Chaplaincy And Behaviour Change Of Students In Church Sponsored Public Secondary Schools Insiaya County, Kenya

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Abstract: From ancient days to modern contemporary, religious leaders in conjunction with the state have strived to offer religious guidance in many learning institutions around the world. In the recent past however, this noble task has been overtaken by rote learning which is deficient in developing social, moral and spiritual realm of students. As a result, moral upheavals such as boy-girl relationship, pregnancies, homosexuality and drugs and substance abuse are on upward trend in nearly all secondary schools. However, little attempts have been made by religious scholars to find out how school chaplains influence behavior change of students which. This is the basis of the current study. In order to deeply understand root courses of moral upheavals among secondary going students, the researcher relied on Structural Functionalism and Social Disintegration theories developed by Emile Durkheim. A descriptive survey design was utilized to analyze data both qualitatively and quantitatively. The analyzed data revealed that a considerable number of learners are affected by cases boy-girl relationships, pregnancies, abortions, examination malpractices as well as drugs and substance abuse. The study similarly revealed major challenges that inhibit school chaplains in their attempt to socially and spiritually develop students. To start with, majority of chaplains conduct their church services in the school dining hall once a week without the necessary church equipment. This minimizes students' participation and active involvement in chaplaincy activities. In the same way, there is no any instituted body at the sub-county level mandated to supervise, guide or tackle issues related to chaplaincy. Church in conjunction with educational stake-holders therefore need to work together in order to develop a workable universally accepted chaplaincy model in secondary schools. This will insure standard measure of service delivery to students rather than old form of chaplaincy based on church traditions that is devoid of modernity and religious pluralism of our society today.

Key words: Chaplaincy, behavior change, Church Sponsored Public Secondary Schools, Teacher.

I. INTRODUCTION

Individual successes in life and national destinies in these modern days are increasingly linked to the quality of educational experiences one acquires in life. Education in its proper contest encompasses spiritual, emotional and physical development that learning within the confine of classroom cannot satisfy in totality. This is the basis in which church and state have a common merger in an attempt to produce morally upright citizens for the general good of the society. One of the ways suggested by (Jennings 2004) is teaching Religious Education based on a common syllabus that incorporates Christian, Islamic and secular themes which is not necessarily the case in many countries' educational systems. Therefore, Religious Education as currently taught in Africa and Kenya in particular is not relevant to students' life experiences that can be used to restructure the society and eliminate social ills like terrorism, sexual immorality, drugs and substance abuse that are quite rampant in our secondary schools. For instance, education system in Kenya has majorly been used as a means of obtaining a certificate to enable the holder gain salaried employment and for job promotion as reported by (Wango 2010). Basically, it implies that other non-examinable areas such as chaplaincy, guidance and counselling and other co-curricular activities that are meant to enhance personal development of students are largely ignored.

However, (Yapp 2003) reports that chaplaincy is a vital component that can be successfully used in re-awakening spiritual and moral consciousness of students to become light of the world and salt for the earth as recorded in Mt. 5:13-16. (Pickford 2010) in his study on the role and relevancy of a school chaplain in Kwa-Zulu Natal secondary school in South Africa summarizes the role of a school chaplain as revolving around liturgy, teaching and pastoral care. However, the Ontario Conference of Bishops of 2009 warned that chaplaincy leaders must be aware of their limitation of their chaplaincy-related role by recognizing the need to refer

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students with problems to other qualified personnel like doctors and psychologists where necessary. (Hughes and Sims 2009) report that chaplaincy in schools face a myriad of challenges that hinder chaplains from achieving their set objectives. For instance, they cite some school chaplains of imposing their own church values or what they tend to understand to be an essential Christian truth to students. (Pickford 2010) on his part blames them for preferring old-time religious values when they are trying to alleviate students' problems which counteract the real intention of chaplaincy. Therefore, there is an urgent need to forge a complete partnership between the government and religious leaders to institutionalize chaplaincy in secondary schools as suggested by (Ruteere, 2016). This would ensure proper policies and guidelines developed to steer chaplaincy professionally.

