</td>
<td>190</td>
</tr>
<tr>
<td>Mixed Day Secondary Schools</td>
<td>29</td>
<td>4,859</td>
<td>4,227</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
<td><strong>6,466</strong></td>
<td><strong>5,403</strong></td>
</tr>
</tbody>
</table>

*Source: Educational handbook obtained from Gem-sub county educational office*

3.5 Sampling Techniques and Sample Size

Purposive sampling technique was used by the researcher to select schools with respect to the objectives of the study. Only four Church sponsored public secondary schools in Gem Sub-county took part in the study because they were the only institutions with established chaplaincy. Accessible population was 3,292 but the researcher only targeted members of Muslims, Christian Union (CU), Young Christian Society (YCS) and Seventh Day Adventist (SDA) groups. This was necessitated by the fact that they were the main channels through which chaplains carried out their activities. After scrutinizing the register obtained from secretaries, only members who regularly (those who attended the meeting at least three times a month)
attended group meetings were included in the study. This is because they were considered by the researcher to be more conversant with chaplaincy issues in their respective schools.

There were approximately 850 members in these religious groups which represented only 25.8% of the students’ population. These gave us a total of 272 respondents obtained by using the formula given by Israel (1992). A ±5% level of precision was used in order to reduce sampling error as shown below:

\[
n = \frac{N}{1 + N (e)^2}
\]

Where:
- \( n \) = Sample size
- \( N \) = The population size
- \( e \) = The level of precision

Consequently, purposive sampling technique was further used to select chairperson, secretary and treasurer of CU, YCS, SDA and Muslim religious groups that gave us a total of 48 officials. The remaining 224 members were distributed equally among the four religious groups in all secondary schools that took part in the study. Therefore, a total of 56 students were sampled from every school to achieve equal representation. 14 members from each religious group were then selected using simple random sampling technique. To minimize biasness, the researcher first obtained the list of members from secretaries of the groups and using an interval of 3, the researcher selected students who took part in the study. This gave an assurance that every
member of the group had an equal chance of taking part in the study to minimize biasness as suggested by Kombo and Tromp (2006).

On the same note, heads of guidance and counselling department were purposively sampled because their responsibilities are complimentary to those of chaplains. Hence, they consulted regularly concerning students’ welfare. Finally, the total number of respondents that was used in the study was as shown in Table 3.3.

Table 3.3: Number of Respondents

<table>
<thead>
<tr>
<th>Target Respondents</th>
<th>Total Target Population</th>
<th>Sampled Population</th>
<th>% of Sampled Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Principles</td>
<td>4</td>
<td>4</td>
<td>100.0</td>
</tr>
<tr>
<td>School-Chaplains</td>
<td>4</td>
<td>4</td>
<td>100.0</td>
</tr>
<tr>
<td>Teacher-counsellors</td>
<td>18</td>
<td>4</td>
<td>22.2</td>
</tr>
<tr>
<td>Students</td>
<td>850</td>
<td>272</td>
<td>32.0</td>
</tr>
<tr>
<td>Teachers</td>
<td>185</td>
<td>73</td>
<td>39.5</td>
</tr>
<tr>
<td>Church leaders</td>
<td>2</td>
<td>2</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,063</strong></td>
<td><strong>359</strong></td>
<td><strong>65.6</strong></td>
</tr>
</tbody>
</table>

3.6 Pilot Study

According to Mugenda and Mugenda, (2003) a pretest sample with homogeneous characteristic is appropriate for a pilot study. This study considered 3 schools in Siaya Sub-county because it neighbours Gem Sub-county. The schools were Ng’iya Girls, Barding Boys and Agoro Oyombe secondary schools. A total of 75 questionnaires were used. Each school was
given 25 questionnaires, 11 for students, 3 for chaplains, 2 for teacher-counsellors, 2 for principals, 2 for the church leaders and 5 for teachers. The schools were purposively selected to reflect the same characteristics as the target population. This was because respondents from these schools were likely to display similar characteristics as the actual study respondents.

Pilot testing was an important step because it revealed vague questions and unclear instructions in the research instruments. It also captured important comments and questions from the respondents that enabled the researcher to improve on the efficiency of the research instruments. Questions were revised to enhance precision and conciseness that enhanced validity of the instruments. Feedback from piloting was further used to rewrite and clarify questions that were apparently unclear. It also helped the researcher to pre-empt how data analysis was to be done and the manner intended.

3.7 Validity and Reliability

Validity of an instrument represents the degree to which a test measures what it purports to measure Kothari and Pall (1993). The validity of the research instruments was ascertained by conducting a pilot study. This ensured that instructions were clear and all possible responses to questions were captured.

Content validity of a measuring instrument is the extent to which it provides adequate coverage of the investigative questions Mugenda and Mugenda (2003). Gay (1992) adds that content validity is the extent to which a
measuring instrument adequately covers the concept under study. In this study, content validity was determined by consulting experts who were the supervisors of the researcher. The experts looked at every question in the questionnaire to carry out their analysis and ascertained that the questions answered research objectives of the area under study. Recommendations from the experts were taken into consideration that improved the research instruments. Validity was very important for this research because the instruments that were used for data collection actually measured what was intended.

Reliability on the other hand, is the measure of degree to which a research instrument yields consistent results after repeated trials Mugenda and Mugenda, (2003). The research adopted split half technique to ascertain reliability because it required one testing session. This technique was also performed to eliminate error due to respondents ease in remembering responses from the first test. The split half technique aimed to overcome this problem by developing one scale for each variable and then dividing the scale into two halves which were scored separately for each respondent. Since split half procedure was based upon a correlation between scores obtained on only half of the test, a correlation was then needed to determine the reliability of the entire test. The Spearman-Brown Prophesy was used to make correlations as follows:

\[ r = \frac{2r}{1+r} \]
Here, \( r \) is the reliability co-efficient from the original calculation. According to Dalen, (1979) a co-efficient of less than 1 indicates degree of reliability. Using SPSS, the test for this study yielded correlation reliability co-efficient of 0.83, thus indicating a high degree of reliability of the instrument.

### 3.8 Data Collection Procedure

Secondary sources important to the study were obtained from books, international journals, unpublished theses from Kenyatta and Maseno University libraries as well as the internet. The information collected was significantly vital in drafting the proposal and hence thesis. On the other hand, field research through administering questionnaires and focused group discussion were used as primary sources. Primary sources were utilized in order to get the respondents’ opinions on students’ behavioural change and spiritual struggle. The researcher made prior arrangement that facilitated the issuance of questionnaires and Focused Group Discussions during agreed time that varied from one school to another due to varied school routine. Similarly, short notes were made and conversations tape-recorded which were played back and forth during data analysis.

Due to the expansive coverage of the area, the researcher recruited and trained one research assistant who helped the researcher to issue questionnaires to the respondents. To ensure high response rate, the researcher explained the purpose of the study to the respondents, made
questions precise and concise, clarified difficult questions and assured the participants of total confidentiality.

3.10 Data Processing and Analysis

Data analysis is the process of systematically searching and arranging field findings for presentation. It also involves organizing the data, breaking the data into categories and units as well as ascertaining trends and patterns before deciding to report. Likewise, the study must fulfill the research objectives and provide answers to the research questions. According to Bodan and Bilken (1992), the choice of analysis procedure depends on how well the technique suits the study objectives and scale of measurement of the variable in question. Therefore, before the data entry, questionnaires were checked for completeness and data cleaning was done to enhance data quality. Data was then analyzed using descriptive statistics which yielded frequencies and percentage tables. Statistical Packages for Social Sciences (SPSS) version 22 was used to aid in analyzing quantitative data. The number of respondents was recorded in x-axis while the number responses were recorded in y-axis and percentages were then generated. On the other hand, qualitative data was transcribed, organized into various emerging themes and reported normatively.

3.11 Data Management and Ethical Considerations

A research authorization letter was obtained from Kenyatta University’s Graduate School which subsequently enabled the researcher to obtain a
research permit from National Commission of Science and Technology and Innovation (NACOSTI). Thereafter, the Sub-County Director of Education was notified of the research before the study was undertaken. Heads of the institutions were then served with a copy of the permit and consequently, the researcher sought their consent to collect data in sampled secondary schools. Before collecting data, an introductory letter seeking respondents’ consent to be part of the study was given to potential participants.

The researcher explained the objective of the study to participants and assured them that there was no psychological and physical risk involved and that participating was voluntary as advised by Mugenda and Mugenda (2003). Participants were then requested to sign consent letter before taking part in the research. They were informed that they were free to decline or withdraw from the study at any time they deem fit. Also, they were assured of confidentiality of their responses. To ensure this was done, participants did not write their names anywhere on the research instruments. Mugenda and Mugenda (2003) observe that this ensures that participants are not coerced and are able to make informed decisions about taking part or not. This was also necessary because, it enabled the researcher to develop a fair and explicit agreement with participants so that their decision to participate in the study was made voluntarily, knowingly and intelligently.
CHAPTER FOUR

PRESENTATION OF DATA, INTERPRETATION AND DISCUSSION

4.0 Introduction

This chapter presents findings based on objectives as outlined in the introduction which sought to find out how chaplaincy programmes were carried out in Church sponsored public secondary schools (CSPSSs) as well as the social and spiritual struggles of students. Consequently, ways in which chaplains address these challenges are extensively discussed in this section. On the same note, problems affecting chaplaincy in secondary schools are also discussed at length. Again, the researcher greatly used computer software packages SPSS version 22 and Ms Excel to systematically analyze and interpret raw data gathered in the field.

4.1 Questionnaire Return Rate

A total of 272 sampled students from CU, YCS, SDA and Muslim groups took part in the study. They were given questionnaires that enabled the researcher to collect data according to the objectives of the study. To verify the information received from students, semi-structured interview schedules were conducted involving 4 school-chaplains, 4 principals, 4 teacher-counsellors, 2 religious leaders of the church sponsors and 66 teachers. In order to have good FGDs, strong emphasis was then placed on gathering personal narratives, comments and opinions directly from each category of respondents concerning chaplaincy programmes in their respective schools.
A total of 272 questionnaires were administered to students out of which 268 were returned. The researcher realized that 4 of the sampled students were either sick or out of school at the time of data collection hence they were excluded from participating in the study. In addition, 13 returned questionnaires were incomplete because some spaces were either blank or partially incomplete that could not facilitate proper coding and analysis. 255 out of 268 questionnaires were usable hence the response rate was 95.1%. On the same note, response rate for school-chaplains and church leaders were 100% because the researcher interviewed all the respondents. Similarly, the researcher interviewed 3 out of 4 school-chaplains that represented a response rate of 75%. In addition, 3 teacher-counsellors out of 4 were interviewed representing 75% response rate. Likewise, 66 out of 73 teachers were interviewed representing 90.4% response rate. However, 6 teachers declined because of personal reasons hence they were dropped from the final list of respondents. Similarly, 1 school-chaplain and 1 teacher-counsellor were not interviewed because they had personal commitment at the time of data collection.

