

Full Length Research Paper

Contribution of the Quaker church to management of public secondary schools in Bungoma east district, Kenya: Analytical assessment

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Religious organizations in Kenya are empowered by the Education Act to participate in the management of schools and colleges that they sponsor. These religious sponsors include: the Quaker Church; the Catholic Church; Africa Inland Church; Salvation Army Church; Seventh Day Adventist Church; Church of God; Presbyterian Church of East Africa; Methodist Church; Baptist Church; Anglican Church of Kenya and the Pentecostal Assemblies of God Church. The Quaker Church dominates sponsorship of schools in Bungoma East District. However, doubts have been raised regarding its contribution to public secondary school management. This was because there was very scanty documented information on the role of the Quaker Church in Educational Institutions. The purpose of this study was therefore to establish the contribution of the Quaker church to management of public secondary schools in Bungoma East District. A conceptual framework was used to focus on the contribution of the Quaker church to the management of public secondary schools. Descriptive survey design was adopted for the study. The study population consisted of 25 Principals, 25 Board of Governors (BOG) chairpersons, 25 Parents Teachers Association (PTA) chairpersons, 329 Teachers, Quaker Church Education Secretary (QCES) and the District Quality Assurance and Standards Officer (DQASO). Simple random sampling technique was used to sample 22 Principals, 22 BOG chairpersons, 22 PTA chairpersons and 118 teachers. Saturated sampling technique was used to select one QCES and one DQASO. Document analysis guide, Questionnaires and Interview schedules were used for data collection. Face validity of the instruments was determined by experts in the Department of Educational Management and Foundations. The outcome of the pilot study was used to enhance the instruments reliability by correcting the inconsistencies and ambiguities noted. Quantitative data obtained from closed ended questionnaire was analyzed using descriptive statistics in form of percentages and frequency counts. Qualitative data collected from open-ended questionnaire and interviews was transcribed and analyzed on an on-going process as themes and sub-themes emerged from the data. The study established that: The contribution of the Quaker church to staffing in secondary schools in Bungoma East was through panel of selection in accordance to Teachers Service Commission guidelines. The Quaker church's contribution to school discipline management was mainly through pastoral programs conducted during weekend challenges, rallies, Sunday services, counseling and special prayer days by chaplains. The contribution of Quaker church to financing of education was generally minimal because of lack of funds. However, the main contribution was school establishment by providing physical facilities, land in particular on which virtually all Quaker sponsored schools were built. The Quaker church motivated teaching staff in its sponsored schools through creation of peaceful working environment. The study concluded that the Quaker church's contribution to public secondary school management was minimal and this was attributed to challenges it faced and its principles of simplicity and non-interference. The study recommended that: The Quaker church should incorporate competent Quaker educationists who are well founded in educational management in its school programs to replace the less informed nominees on school boards. The Quaker church should be actively involved more in the appointment of process of secondary school principals to enhance mutual co-existence among all key stakeholders in education management. The Quaker church should train and deploy more chaplains to all of its sponsored schools for effectiveness in pastoral programs and guidance and counseling.

Keywords: Bungoma East District, Kenya, Contribution, Management, Public Secondary Schools, Quaker Church.

INTRODUCTION

The involvement of religious sponsors in the management of Kenya's education can be traced back to the colonial days. Eshiwani (1990) notes that formal education was introduced to the people of Kenya by missionaries as a strategy for evangelical success. The missionaries dominated the provision and administration of education throughout the colonial period. Some of the centers they established grew into large institutions and today are among the national secondary schools in the country. Shidende (1996) observes that the principal motive of most of the missionary groups especially the protestant ones was to reform the social sector of the African life and this was to be motivated through bringing the Africans into membership of their churches with Christian education as the major tool of evangelism. The Religious Society of Friends Church whose members are known as Quakers or Friends was the first group to evangelise in Western Kenya together with the Catholic Church, Africa Inland Church and the Anglican Church of Kenya. In 1903, three Friends – Arthur Chilson, Edgar Hole and Willis Hotchilass set sail on behalf of Cleveland Friends Meeting in New York to Kaimosi in Kenya where they established their first mission station on 17th August, 1903. From that small beginning Quakerism grew and spread throughout Kenya although it is still concentrated in the Western areas. Friends have founded many schools and colleges. However, friends have often cautioned against the admission of education credentials as either a form of honoring humans instead of God or as a substitute for a relationship with God (Wikipedia, 2009). Eshiwani (1993) notes that a religious organization plays a big role in establishing educational institutions and continues to do so. It is for this reason that the government has provided for the inclusion of religious sponsors in the management of public secondary schools (Republic of Kenya 1968 Revised 1980). Wainaina (1991) reckons that the churches were given the powers to sponsor their schools and also to take part in the preparation of the syllabus for Religious Education. Mosomi (2008) states that in carrying out their functions as sponsors, the churches had to be consulted with regard to staffing represented in school committees and Board of Governors in their sponsored schools and allowed the use of school buildings free of charge.