(Mungai 2004) opines that delinquency of students is escalating in secondary schools due transferring of parental responsibilities to surrogate parents who are understandably teachers and house-helps. This nonchalant attitude is brought by busy culture of many parents because they are majorly preoccupied by work; on the other hand, neglecting their children emotional needs which arguably has serious ramification at indolence. (Arudo 2008) further blames parents for failing to be good role models to their children because of the rampant cases of divorce, separation and domestic violence exhibited in the family set-up today which in the end create emotional instability in children. This state of affair creates a threat of raising a generation without clear ideas of societal values arising from weak family structures. Due to poor parenting, statistics reveal that a total of 400,000 students in secondary schools in Kenya are addicted to drugs and out of which 16,000 are girls and the rest are boys according to (Mabeya et al. 2010). Further, report released by Kenya Human Demographic Survey in the year 2004, teenage pregnancy among students in Kisumu and Suba Sub-counties stood at 29% in 2010. This affirms the study by (Odhiambo et al. 2011) which was undertaken on behalf of KEMRI/CDC in Asembo, Wagai, Yala, Karemo and SiayaSub-County (all the areas are in Siaya County) which revealed that many girls in the area are affected by early sexual encounters, STIs, HIV infections, unwanted pregnancy and underground abortion. The research findings blame poverty and lack of puberty education as the main factors contributing to these social ills among students.

Statement of the Problem 4
There has been steady increase of moral decadence among students such as boy-girl relationship, abortion, drugs and substance abuse as well as cases of pregnancies in secondary schools. They occur even in school that have chaplaincy programme in place. Therefore, this unwarranted situation implores the question as to why there has not been intended behaviour change among students even though there have been school chaplains in Church sponsored public secondary school? It was on this basis that the researcher carried out in-depth investigation to find out relationship between increased moral decadence in secondary school and weak chaplaincy structure.

Objectives of the Study 4
The study was guided by the following specific objectives:
i. To find out how chaplaincy programmes are carried out in Church sponsored public secondary schools.
ii. To identify social problems faced by students in church sponsored public secondary schools.
ii. To ascertain problems that affect chaplaincy in church sponsored public secondary schools.

II. LITERATURE REVIEW AND THEORETICAL FRAMEWORK
Caribbean Educational Council report of 2012 states that the main objective of educational system is to provide an opportunity for students to become aware of the meaning and purpose of life. This view can only have an important effect when students deeply understand the interconnectedness between God, human beings and the world they live in. Similarly, this kind of knowledge is importantly meaningful when students interact with others from different religious and cultural persuasions. (George and Ukpong 2012) however claim that in modern societies, the youth are morally 'empty' because they do not have traditional social ties thereby weakening the social force responsible for restraining the youth from engaging in anti-social behaviour. Therefore, the researcher emphasized that any educational system whether formal or informal should address secular, religious and ethical concerns based on the cultural context of that society. This gives an educational system a broader and inclusive approach in order to develop holistic students.

Many studies show that school chaplains face many drawbacks in their work stations that are impediment in achieving their set objectives. A case in point is a research conducted by (Pickford 2010) in Kwa-Zulu Natal, a girls' boarding school in South Africa. The study reveals that there are no well-structured programmes that can enable chaplains to carry out their activities optimally. Pickford further notes that the local church priest who doubles up as the school chaplain only attends church worship in the school once a week. This denies chaplains ample time to interact with students which negatively affects the quality of spiritual guidance and counselling. Furthermore, chaplains are accused of relying on prayer books during worship written in old-fashioned language

that emphasizes more on church traditions and customs rather than addressing issues affecting students. Pickford's study goes on to reveal that modern technology such as use of modern music, multimedia and data projector with power point presentation for dynamic teachings still remain alien to worship services in most secondary schools. This makes church services long and boring and thus irrelevant to students' lives.