4.3.0 Demographic Characteristics of Respondents

Respondents’ demographic characteristic and their relationship with various factors affecting behaviour of students in church sponsored public secondary schools were correlated. The researcher considered gender, age, religious groupings, type and category of schools of the respondents. In addition, year of experience and level of training of school-chaplains were also presented as
they were considered to greatly influence chaplains' service delivery. Consequently, data presentation using graphs and charts were done and this helped the researcher to gain deeper insights on the relationship among variables under study.

4.3.1 Distribution of Students by Gender

The distribution of students by gender was as follows:

*Tab. 4.1: Distribution of Students by Gender*

<table>
<thead>
<tr>
<th>Gender</th>
<th>Freq. (n=255)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>126</td>
<td>49.4</td>
</tr>
<tr>
<td>Male</td>
<td>129</td>
<td>50.6</td>
</tr>
<tr>
<td>Total</td>
<td>255</td>
<td>100.0</td>
</tr>
</tbody>
</table>

As indicated in the Table above, 49.4% female and 50.6% male students returned their questionnaires. This reveals that many unusable questionnaires were from girls’ schools since the questionnaires were equally distributed across all the 4 secondary schools. However, the variation of 1.2% between the questionnaires return rate from boys and girls schools was considered by researcher to be marginally significant to negatively influence the outcome of the research.

4.3.2 Distribution of Students by Religious Faith

Although the study was carried out in Catholic and Anglican sponsored schools, students admitted were from different denominational and religious backgrounds. Therefore, the researcher was interested on the composition of
students by their denominational and religious affiliation in their respective secondary schools. The result was as shown below:

*Tab. 4.2: Number of students in each religious faith*

<table>
<thead>
<tr>
<th>Religious groups</th>
<th>Freq. (n=255)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholics</td>
<td>82</td>
<td>32.2</td>
</tr>
<tr>
<td>SDA</td>
<td>71</td>
<td>27.8</td>
</tr>
<tr>
<td>ACK</td>
<td>58</td>
<td>22.7</td>
</tr>
<tr>
<td>Other denominations</td>
<td>32</td>
<td>12.6</td>
</tr>
<tr>
<td>Muslims</td>
<td>12</td>
<td>4.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>255</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Out of 255 students sampled 32.2% were Catholics, 27.8% SDA, 22.7% Anglican Church of Kenya (ACK), 12.6% were from other denominations that comprised of Independent and Pentecostal Churches while the remaining 4.7% were Muslims. This shows that secondary schools in Gem sub-county comprised of students from diverse denominations and religious background which is line with the constitution of Kenyan under the Bill of Rights section 32 cap (3) which states that a person may not be denied access to any institution, employment or facility, or the enjoyment of any right, because of the person's belief or religion.
4.3.4 Distribution of Students by Religious Groups

It was established that students were allowed to affiliate themselves with YCS, CU, SDA or Muslim group. Further, they were permitted to engage in activities that were in line with their religious traditions and customs. The researcher found out that these activities were either carried out on a day set aside for societies and clubs or entertainment depending on schools' routine. However, the researcher established that only one Catholic School whose SDA students were allowed to conduct their church services on Saturday. They were further exempted from other school's activities to allow them observe Sabbath day. Nevertheless, it was established that these students were required to join the rest of students to celebrate Holy Masson Sunday in the school chapel that was compulsory to every student. The number of members in each religious group was as shown as below:

Tab. 4.3: Distribution of Students by religious groupings

<table>
<thead>
<tr>
<th>Groups Religious</th>
<th>Freq. (n=255)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>CU</td>
<td>94</td>
<td>36.8</td>
</tr>
<tr>
<td>YCS</td>
<td>78</td>
<td>30.5</td>
</tr>
<tr>
<td>SDA</td>
<td>71</td>
<td>27.8</td>
</tr>
<tr>
<td>Muslims</td>
<td>12</td>
<td>4.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>255</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

As indicated in the Table 4.5, 36.8% of the total students sampled were from CU, 30.5% were from YCS, 27.8% were from SDA and finally 4.7% were
from the Islamic group. This shows that church sponsored secondary schools respect the freedom of worship as outlined in the constitution of Kenya under the Bill of Rights under article 32 cap (2) which states that, every person has the right, either to individually or community with others, in public or in private, to manifest any religion through worship, practice, teaching or observance, including observance of a day of worship.

4.4.0 Demographic Characteristic of Principals, Teacher-counsellors and School Chaplains
The study sought to find out demographic characteristics of principals, school chaplains and teacher-counsellors based on gender, age, academic qualification and experience. This was very essential since principals were considered as the overall school managers. Likewise, school chaplains and counsellors were directly responsible for social and spiritual development of students. Therefore, their objective views were very important to this study.

4.4.1 Distribution of Principals, Teacher-counsellors and School-chaplains by Gender
Distribution of principals, teacher-counsellors, school-chaplains and religious leaders according to their gender were as follows:-
Tab.4.4: Distribution of principals, teacher-counsellors, school-chaplain and religious leaders by gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Principals</th>
<th>T/Counsellors</th>
<th>Chaplain</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq.</td>
<td>%</td>
<td>Freq.</td>
</tr>
<tr>
<td>Female</td>
<td>2</td>
<td>50.0</td>
<td>1</td>
</tr>
<tr>
<td>Male</td>
<td>2</td>
<td>50.0</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>100.0</td>
<td>3</td>
</tr>
</tbody>
</table>

Out of 4 principals interviewed 2 were male while 2 were female. On the same note, out of 3 teacher-counsellors interviewed, 75% were male whereas 25% were female. Equally, 100% of school chaplains in all the school were male. This shows that personnel dealing with chaplaincy activities and guidance and counselling in secondary schools are largely male regardless of the type of school. This reveals that some students might be disadvantaged because they may prefer to disclose their pertinent problems to a specific gender that may not be available. Therefore, gender imbalance is a hindrance to chaplains' service delivery because some affected students can tend to conceal their deep sitting unresolved problems that can be overwhelming in the long run. This can eventually distort their behaviour due to lack of professional guidance.

4.4.2 Distribution of School-chaplains by Training

The findings revealed that only one full-time chaplain in a Catholic school had a degree on chaplaincy. The chaplain had some few lessons in Physics
and Mathematics. He was also residing in the school compound. This arrangement gave him an ample time to interact with students at personal and group level. The remaining chaplains had full-time jobs in other different fields in addition to being church ministers in their respective churches. For instance, one chaplain was a teacher employed by Teachers’ Service Commission (TSC) in one of girls’ boarding school besides doubling up as a chaplain in another ACK sponsored girls’ boarding school. He assertively reported that his work was tiresome and challenging because it required intricate balancing of church ministry, school work, family and personal engagement. Yet another chaplain in a boys’ school served as a full-time church minister apart from carrying out chaplaincy duties in an ACK sponsored school. A parish priest in a Catholic Church also doubled up as a chaplain in a girls’ school sponsored by the same church besides having responsibility of carrying out priestly duties.

This indicates that there is no policy framework that guides chaplaincy programmes in CSPSSs due to lack of a criteria used to appoint chaplains. This portends unproductive interaction between chaplains and students which is contrary to principle of training a child that should be a continuous process if a desired result is to be realized as advised in Proverbs 22:6. It states that,

*Train up a child in the way he should go, and he is old he will not depart from it.*

On the basis of above biblical advice, the researcher contends that chaplaincy ought to constantly shape students' world view through instilling morally
acceptable character. Therefore, offering chaplaincy services in a piecemeal manner as evidenced is inadequate in building a strong moral foundation in students. These findings are in agreement with a study of Pickford (2010) that lack of full-time chaplains in South African secondary schools is an impediment to the work carried out by chaplains.

4.4.3 Method of Posting of Chaplains in Secondary Schools

The Ministry of Education of the Northern Government of Australia (2012), notes that a policy document should guide any chaplaincy programmes in schools. This study established that there was no policy framework that has been developed by the Ministry of Education in Kenya since independence. This means that defining chaplaincy programme is left to individual schools and the sponsor churches. Indeed, the researcher found out that, the mode of chaplaincy adopted by each secondary school mirror the doctrine of the sponsor church which is not tailor-made to suit various needs of students. This is an indication that chaplaincy services are probably ritualistic events which negate the essence of such services that ideally should aim at character formation. As evidenced by the responses obtained from respondents, chaplaincy maybe doing little to meet students' personal needs as affirmed by one of the principals who said:

As a school, we do not have guidelines on chaplaincy or employment criteria. The matter is always discussed in the Board of Management (BOM) meeting where there is a representative of the church sponsor. After deliberation we normally leave the church representative to go and discuss with the other church leaders after which they refer a school chaplain to us. We normally trust the church member referred
to us by the church board to act as a chaplain in our school (O.I. 27.2.2017).

A view that was also reinstated by a parish priest of a Catholic Church when he said that:

Church does not have a trained school chaplain but it is the responsibility of the church to provide spiritual direction to students. Therefore, as a parish priest, I normally allocate one of the assisting priests to look after spiritual welfare of students in schools that the church sponsors (O.I. 28.2.2017).

The above statements shows lack of a clear policy guideline on chaplaincy in secondary schools which reiterates the finding by Pickford (2010) that many members of the clergy are the same people doubling up as chaplains in most secondary schools in South Africa, a situation replicated in Gem Sub-county. Hence, it is crucial for educational stakeholders to develop a universally accepted chaplaincy model that effectively address pastoral care of students in Kenyan secondary schools.

4.4.4 Period of Service of the School-chaplains

Period of service of the school chaplains was as shown below:-

Tab.4.5: Years of experience of the school-chaplains

<table>
<thead>
<tr>
<th>Period of service</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 5</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>5 - 10</td>
<td>1</td>
<td>25.0</td>
</tr>
<tr>
<td>10 - 15</td>
<td>3</td>
<td>75.0</td>
</tr>
<tr>
<td>15 - 20</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Above 20 Years</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
According to the Table 4.7, the longest serving chaplains had served for 10-15 years representing 75% while the least had served between 5-10 years representing 25%. However, considering their current station, chaplains who had served for the longest period had served for 9 years and the least 2 years. This indicates that majority of chaplains were well conversant with chaplaincy activities in their respective schools considering the duration of their service. The figure below shows one of the chaplain in a boyschool sponsored by an ACK Church.

