

**ENHANCING EVANGELISM THROUGH EDUCATION SPONSORSHIP:
A CASE OF CHURCH SPONSORED SCHOOLS IN MOMBASA COUNTY**

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**A THESIS SUBMITTED TO THE SCHOOL OF EDUCATION AND SOCIAL
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AUGUST, 2021

DECLARATION AND RECOMMENDATION

Declaration:

I declare that this thesis is my original work and has not been presented in any other university.


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Recommendation:

I/We confirm that the work reported in this thesis was carried out by the candidate under my/our supervision.

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DEDICATION

This thesis is dedicated to the God. I give Him all the Glory for the far that I have reached.

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ABSTRACT

Evangelism means proclaiming the Gospel of Jesus Christ so that people may believe in God through Him, for the sake of their salvation and inheritance of the kingdom of heaven. Evangelism is crucial to the church's mission as a fulfilment of the Great Commission. In order to fulfil this commission the Church applies different ways such as education sponsorship. The purpose of this thesis was to examine how education sponsorship enhances evangelism among church sponsored schools in Mombasa County. The specific objectives of this study were: to establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County; to determine how education sponsorship enhances evangelism through church sponsored schools in Mombasa County and evaluate education sponsorship as a means of enhancing evangelism among church sponsored schools in Mombasa County. Descriptive survey research design was applied in this study. The target population consisted of 10 Church sponsored Primary Schools in Mombasa County. A representative sample was selected using purposive sampling method. These included Pastors, School Principals, CRE Teachers and Church members. To collect data, the researcher used a questionnaire as the research instrument. These questionnaires contained structured questions that were constituted using a likert scale. Questionnaires were either emailed or delivered to the respondents and were picked once filled. Data was analyzed statistical package for social sciences (SPSS) version 22. Descriptive statistics as well as tables were used to present the analyzed data. The study found out that church sponsored schools in Mombasa County provide a conducive forum for spreading the gospel hence play a crucial role in enhancing evangelism. The results also indicated that the church sponsored schools in Mombasa County engage in all three forms of education sponsorship; school ownership and management, funding as well as bursaries and scholarships. The findings also showed that the church sponsored schools in Mombasa County promote evangelism through their curriculum and also integrate spiritual and moral teachings. Christian morals are taught in schools, spiritual teachings are part of the curriculum and clergy regularly give spiritual inspiration to learners. The study therefore concluded that education sponsorship through church sponsored schools in Mombasa County enhances evangelism. The study recommends that more church sponsored schools should be opened in Mombasa County as well as across the country to propagate further Christianity. The study also recommends that the existing church sponsored schools should be expanded to cater for even special needs such as the hearing impaired, sight impaired and physically challenged persons in the society. The study further recommends that the church sponsored schools' administration should design more programmes that allow the pupils to be taught Christian values. This can involve morning devotions in the school chapels, regular visits by the clergy and Christian youth rallies. Further research should be carried out to analyze the effect of education sponsorship on evangelism by church sponsored schools in other Counties in Kenya to assess whether the outcome will vary or be similar. In addition further research should be carried to establish the effect of church sponsored health facilities on enhancing evangelism.

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ABBREVIATIONS AND ACRONYMS

CITC	Christian Industrial Training Centre
CMS	Church Missionary Society
CRE	Christian Religious Education
JCC	Jesus Celebration Centre
SDA	Seventh Day Adventist
MoE	Ministry of Education
NACOSTI	National Commission for Science, Technology and Innovation
NCCK	National Council of Churches of Kenya
NGO	Non-governmental Organization
PCEA	Presbyterian Church of East Africa
RBT	Resource Based Theory
RBV	Resource Based View
SPSS	Statistical Package for Social Sciences
UNESCO	United Nations Educational, Scientific and Cultural Organization
VRIN	Valuable, Rare, Inimitable and Non-substitutable

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Evangelization refers to the act of spreading the gospel and making disciples for Christ as commanded in the great commission (Matthew: 28:16-20) (Bosch, 2004). The church is able to increase its numbers through evangelization as a result of the arrival of new believers. The term evangelism comes from the Greek word "euangelismos," meaning a preaching or an aggressive attempt for the gospel to be spread or the passion to promote the cause (Kuwornu-Adjaottor, 2008). Evangelism is a way to preach the gospel and win souls to the church using the word of God, scriptural interpretation and strategies. Each Christian's primary duty is pegged on going into globe and deliver the ' good news ' or to disseminate the word of the faith to all the created. This was the directive of Jesus Christ as stipulated in the Bible (Mark 16:15-16) (Englo, 2004).

Evangelism is the delivery of Christ Jesus through the Holy Spirits power in a way that people can be guided in believing in Him as the Savior and go after Him as the Lord with His Church's fellowship. In addition, evangelism is the undertaking of sowing, nurturing relationships and assembling souls to Christ, which converts individuals into developed members of the church awaiting their meeting with Christ upon His return. Evangelism is the pronouncement of Jesus Christ's salvation which is the good news in order to manifest the appeasement of unbelievers with God the Father through the Holy Spirit's replenishing power. This derives from the Greek noun ' euangelion, ' Good News, and the verb ' evangelizomai ' which means announcing or declaring or bringing good news. It involves using various media to spread the gospel; ultimately evangelism wants people through

Jesus Christ to enter into a new relationship with God. Evangelism is important to the church's development and survival. If the church stops preaching the gospel, it is said to be only a generation away from its collapse. Rescue the perishing is the new mantra of evangelism; it is also the ultimate goal of Adventist education, because the ministry of education is designed to "restore the image of his Maker in man" (Burrill, 2007).

Evangelism is a method which can take several forms. In other words, there's not one form of ministration that is fitting in all situations. Jesus, in His outreach and evangelism, utilized variety. Jesus used a plain plea of water in John chapter 4 to turn a brief discussion into a journey which was spiritual. Throughout Luke 19:1-10, Jesus saw the need for a friend of Zacchaeus and sought to make contact with him. Jesus also exercised public announcement or widespread evangelism (Luke 6:17-19 & Matt 5-7). Evangelism aspects, nevertheless, are prevalent to entire perspectives. The gospel, opportunities and prayer are instances of evangelism's common founding.

Jesus' instruction to make disciples was issued to the early church (Matt 28:18-20). The Great Commission's accomplishment did not take place in a vacuum. In the context of their culture, Christians of the first centennial, labored and proclaimed the gospel. A subculture of the larger dominant Greco-Roman culture was the church of early Christians which transformed into Judaism. They had to tackle several obstacles to the challenge of global evangelization.

Jesus Christ's great mandate is to carry the faith through various evangelistic practices to the ends of the earth (Bible, Matthew 28:19-20, c.f. 24:14). Currently, however, the internet and social websites have surfaced as a utility which can be explored, offering a fast, strong and co-operational communication method. The world today is shrinking through

the internet hence becoming a global village, and Apostle Paul's old-fashioned outreach strategies may now be attained by effective utilization of the global web. Churches and Christians need to learn to use the influence of these modern information and communication tools to spread the universal faith in order to capture the potential of the Internet for evangelization (Ogu et al., 2014).

The church is the assigned agency of God for all people's salvation. It has been established to serve, and its objective is to bring the gospel to the entire globe. The faith is the good news of Jesus Christ's death, burial and resurrection. The Bible states that the faith requires preaching, that there needs to be a corps of well-organized, well-disciplined workers to carry out this God-ordained mission. (White, 2013). When the Church is totally different from the world, it will attract unbelievers as they will see a reason to get saved. The world is then made to listen to its message, though at first it may hate it. "Additionally the church may require to relook its tactics in relation to how the message is delivered. However, the message has to constantly remain as it was (Jones, 2009).

The church cannot settle for one evangelism and outreach system or type. Evangelism of proclamation can touch few individuals. Other individuals will not be able to hear the preaching of the gospel. True evangelization meets individuals with what they need where they live. Delivering the needs premise in Jesus' evangelization is equivalent to evangelism. Real success in the growth of the church is a mixture of preaching the gospel and serving people's social, economic and physical needs (Pierson, 2006).

Establishing the Missionary Societies in Europe and their devotion to spreading the gospel and evangelizing led the Church to establish a close relationship with education. This trend was not recent, however, as initially the Church and faith were seen as the origin of most

occupations, including teachers and doctors (Ritzer, 2008). This was due to the presence of skilled priests known for their intellectual ability, expertise and strength. As a result, as early as the 14th century, a number of European cities were interested in spreading the gospel. London, Lisbon, Berlin, Brussels, Paris, Amsterdam and Madrid were included in Spain. The primary focus was evangelism, which allowed them to respond through evangelical movements to the noble call to spread the Christian gospel. Despite professing Christianity, they still used their different religious orders to promote literacy. In addition to evangelization, they wanted to civilize Africans in order to correct the practices of African paganism by providing Western forms of education (Walaba, 2009).

The Basel (Presbyterian) Mission School system operated in Ghana, operating educational institutions that included foundational, primary, secondary and theological seminaries. The pupils were taught arithmetic, history, geography, and some skills in agriculture during the six years of primary school education. Such skills are essential to improve people's lives and as a means to reach out for Christ. Bediako (2000) notes that writing and reading art teaching was only part of the educational missionary concept. Indeed, one of the greatest contributions made by the Basel Mission to Gold Coast education was the industrial training they gave to carpenters, blacksmiths, etc. Not only did they train by selling their skills to improve their own circumstances, they also gradually helped improve people's living standards (Bediako, 2000). Ghana's missionaries founded educational institutions with the basic aim of creating excellent literature that their native people could easily recognize. By the 1850s, there were boarding schools for the Basel missionaries at Christiansborg and Akuapem Ridge schools, including one for girls at Aburi. They used the schools as a medium in the Akan language to spread Christianity and several books.

Many people who have engaged with Western world formal education have become Christians. A clear trend accompanied the establishment and subsequent development of schools. For example, the Lutherans demanded that those converted should be capable of reading the Bible while the Anglicans were searching for a self-reliant church where local people would be encouraged to take responsibility for evangelization. On the other side, through learning, the Presbyterians and Catholics sought to spread Christian culture. This goal led to more schools being built. While their immediate aim was to convert as many people as possible, in particular in Africa and Kenya, they nevertheless laid a strong foundation for education growth. They also established a strong educational system that crystallized throughout Africa's education development. The Church led mission in Uganda, one of the countries in the East African region to accept education very early. The European missionaries initiated formal education with the goal of converting citizens into good Christians who would gradually become better tools for the colonial government to achieve their objectives. (Opio-Odongo, 1993).

The nation of Kenya acknowledge the church's responsibility of missioning in promoting education at independence in 1963. It noted that Christian churches needed support to bear the costs managing the sector of education. The churches remained in charge of the schools they had built even though they were registered as public schools. Education may be viewed as a tool for delivering social development. It is due to this, that Kenya in 1968 developed an Act regarding its system of education within cap 211 then later in 1980 revised it, giving it a lot of importance. Through this legislation, District Education Boards were formed which had the role of supervising the administration of public academic institutions and the institution in charge of education in Kenya to coordinate teacher

training in conducting research and preparing materials for learning for academic development. The law stipulates that there should be an understanding between both the church providing sponsorship and the ministry of education on donor responsibility and roles in school administration in Kenya (Wachira & Kigotho, 2007). This influences the administration of public schools where prior to becoming sponsors of such colleges, churches who were school administrators (Banr, 1990). Children attend school for educational purposes, but they also need to establish good study habits, in accordance with Kenya Catholic Education Policy (2000).

1.2 Statement of the Problem

Many Churches in Kenya are founders and sponsors of many schools and institutions of higher learning. This is a means through which churches evangelize and make disciples as mandated by the gospel. It is expected that churches would achieve this evangelistic mandate through religious education in schools. However, this has gradually been exchanged by administrative responsibility of the sponsor in the sponsorship of schools by churches. Managers are grappling with ways to accept the increasing and growing number of staunch Muslim population in church sponsored schools because Christian values should be integrated into the curriculum. There seems to be no evidence of any existing research findings carried out, this study therefore sought to examine whether education sponsorship by churches contributes to the enhancement of evangelism in church sponsored schools in Mombasa County.

1.3 Purpose of the Study

The purpose of this study was to evaluate the enhancement of evangelism through education sponsorship by church sponsored schools within the County of Mombasa.

1.4 Objectives of the Study

- i. To establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County.
- ii. To determine the extent to which education sponsorship enhances evangelism through church sponsored schools in Mombasa County.
- iii. Evaluate education sponsorship as a means of enhancing evangelism among church sponsored schools in Mombasa County.

1.5 Research Questions

- i. What is the role of education sponsorship in enhancing evangelism among church sponsored schools in Mombasa County?
- ii. To what extent does education sponsorship enhance evangelism through church sponsored schools in Mombasa County?
- iii. How effective is education sponsorship as a means of enhancing evangelism among church sponsored schools in Mombasa County?

1.6 Justification of the Study

Knowing how education sponsorship enhances evangelism will help churches take Christian education more seriously. This assists the churches to identify any areas of improvement with regard to provision of education services and enhancing evangelism. The churches can align their education policies to ensure that these services contribute positively to evangelism.

The study also supports the Kenyan government vision 2030 by highlighting the role that the church is playing in the education sector. The study results have shed more light to the Kenyan public on how their lives are being transformed by the churches through education

sponsorship. The vision 2030 stresses the importance of public-private partnerships on improving education and training of Kenyans through involvement of churches, NGOs and other private institutions.

1.7 Significance of the Study

The study adds to the body of knowledge on education and evangelism with specific reference to the Kenyan context. The results from this study are a useful background to future researchers who can use them as a starting point. It is also a requirement for the researcher in order to qualify to be awarded an arts master's degree in Mission Studies.

