**THE METHODIST CHURCH IN KENYA'S SPONSORSHIP PROGRAMME
ON ORPHANS: A RE-EXAMINATION OF THE EFFECTIVENESS OF
ITS MATERIAL AND SPIRITUAL NEEDS, WITH REFERENCE TO
THE DAY SECONDARY SCHOOL IN IMENTI NORTH,
MERU COUNTY**

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DECLARATION AND RECOMMENDATION

Declaration

I declare that this thesis is my original work and has not been presented in any other university for the award of a degree.

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Recommendation

This thesis has been submitted with our approval as university supervisions.

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DEDICATION

Dedicate this thesis to my parents, Mr. and Mrs. Julius Makathimo who laid a strong foundation for my education.

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ABSTRACT

Numerous societal problems for example HIV and AIDS challenges, accidents, diseases, cancer, and Gender-Based Violence (GBV) have led to the deaths of parents, leaving behind orphaned children. Usually, orphans are left in the care of grandparents or other relatives. This study has therefore sought to establish the effectiveness of the Methodist Church in Kenya's sponsorship programmes on the material and spiritual needs of orphans in day secondary schools in Imenti North subcounty. The study was led by the following specific objectives: to assess the M.C.K. awareness of the material and spiritual needs of orphans; to analyze M.C.K. sponsoring programmes for orphans; to examine the effectiveness of M.C.K pastoral programmes in meeting the needs of orphans; and examine the academic performance of orphans in church-sponsored secondary schools in Imenti-North subcounty. This study was informed and led by Erickson's model of psychosocial development theory and the *A Theory of Human Motivation,* developed by Abraham H. Maslow in 1943, that discusses hierarchy needs. However, the research adopted a descriptive survey. The population of the study included the church education committee, church superintendent, principals, and orphan students. A sample size of 207 respondents was picked, and a questionnaire was used as the data collection tool. The reliability of the data was measured by Cronbach's Coefficient Alpha, while the content and construct validity ensured that the intended data was collected adequately and effectively. The collected data was analyzed using a statistical package for social sciences (SPSS) version 26. Descriptive statistics, frequencies, means, and inferential statistics, Pearson correlation, were used to analyze data that was presented in different thematic. The findings of this study were that material needs in the form of food, shelter, clothing, and pocket money were identified as the most important needs followed by spiritual needs. Therefore, this study recommends that the church should engage in full provision of the same on a timely basis to the orphans to cure the risky behaviour they may find themselves in. However, the study suggests more research be done on not only MCK Church sponsorship projects like this but other churches' funded initiatives in the schools to find out the sustainability of the same based on materials and spiritual needs and looking at broader issues and challenges of such projects.

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ACRONYMS/ABBREVIATIONS

ARV's   - Anti-Retroviral

FBO   - Faith based organization

GOK   - Government of Kenya

M.C.K   - Methodist Church in Kenya.

MCO   - Mathare community outreach

MOE   - Ministry of education

NGO   - Nongovernmental organization

NPA   - National plan of action

OVC   - Orphans and vulnerable children

PEPAR   - Presidential emergency plan for HIV AND AIDS response

UNAIDS   - United Nations programme on HIV/AIDS

UNGASS   - United nations general assembly special session

UNICEF   - United Nations children's fund

USAID   - United states agency for international development

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Myriad societal problems like HIV and AIDS pandemic, accidents, diseases like cancer, Gender-Based Domestic Violence (GBDV) have led to the death of many parents leaving orphans behind. Usually, the orphans are left under the care of grandparents or other relatives. In the meantime, Kitaba et al. (2018) did a study on the support of orphans and found out that grandparents who are left with orphans are mostly sickly, ill-equipped, and economically poor making it difficult for them to provide material or spiritual needs of these orphans. On the other hand, assistance from uncles and aunts is mostly determined by their economic status (Victor, 2018).

Due to this phenomenon, the African concept of "children belong to the kin" faces great challenges during this time of so many social-economic demands. The values and moral bases that ensured support for the vulnerable have been strained by a scarcity of resources like finances or lack of incomes hence resulting in poverty (Sitienei & Pillay, 2019). Kitaba et al. (2018) argue that the vulnerability of an orphan is more than that of a poor child with living parents because an orphan has difficulties in bearing psychological trauma associated with parental loss.

Globally, and according to Gulaid (2019), who asserts that in the year 2017, there were over 132 million orphaned children worldwide with death featuring prominently. While the most major cause of orphanhood is the scourge of HIV/AIDS, most children are orphaned with other causes such as natural catastrophes, warfare, gender-based violence (GBV), tragedies, heinous crimes, and adverse aspects of health. Gulaid adds that orphans, who have suffered the loss of both their mother and father, accounted for 13 million of the 132 million orphans worldwide while the remaining 119 million are unable to take care of them hence disappeared, or engage in drug abuse neglecting the children completely. A number of these orphans are left under the care of uncles or aunties who turn them into domestic laborers commonly called house helps. In some instances, the neglected children are later found by NGOs, churches, or charity organizations and placed under their care or adopted by strangers. United Nations children's fund (UNICEF, 2010) states that Sub-Saharan Africa has the biggest orphan burden with more than 70 million child mortality says (State of the World's Children, 2017) including children who have lost both parents.

Additionally, the State of the World's Children's surveys states that Asia-Pacific is home to just about 75 million orphans.

An orphan performs poorly in school due to damaged cognitive and emotional development caused by the trauma of witnessing the death of one parent or both parents (UNICEF, 2010). They have to live with unmet basic needs like food, clothing, shelter, pocket money, health services plus lack of parental love. According to Gitonga (2014), orphaned children must attempt, because of lack of education and resources, and productive activity anywhere they can. They engage themselves in back-breaking tasks and are underpaid. For example, in exchange for work done the whole month a child is paid Kshs 2,000 which is not enough to feed his or her siblings. If there is no work, food is stolen, and survival will be a daily battle (Ringson, 2019). Some develop other survival tactics like eating less and selling assets where possible (Gitonga, 2014). The national plan of action for orphans (2007 - 2010) came up with strategies to provide and protect young children (ages 1-14) but did not have a strategy to address the needs of orphans in secondary schools.

The right of all children to free and obligatory basic education, basic nourishment, shelter, or healthcare under the Kenya Constitution for 2010 is well articulated. Article 55 of the Constitution offers for phases to guarantee that youth take advantage of education, development, and training, including equal opportunity programs. It also calls, therefore, for Government to establish and reinforce existing youth participation platforms in social, sociological, economical, and constitutional spheres for this objective. (The New Constitution of Kenya, 2010).

Thus, the constitution mandates the caregiver to ensure that basic rights are met to satisfy all the psychosocial needs of orphans. Sponsorship is normally limited to paying Levies. This does not mean meeting all the material and spiritual needs of orphans. Meeting material and spiritual needs should go beyond Levies which includes attending school meetings, inculcating discipline in students, and provision of home-based needs.

The cost of basic needs like food, clothes, medicine is too high for the orphans and obtaining them becomes very difficult. They continue to suffer hunger and diseases as they are trapped in the vicious cycle of poverty. In extreme poverty, orphans become vulnerable to additional forms of exploitation (Gitonga, 2014). The absence of an adult to enforce children's property rights, land, or other property is stolen by neighbors or even relatives. According to Nyabanyaba (2009), orphans are also physically abused especially when they are beaten and even mutilated after they steal food to eat. Girls are sexually

exploited when they have to sell their bodies for food. These girls afterward live with scars of emotional trauma, unwanted pregnancies, and worse of all contracting the HIV or AIDS virus.

The extended family has been overwhelmed by the increasing need for support; therefore, many caregivers (who are relatives to orphans) have looked to other forms of support to supplement their support (UNICEF, 2017). According to Kiambi (2015), such support has been provided by the church. For example, according to Gitonga (2014), the first United Methodist Church in Kenya has succeeded in empowering 65 orphans in Athiru rujine, Meru County to secure basic like food and clothing. However, it is a very small number compared to the orphans in the community who continue to suffer and lack education for this intervention is adequate and does not target orphans in schools. Orphan-specific Programmes have been initiated by MCK in Meru whereby identified caregivers give a report to the church leaders about the progress of a given orphan in secondary schools.

Orphan-specific interventions include safety and absence of abuse meeting legal needs and providing psychosocial support (Mwenisongole, 2010). MCK leaders have played a role in raising the awareness of the rights of orphans, especially in enforcing child protection laws. The Church strives for educational opportunities, nutritious supplies, housing, and affordable healthcare needs. The youth seminars organized by the church mostly center on safety from misapplication, negligence, and damaging traditions. The extent to which MCK provides its sponsored high schools' student in the Imenti-North subcounty with necessities needed to be studied.

The church has been involved in helping the bright orphans meet their material and spiritual needs in boarding secondary schools by way of paying fees, providing uniforms, and a little pocket money. However, according to Kimbi (2017), after one term or two, these children are transferred to day secondary schools where they continue to experience lack in many areas namely personal effects like toothpaste, tissue paper, lotion, etc. This research will investigate why the children have to be transferred from boarding schools to day schools while it's very clear such a transfer would disorient a student. During the holidays also the church organizes counseling sessions to create awareness on HIV AND AIDS and other emerging problems affecting the youth. It is, therefore, necessary to assess the impact of such seminars on such spiritual intervention to satisfy the material and spiritual needs of orphans.

The book of James 1:27 defines true religion as the one that looks after orphans and widows in their distress. James was a Bishop of the church of Jerusalem for 30 years and

with such experience, he was able to teach Christians what true religion is all about (Barclay, 1976). According to James religion should be characterized by an act of benevolence to those in need because God accepts the worship of love towards his needy children (Rowley, 1982). To the church of Christ, James was opposed to any kind of hypocritical religion, thus one test of pure religion is the degree to which the church extends help to the helpless in the world-orphans. The doctrine of a caring God was manifested in this world as demonstrated by Jesus Christ himself when he fed the 5000 people who had gone to listen to his teaching in Bethsaida as recorded in Luke 9: 10-17.

Real worship does not lie in elaborate vestments or magnificent buildings or a carefully crafted service but practical service to mankind (Pritchard, 2004). As noted by Gitonga (2014) nowadays churches are busy putting up magnificent buildings, commercial projects organizing liturgies full of splendor, and have neither time nor money to fully cater for orphans in congregations. Orphans' crisis is getting complicated each day because the church is busy with other things (Sheeran & Webb, 2016).

According to Sitienei and Pillay (2019), various charities through the church have made fundraising appeals to support orphaned children. They build shelter, pay school fees, buy food and clothing. This goes on for some time after which the plight of orphans has been turned into a merchantable commodity by some churches, whereby leaders divert the resources meant for orphans to other uses (Pavolini et al., 2021).

According to United Nations Children's Fund Kenya has over 3.6 million orphans under the care of guardians and various organizations (UNICEF, 2019). When the Kenyan government adopted a free primary and day secondary school education program, 890,000 Kenyan children (orphaned by various causes) joined day secondary school (Ministry of education [MOE], 2008). This was the best opportunity for these children to break out of the vicious circle of poverty (UNICEF, 2012).

Due to economic hardships, free education did not remain completely free because families and households are required to top up to cater for School fees requirements (MOE.DSEC/5/17, 2015). The recommended fees for public day secondary school are Kshs 9374 which is meant to cater for administration costs and tuition material. According to Ndiko et al. (2013), Parents/guardians have to provide school uniforms, food, and infrastructure. This is a challenge to the orphans in day secondary schools because they aren't able to meet the required additional fee and especially for lunch in school, basic books, school infrastructure, and pocket. In readiness to serve the people, the Meru County education department carried out a survey that revealed 9,090 orphaned children

were enrolled in secondary schools in Meru County (Meru County Education News, 2014). The Ministry of education policy on bursary states that students in day secondary schools shall not qualify for bursaries because Tuition is free (MoE, 2018). This policy cuts off so many need/orphaned children from the support that they need to enable them to continue with their education.

The aim of the sessional paper No. 1 of 2005 by Ministry of Education was to increase access to education through reduced cost. One way was through promoting the development of day secondary schools to match the number of primary schools. In 2003, Imenti North Sub County had 300 elementary schools and 15 secondary schools. In response to the policy, the MCK has funded the construction of several learning day institutions as seen in table 1.1 below. These schools admit every standard eight graduates irrespective of the marks. Many orphans get enrolled in the above-named day schools under the sponsorship of the church. However, the dropout rate of these orphans is quite high due to unmet material and spiritual needs. Those taking care of by aged grandparents leave school owing to a lack of money for lunch. They end up in depression, hopelessness, and seeking solace in alcohol and other drug and substance abuse. This is a disturbing phenomenon that seeks further probing to provide solutions.

Table 1.1

Imenti North Sub County Day Secondary Schools

SCHOOLS	SPONSOR
1. Kiamiriru Mixed	MCK
2. Mpuri Mixed	MCK
3. Irinda Mixed	Roman Catholic Church
4. Kaing'inyo Mixed	MCK
5. Ntakira Mixed	MCK
6. Ngonyi Mixed	Roman Catholic Church
7. Gachanka Mixed	Roman Catholic Church
8. Kirige Mixed	MCK
9. Kinoru Mixed	DEB
10. CCM Township	Roman Catholic Church
11. Meru Muslim	MUSLIM
12. Mwithumwiru Mixed	DEB
13. Runogone Mixed	MCK
14. Mwirine Mixed	MCK
15. Ngiine Mixed	MCK
16. Kambiti Mixed	MCK
17. Bishop Lawi Mixed	MCK
18. Munithu Mixed	Roman Catholic Church
19. Ruriine Mixed	Roman Catholic Church
20. Mwiteria Mixed	MCK
21. Rwanyange mixed	MCK
22. Kiburine Mixed	MCK
23. Mbirikene Mixed	DEB
24. Kathirune Mixed	MCK
25. Chungari Mixed	MCK
26. Mulathankari	MCK
27. Thuura Mixed	MCK
28. Nkaune Mixed	Roman Catholic Church
29. Nthamiri Mixed	MCK

Imenti North Sub County has 29 Mixed day Secondary Schools, 17 of which are sponsored by the Methodist Church of Kenya, therefore, it is important to find out how the church has impacted the lives of orphaned children in these Schools.

As a result of HIV and AIDS, much study has been conducted on vulnerable children. intervention measures to curb the spread of HIV and AIDS yet very little has been done on the participation of the church in the provision of material and spiritual needs of

orphans in day secondary schools. This research, therefore, studied the effectiveness of MCK's role in meeting the material and spiritual needs of orphans in day secondary school. That is to find out whether the help that the Church gives these Children is enough. The study was able to address the following objectives. Assess the MCK awareness of the material and spiritual needs of orphans, analyze MCK sponsorship programs on orphans, examine the effectiveness of MCK pastoral programs in meeting the needs of orphans, and assess the academic performance of orphans in church-sponsored schools in Imenti North.

1.2 Statement of the Problem

Characteristics of a factual religion and based on Christianity is founded in James 1:27 which states that true religion is that which takes care of orphans, widows, needy economically and socially (disadvantaged in the society). Therefore, the mandate of the church and its institutions is to address all the material and spiritual needs of orphans. Methodist Church in Kenya is therefore mandated by the above-mentioned scripture to take care of all the orphans that fall under their jurisdiction as much as possible.

Gitonga (2014) did a study and argued that it's important to note that some orphans who join day secondary schools that MCK sponsored continue to experience stress as a result of unmet material and spiritual needs. Some of the Programmes entail paying school fees, providing uniforms, and a little pocket money. The Meru saying that *mwana ti wa muntu umwe, ni wa mwiriga kana mugongo* (a child belongs to a community) does not apply to all orphans nowadays. In addition, Chege and Ucembe (2020) say that this concept has been challenged by the huge demands of orphans and constrained channels of support. Some orphans in day secondary schools live without adequate care and have experienced abuse.

Whereas the church pays full or part of school fees they continue to lack material needs including food, clean water, parental care, parental supervision, and protection. Largely these students suffer stigma, anxiety, rejection, fear, depression, they became irritable and some result in criminal activities like stealing. The ripple effect of this is that their academic performance is affected or even cases of dropouts are witnessed. This is supported by the observation of UNICEF (2016) who reported that this compounds the problem more because they become vulnerable to child labor, extremely exploited, physically and sexually abused.

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Mathiu (2015) is of the view that the social web that cushioned orphans in the African traditional setup broke up long ago; the society has over the years become more individualistic, and ego-centric not to care for others other than the immediate family members' needs. This means that families no longer look to the extended family for support. Mathiu adds that although the orphans are admitted and sponsored in MCK Day secondary school as a cushioning measure, the material and spiritual needs of these children remain unmet. The Church pays the fees; however, the children and their caregivers cannot afford basic needs. This results in dropping out of school, addiction to alcohol and drug abuse, and sometimes petty crime to make their ends meet.

Based on the literature available there is scanty information in the proposed location of the study about the effectiveness of the Methodist church in Kenya's sponsorship program on material and spiritual needs of orphans in day secondary schools. Is the MCK, as a sponsor for orphans, aware of the needs of orphans in the first place? What were the factors responsible for MCK failure to meet orphans' needs? What are the solutions going forward?

Therefore, there was a need to fill this gap by coming up with solutions to the material and spiritual needs of orphans. In so doing, this research aimed at assessing whether or not the church knows the depth of the material and spiritual needs of orphans, how the church strategizes to meet those needs, and the nature of pastoral care programs for those children.

1.3 Purpose of the Study

The target of this research was to evaluate MCK's responsiveness to orphans' material and spiritual needs in church-sponsored day secondary schools in the Imenti North.

1.4 Objectives of the Study

1. Assess effectiveness of M.C. K's awareness of the material and spiritual needs of orphans in day secondary schools in Imenti North subcounty.
2. Analyze effectiveness of MCK sponsorship programmes that address the material and spiritual needs of orphans in day secondary school in Imenti North subcounty.
3. To assess the effectiveness of M.C.K pastoral programmes in meeting spiritual needs of orphans in day secondary schools in Imenti North subcounty.
4. To ascertain the effectiveness of material needs on academic performance of orphans in day secondary schools in Imenti north subcounty.

1.5 Research Questions

1. What are the material and spiritual needs of orphans in MCK's perspective in meeting the needs of orphans in day secondary schools?

2. What are the MCK sponsorship programmes put in place to fulfill the material and spiritual needs of orphans in day secondary schools?

3. How effective are the MCK pastoral programs in meeting the spiritual needs of orphans in day secondary schools?

4. How effective are material needs on the academic performance of orphans in day secondary schools?

1.6 Justification of the Study

To understand the kind of localized solution and cooperation needed to effectively address the material and spiritual needs of students of high school in Kenya, it is important to compare the diverse approaches used in the management of student sponsorship programs to inform complex issues relating to this important aspect. By finding the various techniques used around the world, vital information was gathered that was critical in enlightening church leaders, government, students, and parents about the material and spiritual needs of orphans. The government would be particularly interested in receiving information about guiding principles and immediate actions needed to manage the needs of orphans in Kenyan day secondary schools.

In the meantime the church will be able to use the findings of the study as she draws up a strategic plan of development with a view of making orphan needs one of the strategic objectives. Findings will help the church to revive its core mandate in the world to take care of orphans, widows, and the poor. This is because currently there is limited documentation of how churches should respond to the materials and spiritual needs of orphans they sponsor.

1.7 Significance of the Study

This study examined the extent to which the church has helped the poor and largely orphans in high schools in a variety of ways, in particular, the study will be valuable to the following; The study's findings will help the church identify some areas of need that may go unnoticed in the lives of orphans yet are vital. Orphans, for example, suffer greatly in terms of material and spiritual needs such as food, basic school requirements, praying, engagement with the word of God vis-à-vis Satanism, peer pressures, emotional/self-awareness/, independence, self-regard/flexibility, socialization/social network, all of which are important for the orphan's growth and development.

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This finding in this research will be of much benefit to the orphans in that their interest will have been catered for through the understanding of the church's sponsorship and creating of policies that would see this come through. The orphans will benefit from this research in that they will know their needs have been a mate and they don't have to feel left out like before since they will see they are just like the other children growing in families that parents are present.

Knowledge from this study will be used by churches and the ministry of gender, children, and social development as they formulate policies and programs to cater to vulnerable children. The study's findings will be extremely useful to today's secondary administrators when dealing with concerns involving orphaned children. This research will assist guidance and counseling teachers because they will be able to use the knowledge to develop school-based counseling programs. This study is also a foundation for additional research in fields that do not include material and spiritual demands.

1.8 Limitation of the Study

The above research was confined to M.C.K. in Imenti North, and it is possible that it cannot be generalized to capture sponsorship of orphans by other Christian dominions. It only included a sample of M.C.K.-sponsored day secondary schools. Furthermore, this examination will lay the groundwork for future research in areas of material and spiritual need not covered by this investigation. It was ideal to include other Christian dominations but the focus study was a case of M.C.K. sponsored day secondary schools. This study did not consider boarding schools even though M.C.K. has sponsored orphans in those boarding schools. In addition, the study was limited to the materials and spiritual needs of orphans

1.9 Delimitation of the Study

M.C.K. as a religious organization is sponsoring orphans in day secondary schools as part of its witness in the world and therefore the findings of the study will be applied to other Christian denomination sponsoring students.

Although the study focuses on M.C.K. sponsored day secondary school the findings will be a representation of the material and spiritual needs of orphans sponsored by other Christian denominations in boarding secondary schools and even other institutions of higher learning. Despite the fact that the survey was conducted in Imenti North Sub County, it provided a picture of M.C.K. supported day secondary schools throughout Meru County and other Kenyan counties.

1.10 Assumption of this Study

One presumption was that orphans attended M.C.K. day secondary schools. It is also assumed that the sponsored orphans are experiencing unmet material and spiritual needs. It is also assumed that M.C.K. has strategic plans/policies guiding the sponsorship. The researcher assumed that all the churches and schools sampled will give true information. The study assumed that the perception of informants is reliable in determining the material and spiritual needs of orphans. It is assumed that policies are in place to address the material and spiritual needs of orphans.   There is also the assumption that the sampled population was a good representation of the county.

1.12 Chapter One Summary and conclusion

This chapter has laid down the background of this study and put emphasis on the subject matter which is the Methodist church in Kenya's sponsorship programme on orphans. A clear history has been shown how the orphans have been handled even from the ancient times to this day. Challenges that the orphan child has faced have been observed as a global phenomenon that still require an intervention even if the MCK have engaged in the same. The identification of causes of orphan hood have been cited as death from accidents, terminal illness and sheer absenteeism of parents. Interventions like those found in the constitution of Kenya as child right to education have been seen as not yielding any desirable outcomes.

This formed the basis of the statement of the problem in this chapter. Majorly, the statement of the problem indicated the lingering question that formed the knowledge gap in this research for example; was the MCK, as a sponsor for orphans, aware of the needs of orphans in the first place? What were the factors responsible for MCK failure to meet orphans' needs? What are the solutions going forward? In covering these questions which were part of the research question, the research developed the purpose and objectives that were later discussed in the next chapter.

1.11 Operation Description of Terms

Academic Performance   - Results are given after a test or examination.

Assessment   - It is analyzing what has been done to arrive at a   conclusion

Awareness   - Being in the knowledge of/knowing what is needed.

Caregiver   - Anybody taking care of an orphan who is not a relative.

Child   - A person under 18 years of age.

Church	- Methodist church of Kenya.
Circuit	- Administrative unit of Methodist church in Kenya (MCK) usually under superintendent Minister.
Effectiveness of response	– The degree to which a response (action) is successful in desired results.
HIV/AIDS	- Disease that has caused many deaths leading to orphan hood.
Home-based needs	- These are basic requirements like food, shelter, clean water, secure environment, love, protection, etc.
M.C.K. sponsored	- Schools that the M.C.K has a stake in its management.
Material and spiritual needs	- This involves psychological and social-economic needs that aid a person to develop holistically. Psychological needs include safety and security, self-esteem, and self-actualization.
Orphan	- An adolescent in day secondary education aged 13 to 26 years who has lost one or both parents due to death in the family.
Parental loss	- For this study, the parental loss is parental death caused by anything.
Pastoral programs	- Sessions taught by a pastor/reverend/minister for spiritual guidance and holistic growth of a person.
School dropout	- A student who quit school before he/she completes the course.
School Levies	- This money is paid to the school for purpose of school operations.
Sponsorship	- Material and financial assistance is given to a student
Strategy plans	- Plan of action.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides contextual information in aid of towards a deeper comprehension of the material and spiritual needs of orphans that was explored and documented in the study. The section provides a theoretical basis, conceptual model, and areas for further research following the purpose set out t**o** be examined

2.2 Awareness of Material and Spiritual Needs of Orphans

Orphans require material and spiritual support in order to develop mentally and emotionally. Alfvé (2017) opines that a sufficient number of materials such as proper housings, sufficient apparel (Uniforms), and well-balanced meals are a precondition for appropriate growth, constructive relationships, successful learning, and self-care. Such people also contribute successfully to the economic growth of self as an adult. The belief is that children must be valued, treasured, and heard for them to develop a healthy mindset.

Orphaned youngsters are identified as the neediest in need of psychosocial support which the church and its leaders need to be aware of. Sheerán and Webb (2016) think that orphaned children have more than material needs. They have numerous requirements—physical, material, intellectual, psychological, and safety demands (Alfvén et al., 2017; Pavolini et al., 2021). Thus, the immotile, social, psychological, and spiritual needs of the person are addressed through the psychological assistance of the Church or of religion. They need frequent advice, being loved, appreciated, and recognized but also have a feeling of connection, other than nourishment, warmth, and housing. All these are vital components for the growth of an individual.

According to both African and Christian traditions, the plight of orphans cannot be ignored but many life's challenges like unemployment have instituted the change of attitude towards orphans. Sharma et al. (2020) insist that religious bodies should look into all options to save many suffering orphans, insisting that salvation is holistic meaning God's people should enjoy spiritual and material betterment.

The religion that the God our Father sees as pure or faultless shows greatness in taking care of widows and orphans in their misery, and to avoid being corrupted by the world, hence a church fulfilling the needs of the abandoned child does what God has ordered in the Bible and specifically in the gospel of James 1:27.

Orphaned children continue to suffer in schools because the curriculum does not meet their needs. Children in distress have difficulties in concentration, therefore do not get foreign ideas that are taught. Foreign ideas do not appeal to their immediate needs, therefore, increases their level of stress (Kruk et al., 2012). According to Palen et al. (2012), stress is one reason that makes orphaned adolescent girls engage in risky behavior which can eventually lead to contracting HIV/Aids.

The number of orphans in modern society has continued to raise due to losing lives through HIV/Aids, cancer and other diseases, accidents, and family feuds. These children especially those that enroll in day secondary schools continue to suffer. First and foremost, they drop out of school to provide care for ailing parents and siblings (Kruk et al., 2012; Palen et al., 2012). Trauma, uncertain future, denial, fear and stigma tress the orphan whereby feelings of fear, anger, and grief lead to behavioral problems like aggression. The schools these children attend are examination-oriented therefore don't put much consideration into addressing the material and the spiritual hunger faced by orphans.

After the parent's death, the orphans are taken in by relatives who can take care of them. They are passed from relative to a relative without considering their feelings and satisfaction. They are not given chance to choose the relative they would want to live with (Myers et al., 2017; Inkson & Pringle, 2017). They are enrolled in day secondary schools by relatives whereby they double up as students and workers after school hours (Ofreneo et al., 2020). Myers et al. (2017) noted that the pain of losing parents then being separated from siblings, doing house girl and house boy duties increase the sense of insecurity about their future life and also reduces the ability to cope with life's challenges.

Poverty is rampant such that even where school fees have been abolished families have difficulties in providing other things needed like uniforms, books, pens, pencils, pocket money, and sanitary towels for girls. To add to that orphan, continue to suffer food shortages, poor clothing, poor medical care and are exposed to ill health problems which force them to result in manual jobs resulting in their inability to continue with education. The fortunate orphans who continue with school do not concentrate in school because they are hungry and or sick (Ayaya et al., 2021). In Nyanza, orphans provide two forms of labor and are usually defined by gender roles.

The girls provide household chores while boys take on activities like fishing, cattle rearing, tilling the land, and harvesting among others. Those who do household chores stand some chance of attending school while the ones in outside chores may not attend

school completely (Sharma et al., 2020). Such are orphans hosted by relatives pretending to be assisting them but end up exploiting them.

Ayaya et al. (2021) agrees with Ofreneo et al. (2020) and adds that sometimes the teachers are involved in contracting these orphans in their schools for their selfish gains. They contract and supervise them do tasks like tilling the land with full knowledge of the school administration. In many instances, the work of orphans is extended to teachers' houses which include cooking, cleaning, fetching water, and collecting firewood. These girls who do this work are older and are easily sexually abused by those who are supposed to protect them. Worse still, when they become pregnant, they are forced out of school. According to Kumari et al. (2020), in Africa, female orphans miss school more than male orphans. They are also engaged with unpaid work for more hours than boys.

The orphans sponsored by the institution get tuition, textbooks, outfits, and footwear yet many of them still miss schools, or even abandoning learning since they do not cover fundamental requirements like meals after school, pocket money, or other essentials like personal paraphernalia (tooth paste, tampons, soap, etc.). Some become household heads and play the role of providing for the younger siblings (Kumari et al., (2020). The high cost of living locks the orphans out of secondary education because they must meet basic needs like food first. Orphans have issues with discipline and need support wherever discipline problem emerges (Smiley et al., 2012). In Lesotho schools' high dependence on corporal punishment and expectation that children will adhere to strict standards increases the likely wood of orphans dropping out of the system despite the government effort to increase access to secondary schools of the same group.

Due to limited resources foster households favor their biological children over foster ones hence denies orphans quality education, health care, and nutrition (Sitienei & Pillay, 2019). This forms a reason why faith-based organizations (FBO) give support that is usually informed of the provision of food, clothing, and school supplies. However, these provisions are never consistent or are not sustained because the Kenyan government does not have a compressive policy for orphans hence the NGOs, FBOs, churches help orphans as long their interests have not interfered with (Lombe et al., 2019).

According to Sitienei and Pillay (2019), some form of assistance results in the stigmatization of orphans. This is explained by a case in Zambia where a church could not raise enough funds to purchase new clothes and shoes (uniform) for the orphans. They resulted in buying second-hand shoes and clothes which the children did not like. These

old shoes and clothes became a source of stigma, whereby the children felt looked down upon hence affecting their self-esteem.

Studies carried out in Tanzania, Uganda Kenya shows that children living with parents have better, superior, and meaningful access to health services than the destitute or orphaned since they are given medical attention when very sick. In Uganda, Burundi, and Sieraleon some orphans in foster families are found to suffer malnutrition and stunted growth (Pande et al., 2015).

A piece of information given by the Africa Leadership Initiative (ALI) on urchins and susceptible offspring in South Africa during the year 2006-2007 revealed that orphans are supposed to produce birth certificates and death certificates of parents for them to qualify for a government grant. Often this paperwork is not available. The matter is complicated by the fact that schools in remote areas where these children are enrolled are not aware of the children's rights thus, they don't benefit from child support and foster care grant schemes and school exemption.

Lombe et al. (2019) says the key orphan concerns may be summed up as follows: (a) nutritional security meaning they are poor, and so meals given is poor in nutrition value; (b) outfits meaning poor clothing, which is shameful to youngest; (c) accommodations, in other words, poor homes, hit by extreme weather circumstances; (d) schooling that is insufficient participation at school as a result of lacking fees; hence below-average school or academic performance because of the distress;

Furthermore, it is claimed that children who are orphans may not truly grasp the circumstances under which the death of their parents occurred, hence have difficulties in expressing their emotions in an effective way (Mwaipopo et al., 2017). There is no one to listen to those who would want to express their feeling making these children lose confidence and communicating. The orphans agonize at the great loss of their families. Sadness, increased malnutrition and loss of hunger, population displacement, homelessness, vagueness, criminality, heightened street life, and HIV infection become the norm. Family identity causes stress because it appears like a requirement for the child to register in school using a parent's name some orphans become very sensitive when asked about a parent who is late.

Care for orphans and assistance is one of Kenya's major difficulties since illnesses and increased poverty are the source of the numbers as observed by (Pande et al., 2015) who stresses that of late sources from the children department indicate that the number of

orphans in Kenya under the care of guardians and various organizations is 19.7million (Daily Nation 18th May, 2016). Given this, the Ministry for Gender Children and Social Services' Children's Department has drawn up a 2007-2010 implementation strategy for underprivileged children from Kenya.

The strategy plan recommends developing programs to teach orphans about their healthy behavior and social capacity building. (NPA, 2017). Interventions outlines in the national plan of action for OVC (2007 – 2010) like provision of part of fees, school uniform by the government are not regular causing benefiting orphans in day secondary schools to drop out of school (Gitonga, 2014). MCK having adopted recommendations of OVC national plan 2007 – 2010, this study needed to find out the effectiveness of the support given to day secondary schools sponsored Orphans.

2.2.1 Social Economic Factors that Influence the Material and Spiritual Needs Of Orphans.

HIV/AIDS

HIV AND AIDSorphans still experience stigmatization at home and school (Chege & Ucembe, 2020). However, with the use of ARVs, the number of orphans with HIV AND AIDSis on a steady downward trend but there are courses of orphanhood which center on the broad challenges of adolescence (Freidus & Caro, 2018). A report released by the national aids control council on October 3rd, 2013 revealed that Meru has 3,720 orphans as a result of a death caused by HIV/AIDS. Only 22% of these are beneficiaries of cash transfers (National Aids Control Council, 2020).

These children get little or no psychosocial support making them vulnerable leading some to the street to find food and escape the stigma. In the street, there are more problems where they are exposed to rape, drag abuse, child labor, and other forms of exploitation (Chege & Ucembe, 2020). One goal of this research was to evaluate MCK's response to the material and spiritual requirements of orphans in Meru to influence policies, structures, and resource sustainability and help orphans.

Foster et al. (2015) explained the material and spiritual needs as lack of shelter, education, health care, protection from sexual abuse, child labor, etc. They also noted that the government has failed to effectively address these children's worry, fear, distrust, sadness, rage, and the effects of stigma, all of which contribute to significant spiritual yearning. This study will look at the strategies which the MCK is using to address the said problems affecting orphans in sponsored schools. Foster also observes that there is a need to identify

the effect of unmet material and spiritual needs of orphans to be able to develop strategies to assist the orphans to cope. This raises the question has to how the churches design programs to meet the real needs of orphans.

Abuse and exploitation

According to the United Nations General Assembly (UNGASS, 1989), orphans suffer mental and physical distress, exclusion, discrimination, and stigmatization. For example, an orphan girl is moved from rural to urban areas to work as some skilled laborious in an urban center where they are often physically and emotionally abused and economically exploited (NPO, 2003; NPA, 2008).

Stigma and discrimination

Orphans who disclose their status in search of help end up facing stigma and discrimination. Some have no one to tell their troubles meaning they live with unsorted issues. African and Christian traditions emphases the need to assist those who suffer (Ikechukwu, 2017). This means that the church should take care of the unspoken pain experienced by orphans as much as possible. The spirituality of these orphans needs to be awakened with encouraging words like "Good is not happy with those who mistreat the fatherless and will punish them in due course" Isaiah 10: 1-2 (NIV)

Poverty

Orphans lack basic needs like food causing some to turn to steal and other antisocial behavior. The church and other stakeholders would address this problem by championing the well-being of orphans.

Orphan crisis

The orphan crisis is worldwide. Asia is top in the list with 60 million orphans. African, Latin American, and the United States follow (UNICEF, 2012). Several initiatives, such as the formulation, implementation, and enforcement of vulnerable regulations and procedures, or the elimination of school fees, may help many. But the implementation proves difficult due to conditions on the ground (Ikechukwu, 2017; Carney, 2020). The terms orphan and OVC here are used interchangeably but only refer to children whose parents have died due to any cause. According to Carney (2020), orphan crisis is caused by poverty, corruption, a difficult adoption process, and HIV/AIDS. Numerous caretakers are impoverished and unable to provide nourishment, housing, and care for orphaned children. Because of the above factors, this study will access the effectiveness of the MCK

strategies geared towards mitigating the material and spiritual needs of orphans in Meru County.

Family members are not short on affection, but they are limited on resources to care for them. Corruption contributes to the orphan issue in a variety of ways, including those who benefit from the trafficking of disabled individuals. Worse, the orphan problem is exacerbated when orphaned youngsters are prohibited from joining a new family owing to financial barriers or costs paid in the adoption procedure. Regardless of the foregoing, orphaned children require care as well as safety from violence and harassment (Awino et al., 2019). Free and resilient justice systems can assist safeguard orphans from cruelty, prejudice, and wealth stealing.

2.2.2 Impact of unmet needs

Material and spiritual support is a service that should not be ignored for orphans because the loss of a parent is quite devastating (UNICEF, 2003). According to Awino et al. (2019), the grief of losing puts children in a condition of trauma and stress, and they become introverted and inactive. They may also exhibit despair, rage, fear, antisocial conduct, aggression, or depression. Adolescent orphans may be subjected to further stress as a result of a lack of supervision and a sense of belongingness. To add to the above list is the need for food, shelter, clothing, education, and health care. The result is the emergence of various ways of meeting the needs of orphans.

Foster care

The most desired option, according to traditional customs, is the integration of orphans into their immediate families. If this does not work adoptions and fostering are considered. Foster care means children leave in the home with families other than their birth parents or in other words living with a related family (Gitonga, 2014). However, orphans in foster homes may suffer discrimination during the provision of things like clothes and food. This is where foster parents may tend to favor their biological children (Awino et al., 2019).

According to Bajaria et al. (2020), orphan hood increases poverty and deepens deprivations because incoming children (orphans) push the extended family beyond their means. Care is provided by uncles, relatives, elder sisters, and brothers may be sufficient if the caretaker has the financial means to sustain the new members.

Child headed household

This was adopted due to the great desire not to split the siblings and sharing them with relatives. They are visited regularly by close relatives. The deficiency of cash may be the root for youngsters to descent out of school and to toil disproportionately for diminutive recompenses (Bajaria et al., 2020).

Adoption

This can be done formerly or informally. With the formal adoption (using the legal process) adopting parents are given some monthly allowance to support the adopted child. However, Goldberg et al. (2020) notes that a poor country like Malawi does not offer such allowance. The adoptive parents should have economic means to support children. Social workers are supposed to visit and ensure that the children are adopting well in their new environments. Unfortunately, supervision visits are limited by lack of transport means and human resource. For example, in Kenya supervision visits are very rare. Although Foster et al. (2015) recommends adoption as a way to avert orphan crisis (Goldberg et al., 2020) argued that children in adoption or foster homes continue to struggle with the impact of not being raised by birth parents. Adoption requires change of people's altitude and adjustment of legal practices to African culture.

Family like setting

This is the practice of deinstitutionalizing orphanages and re-creating relatives' settings, most prominently children's homes and children's communities. Children's home. This is a home whereby the foster mother is trained and lives with a group of orphans (usually 4 – 10 children). They are sponsored by NGO's or pastors. Sometimes these homes are temporally holding places. Success of this depends on monitoring supervision, support of social workers and the level of external building. However according to Goldberg et al. (2020) and Bajaria et al. (2020), family care is the best environment for child development and should be embraced by any caregiver.

Children village

Typically, a community of 10 - 20 households forms to offer a family atmosphere for vulnerable youngsters. SOS Children's Villages utilize this approach. Each residence is led by an SOS-trained mother who cares for 8 to 10 youngsters. This model is supported by the church. Children villages seem to meet the basic needs of orphans, what is not clear is whether the spiritual needs are met.

Orphanages

A UNICEF and World Congress of Churches for Harmony assessment of over six hundred religious groups in Uganda, Tanzania, Kenya, Mozambique, and Namibia showed that one of their key functions was to aid orphans (Foster et al., 2015). Orphanages are funded by spiritual institutions in wealthy nations (Kruk et al., 2012). According to a recent study conducted by Malawi's human rights commissions, 60% -72% of orphanages get financing from outside sources (Sheeran & Webb, 2016). Faith-based communities prefer orphanages, according to Gitonga (2014), because they provide an easy method to "know where their donations go." However, orphanages and villages have been chastised for isolating children from their communities and providing them with a better life than their peers (Myers et al., 2017). It becomes difficult to reintegrate socially after leaving the home/village. Myers et al. (2017) agrees with Goldberg et al. (2020) that whenever possible orphaned children should remain with their extended family members. Orphans should be put with households ready to adopt or foster a child if relatives are unable to do so; orphanages should be the very last measure.

Social impact

Orphans are influenced by various social factors especially if the parents were sick. These factors continue to influence the children even after death of parents. Social economic requirements are always more regarded than material and spiritual needs, so that material needs, such as meals, clothing and housing, may be easily provided without psychosocial assistance. Children with no psychosocial support will be seen to exhibit withdrawal behavior and signs of depression due to undressed psychological needs (Oliver et al., 2018). Unmet psychological needs may result to orphan harboring suicidal thoughts. A study conducted by Mwoma and Pillay (2015) found out that girls whose mothers died had lost their role models and are more likely to commit suicide.

2.3 Sponsorship Programs to Address Material and Spiritual Needs of Orphans

Material and spiritual desires are all vital aspects of good growth, thus behavioral, interpersonal, intellectual requirements are addressed by them (Rollins et al., 2018). The Protestant Christian group is a defender of children's compassion internationally. It has partnered with the Methodist church in Kenya to help the poor children holistically-spiritually, economically, socially and physically. In partnership with the local church the compassion international uses facilitative approach to identify the poor children (mostly orphans) in the local community.

These children are assisted to go through schooling. Those who do not do very well in primary examination (KCPE) are enrolled in day secondary schools. Part of the school fees paid for them and the difference is catered for by guardians. Other than fees the orphans are assisted in accessing medical care and also with food/means to acquire food (Runogone CDC field manual, 2001). The difference that is supposed to be paid by guardians becomes a problem and more often these orphans in day secondary school miss classes.

Mathare community outreach provides support to orphans through child sponsorship feeding and children's home. It also provides support to children in secondary school. They established Kariobangi outreach children's home under Bishop Daniel Ogothe. It caters for at least 100 children but in case any is sent from school due to indiscipline, he/she is sent back home to relatives under the integration programme. Eventually such a child (orphan) drops out of school (Mathare community outreach [MCO], 2012).

A report done on the extent churches in Western Kenya are assisting orphans revealed that they managed only to identify orphans and provided sporadic gifts like exercise books, some instances food donations and other writing materials. These are limited and there is no clear focus on how much such assistance could be maintained in future (Rollins et al., 2018). Oliver et al. (2018) noted that orphans are not catered for fully by the church because Christian's love is not always "selfless" as it claims to be in the context of robust modernization and prosperity gospel being spread across Africa.

According to Muzingili and Mushayamunda (2015)'s research in Zimbabwe, the church is recognized to be an enduring organization with a long history of compassion and programs focused toward such acts of benevolence. Given the limited government support for OVCs in rural areas, the church has since taken on the responsibility of caring for these children. Availability sampling was used to identify the children and caregiver while key informant was variously purposive sampled. A small sample was chosen because interpretivist approach used in this study. The study hence found out that churches can be very priceless in looking after OVCs in the rural areas of Zimbabwe.

According to Carr (2013), authentic religion in the Christian community involves caring for orphans and widows. "A real and honest religion in front of God, the Father requires care for widows and orphans in times of adversity, and rejection of world corruption," says James 1:27(NLT), pointing to the core text of the Bible that demonstrates the church's commitment for juveniles. Christians are commanded in Isaiah 1:7 to "fight the cause of

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the fatherless." The Christian community's care for orphans is thus a kind of worship and a demonstration of adherence to God's instruction. A church that practices genuine, honest, and sincere religion is thus judged by its contribution to the care of orphans and other vulnerable children.

According to Peoples et al. (2019), the proponents of children depend on the scriptures which talk about children's saintliness and children's value: "Allow the children to come to me; do not hinder them, because the Kingdom of God pertains to such. Nevertheless, I assure you that anyone who does not accept God's kingdom as a child will not be admitted to it " (Mark 10:14-15, NIV). • "What causes individuals to sin must come, but we are sorry for that person by whom they arrive. It would be preferable for him to have a heavy millstone placed around his neck and cast into the sea than to offend against one of these tiny ones" (Luke 17:1-2). • "Tell those who can't talk on their own" (Proverbs 31:8).

Bergeron (2012) contends that the worldwide orphan issue is too terrible to overlook, and that the biblical command is too fundamental to overlook the same phenomenon. When the church is awakened to the plight of orphans and other vulnerable children, it should convey its vast resources to the countries where it is founded. Yet, according to Knight (2012), early Christians cared for orphans and destitute children.

According to Peoples et al. (2019), evangelical Lutheran church in Tanzania provided care for orphans through infrastructure and community networks of its churches and hospitals. They supplied orphans and vulnerable with uniforms, some books, food and milk supplements to under-fives. This was overwhelming and parents continually begged for support to maintain older children in day secondary schools because dropout rate remained high. The psychosocial and economic services to the orphaned youth in day secondary schools was not considered to be a priority.

A success story is whereby according to Gnabble (2014), father Baker established St. Josephs home way back in 1859. He provided all the material and spiritual needs of the orphans by providing education, and other material things. He made orphaned boys whole through provision of civic and moral virtues. The orphans (boys) who lived in St. Josephs left with a sense of courage and confidence, knowledge and skills to make them useful in the world.

A Roman Catholic sponsored community initiatives in Western Kenya developed programmes to mitigating the cries of orphans in 1995. Their main objective was to ensure smooth running activities of the church and encouraging one another to remain in the faith.

Support for orphans was not their concern in the first place. However, in 1998 the group started to realize the increasing number of orphans. In 2002 they started to sponsor the registration of some orphans for artisan courses through the catholic parish (Matlhaope, 2018). It is further noted that they assisted orphans after being facilitated by donor non-governmental organizations. According to Pomroy (2018), Non-governmental organizations seem to trust the churches because a church will play a good stewardship of the resources they are given.

Matlhaope (2018) says that Botswana Christian church encouraged her members to be foster parents of 100,000 plus orphans. Christian foster parents would take food and other materials from the government to maintain the child orphan. The Botswana government had launched its orphan food basket in 1996. The kin of orphans failed as they would divert proceeds meant for orphans to other uses. Starting the role of the church in the life of orphans in Botswana (Matlhaope, 2018) noted that churches became important players in the field of orphans. For example, the Roman Catholic Church owns a charity that manages many day care and preschool and orphaned children. There is no programme for the orphans in secondary schools because a survey carried out in the region on dropout rate of orphans in secondary school revealed that probability of dropping out in secondary school is greater than primary school.

A report done on care for most vulnerable children in Tanzania by Mmasa and Mbaula (2016) indicated that evangelical Lutheran church. Arusha partnered with government leaders and the community in providing care and support to orphans in Tanzania. They provide food, health care services and cater for primary school education. Support for primary school attendance is appreciated but families keep on requesting for support to enable older children attend secondary education. Looking at this scenario it is clear that orphans in secondary schools may drop out of school.

A success story in one of father Baker, a catholic priest started a successful orphanage (St. Joseph's known as the 'sealed holy city'. His institutions educated, trained in vocation and gave hope to orphaned boys who had no hope in this world. So good was his work that he was declared 'vulnerable' by Pope Benedict XVI in January 2011. Father Baker is credited for his achievement in carrying out Christ's mandate articulated in Mathew 25:11-16. He sheltered, clothed and fed the disadvantaged in the society (Gribble, 2014).

It is of prime importance to consider programmes put in place to provide for the material and spiritual needs of orphans in day secondary school because some drop out of school

due to unmet needs. These orphans are members of a church whose mandate is to take care of orphans and needy. Much writing has been done on orphans and vulnerable as a result of HIV aids. Such work includes projections of numbers of orphans (Mwaipopo et al., 2017) mitigation measures description of care. The most popular according to Lombe et al. (2019), who adds that the description of the impact of HIV on children. There is no literature examining reasons as to why the church is not fully providing for all the needs of orphans.

2.4 Pastoral Programmes in Meeting Needs of Orphans

This same religion is a supplier of natural resources and is in the neighborhood. Historically, religious institutions have given a feeling of belonging, significance and a feeling of seclusion for people in times of distress. A random sample of three hundred Christian clergy in New York Upper County was examined in between 2015 and 2017 by Gnagy, Satterwhite, and Press. The writers tried to discover the amount of awareness and activities given by churches to orphan caregivers. They discovered that clerics were not mostly aware of the problems of orphan households. Along with certain clergy, spiritual advice, social networking and advocacy addressed the need of those members, their numbers were insufficient.

A mail survey by McNair and Swartz (2015) of churches in the region around Los Angeles County was done by a similar research. Of four hundred churches, sixty were attended by persons who were orphans and 80% of these congregations were present. These churches have supported their families of special needs by donating meals, transportation, offering community and public support. A 2002 Church of Scotland poll (Flint et al., 2002) found that more than half of their communities assist orphans. These churches were partnering with local authorities, community groups and charity.

2.4.1 Spiritual Growth

Spiritual growth is to give someone advice to help him or her make a decision or cope with a situation, it helps someone in developing self-knowledge and emotional acceptance. According to Granqvist and Nkara (2017), the purpose of spiritual growth is to make sure problems are solved, life is much better, crises are coped with and that life becomes bearable. Orphans experience a lot of emotional problems like fear, anxiety, low self-esteem, grief etc. The church needs to do more than providing material things in terms of providing spiritual nurture to assist them cope. Unfortunately, according to Mitchell (2015), pastoral and spiritual growth for children has been given a raw deal.

Spiritual progression is a specialized type of pastoral care offered in response to individual's needs. According to Taylor et al. (2015), churches focus mostly on material needs for orphans and give little time to emotional needs which is usually handled during preaching. The preacher just uses the bible verses to encourage the heart broken. Therefore, how the church provides spiritual growth is important. Churches in Mbeya region, Tanzania uses narratives, metaphors and plays to provide spiritual nourishment to the orphans. As orphaned children participate on these, they develop trust, raise self-esteem and promotes communication that is not traumatizing (Smiley et al., 2012).

According to Taylor et al. (2015), spiritual growth of orphans is achieved by strengthening the faith of these children. He gives an example of Lutheran partners who include parents and other adult care givers in the Programmes meant to develop the faith of children. The Lutherans emphasize the importance of parenting as a divine calling. Orphans are supposed to be provided with basic needs like food, shelter, love and affection. Numerous passages in the bible command the church to help the orphans. Gen. 1:28. Thus, the offspring of all classes and of all races should be seen as gifts to God via the blessing and creative force of mankind.

Children are a lord's heritage Psalms 127:3. Orphans are supposed to experience God as their father and mother considering how Isaiah compares God to a mother Isaiah 66:13. (Exodus 22:22, Isaiah 10: 1-2) he demands that the society handles to orphans with care. The church is concerned about the spiritual wellbeing of an orphan because a wounded soul through trauma experiences a lot of pain which in turn lead to change in behavior and performance of the affected orphan. This is mostly indicated through rudeness, disrespectful, abusive and violet aggressive behavior (Laktabai et al., 2018).