(Braskamp 2007) notes that only few countries such as Northern Territory Government in Australia have a clear policy guideline regulating chaplaincy services. For instance, it is mandatory that school chaplains prior to be appointed undergo a thorough criminal history checkup. Secondly, it is compulsory that a chaplain must agree to adhere to the guidelines set by employing agency for schools to safeguard the rights of the learners. This regulation is meant to protect chaplains against working unprofessionally alive to the fact that some chaplain may misuse confidential provision in guidance and counselling to abuse students emotionally. In this engagement, a school principal is given supervisory role to oversee the implementation of chaplaincy in their respective schools.

Another relevant study is (Silver et al. 2010).They report that learning institutions in a country need to have an ecumenical body whose mandate is to facilitate interreligious dialogue. They give an example of National Ecumenical Agency that brings together Christians, Muslims, Hindus and non-religious persons in England. Apart from promoting mutual respect, such organizations also bolster the spirit of ecumenism necessary for strengthening social and spiritual cooperation in a country. Moreover, (Pohlmann, 2010) agrees with Silver and others that interdenominational bodies such as Local Chaplaincy Committee in Australia play an important role in overseeing training, funding and employment of chaplains across Australian schools. These kinds of checks and balances are to insure students' spiritual and emotional needs are handled professionally. This is because adolescence is a very sensitive period that requires proper handling and adequate monitoring by parents and those concerned like teachers, counsellors and other caregivers as advised by (Ajidahum 2012).

According to George and (Ukpong 2012) a major developmental task among teenagers is to achieve a sense of identity. They add that adolescents need to find out who they are so that they can gain a sense of control that directs them through the rest of their lives. (Mungai 2004) agrees by arguing that teens generally identify with people they admire, whether they are real or media figures. By the end of adolescence, these identifications merge into a single identity to make a distinctive and rational adult person. In search of their identity, youth always struggle with their physical, sexual, social, religious and moral changes. Nonetheless, adolescents generally deal with these changes in various ways depending on their environmental conditioning and individual intrinsic personality. In this regard, (Pandita 2011) points internet as one of the major factor of alienating the youth from old authority because they can readily access any information they need. In such environment, 'global family network' has been created in the internet where browsing is the norm for many young people today. He further points out that, the internet has recruited millions of youth around the world thereby creating a massive link of young people from different backgrounds and cultures. Hence, it provides an easy medium for children to gain access to pornographic materials which make them to either become sexually-deviant or sexually-addicted as claimed by (Owen et al. 2012).

Australian Institute of Health and Welfare Document of 2008 reports that pre-marital sexual intercourse often results to pregnancy with a consequent possibility of carrying out abortion. A study conducted by (Williams, 2010) also concludes that many youth who engage in pre-marital sexual intercourse fail to use any form of contraceptives. For example, approximately 49.3% teen boys and 54.2% teen girls in USA admitted to have failed to use any form of contraception (especially condoms) during their sexual relationships. This is because they were either drunk or due to pressure from their sexual partners. Rwanda National Condom Policy Document of 2005 also supports this claim by reporting that condom use is very low in Rwanda among the youth because of social and religious reasons. For instance, those people who are perceived to be using condoms are labeled promiscuous and potential carriers of HIV virus.

Again, after studying secondary school students in Kisumu town, Western Kenya, (Otieno and Ofulla 2009) conclude that alcohol and substance abuse among students are wide spread in the region. They reveal that 57.9% of students surveyed had consumed alcohol, 34.7% had abused tobacco, 18.3% had abused cannabis, 23.1% had abused *khat* and 5.2% had used inhalants and/or cocaine. They further observe that boys were more affected than girls at 36.9% and 27.3% respectively. The study claims that influence from friends and relatives, or urge to enjoy the feeling of drugs were the main reasons why students abuse drugs. Odhiambo et al. (2011) support this claim by blaming advertisements which are fashion related as a motivating factor for students in secondary schools and tertiary institutions in Uganda to smoke cigarette. Consequently, (Brayant 2008) strongly links prolonged spiritual struggles to low self-esteem and decline in students' physical health. For fear of being stigmatized, students may attempt to conceal their troubled feelings that manifest through their overt behaviour. This practice may overwhelm them in the long run. Regrettably, the pain of struggling may be reinforced by the school environment that refuses to acknowledge the existence of their struggles. Therefore, school system need to develop a strong chaplaincy structure that encourages self-expression to candidly open up their own struggles while inviting others to hair their views freely.