The Education Act (Republic of Kenya 1968 Revised 1980) makes provision for the appointment of sponsors in school management. The Act spells out the composition of the school management board as follows: A chairman appointed by the Minister in consultation with the voluntary body like the sponsor; three persons representing the community served by the school appointed by the minister; four persons, appointed by the voluntary body, like the sponsor representing bodies or organizations that, in the opinion of the voluntary body, in agreement with the Minister, should be represented on

the board; not more than three other persons appointed by the Minister such as the Minister may consider necessary, after consultation with the board, having regard to any special circumstances applicable to the school; and not more than three persons co-opted by the board who should be members of the PTA, taking into consideration, gender. Thus, the sponsor has the highest representation of four members on the board as compared to other groups. Therefore the sponsor is perceived to have great influence on school management. In part III of Education Act on management of schools it is noted that; Where a transferred school was managed by a church, or an organization of churches, and it is the wish of the community served by the school that the religious traditions of the school should be respected, the former manager of the school shall be appointed by the local authority to serve as the sponsor to the school. Where the former manager of a transferred school has been appointed by the local authority as the sponsor to serve as the sponsor to the school:- The Teachers Service Commission, or any agent of the Teachers Service Commission, responsible for the assignment of teachers to schools on behalf of the Teachers Service Commission, shall assign teachers to the school after consultation with and, so far as may be compatible with maintenance of proper educational standards at the school and the economical use of public funds, with the agreement of the sponsor; the sponsor shall have the right to use the school buildings free of charge, when the buildings are not in use for school purposes, after giving reasonable notice of his intention to do so to the headmaster of the school; religious instruction shall be given at the school in conformity with the syllabus prepared or approved under regulations made under section 19 of the Education Act, after consultation with the sponsor. Churches were therefore given the powers to sponsor their former schools and to take part in the preparation of the syllabus for Religious Education (Wainaina, 1991).

Bungoma East is one of the four districts where the Quaker Church sponsors three quarters of the public secondary schools in the district. The Quaker church as a sponsor in Bungoma East District is being commended for the sound management in some schools. However, in other schools it is being blamed for poor management. The public blames the sponsor for indiscipline and interference in the day-to-day management of the schools. Besides, conflicts are witnessed between the sponsors and school heads. The sponsor blames the school heads concerning management issues and the school heads blame the sponsor for interference in school management. Most schools are single handedly run by the principal. This is supported by Simatwa (2007) who observed that in some schools the principal was the absolute Monarch of the school, his word was final. He

exercised the powers of a despot in obtaining unqualified and humble submission of the public to his authority. This implies that the sponsor has abdicated its responsibility to the principal. Quaker Church contribution to management of schools could not easily be discerned without focused investigation. Therefore, the task of the study was to investigate the contribution of the Quaker church to management of public secondary schools in Bungoma East district.

Statement of the Problem

According to the Education Act (Republic of Kenya 1968 Revised 1980), Religious sponsors are expected among other things to: Participate in the preparation of religious education syllabus; provide guidance on school staffing; implement education policies; search for new approaches in education in Kenya and conduct resource mobilization for their sponsored schools. It is presumed that when religious sponsors play these salient roles effectively, schools will realize sound resource management and consequent enhanced academic performance. Contrary to these expectations, some secondary schools among those sponsored by the Quaker church in Bungoma East District have continued to post poor performance and poor resource management. The public and the government of Kenya expect the Quaker church that sponsors most of the schools in Bungoma East District to influence good management of schools. However apparently no study had been conducted to establish the contribution of Quaker Church to the management of Public Secondary schools in Kenya. Therefore there was need to investigate the contribution of the Quaker Church to the management of public secondary schools in Bungoma East District.

Research Questions

The study was guided by the following research questions;

1. What contribution does the Quaker Church make to the staffing of public secondary schools?
2. How does the Quaker church contribute towards enhancement of school discipline?
3. In what ways does the Quaker church contribute towards financing of education?
4. What motivational mechanisms does the Quaker Church have in place for effective management of public secondary schools?
5. What challenges does the Quaker Church face in the management of public secondary schools in Bungoma East District?

RESEARCH METHODOLOGY

The research design that was adopted in this study was descriptive survey.

The study was carried out in Bungoma East District, Western Province in Kenya. The study population consisted 25 Principals, 25 BOG chairpersons, 25 PTA Chairpersons, 329 teachers from 25 Quaker sponsored secondary schools in Bungoma East District, the Quaker Church Educational Secretary and the District Quality Assurance and Standards Officer in Bungoma East District. The study sample consisted of 22 Principals, 22 BOG chairpersons, 22 PTA chairpersons, the Quaker Church Educational Secretary, the District Quality Assurance and Standards Officer and 118 teachers. Data was collected using questionnaires, interview schedules and document analysis guide. Face validity of the instruments was determined by experts in the Department of Educational Management and Foundations. The outcome of the pilot study was used to enhance the instruments reliability by correcting the inconsistencies and ambiguities noted. Quantitative data obtained from closed ended questionnaire was analyzed using descriptive statistics in form of percentages and frequency counts. Qualitative data collected from open-ended questionnaire and interviews was transcribed and analyzed on an on-going process as themes and sub-themes emerged from the data.

RESULTS

Research Question 1. What contribution does the Quaker Church play in the staffing of secondary schools?

Their responses were as shown in Tables 1, 2, 3 and 4.

Results in Table 1 show that school principals' appointment was not influenced by Quaker church as indicated by 20 (91%) against 2 (9%). As for the BOG chairpersons, only 5 (23%) agreed that principal's appointment was influenced by Quaker church sponsor while 17 (78%) objected. According to the PTA chairpersons, 21 (95%) pointed out that principals' appointments had nothing to do with Quaker church influence against 1(5%) who said the church influenced. On the part of teachers, out of 107 respondents only 8(7%) indicated that principal's appointment was influenced by the sponsor while the rest 99(93%) denied the knowledge of such influence.

As Table 2 shows, only 5(23%) BOG Chairpersons indicated that the Quaker church influenced teacher recruitment while 17 (77%) disputed. Only 3(14%) PTA Chairpersons indicated that the Quaker church influenced teacher recruitment while 19(86%) insisted that they did not. As for teachers themselves, 7(7%) of them said the church influenced their recruitment while 100 (93%) disputed.

