

**THE ROLE OF CHURCH-SPONSORED SCHOOLS IN THE MORAL EDUCATION  
OF HIGH SCHOOL STUDENTS IN NAIROBI COUNTY**

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**A Research Thesis Submitted in Partial Fulfilment of the Requirements for the Award  
of Degree of Master of Arts in Children and Youth Ministry of Pan Africa Christian  
University**

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## **Declaration**

This is my original work and has not been presented for a degree or any other award in any other University.

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## Abstract

Education is one of the basic human needs and among the key determinants of national development categorized as a human right. Many countries invest heavily in the education sector to nurture talent and to develop human capital. Despite the central role education plays in the development of children, the current moral decay in Kenyan high schools is a major concern for policymakers. Kenya, a country rich in cultural diversity and religious pluralism, has witnessed a steady growth in church-sponsored schools over the years. These schools, often associated with religious organizations, offer a distinct educational environment that incorporates religious teachings and values into the curriculum. By blending academic excellence with spiritual guidance, church-sponsored schools aim to nurture not only the intellectual capabilities of their students but also their moral compass. However, amidst the growing influence of secular education and evolving societal norms, it is imperative to critically assess the effectiveness of church-sponsored high schools in achieving their intended goals of moral education. This study therefore sought to determine the morality outputs of church sponsored high schools by assessing the effectiveness of moral education approaches implemented by educators in these schools. Specifically, the research focused on three objectives; To examine the extent of the church role in moral education in selected church-sponsored high schools in Nairobi County, to determine the effect of church rules, regulations and group values on moral education in selected church-sponsored high schools in Nairobi County; and to examine the effect of church social trends on moral education in selected church-sponsored high schools in Nairobi County. The study was premised on Kohlberg's Theory of Moral Development, Thomistic Theory of Moral Development and the Social Learning Theory by Albert Bandura. A descriptive research design was employed with study population drawn from the 43 county high schools, 28 sub-county high schools and 129 private high schools in Nairobi County. Study observations were obtained from the deputy principals and guidance and counselling heads. Findings led to the conclusion that church rules and regulations as well as church group values have positive and significant effects on students' moral development. The study also concluded that church social trends do not significantly influence the moral education and development of students in the selected institutions. The study recommends that the church plays an active role in the formulation of school rules and guidelines as they play a key role in creating a culture conducive for moral education. The study further calls on the church-sponsored schools in collaboration with the church, to play a bigger role in social critique and to make use of digital channels to reach the high school students who have migrated from traditional sources of information to digital channels. The study recognizes the importance of mentors in students' moral education and recommends that the schools include provisions for updating teachers on acceptable morals and standards aligned to church group values, church rules and regulations and church social trends.

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To my beloved husband; Michael, and our precious daughter; Wema. My wonderful sisters; Prudence, Amanda and Vernessa, my dear Mama; Rosemary Khamati, and my gracious aunty and friend; Nancy Mbatia. You have always prayed and encouraged me. Thank you for walking this journey with me.

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## **ABBREVIATIONS AND ACRONYMS**

ANOVA	Analysis of Variance
CBC	Competence-Based Curriculum
CRE	Christian Religious Education
HIV	Human Immuno-deficiency Virus
ICT	Information Communication Technologies
IRE	Islamic Religious Education
KCPE	Kenya Certificate of Primary Education
KCSE	Kenya Certificate of Secondary Education
MTD	Moralistic Therapeutic Deism
NACOSTI	National Commission for Science, Technology, and Innovation
PAC	Pan Africa Christian University
SDGs	Sustainable Development Goals
SLT	Social Learning Theory
SPSS	Statistical Package for Social Sciences
UN	United Nations
USA	United States of America

## **DEFINITION OF TERMS**

<b>Moral Education</b>	The education imparted to young learners designed to impart a set of values on what is right and wrong
<b>Rules and Regulation</b>	The directions and instructions governing how members or followers of a particular religion follow or ascribe to
<b>Church Social Trends</b>	The ideas and practices that the church hold as important and include lifestyle choices, demographic composition and attitudes
<b>Church Group Values</b>	Those beliefs, principles and priorities that guide an individual's actions including honesty, loyalty, integrity, acceptability and trust, among others, in accordance with the teachings and expectations of the Church
<b>Church-Sponsored Schools</b>	Learning institutions where the Church is either an owner, a financier, a manager, a co-manager or key decision-maker.