Oshri et al. (2017) agrees that orphans need acceptance, love and affection, approval is critical to develop self-esteem and confidence. Laktabai et al. (2018) notes that trust building is a spiritual need for the Ovc. Thus, trust building enables the Ovc to trust people who care for them- sense of security, forgiveness and hope. Bunge (2009) concludes that by meeting their physical needs is practicing love hence meeting their psychological needs to some extent.

True religion according to James 1-27 is that which takes care of the needy, orphans and widows. James was echoing what the Old Testament prophets taught. God is the father of fatherless provider to the needs of orphans (Psalms 68 – 5, Zachariah 7:6-10, Micah 6:6-8) one way in which God protected and provided for the fatherless is by setting out laws

concerning gathering, "If you harvest the crop of your land, do not harvest your land, or collect it from the ends of your field. Don't take the grapes that have fallen for another time. Leave the poor and the immigrants for them. I'm your God's lord," Leviticus 19:9-10, Dt 24:19-21. Oshri et al. (2017) points out that it is the duty of the church to follow God, his word and give priority to the needs of orphans.

In ancient civilization orphans were being taken care of for example Athenians took care of orphans as a patriotic duty such as children of citizens killed in war were educated up to age 18 years. In Rome orphans were used as slaves, prostitutes or could be sold to wealth people who in turn use them for begging purposes. Carthegians and Mayans killed orphans for sacrifice to their gods (Njemanze, 2015). The early church took up the issue of orphans as a duty.

There are eight treaties in the apostolic constitution (Date 375 – 380 AD) detailing on helping and protection of orphans by the able Christians (Stark, 1996). The early church history is full with references to the fact that believers especially leaders were involved with orphan care. A 3rd Century document known as Disdascalia Apostolorom outlines a criterion of choosing a presbyter. One qualification being "one known as the father of orphans" and lover of orphans (Riggenmann, 2018).

Protestant reformers like Martin Luther together with his wife Kate adopted four children who had lost their mother to the plague. John Calvin (1509 – 1564) adopted and cared for orphaned children even after his own children died. George Whitefield (1714–1770) an evangelist of great awakening rescued from slavery forty children who were orphans. Orphans would be sold into slavery by those who had adopted them (Miller, 2003). Charles Spurgeum (1884–1892) established stock well orphanage in which he raised many orphans (Njemanze, 2015).

Care for orphans and assistance is one of Kenya's major difficulties, since illnesses and poverty rates are the source of the numbers (Riggenmann, 2018). Of late sources from children department indicate that the number of orphans in Kenya under care of guardians and various organizations is 19.7million (Daily Nation, 2016). However, the Ministry for Gender Children and Social Services' Children's Department has drawn up a 2007-2010 implementation strategy for poor children from Kenya. Among the recommendation in the action plan is develop programmes that provide information on healthy behavior and life skills training for the orphans (NPA, 2007). Interventions outlines in national plan of action for Ovc (2007 – 2010) like provision of part of fees, school uniform by the

government are not regular causing benefiting orphans in day secondary schools to drop out of school (Gitonga, 2014)

2.4.2 Church /Community Interventions

There are various community initiatives organized by leaders to help alleviate the sufferings of orphans. According to Oshri et al. (2017), common forms of initiatives include visiting the orphans to provide emotional and material support, orphans and informing the authorities the urgent problems affecting orphans in the community. An example is NGO called women fighting Aids in Kenya (WIFAK) working in Western Kenya and gives psychosocial care to orphans in school. They rely so much on other well-wishers because they are not able to meet all the needs of the identified cases.

Orphanages have been established by individuals with an intention of providing education and other needs. Along the way this proves difficult because of overwhelming numbers and education being very expensive (Chatterjee et al., 2018) to ensure the sustainable provision of education for orphans' owners of orphanages keep on applying for donor funding from international charities.

As early as 1872 Georgia orphanage was funded by women of Atlanta's second Baptist church. The orphanage provided for physical wellbeing of orphaned children. They were supplied with food, clothing, shelter and medical care. The orphanage attempted to create home environment to support the children emotionally. At least workers presented themselves as surrogate parents for the orphaned children. The orphanage also educated and trained the young adults. The woman of Georgia frequently came together to raise funds to run the orphanage. Assessing this move of Baptist women of Chatterjee et al. (2018) noted that orphanage was good but ineffective and unsustainable.

The best intervention is the intervention that supports the guardian families in support Chatterjee et al. (2018) concludes that having grown in an orphanage, orphanages cannot provide the love that a child need. According to Hays (2015), African faith-based initiatives are more effective and sustainable than those started from outside because the community owns them.

A study carried out in republic of Lesotho to find out ways of maintaining orphans in school revealed that relatives and particularly grandparents, community members and teachers often made financial contribution to keep orphaned children in school (Baker et al., 2015). The study also revealed that these efforts were not enough compared to

magnitude of the problem. Also, teachers lacked capacity for guidance and counseling as evidenced by revealed information confided to them by the orphans.

The school attendance register as an instrument for identifying the learners at risk of dropping out of their schools was used to minimize absenteeism and abandonment of school instructors (Bakeret et al., 2015). Lesotho produced a strategic plan for orphans and vulnerable children from 2012 to 2017. Community leaders are anticipated to play a crucial role during the strategic plan period in ensuring that orphans and vulnerable children are protected, cared for, attend school, and have access to basic requirements (NSPOV, 2017). The gap here and challenge is that there is no information on involvement of religious leaders in the care for orphans. At the same time there is lack of clarity on the roles and responsibilities of community leaders.

A research carried out by Doti (2012) testing the retention of orphans in secondary school concluded that needy children have particular challenges related to school environment. Example corporal punishment and strict rules cause needy (orphans) students to drop out of school despite good policies aim to increase secondary school access to all children (Smiley et al., 2012).

There seem to be rules and tools in place that define the structure for OVC action. For example, Article 9 of the International Covenant of Economic, Social, and Cultural Rights of 1966 recognizes the right to adequate living conditions and to continued daily betterment (Doti, 2012). Psychosocial wellbeing is an indication that children's rights are observed (United Nations programme on HIV/AIDS [UNAIDS], 2001). Children orphan or not orphan should be loved, protected, respected in order to develop healthy mind (Zhou, 2012).

2.5 Academic Performance of Orphaned Students

Educational attainment reflects the extent to which the short or long-term educational objectives of a student, teacher or institution have been attained. The results of a student study at the conclusion of the term identifies Educational outcomes as (Potokri, 2015) says. In other terms, academic performance means a person's education accomplishment during a certain period, as judged by the institution concerned.

In Magampa (2014) opinion, orphaned students between the ages of 8 and 10 frequently have different academic performance in elementary school. In addition, the Magampa (2014) did a research on students believed that orphaned students were more inclined and unable to keep on schooling than their non-orphaned peers to obtain negative ratings.

Moreover, the educators also believed that the behavioral and emotional problems of orphaned children are more likely than those of non-orphans. These instructors also stated that orphaned learners' guardians were not coping well and, as a result, were unable to effectively attend to the requirements of these youngsters.

Yodeled (2016) said that the low performance of orphaned learners is often driven by issues they face and by insufficient government help. Yodeled (2016) further states that the academic performance of orphaned students is dependent not only on the need to pay the education costs, but on basic supplies such as meals, apparel, housing and psychological assistance for them in order to deal with the mental anguish of their families' mortalities. (Yodeled, 2016)

The lack of psychological assistance from people, institutions, state and NGOs correlates to the low academic performance of orphaned children, (Gilo, 2017) said. The phenomenon of poor academic achievement of orphaned teachers is seen in nations including Zimbabwe, China, Tanzania and South Africa, not only in Kenya but also internationally. It should be stated, however, that there are programs for improving orphans' academic achievement in other nations, such as Tanzania and South Africa. Research findings from studies done in Tanzania show that not only important donations are given to high school orphans, but also non-orphaned students are eager to devote themselves to this cause.

Maulaga's (2014) Study has showed that when orphaned students get contributions, which enable them to satisfy their basic requirements, such as clothing and food, they may better participate in school classes and minimize chronic absenteeism. As mentioned before, donations have an important and favorable impact on the academic performance of orphans, lowering their absenteeism and drop-out rate, boosting their class focus and studies and improving their emotional well-being.

According to the report from learners and educators who participated in the (Nuru's, 2015) study, findings in Kenya found that a positive leadership of orphanages has a favorable influence on the academic achievement of orphaned students, as it creates a good atmosphere for livelihood and studying, and thus strong result. Findings in China indicated that orphaned students were disadvantaged in terms of school performance when compared to non-orphaned students, and that orphaned students had the lowest grades in class while also experiencing learning problems due to the obstacles they encounter (Tu,

2009). As per Gilo (2017) orphaned students have severe psychological difficulties as compared to non-orphaned students.

Tu (2015) shares a reasonable claim to (Makuria, 2015). Tu (2009) studied the school performance and school behavior of orphans and fragile learners and discovered that orphaned learners were handicapped in comparison to their classmates from the same community who were not orphans. According to both learners' and instructors' evaluations, orphaned students had the lowest academic grades in the classroom. The study also found that, from the standpoint of instructors, the educational expectations of orphaned students were substantially lower than those of non-orphaned students.

Shulga et al. (2016) claimed that orphaned learners were much more prone to violence based on their interpretation of their study results. Furthermore, as he pointed out, orphans frequently struggle with learning. As a result, it was proposed that all education stakeholders devote greater attention to affecting the school performance and behavior of orphaned students. As stated in the preceding paragraphs, donations for orphaned learners and coordinated efforts from all stakeholders should guarantee that orphans' educational requirements are satisfied.

According to Nuru (2015), if orphan pupils' basic and educational requirements are addressed, this provides a learning atmosphere in which those learners whose parents have deceased can attend university. It's also been discovered that orphaned learners who brought up in orphanages have a number of challenges in class, but that encouragement and therapy improves their behavior and that they like working with educators and other learners as a result. As a result, it was decided that the duty of an educator comprises both 21 teaching and pastoral care for learners.

Furthermore, it is stated that the sound orphanage administration can have beneficial consequences for the academic achievement of orphaned students by creating a suitable lifelong learning atmosphere and therefore a good performance based on the research report by learners and educators in (Nuru, 2015). The researcher thus advises that the state subsidize the orphanages in meeting their everyday basic requirements. The researcher pointed out the powerful and important function that orphans may play in the lives and schooling of orphans in her review of relevant literature.

In particular, Nuru (2015) advocates the creation of orphanage centers and the construction of orphanages in every village. Nuru (2015) emphasizes that such centers are largely supporting orphan students in providing housing and other advantages.

2.6 Theoretical Framework

This study was guided by the Erickson's psychosocial development model of personal growth and inborn potential. The Erickson's psychosocial development underpins the independent variables in this research. This theory is discussed in section 2.6.1.

2.6.1 Psychosocial Development Theory

Erikson (1963) was really a concert philosopher who adapted Freud's contentious idea of psychological stages into a social constructivism. Erikson emphasized that the self significantly relates to development by responding to treatment, concepts, and talents at each development stage. This knowledge supports children in developing into productive members of society. For children to develop into sound, well-adjusted adults, there is a mental conflict that must be adequately addressed at each of Erikson's separate stages.

As per Erikson's formative hypothesis individual improvement is described by progressing and dependable advancement by improvement of individual's innate potential. This is in accordance with epigenetic guideline. Erikson's epigenetic guideline begins with the development of the youngster in mother's belly. As per this guideline whatever develops has a beginning arrangement; out of these parts develop to frame the entirety. He further clarifies that when the youngster is conceived, he/she leaves the belly for social with his/her general public; meet the chances and restrictions of his way of life.

Erikson's hypothesis covers the entire life expectancy of individuals and not at all like misrepresentation recognizes the job of society in human turn of events. In this hypothesis, every life stage is described by material and profound emergencies. Each phase of improvement should be painstakingly dealt with to guarantee people's all-encompassing turn of events (Meyer & Viljoen, 2008). Despite the fact that there are eight phases just the five will be investigated on the grounds that they relate explicitly to the material and profound requirements of child improvement.

Stage 1

The first phase of Erikson's hypothesis of psychosocial improvement is a conviction against suspicion. This stage covers birth and eighteen months. The advancement emergency at this stage is essential to trust or suspect (Meyer & Viljoen, 2008). Fundamental trust is simply the elevation that an individual has towards himself as well as other people due to past experience. Without fundamental trust is a question and an individual show both of the two relying upon what was realized in their first long stretches of life (birth to a year and a half).

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Suspicion is showed through pulling out at whatever point an individual encapsulates struggle as well as other people; fundamental trust or conviction can be viewed as an indication of the good passion and mental wellbeing. A youngster is contrarily affected if the mother out of nowhere vanishes for a significant stretch. The trust the child creates at this stage doesn't mean trust just the families face yet additionally confiding in him/herself as well as other people. Youngsters who lose their moms early may along these lines need trust in the climate and foster question.

Stage 2

Erikson's second phase of improvement is alluded to as independence versus disgrace and uncertainty. This stage happens between eighteen months and three years and clashes are on issues identifying with independence, disgrace, and uncertainty (Meyers & Viljoen, 2008). This is the stage when youngsters ran their capacity to utilize the latrine. The capacity to utilize the latrine appropriately prompts freedom and to disgrace and uncertainty if incapable to utilize the latrine. Inability to go through this stage with a mindful parent causes the child to foster disgrace and uncertainty about him/herself.

As indicated by Erikson (1994) the youngster encounters disgrace since he/she feels completely investigated by others. Youngsters in this stage might be testing particularly when the guardians don't have the opportunity to give the required consideration. At the point when youngsters are condemned may begin to question themselves, become over-subordinate, and foster sensations of disgrace. This imperils future advancements bringing about ineptitude.

Stage 3

Erikson's third phase of advancement is known as drive versus politeness which runs from age 3 years to 6 years. This is the stage when the child moves around with an interest in finding the climate. The children's relate to the equivalent sex parent subsequently a child relates to the dad and a young lady relates to the mother. During this stage, the youngster gains from what they see and hear. The child sees his/her parent as the good example. This is the stage the child hurries to accomplish more strolling around the encompassing. The youngster's discourse completely creates and turns out to be more curious.

Vagrants experience challenges because of absence of parental consideration and constraints of development which might keep the child from becoming free. Guardians assume a significant part in convincing their youngsters to imagine about future. The capacity to imagine the future causes a child to have sensations of obligation and

responsibility. Guardians additionally play a part to assist with finding some kind of harmony among obligation and culpability since abundance of these sentiments might prompt mercilessness. A heartless individual doesn't mind who he/she harms gave he/she gets what they need.

Stage 4

This Fourth phase Erikson's says its, determination against ineffectiveness, occurs between the ages of six years and above. At this era, the child understands how to use his or her body and how to get recognition from others (Meyers & Viljoen, 2008). The child is familiar with the world of labor, and finishing the task is critical (Erikson, 1994). If this period is successfully completed, children will develop competence. If children discover and they're not as prepared as their peers, she will often turn to their household, which is much less judgmental. The child develops social skills as well as the importance of completing tasks, notably homework.

Erikson (1994) observed that if a child is unable to accomplish a job as well as others, he or she becomes frustrated. If the family was unable to get the child to school, the youngster may well be distressed. Early life is thus adequately defined when the child has learned the abilities required in his or her culture. Industry, according to Erikson, is crucial in child development but might be jeopardized whenever a child is bereaved.

Stage 5

The firth phase of Erickson is appropriately defined in terms of personality against job disarray. It starts from 12 years to between 18 – 25 years. The emergency this stage has to do with job versus disarray. In this stage, youngsters grow truly and physically. It is the stage wherein young people make a conversation about their vocations simultaneously society anticipates that they should be capable. They will in general question even the self-evident Erikson's in (Meyer & Viljoen, 2008).

In the event that this stage is taken care of appropriately teenagers create psychosocial strength of loyalty (Boeree, 2006). The young adult stage is very trying for a vagrant. Absence of accounts and material and profound issues might push the young adult to participate in indiscriminate conduct, substance addiction, misconduct, and in the end exit school. Maddi's (1989) achievement in dealing with this stage prompts an individual who gets himself/herself. Inability to effectively deal with this stage prompts a scattered person.

Notwithstanding, as Pillay (2014b) correctly points out, Erikson's theory overlooked recognition of the variations of cultural dimensions influencing the distinct stages of

human development in the African setting, despite the fact that various ethnicities would inevitably frame the downturn in various manner. A rigorous implementation of this idea, according to Pillay (2014b), might imply that there are several emotionally unwell individuals in Africa.

Personal identity and self develops from early times of teenage. Achievement leads to the capacity to be loyal to himself, but setback contributes to identity ambiguity and a poor self-image (Meyer & Viljoen, 2008). Anyone interacting with an adolescent should exercise extreme caution since teens acquire a delicate sensitivity to being dominated. Erikson's phases of psychosocial development give a rationale why psychosocial requirements must be addressed in order for a person to grow and become a responsible citizen.

This psychosocial hypothesis by Erikson suggests that, since they lack monetary and spiritual assistance in their early years, the child would probably encounter different and difficulty in terms of psychosocial development. Bereaved children have a difficulty in their everyday lives to be taught how to cope with parent loss (Høeg et al., 2018). For example Loss of family affection, economic assistance, impoverishment, relocation, unequal care, and mistreatment by foster parents. Children who play their parenting role in the delivery of basic necessities will leave school.

Stranded youngsters who live in organizations influence childs' feeling of distinction just as family character (Parkes, 2013). Vagrants do not have the genuinely necessary parent oversight which assists people with carrying on with life stages. These outcomes in the failure to foster a feeling of what their identity is and the powerlessness to learn social standards esteems and conduct. These youngsters end up not having the option to add to society financially and socially. These youngsters could wind up as a lawbreaker (Høeg et al., 2018).

This hypothesis, along these lines, remains as a premise of this momentum concentrate on which is endeavoring to do investigate on appraisal of the adequacy of Methodist church in Kenya reaction on material and profound necessities of vagrants in day optional schools in Imenti North, Meru Region with an obvious view that any child who hasn't gone through the phases of psychosocial advancement as (Erickson, 1963) attempted to outline may at one given time form into a social nonconformist. Subsequently, there is a requirement for the MCK sponsors to know about this reality and set up systems to forestall or make the supported orphans to carry on with a superior life.

Figure 2.5

Erickson's Psychosocial Development Theory
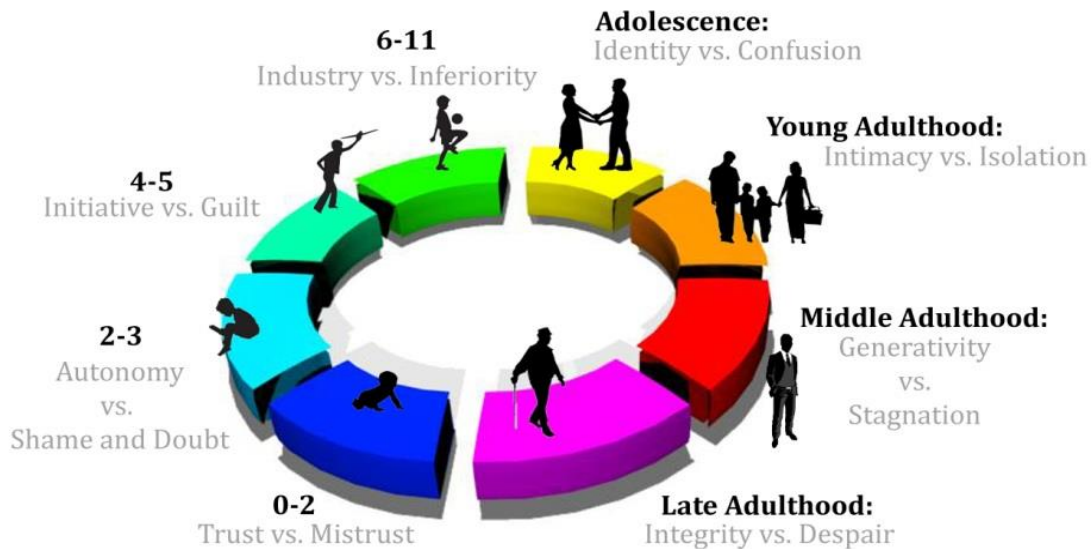
2.6.2 Theory of Human Motivation: Hierarchy of Needs

A Hypothesis of Human Inspiration was created by Abraham H. Maslow in 1943 and his ensuing book Inspiration and Character through one of his popular mental articles in regards to self-completion that stressed the longing to become all that one is fit for becoming during his lifetime. He put this phase of one's life at the zenith of a 5 degree of human necessities. In any case, what Maslow is generally popular for is the pyramid of human necessities which a few specialists and researchers have later renamed as a pecking order of requirements. Maslow focused on human subjects (particularly, narratives of VIPs such as Frederick Douglas, J. Addams, A. Einstein and E. Roosevelt) instead of insane or masochist individuals, which was drastically not quite the same as the Freudian and Skinner schools of brain research.

The principles of Abraham Maslow's hypothesis, depend on the conviction that people have needs which are needed to be met. He accentuates that when one need is met, the human cravings push him to need to go to a higher level of the pyramid of need so as the person in question can have the option to carry on with a satisfying life. It resembles a child who is in a learning interaction where she or he would move between different classes till the finish of his instructive life. According to humanist analyst Abraham Maslow, our activities are driven to meet specific needs (Tay & Diener, 2011).

Maslow (1954) puts it another way: "the concept goes, one should fulfill lower-level necessary necessities before progressing on to meet more extraordinary needs." When these conditions have been sensibly met, one may have the choice of progressing to the highest level known as self-completion. Each individual is competent and desires to grow in the progressive system toward self-realization. Unfortunately, failure to achieve lower-level requirements typically stymies development.

Beneficial events, such as divorce, job loss, or death, may cause an individual to move up or down the significance chain. Maslow was only concerned with the top 1% or 2% of the population, therefore he observed that only one out of many people become entirely self-realized because our society values inspiration based on esteem, love, and other social needs.

Although certain contemporary systems of thinking at the time (such as therapy and behaviorism) would generally focus on challenging practices, Maslow was far more interested in discovering what makes people happy and what they do to achieve that goal. According to Deckers (2018), Maslow agreed that people aspire to act naturally realized, that is, to be whatever they could be.

To achieve these lofty objectives, however, various more crucial necessities must be addressed, and these are the essentials enveloped in a more deliberate way as the five layers (stages or levels) in the progressive system of necessities containing physiological basic needs, wellbeing needs, respective needs, love needs, and self-realization needs. They are totally named inadequacy (Physiological, security, social, and esteem) requirements and development needs (love and self-realization).

While the hypothesis is typically portrayed as a truly rigid hierarchy of priority, Maslow observed that the request where such demands are supplied does not always follow this regular movement. For example, he discovered that for some people, the need for confidence is more important than the need for adulation. For others, the desire for creative fulfillment may supersede even the most basic demands.

Stage 1 - Physiological

Maslow (1943) demonstrates that a creature's physiological demands are essential. These requirements include air, water, food, rest, etc. If the individual does not meet the needs at this stage, he or she may be weakened, tormented or distressed.

Humans are therefore motivated to minimize them as soon as possible. Only once these requirements are met can other items be taken into consideration. Despite the standards'

core preconditions of food, air, and warmth, physiological demands also include sanctuaries and allure. For this level of the pecking demands, Maslow also recalled sexual proliferation as it is important for the durability and propagation of the species, but the extent and age of this present focus had passed (Deckers, 2018).

However, two outstanding lines of investigation necessitate a revision of our standard ideas about these requirements: first, the advancement of the concept of homeostasis, and second, the discovery that hungers (specific choices among food sources) are a truly proficient sign of the body's genuine necessities or needs. Thermoregulation refers to the organism's intentional efforts to keep the circulatory system steady.

This cycle has been presented by Gun (1932) in relation to (1) the amount of the body's moisture content, (2) the amount of salt, (3) the glycemic index, (4) proteins, (5) the fat substance, (6) the concentration of phosphorus, (7) the concentration of oxygenation, (8) continuous hydrogen-particle concentration (base balance) and (9) constant blood warmth. Obviously, in an essay on hunger in relation to the body's natural demands, this breakthrough may be expanded to include other nutrients, substances, vitamins etc. If the system doesn't have any synthetic compounds, the individual usually promotes a certain need or a half-seek for this dietary ingredient.

It seems therefore as ineffectual to describe the fundamental physiological needs, for almost any key demand is to be met, depending on the degree of explicitness of representation. All metabolic requirements cannot be distinguished as thermostatic. Sexual desire, tiredness, excessive activity, and maternal behavior in animals have not yet been proven to be homeostatic. This round-up also excludes the various sensory pleasures that are probably biological and can evolve into convinced behaviour. They are flavors, scents, tickle and caressing.

It has to be acknowledged, however, that Pointer et al. (2015) establishes the essential requirements of the physiological needs of the school. Studies that lack weight control programs are responsible for further well-being, academic education and psychosocial behavior problems. Hunger may cause long-lasting neural tissues in the brain that might influence an infant's passionate emotions, push responses, learning disabilities, etc. Not only are bad food sources shown to impair scholars, but study shows, however, that a dreadful eating routine also affects the mindset of a young person.

Kenrick et al. (2010) obviously completed a study that shows distractions or rules since training is not needed – famine. Instead of shipping away at their work, an understudy

may nod at class as they lost rest last night. The research is usually focused on relaxation over scholarship under this paradigm.

Clearly, making the creature famished or dehydrated is a good way to darken the 'higher' inspirations and obtain a disproportionate view on human boundaries and human instinct. Anyone who attempts to turn a crisis picture into a normal one, and who judges the entirety of man's ambitions and desires based on his behavior amid extreme physiological difficulty, is oblivious to several aspects.

In the Book of scriptures, the book of Luke 4:4 says "Jesus addressed him saying man will not live by bread alone however by each expression of God." Gives off an impression of being extremely opposing to Maslow's hypothesis of necessities since food, turns into a need since it shows or turns out to be very obvious that man lives by bread alone with the end goal that when there is no bread the sensation of the un-fulfillment of need emerges. The dilemma then becomes, what ends up monitoring need when there is a lot of bread and his stomach is continually full? The appropriate response then, at that point dwells in that man trying to go to the following need, is concurring with the contention of Maslow's hypothesis about the need to advance to the following need of life (Kenrick et al., 2010; Deckers, 2018).

When physiological needs and fractional goals are consistently satisfied, they cease to exist as dynamic determinants or behavior coordinators. They presently exist only in the possibility that they will reappear to control the life form if they are defeated. However, a requirement that has been met is no longer required. The life form is overwhelmed and its conduct is coordinated exclusively by unsatisfied requirements. In case hunger is fulfilled, it becomes immaterial in the current elements of the person.

Stage 2 - Safety

When the physiological requirements are generally all-around satisfied another arrangement of necessities that are generally mental arises. Security needs permit a person to build up steadiness and consistency in a tumultuous world. Needs that can be arranged into this layer are security; dependability; reliance; insurance; independence from dread, uneasiness, and disarray; the need for structure, request, law, and cutoff points; strength in the defender, etc. For the model, an individual might require the security of a home and family prior to being concerned about higher requirements.

Maslow (1954) asserts that at the adult level, people require control and request in their lives. Along these lines, this need for well-being and security contributes to practices at

this level in general. Some of the main security and wellness requirements incorporate monetary security, health and wellbeing, and security against accidents and injury. These welfare requirements manifest themselves in ways such as a preference for workplace stability, complaint mechanisms for safeguarding the individual from one-sided authority, investment accounts, security arrangements, handicap facilities, and so on. This level is bound to prevail in children because they, for the most part, have a greater desire for protection.

All that has been said to describe the physiological requirements is similarly evident, despite the fact that less significantly, of these cravings. They may equally completely overrun the biological form. They could operate as the practically selected conduct coordinators, enlisting all of the creature's restrictions under their administration, and we could then appropriately show the full life form as a security looking for equipment (Kenrick et al., 2010). Once more, as in the eager man, it is tracked down that the overwhelming objective is a solid determinant not just of his present world standpoint and theory yet additionally of his way of thinking of things to come.

Children particularly babies are for the most part considered as living organic entities that display transparently the quintessence of wellbeing. As indicated by Chatterjee et al. (2018) one justification behind the more clear appearance of the danger or peril response in babies, is that they don't hinder this response by any stretch of the imagination, though grown-ups in our general public have been instructed to repress it no matter what. Along these lines, in any event, when grown-ups do feel their wellbeing to be compromised, we will most likely be unable to see this on a superficial level. Babies will respond in a complete manner and as though they were jeopardized, in case they are upset or dropped abruptly, frightened by boisterous commotions, blazing light, or other uncommon tangible incitement, by unpleasant taking care of, by an overall lack of mother's love, or by deficient help.

This is additionally upheld by Mwenisongole (2010), Alfvén et al. (2017) and Pavolini et al. (2021) who say that in babies we can likewise see a substantially more immediate response to real diseases of different sorts. Now and again these sicknesses appear to be promptly and as such undermining and appear to cause the children to feel dangerous. For example, spitting, colic, or other severe anxieties appear to cause youngsters to look at the world in an unexpected way. At such a point of pain, it may be claimed that, for the youngsters, the presence of the entire world abruptly shifts from brightness to obscurity, and transforms into a place where anything can happen, where formerly stable things have

suddenly become wobbly. In this manner, a child who in view of some terrible food becomes sick may, for a little while, foster dread, bad dreams, and a requirement for insurance and consolation never found in him his ailment.

One more sign of the youngster's requirement for wellbeing is his inclination for some sort of undisrupted routine or cadence. He appears to need an anticipated, methodical world. For example, bad form, shamefulness, or irregularity in the guardians, watchmen, parental figures, and so forth appears to cause a youngster to feel restless and dangerous. This mentality perhaps not be so much a direct result of the treachery essentially or a specific agonies included, but instead on the grounds that this treatment takes steps to brand the world look temperamental.

Young adults appear to thrive better in a framework that has no less than a skeletal diagram of inflexibility, where there is a sort of timetable, a form of schedule, something that can be counted on, both now and in the future. Maybe one could communicate this all the more precisely by saying that the youngster needs a coordinated world as opposed to a disorderly or unstructured one (Alfvén et al., 2017; Pavolini et al., 2021).

This viewpoint is supported by Mwenisongole (2010), who adds that if the understudy has private issues at home (for example, contending guardians, guardians battling with dependence, absence of parental structure, and so on) or they live in a risky area, they will have difficulties learning because their basic wellbeing needs have not been met. Essentially, if the understudy is being tormented or does not feel appreciated and liked by their instructor, they will struggle to learn and finish their assignment. Their need will ensure their well-being.

Understudies blossom with consistency and construction, and they partner these components with a sensation of security. They do best without any interruptions in their schedules. In the event that they come up short on a daily schedule, or then again in case there are factors undermining their schedules, they might feel hazardous and worried. This can make the understudy perform inadequately.

Several other widespread aspects of the quest for stability and reliability on the planet can be found in the extremely common preference for natural rather than new things, or for the recognized rather than the obscure. The desire to have some religion or world way of thinking that organizes the universe and the men in it into some sort of suitably intelligible, significant whole is also largely fueled by health seeking.

Stage 3 – Love and belongingness

Next in the order are love and affiliation. Love needs to be affectionate and caring. In the absence of friends, coworkers or children, a person will feel strongly. Such a person is hungering for a position in the group or family with others in general and is striving hard for that objective. It will be more essential than any other location, and he or she can even forget that love formerly appeared unreal, useless, or insignificant when hunger was the main thing. There are now suffering for solitude, ostracism, rejection, friendliness and rootlessness. (Maslow, 1987)

Differently place the stage, In Maslow's hierarchy, Kenrick et al. (2010) states that social necessities include love, acceptability and belonging. On this level human conduct is driven by the need for emotional bonds. Tay and Diener (2011) argue that it is vital for students to feel liked and welcomed by others to prevent difficulties such as isolation, sadness and anxiousness.

Personal relations with friends, families and lovers, as well as other groups like religious groups, sports teams, books, clubs as well as other team projects, play an essential role. Maslow states that people have an effective need for a sense of membership and acceptability among social groups, whether they are big or little. Some major social groupings might include clubs, colleagues, religious communities, professional associations, sports franchises, gangs and online communities, for example.

For example, family members, close partners, mentors, co-workers and trusts can be found in a small social context. People must love and be appreciated – whether sexually or not – by someone else (Maslow, 1943). In the lack of this affection or aspect many people grow prone to solitude, interpersonal anxiousness and chronic depression. This desire is particularly strong in infancy and can overcome the need for protection in infants who cling to abusive parents. Hospitality, neglect, shyness, ostracism, etc. might impact the capacity of the person to develop and sustain psychologically important connections in generally.

Warner-Smith et al. (2017) believe that our culture is the most prevalent core of maladjustment and serious psychopathology in its counter-measures. Love and admiration, as well as their potential sexual affirmation, are typically seen with ambivalence and are typically hedged about with several constraints and restrictions. Almost all pathology theorists emphasized the need of blocking love urges in the idea of adjustment. This need has thus been covered by many clinical trials and we are likely more aware of it than any other requirement other than the biophysical requirement.

One thing that should be anxious now is that adoration isn't inseparable from sex. Sex might be considered as an absolutely physiological need. Customarily, sexual conduct still up in the air, in, not really set in stone by sexual as well as by different necessities, boss among which are the adoration and love needs (Galliher et al., 2004). Similarly, it should not be overlooked that love requires both offering and love in return. Also, as currently expressed, sex is past the extent of this current review because of the age bunch being discussed here.

Regardless, Christianity began by teaching and practicing the 'good news of adoration and noble cause, which comprised almsgiving and caring for widows, vagrants, slaves, voyagers, the debilitated, the imprisoned, and destitute individuals (Harnack, 1967). Passionate followers of Jesus went out and expressed their love for their neighbors. Early educators demonstrated genuine compassion and understanding. Peter, who had neither silver or gold among his own effects, offered a crippled transitory what he had: the endowment of happiness (Acts 3:6). Tabitha (Dorcas) is described as an early supporter "brimming with humanitarian acts and noble cause demonstrations" (Acts 9:36).

In a similar case of affection and having a place as applies to the understudy, (Mitchell, 2015; Galliher et al., 2004) noticed that an understudy might foster their feeling of having a place through joining clubs, chipping in, taking an interest in chapel gatherings, or making other gathering focused responsibilities. When a person does not feel valued or as if they have a place in society, they want warmth or acknowledgement in social settings. The need for affection and a space may be overlooked, however it is just as important to an understudy as their bodily needs.

Stage 4 – Esteem

Appreciation requirements may be divided into two kinds. Firstly, self-esteem is the consequence of skill or mastery of an activity. Secondly, the attention and acknowledgement from others. Everyone in contemporary culture – with a few of pathological exceptions – needs or wants a stable, solidly established, generally high self-esteem, self-esteem or the appreciation of others. Therefore, these demands can be grouped into two secondary groups. They are first of all the desire to be strong, successful, adequate, mastery, competent, trust in the world and self-determination.

Second, we have to what we might term "the drive to fame or prominence," position, bragging rights, domination, acknowledgement, recognition, significance, respect or admiration of others (Maslow, 1987).The need for respect and admiration for others is

becoming more and more vital at this stage. Individuals must act and then be recognized for their actions. Aside with the desire for performance feelings and prestige, other requirements for appreciation include self-esteem and personal importance (Crocker & Cheese., 1989).

The fulfillment of the desire to value oneself leads to a sense of trust, value, power, competence and sufficiency that is helpful and required everywhere. But in Duru and Balkis (2014) there is a feeling of inadequacy, powerlessness and helplessness. Taking this into perspective. In turn, these sensations cause either fundamental despondency or reactive or neurotic tendencies. A study of serious traumatic neurosis can readily obtain a knowledge of the need for fundamental ego and an awareness of how powerless individuals are now without.

Researchers like Rollins, Bolig and Mahan (2018) believes that low confidence regularly presents in one of three examples: an inability to acknowledge success: an individual uses achievements or bogus certainty to cover their weaknesses. They dread disappointment will uncover their valid, imperfect self. The individual might utilize compulsiveness or hesitation to manage this uneasiness disobedience: an individual imagines they don't mind others' opinion about them. Their sensations of mediocrity might show as outrage or fault. They might carry on by resisting authority or violating laws, and victimhood: an individual accepts they are defenseless even with difficulties. They might utilize self-indulgence to try not to change their circumstance. They frequently depend on others to save or guide them.

According to Bleidorn et al. (2016), the pattern of self-analysis might diminish a person's pleasure across daily living. They may abandon activities they once enjoyed due to a delusional fear of being judged. Feelings of wrath, responsibility, or misery may prevent individuals from appreciating the exercises they do. Certain people may engage in foolish behavior, such as mishandling drugs or neglecting hygiene. Experimental examinations were finished by Shulga et al. (2016) are disinclined to the possibility that self-uncertainty can meddle with usefulness at work or school. An individual might stress such a great amount over others' viewpoints that they don't zero in on the main job. They might abstain from removing dangers or making objectives from sureness they will fizzle.

Bleidorn et al. (2016) contends that an individual with low confidence might need versatility notwithstanding a test. Confidence issues can likewise affect one's public

activity. Moreover, Shulga et al. (2016) says that somebody with low confidence might accept they are dishonorable of adoration. They might attempt to "procure" the affection for other people and acknowledge contrary treatment. Others might menace and reprimand others to make up for their own frailties. Dread of dismissal can keep individuals from looking for connections by any means. Social separation can additionally take care of into a negative mental self-view.

Investment in skilled practices, advancements, athletic or community assistance, and private diversions could all play a role in meeting esteem demands. Understudies who can meet the regard wants of others by demonstrating great assurance and acknowledgment will feel more confident in their abilities. Individuals who require confidence and the approval of others may experience feelings of mediocrity. The esteem and social levels combine to form what is called as the mental necessities of the order (Duru & Balkis, 2014).

Stage 5 – Self-Actualization

The self-realization needs are at the very top of Maslow's hierarchy. Maslow highlighted, implying that individuals must reach their full potential as people. According to Maslow's definition of self-completion, it is the full use and abuse of one's abilities, abilities, opportunities, and so forth. Such people look to be satisfied with themselves and to do their best. They are those who have created or are creating to the full height to which they are suited.

The requirement for self-completion is the craving to turn out to be increasingly more what one is, to become all that one is fit for becoming." Individuals who have everything can boost their latent capacity. This need is a developing need and is achieved once all the lack needs have been satisfied. Individuals at this level would now be able to look for information, harmony, tasteful encounters, self-satisfaction, and so on People at this level should try to understand their potential to find a sense of contentment with themselves (Crocker & Major, 1989). Maslow's term of self-completion may not appropriately depict the full degree of this level; regularly, when an individual is at the degree of self-realization, quite a bit of what they achieve overall might help others, or "everyone's benefit.

Furthermore, Bleidorn et al. (2016) state that in terms of the satisfaction of necessities, if this load of requirements is met, we may assume that new discontent and worry will emerge sooner or later, unless the person is already doing what he is suited towards. If he

wants to be happy, an artist should make music, a craftsman should paint, and a writer should write. What a guy is capable of, he ought to be.

According to Shulga et al. (2016), the particular form that these demands will take will vary substantially from each individual. In one person, it may take the shape of a yearning to be an excellent mother, in another, it may be exhibited aerobically, and in still another, it may be communicated via painting, drawing, or creativity. It may manifest itself in pupils as a desire to excel academically. It is not always a creative impulse, however it will take this shape in persons who have any artistic skills.

These desires manifested themselves as a result of earlier physiological fulfilment, security, respect, and love. Crocker and Major (1989) are saying that persons fulfilled with these requirements are called essentially satisfied people, from whom we may look forward to the greatest (and happiest) creativity. Since in our culture the exception is essentially content individuals, we are either experimentally or clinically little aware of consciousness.

There are 5 types of objectives that we may term fundamental requirements. These are essentially physiological, security, love, appreciation and updating oneself. We also want to accomplish or preserve the different circumstances under which these fundamental satisfactions are based and some more intellectual wishes. Deckers (2018) says that these fundamental objectives are mutually connected and structured in a hierarchy of prepotency. This indicates that the most proponent objective is to dominate awareness and to coordinate the recruitment of the organism's different talents. Minimize, even forget or deny the less proponent wants. However, if a necessity is quite met, the next (upper) proponent arises to dominate consciousness and function as center for behavioral organizing, as lower - level needs are not effective sources of motivation.

This applies to people overall as well as to be explicit an understudy of any sort. To quantify an understudy's accomplishment in scholastics legitimate environment should be given as illustrated by Maslow through the progression of desires. These understudies fundamentally won't make any difference from which foundation one comes from, they are both from parental foundation to none parental foundations like vagrants and such kind. The obligation of supporters, for this situation, should base on understanding that the arrangement of requirements which in this exploration joins as the material and profound necessities are the basic arrangement of any understudy. Their accessibility is

excessively urgent such that absence of it would foster a negative air prompting one inquiring as to for what reason does a congregation needs to enjoy sponsorship programs?

The basic human necessities are listed in descending order of priority. Another make decisions based of this concept is that fulfilment, like restriction, will become a crucial phenomenon in motivation theory since it liberates an organism from the domination of a comparatively more physiological need, permitting the establishment of additional social aims (Tay & Diener, 2011).

Maslow Abraham's Theory of Human Motivation is extremely pertinent to the current study, which attempts to evaluate the efficacy of the Methodist Church of Kenya's sponsorship program on the material and spiritual requirements of orphans in day secondary schools. The recognition that an orphan is still a someone whose wants and desires must be addressed in order to create a holistic approach individual. The entitlement of orphans to be gratified by health, security, dignity, compassion, and identity needs to be re-emphasized.

The lack of parents or guardians in an orphan's life causes immense sorrow. This implies that the sooner the caregiver, or in this case the church as a sponsor of these orphans, realizes and is aware of it, the better in order to mitigate the situation at the time the orphan was discovered. It may be a smart option to provide for an orphaned child material or spiritual needs, but comprehension and being aware of how the needs implement one another, as Maslow put it, is essential so that at every stage of the orphan's life it is recognized what he is obviously missing and what he desires to accomplish in order to be a comprehensive and integrated person.

And that is why Jesus handled every problem that affected many people, such as feeding them while they were furious (Mark 6:30), healing the ill (Matthew 12:5), and comforting the bereaved (Matthew 12:5). (Mathew 14:12). In this regard, when a person recognizes his value in Christ, the scenario shifts to a positive upward trend toward fulfillment in Gospel, friendships, and achievements.

Figure 6.2

Theory of human motivation: Hierarchy of Needs
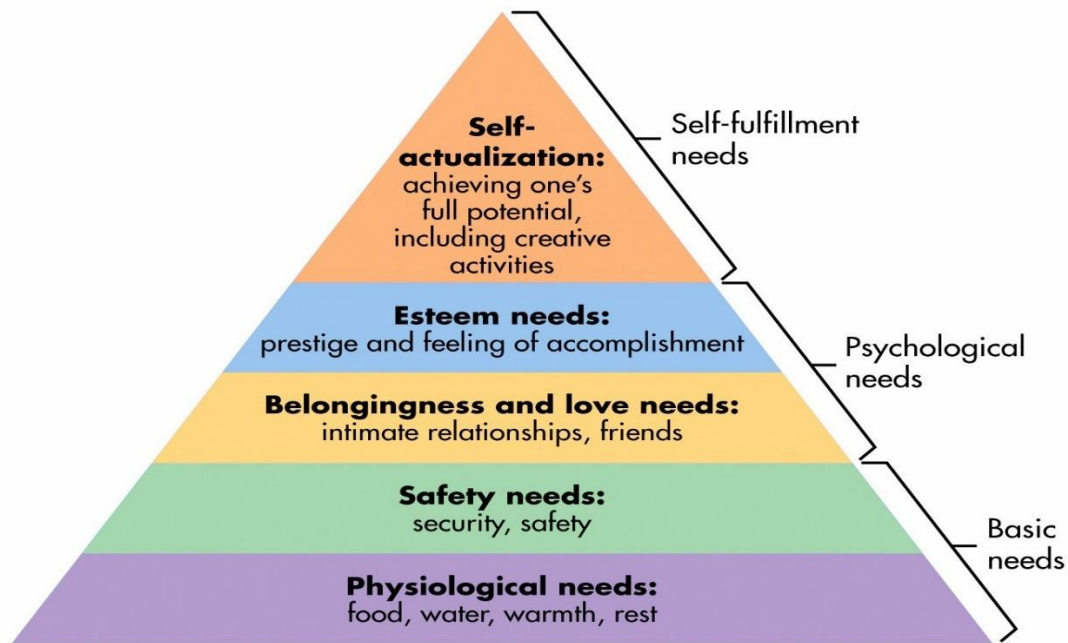
Source: (Adopted from **The StoneRounds Success Camp)**

2.6.2 Model of Theological Reflection

Troken proposed the theory of theological reflection in 1997. Paver (2016) revised this in his book theological thought and education for ministry. The premises of this theory include that human life is defined by paradigmatic change in all aspects of life, including social, psychological, economic, sexual, and theological. Understanding these features causes humans to make a conscious or unconscious decision about why they occur.

According to Trokan (1997), in understanding oneself for example, one starts to ask questions like, what is the meaning of life? Whom am I? Does my experience mean anything? According to Kinast (1990), the notion of theological reflection is the discipline of exploring our individual and collective experience in dialogue with the knowledge of a religious heritage. Humans desire to hear their own views, deeds, and opinions, as well as those of others, as well as those of heritage. It understood by Thompson (2014) that this theory may lead to confirmation, clarification and expand how we understand our experience and how we understand the religion traditions.

The Jude-Christian theme, according to Carney (2020), is that we are generational people who discover ourselves and God in the individuals who have gone before us. We are who we are as a result of those who have loved us, and vice versa. According to Thompson (2014), undertaking theological contemplation has at least two goals: 1: make spiritual sense of a situation; 2: decide how to respond to a situation that answer can be to: a. communicate your spiritual sense, or b. devise a plan for dealing with the problem.

According to Cornu (2006), these preconditions can be tried in order to understand reflection. 1. Listening with prayer: Leadership begins with listening. Listening is also a spiritual practise because we are listening for God while listening to other people's voices. 2. Spiritual Configuration: Responding to God necessitates the development of faith, both individual and communal, such as worship, Sabbath, reflection (e.g., journaling), and giving. 3. Develop "3 Self Skills": a. Identity: the ability to reflect back on my experience and reflect from where I did successfully and badly. individuals Look: understanding how I am perceived by those around me in the present moment, as well as how my own feelings and experiences influence my behaviour. c. Consciousness: the ability to carry out a choice to behave different next time.

According to Cornu (2006), faceted difficulties necessitate a number of co reaction: a. Interpersonal issues necessitate Personal Leadership, b. Internal factors necessitate Implemental Leadership, and c. Intercultural or Religious concerns necessitate Interpretative Governance. 2. You may need to consider theological difficulties that lie beneath the deeper issues, such as When coping with a quarrel, theological difficulties such as fear may arise. How does this event demonstrate fundamental human ambitions and disappointments? Filling out these columns is especially helpful if you're trying to make spiritual sense of yearning and bereavement.

Orphans according to Edwards and Wilkerson (2018), sometimes have been in situation that they ask if God is real alive to their plight! The feeling longing for love and appreciated by others still appear an ingrained need. Jesus said in Matthew 19:14. that children should not be hindered in coming to him emphasizing that that heaven belongs to them. Clearly Jesus didn't say those who have both parents but he meant all of them since he knew the feeling of wanting to belong to someone and identifying with oneself is there which the theory of reflection talks about.

This theory is anchored on the objective to assess the effectiveness of M.C.K pastoral programmes in meeting spiritual needs of orphans in day learning secondary school(s) in

Imenti North subcounty. Many of the chaplain need to understand the tenets of this reflection theory since every child and especially adolescences keep on asking themselves geared to understanding who they are, what is their purpose in life and how do they overcome some situations they find themselves in. This kind of situations, orphan students find themselves in need to be guided as part and parcel of pastoral programmes in schools.

If a student considers his or her experience as religious, theological reflection takes those reflections seriously. According to Paver (2016), the theory of theological reflections explores scripture to uncover the true form of the experience for the student in order to assist the student to discover spirituality. To Place and attach meaning to the experience of a student, theological reflection evaluates life circumstances that people live in their daily lives.

2.7 Conceptual Framework

The conceptual framework, according to Mugenda (2008), demonstrates how the variables interact or may interact when changed. In research, a conceptual framework is used to describe potential courses of action or to provide a preferred solution to an idea or notion. The connection among the dependent as well as independent variables is portrayed in the figure. The independent variable is church involvement, whereas the dependent variable is orphans' material and spiritual needs. The investigation will determine if the Church is aware of all of orphans' material and spiritual needs.

The research will also look into the programs that the Church has put in place to help orphans and if such programs are helpful. The research will also look into the function of Pastoral programs in meeting the wholeness needs of orphans. Guidance and counseling, holding donations, visiting, praying, working with NGO's, and promoting fostering are some of the ways the church shows her engagement. The effect of independent variables on dependent variables may be interfered with (intervened/moderated) by factors such as an orphan's age, background, religious priorities, and cultural views.

Figure 2.7

Conceptual Framework

Independent Variables	**Intervening Variables**	**Dependent Variables**

Awareness of the material and spiritual needs
- Healthy Mind
- Material needs vs psychological needs
- Risky behaviour
- Unique self/wisdom
- Hope/values/love
- Cloths/shelter/food
- Abuse/verbal abuse

Sponsorship programmes
- Church partnership
- Outreach programs
- Infrastructure/community network
- Artisan course support
- Government partnership

Pastoral programmes
- Sense of belonging support
- Social emotional support
- Food support
- Spiritual nurture
- Church/community intervention

Academic Performance
- Educational results
- Psychological support
- Available donations
- Management of orphanage
- Teaching methodology

Intervening Variables:
- Home based factors
- School based factors
- Society based factors

Effectiveness of MCK Sponsorship on Material and Spiritual Needs
- Emotional/ self - awareness/Self-esteem
- Independence/Respect/love/belonging.
- Self-regard/flexibility
- Socialization/Social network
- Skills & knowledge/education
- Shelter/food/clothing
- Neighbour-hood/guidance
- Special vulnerability (ethnic group/head of household – female v male.

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The study attempted to determine whether MCK is aware of all of the material and spiritual requirements of orphans she has sponsored at day secondary schools, such as whether an orphan need a healthy mind, material needs vs. psychology needs, or what dangerous behaviors the children exhibits. Is the church aware of poverty or socioeconomic needs, how adoption/foster parents effect orphans, and how some of the practices involve verbal or physical abuse, so that supply of clothing or food may not be sufficient? The research will also look into the effectiveness of sponsorship programs and pastoral programs in fulfilling orphans' material and spiritual needs.

The church's financing programs for immediate Church collaboration, outreach programs, supply of facilities link or artisan course assistance, and government cooperation are ideally suited in a child's growth. However, spiritual problems should be addressed through pastoral programs in order to provide sense of connection support, social emotional support, food assistance, spiritual care, and congregation intervention.

Furthermore, academic performance can only be accomplished if the church recognizes that educational achievements are the primary reason why an orphan or children attends school, and therefore in this performance, psychosocial help, accessible contributions, some of the indicators that promote academic achievement include orphanage governance and teaching technique. All of the above aid in the material and spiritual needs outlined by emotional/self-awareness, independence, self-esteem/flexibility, socialization/social network, skills & knowledge/education, shelter/food/clothing, neighborhood, and special vulnerability (ethnic group/head of household – female verses male).