1.8 Limitations of the Study

This study was limited to influence of education sponsorship on enhancing evangelism among academic institutions sponsored by the church within Mombasa County. The study was carried out among the church sponsored schools while there are Muslim sponsored academic institutions within the county of Mombasa. The academic investigation was undertaken within the county of Mombasa while there are many church sponsored schools in other Counties in Kenya. The researcher also encountered uncooperative respondents during the exercise of data collection where they failed to respond in good time as it was expected to mitigate this the researcher assured the responded of their privacy and confidential of their data. The participants meanwhile were limited particularly to their response since the questions that were used were likert scale type where answers were provided for them to choose from. This limited their responses to the choices provided.

1.9 Delimitation of the Study

In the context of this study Christian churches are key stakeholders in education sector. The findings of this study are applicable to many church sponsored schools although it was

carried out in Mombasa County. Majority (87 out of 100) of the participants marked and delivered back the questionnaires in good time. This made the researcher to have enough data for analysis as well as making adequate findings and conclusions on the study. The schools' administration was also very cooperative thus enabling the researcher to collect data from the target population. Since all the schools were located within Mombasa County, the researcher was also able to easily follow up on the respondents, a fact that made the study successful.

1.10 Scope of Study

The investigation was undertaken within Mombasa County which is situated within the Coastal region of Kenya and only involved churches that are offering education services through their sponsored schools. All other churches that do not offer education services were not included in this study. The results from these ten churches were assumed to represent all Churches in Kenya.

1.11 Assumptions of the Study

The presumptions of the investigation were that knowledge of education sponsorship in Mombasa has not been adequately researched. It also assumed that churches in Mombasa County encounter challenges in enhancing evangelism through education sponsorship. The other assumption in this study was that church activities influence evangelism. With regard to data collection the study assumed that all respondents can read and understand English. It was further assumed that all the respondents were aware and conversant with issues to do with evangelism and that they were true representatives of the target population.

1.12 Operational Definition of Terms

Church: A charitable organization of individuals who are organized so as to advance a particular religion and for conducting worship according to that religion and/ or rites or services as established permanently.

Challenges: Difficulties encountered by churches in pursuing and achieving their goals.

Education Sponsorship: The involvement of Churches in setting up and running educational institutions.

Enhancement: Improvement or increase in value or quality of something

Evangelism: Presenting Jehovah in the form of the Holy Ghost in a way a way that people can influenced to be believers in Him as the Messiah and serve Him as the Lord in His Church's fellowship.

Fellowship: Friendly association of people with shared interests

Gospel: Jesus Christ's good news and redemption by Him

Great Commission: The directive given to the disciples by Jesus Christ to spread his teachings to all the nations of the world

Mission: A concerted campaign to introduce Christianity to new converts. It entails sending groups and individuals, known as missionaries, across borders, most often national boundaries, to embark on evangelization or other tasks, such as education or medical service.

Missionaries: Individuals sent to a religious assignment to foster Christianity in a foreign country in particular.

Outreach: An operation that provides services to any community that may not otherwise have access to such services.

Religion: The adoration of and belief in a supernatural power of control such as a personal God

Salvation: Liberation from sin and its consequences, believed by Christians to be accomplished through faith in Christ.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

A review is presented in this section of literature that is related to provision of education services and evangelism. First the chapter discusses the historical background of education sponsorship, followed by a discussion on the concept of sponsorship, then empirical review, the theoretical review and finally the conceptual framework.

2.2 Historical Background of Education Sponsorship

Religion's role is consolidative; it works to incorporate the society by delivering social foundation and influencing social shift. Thus, in spreading the Christian gospel, education was effectively used as an integrative tool (Schaefer, 2005). The Protestant churches who arrived in Africa to carry out their mission encompassed: the Inland Mission, the Seventh Day, the Salvation Army, the Church Missionary Society, the Church of Scotland, the United Church of Methodist, Roman Catholic and Presbyterian. The early mission schools had become synonymous with missionary work in Africa. These were perceived as the most essential institutions due to their extensive contribution to educational growth in Africa, including countries like Kenya and Uganda (Baur, 1994).

For the advancement of formal education in East Africa, Christian missionaries are critical. In Kenya, the missionaries adopted Western education. In 1557, the Portuguese Roman Catholics were the first missionaries along the East African coast. They have been followed by the Church Missionary Society (CMS). Rebman Johann, Krapf Ludwig and Jacob Erhardt have been sent by the CMS. The Missionaries began schools as a means to convert Africans into Christianity and as a means to rehabilitate freed slaves. In 1846, the first

mission school was founded in Rabai. The Roman Catholics and CMS invested heavily in the growth of primary and secondary education. Missionary stations in Kenya were also started by the Church Missionary Society (CMS) and the Methodist Church, which eventually led to school development. The Missionary Station in Rabai and the Methodists in Ribe in Mombasa started with Ludwig Krapf. Later, the Methodist established a Lamu station (Anderson, 1977). CMS began the Christian Industrial Training Center (CITC) in Mombasa and Nairobi in 1969 to train the girls of four leavers as secretaries, copy typists and stenographers.

In 1908, the Missionary Board of Education was formed whose aim was to serve the Protestant missions in the British Colony. The Missionary Education Board proposed that the British Protectorate focus as a moral foundation on technical education and religion instruction. Three types of schools were established after Kenya gained independence in 1963, namely state, private or missionary, and 'harambee' (local self-help schools). Several missionary schools in Mombasa including Ronald Ngala Primary School are taken over by the government from CMS, St. Michael Mwabayanyundo in Kaloleni from White Ghost fathers. The Jesus Celebration Centre (JCC) Bamburi, Salvation Army Likoni, Ushindi Baptist Church Likoni, Winners Chapel Tudor, PCEA Makupa, Baptist Church all in Mombasa have schools charging subsidized fees with the intention of reaching out to all in their community and making the presence of Christ real.

By the eighteenth century, the clergy were in charge of education in Kenya. They lived new schools, funded, hired and trained teachers, managed curriculum implementation, catechism taught and new teaching authorized methods (Republic of Kenya, 1992). The other side the government has offered support to churches by providing land and

distributing annual grants to support indigenous people on a journey. By 1920, missionaries had devoted themselves to the cause of schooling not just by meeting the needs of changers but also preventing any efforts made by the state to govern education alone (Sheffield, 1974). More time, the state builds its own academic institution; to influence the colonial Separation Policy of Africans, Asian and Europeans according to the Fraser Commission, 1909. Congregations used the schools they established as a place to preach, yet the state established schools were legally administrated (Sheffield, 1973). As revealed by Onderi and Makori (2013), the biggest donors to Kenya's education structure encompassed the church of Seventh day Adventist, the African Inland Church, Pentecostal Assemblies of God, Catholic Church and education boards in the districts.

The sponsors have historically been known to have a developmental role learning centers. According to the Department of Education (2010), so many academic institutions in lower affiliates perceived poor achievement due to lack involvement by the sponsors. Okumbe (2008) has shown that the expectations of sponsors for both learners as well teachers influence the way schools work and academic performance completely. The traditional education program enjoyed by Kenyans was intended for cultural and expertise dissemination between generations and making sure that youngsters associate themselves with them (Makori, 2005).

It is believed by Fuller and Johnson (2014) that accomplishment in education institutions with a presence of sponsor involvement in the daily management of the institutions are due to responsibilities assigned to educational, religious programs activities and additional academic pursuits. It has been emphasized by Onderi and Makori (2013) that among the challenges school principals face as they perform their duties include the sponsors'

intimidation and interference, lack of well-trained teachers, drug abuse by students and student unrest due to insecurity.

Oteyo and Kariuki (2009) linked the lack of discipline among the learners in academic institutions with possible drug abuse which can be managed by the engagement of church sponsors. Several scholars have expressed their perception on the sponsors' responsibilities within education achievement and behavior. This idea received support from Miguel (2000) by noting that churches should participate in all school activities including procedures of personnel appointment. Regina and Wanyonyi (2012) state that the institutions offering sponsorship need not get involved in the affairs of the academic institutions instead seek ways of dealing with their problems. Hughes (2006) revealed that when sponsors stop interference in affairs of an academic institution, a surrounding that is conducive to growth will be available in the academic institution.

2.3 The Concept of Sponsorship

Sponsor is a word that is an isolated notion that carries different meanings when used in different contexts. The Oxford Advanced Learners Dictionary defines sponsor as someone who supports or champions something. The Oxford online Dictionary defines the sponsor as someone that presumes another groups or persons responsibilities during training, apprenticeship, or trial. Sponsorship is defined as a business association linking a financial provider, services and equipment with the organization, event or person, granting of restitution rights and mergers that can be utilized for commercial purposes to attain investment. Support is beneficial for both the client and the sponsored person (Wanjiru, 2012).

An inquiry conducted by a commission into the education system in Kenya (Koech, 1999) made a distinction between three categories of sponsors: sponsors of higher education, secondary sponsor and primary sponsor. The primary sponsors are the ones who build academic institutions that they support, usually in their own country, developing themselves up to the takeover of the government. The secondary sponsorship are the ones who the community invite so as to fund their academic institutions or projects of the community as well as later developing the physical buildings of the academic institutions. While sponsoring Higher Education those who get an invitation following the construction of the academic institution and who never donated to its physical structure or physical retention of the academic institution. Within all the three categories on sponsorship, the state hires and remunerates the association of teachers and parents as well as the educators, building and maintaining the facilities of the school: required is a limited role to be played by the sponsors in school management in providing religious education to conform to its traditions. The Board of Management (BOM) assigned to the sponsor is designed to market its interests to boards. In the case of school employment, commission providing services to teachers and employees must have unlimited authority to place staff in any sensitive service is required within an academic institution. Although a sponsor who pays the teachers should be allowed to do so send them any way they like. For this to be a clear issue, then the Act concerning education must be amended.

The report on education (Koech, 1999) also plays a role in the traditional religion of sponsors in academic institutions and he acknowledges that there seems perplexity within the current state of designation and responsibilities of a sponsor. It is also noteworthy that there was a number for disputes, some of which lead to the closure of schools, among

sponsors, association of teachers and parent, Board of Directors and the Department of Education in respect to choosing school principles. It is this study's idea that the moment a principle of an academic institution knows that the sponsor has decided on their nomination, then they can corruptly cozy themselves around the sponsor or the moment the appointment has been done, they may use corrupt means to retain their positions through the sponsor. This of course influences the achievement of the professionalism within the academic institution as it is compromised at the expense of the sponsorship.

Akala (2009) recommended that the role of the sponsor be reformulated so as to include an active role of the sponsor within infrastructural, financial and spiritual status. Although it was argued by Mwaniki (2003) that the role of sponsors can be reformulated, it is required of the state to clearly come out and tackle the imbalances. The education act which is the current policy will therefore to be explained to acquire clarity so as to decide if it will be dismantled or not. When it comes to sponsors from religious institutions, their role is required to be better described to enable them take up an active role as prescribed within the education Act together with how the finance educational institutions.

Globally, education is provided either through public academic institutions or private academic institutions. Within a number of occasions, the government of the day offers most of the funding required within the system of education (Watson, 2010). For instance, in the United Kingdom and Netherlands, the current government finances churches based on faith. Privately funded academic institutions are financed fully by those who own them, otherwise known as entrepreneurs. According to Nair (2011), those who sponsor churches are normally left out during negotiations with the state. Due to this, there is emergence of mistrust by those who manage the schools and those who sponsor the churches as the

appointment is done by the agency of the government. However, those who sponsor churches have received a lot of recognition in the system of education on many parts of the globe (Watson, 2010). Also, in a number of the societies in the world, prior to the existence of government, religious organizations were taking up a lot of responsibilities in education. Thus, the system of education has been defined by religion. It is argued by Johnson et al., (2000), that Jews, Muslims and the Seventh Day have taken up roles in the provision of education in a number of territories in the globe such as Italy, Spain and Latin America. Notwithstanding the roles taken up by churches as sponsors, the church is blamed by Watson (2010) as having a narrow mind, being divisive socially and resulting in the production of learners who are unable to cope in secure life currently experienced.

According to Nzwili (2011), there is considerable documentation on the role religious institutions have played in making education available at different levels in the international domain. The Church of England in the United Kingdom has actively taken up the responsibility of developing a global system of learning institutions in Wales and England prior to the education Act in 1870 which highlighted the procedures for developing non-denominational academic institutions.

In almost all the societies, Watson (2010), opines that prior to the government taking up the role of providing education in the last few decades, education was being provided by religious organizations. Additionally, Watson (2010) noted that a number of modern systems of education have receive guidance through the religious interactions (such as Christianity, Judaism, Islam, Hinduism and Buddhism) together with the government. In Latin America, Spain and Italy for instance, Christianity has considerably swayed how academic institutions are shaped together with the institutions of higher learning yet Islam

has influenced academic institutions in Iran and Saudi Arabia (Watson, 2010). The above illustrations is enough evidence that the religious institutions may not only be playing an essential role in providing education but also their key mandate. Of the total 720 secondary schools and 3200 primary schools in Ireland, 450 primary schools and 300 secondary schools are founded and administrated by the Catholic Church though entirely funded by the government (McNamara & Norman, 2010). The remaining academic institutions were founded and are being administrated by the small churches and the government (McNamara & Norman, 2010).

The academic institutions within the English systems have gained from financing from the government (Johnson, 2000). This dual system where the government voluntarily aids the church in funding and management has its roots in the 1833 grant (Johnson, 2000). A few of the academic institutions funded by the church have gained from a funding system from the English: Seventh Day Adventist, Sikh, Islam, Jewish and Methodist academic institutions (Johnson et al., 2000). The partnership between the government and the churches in providing education has been offered protection the education Act of 1944 (Francis & Lankshear, 2010). Additionally, the education Act provided sponsorship to academic institutions by churches with some level of independence in regards to conditions of recruiting personnel and also in the policy for admitting children. Nevertheless, this cozy relationship is not being shared by everyone in relation to how faith based academic institutions are relating with each other in regards to how education is provided. For instance in England, it has taken very long for Catholic run academic institutions and the Church of England to be incorporated within the government structure (Johnson, 2000). Also there exist those who appear to have concerns with churches spiritual nature within

academic institutions. Johnson (2000) for instance has noted the religious role that the academic institutions have played. This is currently elicited a lot of controversy. This has played a part in the society's secularization.