As shown in Table 3, it also emerged that the Quaker church did not intervene in staffing related issues as

Table 1. Views on Influence of Quaker Church in Appointment of Principals as indicated by Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Views	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Yes	2	9	5	23	1	5	8	7
No	20	91	17	77	21	95	99	93
Total	22	100	22	100	22	100	107	100

Key: f = frequency %= percentage

Table 2. Views on Quaker Church Influence in Recruitment of Teaching Staff as Indicated by BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Views	BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%
Yes	5	23	3	14	7	7
No	17	77	19	86	100	93
Total	22	100	22	100	107	100

Table 3. Views on Quaker Church Intervention in Staffing as Indicated by Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Views	Principals		BOG Chairmen		PTA Chairmen		Teachers	
	f	%	f	%	f	%	f	%
Yes	2	9	4	18	1	5	13	12
No	20	91	14	64	21	95	94	88
NA	0	0	4	18	0	0	0	0
Total	22	100	22	100	22	100	107	100

Table 4. Perception of Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107) on Quaker Church Contribution to Staffing

Perceptions	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Very Good	0	0	0	0	0	0	6	6
Good	9	41	11	50	4	18	15	14
Satisfactory	7	32	5	23	4	18	22	21
Poor	6	27	6	27	14	64	64	59
Total	22	100	22	100	22	100	107	100

indicated by 20 (91%) principals who pointed out that Quaker church did not intervene in staffing against 2 (9%) principals who said that they intervened. Only 4 (18%) BOG Chairpersons approved while 14 (64%) disapproved and 4 (18%) were undecided. As for PTA Chairpersons, only 1 (5%) approved while 21 (95%) disapproved. On the part of teachers, it emerged that 13(12%) teachers agreed that the Quaker church intervened in staffing matters while 94(88%) disagreed.

As shown in Table 4, the results revealed that the Quaker church's contribution to staffing was low as

indicated by only 9 (41%) who perceived it as good principals. The other principals 7 (32%) and 6 (27%) on the other hand indicated its contribution to staffing as satisfactory and poor respectively. According to the BOG Chairpersons perceptions of Quaker church contribution to staffing, it emerged that 11(50%) perceived it as good, 5 (23%) perceived it as satisfactory and 6 (27%) as poor. On the part of PTA Chairpersons, it emerged that 4 (18%) found the church's contribution to staffing as good, 4 (18%) as satisfactory and 14 (64%) as poor. The teachers' perception to Quaker church's contribution to

Table 5. Views on Quaker Church Involvement in Maintenance of School Discipline as Indicated by Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Views	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Yes	18	82	16	73	14	64	68	64
No	4	18	6	27	8	36	39	36
Total	22	100	22	100	22	100	107	100

Table 6. Views on Main Intervention Measures in Conflict Resolution in Public Secondary Schools as Indicated by Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Intervention Measures	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Arbitration	5	23	2	9	0	0	6	5.6
Negotiation	0	0	0	0	2	9	11	10
Reconciliation	9	41	16	73	12	55	52	49
Disciplinary	1	5	2	9	8	36	14	13
None	7	31	2	9	0	0	24	22
Total	22	100	22	100	22	100	107	100

Table 7. Perception of Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107) on Quaker Church Contribution to Discipline Management in Public Secondary Schools

Perceptions	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Very Good	2	9	0	0	2	9	8	7
Good	12	54	14	64	4	18	16	15
Satisfactory	3	14	6	27	6	27	38	36
Poor	5	23	2	9	10	46	45	42
Total	22	100	22	100	22	100	107	100

Table 8. Views on the Number of Projects Initiated and Funded by the Quaker Church as Indicated by Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Number of projects	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
None	14	64	15	68	19	86	83	78
One	3	14	2	9	3	14	16	15
Two	5	22	3	14	0	0	5	4.7
Many	0	0	2	9	0	0	3	2
Total	22	100	22	100	22	100	107	100

staffing was as follows: 6 (6%) very good, 15 (14%) as good, 22 (21%) as satisfactory and 64 (59%) as poor.

Research Question 2. How does the Quaker church contribute towards enhancement of school discipline?

Their responses were as shown in Tables 5, 6, 7 and 8.

As shown by Table 5, 18 (82%) principals indicated that the Quaker church played a role in the enhancement of discipline in its sponsored schools while only 4(18%) indicated that they did not. On their part, 16 (73%) BOG Chairpersons pointed out that the Quaker church in its public secondary schools enhanced discipline maintenance against 6 (27%) who said it did not. As for the PTA Chairpersons, 14 (64%) agreed that the Quaker church enhanced school discipline against 8 (36%) who

Table 9. Views on Availability of Quaker Bursary Scheme in Public Secondary Schools as indicated by principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Views	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Yes	2	9	3	14	0	0	14	13
No	20	91	19	86	22	100	93	87
Total	22	100	22	100	22	100	107	100

Table 10. Perception of Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107) on Quaker Church Contribution to Financing of Education in Public Secondary Schools.

Perceptions	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Very Good	1	5	1	5	0	0	4	4
Good	2	9	2	9	1	5	9	8
Satisfactory	6	27	4	18	2	9	21	20
Poor	13	59	15	68	19	86	73	68
Total	22	100	22	100	22	100	107	100

opposed the existence of such role. As for teachers, 68(64%) indicated that the Quaker church was involved in the enhancement of secondary school discipline where it sponsored, while 39(36%) said the Quaker church did not play such role at all.