## **CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY**

### **Introduction**

Moral education is a critical need for high school students in Kenya. In Nairobi County, Kenya, where the rapid pace of urbanization and cultural diversity prevails, the question of how to effectively impart moral education to high school students has become a topic of significant importance. Recognizing the need to instill strong ethical values and character formation in the younger generation, various institutions, including churches, have played a crucial role in providing education that extends beyond academic knowledge. Church-sponsored schools, in particular, have emerged as influential institutions in shaping the moral fabric of high school students. This chapter provides a background to the study, the problem statement, research objectives and the research questions. Assumptions of the study, the rationale and significance of the study are explained, followed by the scope, limitations and delimitations of the study.

### **Background**

The origin of the word educate is a Latin word, *Educare*, which means: to bring up, to nourish and to bring out or to bring forth. Education then refers to the holistic development of people (Bhatt, 2017). Holistic development of people has a moral element that the society perceives religion as better placed to meet. Formal education emerged as a result of religious education in culture, leading to the establishment of church sponsored schools to serve as a major tool for evangelism (Spooner, 2012). Through this evangelistic endeavor, moral education of children was considered. Currently, education has become central to people's daily lives and is now considered a human right and included among the Sustainable Development Goals (SDGs), number 4. Referred to as Quality Education by the United Nations

(UN) (UNDP, 2023). Education provides access to knowledge, values, competencies and skills required for human development. (Singh, 2015).

The word moral stems from the Latin word *mos, mores, or moralis*, meaning habits (Oxford Languages, 2022). It refers to the code or norms that dictate the boundaries of co-existence among people in a community. Moral education refers to the process of training and transferring appropriate and prescribed codes and norms that help people co-exist as productive and meaningful contributors to their communities. Moral education is consequently the responsibility of adults within a community, which for purposes of this study, will refer to the church sponsored high schools. In the formal education systems, schools are expected to develop morally upright students and teachers were hired with the expectation of being moral exemplars (Ryan, 2021).

In 1780, Robert Raikes and Thomas Stock offered Sunday school for the poor and orphaned in Gloucester (England) to teach reading, writing, arithmetic and catechism. The Church of England took this up around 1800, seeing as it could be developed into a more formal activity (McGill University Digital Collections, 2005).

According to a study by Ryan (2021), during the colonial period in the United States of America, formal education had a distinctly moral and religious nature. The religion in the education system that was predominantly Protestant led to a reactionary backlash by other religious denominations as well as non-religious educationists of the 19<sup>th</sup> and 20<sup>th</sup> Century. The backlash was attributed to immigrant scrutiny of the Protestant tone that was viewed to exclude other denominations and religious groups. The immigrants from Germany, Ireland and Italy thus formed their own schools for fear of losing the faith foundations of their children.

According to Ryan (2021) this scrutiny was further informed by Darwinism, Marxism and Freudian influence. This conflict of opinion led to the removal of moral education from USA schools resulting in a rise in indiscipline cases, decline in academic achievement and general character decay among students. Later, in the 1980s, moral education was reintroduced as character education, with the aim of eliminating the religious connotation, and thus opening it up to the entire education network, while responding to the poor academic achievement and behaviour. The motivation to return character education to schools especially in America was an outcry by parents and directives by political leaders who witnessed the moral decay among youth of the time (Ryan, 2021).

According to Mabeya, et.al (2010), the Church played a critical role in the establishment and management of schools in Kenya during the 19<sup>th</sup> century. The church contribution included financing, management and policy development for schools. The Church also played a key role in the evangelization of the students in the schools. The church sponsored schools included secondary education.