It is maintained by Watson (2010) that faith financed academic institutions have a narrow mind and divide the society socially, just being able to educate on creationism though experiencing very low teaching levels. Some in the media have made claims that the curricula is very narrow, and the learners who have gone through the system are overly protected and can't tackle the secular life pressure of the modern world (Watson, 2010). These criticism have however been rejected by Watson (2010) as mere rumors and exhibiting bias. A study (Theos & Stapleford, 2009) which was cited by Watson (2010), and which supports these sentiments, note that the learners who have gone through schooling in an academic institution with Christian roots achieve better academic accomplishments and balanced both spiritually and emotionally compared with the individuals who had attended ordinary government academic institutions. Additionally, many learners from these academic institutions are surprisingly mature and entirely rounded (Watson, 2010). Interestingly, every African who became a leader earlier and who got their schooling in the colonial time, happened to have attended a system of education set by the missionary.

Several leaders for instance who gained from such a missionary structure include Mandela Nelson in 1930's in a missionary school know as Wesleyan; Kaunda Kenneth in the 1930 in Ghana within a Catholic sponsored school; Nkrumah Kwame in the 1920 within Ghana in a catholic school; Senghor Leopold in 1922 and also 1916 in a mission school and Banda Hastings in 1910's within a mission school in Scotland. Apart from learners who acquired

their education in mission schools between 1920 and 1930, they were better placed to get vacancies as civil servants in World War 2 when the process of Africanization was happening.

Education is regarded by the World Bank (2006) as being crucial to sustaining positive change in the lives of children. Nevertheless, millions of youths and children in nations with a low or middle income and in poor societies, are unable to gain access to quality education. Several other young children lack requisite preparation when they join academic institutions therefore end up being faced by early dropping out. To be able to economically benefit from investing in education, those sponsoring schools have over the last decade been receiving some support from several non-governmental organizations, the government, individual well-wishers, organizations and foundations. Such include Kenya Educational Fund, Aga Khan Foundation, Plan International, World Vision and Save the Children.

2.4 Empirical Review

Makokha (2002) stated that extra-curriculum and curriculum activities within church funded academic institutions reflect the sponsor's spirit. Education founded on Christianity therefore is provided in all academic institutions until form four because the subject increases the spiritual and moral growth of a learner. This program of Christianity is hoped to be discharged in accordance with the tradition of the church norms. Students need to be provided with a choice to take part in associations which are focused on the church such as Legions of Mary, Young Christian Unions etc.

However, the sponsorship provided by the church includes providing the learners with guidance and well as counseling. This is vital as it provides a program where the students

are counselled and guided so as to tackle the life challenges they are facing. Mwanzi (2005) provided an example where a pastor was brought to offer prayers to learners and established after a long silent session that the learner had witchcraft. Paraphernalia which were a sack full were set on fire, they included various powders, strange illustrations among others. The pastor was shocked and was unable to believe that incidences such as those had been ongoing for long without detection in an academic institution sponsored by the church. Educators need to walk shoulder to shoulder with the pastors in offering learners with counselling and guidance services. A few other teachers however are recruited to work in these institutions without more consideration of their experience or capabilities.

This is supported by the perception of Makokha (2001) that consultation and a decision need to be made by the sponsors on the posting of educators in charge of counseling and guidance within the sponsored institutions and priority provided to educators exhibiting integrity and those who have graduated from teachers pastoral counselling institutions.

Sponsors from religious institutions also influence the academic accomplishments of learners in high schools as they increase easy management of activities in an academic institution. This responsibility is nevertheless divergent from the opinion previously held by the education ministry (MOE, 2015) which stated that the sponsor's role in an academic institution needed to be abolished so as to do away with unrequired hindrances. Schools being sponsored by Christian churches within Kenya have observed the absence of awareness in relation to their rights and roles as sponsors and how they are represented in matters of education. According to them, they play an indispensable and vital responsibility of school administration which are not supported by the education act. Such include, offer chaplaincy in schools; providing education on the Christian religion to teachers and teacher

trainees, marshaling the community within the school to provide their support on developing facilities within the school; delivery of spiritual guidance and maintaining discipline among teachers and students.

In regards to the contributions of the sponsor as it relates to the management of the school, the survey showed that sponsorship from churches had very little contribution in regards to funding within the schools sponsored. It is vital for the academic institutions to maintain a close relationship with God because only He provides all including academic accomplishment. It was postulated by Aspinall (2004) that all academic institutions were required to make sure that learners carried themselves in accordance with religious standings to be able to accomplish their academic dreams. The prospects of several sponsors was to sustain the customs of the sponsors within the academic institutions. This is in relation to how they influence academic achievement. A big number of learners within church funded academic institutions exhibit a high degree of discipline which is an outcome of gotten from learners imitating the main values of the academic institution. Muindi (2008) opines that a high degree of academic achievement and discipline is not just attained but through the support that is acquired from the institutions core values. Academic institutions sponsored by the church consider the development of character and spirituality on top of academic achievement. The values of the school are premised on Christianity in which case the learners are infused with values such as; love, respect and honesty. Additionally, they are influenced to attain their objectives and transform into what their creator has created them to be. It is suggested by Muller and Ellison (2001) that the cultural norms of a religious society are a big channel to academic accomplishment among adolescents. Additionally, he opined that the sponsor expects the learners to be capable of

maintaining the culture and traditions of the academic institution and be able to participate in time management. Sponsoring organizations for example, are basically committed to perseverance and discipline. Learners within academic institutions sponsored by the church need to go through normal academic classes and look ahead towards undertaking other actions in adherence with the regulation and policies of the schools. Disciplined learners who show up in class, comply with the rules of the institution and in turn register better performance. Kenya Episcopal Conference (2000) supported this by noting that a learners excellence in academics is exhibited in their values as Christians as well as their principles and code, school dogma and idea, because the discipline is developed through discipleship. Teachers, as opined by Aduda (2003) who work in institutions funded by the church are required to people who can be emulated as spiritual individuals within the schools in the manner in which they deliver in their roles. These sentiments are shared with Hughes (2006) who expressed that church funded schools needed to be a model in all issues so that other people can emulate them. Those sponsoring academic institutions play an essential role in advancing cognitive, spiritual, moral and social capabilities of learners within the sponsored institutions. Those sponsoring the academic institutions deliver a friendly and stable surrounding where educators and learners can be motivated through encouragement by showing interest in the schools development and performance. Additionally, those sponsoring academic institutions need to make sure that time in managing the academic institutions is allocated. The sponsoring organizations need to make sure that learners are not just attending the institutions but also conforming to the school. Meaning they have to work hard so as to succeed both in the activities of the curriculum and in academics. For instance, it was suggested by the Kenya Catholic Education Policy (2000) that learners

within academic institutions not only show up to school but also get the education they require and also get good habits instilled in them. The students need to show up for lessons, tackle their homework and take part in all academic activities of the institution such as religious activities. also agree to this is Makokha (2002) who opined that the curriculum followed by the academic institution needed to accommodate activities of the church such as learners attending to days allocated for Sabbath, take part in rallies when invited by other learners from other schools. In agreement Kangethe (2007) argued that for learners to achieve academic accomplishment, they needed to motivate themselves and be disciplined. Discipline therefore becomes an element gotten from spirituality, in which case the virtues of a Christian are embedded in that individual which positively influences them. Muindi (2008) noted that there needs to be improved communication between the learners and educators so as to achieve an enhanced degree of discipline associated with a good religious foundation.

2.4.1 Enhancing Evangelism through Education Sponsorship

In 1963, during this time, Kenya attained self-rule; a commission was formed to transform the formal system of education. The commission focused on developing a national image and bringing together various tribal communities through school subjects such as history and civics, as well as mass civic education. The 7-4-2-3 education system was modeled after the introduction of the British education system in 1964 and 1985. This education system was structured to take 7 years in primary school, in lower secondary 4 years, upper secondary 2 years and university education took 3 years. The country had a shortage of skilled staff to take up the vacancies that the British had previously held. The state immediately embarked on improving educational opportunities for the locals, majority of

whom had always been deprived of economic and educational opportunities (Ntarangwi, 2003).

The government of Kenya sees education as a major factor in social and economic growth and therefore gives it a high priority in its budget. Less than nine hundred thousand children were registered to attend O level institutions though the children numbers had by 1992 risen to 5.53 million. The primary schools by then totaled 6056 with 891000 school enrolment of students at independence. There were approximately 20000 teachers with a training, around 5,000,000 students and primary schools totaling 14690 by 1990. It was reported that in 1992 and 1991 the ration of teacher to that of students stood at 1:31. In addition, the proportion of school girls had risen to around 50% (UNESCO, 2008).

The education curriculum of Kenya is greatly affected by the government policies and keeps changing according to political and socio-economic factors. Local communities, non-governmental agencies, and church groups were responsible for primary school education until independence. Kenya's government recognizes that a major milestone for economic and social development is the provision of universal primary education. In particular, it has been established that a society will accelerate its development by providing women with primary education. The government also raised its budget allocation for education and formed a Constituency Bursary Fund to promote education efficiently at the grassroots level (MoE, 2008).

The formation in Europe of the Missionary Societies and their devotion to spreading the gospel and evangelizing inspired the Church to cultivate a tight relationship with education. The trend wasn't a new one, however, as originally the church and faith were seen as the origin of a number of professions, such as doctors and teachers. The primary focus was

evangelization which allowed them to respond through evangelical movements to the noble call to spread the Christian gospel. Despite professing Christianity, they still used their different religions to initiate education. In addition to evangelization, they would civilize Africans by offering Western forms of education to correct their African paganism practices (Ayub, 2009).

For various reasons, investment in education by churches and government as well as other stakeholders is widely considered to play a key role in development; for example, personnel in particular within education is conceivably the most important element within the regions development differences. Church investment in the education sector has contributed significantly to the enlargement of personnel skills and abilities, which are essential components of growth, development and enables churches to evangelize through their service to humanity actions. Some of the perceived benefits of education include skills such as arguing, communicating, reading and being capable of making a more informed choice as well as others taking them seriously. Evangelism encompasses all of these, including better and more informed choice-making, greater commitment in the political system and positive ripple effects for surrounding themselves with educated individual, learning to others, or bringing gainful transformations to the general society. It is important to recognize as one of the substantial advantages of education investment and its integral role at the heart of growth for increased human resources and capability due to education (Todaro & Smith, 2011).

China and Singapore, are good examples of nations which have rapidly grown, and are infusing large amounts of finances so as to grow their systems of higher education and ensure it becomes more accessible to skilled young people across all continents. The

emergence of digital technology has transformed the modern higher education system, which no longer requires physical presence (Yuanet al., 2013).

2.4.2 Challenges/limitations of education sponsorship

Educational leadership and management of schools and education programs has become a global priority for educators as well as policy makers and sponsors. Leadership quality makes a significant difference to the outcomes of schools and students as well as their growth. There is awareness in several regions of the world that academic institutions need administrators and leaders who are effective if they are to offer their learners and sponsors with the best education they can receive (Bush, 2017).

The research stressed on head teacher's in-service experience within the Luwanga ward in a report centered on head-teacher training in Mzuzu. The results of the study showed that there was almost no training preparation for both those already practicing and those training to practice. Education is improvised, individualistic and doesn't seem to follow a specific sequence, according to the study results. Qualifications for hiring head teachers include a good teaching record, previous leadership record within academic institutions or away, religious association, college or degree qualification, and lastly political sway. The implications this has on the education system can be seen in key areas including administration of teaching personnel within the academic institution (Wamba, 2015).

The execution of related guidelines, programs and projects launched by the education ministry and sponsors of schools such as churches are often clueless in adequately trained teachers and headmasters who happen to be the center of management and administration within public primary schools. For example, a primary education study by the World Bank indicated that teachers in lower classes are overwhelmed with duties compared to their

counterparts in upper grade class in Malawian primary schools. Study results show that this is the situation instead of the maximizing the use of qualified teachers is primarily the principles responsibility and the institutions boards. As suggested by the research, where those training is conducted for those yet to join the profession and those within the profession, the need of training for head masters requires addition of content to foster revolution in the main interventions for enhancing outcomes of learning and optimize the resources that are available within the lower classes in primary schools(Ravishankaret al., 2016).

Teachers and head masters also pinpointed the allocation of personnel and administration of finances as likely key concerns that hinder the achievement of effectiveness within primary schools as highlighted in the Malawian intervention of primary education. Equally, in a study assessing the changes in primary schools resulting from Malawian School be given grants directly, inadequate funding was described as being a major hindrance facing the provision of education services. Studies done within a number of schools in Mangochi, Zomba and Blantyre where all the participants thought that direct support for school grants is very less to carter for the schools ' learning and teaching resources and sustaining the need was therefore difficult to prioritize school needs (Chiwaula et al., 2014).

In another study on the communities view concerning their involvement in the development of schools by Malawians, it was indicated that a number of Malawians do not consider as being able to participate in community-level activities but also to participate in the process of making decisions related to the implementation of the school projects. Ownership is what forces many members of the community to embrace the concept of their involvement in the development of schools. The school is the community's property, as the

study observes, so the community will look after the school (Dekker, 2010). Moreover, in this study, throughout the entire three district zones, ownership of schools ironically is a major cause of the absence of hostilities and collaborations linking the management of schools and the communities which are the feeder. Weak communication and an absence of accountability and transparency between staff, school leaders and committees within the area charged with development have also been described as one of the major causes of most of the country's primary school problems (Mzembe, 2017).