As shown in Table 6, 5 (23%) principals who responded indicated that the Quaker church intervened in resolving conflicts by arbitration, 9 (41%) said it intervened by reconciliation, 1 (5%) indicated it intervened through disciplinary while 7 (31%) pointed out that the church never applied any measure at the time of conflicts. 2 (9%) chairpersons indicated the church intervened through arbitration, 16(73%) said it intervened by reconciliation, 2 (9%) indicated it intervened through disciplinary while 2 (9%) pointed out that the church never applied any measure at the time of conflicts. When it came to PTA Chairpersons, 2 (9%) indicated that the church intervened through negotiation, 12 (55%) said it intervened by reconciliation while 8 (36%) indicated it intervened through disciplinary. As for teachers, 6 (5.6%) who responded indicated that the church intervened in resolving conflicts by way of arbitration, 11 (10%) said that intervention was through negotiation, 52 (49%) said it intervened by reconciliation, 14 (13%) indicated it intervened through disciplinary while 24 (22%) pointed out that the church never applied any measure at the time of conflicts.

As shown in Table 7, the results revealed that the Quaker church's contribution to discipline management was adequate as indicated by 2 (9%) and 12 (54%) principals who assessed its contribution to discipline as very good and good respectively but 3 (14%) and 5 (23%) other principals said its contribution to school discipline was satisfactory and poor respectively. According to the BOG Chairpersons' perceptions on

Quaker church contribution to discipline management, it emerged that 14 (64%) said it was good, 6 (27%) said it was satisfactory while 2 (9%) pointed that it was poor. On the part of PTA Chairpersons', it emerged that 2 (9%) said its contribution to discipline management was very good, 4 (18%) said it was good, 6 (27%) said it was satisfactory while 10 (46%) indicated that it was poor. The teachers indicated that Quaker church contribution to discipline management was 8 (7%) very good, 16(15%) as good, 38 (36%) as satisfactory and 45 (42%) as poor.

Research Question 3. In what ways does the Quaker church contribute towards financing of education?

Their responses were as shown in Tables 9, and 10.

As shown by Table 8, 14 (64%) principals indicated that the Quaker church had no project of their own, 3 (14%) indicated that they had one and 5 (22%) said they had two projects. On their part, 15 (68%) BOG Chairpersons pointed out that there were no Quaker church initiated projects in its public secondary schools, 2 (9%) said they had one, 3 (14%) said they had two while 2 (9%) noted that there were many Quaker projects. As for the PTA Chairpersons, 19(86%) of them disputed existence of such projects against only 3 (14%) who claimed there was one project by the Quaker church. When it to teachers' response, 83 (78%) indicated that there was none, 16 (15%) said there was only one project, 5(4.7%) indicated two projects while 3 (2%) said there many Quaker initiated projects.

As shown by Table 9, 20 (91%) principals indicated that the Quaker church had no bursary scheme, only 2(9%) indicated that they had. On their part, 19 (86%) BOG Chairpersons pointed out that there was no Quaker

Table 11. Views on Main Activity Sponsored by the Quaker Church in Public Secondary Schools as Indicated by Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107)

Activity	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Reward Excelling Teacher	0	0	2	9	1	5	2	2
Sponsor Trips	0	0	0	0	2	9	0	0
Donating Physical Facilities	2	9	6	27	4	18	16	15
Pastoral Programs	20	91	14	64	15	68	89	83
Total	22	100	22	100	22	100	107	100

Table 12. Views on Quaker Church influence in Teacher Motivation in Public Secondary Schools as Indicated by Teachers (n=93)

Views	Teachers	
	f	%
Yes	23	21
No	84	79
Total	107	100

Table 13. Perception of Principals (n=22), BOG Chairpersons (n=22), PTA Chairpersons (n=22) and Teachers (n=107) on Quaker Church Contribution to Motivation in Public Secondary Schools as Indicated

Perceptions	Principals		BOG Chairpersons		PTA Chairpersons		Teachers	
	f	%	f	%	f	%	f	%
Very Effective	6	27	4	18	4	18	14	13
Effective	12	55	16	73	10	45	62	58
Not Effective	4	18	2	9	8	37	31	29
Total	22	100	22	100	22	100	107	100

church bursary scheme in its public secondary schools and 3 (14%) pointed out that it existed. As for the PTA Chairpersons, all the 22 (100%) of them disputed existence of such a scheme. When it came to teachers' response, 93 (87%) indicated that there was none, while 14 (13%) said there were some traces of such a Bursary scheme which started but could not be accounted for.

As shown in Table 10, the results revealed that the Quaker church's contribution to finance was inadequate as indicated by only 1 (5%) and 2 (9%) principals who indicated that its contribution to finance was very good and good respectively but 6 (27%) and 13 (59%) other principals indicated that its contribution to finance was satisfactory and poor respectively. According to the BOG Chairpersons' perceptions of Quaker church contribution to finance, it emerged that only 1 (5%) rated as very good, 2 (9%) rated as good, another 4 (18%) as satisfactory and 15 (68%) rated as poor. On the part of PTA

Chairpersons', it emerged that 1 (5%) indicated that the church's contribution to financing of education as good, 2 (9%) indicated that it was satisfactory, while 19 (86%) said it was poor. As for the teachers, 4 (4%) indicated that Quaker church's contribution to financing of education was very good, 9(8%) indicated that it was

good, 21 (20%) said it was satisfactory while 73 (68%) said it was poor.

Research Question 4. What motivational mechanisms does the Quaker Church have in place for effective management of public secondary schools?