4.5.1 Level of Awareness about Chaplaincy Activities

The level of awareness by educational stakeholders on how chaplaincy benefits students is very vital for successful execution of chaplaincy activities in CSPSSs. Therefore, researcher sought to find out the level of awareness among principals, teachers, chaplains and students with regard to existence of chaplaincy activities in their respective schools. The result was as shown below:

Fig.4:1 Level of awareness about chaplaincy activities
The level of awareness among principals, school chaplains and students was overwhelmingly positive but only slightly over a half of the teachers were in agreement with 39% preferring the uncertain response and about 20% of the remaining respondents preferring uncertain responses. Though, it was interesting that only about 10% of all groups disagreed. The results indicate that probably teachers may not have known much about chaplaincy activities something that was different from students, principals and chaplains. This indicates that probably, teachers are not well informed about activities that were undertaken by school chaplains. This implies that not all relevant stakeholders are fully aware of activities carried out by school chaplains.

Aforementioned findings reveal a mismatch of the level of awareness and understanding of chaplaincy processes among relevant educational stakeholders that need thorough re-evaluation. More worryingly, teachers are seemingly excluded from chaplaincy issues more than any other educational stakeholder. In this case, chaplains miss avenue to meet students with diverse challenges that need professional advice through teachers' referral. This is because they have an unrivaled position to interact with students in many occasions. Hence, they can notice emotionally disturbed students and refer them to chaplains for necessary assistance.

4.5.2 Pastoral Programmes

The first objective of the study sought to examine pastoral programmes carried out by chaplains in CSPSSs. However, it was prudent first to find out
whether school principals, chaplains as well as teachers were aware of the specific chaplaincy programmes in their respective schools. This aspect was necessary since successful implementation of such chaplaincy activities are based on how they are organized, understood and supported by relevant educational stakeholders. The responses were as shown in the Table below:

*Fig. 4:2: Existence of chaplaincy programmes in secondary schools*

![Graph showing the existence of chaplaincy programmes in secondary schools](image)

There was an overwhelming positive response of nearly 80% from all the participants who recorded that there were chaplaincy programmes in their schools, and this was encouraging. However, there was less consistency with fairly similar response by all three groups in terms of effectiveness of such programmes. What was most notable about this response was that, 71% of school-chaplains said that there were no actual documented programmes and some principals and teachers stated the same. This observation was further confirmed when the researcher actually found out that there was no single school that had documented chaplaincy programmes. Commenting on the same, a teacher responded that:
I can say that in this school there are no well-coordinated chaplaincy programmes. What I normally see happening is that sometimes we are informed abruptly that there will be a guest coming on Sunday or a weekend challenge in the school. That’s it. We are not involved in any way (O.I 24:3: 2017).

This is an indication that chaplaincy programmes are carried out haphazardly without proper coordination. To ensure the gap is filled on proper implementation of chaplaincy programmes, there is need for a constructive discussion between the Ministry of Education and the church sponsors on the best way to develop proper chaplaincy programmes in secondary schools if students are to benefit.

Similarly, there was conflicting information as to how well chaplaincy programmes are implemented in secondary schools. The responses were as shown below:

Fig. 4:3 : How chaplaincy programmes were implemented in secondary schools
Though majority of the principals 69.8% and chaplains 60.5% felt chaplaincy programmes were well implemented, less than a half of the teachers 44.2% expressed similar sentiments, with others saying it worked poorly or did not work. This was further expressed in an interview with a teacher in one of the schools who reported that:

_In my honest opinion, there is need to improve programmes concerning students' spiritual welfare in this school because they are the consumers of knowledge. This is because they do not appear to know much about these programmes_ (O.I: 23:03:2017).

In this case, the researcher suggests that there is need to involve teachers fully in chaplaincy activities. This might explain why teachers acknowledged that such activities indeed exist however they were quick to lament that they were not informed or actively involved in such activities so they adopt wait and see attitude. These sentiments reaffirm the findings that teachers are basically excluded from most chaplaincy activities that need re-consideration. Therefore, their exclusion is major obstacle to effective implementation of chaplaincy programmes. Nevertheless, there was an agreement among respondents on different chaplaincy activities that exist in CSPSSs as explicitly shown below:
Fig. 4.4: Pastoral Programmes in CSPSSs

The graph reveals that leading students in church worship is the most important chaplaincy activity at 77%. This is achieved through preaching, educating and praying during church service that was mostly conducted on Sundays. Such chaplaincy activities are reinforced by inviting different evangelical teams to hold 'weekend challenge' at once a year in most cases. It was also reported by majority of school chaplains that these actions were quite helpful in strengthening spiritual realm of students. Besides, this period is relatively helpful to students because they relax from vigorous school activities and boredom of normal church routine. However, a number of respondents reported that such activities are carried out as per the laid down doctrines and customs of sponsor churches.
Spiritual guidance and counselling of students at group and individual level was also another significant activity of school chaplains as it was reported by 39% of the respondents. These findings were consistent with the findings of Ballinger (2012), Yapp (2003) and Pickford (2010) who report that leading students in church worship every Sunday as well as helping students with social and spiritual problems are the main concerns of most chaplains. Other activities included teaching catechism to students at 12%, baptism at 8% and consoling bereaved students at 3%. For instance, one of the principal in boys’ school, said that,

_Chaplain is very important in our school because he is in charge of all religious activities in the school. He also explores with students spiritual and moral aspect of their development._ (O.I. 27.2.2017).

**4.5.3 Resource Persons Invited to Take Part in Chaplaincy Activities**

In order to strengthen chaplaincy programmes, resource persons and guest speakers were often invited to schools in order to conduct church services and offer spiritual guidance and counselling to students. The study investigated topics normally covered. One of the chaplains in an Anglican school reported that,

_The invited guests normally talk about general topics such as issues of boy girl relationships, spiritual issues, career, studies and general conduct of students._ (O.I. 13:01:2017).

His sentiments contradicted that of the teacher as shown below,

_What I can say is that there is no proper coordination from those concerned because sometimes we just hear rumours that there are guests coming/came in our school for a weekend challenge. We are not always involved in church matters._ (O.I. 13:01:2017).
However, they both concurred that guest speakers and preachers were often invited in CSPSSs to carrying out evangelistic ministry to students to fulfill the directive of Jesus to go out and make the whole world His disciples are recorded in Matt. 28

4.5.4 How often Resources Persons were Invited in CSPSSs.

The study went on to investigate how guest speakers assisted in the chaplaincy implementation by looking at issues such as number of times the guest speakers often visited schools and the topic covered.

*Fig. 4:5 Resource persons assisted in carrying out chaplaincy services*

It is evident from the graph above that most schools invited resource persons every term as reported by many respondents. However, principals perhaps did not know how often and opted for the option indicating that resource persons were called occasionally. Again, it is evident that many teachers 21%
compared to the rest of respondents admitted that resource persons were never called. This reinforces the idea that teachers are sidelined in chaplaincy services in nearly all schools. Similarly, the term occasionally in the view of the researcher meant that when the need arose which confirmed the findings of Masika and Simatwa (2010) and Okoth (2002) that chaplaincy services in many schools are only given eminence when there is a problem in a given school such as when students exhibit wearied behaviour which was often interpreted that they possessed with evil spirits.

This sentiment underscores the strong belief that many students engage in social ills due to lack of spiritual guidance based on biblical teachings. This echoes St. Paul's doctrine of sin as recorded in Romans 7:19-20. Paul said,

For I do not do the good I want, but the evil I do not want is what I do...it is no longer I that do it, but sin that dwells in me.

Hence, St. Paul's teaching on doctrine of hamartiology is significantly relevant to students' situations because they can be regarded as naturally sinners who constantly need Jesus' redemption as recorded in Roman 3:23,

Since all have sinned and fall short of the glory of God, they are justified by His grace as gift, through redemption which is in Christ Jesus.

The biblical teaching seems to strongly indicate that spiritual vacuum among learners is the reason why many students engage in social evils because they are left at the whims of evil spirits. This observation is further reinforced by St. Paul as recorded in Romans 8:1-3a,
No condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do.

In view of the researcher, intensive spiritual reawakening can go a long way in changing students’ behavior that seemed to be lacking in many secondary schools. Consequently, reformed learners need constant therapeutic care from chaplains lest they slip back to their old ways. However, proponents of similar thoughts have not taken into account various environmental factors that may lead students to be involved in such unwarranted behaviour that are discussed later in this document.

The study also sought to establish the topics that are frequently tackled by the 'occasional guest speakers'. A chaplain, in a boy school said that,

The invited guests in our school normally talk to students on spiritual matters because they are God’s children. Another relevant topic is how students can take care of their bodies that are the temple of the Holy Spirit. This includes their sexuality, drugs and substance abuse. In addition, we talk to students on the need for them to focus on their studies. That is what brought them here in the first place (O.I. 27:3:2017).

4.5.6 Report on Involvement of Students in Chaplaincy Programmes

The researcher sought to find out the involvement of religious groups in chaplaincy programmes. The result was as below:
Tab. 4.6: involvement of students in church activities

<table>
<thead>
<tr>
<th>Students’ participation</th>
<th>Freq. (n=255)</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>In church activities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>107</td>
<td>41.8</td>
</tr>
<tr>
<td>No</td>
<td>148</td>
<td>58.2</td>
</tr>
<tr>
<td>Total</td>
<td>255</td>
<td>100.0</td>
</tr>
</tbody>
</table>

According to Table 4.15, 41.8% of the respondents reported that school-chaplains involved all religious groups in chaplaincy programmes regardless of their religious background. However, majority 58.2% of students noted that chaplains favoured religious groups affiliated to the church sponsor. This is because some students are not fully engaged in church activities or granted freedom to discuss church matters. A phenomenon attributed to doctrinal differences between the sponsor church and that of students. Apparently, this contributes to negative attitude towards chaplaincy activities as widely reported by a significant number of students. For instance, a student lamented,

*None Catholics dislike the Catholic traditions and summon on Sundays are inadequate to change the behaviour of students. So I don't like to participate in those activities (O.I. 27:2:2017).*

This position was collaborated by two chaplains who said that some students were finding it hard to be involved in church activities because they did not understand doctrines of the church sponsor. This finding contradicted the findings of Silver et al. (2010) who report that school-chaplains in England
incorporated all religious faiths; Christians, Muslims, Hindus and other non-religious persons in planning and carrying out religious activities that helped to inculcate the sense of togetherness.

In addition, most students viewed the school chaplain as a person who helped them to explore their problems and accompany those who were feeling rejected because of social and spiritual differences they have at home. This is the essence of pastoral care as emphasized by Ballinger (2012) who observes that a clergy is better placed to help the congregation whenever they are in dilemma through guidance and counselling. These sentiments show that school chaplains play the role which is complimentary to that of the teacher-counsellors. However, the role of chaplains goes beyond counselling by helping students struggling spiritually in order to realize God's intervention in their lives as they undergo such problems.

