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Enhancing Evangelism through Education Sponsorship: A case of Church Sponsored Schools in Mombasa County, Kenya

By

Wafula Eliya Robert¹, Rev. Dr. James Mwangi,² Rev. Dr. Julius Kithinji, Ph.D³

Department of Theology, Religious Studies & Counselling

Kenya Methodist University P.O Box 89983-80100

Corresponding email: robertewfl@gmail.com

Abstract

Evangelism means proclaiming the Gospel of Jesus Christ so that people may believe in God through Him, for the sake of their salvation and inheritance of the kingdom of heaven. Evangelism is crucial to the church's mission as a fulfilment of the Great Commission. In order to fulfil this commission the Church applies different ways such as education sponsorship. The specific objectives of this study were: to establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County. Descriptive survey research design was applied in this study. The target population consisted of 10 Church sponsored Primary Schools in Mombasa County. A representative sample was selected using purposive sampling method. These included Pastors, School Principals, and CRE Teachers and Church members. To collect data, the researcher used a questionnaire as the research instrument. These questionnaires contained structured questions that were constituted using a likert scale. Questionnaires were either emailed or delivered to the respondents and were picked once filled. Data was analysed through NVivo software version 12. The study found out that church sponsored schools in Mombasa County provide a suitable forum for spreading the gospel hence play a crucial role in enhancing evangelism. The results also indicated that the church sponsored schools in Mombasa County engage in all three forms of education sponsorship – school ownership and management, funding as well as bursaries and scholarships. The findings also showed that the church sponsored schools in Mombasa County promote evangelism through their curriculum and also integrate spiritual and moral teachings. The study recommends that more church sponsored schools should be opened in Mombasa County as well as across the country to propagate further Christianity. The study also recommends that the existing church sponsored schools should be expanded to cater for even special needs such as the hearing impaired, sight impaired and physically challenged persons in the society. The study further recommends that the Government of Kenya through the Ministry of Education should give support to all church sponsored schools by providing well trained teachers and paying them so as to reduce the costs of running these schools. Further research should be carried out to analyze the effect of education sponsorship on evangelism by church sponsored schools in other Counties in Kenya to assess whether the results will be similar or different. In addition further research should be carried to establish the effect of church sponsored health facilities on enhancing evangelism.

Key words: Students, Education, Evangelism, Gospel, Christianity, Church, Schools, Mombasa County, Kenya

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Introduction

Background to the Study

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

Evangelism is the delivery of Jesus Christ in the power of the Holy Spirit, in such a way that people can be led to believe in Him as the Savior and follow Him as the Lord with His Church's fellowship. In addition, evangelism is the process of planting, cultivating relationships, and gathering souls to Jesus, which transforms people into mature members of the church preparing to meet Jesus upon His return. Evangelism is the pronouncement of the good news of salvation in Jesus Christ in order to bring about the reconciliation of unbelievers with God the Father through the Holy Spirit's replenishing power. This derives from the Greek noun ' euangelion, ' Good News, and the verb 'evangelizomai' which means announcing or declaring or bringing good news. It involves using various media to spread the gospel; ultimately evangelism wants people through Jesus Christ to enter into a new relationship with God. Evangelism is important to the church's development and survival. If the church stops preaching the gospel, it is said to be only a generation away from its collapse. Rescue the perishing is the new mantra of evangelism; it is also the ultimate goal of Adventist education, because the ministry of education is designed to "restore the image of his Maker in man" (Burrill, 2007).

Evangelism is a method which can take several forms. In other words, there's not one form of evangelism that fits every situation. In his evangelism and outreach, Jesus used variety. Jesus used a simple request for water in John chapter 4 to turn a brief discussion into a spiritual journey. Throughout Luke 19:1-10, Jesus saw the need for a friend of Zachaeus and sought to make contact with him. Jesus also exercised public announcement or widespread evangelism (Luke 6:17-19 & Matt 5-7). Evangelism aspects, nevertheless, are prevalent to all approaches. Prayer, opportunity and the gospel are examples of evangelism's common ground.