Post-independence, 1964 and forward, the church role was reduced to from education management to sponsor, responsible for spiritual guidance of students. It became the government's responsibility to train and commission teachers, maintain the curriculum and distribute teaching materials. Essentially, the government endeavored to separate education from religion, and specifically from the church in order to develop a nationalised education (Joshua, 2017).

In 2016 a needs assessment conducted to inform the development of a new curriculum for education in Kenya revealed that most Kenyans were keen on an education system that

promotes the holistic development of the learner to address pertinent issues facing children today, including drug and substance abuse, HIV and AIDS, use and misuse of ICT, as well as violence, health and nutrition (Kenya Institute of Curriculum Development, 2016).

Later, in November 2018, the President of Kenya, directed the Ministry of Education to return the ownership of the church founded schools to the churches because of the drastic change in learners' behaviour manifested in the poor discipline, burning of schools, low academic achievement and increased drug abuse. The President's directives included the restoration of chaplaincy services to schools to help mentor students (Ondieki, 2018).

To address this increasingly worrying trend, chaplaincy services have been recommended as a mechanism to reestablish steadiness in schools by helping students who are confronted with issues of postmodernism at a growing rate to make the right choices that support their holistic development. The work of chaplains has however been reduced to provision of care to students in trouble and those in need by engaging parents, offering counselling and other support services to the school whenever they are required to assist. Such a peripheral involvement of chaplains greatly reduces the effectiveness of their role and the contribution of the Church in moral education. (Sofi, 2021).

High school students in Kenya are approximately between the ages of fourteen and nineteen years. This happens to be the prime of adolescent years, marked by self-discovery and an awareness of role models around them. According to Kohlberg's Theory of Moral Development, the high school students (adolescents) are not only aware of the moral standards that exist, but also more of the role models they value. The high school students will internalize these moral standards without question while maintaining their reasoning within their group

agreement. The main reason they maintain moral codes is to avoid guilt and retain peer acceptance (McLeod, 2013).

### **Statement of the Problem**

According to Wambugu, et.al (2019), Obwano (2021), and Amutabi (2019) there are significant gaps in moral education outputs across high schools in Kenya, including Nairobi County. Issues including alcohol and drug abuse, sexual immorality, early pregnancies and rising cases of school dropouts are recorded in high schools. (Wambugu, et.al, 2019).

Romans 12:2 states, “Do not be conformed to the pattern of this world but be transformed by the renewal of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing, and perfect will” (Romans 12:2, 1996/2004). This is part of Apostle Paul’s message to the Church in Rome. The observation that students from church-sponsored secondary schools are no exception to the moral decadence, recorded in different parts of Kenya is of great concern to the Church by extension of the schools they sponsor.

Within Nairobi County, church-sponsored schools serve as a beacon of hope for families seeking an education that cultivates strong moral values alongside academic achievement. Parents and guardians often choose church-sponsored schools because they believe in the transformative power of faith-based education to shape their children's character, integrity, and ethical conduct.

In the Christian view, which represents the Church, morality encompasses goodness, and right living. It is about, obedience to God, servanthood, respect for authority, humility, forgiveness, kindness, faith in God, and avoiding a sinful lifestyle as explained in the Bible (Galatians 5:19-21-26; Romans

13:13-14; Matthew Ch. 5-7), among other references (Makokha et.al (2020). Such morally upright qualities are evidently lacking among high school students including those who attend church-sponsored high schools, who instead appear to be following the patterns of the world.

This study therefore sought to examine the effectiveness of moral education approaches in church-sponsored high schools in Nairobi County with the aim of contributing to the consideration of a theological framework for moral education in church-sponsored high schools in Nairobi County.

### **Objectives of the Study**

The overall objective of the study was to investigate the role of church-sponsored schools in the moral education of high school students in Nairobi County. Specific objectives that guide the study are:

- i. To examine the extent of the church's role in moral education in church-sponsored high schools in Nairobi County.
- ii. To determine the effect of church rules, regulations and group values on moral education in church-sponsored high schools in Nairobi County.
- iii. To examine the effect of church social trends on moral education in church-sponsored high schools in Nairobi County.