Their Responses were as shown in Tables 11, 12 and 13.

As shown in Table 11, only 2 (9%) principal indicated that the Quaker church donated physical facilities while 20 (91%) insisted that the Quaker church motivation was mainly in form of pastoral programs. On the part of BOG Chairpersons, 2 (9%) pointed out that motivation was inform of rewards to excelling teachers, 6 (27%) cited donations of physical facilities while 14 (64%) cited pastoral programs. As for the PTA Chairpersons, 1(5%) and another 2 (9%) cited motivation in form of rewards to excelling teachers and organizing trips respectively while 4 (18%) cited donations of physical facilities and 15 (68%) said that motivation was mainly in form of pastoral programs. Finally, only 2 (2%) teachers noted that motivation was evident through rewards to excelling teachers, 16(15%) cited donations of physical facilities and 89 (83%) noted pastoral programs as the main

Table 14. Challenges Faced by Quaker Church in the Management of Public Secondary Schools as Indicated by Principals (n=22) BOG Chairpersons (n=22) PTA Chairpersons (n=22) and Teachers (n=107)

Challenges	Principal	BOG Chairperson	PTA Chairperson	Teachers
Financial constraints	18 (82%)	12 (55 %)	15 (68%)	97 (91%)
Dependency Culture	7 (32%)	5 (23%)	9 (41%)	52 (49%)
Personal Interests	15 (68%)	9 (41%)	13 (59%)	41 (38%)
Poor Coordination of Resources	11 (50%)	4 (18%)	2 (09%)	0 (00%)
Internal Church Conflicts	6 (27%)	9 (41%)	3 (17%)	37 (35%)
Administrators/Managers who were not Committed Quakers	0 (00%)	5 (23%)	2(09%)	12 (11%)
Inadequate Trained Quaker personnel	8 (36%)	4 (18%)	7 (32%)	83 (78%)
Disconnect with School administrators	3 (17%)	0 (00%)	1 (06%)	6 (06%)
Political Inclinations among Members	6 (27%)	0 (00%)	0(00%)	3 (03%)

Table 15. Suggested Solutions to the Quaker Church Challenges in Managing Public Secondary Schools as Indicated by Principals (n=22) BOG Chairpersons (n=22) PTA Chairpersons (n=22) and Teachers (n=107)

Suggested Solutions	Principals	BOG Chairpersons	PTA Chairpersons	Teachers
Solicit for external and internal donors	19 (86%)	14 (64%)	17 (77%)	68 (64%)
Initiate income generating activities	13 (59%)	9 (41%)	11 (50%)	49 (46%)
Union of church splinter groups	7 (32%)	10 (45%)	9 (41%)	31 (29%)
Drop personal interests	15 (68%)	9 (41%)	12 (55%)	41 (38%)
Establish a well funded education secretariat	8 (36%)	10 (45%)	5 (23%)	27 (25%)
Establish close links with school administration	8 (36%)	4 (18%)	7 (32%)	11 (10%)
Insist on appointment of committed and qualified managers/administrators	5 (23%)	0 (00%)	1 (06%)	6 (06%)
Incorporate retired Quaker principals in its education management programs	7 (32%)	4 (18%)	0 (00%)	3 (03%)

means by which the church motivated staff in its sponsored Public secondary schools.

From Table 12, it emerged that out of 107 teachers who responded only 23 (21%) indicated that the church motivated them to work hard and achieve their goals against 84(79%) who denied church motivation.

As shown in Table 13, it was revealed that 7 (27%) principals out of 22 indicated that the Quaker church was very effective, 12 (55%) indicated that the church was effective while 4 (18%) noted that it was not effective in motivation. The BOG Chairpersons on their part, 4 (18%) indicated that the church was very effective, 16 (73%) said it was effective and another 2 (9%) indicated that the church was not effective at all in motivation. As for the PTA Chairpersons, 4 (18%) indicated that the Quaker church was very effective in motivation, 10 (45%) indicated that it was effective while 8(37%) indicated that the church was not effective at all in motivation. The teachers on their part, 14 (13%) were of the opinion that the church was very effective in motivation, 62 (58%) indicated that it was effective while 31 (29%) said the church was not effective at all in motivation.

Research Question 5. What challenges does the Quaker Church face in the management of public secondary schools in Bungoma East District?

Their Responses were as shown in Tables 14 and 15;

The main challenges faced by the Quaker Church in the management of public secondary schools that they sponsor included: Financial constraints that was cited by 18 (82%) principals, 12 (55%) BOG chairpersons, 15 (68%) PTA chairpersons and 97 (91%) teachers. Personal interests were cited by 15 (68%) principals, 9 (41%) BOG chairpersons, 13 (59%) PTA chairpersons and 41 (38%) teachers. The other challenges though cited by fewer respondents but were important included: dependency culture, poor coordination of resources, internal church conflicts and lack of commitment (Table 14).

The main solutions suggested in dealing with the challenges (Table 15) included: soliciting of funds from internal and external donors as cited by 19 (86%) principals, 14 (64%) BOG chairpersons, 17 (77%) PTA Chairpersons and 68 (64%) teachers; Initiating income

generating activities as cited by 13 (59%) principals, 9 (41%) BOG chairpersons, 11 (50%) PTA Chairpersons and 49 (46%) teachers; uniting church splinter groups as cited by 7 (32%) principals, 10 (45%) BOG chairpersons, 9 (41%) PTA Chairpersons and 31 (29%) teachers and dropping personal interests as cited by 15 (68%) principals, 9 (41%) BOG chairpersons, 12 (55%) PTA Chairpersons and 41 (38%) teachers.