4.5.7 Where Church Services are Held

One of the major chaplaincy programmes stated was spiritual nourishment of the students that involved church worship. Therefore, the researcher sought to find out places where church services were held in CSPSSs in Gem Sub-county. The response was as shown below:
Fig. 4.6: Where church services were held

It was established 3 out 4 representing 75% of secondary schools held their church service in the dining hall while 25% of schools held their church service in the chapel as demonstrated by pictures below:

Fig. 4.7: Dining Hall used as a Place of Worship
The researcher established that the dining hall in majority of schools was used as a place of worship apart from hosting important events in schools such as annual general meetings, release of examination results as well as serving as an examination room for students. In addition, there were several departmental offices including guidance and counselling that were incorporated within the same building besides being a venue for students' entertainment in some instances. An indication that most places of worship in secondary schools are not conducive for holding church services due to external interferences which work against a church as holy place that should be approached with reverence as a God’s dwelling place. Equally, 1 out of 4 representing only 25% of secondary schools had chapels in which church activities such as worship, catechism, baptism as well as confirmation of students were held as shown in the picture below:

*Fig. 4.8: The Picture of Chapel in a Catholic Secondary School*
The above picture shows a chapel in one of the schools sponsored by a Catholic Church constructed by missionaries in 1930s. They even built a residential house for the chaplain which is still in use to date. However, it was evident from the observation made by the researcher that little effort has been made by school administration to improve chaplaincy after missionaries had left. This confirms the findings by Pohlmann (2010) that many schools were indeed established by missionaries during pre-colonial period where spiritual direction was their major focus. However, after independence the church shifted its focus to the larger community and became passive in matters of spiritual welfare of students. Similarly, this study reinstated the findings by James and Forwards (2014) that little effort has been put by educational stake-holders in many countries to improve chaplaincy services since independence. This is an indication that chaplaincy programmes are not prioritized in many secondary schools. Therefore, many students are not helped to explore their spiritual and moral values within the framework of chaplaincy. This finding explains reasons why despite existence of chaplaincy in secondary school, social disorder and spiritual maladjustment continue to escalate.

4.5.8 Experience of Students about Church Services

The researcher sought to find out the experience of students on church services carried out in schools. The result was as shown below:
Tab. 4.7: Experience of Students on Church Service

<table>
<thead>
<tr>
<th>Experience of Students</th>
<th>Freq. (n=255)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lively</td>
<td>51</td>
<td>20.1</td>
</tr>
<tr>
<td>Somehow Lively</td>
<td>42</td>
<td>16.4</td>
</tr>
<tr>
<td>Somehow Boring</td>
<td>126</td>
<td>49.2</td>
</tr>
<tr>
<td>Boring</td>
<td>36</td>
<td>14.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>255</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

As recorded in the Table 4.42, 20.1% students indicated that church services were lively because in some schools piano was incorporated in church worship which made singing and dancing more enjoyable. School-chaplains and guest preachers also preached relevant messages that made students to be keen and attentive during worship. Views affirmed by some school chaplains when they stated that they had not experienced any problem from students as students actively participated in church worship. Again, 16.4% students reported that church services were somehow lively because poor singing with no musical instruments such as piano in majority of schools that minimized students’ participation in church worship. These findings contradict the findings by Pickford (2010) who report that church services in Church sponsored secondary were entirely boring.

However, nearly half, 49.2% students indicated that church services were somehow boring with 14.3% noting that church services were utterly boring.
These categories of students blamed some chaplains and preachers of negatively attacking their denominations or constantly preaching about sexual immorality that gives an impression that students are generally immoral. Further, students from different religious faith were forced to observe doctrines and beliefs they did not understand such as kneeling and bowing before the cross which some termed as a form of idol worship. This view was reiterated by nearly half of the chaplains who noted that some students were finding it hard to follow some Catholic doctrines and teachings due to their religious orientation.

On the same note, Muslims students were unhappy when some preachers who linked their religion to terrorism acts witnessed in the different parts of the country. The researcher noted with concern that these category of students normally sleep, joke or make noise during worship because they consider teachings they receive to be irrelevant in their lives. Thus, a significant number of students held the view that chaplains do not tackle pertinent issues affecting their lives. These findings supported the study carried out by Pickford (2010) that majority of students reported that church services were boring. In this case, many students considered the mode of worship to be outdated or irrelevant hence they merely attend church service because it is a school routine. Hence, it is crucial for chaplaincy to develop chaplaincy models that effectively address the pastoral care relevant to all learner situations.
4.5.9 Report on Activities that Helped to Promote Ecumenism in Secondary Schools.

Unity of students in secondary schools is very important. This is because they are admitted from different religious faiths that can be the source of religious intolerance if not managed. This is the reason why the researcher sought to find out specific activities implemented by school chaplains that bring students together irrespective of their denominational or religious affiliation.

The response was as shown below:

*Tab. 4.8: Promoting Ecumenism in Church Sponsored Public Secondary Schools*

<table>
<thead>
<tr>
<th>Promoting Ecumenism</th>
<th>Freq. (n=255)</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>158</td>
<td>61.9</td>
</tr>
<tr>
<td>No</td>
<td>97</td>
<td>38.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>255</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

158 of students representing 61.9% of students agreed that there existed several activities that encouraged ecumenism at school level. For instance, it was evident that Christian groups; YCS, SDA and CU were given an opportunity to present songs and other relevant items during church service. Some students also reported that they attended rallies, weekend challenge irrespective of their religious affiliation. Again, there were some instances where students jointly contributed valuable items for the needy students which greatly helped to reduce religious intolerance in schools. A position supported by nearly all school chaplains who reported that various religious
groups were given equal opportunity to present their prayer and songs using their denominational approach during church service. In addition, organizing forums that incorporated students from all denominations in the schools meant to discuss matters affecting students in general and matters affecting students' spirituality further enhance students’ unity. For instance, a student noted that,

*In our school we have Muungano Choir (Joint Choir) which we use to present songs during important occasions in our school such as education day (O.I 27:2:2017).*

These findings agree with the findings of Silver et al. (2010) that learning institutions in England brought together students from different religious faith. Therefore, it is undoubtedly important for schools to promote religious unity by jointly carrying out common activities that help to promote the spirit of ecumenism.

However, 38.1% of students reported that school-chaplains were biased by appointing students majorly from one denominational group in the church management committee that was seen as openly promoting religious discrimination in schools. Nevertheless, Muslim groups were the most affected since nearly all Muslim faithful reported that they were forced to observe the Christian way of worship yet they are not given freedom to conduct their Islamic services or present their items in the church. For instance, a Muslim student resentfully noted that,

*Going to church is like a burden because Muslims feels isolated, discriminated against and being mentioned on*
On the same note, all religious leaders and school chaplains reported that
there was no ecumenical body at the sub-county level. This points out how
chaplaincy activities are not well supervised and regulated. Therefore,
relevant issues affecting chaplaincy cannot not be resolved due to lack of
proper mechanism within the school structure. This finding contradict
Pohlmann (2012) and Silver et al. (2010) who suggest that a country needs to
have an ecumenical body responsible for overseeing training, tackling
problems affecting chaplaincy and facilitating interreligious dialogue in a
country. Perhaps this kind of misunderstanding contributes to an easy
possibility of students’ radicalization and religious intolerance among
students in secondary schools. Chaplaincy should address such sensitive
issues which can illicit negative and destructive motives by reawakening
learners' conscience that all denominations and religions are equal.

On the other hand, these findings seem to acknowledge that spiritual is the
cause of seemingly disruptive behaviour witnessed among students.
Therefore, the desire to engage in immoral acts can sometimes be
overwhelming and supersedes students' overall desire to do good. In this
case they need redemptive power of God through the love of Jesus Christ
who is capable of effecting total spiritual healing and forgiveness. This
provision can make students to see their own mistakes and be willing to
change and more importantly being good role models to other students.
However, chaplains can only effectively address emotive attitudes of students by adopting universal chaplaincy standard in secondary schools.

4.6.1 Social Problems Affecting Students

The second objective of the study sought to find out social problems affecting learners in CSPSSs. The question on indicators of social and spiritual struggles affecting students was demonstrated by examining specific problems, contributing factors as well as how school chaplains address these particular predicaments as shown on the bar-graph below:

*Fig. 4.9: Social problems affecting students in boarding secondary school*

As shown above, 63% and 59% respondents reported that cheating in examination was quite rampant in boys and girls schools respectively. Majority attributed this occurrence to poor study habits and lack of proper
time management that make set tests appear difficult and challenging. Others also cheat to avoid punitive punishment from teachers as well as quarrels and verbal abuse from parents. Similarly, some students are simply involved in the malpractice to conform to the norm that it is not easy to pass examinations unless they cheat. These findings show that examination irregularities are rampant phenomena in almost all secondary schools which reiterate an observation made by Ngumo (2003) that cheating in examination is widespread in secondary schools due to intense pressure from teachers and parents that disregard academic ability and interest of students. However, secondary school management systems including chaplains were silent in their approaches employed to stem the vice.

The data also revealed that 52% of the respondents reported that female students were involved in boy-girl relationships as compared to 33% respondents who noted that male students were equally affected. Majority of respondents cited poverty, parental neglect, peer influence as well as lack of self-control as salient factors contributing to early pre-marital sexual intercourse among students.

A male student explained that,

*We are despised when others mock us for not having girlfriends so some of us attempt to search for girlfriends to be like others* (O.1 27:2:2017).

Notably, these underlying factors appear to affect most girls compared to boys as reported by majority of respondents. Nonetheless, minority of
respondents blamed easy accessibility of pornographic materials from the internet through phones as well as printed and electronic media for the increased students' sexual relationships. To some extent, this contradicts studies carried out by Pandita (2011) and Owen et al. (2012) who entirely blame increased sexual encounters among the youth to readily accessible pornographic materials from internet. On this basis, the researcher attempted to bring other relevant factors that contribute to social problems witnessed among students in the subsequent sections of this study.