Jesus ' instruction to make disciples was issued to the early church (Matt 28:18-20). The Great Commission's accomplishment did not take place in a vacuum. In the context of their culture, Christians of the first century lived, worked and preached the gospel. A subculture of the

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larger dominant Greco-Roman culture was the early Christian church that grew out of Judaism. They had to tackle several obstacles to the challenge of global evangelization.

Jesus Christ's great mandate is to carry the faith through various evangelistic practices to the ends of the earth (Bible, Matthew 28:19-20, c.f. 24:14). Currently, however, websites of social networking and the Internet have emerged as utilities that can be tapped into, providing a fast, powerful, and interactive communication method. Today, the world is shrinking through the Internet into a global village, and Apostle Paul's old-fashioned outreach strategies can now be achieved through effective use of the global web. Christians and churches need to learn to use the influence of these modern information and communication tools to spread the universal faith in order to capture the potential of the Internet for evangelization (Ogu, et al., 2014).

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

The church cannot settle for one evangelism and outreach system or type. Evangelism of proclamation can touch some people. Others will not come to hear the gospel preaching. True evangelization meets people with all their needs where they live. Meeting needs anchored in Jesus ' evangelization is equivalent to evangelism. Real success in the growth of the church is a mixture of preaching the gospel and serving people's social, economic and physical needs (Pierson, 2006).

Establishing the Missionary Societies in Europe and their devotion to spreading the gospel and evangelizing led the Church to establish a close relationship with education. This trend was not recent; however, as initially the Church and faith were seen as the origin of most occupations, including teachers and doctors (Ritzer, 2008). This was due to the presence of skilled priests known for their intellectual ability, expertise and strength. As a result, as early as the 14th century, a number of European cities were interested in spreading the gospel. London, Lisbon, Berlin, Brussels, Paris, Amsterdam and Madrid were included in Spain. The primary focus was evangelism, which allowed them to respond through evangelical movements to the noble call to spread the Christian gospel. Despite professing Christianity, they still used their different religious orders to promote literacy. In addition to evangelization, they wanted to civilize Africans in order to correct the practices of African paganism by providing Western forms of education (Walaba, 2009).

The Basel (Presbyterian) Mission School system operated in Ghana, operating educational institutions that included foundational, primary, secondary and theological seminaries. The pupils were taught arithmetic, history, geography, and some skills in agriculture during the six years of primary school education. Such skills are essential to improve people's lives and as a means to reach out for Christ. Bediako (2000) notes that writing and reading art teaching was only part of the educational missionary concept. Indeed, one of the greatest

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contributions made by the Basel Mission to Gold Coast education was the industrial training they gave to carpenters, blacksmiths, etc. Not only did they train by selling their skills to improve their own circumstances, they also gradually helped improve people's living standards (Bediako, 2000). Ghana's missionaries founded educational institutions with the basic aim of creating excellent literature that their native people could easily recognize. By the 1850s, there were boarding schools for the Basel missionaries at Christiansborg and Akuapem Ridge schools, including one for girls at Aburi. They used the schools as a medium in the Akan language to spread Christianity and several books. Many people who have engaged with Western world formal education have become Christians. A clear trend accompanied the establishment and subsequent development of schools. For example, the Lutherans demanded that the converts should be able to read the Bible while the Anglicans were searching for a self-reliant church where local people would be encouraged to take responsibility for evangelization.

On the other side, through learning, the Presbyterians and Catholics sought to spread Christian culture. This goal led to more schools being built. While their immediate aim was to convert as many people as possible, in particular in Africa and Kenya, they nevertheless laid a strong foundation for education growth. They also established a strong educational system that crystallized throughout Africa's education development. The Church led mission in Uganda, one of the countries in the East African region to accept education very early. The European missionaries initiated formal education with the goal of converting citizens into good Christians who would gradually become better tools for the colonial government to achieve their objectives (Opio-Odongo, 1993).

The Kenyan government recognized the role of church missionaries in promoting education at independence in 1963. It noted that Christian churches needed support to bear the costs of running the education sector. The churches remained in charge of the schools they had built even though they were registered as public schools. Education can be perceived as an instrument of social growth. This is why the Kenya Education Act, cap 211 (1968) Revised (1980), gives it a lot of importance. Though this legislation, District Education Boards were formed which had the role of supervising the administration of public schools and the Kenya Institute of Education to coordinate teacher training in conducting research and preparing educational materials for academic development. The law stipulates that there should be an understanding between both the Ministry of Education and the sponsoring churches on donor rights and responsibilities in school administration in Kenya (Wachira & Kigotho, 2007).