Education is now an ephemeral continuous process, a kind of assembly line, the same as with manufacturing industrial production and transforming students by equipping them with prerequisite skills and knowledge that one needs to benefit society. This view is opposed by calling for less hierarchical pedagogy, more specific to the needs of both learners and talents. In contrast to products in a production line which are not conscious of the production process, learners in an education system are keen to obtain the necessary skills which will help them be useful to the society (Aronica & Robinson, 2009).

On the basis of the reasoning behind the responsibility of bureaucracy within the societies which are modern, it added that this process of manufacturing is accomplished through stiff, rationalized and productive, yet fully unprejudiced protocols, Conducted in a manner that children are viewed as raw resources for adult development the eventual product equipped adequately to procreate itself as a parent of a newly created raw resource etc. To sustain the desired position adults impact their influence over the younger generation through this process. While education includes both metaphysical and philosophical elements, the main emphasis ought to be on training in a manner which combines educational and social functions, rather than focusing entirely on offering knowledge that is

existing, that which is a process that is replicated and a truth that is absolutely unchallenged (Waters, 2012).

2.4.3 New ways of using education sponsorship to enhance evangelism

A theological framework encompassing the whole of life supports the ministry of the Church. Jesus calls us to the fullness of life in this world; a new way of being. While this call represents our actions, good behavior is not an end in itself. It is a response or a result of a dynamic and living God relationship. Most church leaders were influenced to embrace programs for getting in touch with individuals at their actual places, which means that church needed to devise and incorporate outreach programs as a strategy for participation, as it is paramount for people within the community to connect with Christians (Johnson et al., 2008).

Church evangelism is a good approach to increase the attendance of the church for a number of reasons, including when presented with a disaster, some event that causes concern hence changing your life or trauma, people are inclined to come to church. Religion can help against depression and engage in religious practices. Certain non-churchgoers think it is more important to engage in good relationships than their employment or income. Although Life Way Research study examined reasons that can attract individuals to the church and noted that fifty one percent had a close acquaintance invite them personally or a member of their family might attract them to church. Grossman (2016) studies that noted that forty one percent of previous church members could come back to the church when simply given an invite to come to church by someone like a friend or acquaintance. Most methods of outreach used for inviting individuals to church are outdated and impersonal and have for several years, been ineffective. There is reluctance

by many churches to shift the way they raise awareness, thought they aren't embracing change. It can be inferred that if traditional methods of evangelism utilized by leaders of churches aren't changed to value the autonomy of a person and allow free rein to make their own personal choices, then the ministry of outreach would remain challenging for church leaders. The way people are approached by Christians is essential to draw in new members in order to successfully accomplish the aims of outreach. Most non-churchgoers have an antagonized feeling and feel resentment directed on the "forceful" attitude of church people as they seek to evangelize. As a matter of fact, many American churches do not attract people to church and in Christian faith do not grow (Harney, 2011).

Many ministries, especially the Pentecostal and Evangelical denominations, have set a goal of being very large churches and international brands, thereby adopting elaborate frameworks, marketing strategies, assets and other practices to attract and win new souls for Christ and membership (Adebayo, 2015). The ultimate impression is that through social marketing concepts, these marketing tools and frameworks are established. Church advertising is basically positioned as a social marketing segment. Marketing using social media is seen as an activity aimed at changing behaviors with the goal of enhancing people's personal, social and economic well-being. An official description of marketing the church can be through the implementation of the concepts of marketing using social media where groups and individuals are transformed through God's word and the goods and services offered to order to help these converts to improve their belief to Jesus Christ. The supply of services or goods to new believers is not the ultimate purpose, but to further the needs of such people in order to stay with the Church and remain in Christ (Fjeledsoe et al., 2009).

Religious belief is an important part of daily life which influences the actions and decision-making of followers. Churches need to consider believers and unbelievers' preferences and decision habits for them to offer the message and deliver on their requirements and desires. A spiritual product's buyer does not make decisions in a vacuum. When deciding on a specific product or service, several factors come into play. The spiritual decision-making model should also be influenced by how people make choices. The aim is to provide an acceptable structure for Christians to embrace the gospel freely in order to become part of Christ's body. Consumers of goods relevant to the faith use the screen assessment system to make choices: the consumer's choice is considered to be the preferred screen out for a multitude of others. The decisions framework reflects the conventionally determined order of identification of need, searching for information, assessing choices, decision making, and following purchasing action. Understanding the process of decision-making will enable churches to adjust to dynamic requirement of the society (Arli & Pekerti, 2016).

Instead, the Church is God's agency, the ultimate granter of products of faith. Salvation is also an individualized good and there will be no significant impact on mass marketing with sweeping promises. In Ghana there are aggressive church marketing activities due to the recent developments in religious contexts. In order to make church services and activities popular to the general public and people worldwide, churches have resorted to modern marketing activities. Although these are misused by some pastors and church leaders, the advertising concepts are an efficient way to fulfill the great commission.(Appiah et al, 2013).

As highlighted by some scholars, church business is one of Ghana's most advanced way of enriching themselves (Appiah et al., 2013). As many people are abused and imposed to pay

for services deemed religious provided by men perceived as of God, the social sense of making citizens happy and prosperous by church activities has lost its value. Many authors have in recent times challenged the church's mission to win souls and provide safe society. The truth is that evangelism is one fundamental notion that becomes part of the plan and policy of the church. There are different approaches, methods and procedures for spreading the gospel, such as witnessing on a one to one basis, church conversation, using a member of the community, and much more. Due to the use of these tactics, approaches and practices, modern methods of evangelism have deviated from the main agenda of winning souls, causing a reduction in populace evangelism all over the world and more people have been secularized than before. It is essential to comprehend that the center of focus on evangelism is to win souls and to expand the church. It is necessary to recognize that the central focus of evangelism is to win souls and to grow the church. Therefore, by an acts or responsibility to women and men in the church, the redemption of people and the creation of the church are seen as the essential duty of the God Almighty (Holy Spirit). Therefore, it is crucial to argue that outreach overstretches the processes individuals are going through.

2.5 Church as a Sponsor of Education

Seemingly, there existed two tracks within the education in Kenya in the course of the colonial period. Initially, there existed a track record of state-run academic institutions created after the apartheid vision of the Fraser Commission in 1909 with the aim of providing technical skills to the resident and industrialists (Sheffield, 1973). This was a minority, a society heavily targeted at whites and Asians and openly undermined black power to engage in that way. Then there existed a strong track record of academic

institutions administrated by missionaries. Mabeya, Ndiku and Njino (2010: 32) therefore rightly recognize that during the colonial period, "the clergy were in charge of education in Kenya". They build new schools, fund them, hire and train teachers, oversee curriculum development, teach catechism and allow for new teaching methods. The state supported it in the Indigenous movement and provided land and annual subsidies.

During this time, the church used education to perfect the gospel, finding people in contrast to transforming societies. The content of the church was so believable that it was aptly named houses of worship by Religion. The missionaries dedicated towards providing the gospel message to the African people, as well as the limited reading and writing expertise to influence this major concern. Other technical education to bring Africans to civilization and the west of the economy and to make Africana capable to provide services to missionary and community institutions was also considered important (Bogonko, 1992). Nevertheless, education at this time can be presented as very religious and racist.

During self-governance in 1964, the new nation was cognizant of the responsibilities bestowed to the religious organizations in regards to its missionary work of education promotion. It recognized that was interest from the churches of the Christians to offer support in terms of financing the sector of education. Nevertheless, it had been additionally uneasy with the actual way that the religious institutions had out shaded all alternative participants in the sector of education. Due to this, it established in 1964 a commission of the African nation in regards to education where a report was produced that suggested sanctioning of churches in 1968 through an Act of education. The actual situation was that it was chaired by professor patriarch Ominde, while no particular missionary or religious institution illustration and was mandated to appear at education wants of African nation

was a transparent message to the church that though it had done most it had been not welcome within the running of education national agenda. it had been currently clear as represented by the spirit of the otherwise popularly called Ominde report that, “education was now seen as a key think about the building of the new nation, enhancing national unity, economic independence and cultural identity and pride”. The most recommendations of Ominde report were the assigned responsibility of education to the Kenyan nation.

The Education Act allowed associate agreement to be created between the Ministry of Education and therefore the sponsoring churches as regards the rights and responsibilities of the Church sponsor in management of faculties in African country (Banr, 1990). In effect, this affected the management of public schools wherever churches that were managers of schools before became sponsors of such schools (Wachira & Kigotho, 2007). In different words, the church was dethroned from management of schools and instead was ascribed a completely different role, that of a sponsor. As Katola explains, “the churches were to keep up a ‘sponsorship’ role for these public schools that were nationalized when independence. This role doesn't imply any monetary support, however rather offers the churches mechanisms by that they'll superintend the event and success of the colleges, as well as religious development of the students” (Katola 2015). The churches didn't foresee any drawback thereupon dependent relationship considering that individual denominations were conjointly undergoing nationalization method and thus missionaries were surrendering the leadership of the schools and assets to the native church leaders. The question of support was paramount. Young African nationalized churches may hardly bear the responsibility of a donor within the manner that white missionary agencies did. Therefore, the understanding that the govt. would send lecturers, maintain the information,

and supply teaching materials wherever as the church, because the sponsor, would provide religious steering to the scholars and teachers was not sharply resisted. Basically, the Kenyan government tried to get rid of faith and race from the core education system and created religion solely a subject matter within the curriculum and distanced church from education management. It visualized a nationalized education. However, at constant time seeds of a brand new ideology were being introduced. The wealthy paid their youngsters into top activity schools. Though government introduced free elementary school in 2002, deteriorating quality pushed even the lower class to personal valuable faculties. The highest well activity schools were, of course, church sponsored schools. The church saw this as a lost chance to invest. Capitalizing on population trust within the institution, it endowed in private schools. These are schools wherever the church is that the sole proprietor.

The government reviewed some of the funding policies by amending the Education Act. According to the Ministry of Education (Republic of Kenya, 2004) the Board of Governors Order extended section 11 which provided for a sponsor to nominate a school board chairperson to be approved by the Minister of Education. In addition, the Education Act also required the sponsor to prepare and recommend the Department's approval of theological resources in sponsored schools. In fact, the government has also violated church rights by reducing its responsibility to appoint principals and board chairpersons. The number of representations on the board was also reduced from three to four.

However, at present the Education Act makes it the responsibility of the sponsoring church to hire and pay any schoolteacher. Now that it has become legal, any school that spends ordinary money hiring a teacher is at risk of legal action. The Act has also reduced the number of board members who can be appointed to the school. Previously, a sponsor was

allowed to appoint four members of the thirteenth board. Now, the sponsor can choose only three members. As our role has diminished, school principals are arrogant and run schools without accountability, sometimes misusing funds. Corruption is a real problem. Our voice is blocked and results are already visible. (Katola, 2016). Congregations began to see the financial opportunity they were missing out on and that they were losing control of the schools they had previously owned. Funding began to taste as the government strengthened its administration and banned the church. As a result, churches have used other public schools and established new private schools.

2.5.1 The Religious Dimension of School Life

Students spend a large portion each day and most of their youth in school or doing school-related activities. "School" is often associated with "teaching"; in fact, classes and courses are a small part of school life. In line with the lessons offered by the teacher, active participation of individual or group students: study, research, exercise, para-curricular activities, exercises, relationships with teachers and each other, group activities, class meetings, school meetings. While the Church-sponsored school is similar to other schools in these complex events that shape the life of the school, there is one important difference: it finds its inspiration and strength in the Gospel from which it is based. The principle that no human act is unconcerned with one's conscience or in the eyes of God is clearly evident in school life: its examples are schoolwork that is accepted as work and done with good will; courage and patience in the face of adversity; respect for teachers; honesty and love for other students; integrity, tolerance, and goodness in all relationships.

The educational process is not just a matter of man; it is a real Christian journey to perfection. Students who are sensitive to the religious youth of life realize that God's will

is found in the work and human relationships of each day. They learned to follow the example of the Master, who spent his youth working and doing good to all. Those students who do not know about this aspect of religion are deprived of its benefits and are at risk of living the best years of their lives on a shallow scale.

Within the entire educational system, special attention should be given to the ingenious work done by students. Although the Christian way of life involves loving God and doing his will, the work of wisdom is very much involved. The light of the Christian faith awakens the desire to know the universe as God's creation. It awakens in us a love of truth that cannot be satisfied by tireless knowledge or judgment. It evokes a sensitive sense that examines statements rather than blindly accepting them. It motivates the mind to learn orderly and precisely, and to work with a sense of responsibility. It provides the strength needed to accept the sacrifice and patience required by a psychologist.

Mental growth and Christian growth go hand in hand. As students move from one classroom to the next, the Church-sponsored school is forced to help them see the connection between religion and human culture. Human culture is always human, and must be taught for scientific purposes. But the teachings of the teacher and the acceptance of those religious students will not separate the religions of this tradition which would be a great spiritual loss. The world of human culture and the religious world is not the same as two unrelated lines; points of contact are established within the person. To the believer he is a person and he is a person of faith, the main character of culture and religion. Anyone looking for social networking sites will be able to find them. Helping with the search is not just the job of religious teachers; their time is very limited, and some teachers spend a lot of time every day. Everyone should work together, each developing their own skills with

technical skills, but be sensitive to those opportunities where they can help students see beyond the limits of human reality. In a Church-sponsored school, and as in all schools, God cannot be a lesser or more unacceptable Person. The Creator does not place any limitations on someone who is trying to learn more about the universe he created, a universe that is given new meaning when viewed with the eyes of faith.

2.6 Theoretical Framework

This section looks at the theories directly linked to the variables being studied and supporting them. Religious economic theory and resource-based theory are the theories discussed.