The graph further reveals that 17% respondents reported that some male students sneak out of school in order to smuggle drugs while 8% of indicated that some female students sneak out of school to seek sexual favours outside the school premises. On the same note, 18% respondents indicated that pregnancy was a major problem in girls boarding schools that contribute to many school dropouts among girls because they are sometimes expelled or forced to nurse their babies after delivery before being allowed to resume learning. These sentiments were equally reiterated by a female student who said that:

*In this school, principal is really strict. When she finds out that a girl is pregnant she is expelled from school. She does not listen to any explanation. This normally makes us to be afraid.* (O.127:2:2017)

Similarly, one chaplain in a girl school complained that:

*As a chaplain in a girl school there is much scope for me to teach girls about their identity in Christ, as His beloved children. This hopefully instills positive view among girls that they are not sex objects. Similarly, I also teach them biblical*
This affirms the findings of Singh et al. (2005) that countries in Sub-Saharan region are greatly affected by teenage pregnancies that contribute to gender variation in secondary schools whereby male enrolment is higher than girls in many instances. Similarly, 11% respondents noted that some students were suspected to be engaging in lesbianism in girls’ boarding schools while 13% indicated that gay relationships were also apparent in boys’ boarding schools. However, such behaviour occurs even after most chaplains reported that they teach students on standard human sexual behaviour. This portends that they majorly rely on biblical teaching without practical approach hence, they cannot easily connect with students making such teaching to be irrelevant to students. For instance majority of chaplains quoted Roman 1:26 as a basis for teaching the same sex relationship. The verse states,

> God gave them up in the lusts of their hearts to impurity, to the dishonouring of their bodies among themselves. Their women exchanges natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men receiving in their own persons the due penalty for their error.

However, the researcher could not investigate extent to which these problems affected students because such cases were not documented but rather based on perception. Consequently, there was a common agreement among the majority of respondents that such occurrences are brought about by confining students within the school premises for a long period of time thus sexually
starving students who are sexually active. This makes some students turn to others to satisfy their sexual desire and they in turn influence others to join the group that becomes very secretive in their dealings. Therefore, apart from the Biblical reference, chaplains need to apply more sensible and practical approach to sensitize learners on dangers of homosexuality.

On the same note, 9% commented that there were cases of pregnant girls involved in procuring abortion in girls’ boarding schools although its magnitude could not be verified because such cases were not documented. In order to help students affected by above mentioned problems, school chaplain reported that they majorly relied on guidance and counselling as well as preaching moral issues affecting students. These sentiments agree with findings of Australian Institute of Health and Welfare Document of 2008 that many pregnant female students often prefer to carry out abortion in order to continue pursuing their educational goals.

On the same note, 12% girls and only 5% boys felt that school dropout was a serious problem in their respective schools. However, the problem is gravely replicated in girls’ schools which signify that measures previously taken to curb school dropout among female students are inadequate. Therefore, school stakeholders must endeavour to tackle issues pregnancy, poverty and early marriages in order to significantly reduce school dropout among girls in Gem Sub-county.
Similarly, the bar graph shows that male students are significantly affected by drugs and substance abuse than their female counterpart. For instance, 36%, 32% and 21% respondents reported that they were fully aware of learners who were abusing alcohol, bhang and kuber also called ‘majani’ respectively in boys’ boarding schools. The latter is liked by many students because it is cheap and easier to carry therefore they cannot be suspected easily. On the same note, only 7% of respondents indicated that alcohol was abused by a small number of students in girls’ boarding schools.

These findings are consistent with the findings of Otieno and Ofulla (2009) who found out that, the commonly abused drugs in secondary schools were alcohol and cannabis. These findings are also consistent with the findings of Mabeya et al. (2010) who reveal that that boys are more addicted to drugs that than girls. Majority of respondents blamed peer influence as well as ineffective guidance and counselling in schools as main reasons why students engage in such vices. Similarly, a number of respondents reported that students who are vulnerable to drug and substance abuse come from homes where parents equally abuse drugs, separated, divorced or because they feel unloved and neglected. This is because they presumed that this is a way of releasing stress and proportionately increasing their concentration in academic activities by forgetting problems they have at home. A student from a boy school reported that,

Some students cannot concentrate when they have not taken some form of drugs (O.I 27:2:2017).
Finally, it was reported that students who are given a lot of pocket money aid in maintaining the drug supply among the clique of drug users in secondary schools. On other hand, students from poor background have the responsibility of findings ways of getting drugs in schools. This affirmed the findings of Arudo (2008) who establishes that nonchalant attitude from parents greatly contribute to misbehaviour among students in schools. Thus, underlying findings of this study point that family relationship really matters and determine whether a learner is vulnerable to engage in anti-social behaviour or not.

It has been evidently shown that problems female students undergo revolve around sexual matters whereas male students are significantly affected by pressure to perform well academically as well as drugs and substance abuse. This reveals that majority of girls use sex as a way of dealing with their stressful situations as opposed to boys who react to their dilemma by engaging in drugs and substance abuse.

The subsequent section examined methods used by educational stakeholders to assist learners undergo such social problems.

4.6.2 Methods Used to Discipline Students

In addressing this question the students were required to indicate disciplinary methods commonly used in their respective schools. The responses were as shown in the Pie-chart below:
Fig. 4.10: Methods used for disciplining students

From all the categories of schools, students indicated that caning 83%, manual labour 43% featured as the most widely used methods. This trend signifies a drawback in the implementation of guidance and counselling as a preferred method of bringing up morally upright students. This unfortunate scenario also goes against the constitution that prohibits all forms of corporal punishment in Kenyan schools. A provision enshrined in the Kenyan Constitution, Chapter Four under the Bill of rights sub-article 29 which states that every person has the right not to be subjected to corporal punishment.

The researcher found out that, negative perception, lack of awareness among teachers were major setbacks to successful use of guidance and counselling in secondary schools. 23% of students also reported that suspension and invitation of parents to school in order to discuss their behavioural problems were sparingly used. On the contrary, only 11% of the respondents reported that guidance and counselling was used in their schools. This signifies that
guidance and counselling as an ideal mode of holistically developing students has not been fully embraced and it calls for re-examination.

More interestingly, chaplains to some extent support corporal punishment and more specifically canning basing their argument on the biblical teaching. This indicated that many educational stakeholders prefer teachers to use caning as a one of the preferred method of disciplining students as St. Paul suggests.

*Whoever spares the rod hates his son, but who loves him is diligent to discipline him.* Proverbs 13:24

He further advises that,

*Do not withhold discipline from a child; if you strike him with a rod, he will not die...* Proverbs 23:13-15

Biblical advise that caning cannot lead to fatal injury is a fallacious thinking because many students have lost their lives while others have sustained serious injuries in Kenyan schools due to extensive application of corporal punishment. The above observation suggests that probably a total ban of corporal punishment was introduced in schools without wider consultation of the educational stakeholders. However, according to the researcher, there is need for infusion of guidance and counselling with moderate application of corporal punishment defined by law.

Other disciplinary methods used were: imposing of fine at 15%. Considering the above findings, it is the opinion of the researcher that to produce all-
round students there is need for a multifaceted approach that include guidance and counselling as well as more careful application of corporal punishment.

### 4.6.3 Views of Students on being allowed to Access Contraceptives

Researcher sought views from respondents on the issue of access to contraceptives among students. Responses were as shown below:

<table>
<thead>
<tr>
<th>Tab. 4.9: Views of students to be allowed to access contraceptives</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Allowing students to Access contraceptives</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

From the Table 4.19, 64.0% of students did not support the idea of allowing students to access and use contraceptives because it is biblically wrong. This position was supported by nearly all principals, chaplains, teacher-counsellors and considerable number of teachers. Their opinion was based on the biblical account that sex is only allowed in marriage therefore allowing the use of contraceptives is contrary to the holy purpose of matrimony. Majority of respondents cited biblical verses that suggest that sex ought to be practised only in heterosexual marriages. For instance, Genesis 1:27b-28 states,
Male and female He created them, and God blessed them, and God said to them, be fruitful and multiply, and fill the earth and subdue it.

Genesis 2:24-25 also states that,

Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

Even though biblical teaching on the use of contraception is very scanty, referring to Genesis 38:8-10 somehow points that it is sinful to knowingly interfere with the process of fertilization. Based on this verse, the researcher interpreted that God seemingly advises against the use of contraceptives. The verse states,

Judah tells Onan, go in to your brother's wife, and perform the duty of a brother in law to her, and raise up offspring for your brother. But Onan knew that the offspring wouldn't be his; so when he went into his brother's wife he spilled the semen on the ground, lest he should give offspring to his brother. And what he did was displeasing in the sight of the Lord, and he slew him also.

In this consideration, the researcher sought to find respondents' views on the use of contraceptives. For instance, a student observed that,

It is biblically wrong to use them (O.I 27:2:2017).

Another student also disagreed on the allowance to access and the use of contraceptive by stating that,

When they (contraceptives) are allowed, it is a sign that society is promoting premarital sex among students (O.I 27:2:2017).

Other respondents also concurred with students' views that allowing students the right to use contraceptives is an open sign that society out-rightly
promotes irresponsible sexual behaviour among learners. This is because the use of contraceptives among students is immoral, unbiblical and a license to sexual immorality among the young people. These views further agree with Grisanti, (2012) who connects moral decline of the society to the availability of contraceptives that make individuals not to be worried about consequences of their sexual behaviour.

Significant numbers of students also had pessimistic view on the use of contraceptives because they thought that one is still at risk of contracting STIs or a girl getting pregnant even if she use a condom. This indicates that the level of awareness and proper use of contraceptives is still low. This observation agrees with William (2010) who establishes that youth who engage in premarital sexual intercourse fail to consistently use contraceptives because of being drunk or receiving undue pressure from sexual partners. These similar thoughts are also in congruent with the report of Rwanda National Condom Policy Document of 2005 that cites socio-cultural reasons that are impediment to the use of condoms. The report notes that those perceived to be using condoms are labeled promiscuous and potential carrier of HIV virus. These views are also replicated among Kenyan students who view contraceptive use as having side-effects that can result to death or health complications. These findings reinforce the idea that reproductive health education is not handled by most chaplains making students to rely on other sources that might not give them accurate information.
On the other hand, only 36.0% of students agreed that it is a good idea for students to access contraceptives since many students who engage in sexual intercourse do not use any form of protection. Hence, this would help to reduce cases of pregnancy among female students which would further prevent cases of school dropout due to pregnancies and more importantly transmission of UTIs. For instance, a student said that:

*Most students already know many things about sex and also many engage in it. It is therefore important if they can be allowed to use condoms to avoid getting pregnant and spread HIV/AIDS that may lead to dropping out of school* (O.I 27:2:2017).

Yet another student said:

*Some students may end up getting unplanned pregnancies because they find it hard to abstain from sex. Therefore, it is advisable for students to use condoms* (O.I 27:2:2017).