This influences the administration of public schools where prior to becoming sponsors of such colleges, churches who were school administrators (Banr, 1990) Children attend school for educational purposes, but they also need to establish good study habits, according to the Kenya Catholic Education Policy (2000).

Statement of the Problem

Many Churches in Kenya are founders and sponsors of many schools and institutions of higher learning. This is a means through which churches evangelize and make disciples as mandated by the gospel. It is expected that churches would achieve this evangelistic mandate through religious education in schools. However, this has gradually been exchanged by administrative responsibility of the sponsor in the sponsorship of schools by churches. Christian values should

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be integrated into the curriculum. This study therefore sought to examine whether education sponsorship by churches contributes to the enhancement of evangelism in church sponsored schools in Mombasa County.

Objective of the Study

- i. To establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County

Review of Related Literature

To establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County

In 1963, during this time, Kenya gained its independence; a commission was formed to transform the formal system of education. The commission focused on building a national identity and unifying various ethnicities through school subjects such as history and civics, as well as mass civic education. The 7-4-2-3 education system was modeled after the introduction of the British education system in 1964 and 1985. This education system was structured to take 7 years in primary school, in lower secondary 4 years; upper secondary 2 years and university education took 3 years. The country had a shortage of skilled workers to hold positions that the British had previously held. The state immediately embarked on improving educational opportunities for the locals, majority of whom had always been deprived of economic and educational opportunities (Ntarangwi, 2003).

The government of Kenya sees education as a major factor in social and economic growth and therefore gives it a high priority in its budget. Less than 900,000 Kenyan children were attending primary school, but by 1992 the number had risen to 5.53 million. There were 6056 primary schools and 891,000 school enrolled students at independence. By 1990, there were more than 14,690 primary schools, about 5 million students, and 200,000 trained teachers. It was reported that the teacher / student ratio in 1991 and 1992 was 1:31. In addition, the proportion of school girls had risen to around 50% (UNESCO, 2008).

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

The formation in Europe of the Missionary Societies and their devotion to spreading the gospel and evangelizing led the Church to cultivate a close association with education. The trend was not new, however, as originally the church and faith were seen as the origin of most professions, including teachers and doctors. The primary focus was evangelization which allowed them to respond through evangelical movements to the noble call to spread the Christian gospel. Despite professing Christianity, they still used their different religious orders to introduce

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education. In addition to evangelization, they would civilize Africans by offering Western forms of education to correct their African paganism practices (Ayub, 2009).

For various reasons, investment in education by churches and government as well as other stakeholders is widely considered to play a key role in development; for example, human capital, particularly education, is arguably the most important factor in regional development differences. Church investment in the education sector has contributed significantly to the expansion of human skills and capabilities, which is a key aspect of growth, development and enables churches to evangelize through their service to humanity actions. Some of the perceived benefits of education include skills such as reading, communicating, arguing and being able to choose in a more informed way as well as being taken more seriously by others. Evangelism encompasses all of these, including better and more informed choice-making, greater commitment in the political system and positive ripple effects for those around the educated individual, learning to others, or bringing beneficial innovations to the general society. It is important to recognize as one of the substantial advantages of education investment and its integral role at the heart of growth for increased human resources and capability as a result of education (Todaro & Smith, 2011).

China and Singapore, are good examples of nations which are growing very rapidly, and are investing huge amounts of money to develop their higher education system and make it more accessible to skilled young people across all continents. The emergence of digital technology has transformed the modern higher education system, which no longer requires physical presence (Yuan et al., 2013).

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

The research stressed the in-service experiences of seven head-teachers in the Luwinga ward in a report centered on head-teacher training in Mzuzu. The results of the study showed that there was almost no preparation for both pre-service and in-service training. Education is ad hoc, idiosyncratic, and does not tend to follow a specific sequence, according to the study results. Qualifications for hiring head teachers include a good teaching record, previous record of leadership at school or outside, religious affiliation, college or degree qualification, and last but not least political influence. The implications this has on the education system can be seen in key areas such as the management of teaching staff at the school (Wamba, 2015).