2.6.1 Theory of Religious Economy

Some of the key findings of the theory of religious economies is that it is possible to examine religious groups as businesses operating in a competition for customers. In many ways, this theory has contributed to a revival in religion's social-scientific study. While the religious economic approach has traditionally been typified a side for supply, current studies bring together factors on the demand side and those on the side of supply and look to elucidate both individual conduct and development of the institution. Such an approach offers the opportunity to give the reform a new insight (Rachel, 2011).

Religious organizations are social entities with the sole aim of creating, sustaining and providing religion to a few groups of individuals and facilitating and overseeing their sharing with gods. Since theological entities rely on adherence contributions, they try multiply their membership by trading material and spiritual goods for contributions from members. Religious firms thus operate in a religious society, where there are competition among religious organizations to trade their products with future adherents and present

adherence. Organized religious institutions can also create enormous structures and other religious buildings that reflect their dominance of the market and threaten prospective rivals. The same motivations that push corporations to show their dominant place by magnificent centers can explicate the construction of enormous temples (Witham, 2010).

From the government's point of view, the greater the potential of a religious company, the more persuasive the benefits will be to sustain monopoly of religion. Welfare and the religious monopoly's offers social gains which can present another challenge to rival firms. Belief systems which offer religious and material goods to their followers are competitively advantaged in relation to others that only offer a particular form of good. If religious organizations are unable to their need for adherence, they allow competitors to enter the market as well as provide spiritual products with product. If the existing company offers both religious and material goods, the prospects for rival companies should be restricted (Robert et al., 2006).

Religious economic theory is the application of the principle of rational choice as a philosophy of religion. Religious economic theory claims that the supply and demand economic model plays an important role in the growth and success of organized religions. A religious economy comprises of a market (i.e. a religious demand) and a supply of various religious organizations. A competitive free market or economy enables religious suppliers to meet various religious consumers ' demands. A secular religious economy promotes market activity by offering a variety of religions and religious goods. In a religious environment, it sees various religious groups vying for members, much like the way businesses compete in a competitive economy for customers. Theorists claim that a

real religious culture is the result of religious pluralism, giving people a wider range of religious choices (Rachel, 2011).

The more religions there are, the more likely the population is, according to the theory, to be religious and thus contradict the thesis of secularization. Secularization, however, can polarize religion and also contribute to pluralization, which in effect de-monopolizes religious systems. Revival is a religious-speaking phenomenon that is noticed as a trend that supports religious groups. It is another dimension of cultural reform, which coincides with secularization, according to Rodney Stark. Smaller and less worldly subgroups of faith will spawn over time established religious groups. This revival movement offers a plausible explanation why religion never seems to fade away and why it has dissipated historically prominent religious organizations. Revival causes a transition in which religious groups will turn into a different group leading to the extinction of a religious type. There is a positive relation between education and belief in God, an afterlife, heaven and hell, and the attendance of churches (McCleary & Barro, 2006). Today's churches in Kenya are competing for followers, and they do whatever they can to win and convert them into their followers. This rivalry creates demand for Christianity and allows more churches to thrive in every corner. This theory is important to this study as it addresses the issue of supply and demand in the religious economy.

2.6.2 Resource Based Theory

Initially named by Wernerfelt (1984) and developed by various authors through a series of articles, the company's resource-based view (RBV) describes how businesses gain competitive advantage and economic rent by owning and managing property, skills, expertise, and similar internal resources. Resource-based theory complements more

outward-looking competitive advantage concepts, most notably (Porter, 1980) Five Forces approach to the study of the structure of the industry. The company's resource-based view (RBV) and the related resource-based theory (RBT) provide an important structure to describe and forecast the basis for the competitive advantage and success of a company (Barney et al., 2011).

The company's view that is based on its resources is pegged on a theory of management that is broadly utilized within organizations to address the organizational resource issue; it looks at the manner in which resources can propel the company's competitive advantage over rivals.

Competitive advantage is the capability of developing better value in comparison to the rivals, thereby producing higher investment outcome. Lasting competitive advantage needs lasting gains by not easily imitated capabilities. This theory is premised on the concept that capabilities and resources aren't heterogeneous across other institutions and hence the rate of success differs among institutions and can be elucidated by the utilization of this notion. For sustainability to be attained within a competitive advantage, a business must obtain and maintain important, unique, inimitable, and non-replaceable (VRIN) assets and capabilities (Killen et al., 2012).

The key inspiration for utilizing RBT in different marketing fields is the persuasive context it offers for the incorporation of several, varying tools to clarify synergistic, disparate influences on results and eventualities related to each. Assets refer to tangible and intangible resources used by organizations to design and implement their strategies. The word resource relates to something that can be used by a company to achieve its goals.

There are four main categories of resources: physical, financial, human and organizational (Barney & Hesterly, 2012).

Resource-based theory reinforces the involvement of internal factors in achieving superior organizational efficiency, including competencies and capital. Because of their internal resources, the RBV is associated to the final perspective according to which businesses attain competitive advantage and success. The resource-based theory therefore explores the variation in firms 'accomplishment focused on their internal features and resources. Resource-based theory presupposes that an institution may be perceived as the sum of its rare, valuable, inimitable, and unreplaceable resources that are essential to its capabilities for them to attain competitive advantage. Moreover, companies that obtain, develop, share and use resources that have these elements strategically and continuously can better perform as compared to others (Nason & Wiklund, 2018).

The Resource Based View seeks to explain how businesses in an intensely competitive world retain unique and sustainable roles. Rather than the variation in the aspects including collusion, market power and strategic behavior, the focus of this theory is on efficiency-based differences between companies. The RBV's key idea is that business competition stems from its capabilities and resources. Premised on this similar in the resources, capabilities, substitutes and products, a company can identify its competitors. The RBV implies that decisions of firms on resource selection and assembly rationally economic, with some prejudices and bias, causal ambiguity and information. Causal uncertainty is the act where an organization is not aware of the manner in which its asset arrangement resulted in higher or poor quality (Ritter & Lettl, 2018).

The word resources refers to any asset tangible and intangible and is partly attached to the business. Technology, machinery, and intellectual capital are examples of resources. The resources of companies are seen as the strengths that help companies to compete productively with their competitors and to successfully execute approaches to achieve their vision. Thus, by acquiring and collecting unique resources and relationships, a firm can achieve a competitive position. The competitive advantage of a company is focused on using a sustainable and value-creating strategy that its rival companies do not use. When institutions that are competing cannot learn or imitate about this strategy, a competitive advantage becomes a sustainable competitive advantage. The Sustainable Competitive Advantage of a company gets from its unreplaceable, inimitable, rare, valuable and unique capacity and resources (Klier et al., 2017).

When competing firms want it, the resource of a company is considered rare, but it cannot be acquired. Organizational resources are important because they help an organization create or execute plans that boost its efficiency and effectiveness. Organizational assets are not replaceable and inimitable only if they are completely immobile across organizations and therefore cannot be easily exchanged or moved to factor markets. In addition, due to their high transaction costs, they are difficult to accumulate. A company must be capable of absorbing and using its resources to achieve an SCA. The Resource-based view therefore involves analyzes at the business level or at the enterprise level. This theory explains how the skills and assets of a corporation vary from those of other companies in their business performance (Ferreira & Fernandes, 2017).

Churches need enormous resources to effectively carry out evangelism work that can be used in the process. Like any other organization, churches in Kenya and beyond have

pooled assets that can use their activities to give them superior performance over other churches. Many churches have engaged in revenue-generating practices to create wealth and raise capital to promote the work and evangelism of their faith. Churches require resources to win men's souls out there, such as trained staff in bible studies. Training these staff requires substantial and adequate cash resources. Many churches in their activities are led by three pillars, i.e. evangelism, education and health. Churches are using their resources to build schools from kindergarten to university level at all levels where Christian values are enshrined in the syllabus in the studies offered. This is a manner of strengthening evangelism to society and trying to win souls. Organizational resources are critical to such activities. This hypothesis is pertinent to this survey as it addresses the issue of organizational resources that are especially necessary to enhance church activities such as evangelism.

2.6.3 Structural Functionalism Theory

As indicated by this hypothesis, formal associations comprise of numerous groupings of various people, all cooperating agreeably towards a shared objective. It contends that most associations are huge and complex social units comprising of many cooperating sub-units which are some of the time in concordance yet usually they are in polar resistance to one another. Functionalism is worried about the idea of request, formal work in associations, and specifically how the request appears to win in the two frameworks and society independent of the progressions in staff which continually happens. The hypothesis tries to comprehend the connection between the parts and the entire framework in an association and specifically distinguish how solidness is generally accomplished. Underlying functionalism further backers for an examination of the apparent irreconcilable situations

obvious among gatherings of laborers. For this situation the guardians, patrons, instructors, and the Service. Be that as it may, it is significant to consider irreconcilable situations and varying worth premise to comprehend the associations (Carr & Capey, 2012). The hypothesis in this manner suitably clarifies a few contentions between the head instructors and church support in the administration of public optional schools in Kenya. The school as a social framework has inside it a progression of sub-frameworks which communicate with one another and the climate. Such school sub-frameworks incorporate patrons, instructors, Swamp, PTA, understudies, support staff and the public authority. Their collaborations ought to be agreeable for powerful accomplishment of instructive objectives.

Functionalists read education jointly of the additional vital social establishments during a society. They contend that education contributes two types of functions: manifest (or primary) functions, that are the supposed and visual functions of education; and latent (or secondary) functions, which are the hidden and unintended functions. There are many major manifest functions related to education. The primary is socialization. Starting in educational institution and kindergarten, students are instructed to observe numerous social roles. The French social scientist sociologist (1858–1917), who established the tutorial discipline of sociology, characterized colleges as “socialization agencies that teach youngsters the way to get at the side of others and prepare them for adult economic roles” (Durkheim 1898). Indeed, it looks that colleges have taken on this responsibility in full. This socialization additionally involves learning the principles and norms of the society as a whole. Within the period of required education, students learned the dominant culture. Today, since the culture of us is more and more diverse, students could learn a range of

cultural norms, not solely that of the dominant culture. Faculty systems in us also transmit the core values of the state through manifest functions like social control. One of the roles of faculties is to show students conformity to law and respect for authority. Obviously, such respect, given to academics and administrators, will facilitate a student navigate the varsity environment. This perform additionally prepares students to enter the geographic point and therefore the world at large, wherever they're going to still be subject to those who have authority over them. Fulfillment of this function rests primarily with schoolroom teachers and instructors who are with students all day. Education also provides one in every of the key ways utilized by individuals for upward social mobility. This function is noted as social placement. College associated graduate colleges are viewed as vehicles for moving students nearer to the careers which will offer them the money freedom and security they seek. As a result, faculty students are usually additional actuated to review areas that they believe are advantageous on the social ladder. A student might worth business courses over a category in Victorian poetry as a result of this she sees business class as a stronger vehicle for financial success.

Education additionally fulfills latent functions. As you well know, abundant goes on during a school that has very little to try and do with formal education. For example, you may notice an attractive fellow student once he provides a very attention-grabbing answer in class - catching up with him and creating a date speaks to the latent perform of entreaty consummated by exposure to a contemporaries within the educational setting. The academic setting introduces students to social networks which may last for years and might facilitate individuals notice jobs when their schooling is complete. Of course, with social media admire Facebook and LinkedIn, these networks are easier than ever to maintain.

Another latent function is that the ability to figure with others in little groups, a talent that's transferable to a geographic point which won't be learned during a homeschool setting. Another role of colleges, in keeping with supporter theory, is that of sorting, or classifying students supported educational benefit or potential. The foremost capable students are known early in schools through testing and schoolroom achievements. Such students are placed in accelerated programs in anticipation of no-hit faculty attendance. Functionalists also contend that school, notably in recent years, is absorbing a number of the functions that were historically undertaken by family. Society depends on schools to show concerning human physiological property furthermore as basic skills such as budgeting and job applications - topics that at only once were addressed by the family.

2.7 Conceptual Framework

This study was guided by the following conceptual framework shown in figure 2.1, which is used to explain the interrelationship between the study variables. A conceptual framework is a scheme of variables a researcher operationalizes in order to achieve the set objectives (Oso & Onen 2002). Mugenda and Mugenda (2001) argued that independent variable attempts to indicate the total influence in the study.

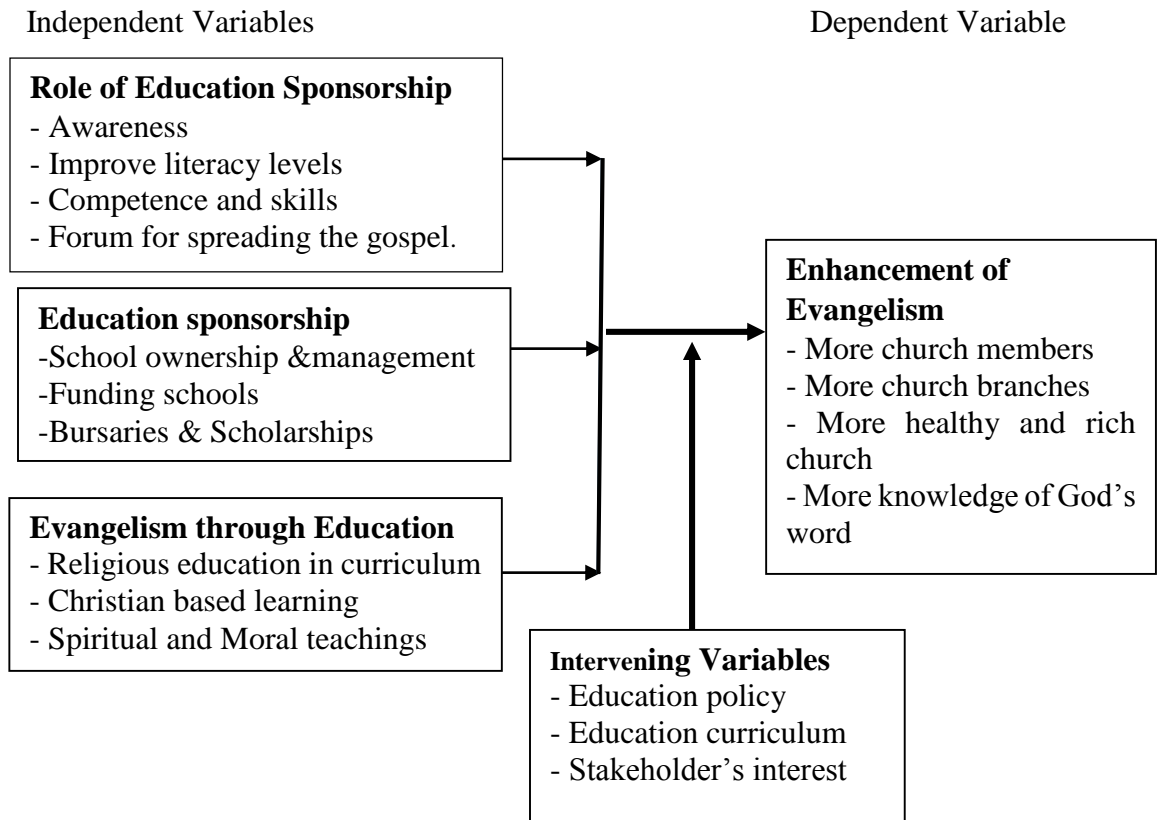
The general purpose of this study was to examine the enhancement of evangelism through education sponsorship by church sponsored schools in Mombasa County. The study was guided by three specific objectives as follows: to establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County, to determine the extent to which education sponsorship enhances evangelism through church sponsored schools in Mombasa County and to evaluate education sponsorship as a means of enhancing evangelism among church sponsored schools in Mombasa County.