Research conducted by (Braskamp 2007) establishes that there is no policy guideline on chaplaincy in most secondary schools. This is an indication that there is no legal framework upon which chaplaincy can be monitored to ensure quality services are given to the school community. Furthermore, majority of chaplains basically volunteer majorly to conduct Sunday worship in their respective secondary schools. This duration is not enough to make meaningful interaction with students and teachers, therefore, is simply a pointer of the minimal interaction between students and their chaplains. (Ogbu 2005) reiterates that support from teachers and principals in secondary schools greatly determine the success of guidance and counseling in secondary schools.

Theoretical Framework 7

This study is based within the context of two theoretical models, Social disintegration theory and Structural functionalism. Both theories were developed by Emile Durkheim as reported by (Elwell 1996).

Social disintegration theory suggests that the tendency of a society to socially decline or disintegrate over time is due to lapse or breakdown of traditional social support system. Durkheim categorized this disintegration into two parts that is; mechanical and organic solidarity. He argues that mechanical solidarity is a primitive integration based on likeness and intimate interaction of social units that make that society. This integration creates a force of social link aimed at discouraging individual's autonomy. On the same note, it seeks to reinforce collective conscience encompassing all aspects of societal life and activities. Organic solidarity on the other hand, comprises of more complex and modern social lifestyle based on abstracted interdependence. Social disintegration theory was thus used to investigate reasons for the increased social problems among students in secondary schools.

Structural functional theory on the other hand suggests that a society is like an organism made of different social institutions that perform diverse functions on behalf of it. Similarly, this theory highlights that most organizations such as secondary schools are large and have complex social units which more often than not are in diametric opposition to each other. Hence, success of chaplaincy programmes debatably depends on competency and interest of the school principal and concerned personnel in guidance and counselling departments. Structural functionalism theory therefore advocates for the concept of order irrespective of the changes of human resource which constantly take place within an organization. This suggestion can only take place when there is a strong policy framework guiding chaplaincy programmes in a secondary school. Equally, the theory was used to identify courses of conflicts of interest among the various departments that ultimately affect chaplaincy services. This was particularly important as Durkheim suggest that for a society to have a continuing existence over time; all the sub-units (school departments) must work in harmony with each other.

III. RESEARCH METHODOLOGY

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

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

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

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

Where:
n=Sample size
N= The population size
e= The level of precision

Consequently, purposive sampling technique was further used to select chairperson, secretary and treasurer of CU, YCS, SDA and Muslim religious groups that gave us a total of 48 officials. The remaining 224 members

were distributed equally among the four religious groups in all secondary schools that took part in the study. Therefore, a total of 56 students were sampled from every school to achieve equal representation. 14 members from each religious group were then selected using simple random sampling technique. To minimize biasness, the researcher first obtained the list of members from secretaries of the groups and using an interval of 3, the researcher selected students who took part in the study. This gave an assurance that every member of the group had an equal chance of taking part in the study to minimize biasness as suggested by Kombo and Tromp (2006).

On the other hand, simple random sampling technique was used to select teachers who participated in the study because they were the custodians of morality and active participants in disciplining students in schools. The number of teachers was attained from the list obtained from school administrators after which the names were assigned numerical numbers. In this manner, odd numbers were used by the researcher to select 73 teachers who willingly participated in the study. Similarly, purposive sampling technique was used to select school chaplains since they have the responsibility to plan, organize and carry out chaplaincy activities on behalf of church sponsors.Equally, principals were selected using purposive sampling technique since they have the overall responsibility of supervising and authorizing every activity that take place in their respective schools. Further, purposive sampling technique was used to select 2 church leaders from the Catholic and Anglican Churches.On the same note, heads of guidance and counselling department were purposively sampled because their responsibilities are complimentary to those of chaplains. Hence, they consulted regularly concerning students' welfare.