The International Rescue Committee (IRC, 2016) recommend in their training guide to psychosocial programs that opportunities for all children to participate in structured, meaningful activities such as education, recreation, and interacting with peers are essential, and will provide the majority with sufficient support to recover, while a smaller number may require some additional informal support.

2.8 Summary of Literature and Theoretical Review

This chapter introduced itself by outlining what was going to be covered and how. In order to full fill its intentions, the chapter discussed its major objectives as outlined in the previous chapter one which were measured based on its own indicators of every construct.

The awareness of the material and spiritual needs construct has been discussed under the objective; to assess effectiveness of M.C. K's awareness of the material and spiritual needs of orphans in day learning secondary schools in Imenti North subcounty. Scholars like

Sheerán and Webb (2016) thinks that materials need do not just stop at that but extends to what (Alfvén et al. 2017; Pavolini et al. (2021) outlined as safety, intellectual, psychological among others. Emphasis has been deployed to explain the underpinning indicators on this construct to a great length that included: healthy mind, material needs vs psychological needs, risky behavior, unique self/wisdom, hope/values/love, cloths/shelter/food and abuse/verbal abuse

Sponsorship programme was captured in this study through the construct; to analyze effectiveness of MCK sponsorship programmes that address the material and spiritual needs of orphans in day learning secondary school in Imenti North subcounty. Discussion towards explaining this has been captured using different researchers and secondary data to a great satisfaction basing on indicators like: Church partnership, Outreach programs, Infrastructure/community network, Artisan course support and Government partnership while Pastoral programmes was discussed through the view of scholars like (Granqvist & Nkara, 2017) who have assisted in highlighting the meaning and purpose of spiritual growth that is meant to make life barer able. However, the construct was measured by: Sense of belonging support, Social emotional support, Food support, Spiritual nurture and Church/community intervention.

Academic Performance was discussed by major researchers who agreed like Yodeled (2016) that said the low performance of orphaned learners is often driven by issues they face and by insufficient government help or church. However, this research found that academic performance constitutes measures like educational results, psychological support, available donations, Management of orphanage and Teaching methodology. On the other hand Effectiveness of MCK Sponsorship on Material and Spiritual Needs was explained using the following indicators; emotional self–awareness, self-esteem, independence, respect, love/belonging, self-regard, flexibility, socialization, skills & knowledge.

This research anchored itself on proven theories to assist in support of its arguments on the literature discussed. Therefore, there were three theories namely; Erikson (1963) Psychosocial Development Theory based on awareness of material and spiritual needs of orphans; theory of human motivation: hierarchy of needs by Abraham Maslow in 1943 anchored on sponsorship program, and academic performance. Model of Theological Reflection by Troken in 1997 is anchored on the objective - to assess the effectiveness of M.C.K pastoral programmes in meeting spiritual needs of orphans.

In the literature review, this research has demonstrated that the MCK has been active in provision of education, materials, and spiritual needs to sponsored orphans in day secondary school. These orphans have continued to have challenges hence, this study was indevoured to fill this gap by providing more knowledge on how the church can fulfill its mandate.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

According to Sreejesh et al. (2014), research methodology defines the strategies, approaches, and apparatuses utilized in data collecting, analysis, and presentation, as well as how the sample size is determined among others as outlined underneath.

3.2 Research Philosophy and Design
3.2.1 Research Philosophy

A main practice in research (Schoonenboom & Johnson, 2017; Cazeaux, 2017) is utilizing the methodological aspects to access information validity. Idealism, skepticism and pragmatism theories are investigated in an attempt to understand traditional practices in helping to convince a social reality (Bazeley, 2017). Due to the increasing influences of scientific philosophy, Fetters and Molina-Azorin (2017), researchers started employing data different ideas about how to approach teaching with regard to the variety of beliefs about reality having a possible influence on research design.

As a result, research philosophy presents a worldview, which simply refers to a basic set of beliefs that govern activity or glasses through which the researcher views the research (Schoonenboom & Johnson, 2017). It explains why a researcher likes or selects one study approach over another. Numerous authors have outlined various philosophical beliefs. Among the most common are pragmatism, constructivism, positivism, and post-positivism.

Framework of constructivism under interpretativism is the philosophical arguments of the idealist and the humanist, Žukauskas et al. (2018) asserts that the world we consider to be the product of minds. the world around us. Žukauskas et al. (2018) states that the researchers, by their constructivism paradigm, do not look at system phenomenas, but are tied intimately to the human condition they are researching.

Constructivists are empirical and interpretive in nature, since from particular observations, they draw generalizations. Descriptive design is connected with the philosophical principles of constructionism.

Pragmatic worldview is another philosophical worldview. Bazeley (2017) says that researchers that rely upon pragmatism rather than methodologies stress the challenges of

the study and utilize whatever means available to recognize the issue. The researchers emphasized the research challenge. Pragmatic is a philosophical worldview that serves as the foundation for mixed method research. Proponents of mixed techniques argue that qualitative and quantitative data complement each other in reaching results. According to Fetters and Molina-Azorin (2017), researchers can select research approaches, strategies, and processes that best meet their needs and aims. As a result, pragmatism provides some flexibility to researchers, which promotes effective synthesis.

Positivism, according to Schoonenboom and Johnson (2017), is based on the realisation that the universe around us is authentic and that these facts may be explored. According to Kennedy (2017), post-positivists are more interested in quantitative research than qualitative research. The positivist method is deductive. Deductive reasoning uses broad claims and logical reasons to arrive at a specific conclusion. In such a circumstance, the investigation is directed by the theory that came before it. As a result, with the positivist approach, the researcher becomes a natural observer (Kennedy, 2017).

The argument underlying this study is anchored in positivism paradigm. In positivism, arguments are generally influenced by the theoretical paradigm. This means that research is guided by a particular theory about how the world works. This theory is often subjected to rigorous testing to check how well it works (Morgan, 2014). Here, one theory—referred to as the Erickson's model of psychological development—guided this investigation. This model Kennedy (2017) predicates that developing, actively functional and independent conscious mental processes are typically influenced by emotional responses and responses compete with certain cognitive responses.

3.2.1 Research Design

This research embraced a descriptive research investigation. It aimed at assessing the MCK effectiveness of material and spiritual needs of orphans in sponsored day secondary school. It analyzed the strategies used by MCK to meet the material and spiritual needs of orphans in day secondary school and examined effectiveness of MCK pastoral programs in meeting needs of orphans in day secondary schools. Descriptive surveys are not limited simply to factual findings but often lead to significant information principles being formed and critical issues resolved (Atmowardoyo, 2018; Sreejesh et al., 2014). Descriptive survey design was suitable because it described the relationship between orphans and the church (sponsor) and how this relationship enhanced sponsors effectiveness in response to material and spiritual needs of orphans.

3.3 Location of the study

The research was carried out in Meru County's North Imenti Subcounty. However, Buuri Subcounty, Igembe North Subcounty, Igembe South Subcounty, Igembe Central Subcounty, Imenti South Subcounty, Tigania Central Subcounty, Tigania East Subcounty, and Tigania West Subcounty are the other subcounties in Meru County. North Imenti subcounty has roughly 102,501 residents, with 88% of the population being Christians, 10% being Muslims, and 2% being other religions. Over 200 MCK churches are organised into 27 circuits. At the same time, the MCK in this subcounty supports roughly 17-day secondary schools (Meru County Integrated Development Plan CIDP 2018-2022).

3.4 Target Population

Atmowardoyo (2018) states that a total set of occurrences or objects of persons with the shared observable features are referred to as population. Meaning inhabitants have to be homogeneous because as Rahi (2017) puts it, results from uniform population can be hazardous. The target population for this study was include principals in Methodist sponsored day secondary schools in Imenti North sponsor, orphan's students, church education committee leaders and church superintendent ministers in Imenti North Sub County. These are the individuals that deal directly with the orphans that are sponsored by the Church.

3.5 Sampling Techniques and Sample Size

3.5.1 Sampling Techniques

Correlation is a sampling analysis procedure that involves taking from the higher population density the predefined number of observations. Depending on the sort of study carried out, the methods used to select a wider population may include, however, random sample or systemic samples and purposeful sampling and (Kumar, 2018). Bryman (2012) on the other hand believes that sampling is a method of picking numbers of people from a population that includes components indicative of properties that are found across the group. The exactness of the sample framework from which a sample is picked influences the extent to which the investigator generalizes (Saunders et al., 2009).

The sampling frame for this research was gotten from the MCK circuits, sponsored day secondary students, principals church superintendent minister and church education committee leaders. These groups are the one that this research henceforth called homogeneous group. And the selection procedure was thus influenced by the quantity of

the group and the goal of picking a little homogenous group of subjects/units for inspection and analysis.

Therefore, purposeful sampling and simple random sample have been utilized in our current study. Purpose sampling, also known as Sreejesh et al. (2014) judgmental, homogenous, discriminating is a kind of unlikely sampling. The unlikely sampling is concentrated on sample procedures, which are based on the researchers' assessment of the units being examined. Homogeneous sampling is utilized if a particular group needs to be fully understood and described. In this study, the target demographic groupings consisted of many homogenous groups; high schools (with their principal and orphan pupils), the ministers of the church and the heads of the education committee.

Currently there are 17 registered MCK sponsored day secondary schools. In these schools there are approximately 220 orphans. This research proposed to use a random sampling technique. The formula which was used to get the sample size was Yamane's. The simple random sampling is defined, according to Bryman (2012), as a sample approach, in which every item is evenly picked in the group. In this case, the choice of items rests completely on luck or likelihood, and so this sampling method is also frequently referred to as a method of opportunity. The orphans were then grouped in stratum of their classes (forms). This was then selected randomly after the application of the Yamane formula so as to get equal representation. The proportionate systematic sampling technique was supplementary ensured that all categories of classes in each school are well represented.

3.5.2 Sampling of Orphans

The target population of orphans was 220 aged between 14 and 18 years. These are the orphans sponsored by MCK in various day learning schools in Imenti North Sub County. The Orphans were identified from various schools' records of admission because record of admission capture the status of the learners whether orphan or not and the guardians. Simple random sampling was cast-off to decide the contenders. However, the study further embraced Yamane formula to calculate the sample size of the 220 orphans. This formula uses 95 Percent (%) self-confidence level and P = .5 are expected.

Yamane formula;

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

Where;

        n   =   sample size

        N   =   population size

        e   -   Accepted sampling error

Therefore;

$$n = \frac{N}{1+220(0.05)^2} = \frac{220}{1+220(0.05)^2} = \frac{220}{1.785} = 142$$

Thus, the sample size will be 142 respondents.

3.5.3 Sample and Sample Size

The sample size alludes to a selection of things representing a populace (Kothari, 2004). The reason for sample according to Jensen, & Laurie, (2016) is to make statistical inferences from samples and population. Information from a sample can be used to make a judgment about a whole population (Rahi, 2017).

Table 3.1

Distribution of orphans in day School

NAME OF SCHOOL	NUMBER
1. Kiamiriru Mixed	15
2. Mpuri Mixed	10
3. Bishop Lawi Mixed	30
4. Kainginyo Mixed	12
5. Ntakira Mixed	13
6. Kirige Mixed	10
7. Runogone Mixed	11
8. Mwirine Mixed	9
9. Mwiteria Mixed	16
10. Rwanyange Mixed	25
11. Kibuline Mixed	14
12. Kathirune Mixed	16
13. Chungari Mixed	8
14. Mulathankari Mixed	15
15. Thuura Mixed	5
16. Nthamiri Mixed	6
17. Kambiti Mixed	5
Total	**220**

Source: - Schools records as at 2019

The sample size for this study will be 207 respondents comprising of 17 principals, 17 guidance & counseling teachers, 15 superintendent ministers, 15 church education committee leaders, 142 orphans and 1 synod bishop.

Table 3.2

Sample Size

Variables	Number
Principals	17
Superintendents	15
Church education committee leaders	15
Guidance & counseling teachers	17
Orphaned students	142
Synod bishop	01
Total	**207**

Source: (author 2020)

3.6 Research Instruments

3.6.1 Questionnaire

To request information from the respondent, a number of closed and open-ended questions were designed. The questionnaire was administered with the assistance of research assistant. A questionnaire, according to Atmowardoyo (2018), is a written set of questions to which people respond in writing. Questionnaires guaranteed respondents' pseudonym, which was anticipated to increase their sincerity. Evaluation of different respondents to express themself completely (Rahi, 2017).

There were four types of questionnaires namely; for principal, church education committee, superintendent minister and orphan students. Each questionnaire had four sections. i.e. demographic data, physical/material needs of orphans, response of the church to the needs of orphans and recommendation for the way forward. The questionnaire was adopted for the aforementioned purposes: it had the ability to reach a high response rate in a brief period, it provided the participant with a feeling of privacy, which had no bias coming from personal traits (Crowther & Lauesen, 2019). The questionnaire collected both qualitative and quantitative data.

3.6.2 Interview Schedule

There was an interview guides one for orphans sponsored by MCK. The guide had three sections. i.e., demographic information, knowledge of psychosocial and spiritual needs of orphans Imenti North sub county. The other section covered response of the orphans

towards spiritual and material and spiritual needs of orphans and finally recommendation of the way forward. The advantage of the interview in this research was that the researcher was free to ask questions within the themes given and can even ask clarification questions. The interviewer was free to develop themes arising during the cause of the interview which he or she considers for better understanding (Sreejesh et al., 2014).

A telephone contact was made seeking appointment with the superintendent minister, principal, and church education committee leaders. This allowed for the establishment of a date, location, and time for shepherding the dialogue. On the day of the interview, there was a face-to-face interaction/dialogue with the responders, which was directed by pre-set questions in the interview agenda (Appendix IV). The responses were jotted down in a notebook. Clarification was requested where necessary in order to appropriately capture information. A mobile phone was employed as an additional recording tool, and responders were asked for permission ahead of time. At the end of the interview, each respondent received an appreciation postcard.

3.7 Validity and Reliability

3.7.1 Validity

The point at which a gadget examines what it is designed to measure is known as the validity principle. It is the precision and significance of research-based conclusions (Sreejesh et al., 2014). To safeguard efficiency of the questionnaire and consultation timetables a pretest was piloted on diverse subjects of comparable features to the genuine topics used in the study. According to Crowther and Lauesen (2019), validity of instrument will lead to accuracy and consistency from one measurement to the next.

Conversely, Saunders et al. (2019) suggested that the reason why not all people have the same assessment cut is because they differ in respect to both the attribute and the measurement instrument. Accordingly, Aczelz (2015), adds that validity communicates to one on how truthfully a scheme process something. If a technique processes what it entails to quantify and the outcomes thoroughly agree to actual tenets, then it can be deliberated as effective. There are 4 main types of validity: surface, concept, criterion, and constructs validity.

In defense of construct validity, Bhaird and Lucey (2015) and Bell et al. (2019) pointed out that A key positive aspects of content validation is the simplicity and intuitiveness of its basic idea, which states that what a test seeks to measure constitutes a content domain,

and that the test items should sample from that domain in such a way that the test items are representative of the whole realm.

On the other hand, Lindstrom (2015) and Cooper and Schindler (2006) contends that content validity is about safeguarding the technique of measurement that ties to the concept you want to quantify. The questionnaire must consist of only pertinent queries that measure recognized pointers of the subject. If approximately facets are absent from the measurement the validity is endangered. In the meantime, construct validity is the unit to which a trial gauges what it asserts, or rationales, to be gauging.

According to Everitt and Skrondal (2017), face validity aims at checking on face value what does the questions in the questionnaire appear to mean or if they are suitable in the research being carried out. However, criterion validity measures if the result corresponds to an unrelated examination of the identical object. For example, an investigation is guided to measure the acceptance of Christianity as a result of sponsorship programmes in a Muslim dominated location. If the outcomes are precisely forecast this shows that the investigation has extraordinary criterion validity.

The current study used the measure of content validity and face validity in its validation process due to their easy of application and relevancy to the research topic. This was first of applied in a pilot study that was done on MCK Kinoru circuit and Kinoru Secondary school.

The questionnaire developed therefore was used as tool to measure the validity in terms of the contents, and face validity. Kerlinger and Lee (2000) agrees that information and expertise enclosed by the test objects ought to be courier to the superior sphere of information and ability. Nonetheless, the cases in the examination should vary by one to ten Percent(%), recommended (Bell et al., 2019).This is why the current study used five categories of homogeneous respondents from Imenti North sub county consisting of one synod bishop, one superintendent minister, one principal and two orphaned students were used for the pilot study only. They form approximately 5% of the sample size.

3.7.2 Reliability

A majority of researchers like Bryman (2012) define reliability or dependability as the measuring process or gadget producing the same findings on continual tests. It is with this in mind that reliability in this current study exploited by correctly built apparatuses, suitable information gathering actions and specimen methods that mark the correct population.

It further proposed to engage specialist like lecturer and supervisors who were tasked in assessing the correctness of the used variables. It measured dependability using a test-retest approach by computing the correlation coefficient (r), which reflects the strength of the relationship between the variables. A data collection instrument that produces the same data at each time point would thus yield a perfect linear correlation of r = 1. According to Best and Kahn (2018), having excellent test re-test reliability indicates a test's internal validity and guarantees that measures collected in one session are both informative and nearly identical based on time frame.

According to Lindstrom (2015), test re-test reliability studies are frequently done across two time-points (T1, T2) over a very short period of time to minimize against outcomes due to age-related significant deviations rather than poor test stability. The degree to which an user's replies on a census remain the same or stable over time, for example, is an indicator of reliability as a consequence of test re-test metrics.

Internal consistency and dependability were specifically assured. This relates to the ability to which objects on the test or instruments measure the same thing (Yin, 2013) for example, items aimed at measuring data such as the efficacy of funding designed to address the material and spiritual needs of sponsored students in Meru County day secondary schools. To assume good instrument reliability, such items must be substantially linked.

The Cronbach's Alpha Coefficient was used to evaluate convergent validity in this investigation. According to Bryman (2012), Kumar (2014) and Bell et al. (2019), the Cronbach's Alpha test result utilized in a study should not be less than 0.7. That is, the allowable correlation coefficient alpha value is r =0.7. Cooper and Schindler (2014) concurred, as did Siegle (2011) who said that a coefficient of 0.7 is widely recognized internationally.

3.7.3 Test of Regression

Regression is an arithmetic method that allows us to concentrate on or approximate the unacknowledged criteria of one variable based on familiar values of another variable (Gupta and Gupta, 2019). Maddalla (2019) described regression as the concept of an arithmetic link between many variables, where one variable, the regressor, is the explanation for the behaviour of another, frequently referred to as the regressand. A linear regression test determines whether one or more predictor variables explain the dependent variable. Normality, multi-collinearity, and linearity are three important regression norms.

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Linear regression, according to Creswell (2013), refers to the simple link between the independent and dependent variables. Spread plots are the most effective approach to evaluate the linearity assumption. For the linear regression tests to be done, all variables must be multivariate mutual. A histogram or a Q-Q-Plot can be used to test this hypothesis. To demonstrate normality, an appropriate examination, such as the Kolmogorov-Smirnov test, can be utilised. When the data is not distributed consistently, a non-linear change may relieve this concern.

Furthermore, Creswell, insists that linear regression acknowledges that there can be presently little or no multicollinearity in the data. Finally, linear regression analysis requires that there be little or no redundancy in the observations.

Multicollinearity occurs when two or more variables, such as variable X and variable Y, are highly correlated, resulting in a collective change among variables, also known as Pearson Correlation (P-Value) (Bryman, 2012). Multicollinearity diminishes the competence of the approximations for the constraint, which means that as Multicollinearity increases, the effect of each self-determining variable on the dependent variable decreases (Luke & Rubin, 2016). Pearson correlation coefficient in this case was utilized to regulate any correlation and to regulate whether Multicollinearity stages would pretense a contest to the research, deterioration examination was applied to accompanied to create the variance adjustment Inflation Factor value, (Bryman, 2012; Hair et al., 2012).

3.8 Piloting
A pilot study is a small exercise guided in advance of a research study, explicitly to examine facets of the study design and to allow compulsory fine-tuning before final commitment to the project (Lancaster, 2014). This is testing the instruments in a different area of study but with similar characteristics with the area of study.

MCK Kinoru Circuit and Kinoru Mixed Secondary school were the ideal for the pilot study to be carried out. The two institutions were chosen since they had same characteristics of the main churches in MCK and secondary schools in North Imenti subcounty because of their cosmopolitan church membership and students. In this pilot study, and as Mugenda and Mugenda (2008) suggested that a 10-50 Percent (%) of the targeted population is a virtuous depiction. The target population was 210 and therefore for this study, 10% of the targeted population was used which yielded 21 respondents.

The resultant information was debarred from the concluded research data because piloting was done to provide the reviewer a good opportunity to identify any flaws in the probe

equipment and to determine whether the anticipated data examination techniques are appropriate. Aside from verifying that the questions to be presented are proper, the pilot research also ensures that there is transparency, appropriate language utilized, and material created that can be quantified, verified, and reproducible. This need adjustments to improve them and obtained the essential data.

3.9 Data Collection Procedure

Collection of data in the current study was started with the researcher reaching out to selected schools in order to deliver the written questionnaires to seniors. There are specific procedures that must be followed when administering the surveys. According to Resnik (2018), ethics in research involves concept such as right and wrong, good and bad, transparency, accountability and responsibility. In other words, it is the use of ethical principles in the study's design, data collecting and analysis, conclusion, and recommendations. After receiving a letter of recommendation from KEMU, the researcher requested for a research permission from the International Council of Science, Technology, and Innovation (NACOSTI).

After obtaining the permit the researcher approached the sub county education officer of the targeted sub county and also the bishop of the targeted sub county. They gave the introductory letter to the schools and churches respectively. Prior to exposure to study, participants were informed about research aims, methods, expected advantages and potential risks. You have been entitled to accept or reject the right to reject. The respondent was also encouraged to provide confidential information.

3.9.1 Procedure for administering Questionnaire

The researchers of this study collected data via survey. Some principals agreed to be surveyed while others declined. The responses were collected from principals whose schools were surveyed. Researchers with general permissions, gatekeepers, and coordinators assisted the participants to respond to the questionnaire. In turn, the participants were trained on how to answer the questions. Data from the participants were collected by field workers.

Before deploying research assistants on the ground, the researcher personally developed a connection with these principals by calling them on the phone. This facilitated the administration of the questionnaire and reduced frustrations. The sampled respondents were approached politely on the ground, and following introduction, the research assistant described the significance of the study and invited him or her to participate. The important

sections of the questionnaire, including the question design, were highlighted to the respondents before giving them time to complete the questionnaire. The returned questionnaires were received and numbered by study assistants.

3.9.2 Procedure for Conducting Interview

Phone calls were placed by the researcher in order to schedule an interview with the responsible parties on a certain date, time, and location. The researcher scheduled the exclusive time. The work identified and approached the necessary parties for consent. Pre-set questions were given to both individual and focus group interviews. Overall, responses were obtained from these sessions and written down. Arguments were addressed in order to recompose the data correctly. A phone was used to record all sessions because another tool was needed. An incentive was given to all respondents to lend their time and not feel embarrassed about doing so.

3.10 Data Analysis and Presentation

Data was organized by assembling interview responses and questionnaire responses separately. Both interview and questionnaire responses were arranged as per objective of the study. Documents were collected in terms of relevance to the study area, structure and programmes that support orphans material and spiritual needs. The data was then classified into themes and subtopics and then coded in line with objectives. This enabled drawing of conclusions from the data.

Data analysis, according to Bryman (2012), is the classifying, altering, and reporting of evidence in order to get responses to the research. The information gathered was both quantitative and qualitative in character. The data was correctly coded based on the replies to several queries. The quantitative data was analyzed by using Statistical Package for social science (SPSS) v26. In the analysis, both descriptive and inferential statistics were used.

In particular, descriptive statistics were employed to describe quantitative data and define populace profiles, thus recurrence ratios and proportions were utilized to show the results. This provided an initial picture on status of affairs and was further enabled comparison and discussion of key constructs of this study with regard to how principals manage and coordinate orphans in their schools. Where applicable, the data about composite variables were used, but this was done with the use of Likert scales and then it was summed up to form continuous data.

A thematic analysis technique was used for the few open-ended questions and information provided by the church education committee. The selected themes were structured according to the essential components suggested by Erikson and Maslow theories, which are also represented in the study's research objectives. This was supposed to improve data integration during interpretation and discussion of the results.

3.11 Ethical Consideration.

The researcher requested an introduction letter from the Directorate of Postgraduate Studies at Kenya Methodist University. A research permission from the National Commission for Science, Technology, and Innovation (NACOSTI) was obtained using this letter. According to the guidelines, the researcher also requested permission from the principals of the sampled schools (Oso & Onen, 2009).

Ethical research preserves participants' rights to engage in a study voluntarily. Respondents' informed consent was solicited via a cover letter, as stated in Appendix I. Clear and adequate explanations of the study's purpose.

3.12 Chapter summary and conclusion

The objective of this chapter was to discuss research methodology. This included a highlight on research philosophy that this study chose known as positivism. However, the research design suited for this study was a descriptive research investigation because it assisted in describing the relation between church as a sponsor and orphan students in need of help. There was a discussion on the location which was in Meru County with a sample size of 207 respondents all coming from homogeneous groups (stratum).

Sampling used suited the categories chosen in the form of stratify sampling, random sampling and purposive. Pilot study was carried out. It assisted in measuring validity and reliability of data collection instruments from respondents. The respondents however, were required to give consent of participation in the research which was given including permission to perform the research by NACOSTI and the University as seen in the letter of introduction (appendix I, ii and iii). In conclusion, the chapter discussed study design, target populations, among others as seen in here.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter discusses the collection, analysis, reporting, and analysis of the data from the Church Education Committee, Superintendent Minister, Principals, and Orphan pupils. It provides information on the participants as well as the research outcomes depending on the study goals. It covers demographic parameters and provides information on the interviewees. Data was provided in suitable situations as recurrence tables and percentages. The study's variables were assessed using Likert scale questions and other sequence of questions. The investigation was carried with certain aims in mind, which created the research question.

4.2. Church Education Committee Leader

4.2.1 Response Rate

Table 4.1

Response Rate for Church Education Committee Leader

Population	Returned questionnaires	Response rate
15	14	87%

The study's sample size was set at 15 respondents, and 15 questionnaires were distributed, 14 of which were completed and returned, resulting in an 87 Percent (%) response rate, as indicated in table 4 above. Furthermore, the primary sources of data were among the fourteen participants that were questioned since they filled out the questionnaires.

Therefore, this research project used the targeted population 15 that yielded 14 respondents. This study's response rate is an outstanding representation of the target population, yielding meaningful and sufficient data. Mugenda (2003) concur with this perspective, that if the investigation receives a lower turnover rate, the information gathered and processed can sometimes be deemed indicative of the broader populace. In general, small samples are needed to determine significance, although smaller answers make it difficult to undertake significance testing or even statistical analysis. In most cases, a survey success rate of 0.5 equivalent to fifty percentage or more should indeed be regarded outstanding.

4.2.2 Demographic Characteristics

The research provided basic information to the respondents, including gender, age, education, work and commitment. The information provided by these general respondents has a major influence upon the MCK reaction in the church-sponsored secondary schools in Imenti North subcounty to the material and spiritual demands of orphans.

4.2.3 Gender

This gender distribution was put into consideration to ensure fairness between the two genders because all were involved as respondents.

Figure 4.1

Gender Distribution
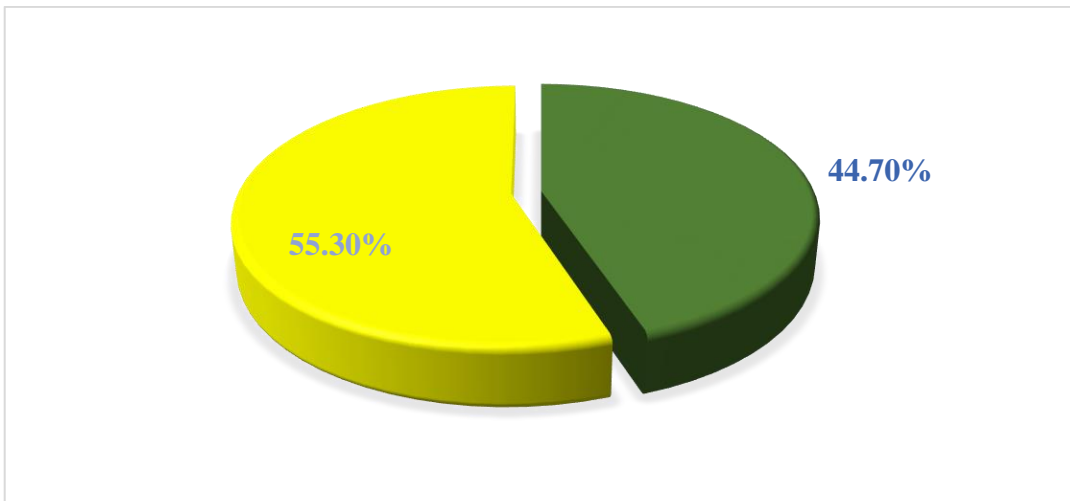
According to Figure 4.1, women accounted for 55.3 percent (%) of all respondents, while men accounted for 44.7 percent (%). According to the data, representation was favourably considered because both genders were represented. The findings were mostly based on the fact that the female gender was more associated with spiritual topics than their male counterparts, notably in church, and occupied some, albeit not extremely significant, seats.

4.2.4 Age Distribution

Respondents were requested to identify their age category in order to bring understanding with the various age sets and their different opinions based on assessment of effectiveness of Methodist church in Kenya sponsorship programme on material and spiritual needs of orphans in day learning schools in Imenti north, Meru county.

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Table 4.2

Age Distribution

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	From 20 to 29 years	1	7.1	7.1	7.1
	From 30 to 39 years	5	35.7	35.7	42.9
	From 40 to 49 years	7	50.0	50.0	92.9
	From 50 years and higher	1	7.1	7.1	100.0
	Total	14	100.0	100.0	

From the above table, 50.0 % of the respondents were aged 40years to 49 years, 35.7% were aged between 30 to39years, however, the age between 20 - 29 years and 50 years and above. Bothe have a respondent rate of 7.1%. From the findings, respondents aged below 40 – 49 years are the majority followed by 30-39years and this formed a conclusion that the age groups were the mature people who understood the concept of Methodist church in Kenya sponsorship programme in Meru County. Hence information they gave was valid.

4.2.4 Leadership position

Figure 4.2

Leadership Position
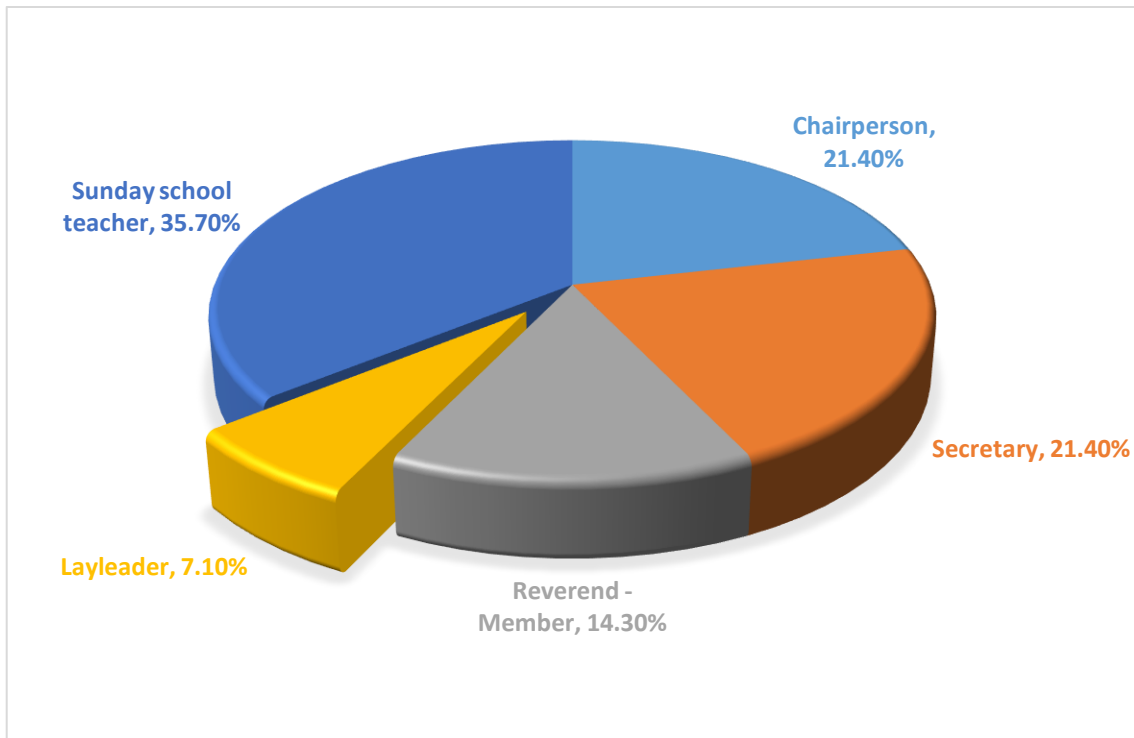
The question required the respondents to indicate the leadership position she holds in the church education committee. According to the figure… above most of the respondents were Sunday school teaches, 35.7%, followed by chairperson, 21.40%, and secretary at 21.40% while reverend –member and layleader at 14.30% and 7.10% respectively. The result and representation was well represented by the fact that the highest respondents by leadership were Sunday school teachers. They have the more information about children than any one of the leader represented and which was relevant to the current research study.

4.2.5 Number of Orphans as Member of the Church

Table 4.3

Number of Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	From 1 to 5	3	21.4	21.4	21.4
	From 11 to 15	2	14.3	14.3	35.7
	From 16 to 20	5	35.7	35.7	71.4
	From 21 to 25	4	28.6	28.6	100.0
	Total	14	100.0	100.0	

This table 6 displays the replies of respondents when asked how many orphans were members of the church. 35.7% indicated the number to being between 16-20, followed by 28.6% who showed that the number was between 21-25, others showed that the number was 1-5 with a percentage of 21.4% and lastly 14.3% who said they had 11-15. The study revealed that at least the highest number was 16-20 and 21-25 an indication that the number of orphans in this MCK was higher.

4.2.7 Orphans in Day Schools

Figure 4.3

Number of Orphans in Day School
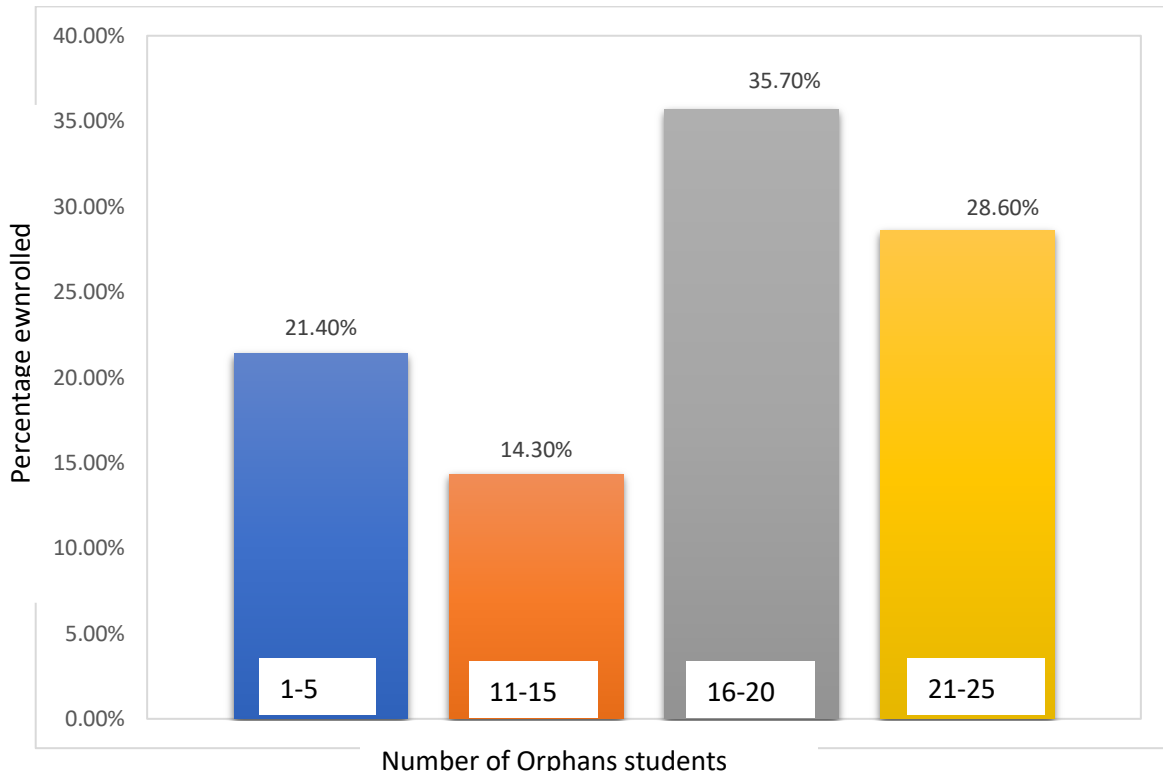
The graph above depicts the outcome of the question in which respondents were asked to indicate how many orphans were enrolled in day high school. The highest number was 16-20 (35.7%), followed by 21-25(28.6%) then 1-5(21.40%) and lastly 11-15 (14.30%).

Section B: Awareness of Material and Spiritual Needs

4.2.8   Material and spiritual needs of orphans in MCK perspective

Table 4.4

Material and Spiritual Needs of Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Food/shelter/clothing	5	35.7	35.7	35.7
	Pocket Money	2	14.3	14.3	50.0
Valid	Religious beliefs/ethics/morality	3	21.4	21.4	71.4
	Spiritual values/ideas/emotion/challenges	3	21.4	21.4	92.9
	Other Need - Computers/Books/Pens/Pencils/maps/sets	1	7.1	7.1	100.0
	Total	14	100.0	100.0	

According the displayed table seven (7)   the majority of respondents indicated that material and spiritual need as per MCK perspective was 35.7% said Food/shelter/clothing, 21.4% said religious beliefs/ethics/morality and Spiritual values/ideas/emotion/challenges respectively, while 7.1% said other need _ Computers/Books/Pens/Pencils/Maps/set.

The result thus found out that food/shelter/clothing were considered to be material needs and religious beliefs/ethics/morality were considered to be spiritual needs. A study done by Egharevba & Uzobo (2018) discovered that the educational needs of the OVCs in Bayelsa state ranges from the need, provision of school materials, attention and support from guardians, to the motivational needs of the OVCs. However, from our findings, it is certain that OVCs in the areas of study do receive a significant level of support as provided by caregivers.

4.2.9 The Church and Counseling Provisions in Schools It Sponsor

Figure 4.4

Church Counseling Provisions
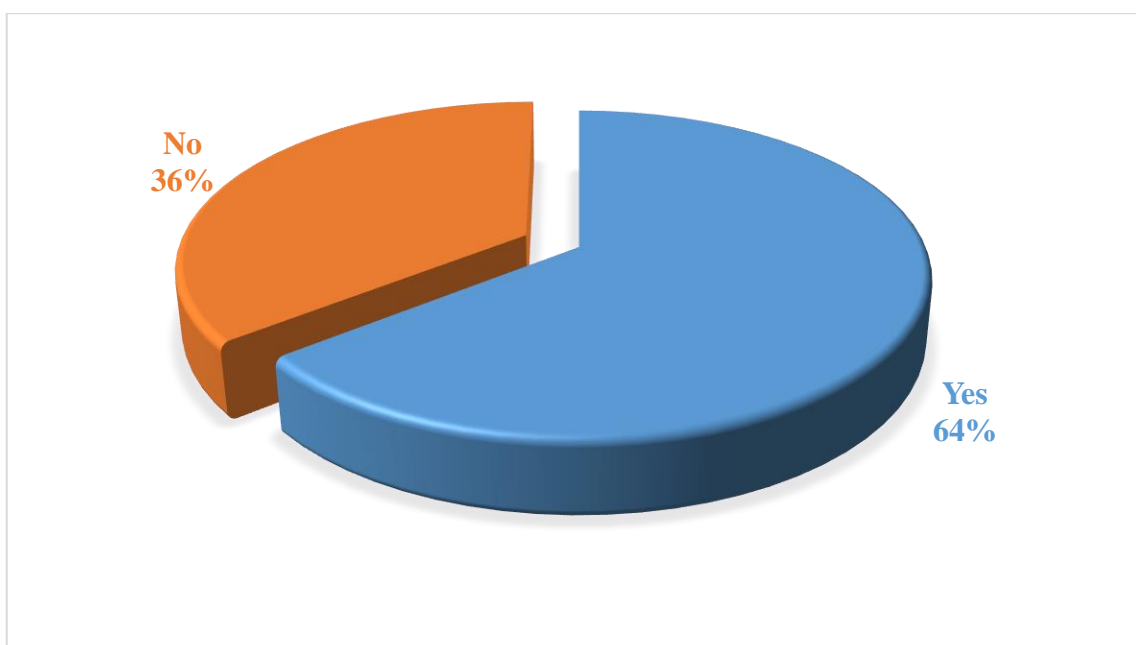
The respondents were required to answer on the question does the church have counseling provisions in the schools you sponsor? 64% of the respondents said Yes while 36% of them said No. these showed that yes indeed there were counselling provisions in the school the MCK sponsored only that this current study did not go further to ask if it was on operation and who was operating the same. According to Jeremy and Hutagalung (2019, December), the purpose of school guidance and counselling is to: emphasize on the requirements of a children, acquire the proper understanding, keep order, and enable overall growth. Proper counseling will assist them in incorporating useful lessons into their daily lives. Some workshops should include career counseling, in which students are coached on course choices and various career options. It is necessary to periodically prepare children for life beyond school and what to expect in the many areas they may choose.

4.2.10 Extent to Which Counselors' Addresses Listed Issues.

Table 4.5

Lack of Food/School Fees/Pocket Money to Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Not at all	5	36.0	36.0	36.0
	To a little extent	4	29.0	29.0	65.0
	To a moderate extent	2	14.0	14.0	86.0
	To a large extent	3	21.0	21.0	100.0
	Total	14	100.0	100.0	

This table 8 shows the answer chosen based on the first option; lack of Lack of food/school fees/pocket money to orphans. 36.0% said Not at all, while 29.0% said To a little extent, 21.0% said To a large extent. Meaning that counselors do not address any issue based on lack of food/school fees/pocket money to orphans.

Table 4.6

Attendance of Parents' Class Meeting

		Freq.	Percent(%)	Valid Percent	Cumulative Percent(%)
Valid	Not at all	5	35.7	35.7	35.7
	To a little extent	4	28.6	28.6	64.3
	To a moderate extent	2	14.3	14.3	78.6
	To a large extent	3	21.4	21.4	100.0
	Total	14	100.0	100.0	

This table 9 shows the answer chosen based on the second option; Attendance of parents' class meeting. 35.7% said Not at all, while 28.6% said To a little extent, 21.4% said To a large extent. Meaning that counselors do not address any issue based on attendance of parents' class meeting. What is the greatest dependable conjecturer of academic performance, according to PTA (2000). It is not a child's financial level or the renowned school that he or she attends. The amount to which parents promote children's learning

and development and immerse themselves in their children upbringing is the best predictor of student achievement.

Table 4.7

Dropping Out of School

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Not at all	5	36.0	36.0	36.0
	To a little extent	4	29.0	29.0	65.0
Valid	To a moderate extent	2	14.0	14.0	86.0
	To a large extent	3	21.0	21.0	100.0
	Total	14	100.0	100.0	

This table 10 shows the answer chosen based on the second option; *Dropping out of school*. 36% said Not at all, while 29% said to a little extent, 21% said To a large extent. Meaning that counselors do not address any issue based on *Dropping out of school*. According to White et al. (2010), the job of the school counselor has underwent several modifications in the last few generations. The growing focus on student responsibility and academic achievement has compelled counselors to reconsider their role in facilitating academic success and school accomplishment.

They highlight that it is not a violation for current school counselors to become involved in turnover issues, stating that failing to discuss or participate in it may be the one offense that leads to a children dropping out of school. Campbell (1995) on the other hand, claims that all pupils can learn. A disturbed pupil, on the other hand, cannot learn as quickly. School counselors might be of assistance.

Relationship breakdown, addictions, child molestation, despair, aggression, and suicide attempts are just a few of the social stresses that put many childrens at risk of failing and dropping out. Early intervention is critical, and parents and guardians can help. In the twenty-first century, a guidance system that offers direct assistance and is supervised by a highly skilled child psychologist is an essential component of a school's preventive efforts.

4.2.11 The Risky Factors Reported

Figure 4.5

The Risky Factors Reported
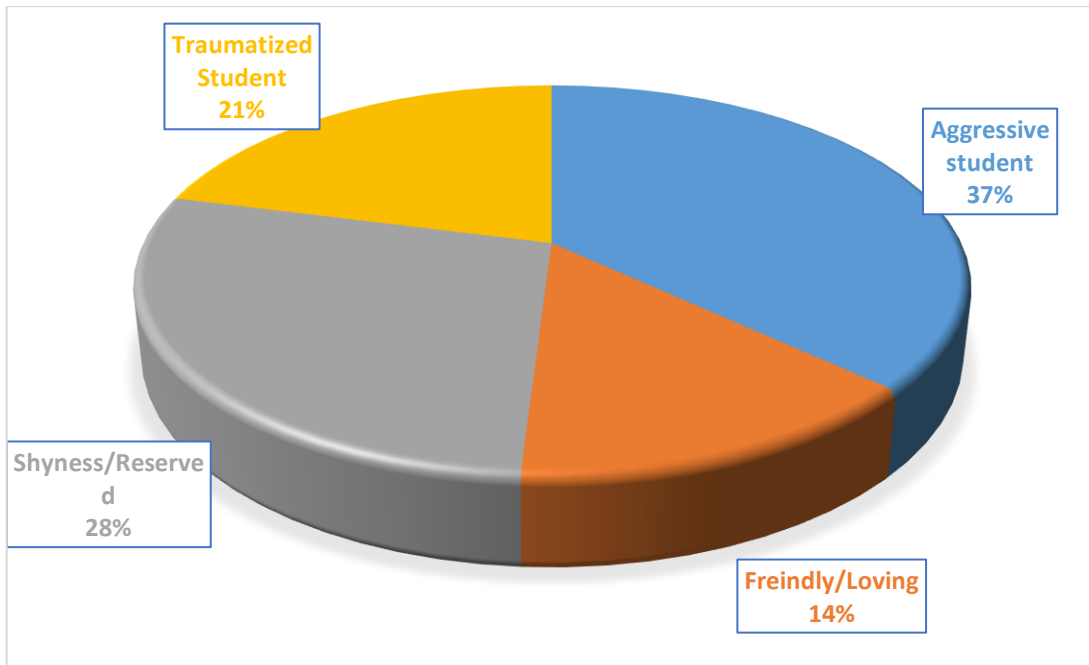
The figure above shows some of the responses given by respondents who were required to report if there have been any risk factors reported by the principals. 35.7% reported aggressive student, 28.6% of respondents reported shyness/reserved, 21.4% reports students who were traumatized, and 14.3% reported friendly/loving student among the orphans.

Aggressive behaviour has long captivated and worried civilizations, particularly when it manifests itself in social situations. According to Chesney-Lind and Eliason (2006), "psychological definitions of aggressiveness encompass all acts that are designed to injure or harm others." Hatred can have long-term harmful consequences. It can have an impact on the development of aggressive youngsters as well as the colleagues with whom they engage. In addition, parents and instructors face stress and frustration when dealing with aggressive tendencies, which can have a negative impact on their just over time.

According to Fisher et al. (1997), exposed sexual intercourse, cybersex as well as other dangerous uses of social networks, smoking tobacco, hard liquor use, illegal substance use, unsafe driving, nefarious practices such as disorderly conduct or defacement, constantly battling, combativeness, and disengagement are some examples of risky behavior in teenagers.

4.2.10 The following are statements based on church awareness of material and spiritual needs of the orphans.

In this question, statements were put down for the respondents to respond too and indicate their agreement or disagreement.

Table 4.8

Provision of Spiritual nurturing/nourishment Needs

		Freq.	Percent(%)	Valid - Percent	Cumulative Percent
Valid	Strongly disagree	2	14	14	14
	Disagree	3	21	21	35
	Agree	4	29	29	64
	Strongly agree	5	36	36	100.0
	Total	14	100.0	100.0	

In this table, the respondents were required to agree or disagree with the statement of "We provide spiritual nurturing/nourishment the children we sponsor individually" 35.7% strongly agree, 28.6% chose to agree, 21.4% Disagree and 14.3% Strongly Disagreed with the stamen given.

However, determining the influence on children was difficult because there was no evidence to back up this assertion. The Bible questions in Mark 8:36, "What good is it for someone to gain the whole world but lose their authentic thoughts?" Spiritual parenting happens when spiritual assistance, education, and knowledge happens at family and is

sustained in the spirit (Willard, 2002) since it is at the heart of all educational development (Schultz, 1998). Spiritual growth is an essential component of the Evangelical educational environment (Rhea, 2011).

Based on his research, Rumer (1966) claimed that Christian education (CE) cannot be separated from Spiritual Nurture. The practice of nurturing, training, developing, and educating students about spiritual concerns is known as spiritual nurture (Bushnell, 1861; Fowler & Dell, 2006; Willard, 2002). Fowler (1981) proposed a series of serious inquiries to help define spirituality. What would you be sacrificed for? What interests, aspirations, and objectives are you putting your heart and soul into? What are your apprehensions about certain authority? Who or what were you dedicated to in daily existence? In the afterlife? With whom do you share your most important, personal aspirations? What does your most precious aspirations? Objectives?

Table 4.9

Material Needs Are Not Important for Student We Sponsor

	Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Strongly-disagree	2	14	14	14
Disagrees	3	21	21	35
Agrees	4	29	29	64
Strongly-agrees	5	36	36	100.0
Total	14	100.0	100.0	

In this table 12 respondents strongly agreed 35.7%, 28.6% agree, while 21.4% and 14.3% both disagreed and strongly disagreed that Material needs are not important for children we sponsor since they will make them not to concentrate in school. This study thus found out that the respondents did not recognize the need for materials like food, shelter and clothing for student.

Table 4.10

The Social Well-Being of Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Strongly disagree	2	14.0	14.3	14.3
	Disagree	1	7.0	7.0	21.4
	Agree	2	14.0	14.3	35.7
	Strongly agree	5	35.7	35.7	71.0
	Neutral	4	29.0	29.0	100.0
	Total	14	100.0	100.0	

The table 13 above showed that majority of the respondent strongly agreed 35.7%, while 28.6% were Neutral on the statement that sought to know if social-well-being of orphan is a middle-pointed consideration for the church. On the other hand, 14.3% strongly disagreed and 7.1% Disagreed. This research thus reveals that on this statement those who agree with the statement were majority. It means that social well-being of orphans was not something they would consider serious to his development. According to Crockenberg et al. (2008), constructive societal and demonstrative growth is significant. This growth inspires a youngster's self-assurance, compassion, the facility to progress expressively and long-term alliances and corporations, and a sagacity of significance and worth to those nearby her.