In this study the conceptual framework was guided by the research specific objectives. The dependent variable in this case was enhancement of evangelism which explained by factors such as more church members, more church branches, more healthy and rich church as well as more knowledge of God's word.

The independent variables were derived from the specific objectives. From the first objective, the role of education sponsorship, the factors highlighted in the conceptual framework were awareness, improve literacy levels, competence and skills and forum for spreading the gospel. The second objective which was education sponsorship had school ownership & management, funding schools and bursaries and scholarships as the key factors. Based on third objective of evangelism through education the key factors analyzed were religious education in curriculum, Christian based learning and Spiritual and Moral teachings. There were also intervening variables in this study which focused on the education policy, education curriculum and the stakeholder's interest.

Figure 2.1

Conceptual Framework



Source: Author (2021)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the procedure that this study followed. This addresses research design, target population, sampling size and method, instrumentation, accuracy of test instruments, data collection process, and ethical concern and technique of data analysis.

3.2 Research Design

In this review, a descriptive research model was adopted by the research. Descriptive survey research explains behaviors by gathering experiences, views, attitudes, and expectations about a current issue from individuals. This research design was preferred because the study aimed to gather information from respondents about their attitudes and opinions regarding the effects of providing educational sponsorship on evangelism among church sponsored schools in Mombasa County.

Sekaran and Bougie (2013) notes that the descriptive studies are being performed to clarify the characteristics of organizations adopting such common practices. Therefore, concise research design provides the author with a suitable method for evaluating the effects of offering educational services on evangelism and attaining the goals of this study. This will allow the researcher to gather views, beliefs, opinions, and attitudes of church leaders, educational institution managers, and church members about the effects on evangelism of providing education services. Qualitative research is also used to reveal patterns in thought and opinions and to dig deeper into the issue.

3.3 Target Population

The target population for a research study refers to the whole set of items, events or individuals identified from the overall population for which inferences are to be made using the study data. The target population describes the population to which it is intended to generalize the results of a survey. For the purpose of this research, all the church sponsored schools in Mombasa County comprised the target population. The population was 150 which comprised of 20 primary schools that are church-sponsored, 20 School Principals, 60 CRE Teachers, 20 Pastors and 50 Church members.

3.4 Sampling Procedure

Sampling is a technique of establishing from within a population, a subgroup, to take part in a survey. This is a procedure of establishing several members for a sample to represent the big group from within the chosen. In choosing the church sponsored schools to be used in this analysis, purposeful sampling was used. Using this technique, ten (10) church sponsored schools was selected as the sample for this study. They included: JCC Bamburi, Ushindi Baptist Likoni, Salvation Army Likoni, PCEA Makupa, Winners Chapel Tudor, Baptist Church Tudor, Catholic Church, Methodist Church, Anglican Church of Kenya and Seventh Day Adventist Church. These churches were selected purposively due to the fact that they are offering education services and this study is focusing on influence of education sponsorship on enhancing evangelism.

A sample size of 100 respondents was targeted which comprised of 20 Pastors (2 from each church), 30 CRE Teachers (3 from each school), 10 School Principals (1 from each school) and 40 church members (4 from each church). These individuals were selected for the study

since they were the ones involved directly with matters of education sponsorship and evangelism.

Table 3.1

Sample Size

Category	Number per Church	Number of Churches	Sample size
Pastors	2	10	20
CRE Teachers	3	10	30
School Principals	1	10	10
Church Members	4	10	40
Total	10		100

Source: Author (2021)

3.5 Instrumentation

Research tools are apparatus of acquiring primary data according to Mugenda and Mugenda (2004). The researcher used the questionnaire as the research instrument. The questionnaire contained five sections. Section A covered general information of the respondents, section B role of education sponsorship, section C education sponsorship, section D evangelism through education sponsorship and E addressed effectiveness of education sponsorship.

3.5.1 Validity of Research Instruments

Validity shows how well the data collected protects the real investigation region (Ghauri & Gronhaug, 2005). Essentially, validity means "measure what is supposed to be measured." The analysis must formulate questions using clear and simple terms that can be understood by all participants and achieve the same understanding in order to ensure validity in this study.

3.5.2 Reliability of Research Instruments

Accuracy testing is important because it refers to the reliability across a measuring instrument's parts (Huck, 2007). A pilot study was carried out to assess the questionnaire's accuracy and validity. The Cronbach Alpha test was used to assess the internal consistency of the questionnaire on a sample of 10 respondents being 10 percent of the target population. This comprised of 2 Pastors, 3 CRE Teachers, 1 School Principal and 4 Church members. The purpose of the pilot survey was to test whether the question design is logical, clear, easily understood, whether the replies stated are exhaustive, and how long the questionnaire would take to complete. The pre-test also helped the researcher to check for simple storage and interpretation of the collected variables.

3.6 Methods of Data Collection

Data was collected by use of questionnaires that were distributed to the respondents, this happened after the researcher obtained a research permit from National Commission for science technology and innovation, and also permission from the leadership of the churches and schools involved in this study. Questionnaires were emailed, dropped and delivered to the respondents and were picked once they were filled. Respondents were given ample time to fill the questionnaires and where they encountered challenges necessary assistance was given to them. During this process and in the entire study, the researcher observed high ethical considerations of confidentiality, anonymity, respect for objects and property as well as respect for others taking part in research.

3.7 Methods of Data Analysis

Once data was collected, it was checked for consistency, properly coded, and entered for analysis. The data was explored and general features displayed to identify problem areas before commencing data analysis. The Statistical Package for Social Sciences (SPSS) version 22 was used to make a descriptive analysis of the data using mean scores and standard deviations. Tables were used to present the analyzed data in line with the study objectives. Data was organised into themes, categories and patterns relevant to the study.

3.7.1 Ethical Considerations

Research ethics is a set of moral values which deals with the degree to which research procedures conform to the study participants' academic, legal and sociological obligations (Polit & Beck, 2014). The research procedures were undertaken in a way that ensures that ethical requirements are upheld. No coercion, informed consent, privacy and confidentiality, anonymity and the preservation of human dignity are the major ethical issues to be considered. The researcher obtained informed consent from the participants in the research before collecting any information. Informed consent ensured that participants have sufficient research information, were capable of understanding the information, and had the ability to choose freely, allowing them to agree to or refuse research participation. Specific descriptions were given of the study's nature and purpose and the value of its participation. The respondents were assured that participation in the study is voluntary and there were no penalties for failure to comply. The respondents were also assured that they will maintain anonymity and confidentiality. Anonymity exists when an individual cannot be connected to the data for that person even by the researcher. Confidentiality is retained as participants are shielded in a study so that individual identities are not connected to the

given data and are never disclosed to the public. The researcher obtained research permit from NACOSTI through Kenya Methodist University.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

This investigation had a purpose to examine the enhancement of evangelism through education sponsorship by church sponsored schools in Mombasa County. The study was guided by three specific objectives as follows: to establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County, to determine the extent to which education sponsorship enhances evangelism through church sponsored schools in Mombasa County and to evaluate education sponsorship as a means of enhancing evangelism among church sponsored academic institutions within the county of Mombasa. Presented in this section are the results and discussions of the data analyzed on the basis of the objectives.

4.2 Response Rate

Response Return Rate is very crucial in that it determines whether the findings are large enough to be relied upon since the higher the Response Return Rate the more reliable the study is (Mugenda & Mugenda, 2012). A total of 87 reactions were gotten from the targeted 100 distributed questionnaires. This translated to a response of 87%. This response rate was deemed appropriate since any rate of reaction beyond 70% is termed as being better. Similar recommendations were made that the rate of reaction that is fifty percent is considered as adequate for evaluation while a response level of sixty percent is basically good and a response rate of over 70% is termed as excellent (Kothari, 2014).

4.3 Reliability Assessment Test

In order to determine the reliability of the data collection instrument, the researcher used Cronbach Alpha test. This is a measure of internal consistency or scale reliability of the questionnaire.

A reliability coefficient of 0.7 and above is considered acceptable. The sample size used for the pilot study was ten percent of the target population which were 10 respondents. The findings of this test are as shown in Table 4.1.

Table 4.1

Data Reliability Test

Variables	Cronbach's Alpha	N
Role of education sponsorship	0.864	10
Education Sponsorship	0.791	10
Evangelism through Education	0.812	10
Enhancement of Evangelism	0.743	10

Source: Research data (2021)

Table 4.1 indicates that the Cronbach alpha values for all the variables were more than 0.7. In regards to this outcome, it can be surmised that the measured construct was reliably sufficient for the other levels of evaluation because the values for the Cronbach Alpha were above 0.7. This therefore, indicates a very high level of internal consistency for the scale used to measure the enhancement of evangelism through education sponsorship by church sponsored schools in Mombasa County.

4.4 Demographics of Respondents

4.4.1 Gender of Respondents

Table 4.2

Gender of Respondents

Gender	Frequency	Percentage (%)
Male	55	63.2
Female	32	36.8
Total	87	100

Source: Research data (2021)

From table 4.1 above it is evident that 55 (63.2%) out of the 87 participants who took part in the investigation were male and 32 (36.8%) were female. Many of the respondents surveyed were therefore male.

4.4.2 Years Served in Church/School

Table 4.3

Years Served in Church/School

Range	Frequency	Percentage (%)
Less than 2 years	13	15
3-5 years	22	25
6-10 years	31	36
11-15 years	14	16
Above 15 years	7	8
Total	87	100

Source: Research data (2021)

Table 4.3 indicates that 13(15%) of the respondents have served in the church or school for less than 2 years. Those in the range of 3-5 years were 22(25%), while 6-10 years were 31(36%). Those in the category of 11-15 years were 14(16%) and above 15 years were 7

(8%). This clearly shows that majority (60%) of those surveyed had served the church/school for more than 5 years. This implies that they were knowledgeable and experienced enough to respond to the issues of enhancing evangelism through church sponsored schools.

4.4.3 Level of Education

Table 4.4

Level of Education

Level	Frequency	Percentage (%)
Certificate	24	28
Diploma	41	47
Bachelors	14	16
Masters	7	8
PhD	1	1
Total	87	100

Source: Research data (2021)

From table 4.4 above, it can be seen that the respondents' level was as follows: Certificate 24 (28%), Diploma level 41(47%), Bachelor's degree 14 (16%), Master's degree 7 (8%) and PhD 1 (1%). This implies that each respondent had attained some formal education hence able to easily read understand and answer correctly most of the questions.

4.4.4 Position in Church/School

Table 4.5

Position in Church/School

Position	Frequency	Percentage (%)
Senior Pastor	8	9
Associate Pastor	7	8
Church Chairman	6	7
Church Administrator	6	7
Church Elder/Deacon	4	5
School Principal	9	10
CRE Teacher	22	25
Ordinary Church Member	25	29
Total	87	100

Source: Research data (2021)

Table 4.5 shows that 15 out of the 20 Pastors targeted were interviewed which forms 17% of the respondents. The biggest numbers were CRE Teachers and Ordinary church members comprising of a total of 54%. This indicates a good response rate in terms of the sample population.

4.5 Enhancement of Evangelism through Education Sponsorship

4.5.1 Role of Education Sponsorship

The preceding objective of the investigation was to demonstrate the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County. The data collected was evaluated by use of standard deviation and scoring using mean. A score of below 1.5 as mean infers that the respondents were in strong agreement. A score

of between 1.5 and 2.5 as mean infers that they disagreed, 2.5 to 3.5 undecided and 3.5 to 4.5 implies agreed. A mean score of more than 4.5 implies strongly agreed. A value of less than one as standard deviation infers a lack of significant variation in the reactions while a value that is more than 1 infers presence of a significant variation in the reactions.

The participants were needed first to rate the level at which they were either in agreement or in disagreement on role of education sponsorship and how it influences enhancement of evangelism. The outcome of the standard deviation and the scored mean are outlined in Table 4.6 below.