DISCUSSION

Most of the respondents concurred that in this 21st century the Quaker church's influence is minimal in its sponsored public secondary schools. This finding is consistent with Catholic Information Service for Africa (CISA) 2008 finding that the charges are now sponsoring educational institutions only in name. For instance appointment of school principals is independent of Quaker church influence in a number of its sponsored secondary schools. The Quaker church does not interfere with the appointment process of school principals because it is aware of its mandate and accommodates other members of different denominations so as to avoid conflict. It regards all members of the society as friends. However, it insists on morally upright individuals of high integrity to head its sponsored schools as a measure to ensure stability and tranquility. This finding is consistent with what the Teachers' Service Commission upholds that it is ultimately responsible for appointment of principals (Republic of Kenya, 1967). It also emerged that teacher recruitment was independent of direct Quaker church influence in its sponsored secondary schools due to its respect for Government policies which require that teacher recruitment and selection of post-primary institutions be undertaken by the Teachers' Service Commission (Teachers' Service Commission, 2008). The only way it tries to influence teacher recruitment is through recruitment and selection panels in accordance with Teachers Service Commission guidelines where it is represented. This finding is in agreement with the Government's stance on all religious sponsors' role in recruitment, selection and deployment of teachers (Republic of Kenya 1968, Revised 1980). The church's role in selection is to ensure that the right people are recruited transparently. The main Quaker church's intervention in staffing is limited to chaplaincy in some of its sponsored schools. The chaplains come in handy during guidance and counseling sessions and conducting pastoral programs. This finding is consistent with CISA's (2008) assertion that the church needs to re-visit the approach of teaching catechism to children and young adults to enhance provision of pastoral care and chaplaincy services in all educational institutions. This leaves the regular teachers with ample time for curriculum implementation. This finding is consistent with the articles in the Education Act (Republic of Kenya,

1968, Revised 1980) which state that the sponsor's role is to maintain the tone of the school with respect to religious observance. The sponsor is therefore keen with the behavior of people who work in its schools. The Education Act empowers the sponsor to ensure its traditions are enforced. It is however a paradox of how the church enforces its traditions in the absence of the teaching staff that uphold Quaker faith. However, inasmuch as the perceptions are negative it is worth noting that the Quaker church as a sponsor of most secondary schools in Bungoma East District contribute by ensuring a conducive working environment for all staff in its sponsored schools. The church embraces teachers of all faith without discrimination and does not interfere with their private life. This finding is in agreement with the Employment Act 2007 (Republic of Kenya, 2007) which outlaws discrimination in employment. The finding that the Quaker church contributes to discipline management in its sponsored public secondary schools through guidance and counseling is consistent with Simatwa's (2007) findings that guidance and counseling services by professional counsellors are vital in management of student discipline. It was noted that the church was actively involved in conducting pastoral programs and guidance and counseling sessions. Spiritual nourishment during Sunday services and special occasions such as prayer days and weekend challenges/rallies had helped to instill sound morals in students and staff hence reducing indiscipline cases. Seemingly, this is an area where the church was active as it was reported that most schools received preachers and chaplains from the church. However, some respondents maintained that discipline management was the responsibility of the Board of Governors where the sponsor was a member and not the final authority. They also noted that even in the pastoral programs the church was inconsistent and were just invited when need arose and did not have its own programs.

The Quaker Church generally is regarded as peace making institution apart from its spiritual nourishment responsibility. Therefore the Quaker church in its sponsored schools is expected among other roles to ensure a conducive environment free from conflicts for their smooth management. Its principle of non-interference plays a significant role in ensuring the conducive working environment. From the findings of the study, it was clear that the church mainly intervened through reconciliation of the conflicting parties in its sponsored public secondary schools. The reconciliatory position of the church enhances smooth management in schools. The school principals and BOG Chairpersons concurred on the contribution of the Quaker church to discipline management in their perception to a large extent as being high. This was mainly attributed to the fact that the church was actively involved in inculcating sound morals to students and staff during pastoral programs in its sponsored secondary schools. The PTA

Chairpersons and teachers on the other hand perceived the church's contribution to discipline management as little because of its inconsistency. Its non-interference stance and simplicity approach to issues was perceived as a weakness that gives room for indiscipline to thrive. The church needs therefore to rise above and be strong on the ground to ensure high level of discipline in all its sponsored public secondary schools. The Catholic Church is also of this view when it asserts that school heads, teachers, the clergy and education officials should strive to make schools not only centres of academic excellence but also centres of love, peace, justice and hope (CISA, 2008). The school principals and BOG Chairpersons concurred on the significant contribution of the Quaker church to school discipline. The PTA Chairpersons and teachers on the other hand perceived the church's contribution to discipline management as little and argued that more is expected from it as the sponsor's obligation. The PTA chairpersons and the perception was inconsistent with the provision of the Education Act 1968, Revised 1980 which stipulates that school management is the responsibility of BOGs, Headteachers and the Education Secretary.