Kibachio and Mutie (2020) adds that close relative and caregivers perform the major part in emotional or social growth because they give the most dependable associations for their child. Constant familiarities with family affiliates, lecturers and other grownups support children learn about associations and discover sentiments in expectable exchanges.

Table 4.11

Risky Behaviour

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	1	7.1	7.1	21.4
Validity	Agrees	2	14.3	14.3	35.7
	Strongly Agrees	5	35.7	35.7	71.4
	Neutrally	4	28.6	28.6	100.0
	Total	14	100.0	100.0	

The table 14 above showed that majority of the respondent strongly agreed 35.7%, while 28.6% were Neutral on the statement that sought to know *Orphans who engage in risky behaviour is an abomination and should be condemned*. On the other hand, 14.3% strongly disagreed and 7.1% Disagreed. This study thus found out that if you combined the Percent (%) age of those who strongly agreed and those who agree reveals that on this statement those who agree with the statement were majority.

It means that risky behaviour engaged by orphans was evil and required condemnation. According to Archard (2018), teens must discover their own limitations and talents, as well as the restrictions you impose. They should also be free to articulate themselves as individuals. Citing unpublished data, Liang (2019, December) reports that the regions of the adolescent's brain that control planning and impulse control don't fully mature until about the age of 25.

This means that early in adulthood, people can sometimes be more inclined to make impulsive decisions than adults. ESV translation of Ephesians 5:15-17 says that watch closely then how you move, not as if you were foolish, but as if you were smart, making the greatest use of the time, since the days are wicked. As a result, do not be stupid, but rather grasp what the Lord's will would be. The orphans who engage in such risky behaviour need to be guided not condemned because there is a reason as to why they engage in such behaviour.

Table 4.12

The Orphan Children's Economic Status

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Strongly Disagrees	3	21.4	21.4	21.4
	Disagrees	2	14.3	14.3	35.7
	Agrees	5	35.7	35.7	71.4
	Strongly Agrees	3	21.4	21.4	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

The table shows that 35.7 Percent(%) agreed, 21.4 Percent(%) strongly agrees, 21.4 Percent(%) strongly disagree and 14.3 Percent(%) disagree while 7.1 Percent(%) were Neutral on the statement *The orphan children's economic status is not an issue since we provide school fees.* The study therefore found out that majority of the respondent believed that so long as school fees is provided orphans do not need extra coin to cater for other personal needs. Studies carried out like that of LeBaron et al. (2018) on financial empowerment of children suggests a lot of benefits.

Student who are given pocket money for example derive in it the following benefits; Financial Planning: This is reinforced with pocket money, which teaches youngsters the importance of saving, judicious spending, and managing money. Reducing the danger of adult debt, i.e. lowers the chance of there being indebted as adults, teaches them the value of money, a sense of meaning and accomplishment, and educates them the industriousness. In Matthew 25:14-30 ESV, the Bible even encourages this. "For it would be as if a man embarking on a journey gathered his servants and entrusted his assets to them."

Table 4.13

Part-Time Jobs with The Church

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
Valid	Disagrees	2	14.3	14.3	28.6
	Agrees	5	35.7	35.7	64.3
	Strongly Agrees	4	28.6	28.6	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

In the above table 16 the requirement was to point out the level of respondents agreement on the declaration of if the children the church sponsors later on did some jobs with the church. 35.7% agreed, 28.6% strongly agreed while 14.3% strongly disagreed and disagreed while only 7.1% were Neutral. This study thus found out that the orphans were used as labourers in the church, some as house helps, or church cleaners and other manual jobs that didn't require education qualification.

Furthermore, the study did not determine whether the service given was to be paid for, although it appeared to be a reimbursement for the orphans' sponsorship. According to Article 53 of Kenya's Constitution (2010), every child has the right to be protected from abuse, neglect, harmful cultural practises, all forms of violence, cruel treatment and punishment, and risky.

Under the requirements of the Employment Act, a kid under the age of 16 cannot work. Children between the ages of 13 and 16 are only permitted to conduct light labour. Employing a minor under the age of 13 is unlawful. 2 Cor 12:14 in the Bible "I've returned for the 3rd season, and I'm ready to come to you." And I will not be a burden because I seek you rather than what you have. Parents are compelled to save for their children, but children are not required to save for their parents.

SUMMARY OF THE DATA ANALYSIS

Table 4.14

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.841	0.835	6

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal reliability based on the variable of interest, which in this case was awareness of material and spiritual demands. The thumbs up rule in Cronbach's Alpha states that when the score is 0.9 or greater than or equal to 0.8, written (0.9> 0.8), the test is good and may be relied on. The Cronbach's Alpha test scored.841 in table 17 using Cronbach's Alpha based on standardized item scoring. 853 on 6 tested products. This signifies that the questions utilized were relevant and reliable to the topic of interest.

Table 4.15

Item total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1.We provide spiritual nurturing/nourishment the children we sponsor individually	15.79	24.489	.489	.	.838
2.Material needs are not important for children we sponsor since they will make them not to concentrate in school	15.79	24.489	.489	.	.838
3.The social well-being of orphans is a middle point consideration for the church	15.07	18.995	.826	.	.768
4.Orphans who engage in risky behaviour is an abomination and should be condemned	15.07	18.995	.826	.	.768
5.The orphan children's economic status is not an issue since we provide school fees	15.86	23.363	.503	.	.837
6.The children we sponsor do part-time jobs with the church	15.64	23.016	.586	.	.821

These questions in the questionnaire were analyzed based on CA's test. Table 18 was cast-off to compare the mean score if any item was deleted, and it was discovered that if questions 1) and 2) had a score of 0.838 respectively and were deleted, the score would have been a lower Cronbach's alpha, thus we do not need to remove the question. To put

it another way, there is a lesser score in "Corrected Item-Total Correlation" (0.489) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason to remove it.

Section C: M.C.K. Sponsorship Programmes

4.2.11 School fees Payment

Figure 4.6

School Fees Payment
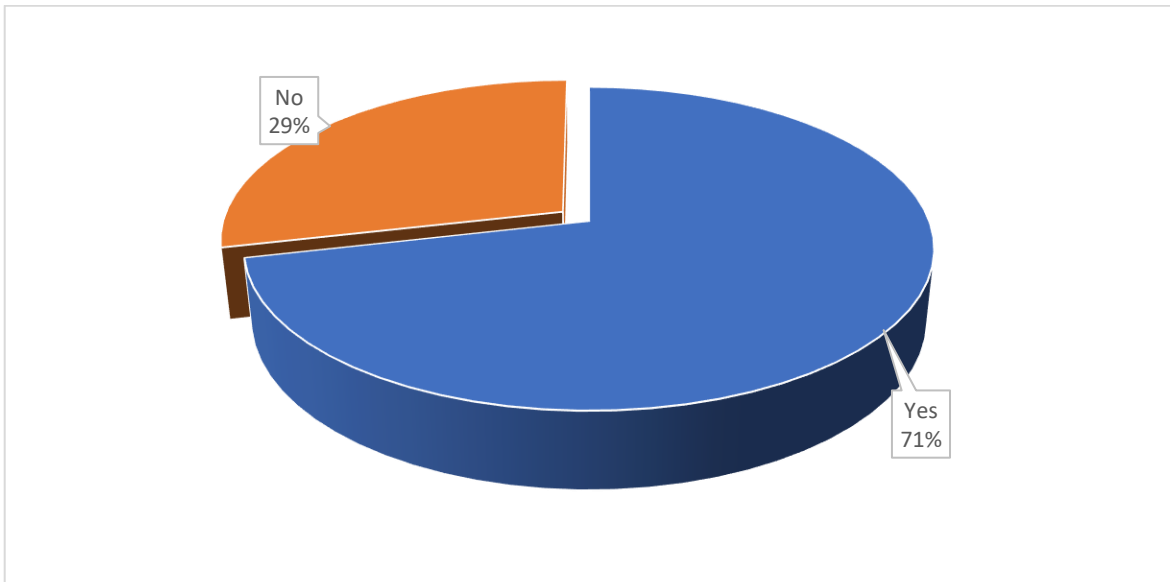
According the above figure was a response by the respondents who agreed with the question that wanted to know if the church was involved in paying school fees for the orphans. 71.4% said Yes while 28.6% said No. This study therefore found out that majority of the respondent agreed that the church was involved with pay fees for the orphans who had been identified by the church and who were schooling in both day schools and boarding. When probed further, to state how much money was being paid per term, the respondents said it all depended with the school but at least manageable fees per student. For those who said No stated that payment of school fees was done through fundraising by church members and other well-wishers.

4.2.12 Church Provision

Table 4.16

Church Provision

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Pocket Money	3	21.4	21.4	21.4
	Fare to and from school	4	28.6	28.6	50.0
	Books, pens, pencil	5	35.7	35.7	85.7
	Personal effects (shopping i.e lotion, toothpaste, toilet paper etc.)	2	14.3	14.3	100.0
	Total	14	100.0	100.0	

The table 19 above showed that 35.7% of the respondents indicated that the church provided books, pens, pencils, 28.6% said the church provided fare to and from school, 21.4% said they provided pocket money, 14.3% said they provided personal effects. This revealed that a huge percentage of respondents were aware that the church offers books, pens, and pencils.

4.2.13 Meeting attendance

Table 4.17

Meeting Attendance

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	We Send Someone	2	14.3	14.3	14.3
	We are never told of meetings	4	28.6	28.6	42.9
	School meeting aren't Important because of time wasting	5	35.7	35.7	78.6
	School meetings are important but time wasting	3	21.4	21.4	100.0
	Total	14	100.0	100.0	

On this statement and as per the result in table above, majority of the respondent indicated that meeting in school aren't important with 35.7%, followed by We are not told of meetings at 28.6%, others 21.4% said school meetings are important but time wasting, while 14.3% said We send someone. The study recognized that main stream of the respondents viewed meeting in school as time wasting hence there were of no value. This study didn't establish why they considered it time wasting because that would go outside the possibility of the current research.

4.2.14 Construction of Infrastructures in The Schools

Figure 4.7

Construction of Infrastructures in The Schools
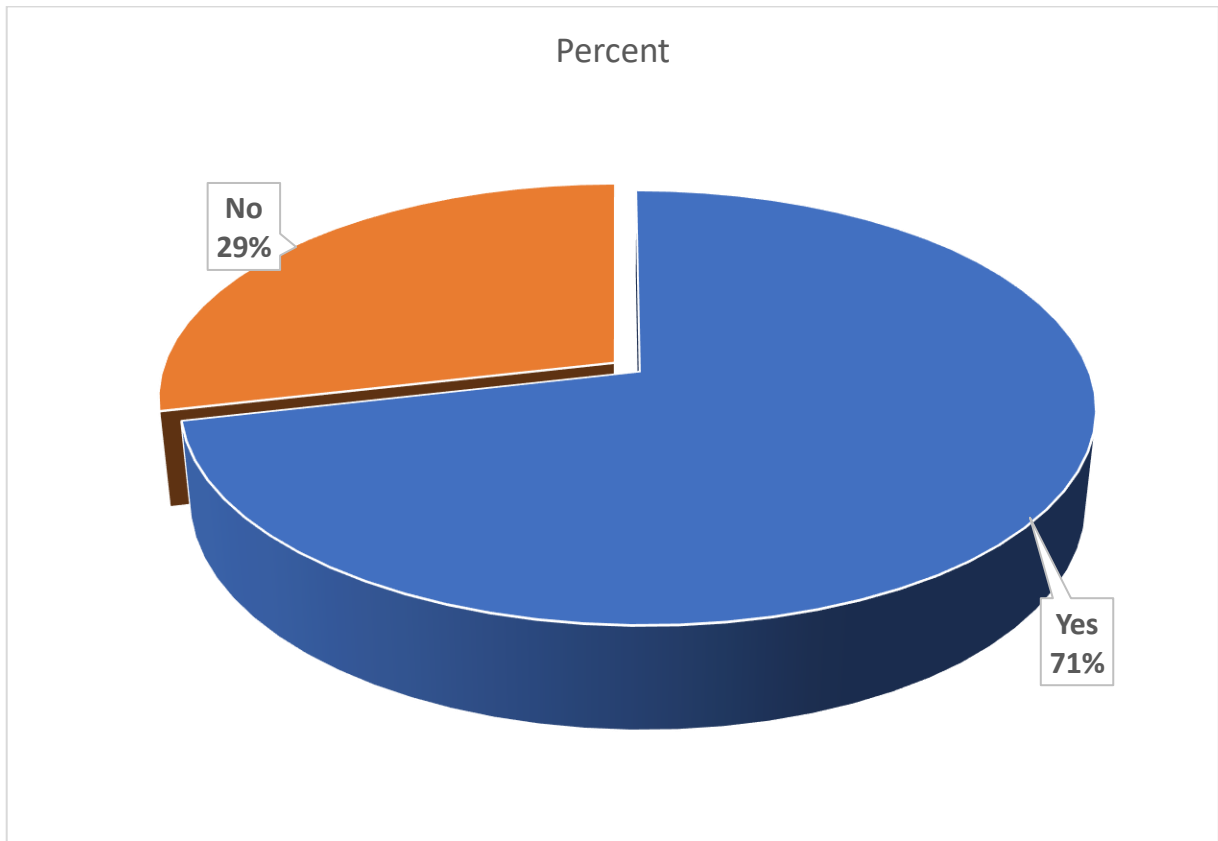
Majority of the respondents said No 64.3% why minority said Yes at 35.7% when asked if the church participated in school construction or construction of infrastructure. The study thus established that the church these days does not participate in school construction of the buildings or infrastructure because some said they don't have finances like it used to be before. Others said that it would be financial catastrophic to engage in construction of school infrastructure while the church itself is struggling to put up its own buildings.

4.2.15 Church Partnership with The Government or The Community

Figure 4.8

Church Partnership with The Government or The Community
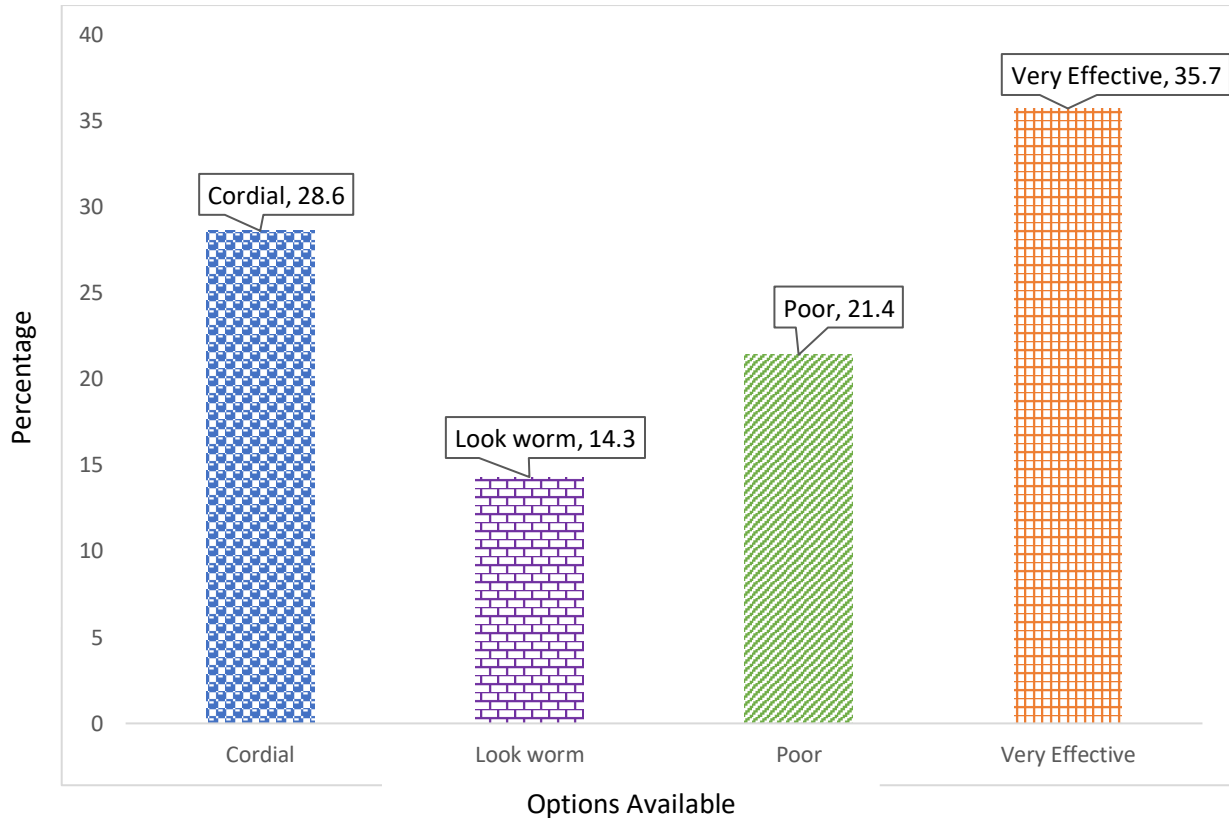
The overhead figure expressions that most of the participants believed that there was Very Effective 35.7%, followed by 28.6% cordial partnership between the church and the government or the community. While 21.4% of the respondent said the partnership was poor and 14.3% of the respondents said it was look worm. This study therefore revealed that the partnership between the church and the government or the community was both cordial and very effective by the fact that they existed in the presence of the same community and same government administration. For those respondents who said the partnership was poor or look worm cites the number of church members who were going in other denominations as a reason for none existence the partnership, they say if it were there would be no migration of the community to other church.

Section D: M.C.K. Pastoral Programmes

4.2.16 Orphan and Membership

Figure 4.9

Orphans and Membership
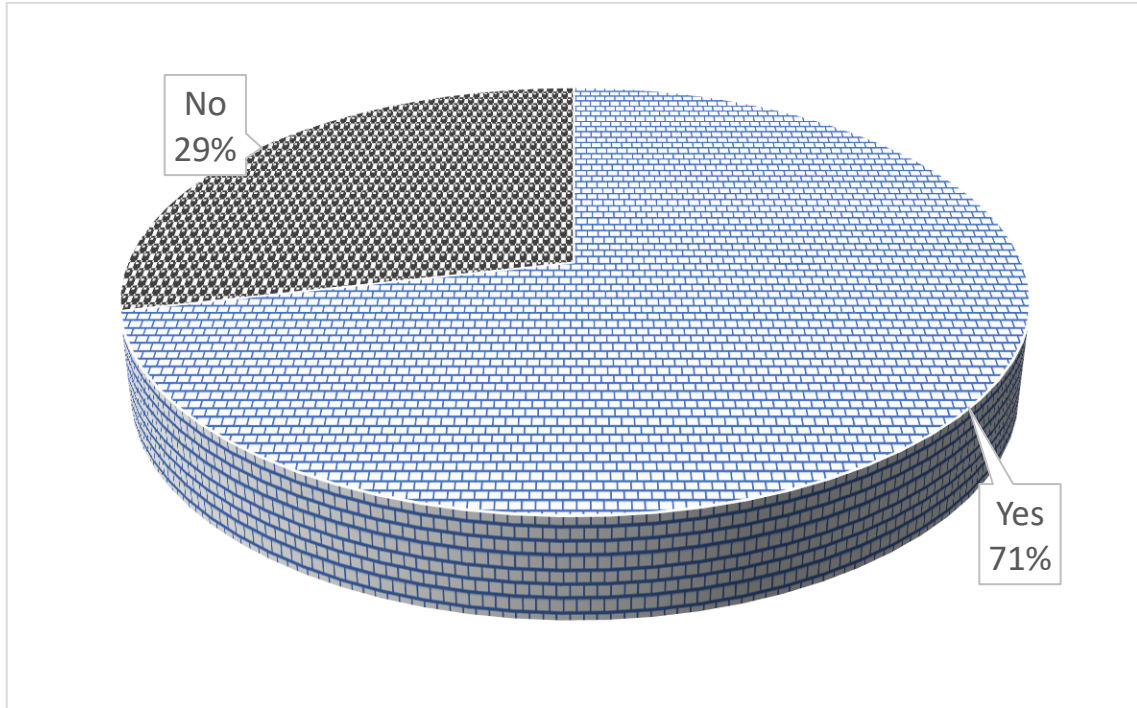
The figure above indicated that majority of the respondents at 71.4% said that orphans were full members while 28.6% said No. Those who said the orphans were members of the church, the study found out that the church was not in business to fund any other person from other denomination other than MCK only. This research found it intriguing since the Bible states in Ephesians 4:4 "There is only embodiment and one Essence as you were called to the one faith that corresponds to your call." Galatians 3:28 "There is no Jewish or Gentile, captive or free, man or woman; and that you are all one in Faith In christ."

4.2.17 Orphans and Activity Participation

Figure 4.10

Orphans and Activity Participation
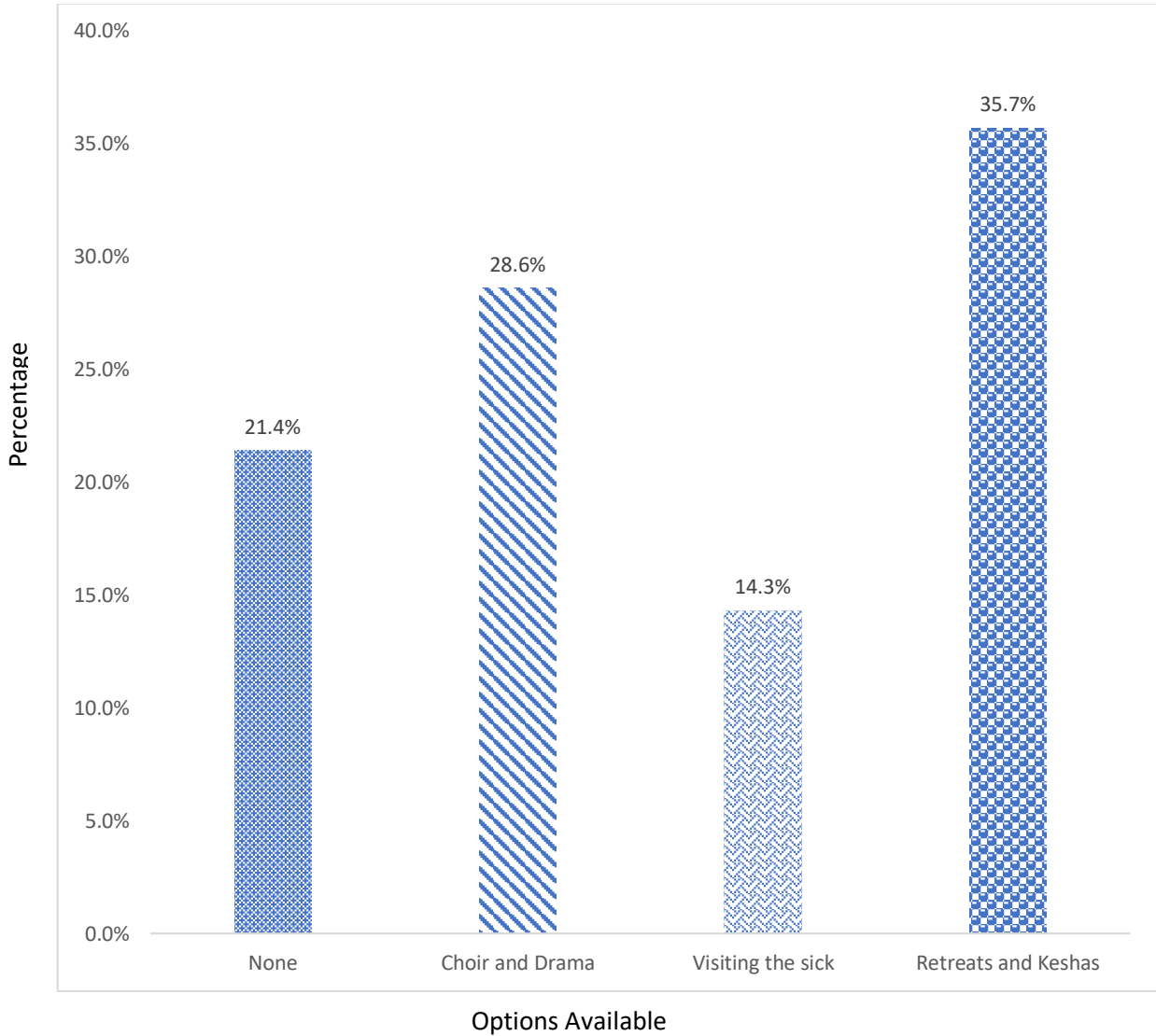
This figure shows the response from the respondents on the question that required them to answer what youth activities in the church that orphans were participating more. 35.7% of the respondents said Retreats and Keshas, 28.6% said choir and drama, 21.4% said None, while 14.3% said they do Visiting the sick. This study therefor found out that majority of the orphaned participated in retreats and overnight prayer called Keshas more.

4.2.18 The Church and Guiding and Counselling for Orphans

Table 4.18

Frequency of Counselling

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Every three months (every quarter)	5	35.7	35.7	35.7
	Twice a year	3	21.4	21.4	57.1
	Once a year	4	28.6	28.6	85.7
	Not at All	2	14.3	14.3	100.0
	Total	14	100.0	100.0	

This table 21 shows the result or the attempted answers given on the question that required to know how often did the church organize counseling for orphans only. 35.7% said it was done Every Three Months, 28.6% said once a year, 21.4% said Twice a year, while 14.3% said Not at all. This study therefor found out that there was some kind of organization geared to guidance and counselling for the orphans despite the long wait in the duration yet the orphan students were not in boarding school.

The most essential benefit of school counselors, according to Jeremy and Hutagalung (2019, December), is that they prepare children for academic, career, and social challenges by tying academic objectives to successful future. School counselors can also educate parents and act as a resource for parents who have concerns about their children's challenges. School counselors assist instructors by completing a team that can successfully handle students' educational objectives and needs, resulting in an improvement in student accomplishment.

4.2.19 Level of Agreement or Disagreement

Table 4.19

Pastoral Programs and Sense of Belonging

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	1	7.1	7.1	21.4
Valid	Agrees	5	35.7	35.7	57.1
	Strongly Agrees	4	28.6	29.0	86.0
	Neutrals	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

This table showed the answers given by the respondents on the level of agreement of disagreement in a statement that required them to commend on if pastoral programs are meant for bringing sense of belonging to orphans. 35.7% agreed, 28.6% strongly agreed, while those who strongly disagreed and others were Neutral were at 14.3% only 7.1% respondents disagreed. As per the results of this survey more respondents agreed that pastoral programs are intended to provide orphans a sense of connection.

Abraham H. Maslow in 1943 developed a human motivation theory that in it he says human beings have need which are required to be met. He emphasizes that belonging is the part of need that a human being wants to see himself loved or belong to someone or a group. While According to Tay and Diener (2011), it is critical for students to feel liked and welcomed by others so as to prevent difficulties such as loneliness, despair, and nervousness.

Table 4.20

Social or Emotional Support

	Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Strongly Disagrees	1	7.1	7.1	7.1
Valid Disagrees	2	14.3	14.3	21.4
Agrees	4	28.6	29.0	50.0
Strongly Agrees	5	35.7	36.0	86.0
Neutrals	2	14.3	14.3	100.0
Totals	14	100.0	100.0	

The above table 23 showed the results of the respondents, who needed to state the level of agreement on the statement if there was time for social or emotional support with regard to class work. A majority of the respondents strongly agreed 35.7%, followed by 28.6% respondents who agreed, then those who disagreed or were neutral were at 14.3% but those who strongly disagreed were ate 7.1%. This showed that this study found out that a majority believed that due to classwork there was little time the students would have in order to socialize or have emotional support.

According to White et al. (2010), this is a hazardous precedent in a participant's well-being. According to research, programs that help children develop skills such as effective communication, conflict resolution, empathy, knowing their own talents and abilities, controlling their emotions and behavior, and other emotional development can lead to improved academic and life results. In the book of Proverbs 22:6 ESV / 4, the Bible states unequivocally, "Raise up some children in the course he ought to walk; even whenever he is old, he will not deviate from all of this."

Table 4.21

Church Intervention

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
Valid	Disagrees	1	7.1	7.1	21.4
	Agrees	5	35.7	35.7	57.1
	Strongly Agrees	4	28.6	28.6	85.7
	Neutrals	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

The overhead table 24 was an attempt to capture respondents' answers on the proclamation the needed them to express their level of agreement/disagreement on the expression of if the church intervention as far as pastoral is concerned if its achievable. 35.7% agreed, 28.6% strongly agreed, 14.3% were either strongly agreeing or neutral while 7.1% were disagreeing. This study thus established that as a result of majority having agreed or strongly agreeing, it meant that there is a believe that church intervention as far as pastoral is concerned is not achievable.

Table 4.22

Spiritual Programs and School Programs

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Strongly Disagrees	1	7.1	8.0	8.0
	Disagrees	2	14.3	14.3	22.0
	Agrees	6	42.9	43.0	65.0
	Strongly Agrees	3	21.4	22.0	86.0
	Neutrals	2	14.3	15.0	100.0
	Totals	14	100.0	100.0	

The table overhead was an attempt to agree or disagree with the statement that sought to understand if any spiritual programs are hampered by the nature of school programs. 42.9% agreed, 21.4% strongly agreed, while 14.3% disagreed as well as some element of Neutralism. This study found out that the school program has had a big impact on the way pastoral programmes are undertaken.

According to White et al. (2010) and Mitchell (2015), providing pastoral support in primary schools will help students feel supported when they're experiencing anything from the list above, such as bullying, divorce or bereavement. Comprehensive pastoral care in schools is able to intensify children' well-being because teachers and support personnel with the necessary skills may offer customized care for each children. Another advantage of pastoral assistance is that it is likely to enhance students' attendance since it provides them with an ordered environment that may contrast from what they are experiencing at home. This implies that pupils will be able to get greater pastoral assistance. In essence, pastoral assistance in elementary schools should be available to assist children through difficult periods in their life.

Table 4.23

Food Support and Fees Payment

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Strongly disagree	1	7.1	8.0	8.0
	Disagree	2	14.3	15.0	15.0
	Agree	5	35.7	36.0	58.0
	Strongly agree	4	28.6	29.0	86.0
	Neutral	2	14.3	15.0	100.0
	Total	14	100.0	100.0	

The table 26 above shows the respondents answers based on the statement that required them to state if they agree or disagree. The statement was based on if the fees paid would be the one that is used to buy food. 35.7% agreed, 28.6% strongly agreed, while those who disagreed or were neutral were at 14.3% as well as those who strongly disagreed were at 7.1%. This study therefore found out that the fees paid was the one used to buy food.

However, in the United States, food or meal provision takes a different shape. School feeding programs in the United States try to offer low-income children with free or reduced-price lunches. These free or reduced-price meals have the ability to improve children's health and educational opportunities by increasing food security. The National School Lunch Act of 1946, signed by President Harry Truman, launched the program (Bartfeld & Ahn, 2011). According to a study on a free school meal program in the United States, offering free lunches to elementary and middle school kids in food-insecure communities resulted in higher school discipline among students.

4.2.20 Effects of Pastoral Programs

Figure 4.11

Effects of Pastoral Programs
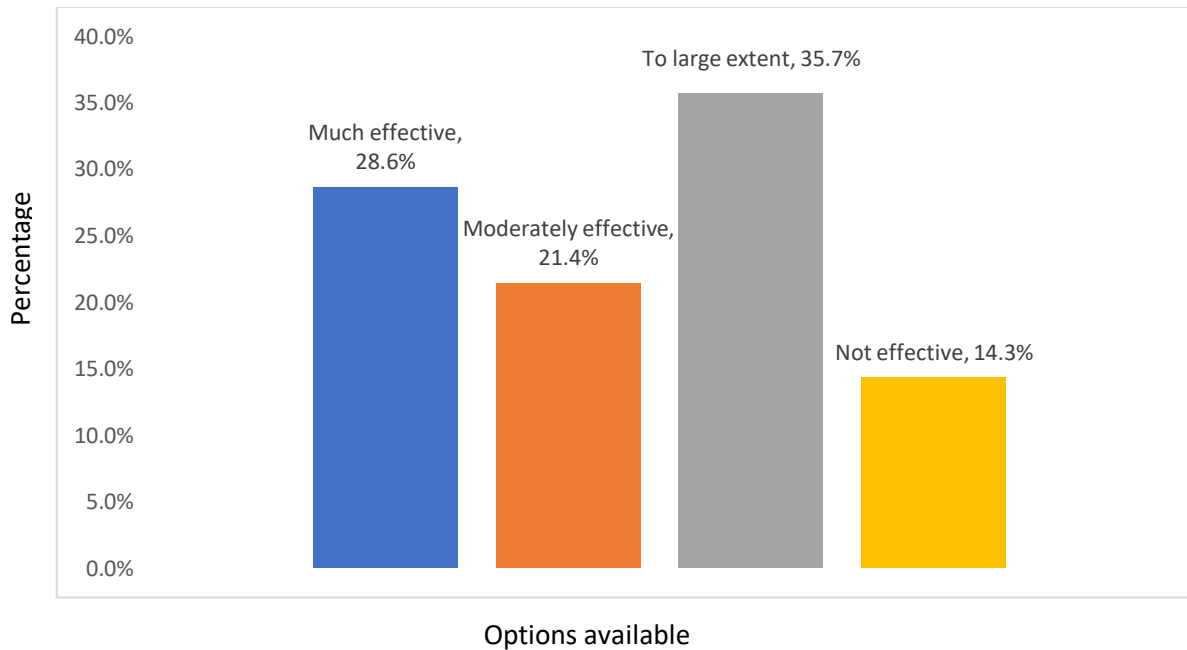
The figure showed the number of respondents who indicated their choices based on the question of how effective are the MCK pastoral programs in meeting the material and spiritual needs of orphans. 35.7% said to large extent, 28.6% said Much effective, 21.4% said Moderately effective and 14.3% said Not effective. This study thus found out that MCK pastoral programs had an effect with regard to material and spiritual needs of orphans.

Mundia (2017) did a study that recognized the role of the church as a provider of aid to impoverished children through established feeding programs, giving them hope in their situation. Because the church instills moral values in the vulnerable children it serves, an adequate program for the OVC should exist.

Section E: Impact of Material Needs on Academic Performance

4.2.21 Orphanages

Figure 4.12

Orphanages
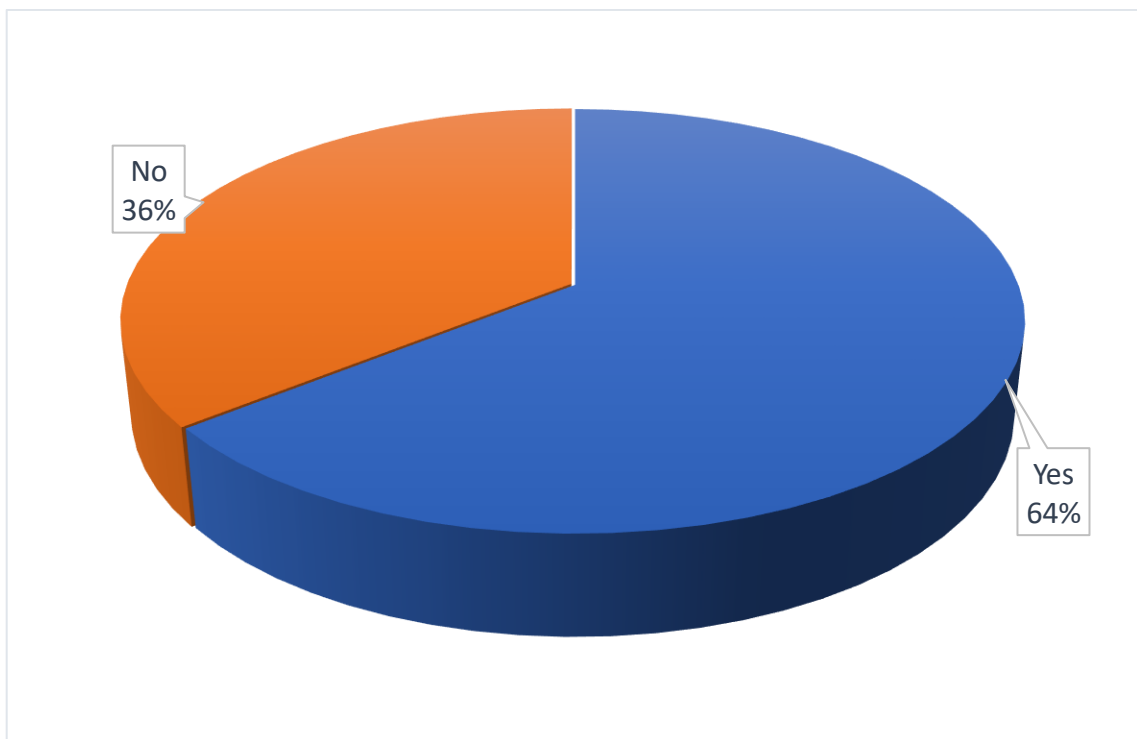
This figure shows an endeavor to riposte the question if there are some orphanages that the orphans reside in. 64.3% said Yes and 35.7% said No. This shows that in the area of the study that this current study took place there were orphanages who took in orphans.

4.2.22 Basics Needs in Orphanage

Table 4.24

Basic Needs in Orphanage

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Very Adequately	2	14.3	14.3	14.3
Valid	Adequately	3	21.4	21.4	35.7
	Inadequately	9	64.3	64.3	100.0
	Totals	14	100.0	100.0	

This table 27 was attempting to answer the question in relation to the available orphanages, if they had adequate provision of basic needs. 64.3% of the respondents said Inadequate, 21.6% said there were adequate while 14.3% said Very adequate. This study there originate out that according to the popular of respondents who were asked said the basic needs were inadequate provided in this orphanage.

4.2.23 Need for a Book, School Trip, School Uniform in Orphanages

Table 4.25

Need for Books, School Trips, School Uniforms in Orphanages

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Very Adequately	2	14.3	15.0	15.0
Valid	Adequately	3	21.4	22.0	36.0
	Inadequately	9	64.3	65.0	100.0
	Totals	14	100.0	100.0	

This table was attempting to answer the question in relation to the available orphanages, if they had adequate provision of basic needs. 64.3% of the respondents said Inadequate,

21.6% said there were adequate while 14.3% said Very adequate. This study there found out that according to the mainstream of respondents who remained asked said the basic needs were inadequate provided in this orphanages.

4.2.24 Orphans and Academic Performance
Table 4.26

Orphans and Academic Performance

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Not-at-all	2	14.3	14.3	14.3
	To little-extent	3	21.4	21.4	35.7
	To moderate-extent	4	28.6	28.6	64.3
	To a-large-extent	5	35.7	35.7	100.0
	Totals	14	100.0	100.0	

According to table 29, 35.7 percent of respondents responded To a significant amount, 28.6 percent stated To a moderate extent, 21.4 percent said To a little extent, and 14.3 percent said Not at all on the issue of whether orphaned pupils' success affects the performance of the school as a whole. As a result of this study, it was determined that the performance of the orphans influenced the performance of the school since they were a part of it and were not separated when it came to examinations. Yodeled et al. (2016) discovered that orphaned outcomes of children is poor as a result of the issues they face in their lives, which has a cumulative effect on school achievement.

4.2.25 Academic Factors Influencing Poor Performance

Table 4.27

Academic Factors Influencing Poor Performance

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Absenteeism	3	21.4	21.4	21.4
	No-time to study	2	14.3	14.3	35.7
Valid	No Basic need Support-given	4	28.6	28.6	64.3
	Their laziness	5	35.7	35.7	100.0
	Totals	14	100.0	100.0	

In answering the question of what the respondents thought was the *Academic Factors Influencing Poor Performance*, and as shown in the above table, 35.7% cited their laziness, 28.6% no basic need support given, 21.4% said absenteeism while 14.3% acknowledged No time to study. This study thus found that Laziness of students and no basic need support given from their sponsors had a role in their poor academic achievement. This is coherent with the results of a study conducted in Zimbabwe by Yodeled et al. (2016), which discovered that support from the government and other stakeholders to address the school performance challenges faced by orphaned pupils is very limited in comparison to the existing total number of orphaned students. It should be mentioned that orphaned children' academic achievement is not exclusively dependent on the payment of school fees, but also on the availability of basic needs such as food, clothes, shelter, and mental aid connected to the relief of traumas induced by their parents' deaths.

4.2.26 Church Intervention

Figure 4.13

Church Intervention
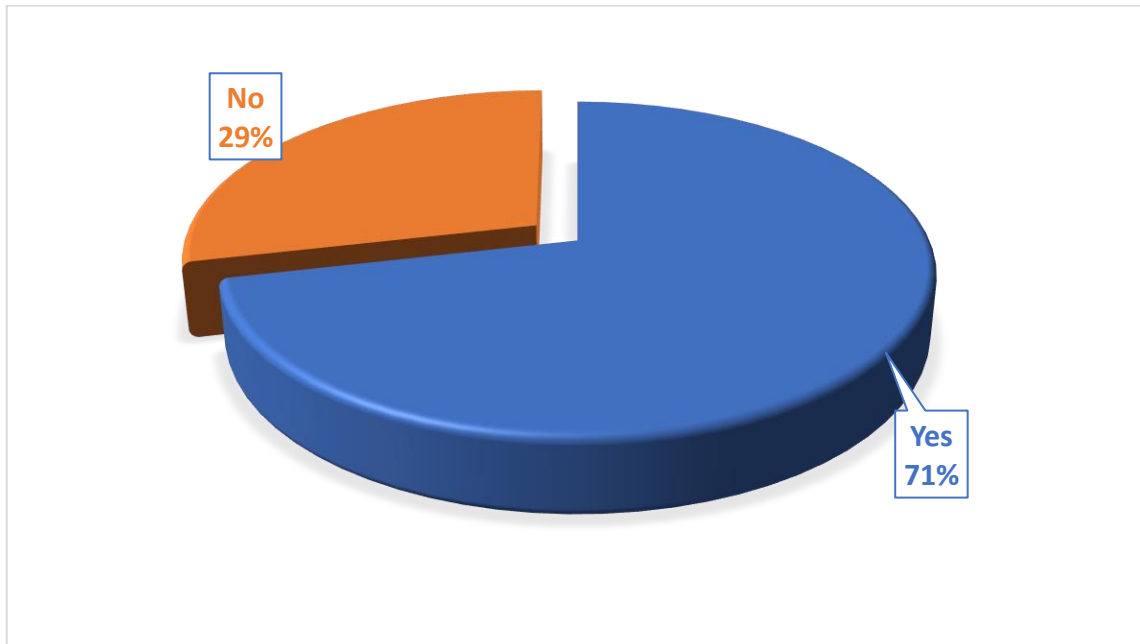
Figure demonstrations the result from respondents who were answering a question in relation to if they though church intervention may help in uplifting the performance of the orphans in the academics. 71.4% said Yes while 28.6% said No. this is a clear indication and as established by this study that there is more the church can do in terms of intervention in order for orphans to perform better since they act as parent to the orphan child.

Archard (2018) argues that as a church there is a need to realize that ones you adopt an orphan you have adopted the full responsibilities that come with parenthood; you are the father, the mother and relative to this orphan child and therefore; 1. Create a safe environment. Learn more about your child's caregivers and address any potential risks on the site. 2. Provide your children with basic essentials such as water, nutritious foods, shelter, a comfortable bed with sheets, blankets, and a pillow, medical attention when necessary/medicine when ill, and weather-appropriate clothing. 3. Address your individual's self needs. 4. Teach your youngster morality and values.

In addition, Livingstone and Byrne (2018) proposed the following methods of parental accountability. 1. a. cultivate trust and respect with your children by using polite language, b. respecting his or her feelings, c. respecting his or her ideas, d. respecting his or her privacy, and e. respecting his or her originality. 2. offer effective and appropriate punishment that is structured, systematic, dependable, and fair. 3. Participate in your child's education. 4. Spend good time with your child and get to know him or her. Be accessible to your child, seek information, and communicate with him or her.

4.2.27 Teaching Methods

Table 4.28

Teaching Methods Are Based on Educational Philosophy

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	2	14.3	14.3	28.6
	Agrees	5	35.7	35.7	64.3
	Strongly Agrees	3	21.4	21.4	85.7
	Neutrals	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

Table 31 illustrates the level of agreement or disagreement from the statement given to respondent on teaching methods. 35.7 Percent (%) of the participants agreed, 21.4 Percent (%) strongly agreed, while those who strongly disagreed, disagreed or Neutral were 14.3 Percent (%) on the statement if the teaching methods are based on educational beliefs, classroom environmental, topical areas and school-mission-statement. Educationist agree that this type of learning bring with it understanding of student and awareness of their environment.

Table 4.29

Teaching Methods Does Not Consider Educational Philosophy

		Freq.	Percent (%)	Valid Percent (%)	Cumulative Percent (%)
Valid	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	3	21.4	21.4	35.7
	Agrees	4	28.6	28.6	64.3
	Strongly Agrees	4	28.6	28.6	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

Table 32 Above shows the level of agreement or disagreement from the statement given to respondent on teaching methods. 28.8% of the respondents agreed, 28.8% strongly agreed, while those who strongly disagreed were 14.3%, disagreed were 21.4 or Neutral were 7.1% on the statement if the teaching methods does not consider educational beliefs, classroom environmental, topical areas and school-mission-statement. Whenever teaching deviates from the normal knows aspect of the class demographic or say subject area, says (Usarov, 2019) the student is bound to be taught ideologies that aren't in-line with the known philosophical foundations of learning. Teachers and education providers need to adhere to the norms of teaching learners what is relevant and not what is irrelevant.

Table 4.30

Teaching Methods Are Based on High-Tech

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	4	28.6	28.6	28.6
	Disagrees	3	21.4	21.4	50.0
Valid	Agrees	3	21.4	21.4	71.4
	Strongly Agrees	2	14.3	14.3	85.7
	Neutrals	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

Table 33 above shows the level of agreement or disagreement from the statement given to respondent on teaching methods. 14.3% of the respondents agreed, 21.4% strongly agreed, while those who strongly disagreed 28.6%, disagreed 21.4% and neutral were 14.3% on the statement if the available teaching methods are based on a high technology teacher centered approach versus a high technology student centered method.

In the most severe variant of this technique, according to Usarov (2019) and Mynbayeva et al. (2018), teachers are the principal authority figure in a teacher-centered education paradigm. Students are viewed as "empty vessels" that passively learn knowledge from their teachers via lectures and direct teaching, with the ultimate goal of achieving good exam and evaluation results. In this system, teaching and evaluation are considered as separate entities; student learning is assessed by objectively scored tests or assessments.

Table 4.31

Teaching Methods Are Based on A Low-Tech

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	3	21.4	21.4	35.7
Valid	Agrees	5	35.7	35.7	71.4
	Strongly Agrees	3	21.4	21.4	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

Table 34 above shows the level of agreement or disagreement from the statement given to respondent on teaching methods. 35.70 Percent of the respondents agreed, 21.40 Percent strongly agreed, while those who strongly disagreed 14.3 Percent (%), disagreed 21.4 Percent and Neutral were 7.10 Percent on the statement if the available teaching methods are based on a low-technology teacher centered approach versus a low-technology pupil-centered method.

Farashahi and Tajeddin (2018) and Mynbayeva et al. (2018) define this sort of teaching style as one in which, while instructors retain an authoritative role in a student-centered teaching model, both teachers and students participate equally in the learning process. The instructor's primary job is to guide and promote student learning and general material understanding, as well as to assess student learning through both formal and informal ways, such as group activities, pupil profiles, and class participation.

Summary of the data Analysis

Table 4.32

Reliability Statistics

Cronbach's-Alpha	Cronbach's Alpha Based on Standardized-Items	N-of-Items
0.744	0.784	10

The Cronbach's Alpha test was used to examine the survey questionnaires. The purpose of employing it was to assess internal dependability based on the variable of interest, in this case the impact of material and spiritual needs on academic performance of orphans. The guiding principle in the Cronbach's Alpha test is that if the score is 0.9 or higher than or equal to 0.8, written (0.8> 0.7), the testing is strong and may be depended on. The Cronbach's Alpha test scored 35 expressions in the table. Cronbach's Alpha of 744 based on homogeneous item rating. 784 out of 10 products tested This indicates that the questions utilised were valid and trustworthy.

Table 4.33

Item-TotalStatistics

	Scale-Mean if Item-Deleted	Scale-Variance if Item-Deleted	Corrected-Item-Total Correlation	Squared-Multiple -Correlation	Cronbach's Alpha if Item-Deleted
1.Our teaching methods are based on educational-beliefs, classroom demographic, subject area(s) and school-mission-statement.	21.14	22.593	.870	.	.624
2.Our teaching methods does not consider educational beliefs, classroom, subject-area(s) and school mission-statement.	21.21	24.181	.910	.	.628
3.The available teaching-methods are based on a high-tech-teacher-centered approach versus a high-technology student-centered method,	20.57	22.418	.858	.	.626
4.The available teaching methods are based on a low-tech-teacher-centered approach-versus –a-low tech-student-centered-approach,	21.29	23.758	.904	.	.626
5.Are there any orphanages that the orphans reside in	22.29	32.989	.716	.	.713
6.How adequate are the orphanages provided with the basic needs	21.14	29.670	.855	.	.680
7.How adequately are the orphans provided whenever there is need for a book, school trip, school uniform	21.14	29.670	.855	.	.680

8.How does the performance of orphaned-learners-affect the-performance-of-the-school-as a whole.	20.79	44.797	-.590	.	.846
9.What-do-you think-are-the factors which-play a role in the orphaned-learners not performing-academically	20.86	46.286	-.642	.	.860
10.Do you think-church intervention-may-help.	22.36	34.555	.463	.	.731

The Cronbach Alpha evaluation was used to analyse the survey questionnaires. Table 36 was used to compare the mean value if any item was eliminated, and it was discovered that if question 9 had a score of 0.860 accordingly and was deleted, the score would have been a lower Cronbach's alpha, thus we do not need to remove the question. To put it another way, there is a lower score in "Corrected Item-Total Correlation" (-.642) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, so there is no reason to eliminate it.

4.3. Super Superintendent Minister
4.3.1 Response Rate

Table 4.34

Response Rate for Superintendent Ministers

Population	Returned questionnaires	Response rate
15	14	93.3%

The study aimed for 15 participants. 15 surveys were distributed, 14 were completed and returned, resulting in a 93.3% response rate, but one was spoiled. As a result, 14 responders were obtained from the targeted population of 15. This study's response rate is an outstanding representation of the target population, yielding meaningful and sufficient data. According to Kumar (2018), who agrees with this attitude, if the survey receives a lower turnover rate, the data gathered and processed cannot be deemed indicative of the broader community. In general, small samples are required to determine importance, and

smaller answers make it difficult to undertake significance testing or even data analysis. In most cases, a survey response rate of ratio 0.5 or more should be regarded acceptable.

4.3.2 Gender

This gender distribution was put into consideration to ensure fairness between the two genders because all were involved as respondents.