Considering such views, there are underlying issues that need clarification. First, the proponents supporting the use of contraceptives majorly base their argument on the basis of the increased sex engagement among the learners. However, they seem not to address the underlying factors contributing to early sexual encounters among students. On the other hand, opponents to the use of contraceptives only base their views on biblical teaching without considering social dynamic of the modern society. Therefore, it is important for educational stakeholders to have a candid discussion by keenly examining the root cause for increased sexual disorder and come up with ways to address the menace.
4.6.4 Reproductive Health Education in Secondary Schools

The study sought to find out whether students had received reproductive health education and whether such education helped them to make moral choices. The result was as indicted below:

*Fig. 4.11: Teaching on reproductive health in secondary schools*

The study revealed that 36.3% male and 54.0% female students had received reproductive health education that was anchored on St. Paul’s teaching that human body was the temple of the Holy Spirit. Therefore, students were to remain pure by abstaining from sexual immorality that defiles the body. Nonetheless, many students concurred that despite receiving such teachings, moral decadence is still prevalent in secondary schools. The following students reported that,

*Students follow what their parents do and truly speaking, most parents are having 'mpangowakando' adultery. Therefore, many students continue engaging in sex even after being advised by the school chaplain (OJ 27:2:2017).*

Another student said that:
We have been advised for a long time by our teachers not to engage in sex until many students are used to such talks. Therefore, it is good if a school can involve health experts to teach students on the best way to use condoms (O.I 27:9:2015).

Yet another student said that,

_How can students do what they are being taught yet some teachers move with some girls or approach some of us to be in a relationship. It is true that some of us engage in sex and it is good to use condom to stay safe_ (O.I 27:2:2016).

There two statements from the students' responses that were interrogated further by the researcher to find what they meant by, ‘mpangowakando’ which loosely translated that some parents are engaged in extra-marital affairs. On the same note, 'some teachers move with some girls or approach some of us to be in a relationship' taken to mean that some of the teachers were in sexual relationship with some learners. Apparently, a number of girls also engage in sexual relationships because of lack of role models in the society. This explains why only minority of students believe that reproductive health education they receive is helping them to make moral choices and to be well conversant with issues related to pregnancy and abortion.

More interestingly, 63.7% male and 46.0% female students reported that they had not received reproductive health education in their schools. According to the researcher, this view may have been necessitated by lack of understanding on the meaning of reproductive health education. This is because nearly 80% of principals, teachers, chaplains and teacher-counsellors confidently reported that guest speakers are often invited in their schools at
least once every term to talk about different issues including reproductive health. Perhaps students are also not informed of the topics invited guests are supposed to tackle therefore they do not know the theme of such talks. To a greater extent, these findings reinforces the findings of Odhiambo et al. (2011) who blame lack of puberty education as main factor contributing to early sexual encounters, STIs and HIV as well as unwanted pregnancies and underground abortion.

It is evident that boy girl-relationship, examination cheating, pregnancy, abortion as well as lesbianism greatly affect female students. On the other hand, male students are majorly affected by drugs and substance abuse, sneaking out of school and examination malpractices. Therefore, chaplaincy is doing little to help students giving way to impulsive and instinctive reactions leading to unwarranted social ills. Again, the study further identified family relationship as a positive social link when greatly utilized can impact on students' moral values. The researcher identified that chaplains can play a pivotal role in connecting school and the homes of students and even they can have home visits when warranted. This is extremely necessary because home background has significant contribution to students' behaviour; an epicenter in changing negative behaviour of students.

4.6.5 Spiritual Struggles of Students

The third objective of the study was to establish spiritual struggles students undergo while in school. The responses were as shown below:
Tab. 4.10: Spiritual problems affecting students in secondary schools

<table>
<thead>
<tr>
<th>Spiritual problems Affecting Students</th>
<th>Freq.(n=119)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stress</td>
<td>47</td>
<td>39.5</td>
</tr>
<tr>
<td>Anger</td>
<td>27</td>
<td>22.7</td>
</tr>
<tr>
<td>Hatred</td>
<td>22</td>
<td>18.5</td>
</tr>
<tr>
<td>Revenge</td>
<td>15</td>
<td>12.6</td>
</tr>
<tr>
<td>To harbour suicidal feelings</td>
<td>8</td>
<td>6.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>119</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

39.5% of the students indicated that they were stressed up but preferred not to disclose their problems even to the guidance and counselling personnel for lack of trust. This was also a way of concealing their character from parents and teachers for fear that they would be victimized or expelled from school. Similarly, 22.7% and 18.5% felt anger and hatred respectively against individuals they perceived as the cause of their problems. Equally, 12.6% of students had a feeling of revenge majorly to steal other students’ property in order to replace what they had previously lost.

Again, 6.7% students indicated that they were harbouring feeling of wanting to commit suicide due to harsh punishment they receive in schools mainly for poor performance and because of various challenges they face at home. In addition, rejection of pregnant students by their parents and at the same time being ridiculed or threatened to be expelled from school were the reasons
why some female students were contemplating committing suicide. This is because their self-esteem was negatively dented manifested through shame and a sense of guilt. However, in some instances students felt they were to blame for their present predicament hence, thought that ending their lives is a permanent solution to their predicament. This way they do not involve their family members who have other problems to grapple with.

The researcher established that students who sincerely engage in religious activities experience less moral problems than average students. This confirms that religious practices can play an important role in students' lives. Nonetheless, active participants in religious activities are more likely to have spiritual inquest that can disrupt their spiritual realm leading to more pronounced religious struggles. In this case, there is need for intensive communal worship, biblical studies, administration of sacrament, baptism and allowing students to join their Christian societies in attempt to fill the gap. This is a form of constructive approach aimed at addressing contextual spiritual essence of students. Again, there is need to standardize chaplaincy services to ensure uniformity in order to provide avenue for assessment that generate feedback as opposed to defragmented form of chaplaincy that exist in secondary schools today. This can only be effected by incorporating chaplaincy in educational structures to pave way for state funding and an evaluation process.
4.7.1 Problems affecting Chaplaincy in Church Sponsored Public Secondary Schools

The fourth objective; the researcher sought to found out problems that affect chaplaincy in CSPSSs schools in Gem Sub-county. Responses were as shown in Table 4.22.

*Tab. 4.11: Views on how to improve chaplaincy in secondary schools*

<table>
<thead>
<tr>
<th>Problems affecting</th>
<th>Freq. (n=174)</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poor chaplaincy services</td>
<td>63</td>
<td>42.9</td>
</tr>
<tr>
<td>Denominational differences</td>
<td>48</td>
<td>32.7</td>
</tr>
<tr>
<td>Lack of training</td>
<td>36</td>
<td>24.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>147</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Table 4.18, 42.9% respondents reported that spiritual guidance and counselling is poorly carried out in secondary schools. It was established that few students had gone to their school-chaplains to be individually guided and counselled even though majority had personal problems. Nearly all school-chaplains attributed this occurrence to lack of adequate facilities and well-structured programmes that can support chaplaincy programmes in full. They blame this scenario to hands off approach employed by school administrators and church officials because they do not provide any financial support or give token of appreciation to school chaplains hence they are not motivated. They further reported that they were only left to depend on church offerings given
by students to finance most of their activities in schools which was inadequate. Furthermore, chaplains reported that they carry individual counselling to students under trees or teachers’ offices that made students to shy away due to lack of privacy. Similarly, chaplaincy activities were not included in the school routine that made it difficult to plan chaplaincy programmes. Some of the school chaplains gave the following report:

   Actually I do not have a room that I can use for chaplaincy purposes. I always use guidance and counselling when preparing for a church service on Sunday. Also, equipment for drama, piano and other things are stored inside the room (O.I 27:9:2017).

Another chaplain also reported that,

   I teach in the neighbouring girls’ school apart from being a church minister. Even though, I would like to do my best as a chaplain I do not have time because my work is demanding. I also have a heavy teaching load of 24 lessons in my work station. (Brief silence) There is little I can do because students are far too many for one person to handle effectively (O.I 27:01:2017).

These findings were consistent with findings of Choge and Ndegwa (2011) and Ogbu (2005) who report that many schools lack guidance and counseling rooms or they are inconveniently located something that hampers the work of counsellors.

Again, 32.7% of respondents reported that there exist denominational differences in secondary schools advanced by school-chaplains who tried to a greater extent impose church doctrines and beliefs on students. This indicates that learners as adolescents, increasingly becoming aware of their rights namely privacy, freedom of religion, belief, opinion and expression. Thus,
they are liable to critique opinion, views or activities they think are violating their freedom. These findings were consistent with the findings by Hughes and Sims (2009) who note that out school chaplains had a tendency of imposing their own church values or what they understood to be Christian fundamental truths.

Equally, 24.5% of respondents reported that school chaplains lacked requisite training that negatively affects their service delivery. Similarly, it was reported that school-chaplains mostly worked single handedly and they were rarely helped by layperson from the church. For this reason therefore, they depended almost entirely on students to organize and execute most of their church activities. Another significant obstacle was lack of professionally trained chaplains. These findings concur with Ogbu (2005) that guidance and counselling in secondary schools is in total disarray because schools rely on untrained teacher-counsellors. Therefore, there is need for full-time chaplains based on guidelines given by Railly (2012). He states that a chaplain must possess a minimum qualification of certificate level in pastoral counselling and must carry out chaplaincy function as per the guidelines of chaplaincy association which is yet to be constituted in Kenya. In our opinion therefore, the ministry of education needs to consult widely with education stakeholders to strengthen chaplaincy in secondary schools.
4.8 Summary of the Findings

The objective of the study was to investigate how pastoral programmes in CSPSSs help in behavior change of students. This purpose was achieved through conducting church worship, carrying out baptism, catechism, consoling bereaved students as well as conducting spiritual guidance and counselling. However, the manner in which these activities were carried had various shortfalls that hampered chaplains from carrying out their responsibility effectively. For instance, the analyzed data revealed that these programmes were carried out in unstructured manner that could not necessitate intended behaviour change among students. This is due to the fact that nearly all secondary schools did not have chapel, guidance and counselling rooms as well as chaplaincy fund. This compelled school administrators to majorly rely on part-time volunteer chaplains with no relevant chaplaincy training. Therefore, students are left in a spiritual vacuum; a void that is filled with anti-social behavior such as engaging in sexual intercourse, examination cheating and also engaging in drugs and substance and substance abuse.

It was also established that a significant number of students were overwhelmed by fear, guilt and self-blame due to unresolved spiritual struggles. This contributed to low self-esteem, withdrawn syndrome and suicidal thoughts observed in a number of students. Therefore, there is an urgent need to convene a serious debate to discuss formulation of policy guiding chaplaincy in secondary schools. This is because school chaplains
play a vital role in nurturing social and spiritual components of students. Similarly, it is extremely important for the government to consider employing full-time chaplains rather than relying on part-time volunteers without the technical know-how. This would create ample time for chaplains to interact with the school community and more specifically students.
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

The study investigated chaplaincy in relation to behaviour change of students in CSPSSs in Gem sub-county. Similarly, this chapter is a reflection on the study which summarizes the main findings, draws conclusion and makes recommendations with the aim of improving chaplaincy programmes in secondary schools. This chapter is presented as per the objectives of the study as outlined in chapter one.