Finally, the total number of respondents that was used in the study was as shown in Table 3.3.

Target respondents	Total target population	Sampled population	% of sampled population
Principles	4	4	100.0
School-Chaplains	4	4	100.0
Teacher-counsellors	18	4	22.2
Students	850	272	32.0
Teachers	185	73	39.5
Church leaders	2	2	100.0
Total	**1,063**	**359**	**65.6**

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

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

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

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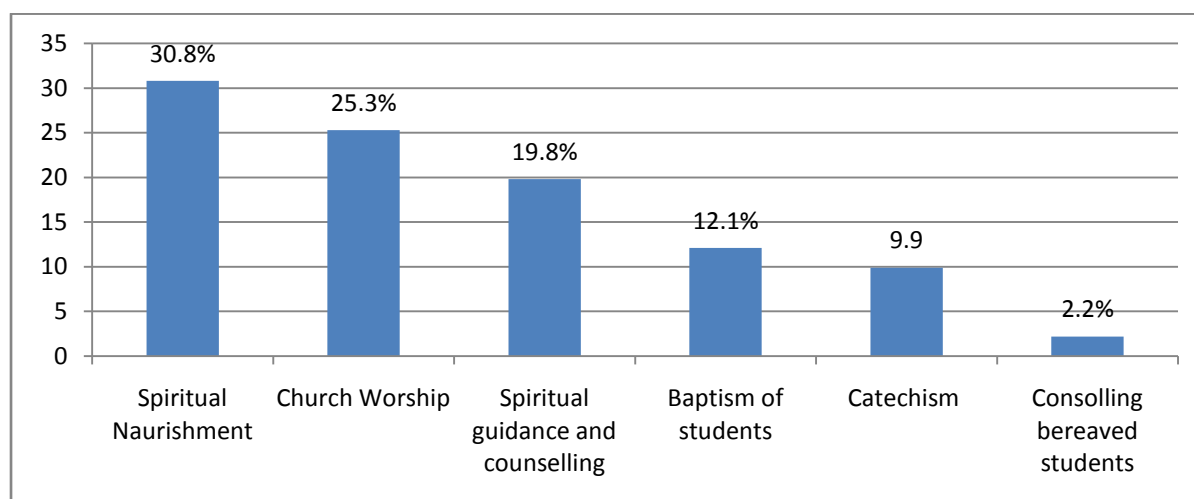
4. Questionnaire Return Rate

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

Students in religious groups	Freq. (n=255)	Percentages %
Catholic	82	32.2
SDA	71	27.8
ACK	58	22.7
Other denominations	32	12.6
Islam	12	4.7
T o t a l	**255**	**100.0**

Out of 255 students sampled 32.2% were Catholics, 27.8% SDA, 22.7% Anglican Church of Kenya (ACK), 12.6% were from other denominations that comprised of Independent and Pentecostal Churches while the remaining 4.7% were Muslims.

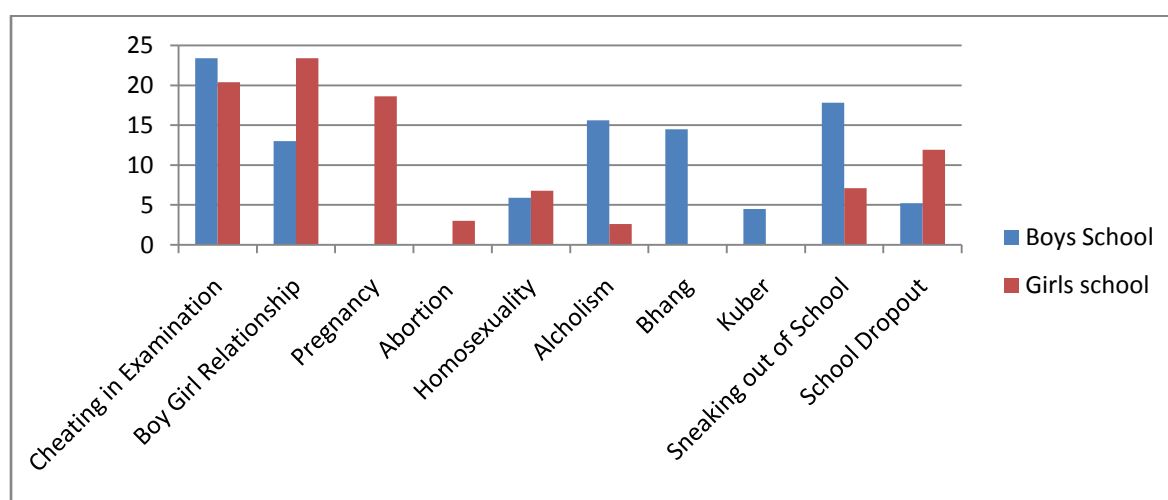## 6. Chaplaincy Programmes in Church Sponsored Public Secondary Schools   9