Figure 4.14

Gender
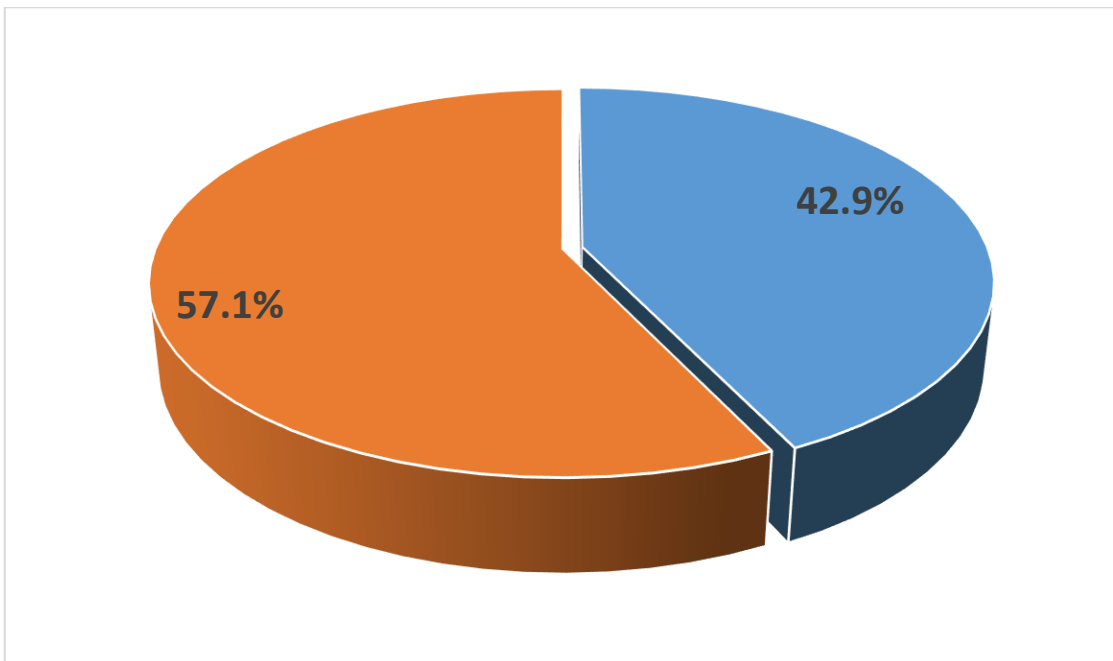
The female gender accounted for 57.1 percent of all respondents, while the male gender accounted for 42.9 percent, as shown in Figure 4.1. The research showed that diversity was viewed positively because both genders were represented. The conclusions were primarily based on the fact that females were more associated with spiritual issues than males, particularly in church, and occupied specific seats, but not in positions of considerable influence; the cause for this was outside the scope of the most recent research.

4.3.3 Age Distribution

Respondents were requested to identify their age category in order to bring understanding with the various age sets and their different opinions based on assessment of effectiveness of Methodist church in Kenya sponsorship programme on material and spiritual needs of orphans in day secondary schools in Imenti north, Meru county.

Table 4.35

Age Distribution

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	From 20 to 29 years	3	20.0	20.0	20.0
	From 30–39 years	6	40.0	40.0	60.0
	From 40–49 years	4	26.7	26.7	86.7
	50yrs and higher	2	13.3	13.3	100.0
	Total	15	100.0	100.0	

From the above table 38, 40.0 % of the respondents were aged from 30yrs-39 years, 26.6% were aged between from 40yrs-49years, and 20.0% were from 20yrs to 29 aged years, 13.3 % were aged 50 years and higher. From the findings, respondents aged from 30yrs-49 years are the majority and this formed a conclusion that the age groups were mature enough to understand the concept of MCK sponsorship programs taking place to orphans in day learning secondary schools in Meru County.

Uppermost Level of Education

Figure 4.15

Uppermost Level of Education
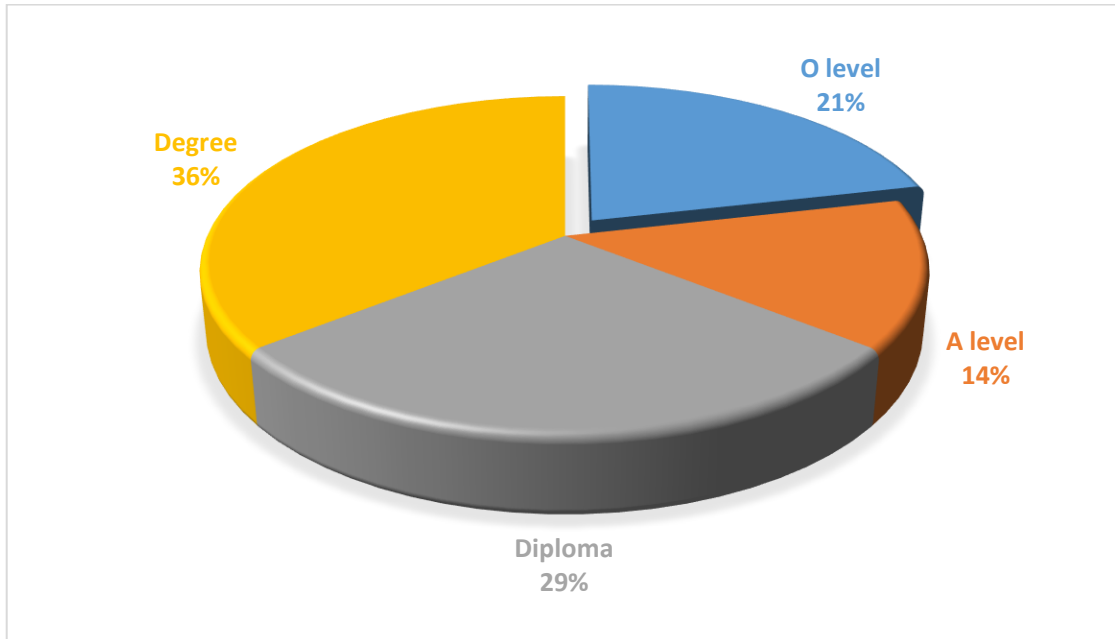
From the above figure, 35.7 % of the respondents were Degree holders, 28.6% were Diploma holders, 21.4% were O Level Holders and 14.3% were 'A' Level holders. This was good for the research since the respondents' educational achievement were of high quality and showed that they all understood the concept of MCK sponsorship programs taking place to orphans in day secondary schools in Meru county.

4.3.4 Length of Stay as A superintendent minister In the Circuit.

Respondents were requested to identify Length of service in years that they have worked in their respective stations. Their respective responses were analyzed as follows: -

Table 4.36

Length of Stay

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	1 – 5.0 years	5	35.7	35.7	35.7
	6 – 11.0 years	3	21.4	21.4	57.1
	11 – 15.0 years	4	28.6	28.6	85.7
	Above 15.0 years	2	14.3	14.3	100.0
	Total	14	100.0	100.0	

Table 39 above shows that 35.7% of the respondents have worked as superintendents minister between 1- 5 years, 28.6% have worked for 11 – 15 years, 21.4% have worked for between 6 – 11 years while those who have above 15years were 14.3% of the respondents. The conclusion drawn here shows that the majority who have worked above 1- 15 years, are more experienced in their place of work hence are in a better position to convey more information regarding the project.

Section B: Awareness of Material and Spiritual Needs

4.3.5   Materials and Spiritual Needs of Orphans in MCK Perspective

Table 4.37

Material and Spiritual

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Validity	Food/shelter/clothing	5	35.7	35.7	35.7
	Pocket Money	2	14.3	14.3	50.0
	Religious beliefs/ethics/morality	2	14.3	14.3	64.3
	Spiritual values/ideas/emotion/challenges	3	21.4	21.4	85.7
	Other Need - Computers/Books/Pens/Pencils/maps/sets	2	14.3	14.3	100.0
	Total	14	100.0	100.0	

The above table 40 shows the responses given by the participants when asked to give what they thought was material and spiritual needs of orphans. 35.7% said Food/shelter/clothing, 21.4% said spiritual values/ideas/emotion/challenges were some of materials and spiritual needs, while pocket money, religious belief/ethics/morality and other needs with a score of 14.3 respectively were identified as being other materials and spiritual needs of the orphans. This showed that majority chose food, shelter and clothing as material need and at the same time others considered spiritual values, ideas, emotion and challenges as spiritual needs.

The satisfaction of a social need involves "the need to be liked and accepted by others". Because Maslow's viewpoint is holistic, it may be assumed that every element and feature of human existence works together to meet needs, allowing people to advance up the hierarchy from one level to the next. As a result, religion and spirituality are intertwined throughout all demands, not only societal needs. Students must have their need for

religious and spiritual community and practice met at their unique degree of need as they go up the pyramid toward identity (Kroth, 2007).

4.3.6   Factors Influencing Material and Spiritual Needs of the Orphans

Table 4.38

Factors Influencing Material and Spiritual Needs

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Economic status	5	35.7	36.0	36.0
	Mission/vision statement	1	7.1	7.1	43
	Peer Pressure	5	35.7	36.0	79.0
	Self Esteem	3	21.4	21.0	100.0
	Total	14	100.0	100.0	

This table was attempting to answer the question as to what factors according to them influences material and spiritual needs of the orphans specifically in North Imenti subcounty. 35.7% said Economic status and peer pressure respectively, followed by 21.4% who said self-esteem and 7.1% chose Mission/vision statement. According to these findings there it indicated that majority of respondent considered factors like economic status, peer pressure, self Esteem and Mission/vision statement in that order as influencer in material and spiritual needs of the orphans.

When it comes to peer pressure many studies reveals that our peers have a lot of influence on who we are, what we want to be and how we behave. According to psychologists and studies, once children approach adolescence, peer groups have particular power to influence their conduct, and young people tend to alter their behavior to suit group standards. When adolescents participate in bullying, drinking and drug addiction, and other negative behaviors, their peers are more inclined to do the same.

4.3.7 Causes of Needs

Figure 4.16

The Causes of needs
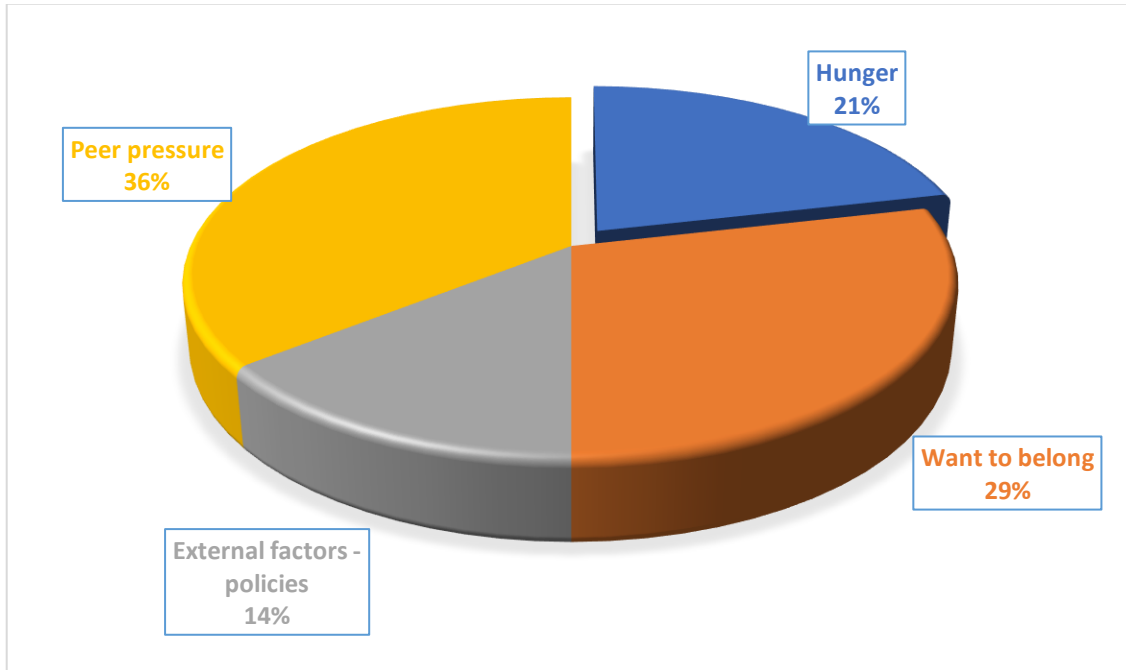
The figure above shows the respondents when asked to identify what are the causes of these needs, 35.7% said Peer pressure, 28.6% said want to belong, 21.4% said hunger while 14.3% said external factors like policies. This study therefore established that the cause of needs for the orphans was peer pressure or wanting to belong. Since, according to Maslow, everybody strives for self-actualization, something should inspire pupils to go from one need to the next. Educators and administrators should work to understand the role religion and spirituality play in inspiring pupils, since these aspects may be the main driver behind the satisfaction of personal requirements.

Superintend Ministers' and Factor Analysis

The descriptive statistics was used to determine the mean, and standard deviations show in table

Table 4.39

Descriptive Statistics on Material and spiritual needs of orphans

	Mean	Std. Deviation	Analysis N
1. What are material and spiritual needs of orphans in MCK perspective?	2.93	1.624	15
2. Are you familiar with the rights of children as articulated in the Kenyan constitution?	1.27	.458	15
3. How do you think MCK Sponsorship programmes address the rights of children?	3.00	1.069	15
4. How do the orphaned learners behave in class?	2.93	1.100	15

Statement no. 3 has the highest mean score of 3.00, standard deviation of 1.069, and dispersion of 1.94 in the table above, while statement no. 2 has the lowest mean score of 1.27, standard deviation of.458, and dispersion of.82, indicating how close it is to the mean and demonstrating that the mean and standard deviation are closely related. According to the query "Are you familiar with the rights of children as described in the Kenyan constitution?" the participants were all aware of the equality. When determining whether observations match with a theoretical prediction, the standard deviation of these measurements is critical, according to Bell et al. (2019). If the measurements deviate too far from the prediction, the theory under consideration should be updated.

The entire variance explained is depicted in Table 43 below.

Table 4.40

Total Variance Explained on Material and spiritual needs of orphans

	Component	Initial Eigenvalues[a]			Extraction Sums of Squared Loadings		
		Total	% of Variance	Cumulativ e %	Total	% of Variance	Cumulativ e %
Raw	1	4.413	84.861	84.861	4.413	84.861	84.861
	2	.628	12.068	96.929			
	3	.128	2.459	99.388			
	4	.032	.612	100.000			
Rescaled	1	4.413	84.861	84.861	2.895	72.364	72.364
	2	.628	12.068	96.929			
	3	.128	2.459	99.388			
	4	.032	.612	100.000			

The above table designates the Total variance explained when dealing with factor loading and extractions. This table used Principal Component analysis to determine which factors need extraction and eventually naming the factors. As seen in the table, The Eignvalue was set at 1 which meant that any value with less than 1 will not be considered. Component 1 in this table has a total value of 4.413 under Initial Eigenvalues[a]and same applies to the Extraction Sums of Squared Loadings total too. The rest of the components of factors understudy are less than 1. Significantly to note is that any value less than 1 Eigenvalue was not displayed in the Extraction Sums of Squared Loadings enabling us to reduce all the components to only one component.

The extracted component which is "What are material and spiritual needs of orphans in MCK perspective?" is measuring or loading highly on "% of Variance" at 84.861 percentage. Meaning that this percentage is very strong in practice since the rule of thumbs up is that solutions below 40% is considered not practical. In this example therefore, the factor loading has helped us come to one particular factor which is loading highly hence helping the researcher determine the name of the component better. The component chose is "What are material and spiritual needs of orphans in MCK perspective?" this therefore can be named as awareness of Material and Spiritual need.

Section C: M.C.K. Sponsorship Programmes

4.3.8   Service Provision and Programs

Table 4.41

Services and Programs

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Counselling	5	35.7	36.0	35.7
	Material needs - pocket money & fare	3	21.4	22.0	57.1
	Teaching word of God	4	28.6	29.0	85.7
	Organizing Weekend Challenges	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

Table Shows response rate based on the question that required responses to say if there were any specific services or programs that addresses the needs of orphans. 35.7% said Counselling, 28.6% said Teaching word of God, 21.4% said material needs – pocket money & fare, while 14.3% said organizing weekend challenges. This study there established that some of the services that the church offers to orphans to address their needs are through, counselling, teaching word of God, material needs and sometimes organizing weekend challenges that involves preachers from other places to address them.

According to Jeremy and Hutagalung (2019) research, Christian Therapy is one area of service in the church that God has entrusted to His servants, whom He has expressly called. As a result, a Godly worker must believe and trust that God has committed Christian Counseling services to him. Jacob Subsada has a different point of view. Jacob claims that "Christian counselling is a different counselling service that varies in both heart and content from secular therapy. The foundation of Christian therapy is the truth of God's Word."

In the meantime, when asked to identify particular programs that address material and spiritual needs, the majority of respondents stated that church activities are intended to meet the needs of adolescents in general. The survey also discovered that there were

seminars, keshas, and retreats that were typically arranged for teenagers, as seen in the figure below.

4.3.9   Program Development

Figure 4.17

Program Development
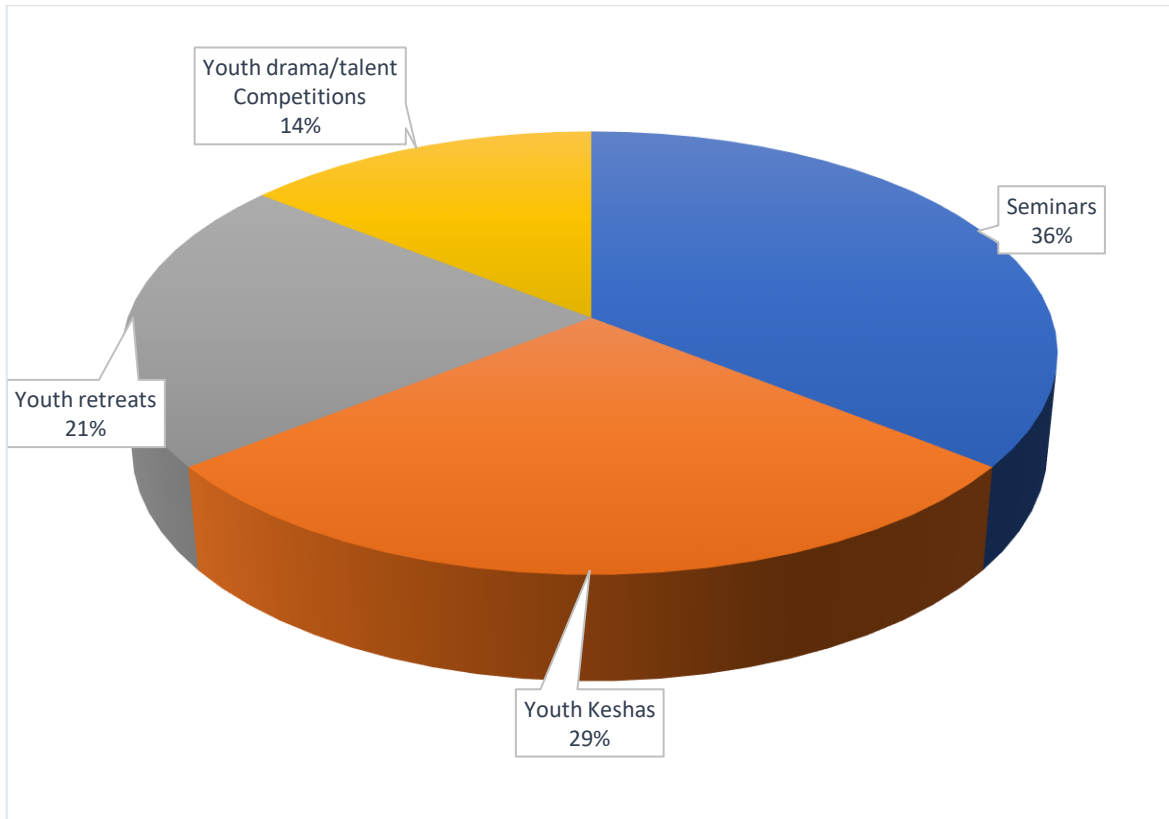
Figure show the response on the enquiry prerequisite the participants to state how the above programs are developed. 35.7% said seminars, 28.6% said Youth Keshas, 21.4% said youth retreats and 14.3% said youth dramas/talent competitions. This shows that seminars organized for general youth were the means of developing programs identified only focused to the youth in general other than orphans needs.

4.3.10 Social Economic Factors that Influence the Material and Spiritual Needs

Table 4.42

Socio-Economic Factors

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Church level response encouraged – circuit level	5	35.7	35.7	35.7
	Members encourage to assist	4	28.6	28.6	64.3
	Members contribute	3	21.4	21.4	85.7
	Well-wishers & Friends of church	2	14.3	14.3	100.0
	Totals	14	100	100.0	

Table signposts that 14.3 Percent (%)chose well-wishers & friends of church, 21.4% Members contribution, 28.6% members encourage to assist and finally 35.7% said church level response encouraged on the inquiry that needed the participants to answer how the church was responding to social economic factors that influence the material and spiritual needs of orphans in Imenti North. The research thus concluded that the least option used on church's response on social economic factors that influences the material and spiritual needs was well-wishers & friends of church while the majority identified church level response encouraged, where each level of church was given a chance to contribute towards social-economic wellbeing of orphans and OVCs.

4.3.11 Number of Orphans Enrolled in MCK Sponsored Day School

Table 4.43

Number of Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	1 – 5	4	28.6	29.0	29.0
Valid	11 – 15	5	35.7	36.0	65.0
	16 – 20	2	14.3	14.3	78.6
	21 – 25	3	21.4	21.4	100.0
	Total	14	100.0	100.0	

On the question that needed the respondents to indicate the number of orphans currently enrolled in MCK sponsored day secondary school, 14.3% said the number was between 16 – 20, 21.4% said the number was 21-25, followed by 28.6% who said the number was between 1-5 orphans and finally 35.7% said the number was between 11 – 15 orphans. This study therefore established that the majority of the respondents said the number currently enrolled in MCK sponsored school was between 11-15 orphans with anticipation of the number growing every the other day.

4.3.12 Orphans Accessing Services
Table 4.44

Orphans Accessing Services

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Yes	4	28.6	28.6	28.6
	No	7	50.0	50.0	78.6
	Somehow	3	21.4	21.4	100.0
	Totals	14	100.0	100.0	

50.0 Percent (%) of the many said No while 28.6% said Yes and 21.4% of the respondents said Somehow when answering the question that needed them to say in their own opinion if all orphans sponsored day schools access services offered by the superintendent minister. The findings of this study was that the majority of respondents said No on if all orphans sponsored day school access their services, and the reason given was that there were no scheduled meetings in place other than when they close the schools they go for church just like any other student.

4.3.13 Church Response Towards Material and Spiritual Needs of Orphans

Figure 4.18

Church Response Towards Material and Spiritual Needs
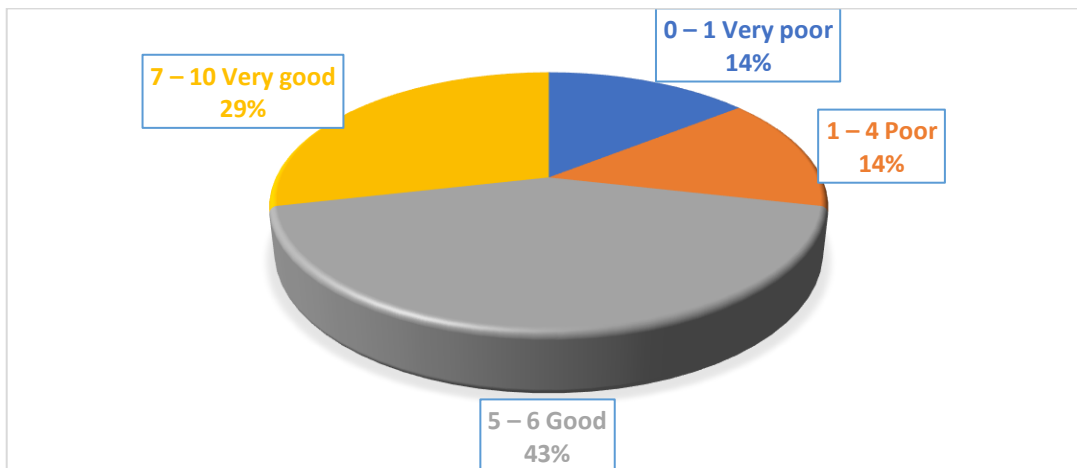
The above figure shows the church response on material and spiritual needs of orphans, 42.9% said it was Good, 28.6% said Very Good, while 14.3% said Very poor or poor. This means that the church saw itself as one who have done well when it comes to material and spiritual needs of orphans.

4.3.14 Community Programmes that Address Material and Spiritual Needs

Table 4.45

Community Involvement

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Invite community for fundraising	6	42.9	42.9	42.9
	Appoint responsible adults	5	35.7	35.7	78.6
	Involve Local administrators - chiefs	2	14.3	14.3	92.9
	Hold local market crusades	1	7.1	7.1	100.0
	Total	14	100.0	100.0	

42.9 Percent (%) of the individual said Invite community for fundraising, 35.7% said Appoint responsible adults, 14.3% said Involve Local administrators – chiefs, while 7.1% said Hold local market crusades, on the question how do they involve the community in the programmes that address material and spiritual needs of orphans.

4.3.15 Challenges Faced in Provision of Material and Spiritual

Figure 4.19

Material and Spiritual
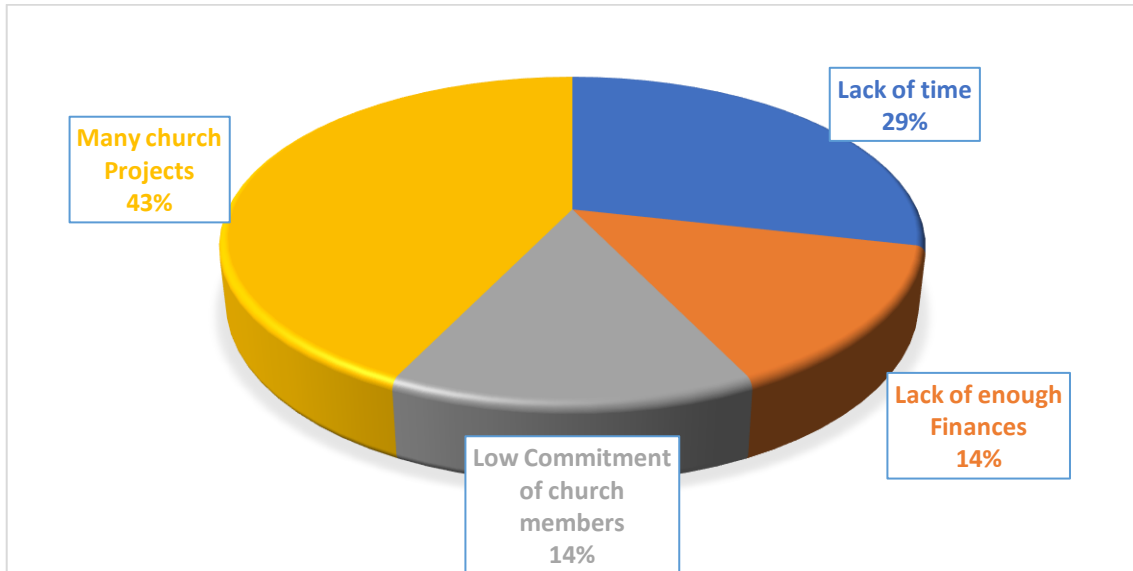
The above figure lists the challenges that superintendent ministers face in the course of provision of material and spiritual. 42.9% said Many church project, 28.6% said Lack of time, 14.3% said Lack of enough finances and Low commitment of church members. Many of the respondents listed many church projects and lack of time to sufficiently provide for material and spiritual needs of the orphans. Many churches these days are engaged in splash building, business, land acquisitions, politics and other projects that aren't centered on the spiritual wellbeing of the people it is supposed to serve.

In Revelation 2:4, Jesus issues a harsh warning to the church that abandons its first love. When this occurs, Christ commands humble repentance. Regrettably, the church as we know it now has strayed far from our original love, Jesus Christ. Christians have been subjected to the distortions and diversions of political propaganda, inflammatory rhetoric, and tribal divides in a variety of ways. We have accepted the myth that every member of a particular political party is anti-Christian. We have accepted the falsehood that variety endangers the unity of the Body of Christ. We have fallen into the illusion that in order to be true to the Gospel, Christians must wield political influence over government. We have been duped into believing that economic success is more essential than human health.

According to Djupe and Smith (2019), when Jesus Christ warned the church of Ephesus that they had turned from their first love, the warning was to repent now rather than wait for the devastation that their idolatrous acts would bring. We must simply take a step back and recognize how our political indignation, resentment over the very genuine life changes brought about by COVID-19, and pent-up dissatisfaction with a criminal justice system that does not function for many Americans are driving us to turn against ourselves. In Matthew 12:25, Jesus stated that if we allow wickedness and idolatry to separate us as a country, we shall collapse.

Section D: M.C.K. Pastoral Programmes

4.3.16 Effectiveness of Church Policy Guidelines

Figure 4.20

Effectiveness of Church Policy Guidelines
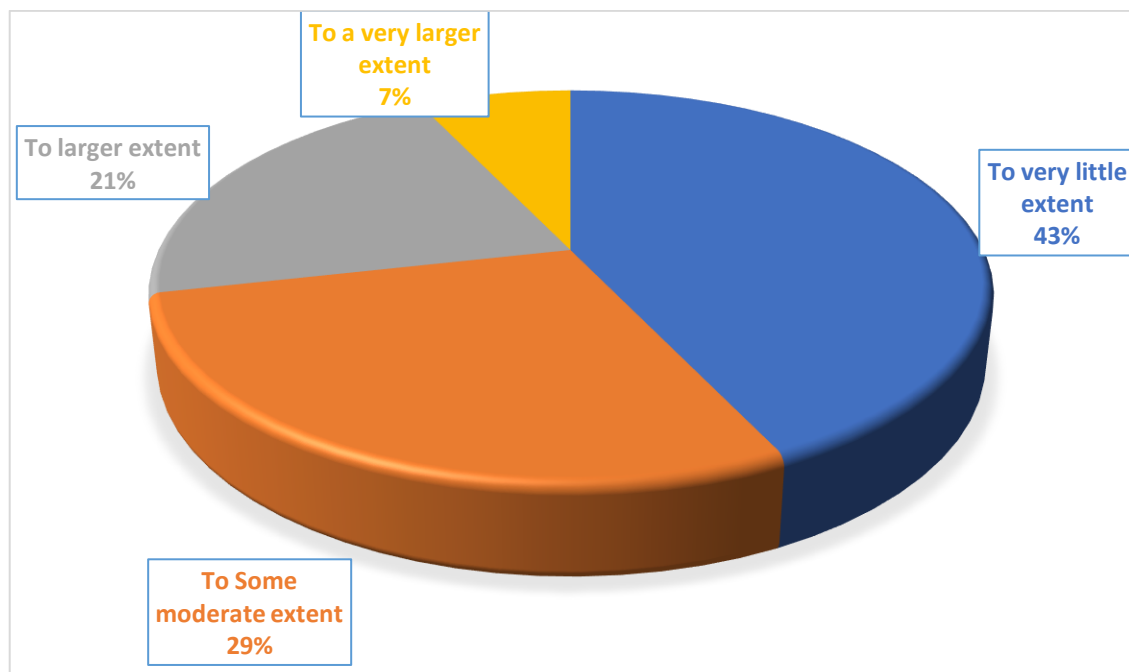
The above figure shows the response made by the respondents when asked to state how effective are the church policy guidelines in responding to the need of orphans. 42.9% chose to very little extent, 28.6% chose To some moderate extent, 21.4% said To large extent and 7.1% said to a very larger extent. The outcomes of this study were that the church policy guidelines with regard to responses on the needs of orphans was to very

little extent. It is okay to say the policy guideline have not helped nor does it have any meaning at all. This study also established that as a result of policies guideline that are effective many of the respondent said they did ad hoc contributions for orphan needs meaning that many times collections for the orphans are done as the last item in church service. In the main Harambee for the same is usually hard to come by due to other priorities.

4.3.17 Strategies to Overcome Challenges Faced
Table 4.46

Government Support to All Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	6	42.9	42.9	42.9
	Disagrees	4	28.6	28.6	71.4
Valid	Agrees	1	7.1	7.1	78.6
	Strongly Agrees	2	14.3	14.3	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

In the table above most of the respondents said strongly disagree at 42.9%, disagree at 28.6%, followed by those who strongly agree at 14.3% and those who agreed and others neutral at 7.1 respectively to the statement that government should support all orphans. This demonstrates that the many believed that the government should not assist orphans since the religion had a responsibility to play in orphan concerns because Isaiah 1:17 ESV says, "Train to do excellent; pursue retribution, right injustice; deliver peace to the parentless, advocate the widow's cause." The Bible promotes the gospel to provide justice to parentless children in this book.

Table 4.47

Officer Trained to Handle Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
Valid	Disagrees	2	14.3	14.3	28.6
	Agrees	4	28.6	28.6	57.1
	Strongly Agrees	5	35.7	35.7	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

In the table above most of the respondents who strongly disagree at 14.3%, disagree at 14.3%, then those who strongly agree at 35.7% and those who agreed at 28.6% and others neutral at 7.1% to the statement that officer trained to handle orphans. The results of this research were that mainstream of the defendants totally agreed that there was a need for training officers on how to hand orphans whether it's in church or orphanages or schools so that the orphans can feel as part of the society.

Figure 4.21

Take Time to Understand Orphanhood and Needs

132
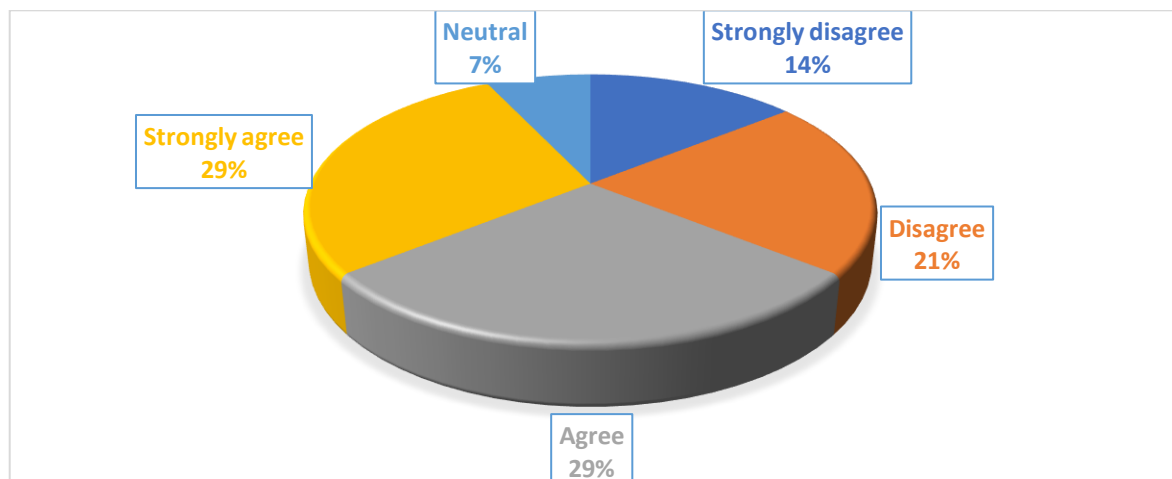
In the table above most of the participants who strongly agreed or agreed were at 28.6% and 21% respectively, followed by those who disagreed at 21.4%, while those who Strongly disagreed were at 14.3% and those who were neutral were at 7.1% on the statement that everyone that it was time to understand orphan hood and. This study thus established that the majority of the respondents believed it was time to understand fully orphanhood and their needs so as to be able to cater for their needs effectively.

Table 4.48

Involve Ministry of Home Affairs to Support Orphans

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	3	21.4	21.4	35.7
	Agrees	4	28.6	28.6	64.3
	Strongly Agrees	4	28.6	28.6	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

In the table Above most of the Respondents who Strongly-Agreed or Agreed were at 28.6% respectively, followed by those who disagreed at 21.4%, while those who Strongly disagreed were at 14.3% and those who were neutral were at 7.1% on the statement that there was a need to involve the ministry of home affairs to support orphans. This study thus established that the majority of the respondents believed it was time to Involve ministry of home affairs to support orphans so that their issues can be addressed effectively.

Table 4.49

Financial Support from CDF, County and National Government

		Freq.	Percent	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	6	42.9	42.9	42.9
Valid	Disagrees	4	28.6	28.6	71.4
	Agrees	1	7.1	7.1	78.6
	Strongly Agrees	2	14.3	14.3	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

In the table above most of the respondents strongly disagree at 42.9%, disagree at 28.6%, followed by those who strongly agree at 14.3% and those who agreed and others neutral at 7.1 respectively to the statement that there should be a 100% request financial support from CDF, County government and National government bursaries. However, the findings of this study therefore shows that most of the respondent strong were against requesting CDF support or county government support since, Isaiah 1:17 ESV – "Learn to do right; pursue retribution, rectify tyranny; bring justice to the parentless, advocate the widow's cause." The Bible encourages the church in this book to deliver justice to born out of wedlock orphans.

Table 4.50

Church to Support Churches to Play Parental Role

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
Valid	Disagrees	3	21.4	21.4	35.7
	Agrees	4	28.6	28.6	64.3
	Strongly Agrees	4	28.6	28.6	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

In the table Above most of the Respondents who Strongly Agreed or Agreed were at 28.6 Percent(%) respectively, followed by those who disagreed at 21.4%, while those who Strongly disagreed were at 14.3% and those who were neutral were at 7.1% on the statement that there was a need for Church to support churches to play parental role.

This study thus established that the majority of the respondents believed it was time for Church to support churches to play parental role so as to be fulfilling the scriptures that says in John 13:34 - "I offer you a new law that you love each other. You must likewise love each other just because I have embraced you." way their problems can be successfully handled.

4.3.18 Strategies Used to Overcome Challenges
Table 4.51

Strategies Used to Overcome Challenges

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Training on psychosocial skills	5	35.7	35.7	35.7
	Do/Train orphans on artworks	4	28.6	28.6	64.3
	Give Orphans Leadership roles	3	21.4	21.4	85.7
	Provide extra-curricular activity - Games	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

The table Above illustrated the Respondents reaction that required them to give other strategies that they feel will be used to overcome challenges experience while supporting orphans. However, 35.7% of the respondents suggested Training on psychosocial skills, 28.6% suggested do/Train orphans on artworks, 21.4% suggested Give orphans' leadership roles, and 14.3% of the respondents suggested provide extra-curricular activities. The conclusions of this study were that mainstream of the respondents believed that training on psychosocial skills was a vital means of understanding what the orphans needs. Also the other findings were that the majority believe that a more diligent strategy was to do or train orphans on artworks.

4.3.19 Church And Agent of Holistic Human Development.

Figure 4.22

Church and Agent of Holistic Human Development
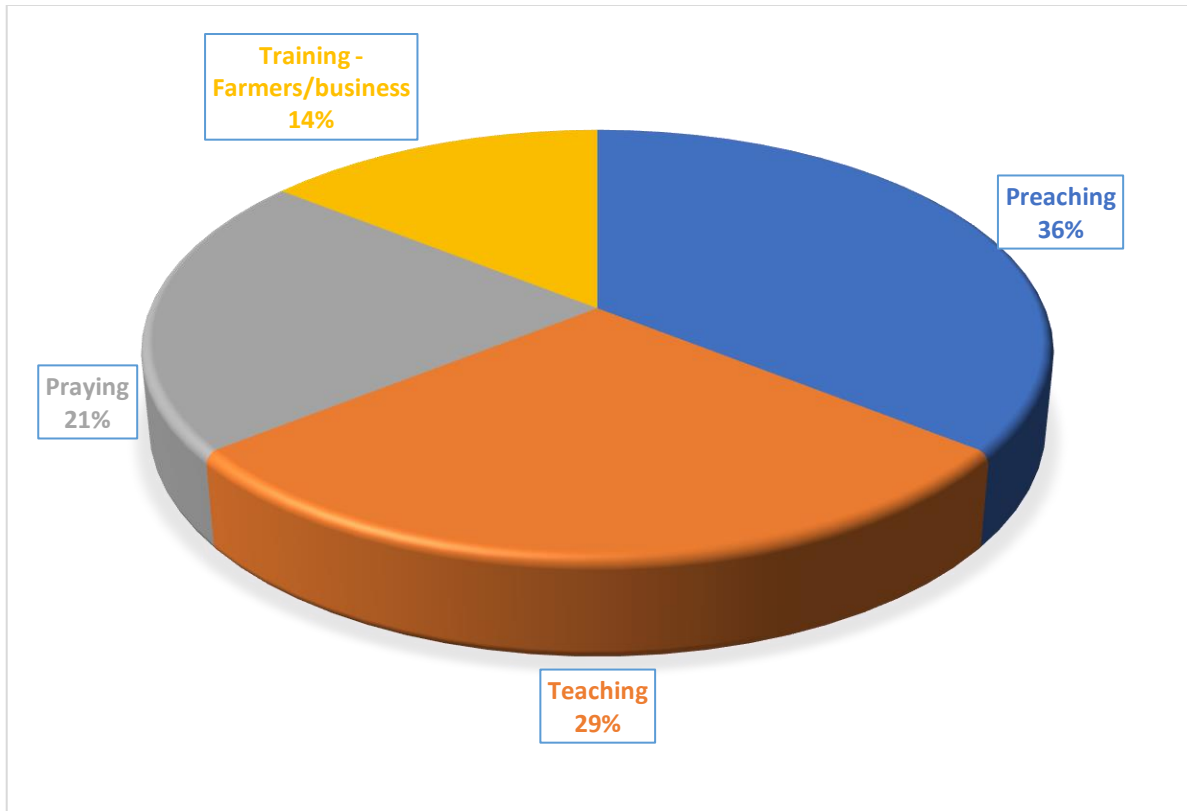
The table above shows how the respondents answer the question which required them to explain how their church continued to be an agent of holistic human development. 35.7% of the respondent said by Preaching, 28.6% said by teaching, 21.4% said by praying, and 14.3% of the respondents said by Training – farmers or small business. This schoolwork therefore recognized that a widespread of the respondent believed that in order to champion holistic human development, there was a need for Preaching, teaching, praying and providing at least training to farmers or businessmen on new ways of doing the same so as to foster development.

4.3.20 Church Responsibilities

Figure 4.23

Church Responsibilities
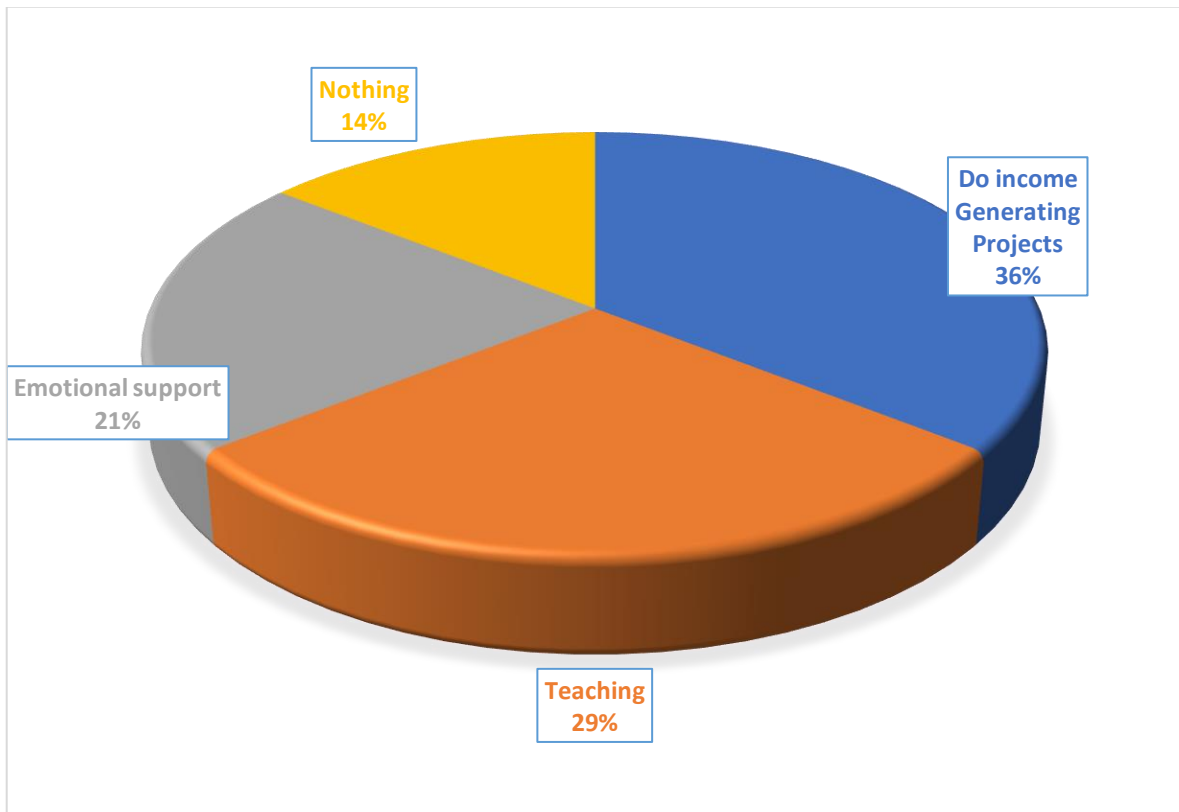
The above table indicates that many of the respondents 35.7% that Doing income generating projects, or the 28.6% who said Teaching, followed by those who suggested Emotional support at 21.4% and finally those who just said Nothing at 14.3% would in one way or the other be a form of what the church should do so as to take care of all the material and spiritual needs of orphans in day schools. This study and based on the majority of the respondents' choice found that many of them believed churches should engage in doing income generating activities that cab be able to sustain or supplement their requirements instead of waiting for members' contribution.

4.3.21 MCK Pastoral Programs Meeting Material and Spiritual Needs

Figure 4.24

MCK Pastoral Programs Meeting Material and Spiritual Needs
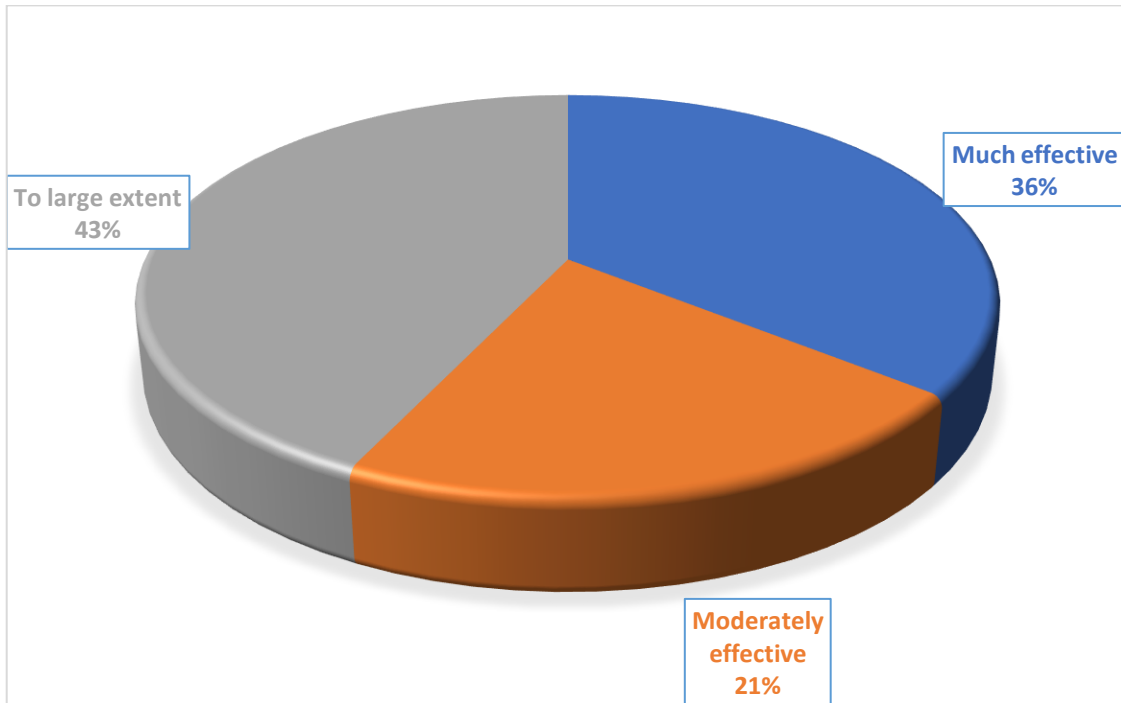
The table above showed the number of respondents who indicated their choices based on the question of how effective are the MCK pastoral programs in meeting the material and spiritual needs of orphans. 42.9% said to large extent, 35.7% said to much effective, 21.4% said Moderately effective. This study thus found out that MCK pastoral programs had an effect with regard to material and spiritual needs of orphans. In a research carried out in Mundia (2017) the role of the Church as a giver of assistance for disadvantaged children was acknowledged and given hope of their condition via establishing feeding programs. The church gives the vulnerable children moral values and so appropriate programs for the OVC should be implemented.

Summary of the Data Analysis

Table 4.52

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized-Items	N-of-Items
0.959	0.951	11

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal reliability based on the variable of interest, in this case the pastoral programmes in satisfying the material and spiritual requirements of orphans. The thumbs up rule in Cronbach's Alpha states that when the score is 0.9 or greater than or equal to 0.8, written (0.9> 0.8), the test is good and may be relied on. Cronbach's Alpha based on standardised items scored.951 on the C. Alpha test, which achieved 0.959. This signifies that the questions utilised were relevant and reliable to the area of conversation.

Table 4.53

Item-total-Statistics

	Scale-Mean if Item-Deleted	Scale-Variance if Item-Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1.How effective are the church policy guidelines in responding to the needs of orphans?	24.79	92.951	.934	.	.951
2.Government to support all orphans	23.43	92.879	.868	.	.953
3. Officer trained to handle orphans.	24.36	87.170	.969	.	.949

4. Take time to understand orphan hood and needs.	24.29	86.835	.979	.	.949
5. Involve ministry of home affairs to support orphans	24.29	86.835	.979	.	.949
6. Request 100% financial support from CDF, County government and National government bursaries.	23.36	93.324	.833	.	.954
7. Church to support churches to play parental role.	24.29	86.835	.979	.	.949
8.Please suggest other strategies that would be used to overcome challenges experienced while supporting orphans.	24.57	91.648	.905	.	.952
9.Explain how your church continues to be an agent of holistic human development.	24.57	90.571	.962	.	.950
10.In your own opinion, what should the church do in order to take care of all the material and spiritual needs of orphans in day schools.	24.57	90.571	.962	.	.950
11.How effective are the MCK pastoral programs in meeting the material and spiritual needs of orphans in sponsored day secondary schools?	24.64	121.940	-.537	.	.988

These questions in the questionnaire were analyzed based on C. Alpha test.

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The table was used to compare the mean score if any item was deleted, and it was discovered that if question 11) had a score of 0.988 accordingly and was deleted, the score would have been a lower Cronbach's alpha, thus we do not need to remove the question. To put it another way, there is a lower score in "Corrected Item-Total Correlation" (-.537) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason to eliminate it.