5.1 Summary

The first objective: The researcher was to find out pastoral programmes available in Church Sponsored Public Secondary Schools. The research question used: What were the pastoral programmes available in Church Sponsored Public Secondary Schools?

It response to this question, it was established that spiritual nourishment of students is the main focus of most chaplains. This noble responsibility is achieved through conducting church service, baptism, offering catechist classes and consoling bereaved students. These activities are also meant to foster positive relationship with God and other members of the school community. Chaplains are also extremely supportive to students' well-being by listening, encouraging, conceding the significance of their struggles in life as well as giving them space for contemplating about their life in general. To
break the monotony of constant teaching by one chaplain, guest speakers were occasionally invited to give new experience in order to boost students' participation. Therefore, the premise of the study on the existence of pastoral programmes in CSPSSs was affirmatively addressed.

The second objective of the study was investigate how social problems faced by students impact on their in CSPSSs. The research question posed: How do spiritual struggles experienced by students affect their behaviour in Church Sponsored Public Secondary Schools?

In this regard, the researcher emphatically established that examination malpractice, drugs and substance abuse, religious prejudice as well as sneaking out of school predominantly affect male students. On the other hand, examination irregularities and sex related problems such as boy-girl relationship, pregnancies, abortion and lesbianism greatly affect female students.

The researcher went on to establish that there is considerable relationship between social problems and spiritual struggles facing students. This essentially means that it is highly probable for students undergoing social problems to also have spiritual struggles and vice versa. Therefore, escalation of social ills witnessed among learners points out to a spiritual gap that learners are yearning to fill. In this regard, pastoral care for students is an important avenue worth exploring that can significantly reduce indiscipline
cases in secondary schools. Chaplaincy can therefore be of immense benefit to students if professionally carried and monitored.

On the same note, reproductive health education carried out in secondary schools was deemed insufficient to enable students make informed and independent moral choices. This is because chaplains majorly rely on Biblical teachings that condemn the use of contraceptives, boy-girl relationship, pregnancy and abortion without considering environmental factors. This explains why many students still go on to engage in unprotected sex which exposes them to pregnancy and UTIs. Therefore, there is need to employ professional chaplains who are capable of employing relevant skills and practical approaches to solve students' unique social and spiritual challenges.

It was also established that family breakdown is a major cause of increasing spiritual struggle and social problems among students. This is because most homes form the basis of moral decadence such as sexual promiscuity, violence as well as drugs and substance abuse propagated by most parents. This unwarranted scenario is further worsened by hard economic times making many parents to struggle out of poverty. These circumstances make parents to circumvent their parental responsibility by turning teachers to surrogate parents unconscious of their unique role of shaping their children’s behaviour. As a result, many parents lack the moral courage to correct and guide students towards morally acceptable behavior they are the mirror in which their children learn about character.
It was established that chaplains can be used as a link between school and home either through home visits or inviting parents to schools to foster dialogue between parents and children. This process can reawaken the unconscious mind of parents to take up their full parental responsibilities. In this regard, we concur that when chaplaincy is well unitized, discipline can considerably improve in secondary schools. Therefore, the research premise that majority of students face myriad of social problems was affirmatively addressed.

The third objective of this study was to find out spiritual struggles students are going through in CSPSSs. The research question that was employed: How does spiritual struggle experienced by students affect their behaviour in Church Sponsored Public Secondary Schools?

It was established that a number of students are stressed up, others are filled with anger and hatred due to frustrating situations they face at home and in school. It is factual evidence that some students feel unloved by parents as others are extremely dissatisfied about their dismal performance in academics. As a result, many students are in despair and feel they have been abandoned by God, parents and the school fraternity. In turn, some students blame themselves as the course of their unwarranted situations that make them feel worthless and insignificant. As a result, a number of students even contemplate committing suicide which they view as a permanent solution to their predicaments. Others respond to their stressful situations by stealing,
engaging in drugs and substance abuse as well as sexual relationships. It is therefore baseless to focus on examinations only as a benchmark of determining educational success without considering students' socio-spiritual well-being. Hence, the research premise that students in CSPSSs face diverse spiritual struggles was addressed.

The final objective examined problems affecting chaplaincy in church sponsored public secondary schools. The research question posed: How problems experienced by school chaplains affect their service delivery in Church Sponsored Public Secondary Schools?

It was established that the manner in which chaplaincy activities are carried out is inadequate to necessitate intended behaviour change among students. This is because majority of chaplains majorly visit their work stations once a week purposely to conduct church service. Consequently, these services are carried out according to the doctrines and customs of the sponsor church that is viewed by some students as a deliberate attempt to indoctrinate them against their own volition. Similarly, negatively commenting on Islam and other denominations by some chaplains and guest preachers further strengthens religious prejudice among some secondary school students especially Muslims.

It was further established that almost all secondary schools rely on volunteer-untrained part-time chaplains. Again, majority of these chaplains are engaged
in other full-time jobs either as pastors or teachers in other sponsor churches and schools. This result into poor work delivery since they find it extremely difficult to balance work, chaplaincy and family demands. Consequently, chaplains majorly depend on students’ offering to carry out chaplaincy activities that is insufficient. In addition, many chaplains lack designated guidance and counselling rooms that force them either to use teachers’ offices or under tree when carrying out individual spiritual guidance and counselling to students. This makes majority of students to shy away from approaching chaplains if they have personal problems. Besides, chaplaincy sessions are not programmed thus limiting the capacity of chaplains to carry out their activities in a more structured manner.

It was also established that there is no policy frame work guiding chaplaincy programmes in secondary schools. As a result, there are difficulties in monitoring their work either by the church or Ministry of Education. Thus, chaplaincy in secondary schools is carried out in unstructured manner without specific objectives and mission.

Moreover, it was established that all school chaplains were all male yet majority of female students prefer to confide their personal problems to female personnel. This in essence means that a number of students shy away from going to chaplains because they are not comfortable or feel embarrassed to discuss their personal problems.
Besides, the findings revealed that there exists no instituted body by the church or government through the Ministry of Education to regulate, train, supervise and respond to issues related to chaplaincy and to foster inter-religious dialogue. This makes it difficult for laypeople who act as school chaplains to handle extremely delicate problems facing students due to lack of technical know-how.

It was further found that school chaplains were appointed solely by religious leaders of the sponsor churches and posted to secondary schools within their jurisdiction. The appointed chaplains were then approved by principals without following any laid down procedures. This action definitely compromises the quality of service delivery among chaplains.

Therefore, it was quite evident that that chaplaincy in secondary schools is fraught with difficulties ranging from issues of professionalism, resources and attitude concern. This probably explains why corporal punishment still remains the preferred method of punishment by most teachers even if there are fully aware that the act is outlawed. Therefore, the research premise that there exist problems affecting chaplaincy in church sponsored public secondary schools is positively addressed.
5.3 Conclusion

The main purpose of this study was to research on chaplaincy and behaviour change in CSPSSs in Gem sub-county. Consequently, the researcher relied on social disintegration and structural functional theories to analyze factors contributing to behavioural problems among students. Conclusion of this thesis was therefore systematically presented as follows:

Disintegration Theory that sought to explain reasons for spiritual and moral decadence witnessed among students in secondary school was greatly helpful. This is because, the researcher established that negative influence from home background is a major hindrance to social well-being of students. This is because most learners come to school already influenced by drug abuse, sexual immorality and aggressive behaviour from parents. Others also have painful experiences occasioned by death of parents and parental neglect. Many students are therefore overburdened with fear, guilt, shame as well as lack of parental love and care. Profoundly, what is happening in secondary schools mirrors moral decadence in the wider society judged by social ills affecting most parents. Thus, school chaplains can be used as a link to foster inclusive dialogue between parents and students that can greatly improve students' behaviour and restructure the society to uphold moral values.

Similarly, by use of Structural Functional Theory revealed of lack of proper school structure that jeopardize pastoral programmes in secondary schools. This is because the researcher established that chaplaincy is not included
within the guidance and counselling structure in the schools' organization management system. The sub-unit is therefore not officially recognized by the Ministry of Education or the schools’ management board. Therefore, social and spiritual sphere of learners has not been given special consideration; instead, examination has been over emphasized. This explains why corporal punishment is still preferred by many teachers due to infective guidance and counselling department in general and more so chaplaincy. It was therefore concluded that the upsurge of social upheavals and spiritual struggles among the learners is as a result of weak chaplaincy structure in secondary schools.

It was also concluded that there was no policy framework from the ministry of education to guide, train, recruit and supervise schools chaplains. Hence, chaplains are left to rely on their own judgment, doctrine and traditions of the sponsor churches to carry out their responsibilities. This is happening because personnel working in the guidance and counselling are not professionally trained and therefore it hard to deal with numerous complex cases of students' problems. In this case, there was need to put in place a policy framework that stipulates the guidelines that ought to steer chaplaincy programmes in secondary schools.

It was also concluded that the role of chaplains was greatly hampered by lack designated guidance and counselling rooms that forced chaplains either to use teachers' offices or under trees when carrying out individual guidance and
counselling to students. This makes majority of students to shy away from approaching chaplains if they have personal problems. Besides, chaplaincy sessions were not programmed thus limiting the capacity of chaplains to carry out their activities in a more structured manner.

It was also concluded that lack of ecumenical body and interreligious dialogue at sub-county level denies students an opportunity to promote interreligious dialogues for peaceful coexistence in secondary schools. This exposed some students to religious extremism because of negative criticism and biased religious treatment they receive in their respective secondary schools. Thus, policy development meant to structurally strengthen chaplaincy to harmoniously work with other school sub-units is key to help students develop holistically.

Finally, the call by the structural functional theory to strengthen all organizational structures to benefit the same system is applicable in secondary school situations. Hence, there is an urgent need to strengthen chaplaincy as an important element of guidance and counselling in a school's management systems. This was because school chaplains equally play a great role in helping social and spiritual development of learners who are an essential component of human development.
5.4 Recommendations

The main purpose of this study was to research on chaplaincy and behaviour change in CSPSSs in Gem sub-county, Siaya County. The basis of this research was meant to investigate how school chaplains respond to various social and spiritual challenges facing students. In addition, the findings were meant to act as an eye opener to various challenges facing chaplaincy services in CSPSSs. In view of these, this study makes the following recommendations:

1. Churches in conjunction with the Ministry of Education need to develop universally accepted chaplaincy framework to guide chaplains in their work. This inclusive approach will greatly help all students regardless of their religious faith.

2. The government should employ full-time school chaplains who then can familiarize with school environment and students. This can increase interaction of students and school chaplains which will help minimize negative attitude towards chaplains.

3. School chaplains need to develop home follow up programmes for students with serious social and spiritual struggles in order to find the root cause of their problems.
4. There is need for the Ministry of Education to consider funding chaplaincy programmes in all secondary schools so that school-chaplains can have enough resources to carry out their work more effectively.