The graph reveals that taking care of spiritual welfare of students is the most important chaplaincy activity at 30.8%. This is achieved through preaching, educating and praying during church service that is mostly conducted on Sundays. Such chaplaincy activities are reinforced by inviting different evangelical teams to hold 'weekend challenge' at least every term in most cases. It was also reported by majority of school chaplains that these actions were quite helpful in strengthening spiritual realm of students apart from exorcising demon spirits from possessed students. Besides, this period is relatively helpful to students because they relax from vigorous school activities and boredom of normal church routine. Spiritual guidance and counselling of students at group and individual level was also another significant activity of school chaplains as it was reported by 19.8% of the respondents. Other activities included teaching catechism to students at 12.2%, baptism at 9.9% and consoling bereaved students at 2.2%.

Experience of Students about Church Services

Experience of students	Freq. (n=255)	Percentages %
Lively	51	20.1
Somehow Lively	42	16.4
Somehow Boring	126	49.2
Boring	36	14.3
Total	**255**	**100.0**

As recorded in the Table 4.42, 20.1% students indicated that church services were lively because in some schools piano was incorporated in church worship which made singing and dancing more enjoyable. School-chaplains and guest preachers also preached relevant messages that made students to be keen and attentive during worship. Views affirmed by some school chaplains when they stated that they had not experienced any problem from students as students actively participated in church worship. Again, 16.4% students reported that church services were somehow lively because poor singing with no musical instruments such as piano in majority of schools that minimized students' participation in church worship. However, nearly half, 49.2% students indicated that church services were somehow boring with 14.3% noting that church services were utterly boring. These categories of students blamed some chaplains and preachers of negatively attacking their denominations or constantly preaching about sexual immorality that gives an impression that students are generally immoral. Further, students from different religious faith were forced to observe doctrines and beliefs they did not understand such as kneeling and bowing before the cross which some termed as a form of idol worship. This view was reiterated by nearly half of the chaplains who noted that some students were finding it hard to follow some Catholic doctrines and teachings due to their religious orientation. On the same note, Muslim students were unhappy when some preachers linked their religion to terrorism acts witnessed in the different parts of the country. The researcher noted with concern that these category of students normally sleep, joke or make noise during worship because they consider teachings they receive to be irrelevant in their lives. In this case, many students considered the mode of worship to be outdated or irrelevant hence they merely attend church service because it is a school routine. Hence, it is crucial for chaplaincy to develop chaplaincy models that effectively address the pastoral care relevant to all learners.

8. **Social Problems Affecting Students   11**

As shown above, 23.4% and 20.4% respondents reported that cheating in examination was quite rampant in boys and girls schools respectively. Majority attributed this occurrence to poor study habits and lack of proper time management that make set tests appear difficult and challenging. Others also cheat to avoid punitive punishment from teachers as well as quarrels and verbal abuse from parents. Similarly, some students are simply involved in the malpractice to conform to the norm that it is not easy to pass examinations unless they cheat. However, secondary school management systems including chaplains were silent in their approaches employed to stem the vice. 23.4% of the respondents reported that female students were involved in boy-girl relationships as compared to 13.0% respondents who noted that male students were equally affected. Majority of respondents cited poverty, parental neglect, peer influence as well as lack of self-control as salient factors contributing to early pre-marital sexual intercourse among students. Notably, these underlying factors appear to affect most girls compared to boys as reported by majority of respondents. Nonetheless, significant number of respondents blamed easy accessibility of pornographic materials from the internet through phones as well as printed and electronic media for the increased students' sexual relationships.