The contribution of Quaker church to financing of education was generally poor because of lack of funds. However, the Quaker Church's main contribution is establishment of schools by providing physical facilities, land in particular on which virtually all schools are built. This finding is consistent with Eshiwani's (1993) view, who underscored the fact that religious organizations play a big role in establishing educational institutions. The number of Quaker initiated projects in its sponsored public secondary schools was almost negligible. The few projects existing were the surviving remnants initiated way back in the missionary days. This contrasts sharply with the Catholic Church where Akala, (2007) asserts that everywhere in the world, the Catholic Church recognizes and contributes immensely to education as an important area of human development, because it enhances and develops informed evangelization process as cited in the Sacred Congregation for Catholic Education, 1977. It was indicated that the church lacked financial base to support its schools. They related the lack of funds to church split which resulted into two competing rival centers namely Elgon Religious Society of Friends (ERSF) and East African Yearly Meeting of Friends (EAYMF). It was also revealed that the Quaker church provided church buildings for school functions. Again almost all respondents agreed that the Quaker church did not have a bursary fund for needy students in its sponsored public schools. The reasons for lack of bursary scheme were attributed to the fact that the Kenya Government had put in place Free Tuition Secondary Education (Republic of Kenya 2009). The church believes in self sustenance and independence. It believes in simplicity that each unit should learn to generate its own income and sustain

itself. The Quaker sponsored schools were therefore expected to do the same. The few respondents who indicated that there was a bursary scheme noted that it was mainly in former missionary schools and was awarded on religious, academic, aptitude and needy basis. This meant that the church was neglecting one of its core role of helping the needy in its midst.

From the findings, motivation as an aspect of management was mainly evident through pastoral programs conducted during prayer days, Sunday services and other special occasions in the Quaker sponsored secondary schools. The church was also active in fundraisings of buying school buses and other physical projects organized by the Quaker schools in Bungoma East District. The church's motivation to teachers was mainly through encouraging sermons and prayers which promises eternal blessings from God if they remained committed to their work. Also through pastoral programs it was noted that the church was in the forefront in instilling good morals in both students and teachers which boosted their personal esteem and creating a conducive working environment. The church's stance of embracing teachers of all faith without discrimination and non-interference with their private life motivated them to work hard. Also it was noted that the 'Friends' prefix on the school name was motivating in that the working environment was friendly. For instance: Friends' School Kamusinga, Friends' School Lugusi, Friends' School Sipala and so on. The teachers also noted that they enjoyed privileges in Quaker mission hospitals, like Lugulu Friends Hospital, primary schools and other affiliated institutions. Conversely, some of the teachers were apprehensive and cited the church's aloofness to school management. The church was said to be on the periphery and unbothered with some school affairs. This absence was notable and counter productive to school management.

The church was financially incapacitated to fund its projects. This was evident in its simple church buildings. The sponsored schools were not spared either as a majority of school physical facilities were few and simple. However, the poor state of the physical facilities in these schools was attributed to the Ministry of Education which took over the missionary schools as the main financier of education leaving the church with minimal say in school management (CISA, 2008). The church was also noted to be a victim of dependency. It depended entirely on the little alms it collected from church members and well wishers to fund its projects rather than having income generating schemes or projects. In most cases the proceeds from these collections were insufficient and unreliable for its sponsored schools. The church leaders were the most affected as a good number of them did not have an alternative source of income other than the church where they served. This dependency culture of the church and its leadership has weakened the church's financial base leaving it with little or no projects to show,

which contrasts sharply with the Catholic Church (Akala, 2007).

Personal interest of the church leaders in school management boards was another challenge. Some leaders once appointed to the school management boards used the chance to extort money from the schools by taking up the tender of supplies, a contravention of the procurement act. Others used the chance to have some favors from administrators for their children admissions and school fees payment. Still some used the chance to gain recognition in the community and rise up in leadership circles both in the church and community. These findings are in agreement with those of Okumbe (1998) who argues that sponsors demand for admission of students in form one even with marks below the cut off points, and Mbatia (2005), who asserts that church leaders openly undermine the school heads by creating difficult working conditions, and even inciting parents and students to reject the head teacher. These interests impacted negatively to school management. Poor coordination of resources was also another issue that posed a challenge to Quaker sponsored school management. The church was noted as having very many elites and rich followers whose potential and resources were not well tapped. It boasts of professors, doctors, lawyers, politicians, businesspersons, engineers among others. Unfortunately, the many Quaker academicians/professionals are not involved in school management boards to bring in their expertise instead very old and semi-illiterate church leaders are the ones who are used. The repercussion for this is that both the church and the sponsored schools do not develop. The church need to coordinate its followers so as to tap their human, expertise and physical resources in school management. These findings are consistent with those of Mabeya (2010) who notes that some sponsors do nominate ineffective representatives on school boards. These representatives on several occasions do not attend meetings nor evaluate school projects initiated by PTAs. This leads to non-productive wrangles accusing the headteachers of gross mismanagement and embezzlement of funds.

Internal church conflicts weakened the church's moral authority over its sponsored schools. The conflict between the Elgon Religious Society of Friends (ERSF) and the East African Yearly Meeting of Friends (EAYMF) splinter groups over leadership and dominance resulted in withdrawal of key partners and respect for the church. Still the continued feuds, politicking and competition among church leaders for higher positions within the respective splinter groups had continued to impact negatively on the church's moral obligation hence limiting its mandate in school management. The church was also faced by the challenge of having administrators and managers who were not committed Quaker followers in its schools. Some of them were members of other churches and therefore they were not under any

obligation to push the Quaker agenda (traditions and values) in their schools. In most instances, they down played the church's effort and misinterpreted it as interference in school management.