Table 4.6

Role of Education Sponsorship

Statement	N	Mean	Stdev
Awareness			
Education services give an opportunity for one to get enlightened	87	4.35	0.65
Schools prepare one to receive the word of God	87	4.12	0.48
Schools teach the word of God through its syllabus	87	3.51	0.75
Competence and Skill			
The reading skills acquired enable pupils to read the bible	87	4.68	0.35
Communication skills are vital in enhancing evangelism	87	4.49	0.64
Schools train pupils on how to worship God at an early age	87	4.37	0.78
Available forum			
Schools provide a ready forum to evangelize	87	4.33	0.55
Schools are the best forums to teach word of God at tender age	87	3.81	0.48
Opportunities are given to share word of God in school forums	87	3.73	0.63
Overall		4.15	0.59

Source: Research data (2021)

The results presented on Table 4.6 indicate that Education sponsorship enhances evangelism in church sponsored schools. The overall mean score of 4.15 shows that most respondents agreed with the statements. In terms of creating awareness, the results show that education services give an opportunity for one to get enlightened (mean = 4.35), schools prepare one to receive the word of God (mean = 4.12) and schools teach the word of God through its syllabus (mean = 3.51). The standard deviations of 0.65, 0.48 and 0.75 respectively indicate a lack of any significant variation in the reactions. This implies that church sponsored schools create awareness of God's word hence play an important role in enhancing evangelism.

With regard to competence and skill the results were as follows: schools give an opportunity to acquire reading skills and competences (mean = 4.68), competences and reading skills enable one to evangelize to others (mean = 4.49) and schools equip individuals with various skills and competences (mean = 4.37). The respective standard deviations of 0.35, 0.64 and 0.78 were all less 1 meaning there lacked any significant variation in the reactions. The implication is that church sponsored schools in Mombasa County strongly agree that competence and skills imparted to learners enhance evangelism.

As far as available forum is concerned the results were as follows: schools provide a ready forum to evangelize (mean = 4.33), schools are the best forums to teach word of God from tender age (mean = 3.81) and opportunities are given to share word of God in school forums (mean = 3.73). This means that church sponsored schools in Mombasa County provide a conducive forum for spreading the gospel hence play a crucial role in enhancing evangelism. The respective standard deviations of 0.55, 0.48 and 0.63 there lacked any significant variation in the reactions.

4.5.2 Education Sponsorship

The second objective of the study was to determine the extent to which education sponsorship enhances evangelism through church sponsored schools in Mombasa County. The data collected was evaluated through a standard deviation and a scored mean. A score of between 1.5 and 2.5 as mean infers that they disagreed, 2.5 to 3.5 undecided and 3.5 to 4.5 implies agreed. A mean score of more than 4.5 implies strongly agreed. A score of 4.5 on the mean infers a strong agreed. A value of less than one as standard deviation infers a lack of significant variation in the reactions while a value that is more than 1 infers presence of a significant variation in the reactions.

The participants were needed to rate the level at which they were either in agreement or in disagreement on role of various forms of education sponsorship and how they influence enhancement of evangelism. The outcome is shown on Table 4.7 below.

Table 4.7

Forms of Education Sponsorship

Statement	N	Mean	Stdev
School Ownership & Management			
The church fully owns and manages its schools	87	4.73	0.48
Leadership has influence on what is taught in schools	87	3.95	0.62
Leaders have competences to be able to manage the schools	87	3.87	0.54
Funding Schools			
The Church funds the schools with all the resources	87	3.68	0.38
The Church pays the teachers' salaries and allowances	87	3.72	0.56
The Church provides evangelism resources to the schools	87	3.54	0.72
Bursaries and Scholarships			
Church offers bursaries & scholarships to the needy in the community	87	3.65	0.85
Bursaries & scholarships are used as a tool to evangelize to the community	87	3.59	0.69
Bursaries & Scholarships have been an effective evangelism tool	87	3.66	0.64
Overall		3.82	0.61

Source: Research data (2021)

Table 4.7 shows the results on the various forms of education sponsorship by churches in Mombasa County. The overall mean score of 3.82 indicate that the church sponsored schools in Mombasa County engage in all three forms of education sponsorship. The findings on school ownership and management were as follows: the church fully owns and manages its schools (mean = 4.73), leadership has influence on what is taught in schools (mean = 3.95) and leaders have competences to be able to manage the schools (mean = 3.87). This implies that the church sponsored schools are fully owned and managed by the churches and that the leadership has great influence over all their affairs. The standard deviations of 0.48, 0.62 and 0.54 respectively indicate there wasn't any significant variation in the reactions.

Results on funding schools were as follows: the Church funds the schools with all the resources (mean = 3.68), the Church pays the teachers' salaries and allowances (mean = 3.72) and the Church provides evangelism resources to the schools (mean = 3.54). This means that the church sponsored schools are well funded in terms of resources, teachers'

remuneration as well as evangelism resources. There lacked any significant variation in the reactions as all the standard deviations were less than 1.

With regard to bursaries and scholarships the findings were as follows: church offers bursaries and scholarships to the needy in the community (mean = 3.65), bursaries and scholarships are used as a tool to evangelize to the community (mean = 3.59) and bursaries and scholarships have been an effective evangelism tool (mean = 3.66). This implies that the church sponsored schools in Mombasa County engage in offering bursaries and scholarships as a way to reach out to the community. The standard deviations of 0.85, 0.69 and 0.64 show there lacked any significant variation in the reactions.

4.5.3 Evangelism through Education Sponsorship

The third research objective was to evaluate education sponsorship as a means of enhancing evangelism among church sponsored schools in Mombasa County. The data collected was evaluated through standard deviation and a scored mean. A score of between 1.5 and 2.5 as mean infers that they disagreed, 2.5 to 3.5 undecided and 3.5 to 4.5 implies agreed. A mean score of more than 4.5 implies strongly agreed. A standard deviation value that is less than 1 implies an absence in any significant variation while a value of more than 1 implies the existence of a significant variation within the responses.

Results obtained are presented on table 4.8 below.

Table 4.8

Evangelism through Education Sponsorship

Statement	N	Mean	Stdev
Religious Education in Curriculum			

Christian Religious Education is integrated into the curriculum	87	3.96	0.66
Religious education is compulsory in all classes	87	4.25	0.74
CRE teachers are well trained	87	3.67	0.46
Christian based learning			
The Schools have a church in the compound	87	3.61	0.57
Devotions are part of the school routine	87	3.87	0.44
Learners are taught how to read the bible and pray	87	4.65	0.39
Spiritual and Moral teachings			
Christian morals are taught in schools	87	3.87	0.59
Spiritual teachings are part of the curriculum	87	4.01	0.55
Clergy regularly give spiritual inspiration to learners	87	3.79	0.62
Overall		3.96	0.56

Source: Research data (2021)

Table 4.8 shows that the church sponsored schools in Mombasa County promote evangelism through their curriculum and also integrate spiritual and moral teachings. The overall mean score of 3.95 implies agreement with all the statements relating to the issues. Results on religious education in curriculum were as follows: Christian Religious Education is integrated into the curriculum (mean = 3.96), religious education is compulsory in all classes (mean = 4.25) and CRE teachers are well trained (mean = 3.67). These findings indicate that religious education is part of the curriculum in the church sponsored schools in Mombasa County. The respective standard deviations of 0.66, 0.74 and 0.46 are less than 1 hence there were no significant variations in the responses.

With regard to Christian based learning the results were: the schools have a church in the compound (mean = 3.61), devotions are part of the school routine (mean = 3.87) and learners are taught how to read the bible and pray (mean = 4.65). This clearly indicates that Christian based learning is highly emphasized in the church sponsored schools in the county of Mombasa. There was a lack of any variation in the reactions as exhibited by a standard deviations of 0.57, 0.44 and 0.39 were all less than 1.

Results on spiritual and moral teachings were as follows: Christian morals are taught in schools (mean = 3.87), spiritual teachings are part of the curriculum (mean = 4.01) and clergy regularly give spiritual inspiration to learners (mean = 3.79). This gives a clear indication that the church sponsored schools in Mombasa County strive to inculcate spiritual and moral teachings to the learners. The responses had no significant variations as shown by the respective standard deviations of 0.59, 0.55 and 0.62 which were less than 1.

4.6 Effectiveness of Education Sponsorship

The investigation pursued to reveal the effectiveness of education sponsorship in enhancing evangelism among the church sponsored schools in Mombasa County. The data collected was evaluated through standard deviation and a scored mean. A score of between 1.5 and 2.5 as mean infers that they disagreed, 2.5 to 3.5 undecided and 3.5 to 4.5 implies agreed. A mean score of more than 4.5 implies strongly agreed. A value of 4.5 as mean infers they strongly agreed. A standard deviation value that is less than 1 implies an absence in any significant variation while a value of more than 1 implies the existence of a significant variation within the responses. The outcome is outlined on table 4.9 below.

Table 4.9

Effectiveness of Education Sponsorship

Statement	N	Mean	Stdev
More members			

The church has more members	87	4.11	0.58
Members are spiritually strong	87	3.95	0.71
Members are more united	87	3.52	0.47
More branches			
The church has new branches coming up	87	3.78	0.34
The church often plant new branches	87	3.90	0.53
All branches are well equipped	87	3.65	0.61
More health and rich church			
Church members are economically and spiritually stable	87	3.77	0.34
The church does not strain to meet its obligations	87	4.75	0.38
Well-being of members is taken care of by the church	87	3.55	0.46
Overall		3.89	0.49

Source: Research data (2021)

Table 4.9 shows that education sponsorship has resulted in the enhancement of evangelism among the church sponsored schools as evidenced by the overall mean score of 3.89. Results on more members were as follows: the church has more members (mean = 4.11), members are spiritually strong (mean = 3.95) and members are more united (mean = 3.52). There were no significant dispersions in the responses as shown by the respective standard deviations of 0.58, 0.71 and 0.47 that are less than 1.

Results on more branches were as follows: the church has new branches coming up (mean = 3.78), the church often plant new branches (mean= 3.90) and all branches are well equipped (mean = 3.65). This implies that education sponsorship has resulted in more church branches being opened up among the church sponsored schools within the county of Mombasa. There lacked any significant variation in the reactions as the respective standard deviations of 0.34, 0.54 and 0.61 were less than 1.

Findings on more health and rich church were as follows: Church members are economically and spiritually stable (mean = 3.77), the church does not strain to meet its obligations (mean = 4.75) and well-being of members is taken care of by the church (mean = 3.55). This indicates that education sponsorship has resulted in a healthier and rich

church among the church sponsored schools in Mombasa County. The respective standard deviations of 0.34, 0.38 and 0.46 were all less than 1 hence no significant variations in the responses.

The findings on the role of education sponsorship showed that the church sponsored schools create awareness of God's word hence play an important role in enhancing evangelism. In terms of creating awareness, the results showed that education services give an opportunity for one to get enlightened, schools prepare one to receive the word of God and schools teach the word of God through its syllabus. The results also revealed that schools give an opportunity to acquire reading skills and competences, competences and reading skills enable one to evangelize to others and schools equip individuals with various skills and competences. The findings further indicated that schools provide a ready forum to evangelize, schools are the best forums to teach word of God from tender age and opportunities are given to share word of God in school forums. This means that church sponsored schools in Mombasa County provide a conducive forum for spreading the gospel hence play a crucial role in enhancing evangelism.

Results on the various forms of education sponsorship by churches in Mombasa County indicate that the church sponsored schools in Mombasa County engage in all three forms of education sponsorship. The findings on school ownership and management showed that the church fully owns and manages its schools, leadership has influence on what is taught in schools and leaders have competences to be able to manage the schools. This implies that the church sponsored schools are fully owned and managed by the churches and that the leadership has great influence over all their affairs.

Results on funding schools showed that the Church funds the schools with all the resources, the Church pays the teachers' salaries and allowances and the Church provides evangelism resources to the schools. This means that the church sponsored schools are well funded in terms of resources, teachers' remuneration as well as evangelism resources. With regard to bursaries and scholarships the findings revealed that church offers bursaries and scholarships to the needy in the community, bursaries and scholarships are used as a tool to evangelize to the community and bursaries and scholarships have been an effective evangelism tool. This implies that the church sponsored schools in Mombasa County engage in offering bursaries and scholarships as a way to reach out to the community.

The findings further showed that the church sponsored schools in Mombasa County promote evangelism through their curriculum and also integrate spiritual and moral teachings. Results on religious education in curriculum indicated that Christian Religious Education is integrated into the curriculum, religious education is compulsory in all classes and CRE teachers are well trained. These findings indicate that religious education is part of the curriculum in the church sponsored schools in Mombasa County. With regard to Christian based learning the results revealed that the schools have a church in the compound, devotions are part of the school routine and learners are taught how to read the bible and pray. This clearly indicates that Christian based learning is highly emphasized in the church sponsored schools in Mombasa County. Results on spiritual and moral teachings showed that Christian morals are taught in schools, spiritual teachings are part of the curriculum and clergy regularly give spiritual inspiration to learners. This gives a clear indication that the church sponsored schools in Mombasa County strive to inculcate spiritual and moral teachings to the learners.

The results of the study demonstrated that in Mombasa County the church sponsored schools also follow the laid down education policy and curriculum as given by the Ministry of Education. They not only teach Christian religious education but also teach all the other required subjects and adhere to the methodology and system of education. Despite the fact that the schools are fully owned and managed by the churches as private institutions they also admit non-Christian pupils which becomes a great opportunity for evangelization. Mombasa is a Muslim dominated County and therefore this posed a great challenge to the schools as the Muslim students attending these schools are few.

In order to enhance evangelism in these church sponsored schools, they have ensured that they continue to have an open admission policy which does not just restrict to Christian pupils. In a specific case, there was a school for the blind which caters for the visually impaired population across all religions. The study found this to be a great opportunity for evangelism and that the church sponsored schools was using it to transfer Christian values to the pupils. Some of the schools were partly day and partly boarding. This also was a good opportunity for the teachers to have more time with the boarders who were mainly the senior classes. Through night and early morning devotions and biblical teachings the teachers and matrons were able to inculcate more spiritual teachings and morals to the learners.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This section tackles the summarization of the investigation in regards to the outcome, inference and submissions of the investigation conducted. The purpose of this study was to examine the enhancement of evangelism through education sponsorship by church sponsored schools in Mombasa County. Data for analysis was obtained by use of questionnaires designed by the researcher for the respondents. The information that was obtained from the research was edited, coded, analyzed and presented as discussed in the previous chapter.