The graph further reveals that 17.8% respondents reported that some male students sneak out of school in order to smuggle drugs while 7.1% of indicated that some female students sneak out of school to seek sexual favours outside the school premises. On the same note, 18.6% respondents indicated that pregnancy was a major problem in girls boarding schools that contribute to many school dropouts among girls because they are sometimes expelled or forced to nurse their babies after delivery before being allowed to resume learning. Similarly, 6.8% reported that some students were practicing homosexuality. However, the researcher could not

investigate extent to which this problem affects students because such cases were not documented. Consequently, there was a common agreement among the majority of respondents that such occurrences are brought about by confining students within the school premises for a long period of time thus sexually starving students who are sexually active. This makes some students turn to their peers to satisfy their sexual desire and they in turn influence others to join the group that becomes very secretive in their dealings.

On the same note, 3% commented that there were cases of pregnant girls involved in procuring abortion in girls' boarding schools although its magnitude could not be verified because such cases were not documented. In order to help students affected by above mentioned problems, school chaplain reported that they majorly relied on guidance and counselling as well as preaching moral issues affecting students. These sentiments agree with findings of Australian Institute of Health and Welfare Document of 2008 that many pregnant female students often prefer to carry out abortion in order to continue pursuing their educational goals. On the same note, 11.9% girls and only 5.2% boys felt that school dropout was a serious problem in their respective schools. However, the problem is gravely replicated in girls' schools which signify that measures previously taken to curb school dropout among female students are inadequate.

Similarly, the bar graph shows that male students are significantly affected by drugs and substance abuse than their female counterpart. For instance, 15.6%, 14.5% and 4.5% respondents reported that they were fully aware of learners who were abusing alcohol, bhang and kuber also called *'majani'* respectively in boys' boarding schools. The latter is liked by many students because it is cheap and easier to carry therefore they cannot be suspected easily. On the same note, only 2.6% of respondents indicated that alcohol was abused by a small number of students in girls' boarding schools. Majority of respondents blamed peer influence as well as ineffective guidance and counselling in schools as main reasons why students engage in such vices. Similarly, a number of respondents reported that students who are vulnerable to drug and substance abuse come from homes where parents equally abuse drugs, separated, divorced or because they feel unloved and neglected. This is because they presumed that this is a way of releasing stress and proportionately increasing their concentration in academic activities by forgetting problems they have at home.

IV. METHODS USED TO DISCIPLINE STUDENTS
From several schools, it was clear that caning 41%, manual labour 23% featured as the most widely used methods to discipline learners. This indicates that corporal punishment takes a total of 64% as a preferred method in addressing students' indiscipline. This trend signifies a drawback in the implementation of guidance and counselling as a preferred method of bringing up morally upright students. The researcher also found out that, negative perception, lack of awareness among teachers were major setbacks to successful use of guidance and counselling in secondary schools.13% of students also reported that suspension and invitation of parents to school in order to discuss their behavioural problems were sparingly used. On the contrary, only 12% of the respondents reported that guidance and counselling was used in their schools. This signifies that guidance and counselling as an ideal mode of holistically developing students has not been fully embraced.

More interestingly, chaplains support corporal punishment and more specifically canning supporting their argument on the biblical teaching based on Proverbs 13:24.Other disciplinary methods used were: imposing of fine at 6.3% and expulsion from school at 4.8% more specifically in cases of pregnancies and drug abuse. Considering the above findings, it is the opinion of the researcher that to produce all-round students there is need for a multifaceted approach that include guidance and counselling as well as more careful application of corporal punishment defined by law.