Section E: The Impact of Material Needs on Academic Performance

4.3.22 Orphans and Basic Needs
Figure 4.25

Orphans and Basic Needs
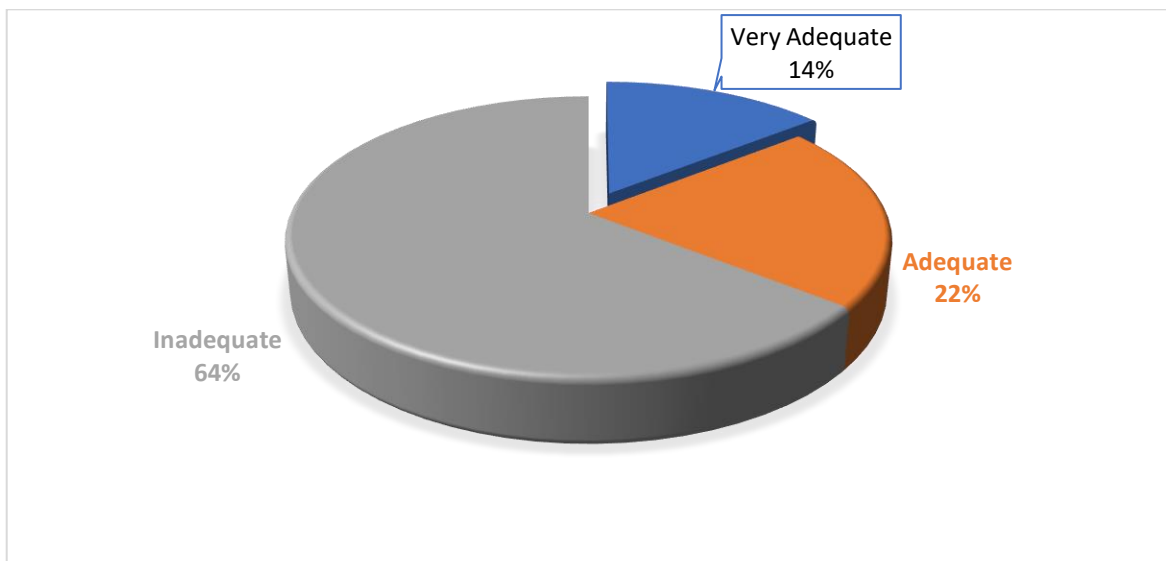
This figure was attempting to answer the question in relation to the available orphanages and if they had adequate provision of basic needs. 64% of the respondents said Inadequate, 21.6% said there were adequate while 14.3% said Very adequate. This study there found out that according to the majority of respondents who were asked said the basic needs were inadequate provided in these orphanages.

4.3.23 Need for Book, School Trip, School Uniform

Figure 4.26

Need for Book, School Trip, School Uniform
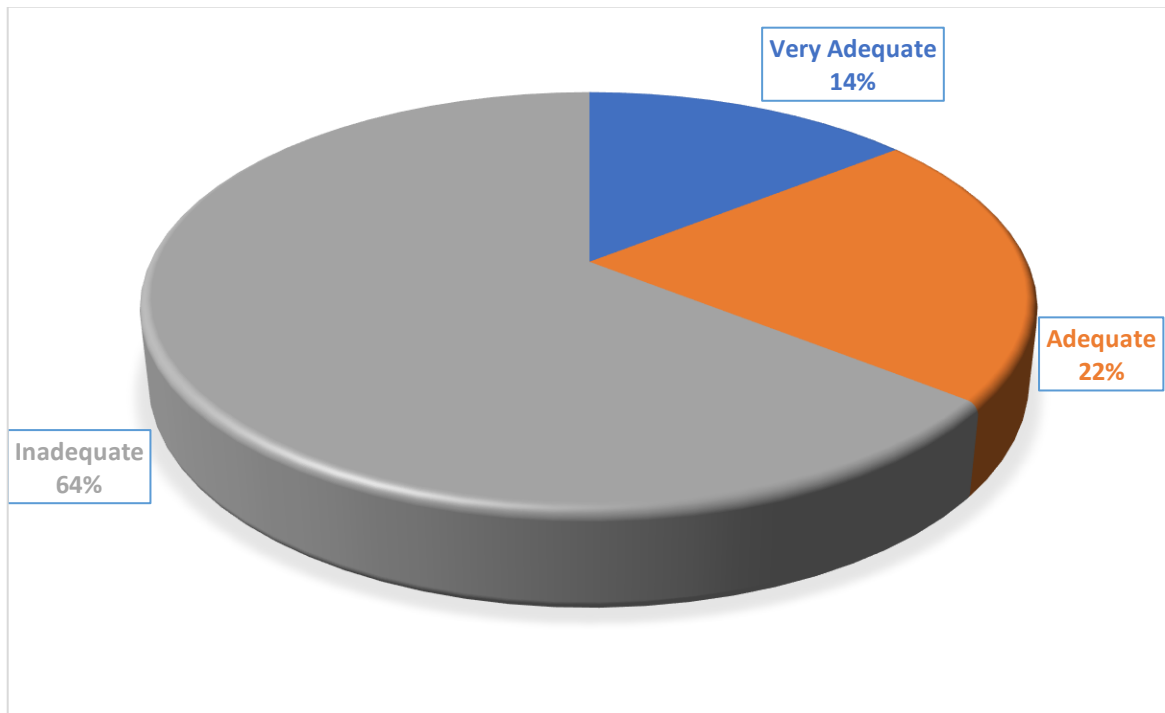
This table was attempting to answer the question in relation to the available Need for Book, School Trip, School Uniform and if they had adequately been provided. 64% of the respondents said Inadequate, 22% said there were adequate while 14% said Very adequate. This study there found out that according to the majority of respondents who were asked said the basic needs were inadequate provided in these orphanages.

4.3.24 Orphaned Learners and Performance of The School as A Whole

Table 4.54

Orphaned Learners and Performance of The School as A Whole

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Not-at-all	2	14.3	14.3	14.3
Validity	To a little-extent	3	21.4	21.4	35.7
	To a moderate-extent	4	28.6	28.6	64.3
	To a large-extent	5	35.7	35.7	100.0
	Totals	14	100.0	100.0	

The table reveals that the 35.7% stated that 28.6% said to a moderate degree that 21.4% said to a certain degree, while 14.3% said not at all on the issue of whether the performance of orphaned students has an impact on the percentage of the school as a whole. Therefore, this study found that orphan performance affects school performance as it is part of the study and does not distinguish itself when the test takes place.

4.3.25 Reasons for Poor academic Scores

Table 4.55

Reasons for Poor Academic Scores

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Absenteeism	3	21.4	21.4	21.4
	No time to study	2	14.3	14.3	35.7
Valid	No Basic need Support given	4	28.6	28.6	64.3
	Their laziness	5	35.7	35.7	100.0
	Total	14	100.0	100.0	

In answering the question of what the respondents though were the *Reasons for Poor Academic Scores*, and as show in the table, 35.7% cited their laziness, 28.6% no basic need support given, 21.4% said absenteeism while 14.3% acknowledged No time to study. This study thus found that Laziness of students and No basic need support given from their sponsors had a role in their poor academic achievement. In accordance with a schoolwork accepted out by Yodeled et al. (2016) around Zimbabwe, assistance for the problems orphaned children face in the field of academic performance is limited compared to the current number of orphaned pupils. This may be considered that orphaned children' academic success depends not only on school fees, but also on the availability of basic necessities, such as food, clothes, housing, and psychiatric aid, to alleviate stress from their parent deaths.

4.3.26 Church Intervention

Figure 4.27

Church Intervention
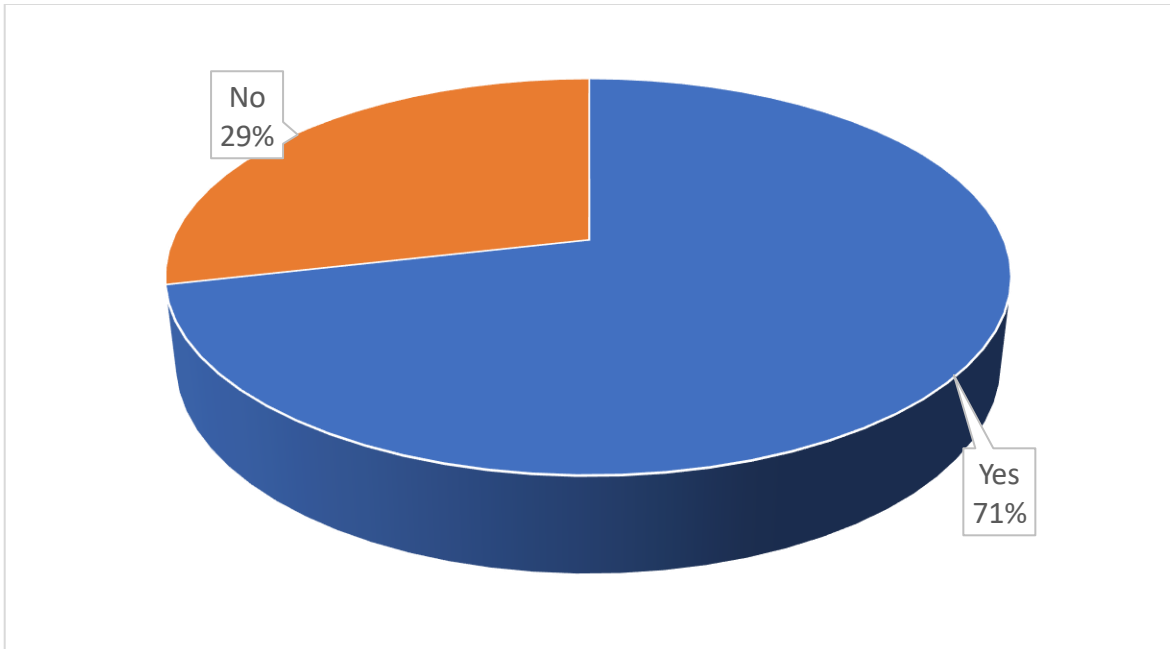
The figure shows the result from respondents who were answering a question in relation to if they though church intervention may help in uplifting the performance of the orphans in the academics. 71.4% said Yes while 28.6% said No. this is a clear indication and as established by this study that there is more the church can do in terms of intervention in order for orphans to perform better since they act as parent to the orphan child. Edwards and Wilkerson (2018) says as a church there is a need to realize that ones you adopt an orphan you have adopted the full responsibilities that come with parenthood; you are the father, the mother and relative to this orphan child.

4.3.27 The Following Are Statements Based on Teaching Methods

Table 4.56

Teaching Methods Are Based on Educational Philosophy

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	2	14.3	14.3	28.6
	Agrees	5	35.7	35.7	64.3
	Strongly Agrees	3	21.4	21.4	85.7
	Neutrals	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

The degree of agreeing or disagreeing in the remark to the responder regarding instructional techniques is shown in table. 35.7% of those who were responders agreed, 21.4% agreed strong. However, if the manner of teaching was based on education, classroom population, subject areas and school purpose statement, those who strongly objected, disagreed or neutral agreed 14.3%.

Table 4.57

Teaching Methods Does Not Consider Educational Philosophy

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	3	21.4	21.4	35.7
Valid	Agrees	4	28.6	28.6	64.3
	Strongly Agrees	4	28.6	28.6	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

The amount of agreement or disagreement on the complainant's comment's teaching strategies is displayed in Table. Unless educational philosophy, class demographics, subject field, and school purpose statement were taken into account by the techniques of teaching, 28.8 percent of respondents agreed, while 14.3 percent were strongly opposed. The total was 21.4 or Neutral 7.1 percent. The percentage was 28.8 percentile.

Table 4.58

Teaching Methods Are Based on High-Tech

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	4	28.6	28.6	28.6
	Disagrees	3	21.4	21.4	50.0
Valid	Agrees	3	21.4	21.4	71.4
	Strongly Agrees	2	14.3	14.3	85.7
	Neutrals	2	14.3	14.3	100.0
	Totals	14	100.0	100.0	

The table indicates the extent to which the responder agrees or disagrees on the teaching techniques statement. 14.3% of respondents agreed, 21.4% agreed very strongly, whereas

those with 28.6% strong disagreements were 21.4%, and Neutral 14.3% disagreed when the available ways of teaching are based on a teacher-centered high-tech approach to a student-focused high-technology methodology.

Critics of this technique claim it is inflexible because it fails to enable the student to believe creatively, assuming that all students possess the same talents that are untrue, that there is an element of social interaction reduction and that, ultimately, there is no student participation. However, the proponent of this approach argues by saying that the method has more chance of completion on time, the instructor has full control, lessons are taken as scheduled, discipline rises and has a potential to obtain ultimate performance accuracy and precision.

Table 4.59

Teaching Methods Are Based on A Lower-Technology

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly Disagrees	2	14.3	14.3	14.3
	Disagrees	3	21.4	21.4	35.7
Valid	Agrees	5	35.7	35.7	71.4
	Strongly Agrees	3	21.4	21.4	92.9
	Neutrals	1	7.1	7.1	100.0
	Totals	14	100.0	100.0	

The amount of agreement or dissent from the respondent's comment on techniques of teaching is shown in Table 60 . 35.7% of respondents agree that 21.4% strongly agreed, while those who strongly disagree with 14.3% disagree 21.4% and Neutral 7.1%, if the teaching techniques available are based on a lower-technology strategy that centers on teachers, vs the low-technology approach to the student.

Summary of the Data Analysis

Table 4.60

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.712	0.688	9

These questions in the questionnaire were analyzed based on C. Alpha test. It was grounded on the variable of curiosity and in this instance the interest variable on the influence of material and spiritual need on the academic performance. This variable was used for measuring internal dependability. The rule of the Cronbach alpha test is that the tests are valid and may be depended on when they are α 0,8 or greater than or equal to 0,6 written in (0,8> α 0,7). Table 61 reveals that the Alpha test in Cronbach scored 712 with Cronbach Alpha based on standardized items on 9 things evaluated with 688 standardized items. This indicates, depending on the issue of interest, that the questions utilized were excellent and dependable.

Table 4.61

Item-Total Statistics

	Scale-Mean if Item-Deleted	Scale Variance if Item-Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's-Alpha if Item-Deleted
2.How adequate are the orphanages provided with the basic needs?	19.36	27.170	.717	.	.622
3.How adequately are the orphans provided whenever there is need for a book, school trip, school uniform etc.	19.36	27.170	.717	.	.622
4. How does orphaned pupils' performance influence the performance of the entire school?	18.57	47.341	-.721	.	.838
5. What do you believe to be the causes that are not performing academically in the orphaned students?	18.64	48.401	-.736	.	.850
6. Do you believe that church intervention could be beneficial? Give reasons for your response.	20.14	33.824	.661	.	.683
7. Our teaching strategies are founded on educational philosophy, classroom demographics, subject area(s), and the school mission statement.	18.93	22.379	.912	.	.552

8. Our teaching techniques do not take educational philosophy, classroom demographics, subject area(s), or the school purpose statement into account.	19.00	24.769	.879	.	.581
9. The existing teaching approaches are based on a high-tech teacher-centered approach rather than a high-tech student-centered approach.	18.36	22.093	.909	.	.550
10. The available teaching techniques take a low-tech teacher-centered approach rather than a low-tech student-centered one.	19.07	24.225	.885	.	.574

The questionnaire questions were evaluated using the Cronbach's Alpha test. Table 62 was used to compare the mean score if any item was deleted, and it was revealed that if question 5) had a score of 0.850 and was deleted, the score would have been a lower Cronbach's alpha, hence the question does not need to be removed. To put it another way, the same question has a lower score in "Corrected Item-Total Correlation" (-0.736), which would have led the researcher to delete it, but the contested item has the greatest score, thus there is no need to eliminate that as well.

4.4. Guiding and Counseling Teachers

4.4.1 Guiding and Counseling Teachers Response Rate

Table 4.62

Response Rate

Population	Returned questionnaires	Response rate
17	16	88.2%

The study's representative sample was 17 respondents, of whom 17 questionnaires were distributed, 15 of which were completed and returned, yielding an 88 percent response rate that included important informants among the respondents. As a result, this study project used the intended population of 17, obtaining 16 responses. The response rate for this study is representative of the target population, generating relevant and acceptable results. According to Kumar (2018), who shares this viewpoint, if the survey obtains a low response rate, the data collected and analysed cannot be considered representative of the larger society. In general, small samples are necessary to determine relevance, and smaller answers make primary objective or even statistical analysis problematic.

Section B: Awareness of Material and Spiritual Needs

Summary of the Data Analysis

Table 4.63

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized-Items	N-of-Items
0.857	0.894	4

These questions in the questionnaire were analyzed based on Cronbach's Alpha test. The reason for using it was to measure the internal reliability grounded on the variable of interest and in this case the variable of interest the awareness of material and spiritual needs The rule of thumbs up in Cronbach's Alpha test is that when the score is α 0.9 or higher than or equals to 0.8, written ($0.9 > α \geq 0.8$) the indication is that the test is good and can be relied upon. The table 70 shows that the Cronbach's Alpha test scored .857 with constructed on standardized items recording 0.894 on 4 items tested. This means that the questions used were good and reliable based on subject of interest.

Table 4.64

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item-Deleted	Corrected Item-Total-Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item-Deleted
1.What are material and spiritual needs of orphans in MCK perspective?	7.20	6.029	.738	.577	.863
2.Are you familiar with the rights of children as articulated in the Kenyan constitution?	8.87	12.552	.552	.372	.904
3.How do you think MCK Sponsorship programmes address the rights of children?	7.13	7.981	.899	.945	.737
4.How do the orphaned learners behave in class?	7.20	7.743	.915	.950	.727

C. Alpha experiments We studied table 71 to compare the mean score if any item was eliminated and discovered that if question 2) had a score of 0.904 accordingly and was deleted, the score would have been a lower Cronbach's alpha, so we do not need to remove the question. To put it another way, there is a lesser score in "Corrected Item-Total Correlation" (0.722 or 72% of the total correlation) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason for omitting something that.

Section C: M.C.K. Sponsorship Programmes

4.4.7   Number of Orphans Sponsored by MCK.

Table 4.65

Number of Orphans that are Sponsored by Methodist Church.

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	1 – 6 Orphans	2	13.3	13.3	13.3
	6 – 12 orphans	3	20.0	20.0	33.3
	12 – 18 Orphans	4	26.7	26.7	60.0
	18 and Orphans	6	40.0	40.0	100.0
	Totals	15	100.0	100.0	

From the table the respondents were required to designate the number of orphans that are sponsored by the MCK church. 40.0% said they were 18 and orphans, 26.7% said there had between 12 – 18 orphans, 20.0% said they had 6 – 12 orphans and 13.3% said they had 1 – 6 orphans. This shows that most of the respondents had the uppermost number of orphans at one given time or throughout the year.

4.4.8   School Fees Payment

Table 4.66

School Fees Payment

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Church Leaders	2	13.3	13.3	13.30
	Relatives/Guardians	3	20.11	20.0	33.30
	Politicians	1	6.71	6.7	40.00
	MCK Church	9	60.1	60.0	100.00
	Totals	15	100.00	100.00	

Respondents were asked to identify who among the mentioned persons or organizations pays the orphans' school fees from the table . MCK church received 60.0 percent, relatives/guardians received 20.0 percent, and church officials received 13.3 percent. According to the findings of this study, the MCK church and relatives/guardians were the first to pay school fees, followed by bursaries from politicians and church officials.

4.4.9   School Meeting Attendance

Table 4.67

School Meeting Attendance

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Church Leaders	3	20.0	20.00	20.00
	Relatives/Guardians	4	26.70	26.70	46.70
	Politicians	1	6.70	6.70	53.30
	None	7	46.70	46.70	100.00
	Total	15	100.00	100.00	

Respondents were requested to say who, from the table, attended parent meetings when they were called. 46.7 percent of those polled indicated they had none, 26.7 percent said relatives/guardians, 20.0 percent said church leaders, and 6.7 percent stated politicians. As a result of this investigation, it was determined that no MCK attends school meetings, and if they do, they are in a hurry and leave early.

Church leaders who attend a meeting do not necessarily occur as church officials, but rather as parents with children in school or as representatives of other parents. According to the literature, parenting style and parental engagement are key predictors of a child's intellectual development. Parents' engagement may be described as many types of involvement in education and with the school (Cotton & Wikelund, 2001).

4.4.10   Discipline of Orphans the MCK Sponsors

Table 4.68

Discipline of orphans the MCK sponsors

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	No they Dont	6	40.0	40.0	40.0
	Its The role of school	2	13.3	13.3	53.3
	To some Extent	3	20.0	20.0	73.3
	I dont know	4	26.7	26.7	100.0
	Total	15	100.0	100.0	

According to the chart , respondents were asked to reply to the question of whether church leaders are concerned about the discipline of orphans they sponsor at their school. 40.0 percent responded no, 26.7 percent said I don't know, 20.0 percent said to some extent, and 13.3 percent stated it's the school's responsibility. This investigation therefore proved that the church is not involved in the discipline of orphans at all, and to the best of this study's knowledge, no clear justification was offered other than naming teachers as the primary givers of discipline. If they sponsor an orphan, all they do is chastise the youngster and criticize or accuse them of being directionless.

Proverbs 13:24 ESV, on the other hand, states that "anyone spares the rod despises his kid, but he who loves him is anxious to punish him." Parental discipline is given in love with the goal of educating or disciplining children in the ways of God. If you do not discipline your child, he will despise you, according to this Proverbs verse. Being firm with your children demonstrates true parental love. Discipline strategies will obviously fluctuate depending on the child's age and the type of misbehaviour. According to Hebrews 12:6(ESV), the Lord punishes the one he loves and chastises every son whom he embraces.

4.4.11 Necessary Priority vs Needs

Figure 4.28

Necessary Priority vs Needs
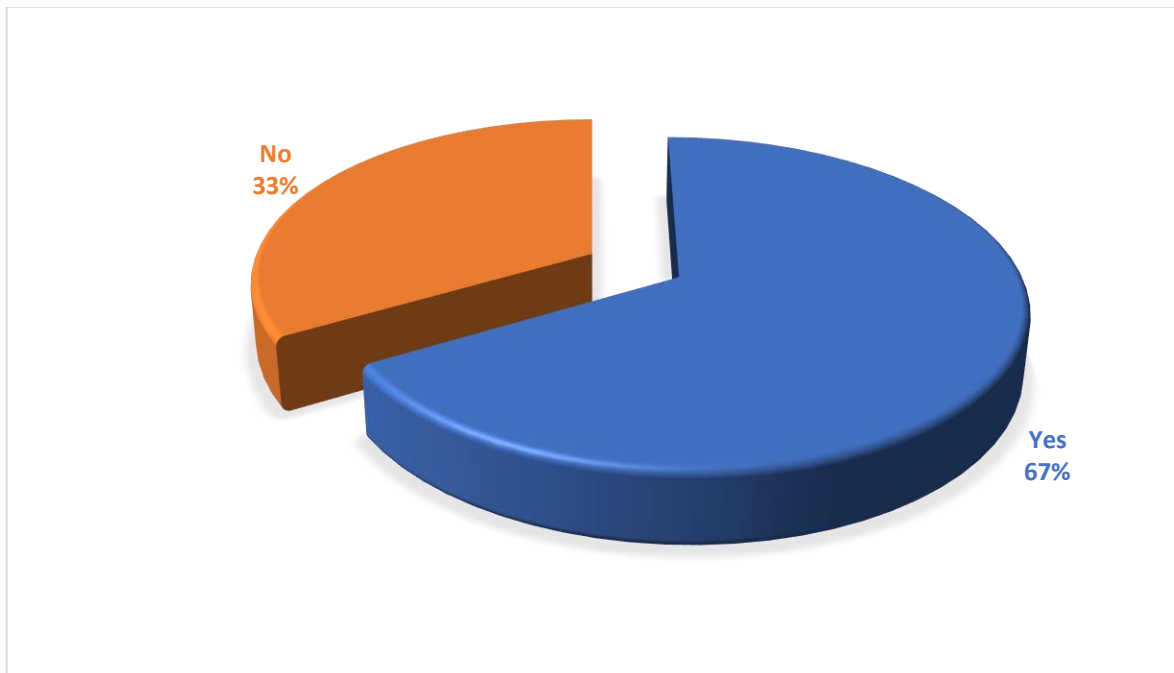
The table displays the respondents who answered the question about whether the sponsor gave the orphans the required priority in terms of satisfying material and spiritual requirements. 53.3 percent responded no, 26.7 percent said neutral, and 20.0 percent said yes. As a result of this study, it was found that orphans do not get the necessary priority in satisfying their financial and spiritual requirements. The cause might be a large number of initiatives in which the church is involved, such as building projects. These construction projects are primarily sponsored by church members who donate as Harambees.

Summary of the Data Analysis

Table 4.69

Reliability Statistics

Cronbach's-Alpha	Cronbach's Alpha Based on Standardized-Items	N-of-Items
0.913	0.921	5

The Cronbach's Alpha test was used to analyse the questionnaire questions. The purpose of employing it was to assess internal reliability based on the variable of interest, in this case the sponsorship programmes that serve material and spiritual needs. The thumbs up rule in Cronbach's Alpha states that when the score is 0.9 or greater than or equal to 0.8, written ($0.9 > 0.8$), the test is good and may be relied on. The Cronbach's Alpha test result is shown in table 76. Based on standardised item grading, Cronbach's Alpha was 913. On the five things evaluated, the score was 921. This signifies that the questions utilised were relevant and reliable to the subject being studied.

Table 4.70

Item-Total-Statistics

	Scale Mean if Item-Deleted	Scale Variance if Item-Deleted	Corrected Item-Total-Correlation	Squared Multiple-Correlation	Cronbach's Alpha if-Item-Deleted
1.Indicate the number of orphans that are sponsored by Methodist church.	10.33	14.810	.900	.864	.868
2.Who among the following pays schools' fees for orphans?	10.13	14.838	.808	.707	.887
3.Who attends school meetings on behalf of orphans in your school?	10.47	14.552	.776	.741	.895
4.In your opinion does the church leaders concern themselves with the discipline of orphans they sponsor in your school? Briefly explain your answer.	10.93	14.352	.779	.766	.895
5. In your opinion is the sponsor giving the orphan child the necessary priority in terms of meeting material and spiritual needs?	11.20	18.743	.722	.689	.915

These questions in the questionnaire were analyzed based on Cronbach's Alpha test.

Table 77 was used to compare the mean score if any item was deleted, and it was discovered that if question 5) had a score of 0.915 accordingly and was deleted, the score would have been a lower Cronbach's alpha, thus we do not need to remove the question. To put it another way, there is a lesser score in "Corrected Item-Total Correlation" (0.722

or 72% of the total correlation) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason to eliminate it.

Guiding and Counseling Teachers and Factor analysis

The table 8 below was used to indicate the material and spiritual needs of orphans in MCK based on the respondents of guiding and counseling teachers.

Table 4.71

Material and spiritual needs of orphans in MCK

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Food/shelter/clothing	3	20.0	20.0	20.0
	Pocket Money	2	13.3	13.3	33.3
	Religious beliefs/ethics/morality	4	26.7	26.7	60.0
	Spiritual values/ideas/emotion/challenges	5	33.3	33.3	93.3
	Other Need - Computers/Books/Pens/Pencils/maps/sets	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

The table illustrated that 33.3 percent of the respondents said spiritual values/ideas/emotion/challenges, was highest preferred, followed by 26.7% who chose religious beliefs/ethics/morality, 20.0% chose food/shelter/clothing, 13.3% chose Pocket Money, while 6.7% chose other needs – Computers/Books/Pens/Pencil/Maps/sets. This research discovered that majority of the respondents chose spiritual values/ideas/emotion/challenges as spiritual needs the orphans needed most. However, other needs – Computers/Books/Pens/Pencils/Maps/Sets were least preferred by these respondents.

According to Hunting and Conroy (2018), no matter who we are or where we come from, our desire to be happy drives all of our worldly ambitions. We all have this urge, regardless of our cultural origin, religion, gender, social or financial status, or everything else. However, spiritual studies have indicated that the average human is only happy 30% of the time. Problems in our lives are one of the main reasons we are sad. Everyone

understands the physical and psychological reasons of life's difficulties. However, many of us are unaware that physical or psychological issues can have a spiritual core cause. This indicates that a problem might develop as a bodily or psychological issue even though it is primarily spiritual in character.

In the meantime, in order to understand the phenomenon at hand in this current study, factor analysis was important the components were analyzed through use of component matrix as shown in table 9 below;

Table 4.72

Component Matrix[a]

	Raw Component 1	Rescaled Component 1
1.What are material and spiritual needs of orphans in MCK perspective?	1.267	.990
2. Are you familiar with the rights of children as articulated in the Kenyan constitution?	.437	.847
3. How do you think MCK Sponsorship programmes address the rights of children?	.916	.930
4.How do the orphaned learners behave in class?	1.170	.985

The table displays how strong the matters are related with the extracted factors. For example, what are material and spiritual needs of orphans in MCK perspective loads well at .990 on the Rescaled Component. The rule of thumbs ups of factor loading is that if an item loads on scale of less than 0.3 points it does not load a meaningful on the extracted component. Our highest load of .990 is better and it is indicating better loading on the components. However, the rest of the components are still high on factor loading which is still a good thing.

Table 4.73

Communalities

	Raw		Rescaled	
	Initial	Extraction	Initial	Extraction
1. What are material and spiritual needs of orphans in MCK perspective?	1.638	1.605	1.000	.980
2.Are you familiar with the rights of children as articulated in the Kenyan constitution?	.267	.191	1.000	.717
3.How do you think MCK Sponsorship programmes address the rights of children?	.971	.840	1.000	.865
4.How do the orphaned learners behave in class?	1.410	1.368	1.000	.970

Extraction Method: Principal Component Analysis.

As shown in the Component Matrix[a] the results displayed in the Communalities table is based on the fact that the extraction scores are the square of components matrix score of every it that is R^2 which is then displayed in the communality table . For example, loads at .990 point in the Component Matrixwhen extracted in the communalities table is reads $R^2 = .980$ which again shows that it is the highest score in the communalities table. This then assist us in naming that component since it is telling us what exactly it is trying to measure. For example, the item of factor that is loading highest is factor no.1 "What are material and spiritual needs of orphans in MCK perspective?" this would thus be named "Awareness of material and spiritual needs." However, the lowest score item in this is item no.2 with a score of .717. the general guideline is that any item with a score of $< .30$ is not contributing meaningful to the factor loading, however item no.2 is still high or more than the threshold and therefore the statement or the item no. 2 is still contributing meaningful to the factor loading analysis of this test. This kind of scores especially the highest score $R^2 = .980$ in this analysis contributed well in Total Variance Explained in that it yielded 93.4 % of Variance under extraction sums of squared loading and total of 4.004 under initial Eigenvalue of 1. This extraction therefore assisted in arriving at naming of the component much further since it was the only one that was extracted.

4.5. Principals

4.4.1 Principals Response Rate

Table 4.74

Response Rate

Population	Returned questionnaires	Response rate
17	15	88.2%

The study's sample size was 17 respondents, in which 17 forms were offered, 15 were filled and returned, resulting in an 88 percent response rate that included key informants who were among the respondents. As a result, the intended population of 17 was employed in this research endeavor, yielding 15 responses. The participation rate for this study is representative of the target population, generating relevant and acceptable results. According to Kumar (2018), who shares with this perspective, if the survey receives a lower response rate, the data gathered and processed cannot be deemed representative of the broader community. In general, small samples are required to determine relevance, and smaller answers make it difficult to undertake primary objective or even statistical analysis. In most cases, a survey response rate of 50% or more should be regarded outstanding.

4.4.2 Gender

This gender distribution was put into consideration to ensure fairness between the two genders because all were involved as respondents.

Figure 4.29

Gender Distribution
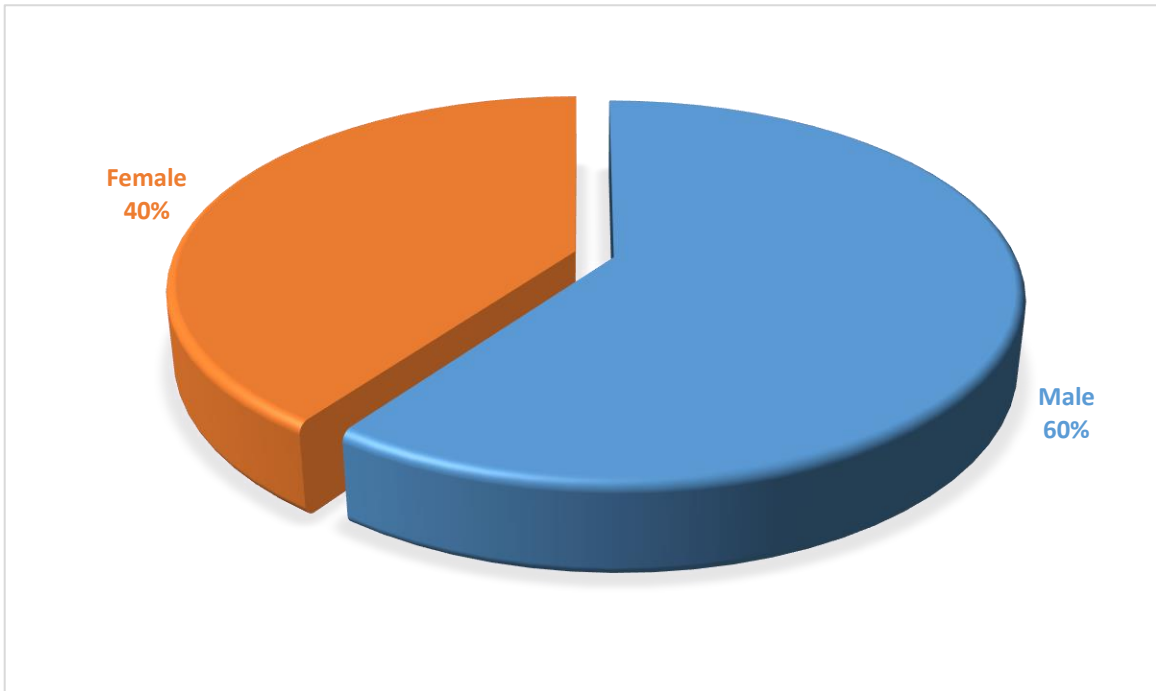
As indicated in Figure 29, the male gender accounted for 60% of all responses, while the female gender accounted for 40%. According to the data, representation was favourably considered because all gender was represented. The conclusions were mostly based on the fact that males outnumber females as school leaders as a result of the Teachers Service Commission's allocation of school heads.

4.4.3 Age Distribution

Respondents were requested to identify their age category in order to bring understanding with the various age sets and their different opinions based on assessment of effectiveness of Methodist church in Kenya sponsorship programme on material and spiritual needs of orphans in day learning secondary schools in Imenti north, Meru county.

Table 4.75

Age Distribution

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	1 - 27 years	1	6.7	7.0	7.0
Valid	27 – 35 years	2	13.3	13.0	20.0
	36 – 44 years	6	40.0	40.0	60.0
	45 – 53 years	4	26.7	27.0	87.0
	54 – 60 years	2	13.3	13.0	100.0
	Totals	15	100.0	100.0	

As see in the table 64, 40 % of the respondents were aged 36-44 years, 26.7% were aged between 45 - 53 years, and 21.4% were aged 21.4 %. From the findings, respondents aged 40-49 years are the majority and this formed a conclusion that the age groups were mature enough to understand the concept of MCK sponsorship programs taking place to orphans in day secondary schools in Meru county.

4.4.4 Length of Stay in School as a Principal
Table 4.76

Length of stay as a Principal

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	1 – 5 years	3	20.0	20.0	20.0
	6 – 10 years	2	13.3	13.3	33.3
Validity	11 – 15 years	2	13.3	13.3	46.7
	16 – 20 years	3	20.0	20.0	66.7
	21 – 25 years	5	33.3	33.3	100.0
	Totals	15	100.0	100.0	

the table the statistics designates that those who have stayed in this position for long were between 21 – 25 year with a 33.3%, followed by those who were between 16 -20 years and 1 – 5 years respectively, while those who have stayed 6-10 years and 11-15 years had a score of 13.3% respectively. This study therefore concluded that a good number of respondents had stayed long enough in the same position and were able to conceptualize the concept of MCK and sponsorship programs in Imenti North Subcounty.

4.4.5 Number of Orphans
Table 4.77

Number of Orphans

	Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
1 – 6 orphans	2	13.3	13.0	13.0
Valid 6 – 12 orphans	3	20.0	20.0	33.0
12 – 18 orphans	4	26.7	27.0	60.0
18 and higher orphans	6	40.0	40.0	100.0
Total	15	100.0	100.0	

The table was an attempt to show how many orphans where in the school of the respondents, 40.0% said they were 18 and orphans, 26.7% said there had between 12 – 18 orphans, 20.0% said they had 6 – 12 orphans and 13.3% said they had 1 – 6 orphans. This shows that more of the Respondents had the highest number of orphans at one given time or throughout the year.

Section B: Awareness of Material and Spiritual Needs

4.4.6 Material-Spiritual Needs of Orphans in M.C.K Perspective

Table 4.78

Spiritual-Material Needs of Orphans in M.C.K Perspective

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Food/shelter/clothing	4	26.7	26.7	26.7
	Pocket Money	3	20.0	20.0	46.7
Valid	Religious beliefs/ethics/morality	2	13.3	13.3	60.0
	Spiritual values/ideas/emotion/challenges	2	13.3	13.3	73.3
	Other Need - Computers/Books/Pens/Pencils/maps/sets	4	26.7	26.7	100.0
	Total	15	100.0	100.0	

From the table 67 that showed the answer to the question that required the respondents to say what are the materials and spiritual needs of orphans in MCK perspective, 26.7% said it was food/shelter/clothing, and other Needs for example computers/books/pens/pencils/maps/sets followed by 20.0% who said pocket money, while 13.3% identified religious beliefs/ethics/morality and spiritual values/ideas/emotion challenges to be some of the spiritual needs. These findings of this study indicates that the respondents put value to food, shelter, and clothing and other needs as some essential needs the orphans needed than spiritual needs. Perhaps this was based on the fact that students need materials first the spiritual fulfilment come next.

4.4.12 The Rights of Children as Articulated in The Kenyan Constitution

Figure 4.30

Rights of Children
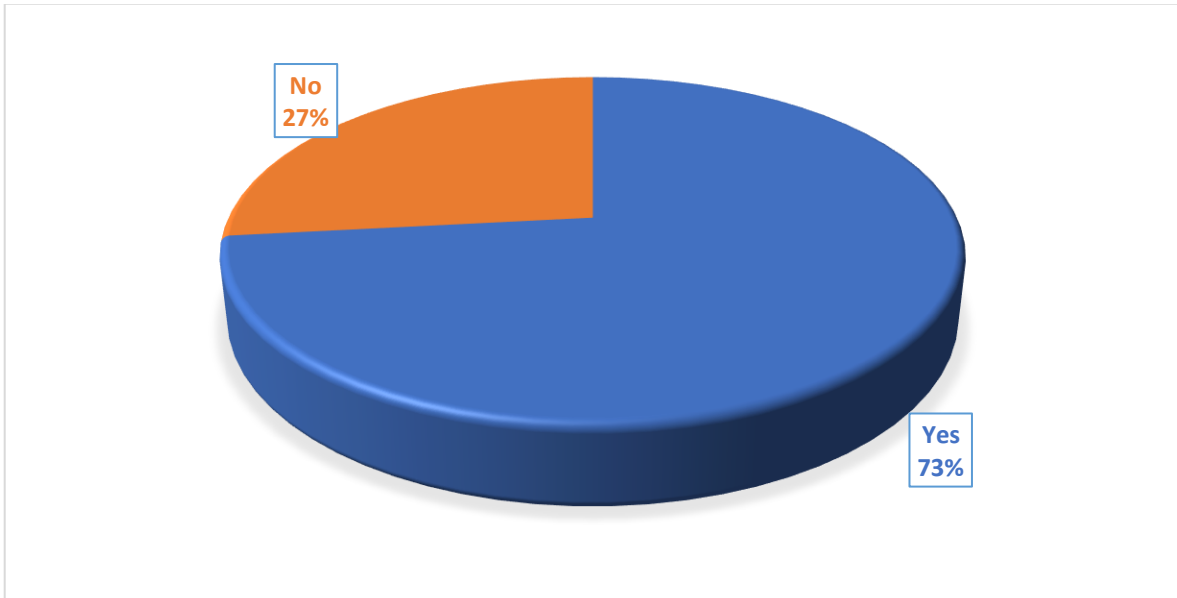
From the table, most of the respondents 73.3% to be precise said Yes and 26.7% said no when asked if they had knowledge about the rights of children. This question was meant to test the respondents on their knowledge of the constitution and if they know the repercussion of denial of children's right. According to the EAC strategic plan for gender, youth, children, persons with disabilities, social protection, and community development, children account for more than half of the EAC population. Each of these children has the right to development, survivorship, participation, and safeguards, as enshrined in the United Nations Convention on the Rights of the Child (and its Optional Protocols) and the African Charter on the Rights and Welfare of the Child (ACRWC), both of which have been implemented and pacified by Participating Nations.

4.4.8 MCK Programmes and the Rights of Children

Table 4.79

MCK Programmes and The Rights of Children

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Very okay	2	13.3	13.3	13.3
	Okay	2	13.3	13.3	26.7
Valid	To a little extent	5	33.3	33.3	60.0
	Not at all	6	40.0	40.0	100.0
	Total	15	100.0	100.0	

According to the table , the plurality (40.0 percent) responded Not at all, followed by 33.3 percent who stated to a lesser extent, and 13.3 percent who said Very okay or okay. This implies that the majority of respondents believed that the MCK sponsorship program did not completely meet the rights of children. According to UNICEF (2020), the Convention on the Convention on the Rights of the Child describes the rights that children must have in order to reach their full potential. The Convention shows the child as an individual as well as a member of a family and community, with rights and responsibilities that correspond to his or her developmental stage.

4.4.13 Behaviours of Orphaned Learners in Class
Table 4.80

Behaviour of Orphaned Learners in Class

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Acting out	2	13.3	13.3	13.3
Validity	Shy/anxious	3	20.0	20.0	33.3
	Poor Social skills	4	26.7	26.7	60.0
	Aggression	6	40.0	40.0	100.0
	Total	15	100.0	100.0	

From table 4.80 the respondents indicated that 40.0% said that the orphans showed aggression, 26.7% said they behaved or showed poor social skills, 20.0% said they showed shyness and anxiousness, while 13.3% said they were Acting out. This study therefore established that behaviours associated with aggression were seen in the orphans than acting out. Aggressiveness that develops and persists throughout the first five years of life, according to Campbell (1995) and Crockenberg et al. (2008), is harmful and is associated with eventual mental diseases, poor social outcomes, and deficit accumulation. In the context of persistent and high aggressive behaviour, language difficulties, impulsivity, hyperactivity, poorly regulated negative emotions, and disobedience are all more likely to emerge. Although the effect direction (i.e., which problem started first) is uncertain, the co-occurrence suggests that when concerns about early aggressive behaviour arise, a comprehensive evaluation of cognitive functioning should be undertaken.

According to Jeremy and Hutagalung (2019, December), from the five main indicators studied, (1) Titus was commissioned to counsel the youth so that they may be sober-minded in everything, (2) Titus was commissioned to counsel the youth so that they may be sober-minded in everything, (3) Titus was commissioned to counsel the youth so that they may be sober-minded in everything, (4) Titus was commissioned to counsel the youth so that (2) Christian counselling is a ministry entrusted by God to a pastor or a trained church member, (3) Christian counselling is a ministry entrusted by God to a pastor or a trained church member, (4) (3) School counselling is a programme that helps youngsters

establish their self-identity and helps pupils who have been involved in adolescent misconduct repent and reform. (4) The source of one's actions lies within one's own mind. (5) One of the most significant aspects in developing or modifying one's personality is the environment.

Summary of the Data Analysis

Table 4.81

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized-Items	N-of-Items
0.857	0.894	4

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal reliability based on the variable of interest, in this case the awareness of material and spiritual demands. The thumbs up rule in Cronbach's Alpha states that when the score is 0.9 or greater than or equal to 0.8, written (0.9> 0.8), the test is good and may be relied on. According to table 70, the Cronbach's Alpha test scored.857 with built on standardised items and 0.894 on 4 things evaluated. This signifies that the questions utilised were relevant and reliable to the issue at hand.

Table 4.82

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item-Deleted	Corrected Item-Total-Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item-Deleted
1.What are material and spiritual needs of orphans in MCK perspective?	7.20	6.029	.738	.577	.863
2.Are you familiar with the rights of children as articulated in the Kenyan constitution?	8.87	12.552	.552	.372	.904
3.How do you think MCK Sponsorship programmes address the rights of children?	7.13	7.981	.899	.945	.737
4.How do the orphaned learners behave in class?	7.20	7.743	.915	.950	.727

C. Alpha experiments We studied table 4.82 to compare the average score if any item was eliminated and discovered that if question 2) had a score of 0.904 accordingly and was deleted, the score would have been a lower Cronbach's alpha, so we do not need to remove the question. To put it another way, there is a lesser score in "Corrected Item-Total Correlation" (0.722 or 72% of the total correlation) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason for removing it.

Section C: M.C.K. Sponsorship Programmes

4.4.14 Number of Orphans Sponsored by MCK.

Table 4.83

Number of Orphans that are Sponsored by Methodist Church.

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	1 – 6 Orphans	2	13.3	13.3	13.3
	6 – 12 orphans	3	20.0	20.0	33.3
	12 – 18 Orphans	4	26.7	26.7	60.0
	18 and above Orphans	6	40.0	40.0	100.0
	Totals	15	100.0	100.0	

From the table the Respondents were required to designate the number of orphans that are sponsored by the MCK church. 40.0% said they were 18 and orphans, 26.7% said there had between 12 – 18 orphans, 20.0% said they had 6 – 12 orphans and 13.3% said they had 1 – 6 orphans. This shows that most of the respondents had the uppermost number of orphans at one given time or throughout the year.

Table 4.84

School Fees Payment

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Church Leaders	2	13.3	13.3	13.30
	Relatives/Guardians	3	20.11	20.0	33.30
	Politicians	1	6.71	6.7	40.00
	MCK Church	9	60.1	60.0	100.00
	Totals	15	100.00	100.00	

Respondents were asked to identify who among the mentioned persons or organizations pays the orphans' school fees from the table . MCK church received 60.0 percent, relatives/guardians received 20.0 percent, and church officials received 13.3 percent. According to the findings of this study, the MCK church and relatives/guardians were the first to pay school fees, followed by bursaries from politicians and church officials.

4.4.15 School Meeting Attendance
Table 4.85

School Meeting Attendance

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Church Leaders	3	20.0	20.00	20.00
	Relatives/Guardians	4	26.70	26.70	46.70
Valid	Politicians	1	6.70	6.70	53.30
	None	7	46.70	46.70	100.00
	Total	15	100.00	100.00	

Respondents were requested to say who, from the table, attended parent meetings when they were called. 46.7 percent of those polled indicated they had none, 26.7 percent said relatives/guardians, 20.0 percent said church leaders, and 6.7 percent stated politicians. As

a result of this investigation, it was determined that no MCK attends school meetings, and if they do, they are in a hurry and leave early.

Church leaders who attend a meeting do not necessarily occur as church officials, but rather as parents with children in school or as representatives of other parents. According to the literature, parenting style and parental engagement are key predictors of a child's intellectual development. Parents' engagement may be described as many types of involvement in education and with the school (Cotton & Wikelund, 2001).

4.4.16 Discipline of Orphans the MCK Sponsors
Table 4.86

Discipline of orphans the MCK sponsors

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	No they Dont	6	40.0	40.0	40.0
	Its The role of school	2	13.3	13.3	53.3
	To some Extent	3	20.0	20.0	73.3
	I dont know	4	26.7	26.7	100.0
	Total	15	100.0	100.0	

According to the chart , respondents were asked to reply to the question of whether church leaders are concerned about the discipline of orphans they sponsor at their school. 40.0 percent responded no, 26.7 percent said I don't know, 20.0 percent said to some extent, and 13.3 percent stated it's the school's responsibility. This investigation therefore proved that the church is not involved in the discipline of orphans at all, and to the best of this study's knowledge, no clear justification was offered other than naming teachers as the primary givers of discipline. If they sponsor an orphan, all they do is chastise the youngster and criticize or accuse them of being directionless.

Proverbs 13:24 ESV, on the other hand, states that "whoever spares the rod despises his kid, but he who loves him is anxious to punish him." Parental discipline is given in love with the goal of educating or disciplining children in the ways of God. If you do not

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discipline your child, he will despise you, according to this Proverbs verse. Being firm with your children demonstrates true parental love. Discipline strategies will obviously fluctuate depending on the child's age and the type of misbehaviour. According to Hebrews 12:6, the Lord punishes the one he loves and chastises every son whom he embraces.

4.4.17 Necessary Priority vs Needs

Figure 4.31

Necessary Priority vs Needs
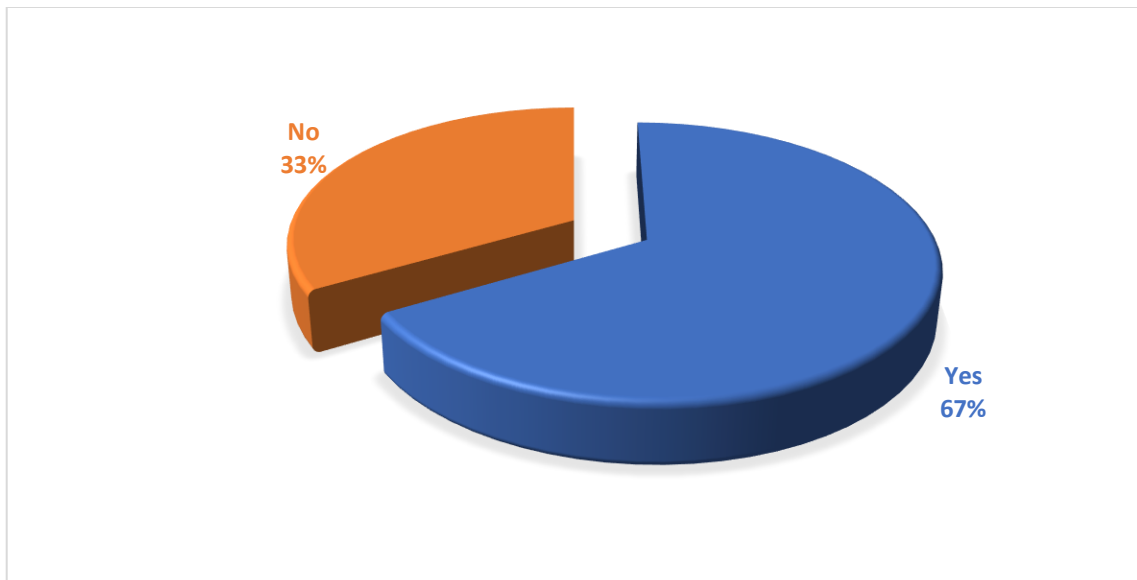
The table displays the respondents who answered the question about whether the sponsor gave the orphans the required priority in terms of satisfying material and spiritual requirements. 53.3 percent responded no, 26.7 percent said neutral, and 20.0 percent said yes. As a result of this study, it was found that orphans do not get the necessary priority in satisfying their financial and spiritual requirements. The cause might be a large number of initiatives in which the church is involved, such as building projects. These construction projects are primarily sponsored by church members who donate as Harambees.