5.2 Summary of Findings

The first objective of the study was to establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County. In this objective the researcher sought to establish the role that education sponsorship plays in enhancing evangelism. The information was grouped into three categories; awareness creation, competence and skills and available forum. As far as awareness is concerned, the results showed that education services do give an opportunity for one to get enlightened, schools prepare one to receive the word of God and that schools teach the word of God through its syllabus. With regard to competence and skills the findings revealed that schools give an opportunity to acquire reading skills and competences, competences and reading skills enable one to evangelize to others and schools equip individuals with various skills and competences.

As far as available forum is concerned the results indicated that schools provide a ready forum to evangelize, schools are the best forums to teach word of God from tender age and opportunities are given to share word of God in school forums. This implies that church sponsored schools in Mombasa County provide a conducive forum for spreading the gospel hence play a crucial role in enhancing evangelism.

The second objective was to determine the extent to which education sponsorship enhances evangelism through church sponsored schools in Mombasa County. The purpose of the researcher was to find out to what level provision of education services supports the spreading of the word of God in the church sponsored schools. The information was placed into three categories: school ownership and management, funding schools and the use of bursaries and scholarships. Results on school ownership and management indicated that most churches fully own and manage the schools, leadership has influence on what is taught in the schools and that leaders have competences to be able to manage the schools. This clearly showed that the church sponsored schools in Mombasa County are fully owned and managed by the churches and that the leadership has influence over all their affairs.

Results on funding schools indicated that the Churches fund the schools with all the necessary resources, the Churches pay the teachers' salaries and allowances and that they also provide evangelism materials to the schools. This means that the church sponsored schools are well funded in terms of resources, teachers' remuneration as well as evangelism resources.

With regard to bursaries and scholarships the findings showed that churches in Mombasa County offer bursaries and scholarships to the needy in the community, bursaries and scholarships are used as a tool to evangelize to the community and that bursaries and

scholarships have been an effective evangelism tool. This implies that provision of education services by church sponsored schools in Mombasa County is an effective tool in spreading the gospel of Jesus Christ

The third research objective was to evaluate education sponsorship as a means of enhancing evangelism among church sponsored schools in Mombasa County. The aim of the researcher here was to look at the specific ways in which the church sponsored schools in Mombasa County are using to propagate the word of God. The information was categorized into three aspects: religious education in curriculum, Christian based learning and spiritual and moral teachings.

Results on religious education in curriculum indicated that Christian Religious Education is integrated into the curriculum, religious education is compulsory in all classes and CRE teachers are well trained. This showed that that religious education is part of the curriculum in the church sponsored schools in Mombasa County.

With regard to Christian based learning the results showed that the schools have a church or chapel in the school compound, daily devotions are part of the school routine and that learners are taught how to read the bible and pray. This clearly revealed that Christian based learning is highly emphasized in the church sponsored schools in Mombasa County.

Results on spiritual and moral teachings indicated that Christian morals are taught in the schools, spiritual teachings are part of the curriculum and that the clergy regularly give spiritual inspiration to learners. This was a clear indication that the church sponsored schools in Mombasa County strive to inculcate spiritual and moral teachings to the learners.

5.3 Conclusions

Based on findings of this study, it can be concluded that education sponsorship by church sponsored schools in Mombasa County has a positive effect in the enhancement of evangelism. The schools play a crucial role in ensuring that Christian religious education and values are taught in the curriculum. Learners are exposed to the teachings of the bible throughout their study hence creating more awareness and knowledge of the word of God. The churches have ensured that they fully own and manage the schools thereby gaining full control over what is taught to the learners. The support through bursaries and scholarships has also widened the scope of evangelism to the local community. The study therefore concluded that education sponsorship through church sponsored schools in Mombasa County enhances evangelism.

This study aimed at filling the research gap that no known study had been conducted in Mombasa County on the enhancement of evangelism through education sponsorship by church sponsored schools. The findings of this study established that church sponsored schools in Mombasa County, Kenya, contribute to the enhancement of evangelism in many ways. These findings will act as a background for future research on the subject of education sponsorship and enhancement of evangelism in other Counties in Kenya or other parts of the world.

5.4 Recommendations

The study recommends that more church sponsored schools should be opened in Mombasa County as well as across the country to propagate further Christianity. Church sponsored

schools will have an immense reach to the unreached population of our young people. Teaching the word of God at a very early age builds a strong foundation for the Christian faith and is a strong evangelism tool.

The study also recommends that the existing church sponsored schools should be expanded to cater for even special needs such as the hearing impaired, sight impaired and physically challenged persons in the society. This is the ministry of our Lord Jesus Christ. The study further recommends that the church sponsored schools' administration should design more programs that allow the pupils to be taught Christian values. This can involve morning prayers in the school chapels, regular visits by the clergy and Christian youth rallies.

5.5 Suggestion for Further Studies

Further research should be carried out to analyze the effect of education sponsorship on evangelism by church sponsored schools in other Counties in Kenya to assess whether the results will be similar or different. This will help to identify whether the impact of education sponsorship on evangelism is the same all over the country or there are some areas where things are different.

In addition further research should be carried to establish the effect of church sponsored health facilities on enhancing evangelism. Churches in Kenya are also engaged in offering crucial health services all over the country. Just like education, health services sponsored by churches aim to enhance evangelism.

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APPENDICES

Appendix I: Letter of Introduction

To Whom It May Concern

Dear Sir / Madam,

RE: REQUEST TO PARTICIPATE IN DATA COLLECTION

I am a student pursuing Masters of Art in Mission Studies at Kenya Methodist University. I am currently carrying out a research on “Enhancing Evangelism through Education Sponsorship: A Case of Church Sponsored Schools in Mombasa County”

Kindly spare few minutes to complete this questionnaire. Your views, in combination with those of others, are extremely important. I assure you that the information provided will be treated with confidentiality and will be used strictly for the intended academic research purpose.

Thanks for your support in this study.

Yours faithfully,

Wafula Eliya Robert

MA Student, KeMU

Appendix II: Questionnaire

The aim of this research is to examine the enhancement of evangelism through education sponsorship by church sponsored schools in Mombasa County. Your responses will strictly be used for academic purposes. Kindly answer all the questions.

Section A: General Information:

(Please tick in the box provided)

1. Name of the Church/School (Optional).....

2. Gender: Male Female

3. How long have you served in this church/school?

Less than 2 years 3-5 years 6-10 years 11-15 years 15 years and above

4. Level of education

Certificate Diploma Bachelors
 Masters PhD others (specify).....

5. What is your position in this church/school?

Senior Pastor Associate Pastor Church Chairman Church administrator
 Church elder CRE Teacher Ordinary Church Member School Principal

Section B. Role of Education Sponsorship

6. In a scale of 1-5 rate the following statements on role of education sponsorship and how they influence enhancement of evangelism.

SA- Strongly Agree; A-Agreed; U-Undecided; SD-Strongly Disagree; D-Disagreed

Statement	SA	A	U	SD	D
	5	4	3	2	1
Awareness					
Education services give an opportunity for one to get enlightened					
Schools prepare one to receive the word of God					
Schools teach the word of God through its syllabus					

Competence and Skill					
Schools give an opportunity to acquire reading skills and competences					
Competences and reading skills enable one to evangelize to others					
Schools equip individuals with various skills and competences					
Available forum					
Schools provide a ready forum to evangelize to					
Schools are the best forums to teach word of God from tender age					
Opportunities are given to share word of God in school forums					

Section C. Education Sponsorship

7. In a scale of 1-5 rate the following statements on Education Sponsorship and how they influence enhancement of evangelism.

SA- Strongly Agree; A-Agreed; U-Undecided; SD-Strongly Disagree; D-Disagreed

Statement	SA	A	U	SD	D
	5	4	3	2	1
School Ownership & Management					
The church fully owns and manages its schools					
Leadership has influence on what is taught in schools					
Leaders have competences to be able to manage the schools					
Funding Schools					
The Church funds the schools with all the resources					
The Church pays the teachers' salaries and allowances					
The Church provides evangelism resources to the schools					
Bursaries and Scholarships					
Church offers bursaries & scholarships to the needy in the community					
Bursaries & scholarships are used as a tool to evangelize to the community					
Bursaries & Scholarships has been an effective evangelism tool					

Section D. Evangelism through Education Sponsorship

8. In a scale of 1-5 rate the following statements on the effectiveness of education sponsorship in enhancing evangelism

SA- Strongly Agree; A-Agreed; U-Undecided; SD-Strongly Disagree; D-Disagreed

Statement	SA	A	U	SD	D
Religious Education in Curriculum					
Christian Religious Education is integrated into the curriculum					
Religious education is compulsory in all classes					
CRE teachers are well trained					
Christian based learning					
The Schools have a church in the compound					
Devotions are part of the routine					
Learners are taught to read the bible and pray					
Spiritual and Moral teachings					
Christian morals are taught in schools					
Spiritual teachings are part of the curriculum					
Clergy regularly give spiritual inspiration to learners					

Section E. Effectiveness of Education Sponsorship in Enhancement of Evangelism

9. In a scale of 1-5 rate the following statements on enhancement of evangelism as a result of education sponsorship

SA- Strongly Agree; A-Agreed; U-Undecided; SD-Strongly Disagree; D-Disagreed

Statement	SA	A	U	SD	D
	5	4	3	2	1
More members					
The church has more members					
Members are spiritually strong					
Members are more united					
More branches					
The church has new branches coming up					
The church often plant new branches					
All branches are well equipped					
More health and rich church					
Church members are economically and spiritually stable					
The church does not strain to meet its obligations					
Well-being of members is taken care of by the church					

Thank you for your time

Appendix III: University Authority Letter



KENYA METHODIST UNIVERSITY

P. O. Box 267 Meru - 60200, Kenya
Tel: 254-064-30301/31229/30367/31171

Fax: 254-64-30162
Email: deanrd@kemu.ac.ke

DIRECTORATE OF POSTGRADUATE STUDIES

December 4, 2020

Commission Secretary,
National Commission for Science, Technology and Innovations,
P.O. Box 30623-00100,
NAIROBI.

Dear sir/ Madam,

RE: WAFULA ELIYA ROBERT (MMS-3-3713-3/2016)

This is to confirm that the above named is a bona fide student of Kenya Methodist University, Department of Theology, Religious Studies and Counselling undertaking a Degree of Masters in Mission Studies. He is conducting research on 'Enhancing Evangelism through Education sponsorship: A case of Church Sponsored Schools in Mombasa County'.

We confirm that his Research proposal has been defended and approved by the University.

In this regard, we are requesting your office to issue a permit to enable him collect data for his research.

Any assistance accorded to him will be appreciated.

Thank you.



Dr. John Muchiri, PHD.
Director Postgraduate Studies

Appendix IV: Ethics Approval Letter



KENYA METHODIST UNIVERSITY
P. O. BOX 267 MERU - 60200, KENYA FAX: 254-64-30162
TEL: 254-064-30301/31229/30367/31171 EMAIL: serc@kemu.ac.ke

November 26, 2020

KeMU/SERC/MMS/31/2020

Wafula Eliya Robert
Kenya Methodist University

Dear Robert,

SUBJECT: ENHANCING EVANGELISM THROUGH EDUCATION SPONSORSHIP: A CASE OF CHURCH SPONSORED SCHOOLS IN MOMBASA COUNTY.

This is to inform you that Kenya Methodist University Scientific Ethics and Review Committee has reviewed and approved your above research proposal. Your application approval number is KeMU/SERC/MMS/31/2020. The approval period is 24th November 2020 – 24th November 2021.

This approval is subject to compliance with the following requirements

- I. Only approved documents including (informed consents, study instruments, MTA) will be used.
- II. All changes including (amendments, deviations, and violations) are submitted for review and approval by Kenya Methodist University Scientific Ethics and Review committee.
- III. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to KeMU SERC within 72 hours of notification.
- IV. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to KeMU SERC within 72 hours.

- V. Clearance for export of biological specimens must be obtained from relevant institutions.
- VI. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal
- VII. Submission of an executive summary report within 90 days upon completion of the study to KeMU SERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,




Dr. A. WAMACHI
Chair, SERC

Appendix V: NACOSTI Research License

REPUBLIC OF KENYA

Ref No: 510086


RESEARCH LICENSE



This is to Certify that Mr.. Robert Eliya Wafula of Kenya Methodist University, has been licensed to conduct research in Mombasa on the topic: ENHANCING EVANGELISM THROUGH EDUCATION SPORNSORSHIP: A CASE OF CHURCH SPONSORED SCHOOLS IN MOMBASA COUNTY for the period ending : 19/February/2022.


License No: NACOSTI/P/21/9007

510086
Applicant Identification Number



Director General
**NATIONAL COMMISSION FOR
SCIENCE,TECHNOLOGY & INNOVATION**

Verification QR Code



**NOTE: This is a computer generated License. To verify the authenticity of this document,
Scan the QR Code using QR scanner application.**

Appendix VI: NACOSTI Receipt

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

AC 10787

OFFICIAL RECEIPT

Station: Nairobi

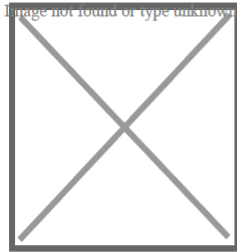
Date: 09/Feb/2021

Received from: Robert Eliya Wafula

KES: *** One Thousand only ***

On Account of Research Permit Fees ref 09522

Vote Head R-43



USD	
Kshs	1,000
AC	

NO

Item A-1-A

Cash/Cheque No MPESA

Appendix VII: Certificate of Publication