Therefore about 64.0% of students did not support the idea of allowing students to access and use contraceptives because it is biblically wrong. This position was supported by nearly all principals, chaplains, teacher-counsellors and considerable number of teachers. Their opinion was based on the biblical account that sex is only allowed in marriage therefore allowing the use of contraceptives is contrary to the holy purpose of matrimony. Majority of respondents cited biblical verses that suggest that sex ought to be practiced only in heterosexual marriages.

Even though biblical teaching on the use of contraception is very scanty, referring to Genesis 38:8-10 somehow points that it is sinful to knowingly interfere with the process of fertilization. Based on this verse, the researcher interpreted that God seemingly advises against the use of contraceptives. Other respondents also concurred with students' views that allowing students the right to use contraceptives is an open sign that society out-rightly promotes irresponsible sexual behaviour among learners. This is because the use of contraceptives among students is immoral, unbiblical and a license to sexual immorality among the young people. These views further agree with (Grisanti 2012) who connects moral decline of the society to the availability of contraceptives that make individuals not to be worried about consequences of their sexual behaviour.

However, significant number of students had pessimistic view on the use of contraceptives because they thought that one is still at risk of contracting STIs or a girl getting pregnant even if they use condoms. Some students have opinion that using contraceptives have adverse side-effects that can result to death or health

complications. These findings reinforce the idea that reproductive health education is not handled by most chaplains making students to rely on other sources that might not give them accurate information. On the other hand, only 36.0% of students agreed that it is good idea for students to access contraceptives since many students who engage in sexual intercourse do not use any form of protection. Hence, this would help to reduce cases of pregnancy among female students which would further prevent cases of school dropout due to pregnancies and more importantly transmission of STIs.

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

Problems affecting chaplaincy in Church Sponsored Secondary Schools

The students reported that spiritual guidance and counselling is poorly carried out in secondary schools. It was established that few students had gone to their school-chaplains to be individually guided and counselled even though majority admitted to have personal problems. Nearly all school-chaplains attributed this occurrence to lack of adequate facilities and well-structured programmes that can support chaplaincy programmes in full. They further blame this scenario to hands off approach employed by school administrators and church officials because they do not provide any financial support or give token of appreciation to school chaplains hence they are not motivated. They further reported that they were only left to depend on church offerings given by students to finance most of their activities in schools which was inadequate. Furthermore, chaplains reported that they carry individual counselling to students under trees or teachers' offices that made students to shy away due to lack of privacy. Similarly, chaplaincy activities were not included in the school routine that made it difficult to plan and carry out chaplaincy programmes in a structured manner. Again, 32.7% of respondents reported that there exist denominational differences in secondary schools advanced by school-chaplains who tried to a greater extent impose church doctrines and beliefs on students. This indicates that learners as adolescents, increasingly becoming aware of their rights namely privacy, freedom of religion, belief, opinion and expression. Thus, they are liable to critique opinion, views or activities they think are violating their freedom. Equally, 24.5% of respondents reported that school chaplains lacked requisite training that negatively affects their service delivery. Similarly, it was reported that school-chaplains mostly worked single handedly and they were rarely helped by layperson from the church. For this reason therefore, they depend almost entirely on students to organize and execute most of their church activities.

V. CONCLUSION

Academic competence is associated with student's ability to manage their study load i.e. to manage the study material in the curriculum, their personal devotions and leisure time. Academic competence has been shown to affect students' academic performance and the student with better academic competence is likely to have better academic performance. Academic competence is defined as the proficiency of students with respect to the content taught and their ability to understand the course material. Academic performance is also associated with test competence which reflects how students cope with the amount of study material for examinations. It reflects the difficulties associated with managing the amount of study material for an examination and in preparing for them; hence chaplaincy is key in assisting the students. Test competence is defined as the student's ability to manage and cope with the amount of study material for examinations and test. Therefore, there is need for full-time chaplains based on guidelines given by (Railly 2012) that a chaplain must possess a minimum qualification of certificate level in pastoral counseling and must carry out chaplaincy function as per the guidelines of chaplaincy association which is yet to be constituted in Kenya.

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