Summary of the Data Analysis

Table 4.87

Reliability Statistics

Cronbach's-Alpha	Cronbach's Alpha Based on Standardized-Items	N-of-Items
0.913	0.921	5

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal reliability based on the variable of interest, in this case the sponsorship programmes that serve material and spiritual needs. The thumbs up rule in Cronbach's Alpha states that when the score is 0.9 or greater than or equal to 0.8, written (0.9> 0.8), the test is good and may be relied on. The Cronbach's Alpha test result is shown in table 76. Based on standardised item grading, Cronbach's Alpha was 913. On the five things evaluated, the score was 921. This signifies that the questions utilised were relevant and reliable to the issue at hand.

Table 4.88

Item-Total-Statistics

	Scale Mean if Item-Deleted	Scale Variance if Item-Deleted	Corrected Item-Total-Correlation	Squared Multiple-Correlation	Cronbach's Alpha if-Item-Deleted
1.Indicate the number of orphans that are sponsored by Methodist church.	10.33	14.810	.900	.864	.868
2.Who among the following pays schools' fees for orphans?	10.13	14.838	.808	.707	.887
3.Who attends school meetings on behalf of orphans in your school?	10.47	14.552	.776	.741	.895
4.In your opinion does the church leaders concern themselves with the discipline of orphans they sponsor in your school? Briefly explain your answer.	10.93	14.352	.779	.766	.895
5. In your opinion is the sponsor giving the orphan child the necessary priority in terms of meeting material and spiritual needs?	11.20	18.743	.722	.689	.915

Table 77 was used to compare the mean score if any item was deleted, and it was discovered that if question 5) had a score of 0.915 accordingly and was deleted, the score would have been a lower Cronbach's alpha, thus we do not need to remove the question. To put it another way, there is a lesser score in "Corrected Item-Total Correlation" (0.722 or 72% of the total correlation) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason for removing it.

Section D: M.C.K. Pastoral Programmes

4.4.18 Activities Orphans Participate In

Table 4.89

Activities Orphans Participate In

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	None	6	40.0	40.0	40.0
	Choir and Drama	3	20.0	20.0	60.0
	Visiting the sick	2	13.3	13.3	73.3
	Retreats and Keshas	4	26.7	26.7	100.0
	Total	15	100.0	100.0	

The table displayed what the respondents answered in relation to the question that required them to state which other activities did the orphans engage in while at school or otherwise. 40.0% of the respondents said they involve in None, 26.7 said Retreats and Keshas, 20.0% said Choir and Drama, and 13.3% said Visiting the sick.

Education, according to Yildiz and Budur (2019), requires strong problem-solving ability, memory, creativity, and critical thinking. You can choose an extracurricular activity that has varying degrees of influence on these areas. There has been research that shows a link between extracurricular involvement and higher academic achievement. Literacy, arithmetic ability, and class rank were all demonstrated to be positively influenced by students who participated in athletics in one study done by Texas A&M University.

According to a research conducted by Han and Kwon (2018), the value of extracurricular activities is as follows: 1. Try different abilities, 2. Lead to increased performance, 3. Wider society skills, and 4. Better self-discipline. According to Yildiz and Budur (2019), participating in extracurricular activities allows you to form long-lasting friendships and relationships, meet students from other backgrounds, and develop transferrable skills such as communication, collaboration, organization, problem solving, and time management. It will also boost your self-esteem.

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4.4.19   Guidance and Counseling, For Orphans Only

Table 4.90

Guidance and Counseling, For Orphans Only

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Every three months (every quarter)	5	33.3	33.3	33.3
	Twice a year	4	26.7	26.7	60.0
	Once a year	4	26.7	26.7	86.7
	Not a tall	2	13.3	13.3	100.0
	Total	15	100.0	100.0	

The overhead table expressions the response on the question of how often did the school organize guidance and counselling for orphans, 33.3% said Every three months, 26.7% said Twice a year and Once a year, while 13.3% said Not at all. This study thus established that counselling session were highly done every three months while others did it at least twice or once a year. However, the impact this brought to the children is hard to measure. Counselors and psychologists often recommend six counseling sessions to start, although in many situations, more or fewer are suitable.

4.4.20 The Following Statements Based on Pastoral Program
Table 4.91

Pastoral Programs and Sense of Belonging

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	SD-Strongly-Disagrees	2	13.3	13.3	13.3
	D-Disagrees	2	13.3	13.3	26.7
	A – Agrees	5	33.3	33.3	60.0
	SA –Strongly-agrees	5	33.3	33.3	93.3
	N-Neutrals	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

Table, 6.7% Chose Neutral, 13.3% chose strongly disagree and disagree respectively while 33.3% said they Strongly agree and agree to the statement of if the programs are meant for bringing sense of belonging to orphans alone. The finding of this study was that many of the respondents strongly agreed that pastoral programs are meant for bringing sense of belonging to orphans alone yet they haven't achieved the same goals.

Table 4.92

Social or Emotional Support and Class Work

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	SD-Strongly-Disagrees	1	6.7	6.7	6.7
	D-Disagrees	2	13.3	13.3	20.0
	A – Agrees	4	26.7	26.7	46.7
	SA –Strongly-agrees	6	40.0	40.0	86.7
	N-Neutrals	2	13.3	13.3	100.0
	Total	15	100.0	100.0	

Table, 6.7% Chose to strongly disagree, 13.3% chose to disagree and Neutral respectively while 26.7% said they agree and 40.0% Strongly agree to the statement of if there is no time for having social or emotional support because of class work. The finding of this study was that many of the respondents strongly agreed that they lacked time to fully engage the orphans in their emotional support, the reason was that the curriculum set by the Ministry of Education was too involving such that time was not enough for extra issues to be put in place.

Table 4.93

The Church Intervention

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	SD-Strongly-Disagrees	1	6.7	6.7	6.7
Valid	D-Disagrees	3	20.0	20.0	26.7
	A – Agrees	5	33.3	33.3	60.0
	SA –Strongly-agrees	5	33.3	33.3	93.3
	N-Neutrals	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

In the overhead table 82 illustrates 33.3% chose to strongly agree or agree, 20.0% disagreed but 6.7% either were Neutral or strongly agreed with the statement if church intervention as far as pastoral is not achieving its intended purpose. This showed that the intention of the church in providing pastoral initiatives to orphans was not achieving its intended purpose.

Table 4.94

Spiritual Programs Are Hampered by Nature of School Programs

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	SD-Strongly-Disagrees	2	13.3	13.3	13.3
	D-Disagrees	2	13.3	13.3	26.7
Valid	A – Agrees	5	33.3	33.3	60.0
	SA –Strongly-Agrees	4	26.7	26.7	86.7
	N-Neutrals	2	13.3	13.3	100.0
	Total	15	100.0	100.0	

In the table 33.3% chose to agree, 26.7% strongly agree, 13.3% chose strongly disagree, disagree and neutral respectively on the statement that required them to say if any spiritual programs are mostly hampered by the nature of school program. This showed that the intention of the church in providing pastoral initiatives to orphans was not achieving its intended purpose because of the school programs.

Table 4.95

Provision of Food Support

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	SD-Strongly-Disagrees	2	13.3	13.3	13.3
	D-Disagrees	1	6.7	6.7	20.0
	A – Agrees	5	33.3	33.3	53.3
	SA –Strongly-agrees	6	40.0	40.0	93.3
	N-Neutrals	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

In the overhead table84 displays 40.0% chose to strongly agree, 33.3% agreed, 13.3% chose strongly disagree, 6.7% disagreed and neutral respectively on the statement that required them to say if Food support that is provided by the school through school fees payment alone. The findings of this study is that yes its true food provision was based on fee payment since the school had no other source of income nor any arrangement by farmer or suppliers like they do in Countries like USA or England where you don't have to pay school fees for meals.

4.4.21 Effectiveness of the MCK Pastoral Programs
Table 4.96

Effectiveness of The MCK Pastoral Programs

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Not Effective	6	40.0	40.0	40.0
	To some extent	4	26.7	26.7	66.7
Valid	Very Effective	2	13.3	13.3	80.0
	I Cant tell	3	20.0	20.0	100.0
	Total	15	100.0	100.0	

The overhead table demonstrations, that 40.0% of the respondents chose Not effective, 26.0% said to Some extent, 20.0% said I can't tell, while 13.3% said very effective to the question that required them to state how effective are the MCK pastoral programs in meeting the material and spiritual needs of orphans in sponsored day secondary schools. The findings of this study thus shows that the MCK pastoral programs were not meeting the material and spiritual needs of orphans as intend because of lack of commitment to the same in full.

Section E: The Impact of Material Needs on Academic Performance

4.4.22 Class attendance by Orphans

Figure 4.32

Class Attendance by Orphans
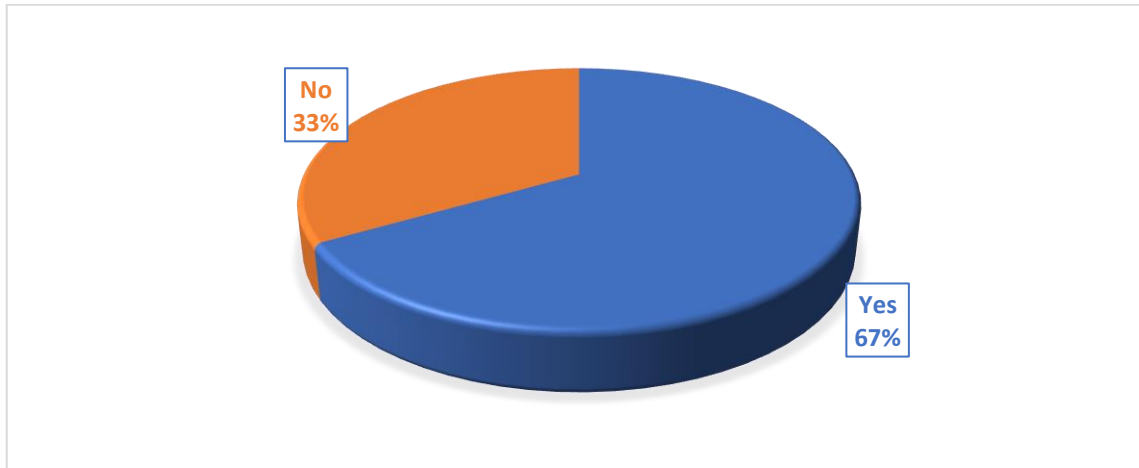
Figure 32 indicates the responses made by the respondents on the question if the orphans have been missing classes. 66.7% said Yes the do while 33.3% said No. the findings of this study therefore was that there was rampant absenteeism of student across the targeted respondents. The reason was that many of the student were send home to go and collect school fees, other essentials that were required by the school like teaching aids learning materials among others.

Participation in class is an important component in a student's academic performance. Several studies have found that absenteeism had a significant and negative influence on student academic performance (Klem & Connel, 2004) while other researchers thought that children with low academic accomplishment were more likely to have a greater incidence of school absence. Absenteeism has a serious negative impact on a student's future. Absenteeism causes or contributes to failure and future problems for students. According to Steyn and Van (2002), there is a fall in the value of speciality among students, as well as a significant decrease in the achievement of students who are often absent.

4.4.23 Need for a Book, School Trip, School Uniform

Table 4.97

Need for A Book, School Trip, School Uniform

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Very Adequate	2	13.3	13.3	13.3
	Adequate	2	13.3	13.3	26.7
Valid	Inadequate	5	33.3	33.3	60.0
	Very inadequate	6	40.0	40.0	100.0
	Total	15	100.0	100.0	

This table was attempting to answer the question in relation to the available orphanages, if they had adequate provision of basic needs like books, school trips, or school uniform. 40.0% of the respondents said very Inadequate, 33.3% said there were inadequate while 13.3% said Very adequate and adequate. This study there found out that according to the majority of respondents who were asked said the basic needs were inadequate provided for the orphans.

4.4.24 Orphaned Learners and Performance of The School

Figure 4.33

Orphaned Learners and Performance of the School
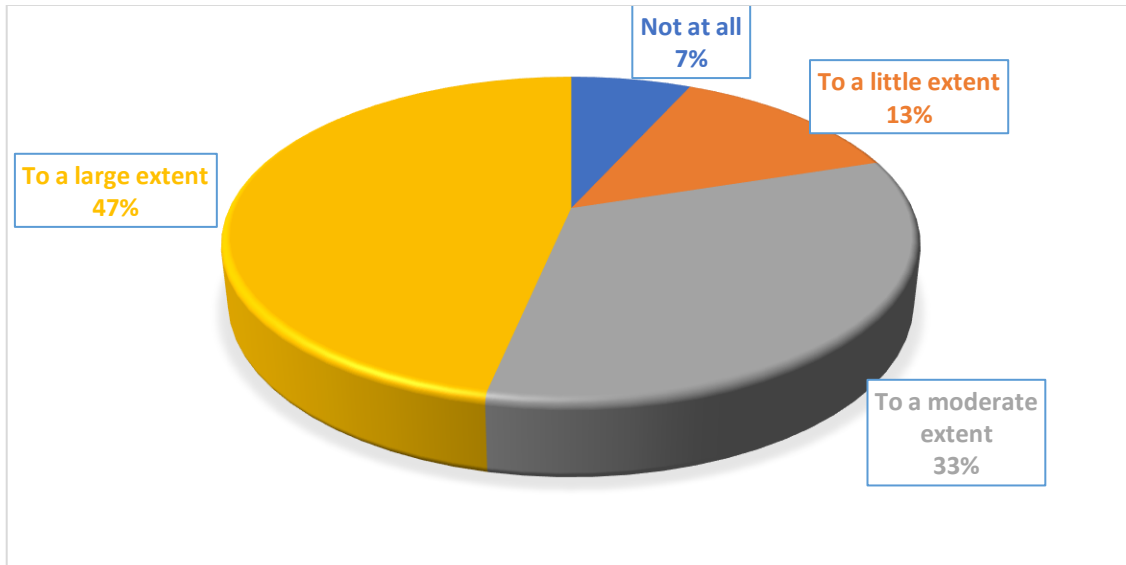
The table shows that the 46.7% of the respondents said To a large extent, 33.3% said to a moderate extent, 13.3% said to a little extent while 6.7% said Not at all on the question which wanted clarification on whether, the negative/lower level performance academically of orphans has an influence on the whole school's achievements. This study therefore established that the performance of the orphans affected the performance of the school since they were part of it and not segregated when it came to examination.

4.4.25 Influences that Play a duty in Orphaned negative academics

Figure 4.34

Academic and Poor Performance of Orphans
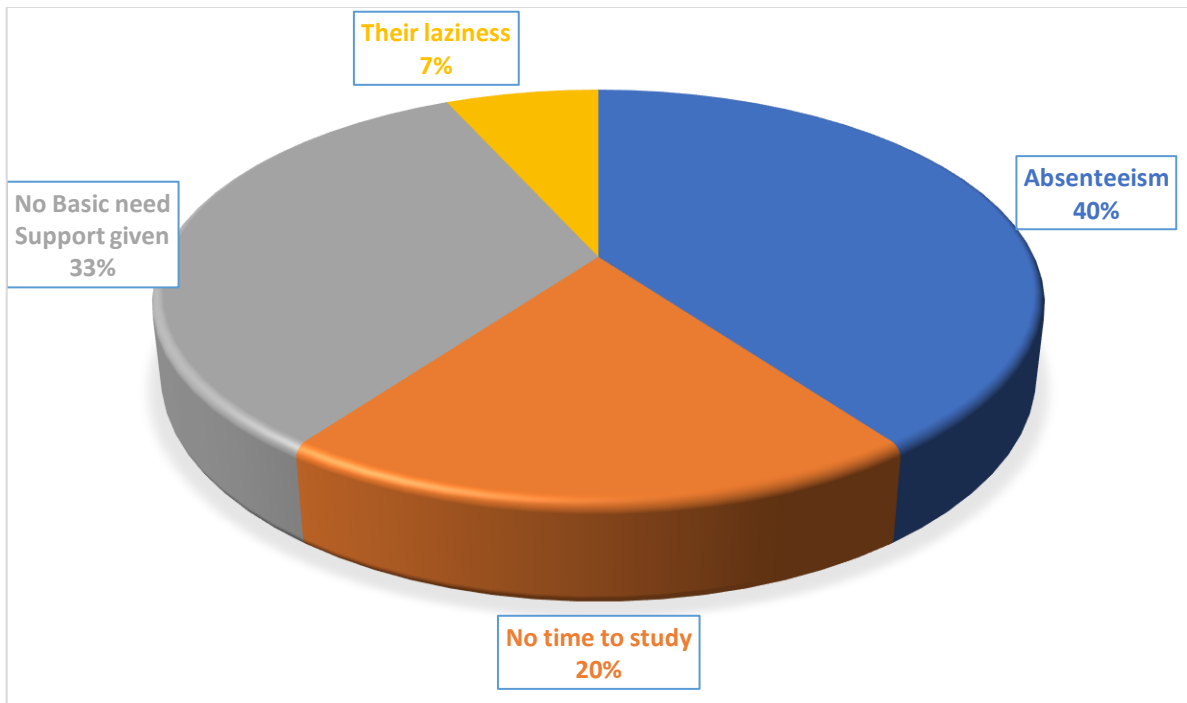
In answering the question of what the respondents thought was the aspects which play a protagonist in orphaned apprentices' negative academics, and as shown in the table, 40.0% cited their absenteeism, 33.3% No basic need support given, 20.0% said No time to study, while 6.7% said their laziness. This study thus found that absenteeism of students and No basic need support given from their sponsors had a role in their poor academic achievement.

This is congruent with the conclusions of Yodeled et al. (2016)'s study in Zimbabwe, which revealed that financing and other stakeholders to address the issues faced by orphaned kids' academic performance are actually quite low in proportion to the existing number of orphaned students. It should be noted that orphaned students' academic performance is not solely dependent on the provision of school fees, but also on the availability of basic needs such as food, clothing, shelter, and psychological assistance relating to the alleviation of emotional trauma caused by their parents' deaths.

4.4.26 Church Intervention

Figure 4.35

Church Intervention
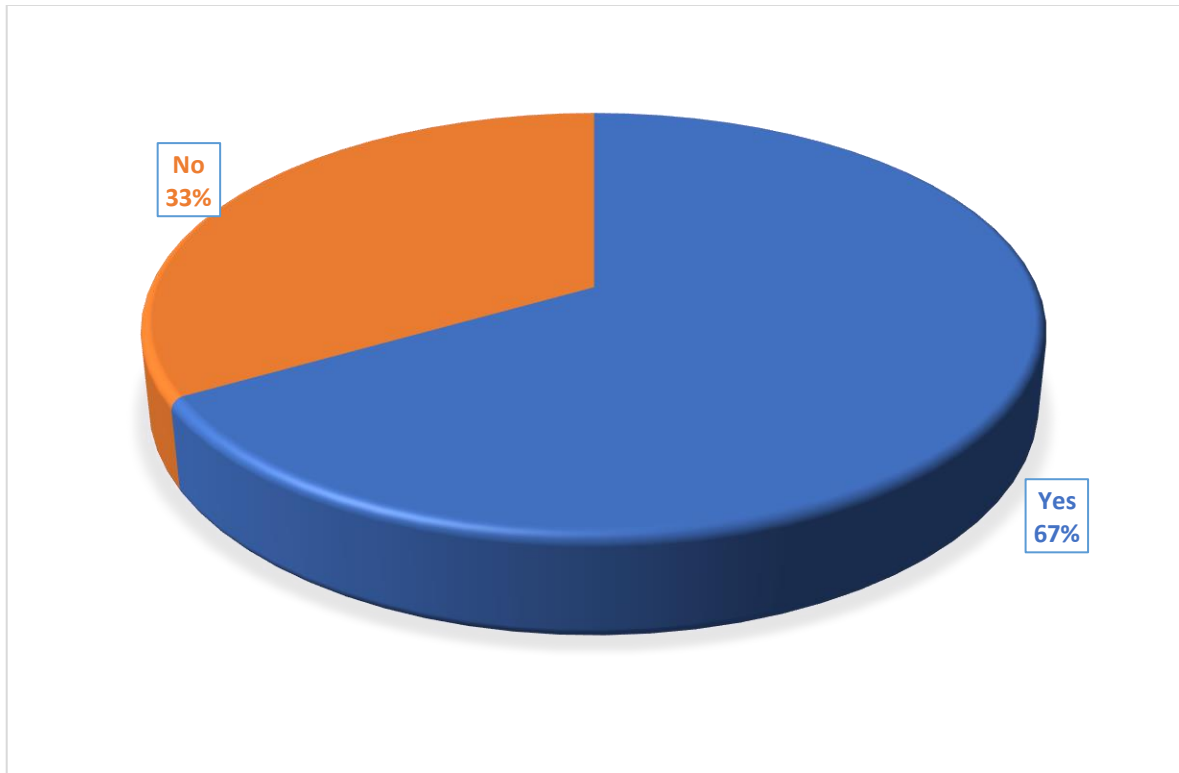
 Figure shows the result from respondents who were answering a question in relation to if they though church intervention may help in uplifting the performance of the orphans in the academics. 66.7% said Yes while 33.3% said No. this is a clear indication and as established by this study that there is more the church can do in terms of intervention in order for orphans to perform better since they act as parent to the orphan child. Kibachio, and Mutie (2020) as a church there is a need to realize that ones you adopt an orphan you have adopted the full responsibilities that come with parenthood; you are the father, the mother and relative to this orphan child.

4.4.27 Statements Based on Teaching Methods.

Table 4.98

Teaching Methods Are Based on Educational Philosophy

		Freq.	Percent	Valid Percent (%)	Cumulative Percent(%)
	Strongly disagree	2	13.3	13.3	13.3
	Disagree	3	20.0	20.0	33.3
	Agree	4	26.7	26.7	60.0
Valid	Strongly agree	5	33.3	33.3	93.3
	Neutral	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

Table illustrations the level of agreement or disagreement from the statement given to respondent on teaching methods. 33.3% of the respondents strongly agreed, 26.7% agreed, while those who strongly disagreed were at 13.3%, disagreed were 20.0% or Neutral were 6.7% on the statement if the teaching methods are based on educational philosophy, classroom demographic, subject areas and school mission statement.

Table 4.99

Teachings Methods Does Not Consider Educational Philosophy

		Freq.	Percent (%)	Valid Percent (%)	Cumulative Percent(%)
	Strongly disagree	5	33.3	33.3	33.3
	Disagree	4	26.7	26.7	60.0
Valid	Agree	3	20.0	20.0	80.0
	Strongly agree	1	6.7	6.7	86.7
	Neutral	2	13.3	13.3	100.0
	Total	15	100.0	100.0	

Table 88 overhead shows the level of agreement or disagreement from the statement given to respondent on teaching methods. 20.0% of the respondents agreed, 6.7% strongly agreed, while those who strongly disagreed were 33.3%, disagreed were 26.4 or Neutral were 13.3% on the statement if the teaching methods does not consider classroom educational subject area philosophy, school mission statement, demographic.

Table 4.100

Teaching Methods Are Based on a High-Tech

		Freq.	Percent	Valid Percent(%)	Cumulative Percent(%)
	Strongly disagrees	5	33.3	33.3	33.3
Valid	Disagrees	4	26.7	26.7	60.0
	Agree	2	13.3	13.3	73.3
	Strongly agrees	3	20.0	20.0	93.3
	Neutral	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

Table 4.100 shows the level of agreement or disagreement from the statement given to respondent on teaching methods. 13.3% of the respondents agreed, 20.0% strongly agreed, while those who strongly disagreed were 33.3%, disagreed were 26.4 or Neutral were 6.7% on the statement if the teaching methods does not consider educational attitude, schoolroom demographics, topical area and school mission statement.

Table 4.101

Teaching Methods – Low-Tech

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Strongly disagrees	1	6.7	6.7	6.7
	Disagrees	2	13.3	13.3	20.0
Valid	Agrees	6	40.0	40.0	60.0
	Strongly agrees	5	33.3	33.3	93.3
	Neutral	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

Table 4.101 shows the level of agreement or disagreement from the statement given to respondent on teaching methods. 40.0% of the respondents agreed, 33.3% strongly agreed, while those who strongly disagreed were 6.7%, disagreed were 13.3% or Neutral were 6.7% on the statement if the available teaching methods are based on a low-tech teacher-centered approach versus a low- tech student-centered approach,

Data Analysis Using Cronbach's Alpha Reliability Test

Table 4.102

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	No of Items
0.967	0.976	9

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal dependability based on the variable of interest, in this case the impact of material and spiritual needs on orphans' academic performance. The thumbs up rule in Cronbach's Alpha states that when the score is 0.9 or greater than or equal to 0.8, written (0.9> 0.8), the test is good and may be relied on. According to the table, the Cronbach's Alpha test scored.967, with Cronbach's Alpha based on standardised

items scoring.976 on the 9 items tested. This indicates that the questions utilised were valid and trustworthy.

Table 4.103

Item Total Statistics

	Scale Mean if Item deleted	Scale Variance if Item Deleted	Corrected Item Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1. Do orphans miss classes?	20.20	63.743	.807	.	.970
2.How adequately are the orphans provided whenever there is need for a book, school trip, school uniform e.t.c.	18.53	54.695	.912	.	.960
3.How does the performance of orphaned learners affect the performance of the school as a whole?	18.33	57.095	.864	.	.963
4.What do you think are the factors which play a role in the orphaned learners not performing academically?	19.47	54.838	.939	.	.959
5.Do you think church intervention may help? Give reasons for your answer.	20.20	63.743	.807	.	.970

6. Our teachingmethods are basedon educational philosophy,classroom demographic,subject areaand school missionstatement.	19.13	51.695	.953	.	.959
7. Our teaching methods does not consider educational philosophy,classroom demographic, subject areaand school missionstatement.	18.40	50.400	.937	.	.961
8. The available teaching methods are based on a hightech teachercentered approach versus a hightech studentcenteredapproach,	18.53	52.267	.959	.	.958
9. The available teaching methods are based on a lowtech teachercentered approach versus alow tech studentcenteredapproach,	19.47	53.267	.869	.	.963

These questions in the questionnaire were analyzed based on Cronbach's Alpha test.
In table 4.103 compared the mean score if any item was deleted and it was found out that
if question 1) and 5) with a score of 0.970 respectively that was highest and that it was
deleted the score would have been a lower Cronbach's alpha, therefore we need not to
remove the question. Seen differently, there is a lower score in "Corrected Item-Total

Correlation" (0.807 or 80% of the total correlation) on the same question which would have moved the researcher to remove the said question yet the disputed question has the highest score so no need to remove it.

Table 4.104

KMO and Bartlett's Test[a]

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.753
Bartlett's Test of Sphericity	Approx. Chi-Square	49.892
	df	6
	Sig.	.000

a. Based on correlations

The table indicates that KMO measure of Sampling Adequacy is .753 while the Bartlett's Test of Sphericity is 49.892 which is a considered Chi-square distributed. What this was testing is that all items significantly relate at Sig. .000 in the colleration table. It is like testing the relationship of all the components to see if they all relate at zero than testing individual components (factors).

In this case and having seen the Sig. .000 it means that the component tested are significantly related at zero, with KMO value = .753 which is good and therefore factor analysis is appropriate. According to Kaiser (1974), values larger than 0.5 are acceptable (values below this should lead you to either collect more dataor rethink which variables to include). Furthermore, values between 0.5 and 0.7 are considered mediocre, values between 0.7 and 0.8 are considered acceptable, values between 0.8 and 0.9 are considered excellent, and values above 0.9 are considered fantastic. The value for this data is 0.93, which is excellent: we can be confident that factor analysis is acceptable for these data.

4.6. Orphans Students

4.6.1 Responses Rate

Table 4.105

Response Rate for Orphan Students

Population	Returned questionnaires	Response rate
142	120	84.50%

The sample size for the study provided was 120 questionnaires were administered, 120 were filled and returned, resulting in an 84.5% response rate. The major informants were also among the respondents. As a result, this study endeavour drew 120 respondents from the intended population of 142. This study's response rate is an outstanding representation of the target population, yielding meaningful and sufficient data.

4.5.2: Demographic Information

4.5.2.1 Gender

This gender distribution was put into consideration to ensure fairness between the two genders because all were involved as respondents.

Figure 4.36

Gender
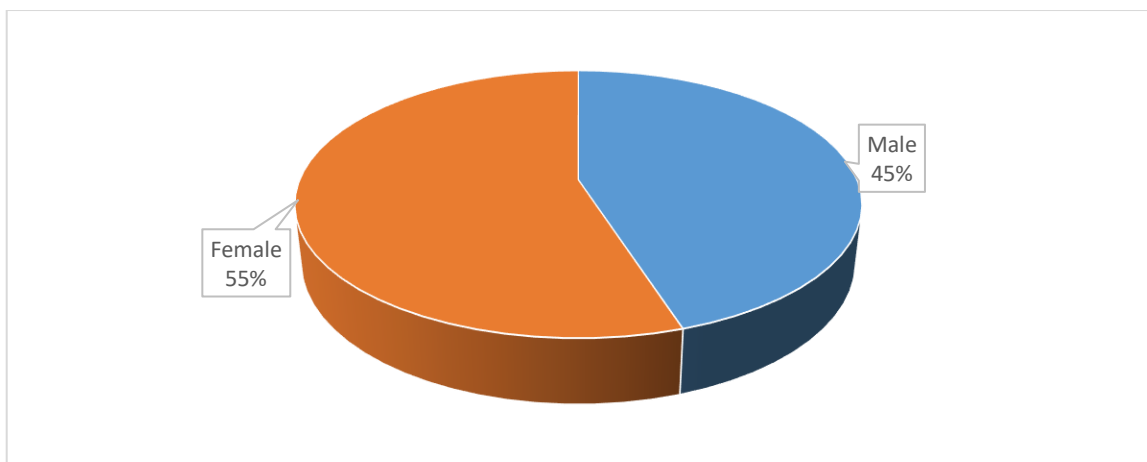
The figure shows gender distribution as per the respondents who were interviewed. 55.0% were female while 45.0% were male gender. From the findings the representation was positively taken into account since both genders were represented. The findings were mainly based on the fact that female gender were mostly associated with the need to go to school more than the male counter parts who would rather do other things like engage in risky behaviour as orphans.

4.5.3 Age Distribution

Respondents were requested to identify their age category in order to bring understanding with the various age sets and their different opinions based on assessment of effectiveness of Methodist church in Kenya sponsorship programme on material and spiritual needs of orphans in day secondary schools in Imenti north, Meru county.

Table 4.106

Age Distribution

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	12-14 years	48	40.0	40.0	40.0
	15-16 years	36	30.0	30.0	70.0
	16-18 years	36	30.0	30.0	100.0
	Total	120	100.0	100.0	

From the table 4.106, 40.0% of the respondents were aged between 12-14 years, 30.0% were aged between 15-16 years and 16-18years. From the findings, respondents aged between 12-14years are the majority and this formed a conclusion that the age groups were the young people who understood the concept of MCK sponsorship programs having been current beneficiaries or benefiting from it.

4.5.4 Habitant Area

Table 4.107

Habitant Area

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Orphanage	18	15.0	15.0	15.0
	My Relative	48	40.0	40.0	55.0
	Church Minister	24	20.0	20.0	75.0
	Rented House	30	25.0	25.0	100.0
	Total	120	100.0	100.0	

The table overhead designates what the question required from the respondents to show where they live. In this case they said and as it shows that mostly staying with Relatives at 40.0%, others said they were living in rented house at 25.0%, followed by those who said they were living with Church ministers at 20.0% and finally those who said they live in Orphanage were 15.0%. This study therefore recognized that majority of the respondent who were orphans stayed with relatives' others rented house either paid by relatives or by the church or themselves. It also customary that others stayed with church ministers and a small number stayed in orphanage, although number of them displayed trauma and unhappiness.

4.5.5 Number of Siblings

Table 4.108

Number of Siblings

		Freq.	Percent (%)	Valid Percent (%)	Cumulative Percent(%)
	1-2	24	20.0	20.0	20.0
	2-4	36	30.0	30.0	50.0
Valid	4-6	60	50.0	50.0	100.0
	Total	120	100.0	100.0	

The overhead table expressions the result from the question asked to the respondents of how many siblings they had, 50.0% said they had between 4-6 siblings, 30.0% said they had between 2-4 siblings and 20.0% said they had 1-2 siblings. The study thus established that the number of siblings who the main respondent has are between 4-6 followed by 2-4 and then 1-2. This shows that there is still a number of orphans unaccounted for in Imenti North.

Section B: Awareness of Material and Spiritual Needs

4.5.6 Consulting authority when in need of Counseling

Table 4.109

Consulting Authority When in Need of Counseling

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Church Minister	24	20.0	20.0	20.0
	School guidance and Counseling Teacher	18	15.0	15.0	35.0
	My Friends	48	40.0	40.0	75.0
	None	30	25.0	25.0	100.0
	Total	120	100.0	100.0	

The respondents were responding on the question that required them to categorically state whom do they talk to talk whenever they have problems. 40.0% of the respondents said My friends, 25.0% said None while 20.0% said church minister, and 15.0% said school guidance and counseling teacher. This study therefore established that a high number of orphans prefer to talk to their friends about the problems than school guidance and counseling teacher or church minister. One of the reason they gave as to why that happens was that they find friends to be sympathetic to their situation than church minister or counseling teacher who end up exposing their problems to either church or the staffroom. The choice by students to talk to friends is a believer of what (Rauch et al., 2021) classify as follows; they think therapy is nothing but talking, they think therapists will not challenge them. He debunks this notion by stating that counselors spend years training in order to help you in aspects that friends cannot, that counselors are ethically and legally bound to keep your identity hidden, that therapists will not evaluate you, that practitioners are objective and unbiased, and that you do not have to worry about daring to disagree or getting annoyed with your psychologist.

4.5.7 How Such Person helps

Table 4.110

How Such Person Helps

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Giving advice/motivate me	36	30.0	30.0	30.0
	Pray for me	30	25.0	25.0	55.0
Valid	Rebuke me	30	25.0	25.0	80.0
	They do nothing	24	20.0	20.0	100.0
	Total	120	100.0	100.0	

The table overhead demonstrates the answers given by the respondents when asked to say how such person they chose give them help or assistance. 30.0% said by giving to me advice, 25.0% said by pray for me or rebuke, and 20.0% said they do nothing. This study therefore found out that many of the friends or the person the respondent talked to about their problems most of them gave them advise, or prayed for them or rebuked them and if worse came to worse than they did nothing.

According to Rauch et al. (2021), there are certain components of therapy that give long-term benefit and go beyond the type of conversation you could have with a friend: Learning how to regulate emotions more effectively, Challenging negative beliefs that have a detrimental impact on your life, gaining fresh insights on events and individuals, Learning how to strengthen positive connections while avoiding harmful ones Recognizing both bad and good actions, decisions, and trends, Recognizing how your history influences your present, Reducing mental disease symptoms, Preventing the development of mental illnesses Learning therapeutic practices such as deep breathing, blogging, and so on trying to be more genuine

4.5.8 Problems Encountered

Figure 4.37

Problems Encountered
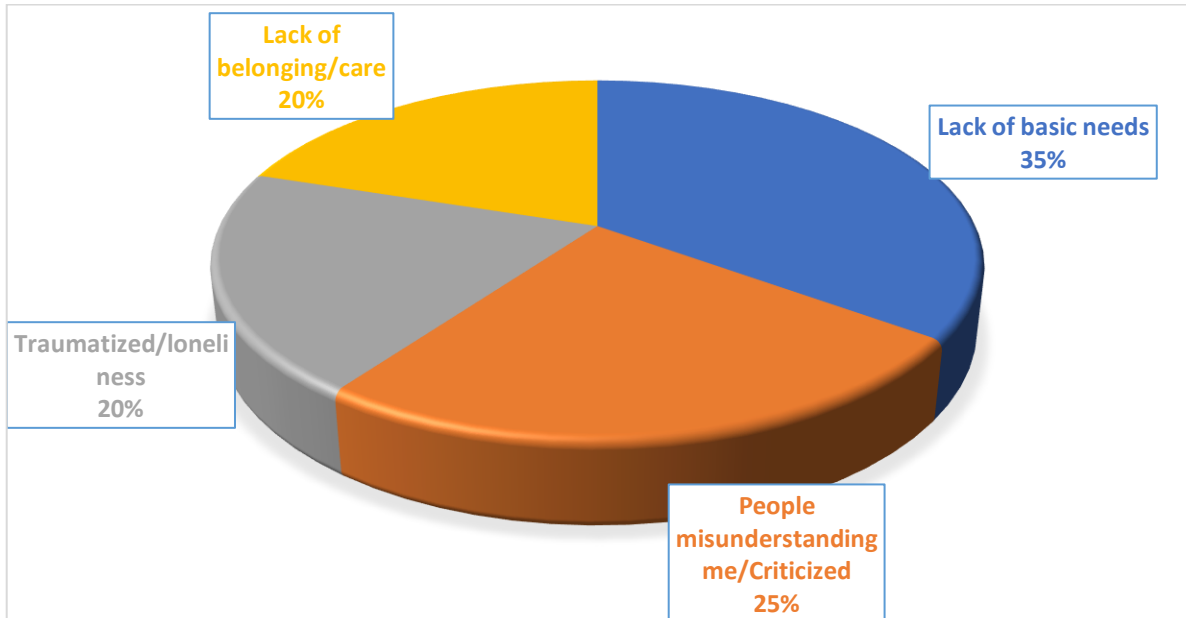
Majority of the respondent when asked to identify what problems they encountered in their lives, the responded by saying as shown in figure . 35.0% said Lack of basic needs, 25.0% said people misunderstanding/criticized me, 20.0% said Traumatized/loneliness and Lack of belonging. The findings of this study therefore were that the mainstream of the defendants cited lack of basic needs as the biggest problem followed by people misunderstanding them or criticize, which leads to them being traumatized or lonely hence a feeling of lack of belonging or care.

A study done by Kibachio and Mutie (2020) identified several challenges facing orphans as; Poor educational opportunities, Level of vulnerability, Illness of the living parent and Poor class attendance by OVCs. According to the study's findings, 74.9 percent of orphans attended school, while 20 percent did not. Orphans in school are prone to stigma and prejudice since social approval is so essential to them. Teachers and classmates may tease or verbally abuse children in various situations. In other situations, they are portrayed as youngsters who may infect others, are unfit to be around, or are afraid of infecting others.

These children are also sometimes expelled because they are unable to pay their secondary school fees on time or purchase the school uniform, despite the fact that they are sometimes incredibly impoverished and trying to live with little or no help.

4.5.9 Material and Spiritual Needs
Table 4.111

Materials and Spiritual Needs

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Food/shelter/clothing	7	35.0	35.0	35.0
	Pocket Money/fees	4	20.0	20.0	55.0
	Religious beliefs/ethics/morality	3	15.0	15.0	70.0
	Spiritual values/ideas/emotion/challenges	2	10.0	10.0	80.0
	Other Need - Computers/Books/Pens/Pencils/maps/sets	4	20.0	20.0	100.0
	Total	20	100.0	100.0	

Majority of the respondent when asked to identify what are some of material and spiritual needs the needed, the responded by saying as shown in Table 99 . 35.0% said Food/shelter/clothing, 20.0% said Pocket fees money and other need – computers/books/pens/maps/sets respectively, while others said religious beliefs/ethics/morality teaching at 15.0%, finally others said spiritual values/ideas/emotions/challenges.

This study therefore established that of all the material and spiritual needs available, food/shelter/clothing, pocket money and other needs like books were on top of the list. Spiritual needs like values/ideas or religion beliefs were at the bottom of the list. According to Rogers (1977), all children have the ability to develop moral judgments. Carl

Rogers thought that if the core conditions of kindness, tolerance, and favorable respect are satisfied, adults and children may develop and grow as humans. This might imply that children require empathetic adults to support their spiritual and moral growth.

Summary of the Data Analysis Using Cronbach's Alpha Reliability Test

Table 4.112

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.845	0.856	4

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal reliability based on the variable of interest, which in this case was awareness of material and spiritual demands. The thumbs up rule in Cronbach's Alpha states that when the score is 0.9 or greater than or equal to 0.8, written (0.9> 0.8), the test is good and may be relied on. The Cronbach's Alpha test scored 0.845(85%), with Cronbach's Alpha based on standardised items scoring 0.856(86%) on the four items tested. This signifies that the questions utilised were relevant and reliable to the topic of interest.

Table 4.113

Item Total Statistics

	ScaleMean if ItemDeleted	Scale ariance if Item Deleted	Corrected Itemtotal Correlation	SquaredMultiple Correlation	Cronbach's Alpha if ItemDeleted
1.Whom do youtalk to whenever youhave aproblem?	7.20	9.842	.823	.716	.754
2.How dosuchperson help	7.55	9.426	.844	.789	.740
What are someof material andspiritual needs you need	7.30	7.876	.718	.677	.804
3.What problemsdoyou encounter in yourlife	7.65	11.725	.436	.278	.897

These questions in the questionnaire were analyzed based on Cronbach's Alpha test.

Table 4.113 was used to compare the mean score if any item was deleted, and it was discovered that if question 3) with the highest Cronbach's alpha of 0.897 was eliminated, the score would have had a lower Cronbach's alpha, thus we do not need to remove the question. To put it another way, there is a lesser score in "Corrected Item-Total Correlation" (0.436 or 43% of the total correlation) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason to remove it.

Section C: M.C.K. Sponsorship Programmes

4.5.10 Care Provider(s)

Figure 4.38

Care Provider(s)
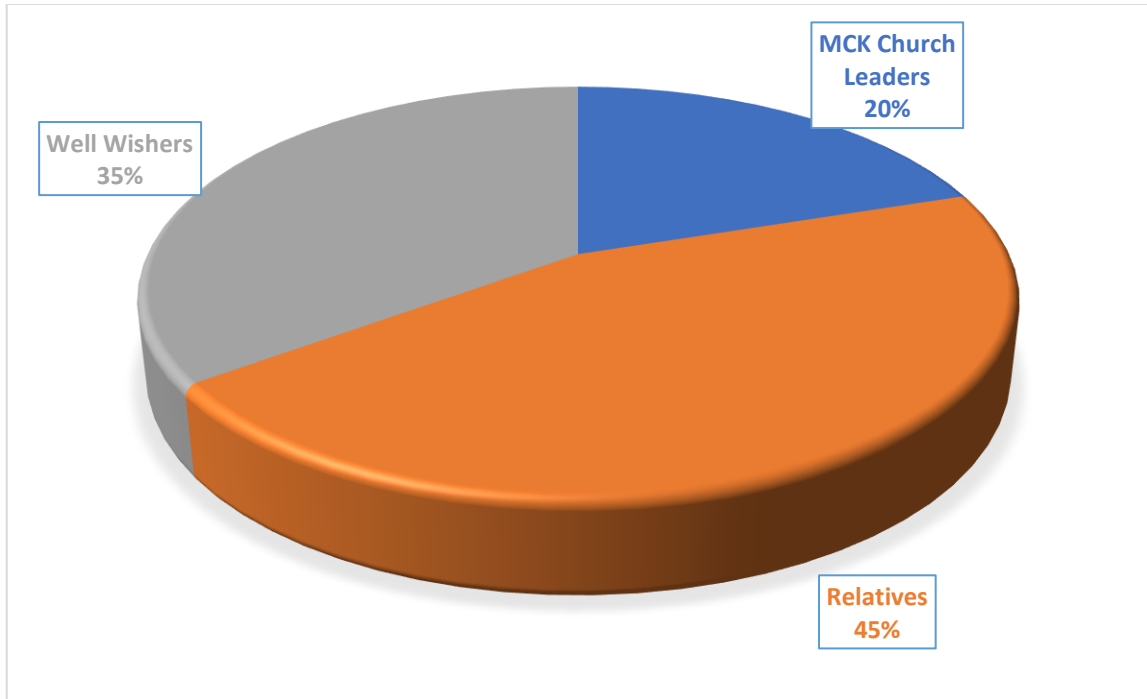
The majority of respondents and according to the figure, 45.0% said relatives, 35.0% said Well Wishers, and 20.0% said MCK church leaders, when asked to say who takes care of them. This study therefore established that majority of the respondents were being taken care of by relative who included, aunties, uncles, brothers, grandmothers and such like relative. The other findings of the study also was that other respondents were being taken care of by well-wishers or at least MCK Church leaders.

4.5.11 School Fees Payment

Figure 4.39

School Fees Payment
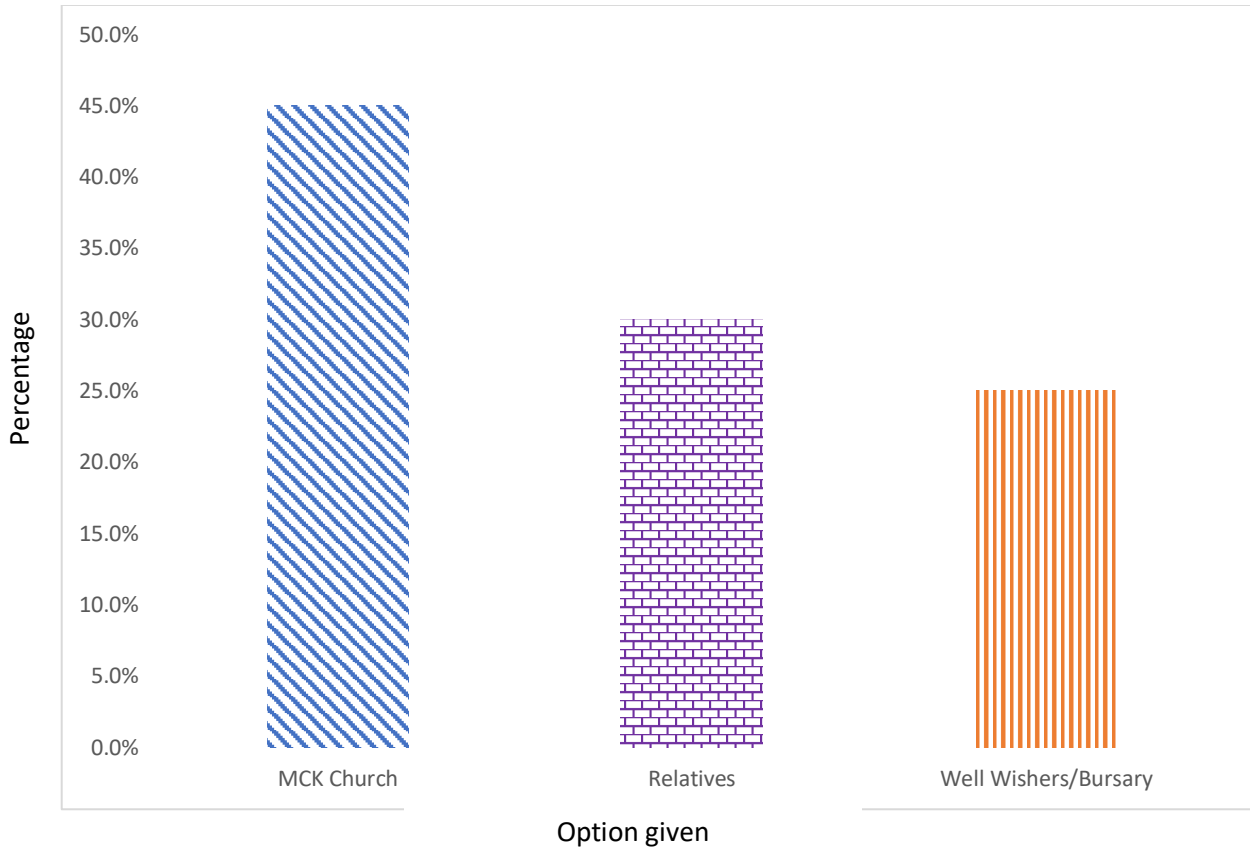
The figure shows the responses given by the respondents on who pays their fees. 45.0% said MCK church, 30.0% said relatives, and 25.0% said well-wishers in form of bursary. This study therefore found out that the designated entity that pays school fees are MCK church, yet challenges about like late payment which resulted in some of them dropping out or performing poorly since most of the time is spend them being send home. The other establishment was that relative and well-wishers came in handy in terms of fee payment where the designated entity failed.

4.5.12 Provider(s) of Food, Clothing and Other Basic Like Soap, Tooth Paste

Table 4.114

Provider of Essential Needs

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	MCK Church	24	20.0	20.0	20.0
Valid	Relatives	60	50.0	50.0	70.0
	Well Wishers	36	30.0	30.0	100.0
	Total	120	100.0	100.0	

Table 4.114 shows that those people who provide material needs like food, clothing and other personal effects were; 50.0% Relatives, followed by 30.0% Well-wishers and MCK church came in last at 20.0%. This means that the designated entity who is the MCK church had little concerned with provision of personal/material needs of the orphans hence they either relied to their relatives or well-wishers who give it as donations.

4.5.13 Help gotten from Church

Figure 4.40

Help gotten from Church
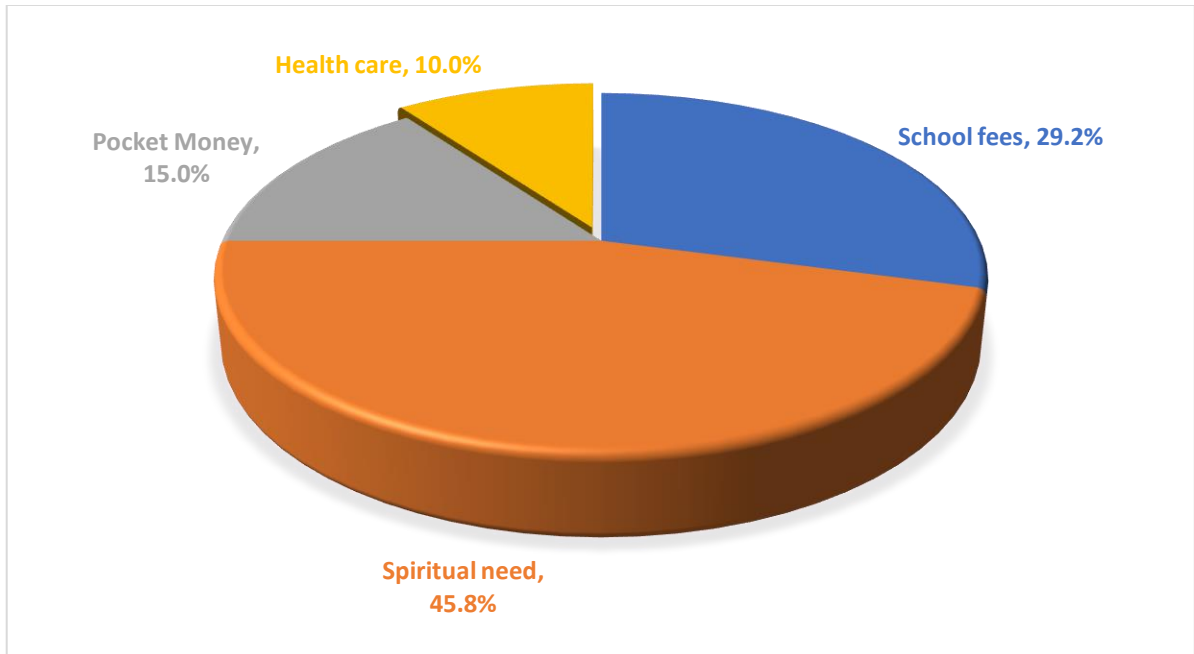
The help gotten from the church as shown in figure… was that the respondents said was 45.0% spiritual need, 29.2% said school fees, 15.0% pocket money and 10.0% said Health care. This study therefore established that the majority of the respondents said they only got spiritual needs from the church followed by school fees and no pocket money or health care for those who needed it.