The implementation of related policies, programs and projects launched by the Ministry of Education and sponsors of schools such as churches are often clueless in adequately trained teachers and head-teachers that are the center of administration and management at a public primary school. For example, a primary education study by the World Bank indicated that teachers in lower classes are overburdened with work compared to fellow teachers in upper classes in Malawian primary schools. Study results show that this is the case despite the fact that maximizing the use of qualified teachers is primarily the responsibility of the head teachers and school boards. As suggested by the research, where pre-service and in-service training is

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conducted, head-teacher training needs to incorporate new content to foster innovation in leading interventions to improve learning outcomes and optimize available resources in lower primary grades (Ravishankar et al., 2016).

Head teachers and teachers also identified human resource allocation and financial administration as potential critical issues in the effectiveness of primary schools in a report on primary education interventions in Malawi. Equally, in a study assessing the changes in primary schools resulting from Direct Support to Schools Grant in Malawi, inadequate funding was described as one of the main challenges facing the provision of education services. Studies conducted in selected schools in Blantyre, Zomba and Mangochi, respondents in all schools thought that direct support for school grants was too little for schools' teaching and learning resources and maintenance needs and was therefore difficult to prioritize school needs (Chiwaula et al., 2014).

In another study on the perception of community participation in school development by Malawians, it was indicated that most Malawians do not consider it merely to participate in community-level activities but also to participate in the decision-making process related to the implementation of the school project. Ownership is what, according to the study, forces most community members to welcome the notion of their involvement in school development. The school is the community's property, as the study observes, so the community will look after the school (Dekker, 2010). Moreover, in this study, throughout all the zones in the three districts, school ownership is also ironically a major cause of the lack of collaboration and hostilities between the school management and the feeder communities. Weak communication and lack of transparency and accountability between staff school leaders and Area Development Committees have also been described as one of the major causes of most of the country's primary school problems (Mzembe, 2017).

Education is now an ephemeral continuous process, a kind of assembly line, similar to manufacturing industrial production and transforming students by equipping them with the necessary knowledge and skills they need to benefit society. This view is opposed by calling for less hierarchical pedagogy, more specific to the needs of both learners and talents. In contrast to products in a production line which are not conscious of the production process, learners in an education system are keen to obtain the necessary skills which will help them be useful to the society (Aronica & Robinson, 2009). On the basis of the reasoning behind the role of bureaucracy in modern societies, it added that this manufacturing process is accomplished through rigid, rationalized and efficient, yet fully impersonal bureaucracy, Conducted in a manner that sees children as raw materials for the creation of adults, the final product adequately equipped to reproduce itself as a parent of a newly born raw material and so on. To sustain the desired position adults impact their influence over the younger generation through this process. While education includes both metaphysical and philosophical elements, the main emphasis ought to be on training in a manner which combines educational and social functions, rather than focusing solely on the delivery of existing knowledge, which becomes a replicated process and an unchallenged absolute truth (Waters, 2012).

A theological framework encompassing the whole of life supports the ministry of the Church. Jesus calls us to the fullness of life in this world; a new way of being. While this call represents our actions, good behavior is not an end in itself. It is a response or a result of a

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dynamic and living God relationship. Most church leaders were inspired to take the initiative to contact people where they are, which means that churches should devise and incorporate outreach programs as a strategy for participation, as the need for Christians to connect with people in their own communities is paramount (Johnson et al., 2008).

Church outreach is a good strategy to increase church attendance for several reasons, such as when faced with a disaster, personal trauma, or distressing life-changing events that cause concern, people are inclined to come to church. Religion can help against depression and engage in religious practices. Certain non-churchgoers think it is more important to engage in good relationships than their employment or income. Although Life Way Research study examined what might attract people to church, and wrote that 51 percent said a personal invitation from a close acquaintance, or family member might attract them to church. Grossman (2016) studies that reported that 41 percent of former church members would return to church if they were simply invited to come to church by someone like a friend or acquaintance. Most methods of outreach used to invite people to church are impersonal, outdated, and have, for many years, been ineffective. Many churches are reluctant to change the way they raise awareness and are not open to change. It can be inferred that if traditional methods of outreach (evangelistic) used by church leaders are not changed to value the autonomy of a person and allow free rein to make their own personal choices, then the ministry of outreach would remain challenging for church leaders. The way Christians approach people is essential to attracting new members in order to successfully accomplish the aims of outreach. Most non-churchgoers feel antagonized and harbor resentment towards the "forceful" attitude of church people as they seek to evangelize. As a matter of fact, many American churches do not attract people to church and in Christian faith do not grow (Harney, 2011).