5.6 Suggestions for Further Research

Due to various limitations that were beyond the scope of this study, the researcher therefore suggests that:

1. A further study could be carried out to establish how chaplaincy programmes are carried in schools sponsored by other religious groups like Islam and Hindu.

2. Further, a study could be carried to investigate how students are involved in church activities in their home churches.
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Appendix I: Informed Consent Form

Researcher Name: John Obiero

Thank you for agreeing to participate in this survey. This form outlines the purpose of the study and provides a description of your involvement and rights.

The purpose of the study is to get your opinion for academic research purposes. You are encouraged to ask questions at any time about the study and the methods used. Your suggestions and concerns are important to us. We will use the information from this study to write a report. The report will be a public document. Your real name will not be used at any point in the written report. Instead, you and any other person and place you name will be given fictitious names that will be used in all verbal and written records and reports.

The questionnaire will be used only for this study and will not be used for any reasons other than this study. Your participation in this study is voluntary. You have the right to withdraw at any point of the study, for any reason. If you withdraw, information collected from you and records and reports based on information you have provided will not be used.

Do you agree with the terms of this agreement? ______________________

Your signature __________________ Date_____________
APPENDIX II : Interview Schedule for Chaplain

Part A: Demographic Information

1. What is your gender? Male ( ) Female ( )
2. What is your age? ____________
3. What is your level of education? Diploma ( ) Degree ( ) Master ( ) Others, specify ____________
4. Are you a professionally trained school-chaplain? Yes ( ) No ( )
   If yes, select level of your training from the choices provided below.
   Workshop ( ) Seminar ( ) In-service Training ( ) Certificate ( ) Diploma Degree ( ) Others, Specify ____________
5. Apart from being a school chaplain, do you have another job? Yes ( ) No ( )
   If yes, state the of the job ____________
6. Your school is sponsored by which denomination? Catholic ( ) ACK ( )
7. Does the school have a chapel? Yes ( ) No ( )
   If no, where do you conduct church worship? ____________
8. Indicate your school type.
   i. Boarding ( ) Day ( ) Day/Boarding ( )
   ii. Girls ( ) Boys ( ) Mixed ( )

Part B

1. What are your roles as a school chaplain? ____________
2. What problems are you experiencing from students during preparation or when conducting church services in the school? ____________
4. Is there a common body that is mandated to oversee chaplaincy services in the Sub-County? Yes ( ) No ( )
   If yes, state the name of the body ____________
5. How do you promote interfaith dialogue among students from different denominational backgrounds in the school? Briefly explain ____________
6. Do you carry out education on issues such as sex, contraceptives, abortion, drug and substance abuse in the school? Yes ( ) No ( )
   If yes, do you think such talks help to instill moral values in students? Briefly explain your response ____________
7. What is your view on students being allowed to access contraceptives for safe sex as suggested by some members of the parliament? ____________
8. Please select social problems that affect students in your school and briefly explain factors contributing to such problems.
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<th>Social Problems</th>
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<th>Contributing Factors</th>
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<td>Suicidal thinking</td>
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How do you help affected students

9. Do you think that the students’ backgrounds contribute to the problems you have identified above? Briefly explain

10. Are the counselling sessions you carry out in school time-tabled?
    Yes (  ) No ( )
    If yes, do you have a counselling room? Yes (  ) No ( )
    If no, where do you conduct the counselling sessions to students?

11. Do you work together with teacher-counsellors to help students with problems?
    Yes (  ) No ( )
    If yes, briefly explain your response

12. How do you finance your chaplaincy activities in the school?

    What challenges affect chaplaincy in the school and hinder you from effectively carrying out your duties?

13. What would you wish to be done in order to improve your service delivery to students in the school?
APPENDIX III : Interview Schedule for Church Leaders

1. You are in charge of which denomination in Gem Sub-county? Please tick your response in the box provided. ACK ( ) Catholic ( )
2. What roles are school chaplains supposed to carry out as stipulated by the church __________________________
3. As a leader, are you satisfied with the duties school chaplains from your church carry out in their various schools? Yes ( ) No ( )
   Briefly explain your observation______________________________
4. What criteria is used by the church and the school to appoint and post school chaplains in secondary schools in Gem Sub-County?________________________
5. How many school chaplains are posted by the church to secondary schools in Gem Sub-County? _________________________________
6. Do church sponsors in Gem Sub-county have common activities that help to promote the spirit of ecumenism in secondary schools?
   Yes ( ) No ( )
   If yes, which are the activities ________________________________
7. Is there a common body constituted by the government or the church which has the responsibility to regulate and supervise school chaplains?
   Yes ( ) No ( )
   If yes, state the name of the body _____________________________
8. Is there budgetary allocation by the church for chaplaincy in the secondary schools that they sponsor at the sub-county? Yes ( ) No ( )
   If no, how do school chaplains finance their activities in the schools where they work? _________________________________
9. What are the common social problems affecting students that are reported by school chaplains from their work stations? _____________________________
10. What is your view on the issue of students being allowed to access contraceptives for safe sex as suggested by some members of the parliament? ___________________________
10. What can be done by the following bodies in order to improve chaplaincy in church sponsored secondary school in Gem Sub-County?
   The Church Sponsor _________________________________
   The Government _________________________________
   The School Administration ____________________________
APPENDIX IV : Interview Schedule for the Principal

Part A: Demographic information
1. What is your gender? Male ( ) Female ( )
2. Indicate your school type.
   i. Boarding school ( ) Day School ( ) Day/Boarding ( )
   ii. County School ( ) Sub-County School ( )
   iii. Girls ( ) Boys ( ) Mixed ( )
3. Select the church that sponsors your school
   Catholic ( ) ACK ( )
4. What is the total population of the students in the school? _______________

Part B.
1. What type of chaplain does the school have? Part-time ( ) Full-time ( )
2. Do you agree that it is advisable for the school to continue having a school chaplain? Strongly Agree ( ) Agree ( ) Strongly Disagree ( )
   Briefly explain your response ________________________________
3. What are the common social problems affecting students that are normally reported to you?

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4. What is your view on students being allowed to access contraceptives for safe sex as suggested by some members of the parliament? _____________
5. Do you think that the students’ home background contributes to the social problems you have identified above? Yes ( ) No ( )
   Briefly explain your response ________________________________
6. What do you think can be done in order to help those students faced with such problems? ________________________________
7. What do you think can be done by the following bodies in order to improve chaplaincy services in the school?
   The Church Sponsor ________________________________
   The Government ________________________________
   The School Administration ________________________________
APPENDIX V: Questionnaire for Teacher-Counsellors

Part A: Demographic Information

1. What is your gender? Male (  ) Female (  )
2. How many years have you been a teacher – counsellor in your current station?
3. What is your level of training as a teacher-counsellor? Workshops (  ) Seminars (  ) Diploma (  ) Degree (  ) Mater (  ) Any other, specify _____
4. Indicate category of your school?
   i. Day (  ) Day/Boarding (  ) Boarding (  )
   ii. Mixed (  ) Boys (  ) Girls (  )
5. How many counsellors are in the department of guidance and counselling?[ ]

Part B

1. What are your roles as a teacher - counsellor? ____________________________

2. How best can you describe your working relationship with the school chaplain? Good (  ) Relatively Good (  ) Poor (  ) Relatively Poor (  )
   Explain your response ____________________________

3. Please select social problems that affect students in your school and briefly explain factors contributing to such problems.

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4. Do you work together with school chaplain to help students with problems you have selected above? Yes (  ) No (  )
   If yes, briefly explain you response ____________________________

5. What is your view as a counsellor on students being allowed to access contraceptives for safe sex ____________________________

6. What are the challenges affecting the department of guidance and counseling in the school? ____________________________

7. What would you wish to be done to improve working relationship between teacher-counsellors and the school chaplain? ____________________________
APPENDIX VI : Questionnaire for Members of Christian Groups

Part A: Background Information

1. What is your gender? Male ( ) Female ( )
2. Which age bracket are you in? Below 15 ( ) 16-18 ( ) 19 and above ( )
3. Please select the school category
   i. Day/boarding ( ) Boarding ( ) Day ( )
   ii. Boys ( ) Girls ( ) Mixed ( )
4. What is your denomination? Catholic ( ) ACK ( ) SDA ( ) Muslim ( )
   Any other, specify __________
5. Which Christian group do you belong to? CU ( ) YCS ( )
   SDA ( ) Muslim ( )

Part B

1. What is your experience about church services conducted in your school?
   Lively ( ) Somehow lively ( ) Boring ( ) Somehow boring ( )
   Briefly explain your experience______________________________

2. Do you agree that the school chaplain treats every Christian group that is
   YCS, SDA and CU fairly without discrimination? Strongly Agree ( ) Agree ( )
   Strongly Disagree ( )
   Briefly explain your response ________________________________

3. If you are learning in a school not sponsored by your denomination, do you
   feel that students from other denomination are fully incorporated in church
   activities in the school? Yes ( ) No ( )
   If no, briefly explain your response______________________________

4. Please select social problems that affect students in your school and briefly
   explain factors contributing to such problems.

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5. Do you have a problem that you need help to go through it? Yes ( ) No ( )
   If yes, have you ever gone to the school chaplain to guided and counselled?
   Yes ( ) No ( )
   If no, what are the reasons ________________________________

6. Should students be allowed to access contraceptives for safe sex?
   Yes ( ) No ( )
Briefly explain your response? _____________________

7. How do the problems you have identified above make students feel for example, anger, hatred, revenge, committing suicide? _____________________
   Explain your response____________________________________________________

8. How do you rate school chaplain’s involvement in trying to help students with problems identified above?
   Extremely satisfied ( ) Satisfied ( ) Extremely Dissatisfied ( )

9. Select the methods that are used to correct indiscipline cases in your schools

   **Discipline Method**       **Select**
   Manual labour               ( )
   Caning                      ( )
   Suspension                  ( )
   Guidance and counseling     ( )
   Imposing fine               ( )
   Expulsion from school       ( )
   Any other method            ____________________________

10. Does the school chaplain educate students on reproductive health issues such as abortion, use of contraceptives e.g. condom? Yes ( ) No ( )
    If yes, do you think that such awareness is enough to make students have appropriate moral choices in terms of their sexuality? Briefly explain your view ________

11. Are there common activities carried out by the school chaplain to bring together different religious groups in the school such as CU, YCS, SDA and other groups?
    Yes ( ) No ( )
    If yes, name such activities___________________________________________

12. If you are learning in a school not sponsored by your denomination, do you feel that the school chaplain treats all students equally?
    Explain your response ________________________________

13. What do you think can be done in order to improve chaplaincy in your school?

    ______________________________________________________
    ______________________________________________________
    ______________________________________________________
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