Besides, the Quaker church was faced by the problem of inadequate Quaker trained personnel to monitor and evaluate activities in its sponsored schools. The few trained chaplains were more in pastoral programs than monitoring what goes on in their sponsored schools. There also existed a disconnect between the church and school administrations. The church hardly gets to know school programs and vice versa. For instance, there were many needy students in schools whom the church was not aware of and conversely, the church never approached the school administration for the same information. This is an indication that very little communication goes on between the two entities which are expected to have a symbiotic relationship. Political inclinations among church members/leaders also posed a challenge to management in Quaker sponsored schools. For instance, the members who were inclined towards ERSF or EAYMF treated one another with contempt and suspicion while on the same management board. Worse still, was when there was open confrontation between the two groups and each one laid a claim of ownership and control of schools to be under their custody. This struggle and scramble bred enmity among the friends which lingers on to date.

CONCLUSION

It is important for the church to be self-dependent by starting income generating activities like hospitals, colleges, publishing houses, banks, consultancies among other initiatives to empower itself financially and ensure sustainability in bursary scheme awards for its less fortunate children, financing of physical projects and motivation of its staff in its sponsored public secondary schools. The church need to take advantage of the diverse intellectual prowess of its followers and mobilize them into some income generating ventures. It can for instance initiate a voluntary scheme for professionals as it is noted that it has a large number of teachers (educationists), lawyers, engineers, doctors, accountants among others as its followers in Bungoma East district. The services rendered will help address staffing shortages and cut down significantly the expertise costs in other fields hired in its sponsored schools. The Elgon Religious Society of Friends and the East African Yearly Meeting of Friends splinter groups need to iron out their differences to allow for unity in the church. Once united the church should direct its energy to constructive management of its schools. The Quaker church is known for peace making which should begin with itself. The church leaders need to be selfless by dropping personal interests and instead concentrate on dissemination of the

services as expected. They should be in the forefront of weeding out corruption and propagate transparency and accountability in its sponsored schools. Alternatively, their appointment need to be scrutinized to ensure only individuals of high integrity and financially stable are incorporated in school management boards. Apart from that, the church need to have a functional education secretariat that is well funded with adequate skilled personnel to coordinate, monitor and evaluate education programs in all its sponsored schools. This will go along with establishing close links with school administration for mutual co-existence. The education secretariat should be in the forefront to champion the Quaker values and traditions by organizing the chaplaincy and coordinating activities in all its sponsored schools. Furthermore, the Quaker church need to incorporate competent Quaker Educationists who are well founded in educational management both at management boards level and education secretariat to run school programs. Alternatively, the church should ensure that the appointment of members of the church to school management boards is based on interest, qualification, commitment to the church and not merely the position held by an individual in church circles. There should also be provision for young Quaker professionals to inject some new ideas in school management practice and not only the old folks whose ideas may be time bad. It is clear that the Quaker church needs to restructure itself to permit school programs for it to be effective. If the church can embrace some or all of the suggestions, its roles, traditions and values in its sponsored schools would be deeply entrenched and consequently it will produce sound school management.

Finally, it is important to note that Quaker church contribution to staffing in its sponsored schools was by insisting on morally upright individuals during appointment of school principals and recruitment of teachers. The Quaker church's contribution to discipline management was mainly through pastoral programs conducted during weekend challenges, rallies, Sunday services and special prayer days. The Quaker church's contribution to the financing of education in its sponsored secondary schools was minimal because of inadequate funds. It mainly contributed land over which the schools were built. The Quaker church's motivational mechanism for the teaching staff in its sponsored schools was mainly through the creation of conducive working environment. The Quaker church was faced with a myriad of challenges ranging from poor funding, inadequate trained personnel to coordination of its activities in its sponsored schools.

RECOMMENDATIONS

The Quaker church should to be more involved in the appointment process of secondary school principals to

enhance mutual co-existence among all key stakeholders in education management. The Quaker church should come up with professional service scheme in areas like guidance and counseling, teaching of religious syllabus and chaplaincy to help address cases of inadequate staff in its sponsored schools. The Quaker Church should incorporate competent Quaker Educationists who are well founded in educational management in its school programmes. The appointment of members of the church to school management boards should be based on interest and qualification and not merely the position held by an individual in church administration for effective participation in school management.

The Quaker church should be active in discipline management in its sponsored secondary schools by way of guidance and counseling. The Quaker church should train and deploy more chaplains in all of its sponsored schools for effectiveness in pastoral programs and guidance and counseling. The Quaker church should institute a bursary scheme for the needy students in its sponsored secondary schools. The Quaker church should come up with physical projects like classrooms, dormitories, laboratories, libraries, vehicles etc so as to have a say in the management and administration in its sponsored secondary schools. The Quaker church should mobilize teaching and learning resources for its sponsored schools.

The Quaker church should come up with motivational mechanisms for the teaching staff like rewards for excelling schools and staff, improved working conditions and provision of adequate facilities in this regard. The Quaker church should establish external link for exchange programs and funding. Besides, the Ministry of Education should review sponsorship policy to empower the sponsor and assign more responsibilities. The Quaker church should solicit for both external and internal donors and team up in collaborations with other partners who can boost its financial base. It should start income generating activities like hospitals, colleges, publications, banks, consultancies among other initiatives to empower itself financially and ensure sustainability in bursary scheme awards for its less fortunate children, financing of physical projects and motivation of its staff in its sponsored public secondary schools. The church should unite its splinter groups to allow sound school management free from rivalry from within. The church leaders should be selfless by dropping personal interests and instead concentrate on dissemination of services as expected to ensure transparent and accountable school management. The church should have a functional education secretariat that is well funded with adequate skilled personnel to coordinate, monitor and evaluate its education programs in all the sponsored schools. The Quaker church should incorporate competent Quaker Educationists who are well founded in educational management both at management boards level and education secretariat to manage school programs. There

should be a provision for young Quaker professionals to inject some new ideas in school management practice.

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