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

Religious belief is an important part of daily life which influences the actions and decision-making of followers. Churches need to consider believers and unbelievers' preferences and decision habits in order to present the message and meet their needs and desires. A spiritual product's buyer does not make decisions in a vacuum. When deciding on a specific product or service, several factors come into play. The spiritual decision-making model should also be influenced by how people make choices. The aim is to provide an acceptable structure for Christians to embrace the gospel freely in order to become part of Christ's body. Consumers of

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goods relevant to the faith use the screen assessment system to make choices: the consumer's choice is considered to be the best screen out of a multitude of alternatives. The decisions framework reflects the traditionally established order of identification of need, searching for information, assessing alternatives, making a decision, and following purchasing action. Understanding the process of decision-making will enable churches to adapt to the changing needs of the society (Arli & Pekerti, 2016).

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

As highlighted by some scholars, church business is one of Ghana's most advanced way of enriching themselves (Appiah et al., 2013). As many people are abused and made to pay for religious services provided by supposed men of God, the social sense of making citizens happy and prosperous by church activities has lost its value. Many authors have in recent times challenged the church's mission to win souls and provide safe society. It is a truism that evangelism is one fundamental concept that has been part of the mission and policy of the church. There are different approaches, methods and procedures for spreading the gospel, including one-on - one witnessing, church conversation, using a member of the community, and much more. Due to the use of these tactics, approaches and practices, modern methods of evangelism have deviated from the main agenda of winning souls, causing a reduction in mass evangelism all over the world and more people have been secularized than before. It is important to understand that the central focus of evangelism is to win souls and to expand the church. It is necessary to recognize that the central focus of evangelism is to win souls and to grow the church. Therefore, through the acts or duties of men and women in the church, the redemption of people and the creation of the church are seen as the essential work of the supreme God (Holy Spirit).Therefore, it is crucial to argue that evangelism goes beyond the superficial procedures people are going through.

Theoretical Framework

Theory of Religious Economy

Some of the key findings of the theory of religious economies is that it is possible to examine religious groups as businesses operating in a competition for customers. In many ways, this theory has contributed to a revival in religion's social-scientific study. While the religious economic approach has traditionally been typified as supply-side, recent work integrates supply- and demand-side factors and seeks to explain both individual behavior and institutional development. Such an approach offers the opportunity to give the reform a new insight (Rachel, 2011).

Religious organizations are social entities with the sole aim of creating, sustaining and providing religion to some set of individuals and facilitating and overseeing their exchanges with gods. Since theological entities rely on their adherents ' contributions, they try to increase their

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number by trading spiritual and material goods for member contributions. Religious firms thus operate in a religious society, where they compete with other religious firms to trade their products with future adherents and current adherents. Organized religious institutions can also create enormous structures and other religious buildings that reflect their dominance of the market and threaten prospective rivals. The same motivations that push corporations to show their dominant position through magnificent headquarters may explain the construction of monumental temples (Witham, 2010).

From the government's point of view, the greater the potential of a religious company, the more persuasive the benefits will be to help maintain a religious monopoly. Welfare and the religious monopoly's provision of social benefits can present another challenge to rival firms. Belief systems which offer religious and material goods to their followers have a competitive advantage over those that only provide one form of good. If religious firms fail to address their adherents' needs, they allow competitors to enter the market as well as provide spiritual products with product. If the existing company offers both religious and material goods, the prospects for rival companies should be restricted (Robert et al., 2006).