Teachers and researchers should attempt to comprehend the role religion and spirituality have a role in inspiring pupils, since these aspects may be the motivating factor behind the satisfaction of personal requirements. When childrens' social needs are not addressed, which is where religion and spirituality fit best, it may be disastrous (Sherwin & Stevenson 2010). Educators can help students achieve their goals by being sympathetic to their needs and realizing that each student has various requirements and progresses at different speeds. As a result, it is critical to appreciate and give learners with time and space to exercise their religious convictions.

Summary Statistics

Table 4.115

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.786	0.812	4

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal reliability based on the variable of interest, in this case the sponsorship programmes that serve material and spiritual needs.

The rule of thumb in the Cronbach's Alpha test is that when the score is 0.8 or greater than or equal to 0.7, written (0.8> 0.7), the test is satisfactory and can be depended on. Cronbach's alpha test resulted in a score of 0.786, while Cronbach's Alpha based on standardised items resulted in a score of 0.812 with 4 items or questions tested. This signifies that the scores were acceptable and reliable in terms of the area of conversation.

Table 4.116

Item total Statistics

|	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1.Who takes care of you?	5.96	3.402	.836	.813	.616
2.Who pays your fees?	6.31	3.560	.636	.697	.711
3.Who provides food, clothing and other basic like soap, tooth paste etc?	6.01	3.555	.805	.745	.638
4. What kind of help do you get from church	6.05	4.384	.247	.180	.921

Table 104 was used to compare the mean score if any item was deleted, and it was discovered that if question 4) had the greatest Cronbach's alpha and was deleted, the score

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would have had a lower Cronbach's alpha, thus we do not need to remove the question. To put it another way, there is a lesser score in "Corrected Item-Total Correlation" (0.247 or 20% of the total correlation) on the same question, which would have prompted the researcher to remove it, but the disputed item has the highest score, thus there is no reason to eliminate it.

Section D: M.C.K. Pastoral Programmes

4.5.14 School attendance
Table 4.117

School Attendance

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Church Leaders	20	16.7	16.7	16.7
	Relatives/Guardians	34	28.3	28.3	45.0
	Politicians	12	10.0	10.0	55.0
	None	54	45.0	45.0	100.0
	Total	120	100.0	100.0	

The table 4.117 display the response from respondents about the question that required them to state who attends school meeting. 45.0% of the respondents said None, 28.3% said relatives and guardians, 16.7 said church leaders, and 10.0% said politicians. This study established that whenever parents are called for meetings in schools, the majority don't attend these meetings, since the respondents said that none attends the meetings. According to Nzyma (2011), parental engagement is the enthusiasm a parent exhibits in their children's learning by pushing them to perform well in school, admiring them, and discussing the child's success with the instructors. Chemagosi (2012) agrees, adding that parents who were active in their children's education and pushed them to study hard, encouraged them, and monitored their education outperformed those who were not.

4.5.15 Attendance of School Meetings

Figure 4.41

Attendance of School Meetings
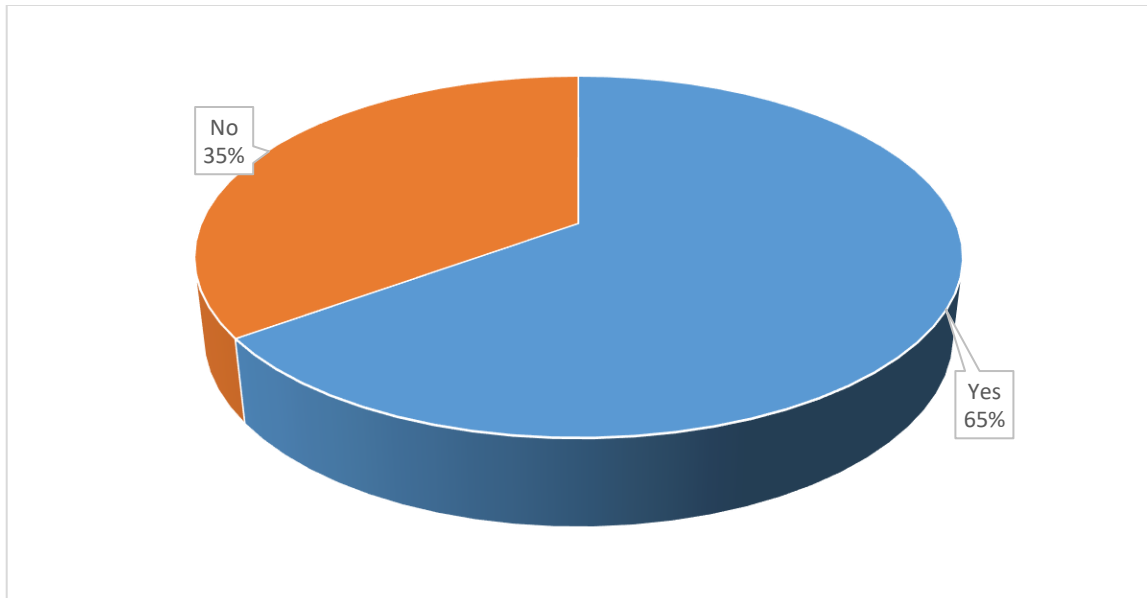
The table shows the respondents and their replies to the question of if there was anyone who attends meetings. 75.0% said Yes and 25.0% said no. These findings are in tandem with response given in table overhead which showed there were majority of respondents who said the meeting is not attended at all. When the respondent was asked to briefly tell how they felt, most of them said, they felt discouraged, terrified, bad, lonely, and uncomfortable.

4.4.28   Meeting Materials and Spiritual Needs

Table 4.118

Meeting Materials and Spiritually Needs

		Freq.	Percent (%)	Valid Percent(%)	Cumulative Percent(%)
	Be prompt in provision	36	30.0	30.0	30.0
	Act Religiously	30	25.0	25.0	55.0
Valid	Be there when need be	30	25.0	25.0	80.0
	Nothing	24	20.0	20.0	100.0
	Total	120	100.0	100.0	

The overhead table displays, 30.0% said to be prompt in provisions, 25.0% said act religiously and be there when need be, while 20.0% said Nothing when asked to state what did they think the church can do to meet all their material and spiritual needs. A point discovered in this study was that a number of them just didn't want the church to do anything may as a result of having been fed up with their commitment, they felt they should do nothing. The other discovery was that majority of the respondents said the church should be prompt in their provisions since one of the reasons for their poor performance academically were they spend a lot of time going home for school fees or other school requirements.

In order for students to be competent, they must feel secure, comfortable, and happy; hence, a fostering atmosphere is required and crucial for identity to occur (O'Connor 2008, 16). While state school specialists have progressively shifted away from the idea of the truly holistic approach, which desired to enlighten students' imaginations, bodies, and souls, toward a reluctance to even bring up divinity Sink et al. (2007) teachers need to be aware that students seem to be higher beings who retain their freedom of religion even in the school system.

4.4.29 Experiences in School and Home Environment as an Orphan

Table 4.119

Experiences in School and Home Environment as an Orphan

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Lack of basic needs	42	35.0	35.0	35.0
	People misunderstanding me	30	25.0	25.0	60.0
Valid	Traumatized/loneliness	24	20.0	20.0	80.0
	Lack of belonging	24	20.0	20.0	100.0
	Total	120	100.0	100.0	

The overhead table displays what the participants were asked to answer one or to state what has been gone through at school and home as an orphan and a greenhorn at the equivalent period. 35.0% said lack of basic needs, 25.0% said people misunderstanding or criticized, 20.0% said Traumatized or loneliness and lack of belonging. This means that the most important thing that the respondents have experienced is a lack of basics needs this has made people not understand them whenever they seek them. As a result, this study established that the lack of basic needs has led them to think they don't belong, they feel no hope, they feel a nobody, nobody cares, they feel like they aren't equal to others, lonely, and discriminated upon.

Exacerbated stress in individuals has been displayed by many researchers as a result of discrimination. Yet, irrespective of the grounds, Archard (2018) argues that living through refinement is concomitant with advanced conveyed trauma and inferior reported well-being. While regular described trauma levels in the USA have understood a minor upsurge in the historical 2years some sections of the populace are more probable to account for undergoing higher mediocre anxiety heights.

Section E: The Impact of Material Needs on Academic Performance

4.4.30   Factors Contributing to Poor Performances

Figure 4.42 8

Factors Contributing to Poor Performance
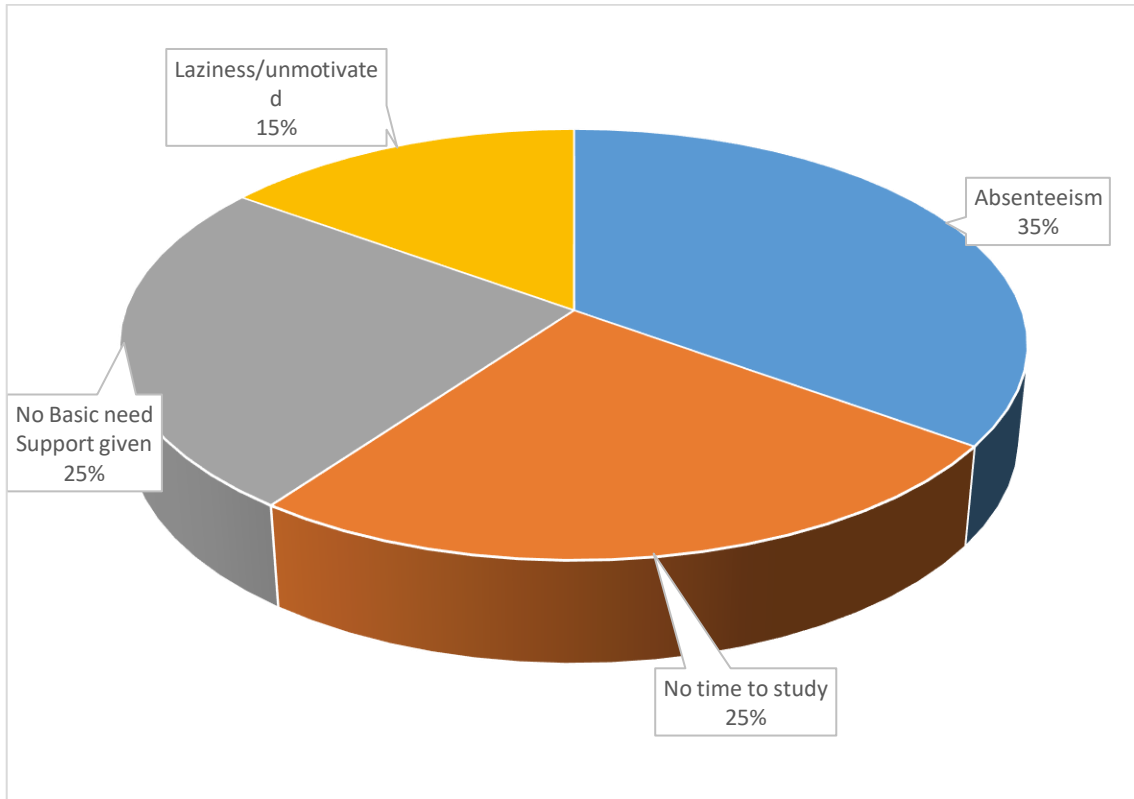
The respondent in figure 42 was required to state why they didn't participate fully in school work. 35.0% said absenteeism, 25.0% said no time to study and No basic need support given respectively, 15.0% said laziness/unmotivated. The findings of this study, therefore, show that absenteeism from school is a result of being sent away. The other discovery was that many of them complained of no time to study as a result of staying with relative or church leaders who in turn after school required them to do work at home that leaves them exhausted, this coupled with no basic need support resulted in them being stressed than depressed, lack concentration, low self-esteem, neglected, feeling that you have nothing worthy or not capable.

4.4.31 Improvement of Academic Performance
Table 4.120

Improvement of Academic Performance

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
Valid	Provide required material needs in time	42	35.0	35.0	35.0
	Give humble time to study	36	30.0	30.0	65.0
	Take me to boarding school	24	20.0	20.0	85.0
	Nothing	18	15.0	15.0	100.0
	Total	120	100.0	100.0	

This table displays the outcome of the question that required the respondents to say how their academic performance may be improved. 35.0% said by providing required material needed in time, 30.0% said give humble time to study at home, 20.0% said to be taken to boarding school and 15.0% said Nothing. This means that many of the respondents took a priority in saying that their academic performance can only be improved if there was a timely provision of required material needs that will avoid being absent from school, given humble time to study for those who stay with relatives or church leaders. On probing further, this study found that many of the respondents wanted someone who cares i.e., to be on their side always like parents (sense of belonging).

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4.4.32   Main reasons for Poor/God Performance

Figure 4.43

Main Reasons for Poor/Good Performance

Percent

No 35%

Yes 65%
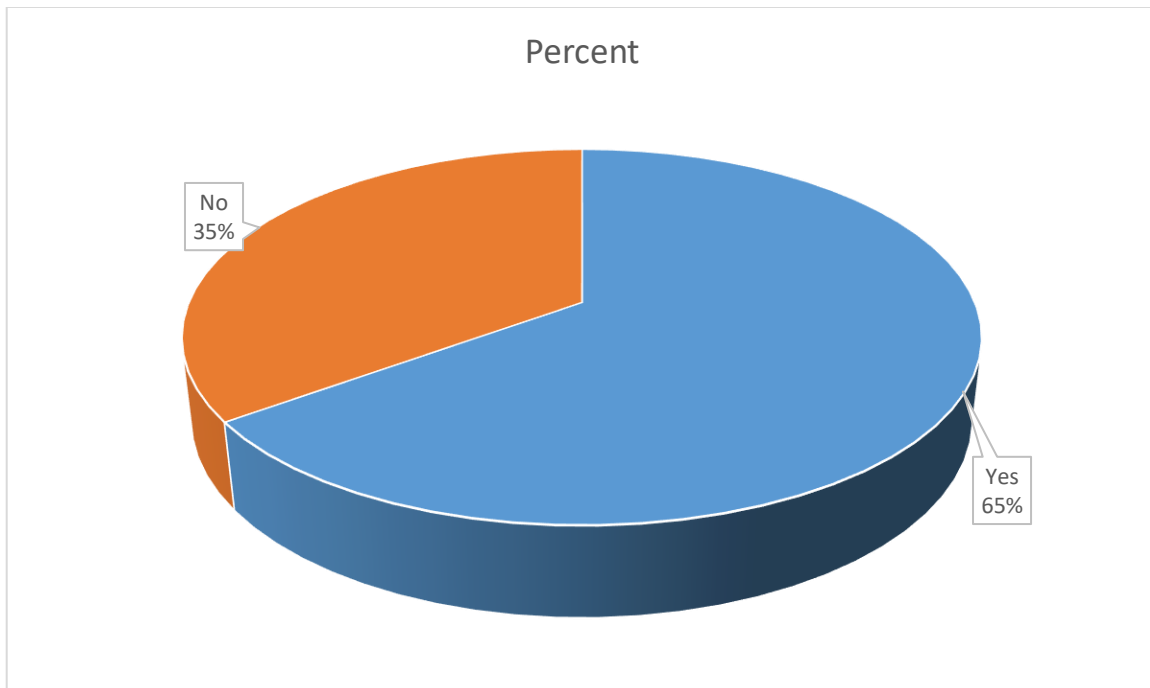
The majority of the respondents 65.0% and the minority 35.0% in this figure indicated that teachers, godparents(guardian), and the administration are the main reasons for their poor/good performance. This shows that the role of the educators, some guardians, and government agencies have not been played as expected or have been overwhelmingly under-looked either as a result of neglect, or lack of time.

Factor Loading analysis for Orphans Students

The use of Principal Component Analysis in factory loading analysis was important in this research so as to arrive at components that were better suited and extracted to giving a meaning to the research.

Table below indicates the total variance explained which was important in determining the best suited component that was extracted among others.

Table 4.121

Total Variance Explained on choice of who orphans share with

	Component	Initial Eigenvalues[a]			Extraction Sums of Squared Loadings		
		Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
Raw	1	4.059	86.051	86.051	4.059	86.051	86.051
	2	.477	10.103	96.154			
	3	.181	3.846	100.000			
Rescaled	1	4.059	86.051	86.051	2.523	84.104	84.104
	2	.477	10.103	96.154			
	3	.181	3.846	100.000			

Extraction Method: Principal Component Analysis.

The table indicates the Total variance explained when dealing with factor loading and extractions. This table used Principal Component analysis to determine which factors need extraction and eventually naming the factors. As seen in the table 15, The Eignvalue was set at 1 which meant that any value with less than 1 will not be considered. Component 1 in this table has a total value of 4.059 under Initial Eigenvalues[a]and same applies to the Extraction Sums of Squared Loadings total too. The rest of the components of factors understudy are less than 1. Significantly to note is that any value less than 1 Eigenvalue was not displayed in the Extraction Sums of Squared Loadings enabling us to reduce all the components to only one component. The extracted component which is "Whom do you talk to whenever you have a problem??" is measuring or loading highly on "% of Variance" at 86.051 percentage. Meaning that this percentage is very strong in practice since the rule of thumbs up is that solutions below 40% is considered not practical. In this example therefore, the factor loading has helped us come to one particular factor which is loading highly hence helping the researcher determine the name of the component better. The component chose is "Whom do you talk to whenever you have a problem?" this therefore can be named as healthy conversations. This result corresponds well with figure 2 below which shows scree plot of the components.

Figure 4.44

Scree Plot
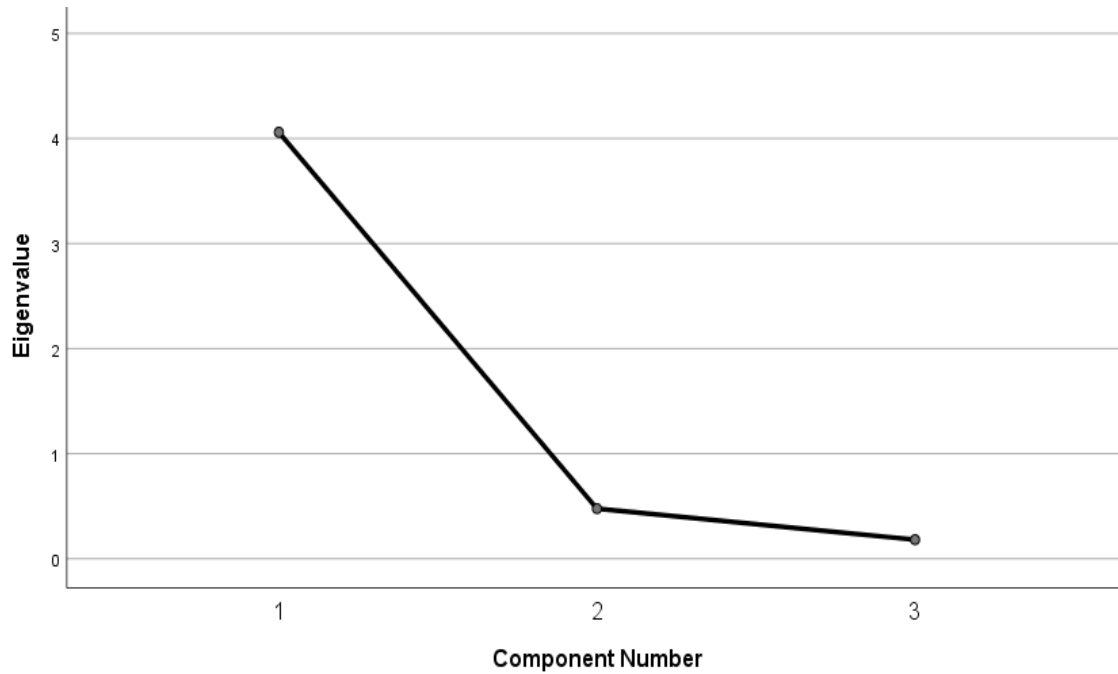
The figure illustrates the plotting of Eignevalue and Component number as seen in the Total Variance Explained table. The rule of thumbs up in Scree plot is we look at how the drop off the line from the values to where it starts to landing and gradually to other values below. The Figure indicates that the first value is at 4.059 which was higher than the Eignevalue 1 which was earlier set hence gradually landing to .477 value and then .181 as the last value of the components in the Total Variance Explained. The Eignevalue 1 was the determinant and was used to extract the components with a Eignevalue higher than 1.

4.4.33 Feelings of Acceptance by The People
Table 4.122

Feelings of Acceptability

		Freq.	Percent(%)	Valid Percent(%)	Cumulative Percent(%)
	Provide me with required needs	43	35.8	35.8	35.8
	Acceptance/loving	42	35.0	35.0	70.8
Validity	Treat me in special way	6	5.0	5.0	75.8
	Proper guidance	29	24.2	24.2	100.0
	Total	120	100.0	100.0	

The table demonstrations the respondents' rate grounded on the inquiry that required the respondents to state what could be done to make them feel accepted, 35.8% said to provide me with required needs, 35.0% said Acceptance and loving, 24.3% said proper guidance while 5.0% said specially treat me. This means that the many considered the provision of required needs and acceptance or loving as a major thing to be done so as they can feel accepted and cope with being an orphan. This study, therefore, established that the respondent lacked someone who can love them for who they are, provide required needs, and give them proper guidance with love and care.

Data Analysis Using Cronbach's Alpha approach

Table 4.123

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.786	.812	4

The Cronbach's Alpha test was used to examine the questionnaire questions. The purpose of employing it was to assess internal dependability based on the variable of interest, in this case the impact of material and spiritual needs on orphans' academic performance. When the Cronbach's Alpha test score is 0.8 or greater than or equal to 0.7, written (0.8> 0.7), it indicates that the test is satisfactory and may be relied upon. According to the table, the Cronbach's Alpha test scored.786 whereas Cronbach's Alpha based on homogeneous items scored.812. This signifies that the scores were adequate and dependable in relation to the topic of interest.

Table 4.124

Item total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
1.Whatdoyou think are the factors which play a role in your not participating fully in the schoolwork?	5.67	3.885	.866	.907	.449
2. How may your academic performance be improved?	5.73	5.546	.411	.719	.755
3. Do you think educators, guardians, and the government are the main reasons for your poor/good performance? Give reasons for your answer.	6.52	6.705	.731	.838	.681
4. What do you think could be done to make you feel accepted both in school and outside of school to enable you to cope with being an orphan?	5.70	5.254	.401	.380	.776

Table was used to compare the mean score if any item was deleted, and it was discovered that if question 4) with the highest Cronbach's alpha of 0.776 was eliminated, the score would have had a lower Cronbach's alpha, so we do not need to remove the question. To put it another way, there is a lower score in "Corrected item-total Correlation" (0.401) on the same question, which would

have prompted the researcher to eliminate it, but the score is still an acceptable number, therefore there is no need to remove it.

4.7 Chapter summary

There has been a great discussion and analysis in this chapter both based on the four objectives and the finding established. In this chapter discussion was unique and elaborative since every category of respondents, the four objectives were discussed and they gave their unique responses. The categories of respondents included; Church education Committee leader, Superintendent Ministers, guidance and counseling teachers, principals, and orphan students.

The results have been displayed in tables and figures for easy of interpretation and which were obtained from SPPS software version 26. Percentages, mean score and standard deviations were applied to create measurement on statistical level so as a conclusion can be arrived at logically.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the instantaneous results, discussions, conclusions, and sanctions founded on the intentions of the research work. Survey outcomes controlled the approvals and assumptions from the investigation done in the previous chapter, which led to the propositions of the study.

5.2 Summary of Findings

This research work set out to establish the effectiveness of the Methodist Church in Kenya's sponsorship programme on the material and spiritual needs of orphans in day secondary schools in the Imenti-North subcounty. It based its investigation on assessing the M.C.K. awareness of the material and spiritual needs of orphans, analyzed M.C.K. sponsoring programmes on orphans, examine the effectiveness of M.C.K pastoral programmes in meeting the needs of orphans, and examine the academic performance of orphans in church-sponsored secondary schools.

The investigation in this research was knowledgeable under the guises of Erickson's theory of psychosocial development, and A Theory of Human Motivation *that* formed the circumstantial of the research. Erickson's theory bases its arguments on the fact that people have never stopped developing till one's potential is realized. It is on this basis that children develop and contribute to positiveness of the humanity. Hence parents and organization's role like MCK in this development is vital.

However, the tenets of Abraham Maslow theory, are based on the belief that human beings have need that is required to be met. Maslow emphasizes that when one need is met, the human desires push him to want to go to the next level of the pyramid of need so as she can be able to live a fulfilling life.

In this study, a descriptive study was used extensively to describe the concept of the material and spiritual needs of orphans. However, analysis was carried out using SPSS (ver. 26.0), yielding data that may be used to investigate the association between independent variables. variables; (M.C.K. awareness of material and spiritual needs,

M.C.K. sponsoring programmes on orphans, M.C.K pastoral programmes, and impact of material needs on academic performance), and dependent variable; (Material and Spiritual Needs), as a result, the study gained direction, motivation, and strength, which established the association between the two different variables used (independent, and dependent).

5.2.1 M.C.K. Awareness of The Material and Spiritual Needs

Materials needs in the form of food/shelter/clothing were identified as the most important need in this study followed by spiritual needs. This was seen in how 26.7% of principals, 35.0% of orphans, 35.7% of church education committee members, and superintendent ministers respectively identified that Food/shelter/clothing was a need of orphans thereby arriving at the conclusion that they were aware.

However, the cause of these needs was peer pressure evident by 35.7% of superintending minister's responses. This has had an effect in the way orphans have been behaving or partaking in risky behavior in schools. 35.7% of the church education ministers reported aggressive students, followed by 26.7% responses from principals.

5.2.2 M.C.K. Sponsorship Programmes

Sponsorship programs that prominent in this research and agreed by the majority was school fees payment. This was evident by 71.4% of the church education committee, 60.0% of principals, 45.0% orphans who agreed that MCK church was responsible for in-school payment, while relatives and other well-wishers come in too.

However, 64.3% church education committee agreed that the church was not sponsoring any building constructions in schools. On the other hand, 35.7% of superintendent ministers identified some of the services in terms of sponsorship as counseling of which development was done through seminars.

5.2.3 M.C.K. Pastoral Programmes

Many of the respondents of which this study discovered were that apart from spiritual nourishment offered to orphans, counseling was still another pastoral program that was offered. This study identified that 35.7% said it was done Every Three Months. 35.7% church education minister agreed Pastoral programs brings a sense of belonging to the orphans. However, this study established that policy guidelines given out by MCK had very little effect on the pastoral programs they gave out since 42.9% of the respondent said so and in addition, 33.3% of principals agreed with these sentiments.

This study also established that several things were not addressed when it came to counseling; Lack of food/school fees/pocket money to orphans, Attendance of parents' class meetings, and dropping out of school. 35.7% said Not at all, while 28.6% said to a little extent. When the orphans were asked to state who they talk to whenever they had issues, like the lack of food/shelter/clothing, 40.0% of the respondents said My friends, 25.0% said None with only 15.0% of them saying they talked to school guide and counseling teacher.

5.2.4 The Impact of Material Needs on Academic Performance

For orphans to perform better academically, this study discovered that a lot needs to be done. 64.3% of the respondents said Inadequate when asked if there are basic needs in orphanages. This is why 35.7% of the church education committee, 35.7% of a superintending minister, 46.7% of principals said that the low performance of their schools was affected to a large extent as a result of orphans not doing well. However, there were different reasons given for this including; 35.7% of the church education committee and superintendent cited their laziness yet 40.0% of principals, and 35.0% of orphans cited their absenteeism in school played a bigger role because they were always chased away to go and look for school fees and other education material requirements from their main sponsors the MCK.

This research also found that a majority of the respondents (40.0% agreed, 33.3% strongly agreed) that the method of teaching was based on educational belief, schoolroom environment, topic ranges, and mission statement, and a lower technology, but instructor-focus method versus a lower technology learner-focus method than any other factor.

5.4 Conclusion

This research study established that Food/shelter/clothing, pocket money was major material need and religious beliefs/ethics/morality were spiritual needs of orphans. It also concluded that peer pressure was the main cause of these material and spiritual needs and that lack of it leads the orphans to engage in risky behaviors including aggressiveness. This study also concludes that the church yes, it is doing something when it comes to school fees payment but not enough.

On the other hand, this study established that the main sponsorship program was school fees payment by the MCK, yet the promptness of payment was an issue that led to orphans being sent home and missing some class lessons.

This study also concluded that spiritual nourishment and counseling was the major pastoral program offered by the MCK church. Yet the frequency of the counseling was way below the recommended sessions, which brings to question the efficacy of the same. The other conclusion of this study is that as a result of not addressing fundamental issues by the appointed counselors in schools, this has led to student dropout. The loss of parents has led to a lack of parental guidance, the orphans cannot be able to overcome this loss, which the church needs to address through the appointed counselors.

The lack of disciplining the orphans as a result of risky behavior they engage in has been concluded by this study as a problem. The church on the other hand if they get to know of the risky behavior the orphan is engaging in would reprimand him or her and insult them and show them that they were being offered a favor. This has led to the majority of the orphans live a traumatized life.

The current research affirmed that there is a connection concerning how orphans perform and how the school sets its academic thresholds in that if there is a low-grade acquisition by the orphans, the same is witnessed in how the whole school performs. Evidence has been revealed in this study and which agrees with similar studies that lower grade score is as a result of absences of orphans who may be outside for school fees reasons or send to collect other school requirements.

The members of the church have been called upon to contribute to these fee payments but the church has done little about it. This study established that there is a shift of priority not as James 1:27 NIV says that "religion that Almighty God agrees to is uncontaminated and impeccable is to take care of destitute (orphans), widows mostly at the time of need and voiding human contamination." These days, unfortunately, the priority is based on church buildings, salaries, and other business than the academic and well-being of the orphans

5.5 Recommendations

This study, therefore, recommends that the church should engage in full provision of all needs of the orphans (including spiritual and materialist needs) to cure the risky behaviors some of the orphans engage in. Fee payment, other school requirements (remedial fees, school trips facilitations) should be provided earlier to avoid sending orphans away from school so as they can concentrate on studies, in which case pocket money should be given to the orphans which will help to subside other school requirements whenever the need arises.

The study also recommends that the frequency of counseling should be reviewed by even having sponsored personnel be in school at all times and engage with orphans often so as fundamental issues raised can be dealt with from time to time.

The study also recommends that the church's priority should shift from church-centeredness to orphans and be considered as a major priority. They should shift this energy they do when it comes to church construction, salary payments to also include orphan welfares both material and spiritual needs.

5.6 Suggestions for Further Studies

The current research took place in the North-Imenti subcounty of county number 012 of Kenya's counties and based on day secondary schools the researcher feels the research wasn't exhaustive. The number of members was not adequate and for that reason, the researcher suggests a wide area to be researched on and in a similar project.

Since this current study concerted its effort to MCK sponsored day school-going orphans, the research, therefore, suggests similar research be done in other denominations in and outside Meru County and based onboarding school-going children. The researcher also suggests further research to be done still on the same but focusing on the implications and aftermath of the learners' retention and Church sponsorships. The study suggests for more research to be done in not only MCK Church sponsorship projects like this but other churches funded initiatives in the schools to find out the sustainability of the same based on materials and spiritual needs and looking at broader issues and challenges of such projects.

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APPENDICES

Appendix I: Cover letter and Participant Consent

Dear participant, I am a PhD student at Kenya Methodist University undertaking a research titled, *Assessment of effectiveness of Methodist Church in Kenya response on psychosocial needs of orphans in day secondary schools in Imenti north, Meru county.* The purpose of this study is to collect data which will help to analyze the approaches used to by MCK in managing material and spiritual needs of orphans in day secondary schools.

You have been selected to participate in this study.

Thank you for accepting to complete this anonymous survey which should take approximately 20 minutes. See the attached participant's consent.

Thank you,

EUNICE K. MAKATHIMO

Appendix ii: Church Education Committee Leader Questionnaire

This questionnaire is for academic purpose only. All information provided will be treated in strict confidence.

Section A   Demographic Information

Please tick (✓) the appropriate answer.

1. Gender:
   a)   Male ☐
   b)   Female ☐

2. Age (years)
   a)   18 – 26 ☐
   b)   27 – 35 ☐
   c)   36 – 44 ☐
   d)   45 – 53 ☐
   e)   Over 54 ☐

3. Indicate the leadership position you hold in the church
   …………………………………………………………………………….......
   .....

4. How many orphans are members of your church/circuit?
   ………………………………………………………...
   .....

5. Indicate how many orphans are in day schools
   …..……………………………
   …

Section B: Awareness of material and spiritual needs

1. What are material and spiritual needs of orphans in MCK perspective?
   …………………………………………………………………………………
   …………………………………………………………………………………
   ……

2. Does the church have counseling provisions in the schools you sponsor? Explain
   …………………………………………………………………………………

3. Using a scale of 1- 5, where 1 = not at all 2 = to a little extent 3 = to a moderate extent 4 = to a large extent 5 = to a very large extent, tick (✓) the appropriate.

To   what extent does the counselor address the listed orphan related issues while doing youth seminars in your church.

	Orphan related issues	1	2	3	4	5
1.	Lack of food/school fees/pocket money to orphans					
2.	Attendance of parents' class meeting					
3.	Dropping out of school					
4.	Abuse /Trauma/Psychological and emotional.					
5.						

3. What are some of the risky factors reported in the church by principals in the school you sponsor

……………………………………………………………………………..

4. The following are statements based on church awareness of psychological needs of the orphans, choose in your level of agreement by ticking the appropriate statement.

SD - Strongly disagree   D - Disagree   N- Neutral   A - Agree

SA - Strongly agree

	Statement	SD	D	N	A	SA
1.	We provide spiritual nurturing/nourishment the children we sponsor individually					
2.	Material needs are not important for children we sponsor since they will make them not to concentrate in school					
3.	The social well-being of orphans is a middle point consideration for the church					
4.	Orphans who engage in risky behaviour is an abomination and should be condemned					
5.	The orphan children's economic status is not an issue since we provide school fees					
6.	The children we sponsor do part-time jobs with the church					

5. What are some of the ways that the church need to be aware of as far as psychological needs of the orphans is concerned.

………………………………………………………………………………

……

SECTION C: Sponsorship programmes that addresses material and spiritual needs.

1. Does the church pay for orphan's school fees?

   (A) Yes ☐   (B) No ☐

   If yes. How much per term per

   student...

   If No why and who

   pays...

2. In the list below tick (✓) against what the church provides to the orphans other than

   school fees. Put a cross (x) against what the church does not provide.

   a) Pocket money ☐
   b) Fare to and from school ☐
   c) School uniform ☐
   d) Books, pens, pencil ☐
   e) Personal effects (shopping i.e lotion, toothpaste, toilet paper etc.) ☐

3. In case of a parent meeting or a discipline case of a child sponsored by your church in one of the day secondary schools, how is the church involved to ensure these meetings are attended?

   ....
   ....………...

4. Does the church assist in construction of infrastructures in the schools you sponsor? ☐

   a) Yes
   b) No ☐

5. Describe the church partnership with the government or the community

   a) Cordial ☐
   b) Look worm ☐
   c) Poor ☐
   d) Very effective ☐

SECTION D: Pastoral programmes in meeting material and spiritual needs of orphans

1. What youth activities in the church do orphans participate in?

....

.....

2. How often does the church organize guidance and counseling, for orphans only (put a tick)

a) Every three months (every quarter) ☐

b) Twice a year ☐

c) Once a year ☐

d) Not a tall ☐

If no seminar organized for orphans only state the reason.

....

3. The following statements based on pastoral program, choose in your level of agreement by ticking the appropriate answer. (i) SD - Strongly disagree (ii) D - Disagree (iii)N- Neutral (iv) A – Agree (v) SA - Strongly agree

	Statement	SD	D	N	A	SA
1.	The pastoral programs are meant for bringing sense of belonging to orphans alone					
2.	There is no time for having social or emotional support because of class work					
3.	The church intervention as far as pastoral is not achievable					
4.	Any spiritual programs are mostly hampered by the nature of school programs					
5.	Food support is provided by the school through school fees payment alone.					

6. How effective are the MCK pastoral programs in meeting the material and spiritual needs of orphans in sponsored day secondary schools?

……………………………………………………………………………………

………………………………………………………………………………

SECTION E: The impact of material and spiritual needs on Academic performance of orphans

1. Are there any orphanages that the orphans reside in

a) Yes ☐

b) No ☐

2. How adequate are the orphanages provided with the basic needs

   a) Very adequate ☐

   b) Adequate ☐

   c) Inadequate ☐

   d) Very inadequate ☐

3. How adequately are the orphans provided whenever there is need for a book, school trip, school uniform e.t.c.

   a) Very adequate ☐

   b) Adequate ☐

   c) Inadequate ☐

   d) Very inadequate ☐

4. How does the performance of orphaned learners affect the performance of the school as a whole?

   ……………………………………………………………………………………

5. What do you think are the factors which play a role in the orphaned learners not performing academically?

   ……………………………………………………………………………………

6. Do you think church intervention may help? Give reasons for your answer.

   ……………………………………………………………………………………

7. The following are statements based on teaching methods, choose in your level of agreement by ticking the appropriate statement. (i) SD - Strongly disagree (ii) D - Disagree (iii) N- Neutral (iv) A – Agree (v) SA Strongly agree

	STATEMENT	SD	D	N	A	AS
1	Our teaching methods are based on educational philosophy, classroom demographic, subject area(s) and school mission statement.					
2	Our teaching methods does not consider educational philosophy, classroom demographic, subject area(s) and school mission statement.					
3	The available teaching methods are based on a high-tech teacher-centered approach versus a high-tech student-centered approach,					

4	The available teaching methods are based on a low-tech teacher-centered approach versus a low-tech student-centered approach,					

Appendix iii: Questionnaire for the Superintendent Minister

Dear superintendent minister,

I am a doctoral candidate at the Kenya Methodist University in the department of Religious studies. I am examining the response of MCK to the material and spiritual needs of orphans in day secondary schools. Kindly fill in this questionnaire as objectively as possible all information provided will be treated in strict confidence.

Thank you.

SECTION A: Background information

1. Name of the circuit   ....
2. No. of churches in the circuit   ....
3. Gender:
    a) Male   ☐
    b) Female.   ☐
4. Age:
    a) 20 - 29   ☐
    b) 30 – 39   ☐
    c) 40 – 49   ☐
    d) 50 and above.   ☐
5. Highest level of education
    a) O level   ☐
    b) A Level   ☐
    c) Diploma   ☐
    d) Degree   ☐
6. Length of stay as a superintendent minister in the circuit.
    a) 1 – 5 years   ☐
    b) 6 – 1- years   ☐
    c) 11 – 15 years   ☐
    d) Above 15 years   ☐

SECTION B: Awareness of material and spiritual needs

1. What are materials and spiritual needs of orphans in MCK perspective?

   …………………………………………………………………….

2. According to you what factors influence material and spiritual needs of the orphans in North Imenti Sub County?

   ……………………………………………………………………………

3. What are the causes of these needs in your opinion?

   ……………………………………………………………………………

SECTION C: Sponsorship programmes that addresses material and spiritual needs.

1. What services do you provide that address the needs of orphans?

   ……………………………………………………………………………

2. Are there specific programmes that address material and spiritual needs of orphans?………yes

   No(dominates)

   …………………………………………………………………………

3. Briefly describe the programmes that address the material and spiritual needs of orphans in your church.

   ……………………………………………………………………………

4. How are the above programmes developed?

   ……………………………………………………………………………

   ……………………………………………………………………………

5. How is your church responding to social economic factors that influence the material and spiritual needs of orphans in Imenti North Sub County?

   ……………………………………………………………………………

   ……………………………………………………………………………

6. What is the number of orphans currently enrolled in MCK sponsored day secondary schools within your jurisdiction (circuit).

   ……………………………………………………………………………

7. In your opinion, do all orphans is sponsored day schools access your services? Explain your answer

   ....

8. In a scale of 1 to 10, what mark can you give the church response towards material and spiritual needs of orphans?

    a) 0 – 1   Very poor   ☐

    b) 1 – 4   Poor   ☐

    c) 5 – 6   Good   ☐

    d) 7 – 10 Very good   ☐

9. How do you involve the community in the programmes that address material and spiritual needs of orphans?

……………………………………………………………………………………

10. List the challenge that you face in provision of material and spiritual needs of orphans.

……………………………………………………………………………………

SECTION D: Pastoral Programmes in Meeting Material and spiritual needs of orphans

1. How effective are the church policy guidelines in responding to the needs of orphans?

…………………………………………………………………………………

2. Explain how you address the material and spiritual needs of orphans.

....

3. The following are strategies to overcome challenges faced, choose in your level of agreement by ticking the appropriate**.**

SD - Strongly disagree   D - Disagree   N- Neutral   A - Agree

SA - Strongly agree

	STATEMENT	SD	D	N	A	AS
1	Government to support all orphans					
2	Officer trained to handle orphans.					
3	Take time to understand orphan hood and needs.					
4	Involve ministry of home affairs to support orphans.					
5	Request 100% financial support from CDF, County government and National government bursaries.					
6	Church to support churches to play parental role.					

5. Please suggest other strategies that would be used to overcome challenges

experienced while supporting orphans.

....

....

6. Explain how your church continues to be an agent of holistic human development.

....

7. In your own opinion, what should the church do in order to take care of all the material and spiritual needs of orphans in day schools.

....

8. How effective are the MCK pastoral programs in meeting the material and spiritual needs of orphans in sponsored day secondary schools?

……………………………………………………………………………………

……………………………………………………………………………………

SECTION E: The impact of material and spiritual needs on Academic performance of orphans

1. Mention some of orphanages that the orphans reside in if any?

……………………………………………………………………………………

2. How adequate are the orphanages provided with the basic needs?

   a) Very adequate ☐

   b) Adequate ☐

   c) Inadequate ☐

   d) Very inadequate ☐

3. How adequately are the orphans provided whenever there is need for a book, school trip, school uniform e.t.c.

   a) Very adequate ☐

   b) Adequate ☐

   c) Inadequate ☐

   d) Very inadequate ☐

4. How does the performance of orphaned learners affect the performance of the school as a whole?

……………………………………………………………………………………

5. What do you think are the factors which play a role in the orphaned learners not performing academically?

……………………………………………………………………………………

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6. Do you think church intervention may help? Give reasons for your answer.

   …………………………………………………………………………………

7. The following are statements based on teaching methods, choose in your level of agreement by ticking the appropriate statement. (i) SD - Strongly disagree (ii) D - Disagree   (iii) N- Neutral (iv) A – Agree (v) SA Strongly agree

	STATEMENT	SD	D	N	A	AS
1	Our teaching methods are based on educational philosophy, classroom demographic, subject area(s) and school mission statement.					
2	Our teaching methods does not consider educational philosophy, classroom demographic, subject area(s) and school mission statement.					
3	The available teaching methods are based on a high-tech teacher-centered approach versus a high-tech student-centered approach,					
4	The available teaching methods are based on a low-tech teacher-centered approach versus a low tech student-centered approach,					

Appendix iv: Principal's Questionnaire

Section A: Demographic Information

Please tick (✓) the appropriate answer

    1. Gender: Male   ☐   Female   ☐

    2. Age (years)

        18 – 26   ☐   27 – 35   ☐

        36 – 44   ☐   45 – 53   ☐   54 – 60   ☐

    3. Length of stay in school as a principal

        1 – 5 years   ☐   6 – 10 years ☐   11 – 15 years ☐

        16 – 20 years   ☐   21 – 25 years ☐

    4. How many orphans are in your school?……………………………………..

SECTION B: Awareness of material and spiritual needs

    1. What are material and spiritual needs of orphans in MCK perspective?

        ……………………………………………………………………………………

    2. How do you think your programmes address the rights of children?

        a) Very okay   ☐

        b) Okay   ☐

        c) To a little extent   ☐

        d) Not at all   ☐

    3. How do the orphaned learners behave in class? …………………………………

SECTION C: Sponsorship programmes that addresses material needs.

1. Indicate the number of orphans that are sponsored by Methodist church.

2. Who among the following pays school fees for orphans?

   a) Church leaders

   b) Parents/Guardians

   c) Politicians

   d) MCK church

3. Who attends school meetings on behalf of orphans in your school?

   ……………………………………………………………………………

4. In your opinion do church leaders concern themselves with the discipline of orphans they sponsor in your school? Briefly explain your answer.

   ....

   ....

5. In your opinion is the sponsor giving the orphan child the necessary priority in terms of meeting material and spiritual needs?

   ………………………...

   ……………………………………………………………………………

   Kindly explain your answer to the above

   questions..………………………………

   ………………………………….…………………………………………

SECTION D: Pastoral programmes in meeting material and spiritual needs of orphans

1. What youth activities in the school do orphans participate in?

2. How often does the school organize guidance and counseling, for orphans only (put a tick)

   a) Every three months (every quarter) ☐

   b) Twice a year ☐

   c) Once a year ☐

   d) Not a tall ☐

   If no seminar organized for orphans only state the reason....................................

3. The following statements based on pastoral program, choose in your level of agreement by ticking the appropriate answer. (i) SD - Strongly disagree (ii) D - Disagree (iii)N- Neutral (iv) A – Agree   (v) SA - Strongly agree

	Statement	SD	D	N	A	SA
1.	The pastoral programs are meant for bring sense of belonging to orphans alone					
2.	There is no time for having social or emotional support because of class work					
3.	The church intervention as far as pastoral is not achievable					
4.	Any spiritual programs are mostly hampered by the nature of school programs					
5.	Food support is provided by the school through school fees payment alone.					

6. How effective are the MCK pastoral programs in meeting the material and spiritual needs of orphans in sponsored day secondary schools?

……………………………………………………………………………………

……………………………………………………………………………………

SECTION E: The impact of material and spiritual needs on Academic performance of orphans

1. Do orphans miss classes?

....

If yes what reasons do they give for missing the previous day?...

2. How adequately are the orphans provided whenever there is need for a book, school trip, school uniform e.t.c.

    a) Very adequate ☐

    b) Adequate ☐

    c) Inadequate ☐

    d) Very inadequate ☐

3. How does the performance of orphaned learners affect the performance of the school as a whole?

…………………………………………………………………………………

4. What do you think are the factors which play a role in the orphaned learners not performing academically?

…………………………………………………………………………………

5. Do you think church intervention may help? Give reasons for your answer.

…………………………………………………………………………………

6. The following are statements based on teaching methods, choose in your level of agreement by ticking the appropriate. (i) SD - Strongly disagree (ii) D - Disagree (iii) N- Neutral (iv) A – Agree (v) SA Strongly agree

	STATEMENT	SD	D	N	A	AS
1	Our teaching methods are based on educational philosophy, classroom demographic, subject area(s) and school mission statement.					
2	Our teaching methods does not consider educational philosophy, classroom demographic, subject area(s) and school mission statement.					
3	The available teaching methods are based on a high-tech teacher-centered approach versus a high-tech student-centered approach,					
4	The available teaching methods are based on a low-tech teacher-centered approach versus a low- tech student-centered approach,					

Appendix v: Orphan Student's Questionnaire

Dear orphan,

I am a doctoral candidate at Kenya Methodist University. I am examining the extent MCK provides material and spiritual needs of orphans in day secondary schools. Please answer as objectively as possible. Your answers will be treated with confidentiality.

Thank you.

SECTION A: Demographic Information

1. Gender:
   a) Male ☐
   b) Female. ☐

2. How old are you?

   ....

3. Where do you live?

   ....

4. How many are your siblings?

   ....

SECTION B: Awareness of material and spiritual needs

1. Whom do you talk to whenever you have a problem?

   ....

   ....

2. How do such persons help you?

   ……………………………………………………………………………………

3. What problems do you encounter in your life?

   ....

   ....

SECTION C: Sponsorship programmes that addresses material and spiritual needs.

1. Who takes care of you?

   ....

2. Who pays your fees?

   ....

3. Who provides food, clothing and other basic like soap, tooth paste etc?

…………………………………………………………………………………

4. What kind of help do you get from the church?

…………………………………………………………………………………

SECTION D: Pastoral programmes in meeting material and spiritual needs of orphans

1. Who attends school meetings whenever parents are called in your school?

....

....

2. Is there a time nobody attends a meeting on your behalf? Briefly explain what you felt.

....

....

3. What do you think the church can do to meet all your material and spiritual needs?

…………………………………………………………………………………

4. What have been your experiences at school and in your home environment as an orphan and a learner at the same time?

....

SECTION E: The impact of material and spiritual needs on Academic performance of orphans

1. What do you think are the factors which play a role in your not participating fully in the school work?

....

2. How may your academic performance be improved?

....

3. Do you think educators, guardians, and the government are the main reasons for your lack of performance? Give reasons for your answer.

....

4. What do you think could be done to make you feel accepted both in school and outside of school to enable you to cope with being an orphan?

....

Appendix VI: Introduction Letter to NACOSTI

KENYA METHODIST UNIVERSITY

P. O. Box 267 Meru - 60200, Kenya   **Fax:** 254-64-30162

Tel: 254-064-30301/31229/30367/31171   **Email:** deanrd@kemu.ac.ke

DIRECTORATE OF POSTGRADUATE STUDIES

June 23, 2021

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

Dear sir/ Madam,

EUNICE KARAMBU MAKATHIMO (PRS-4-0215-1/2015)

This is to confirm that the above named is a bona fide student of Kenya Methodist University, Department of Theology, Religious Studies & Counselling, undertaking a Degree of Doctor of Philosophy in Religious Studies. She is conducting research on, **'Assessment of Effectiveness of Methodist Church in Kenya Sponsorship programme on Material and Spiritual Needs of Ophans in Day Secondary Schools in Imenti North, Meru County'.**

We confirm that her research proposal has been defended and approved by the University.

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

Any assistance accorded to her will be appreciated.

Thank you.

Dr. John Muchiri, PHD.
Director Postgraduate Studies
Cc: Dean SESS
    COD, TRSC
    Postgraduate Co-ordinator
    Supervisors

Appendix VII: NACOSTIC Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 717311

Date of Issue: 02/July/2021

RESEARCH LICENSE

This is to Certify that Ms.. EUNICE KARAMBU MAKATHIMO of Kenya Methodist University, has been licensed to conduct research in Meru on the topic: ASSESSMENT OF EFFECTIVENESS OF METHODIST CHURCH IN KENYA SPONSORSHIP PROGRAMME ON MATERIAL AND SPIRITUAL NEEDS OF ORPHANS IN DAY SECONDARY SCHOOLS IN IMENTI NORTH, MERU COUNTY for the period ending : 02/July/2022.

License No: **NACOSTI/P/21/11516**

717311

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code

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