Religious economic theory is the application of the principle of rational choice as a philosophy of religion. Religious economic theory claims that the supply and demand economic model plays an important role in the growth and success of organized religions. A religious economy comprises of a market (i.e. a religious demand) and a supply of various religious organizations. A competitive free market or economy enables religious suppliers to meet various religious consumers' demands. A secular religious economy promotes market activity by offering a variety of religions and religious goods. In a religious environment, it sees various religious groups vying for members, much like the way businesses compete in a competitive economy for customers. Theorists claim that a real religious culture is the result of religious pluralism, giving people a wider range of religious choices (Rachel, 2011).

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

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Research design

Descriptive survey research design was applied in this study. The target population consisted of 10 Church sponsored Primary Schools in Mombasa County. A representative sample was selected using purposive sampling method. These included Pastors, School Principals, CRE Teachers and Church members. To collect data, the researcher used a questionnaire as the research instrument. These questionnaires contained structured questions that were constituted using a likertscale. Questionnaires were either emailed or delivered to the respondents and were picked once filled. Data was analysed through NVivo software version 12. Table was used for the representation of data obtained in this study.

Results and discussion

Enhancement of Evangelism through Education Sponsorship

The objective of the study was to establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County. The data collected was analyzed using mean scores and standard deviations. A mean score of less than 1.5 implies that the respondents strongly disagreed with the statement. A mean score of 1.5 to 2.5 implies disagreed, 2.5 to 3.5 undecided and 3.5 to 4.5 implies agreed. A mean score of more than 4.5 implies strongly agreed. Standard deviation of less than 1 means that there were no significant variations in the responses while greater than 1 implies that there were significant variations in the responses. The respondents were required to rate the extent to which they agreed or disagreed on role of various forms of education sponsorship and how they influence enhancement of evangelism. The findings of the mean scores and standard deviation are shown in table 1 below.

Table 1 Forms of Education Sponsorship

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

Source: Research data (2021)

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Table 1 shows the results on the various forms of education sponsorship by churches in Mombasa County. The overall mean score of 3.82 indicate that the church sponsored schools in Mombasa County engage in all three forms of education sponsorship. The findings on school ownership and management were as follows: the church fully owns and manages its schools (mean = 4.73), leadership has influence on what is taught in schools (mean = 3.95) and leaders have competences to be able to manage the schools (mean = 3.87). This implies that the church sponsored schools are fully owned and managed by the churches and that the leadership has great influence over all their affairs. The standard deviations of 0.48, 0.62 and 0.54 respectively indicate there were no significant variations in the responses.

Results on funding schools were as follows: the Church funds the schools with all the resources (mean = 3.68), the Church pays the teachers' salaries and allowances (mean = 3.72) and the Church provides evangelism resources to the schools (mean = 3.54). This means that the church sponsored schools are well funded in terms of resources, teachers' remuneration as well as evangelism resources. There were no significant variations in the responses as all the standard deviations were less than 1.

With regard to bursaries and scholarships the findings were as follows: church offers bursaries and scholarships to the needy in the community (mean = 3.65), bursaries and scholarships are used as a tool to evangelize to the community (mean = 3.59) and bursaries and scholarships have been an effective evangelism tool (mean = 3.66). This implies that the church sponsored schools in Mombasa County engage in offering bursaries and scholarships as a way to reach out to the community. The standard deviations of 0.85, 0.69 and 0.64 show that there were no significant variations in the responses.

Summary

The first objective of the study was to establish the role of education sponsorship in enhancing evangelism by church sponsored schools in Mombasa County. The findings on the role of education sponsorship revealed that the church sponsored schools create awareness of God's word hence play an important role in enhancing evangelism. This means that church sponsored schools in Mombasa County provide a conducive forum for spreading the gospel hence play a crucial role in enhancing evangelism

Conclusion

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

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Recommendations

The study recommends that more church sponsored schools should be opened in Mombasa County as well as across the country to propagate further Christianity. The study also recommends that the existing church sponsored schools should be expanded to cater for even special needs such as the hearing impaired, sight impaired and physically challenged persons in the society. The study further recommends that the Government of Kenya through the Ministry of Education should give support to all church sponsored schools by providing well trained teachers and paying them so as to reduce the costs of running these schools.

Suggestions for Further Research

Further research should be carried out to analyze the effect of education sponsorship on evangelism by church sponsored schools in other Counties in Kenya to assess whether the results will be similar or different. In addition further research should be carried to establish the effect of church sponsored health facilities on enhancing evangelism.

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