### **Research Questions**

Informed by the objectives of the study, the research questions were:

- i. What is the extent of the church's role in moral education in church-sponsored high schools in Nairobi County?
- ii. How do church rules, regulations and group values inform moral education in church-sponsored high schools in Nairobi County?

- iii. What is the effect of church social trends on moral education in church-sponsored high schools in Nairobi County?

### **Assumptions of the Study**

There are several assumptions for this study. First, church-sponsored high schools are assumed to subscribe to the Christian religion. Therefore, the study broadly looked at the contribution of religion to moral education and narrowed down to the contribution of the Christian religion – through the Church, to moral education. Second, it is assumed that church-sponsored schools have programs for moral education implemented both within and alongside the curriculum. The study examined secondary data on existing approaches for moral education among church-sponsored schools at global, regional and local levels. Lastly, the study assumes that Church sponsored high schools employ Christian teachers or have the requirement of their teachers to align with the church-sponsored schools' moral code of conduct. The primary data thus didn't investigate the religious affiliation of the respondents.

### **Justification of the Study**

This study provides an opportunity to measure the effectiveness of approaches contributed by the Church in the quest for moral education and to identify the gaps that exist in developing morally upright high school students in Nairobi County.

### **Significance of the Study**

This study could aid education policy makers in their approaches for curriculum development on moral education for high schools as they seek to develop individuals of good character for the society, in accordance with the national goals of education in the CBC, number 4 of which speaks directly to this study: promote sound moral and religious values. This study also aligns with Sustainable Development Goal 4-quality education that envisions a global

citizenship culture of peace and harmony taught through accessible, affordable and quality school programs at all levels, including high schools. The Church as a high school sponsor, may benefit from this study by gaining insights on the gaps that exist between the Church moral values and the values of the schools they sponsor whether through financing, ownership, management, training or chaplaincy, and hence collaborate with the schools to bridge them. Further, this study points to the engaged the curriculum implementers and hence provides empirical data on the approaches to moral education in church-sponsored high schools from the lens of a teacher who was identified as a central actor in the process of moral education. Lastly, this study established the need to research on effectiveness of approaches in moral education for church-sponsored high schools in other counties, towards the possible formulation of a theological model for moral education among church-sponsored high schools.

### **Scope of the Study**

The scope of the study was church-sponsored high schools in Nairobi County. Church rules and regulations, church group values and church social trends formed the extent of the study's evaluation in as far as the schools interacted with and implemented these in the delivery of moral education.

### **Limitations and Delimitations of the Study**

#### **Limitations**

The study happened under several limitations. Church sponsored high school principals may be keen on protecting the image of the school and this has the potential to result in carefully crafted reporting that could compromise on accuracy of data collected. To deal with this limitation, the study upheld confidentiality and non-disclosure of names of sampled schools and their respondents. This was confirmed through the signing of a non-disclosure

agreement between the researcher and the schools. Secondly, the availability of contemporary literature on the church and moral education was a challenge. The researcher navigated this by studying wider around religion and moral education, Christian education and ethics, alongside literature on the church and moral education. Thirdly, theorists that cut across both theology and education were not available, hence the decision to work with developmental theorists and faith theorists to ensure a clear interaction between church and education in relation to the study's focus.

### **Delimitations**

Delimitations for this study included the scope of church-sponsored high schools within Nairobi County, with a specific population of guidance and counselling teachers and deputy head teachers. This decision was made based on the topic of moral education, whereby the schools have structures and systems in addressing morality issues, such as discipline cases, difficult home situations that affect the mental health, social interaction, spiritual discipline, or academic stability and motivation of the students. The use of quantitative data as opposed to qualitative data supported the study in managing time constraints given the scope of the study and the availability of the sample population.

### **Chapter Summary**

This chapter provides the background to the study with an overview of moral education, the role played by the church in sponsoring high schools and its relationship to moral education and the context for the need for moral education. The chapter has stated the problem of the study, which was to examine the effectiveness of moral education approaches in church-sponsored high schools in Nairobi County. The objectives of the study, research questions and

assumptions of the study are presented. The justification, significance and scope of the study are explained, and the limitations and delimitations outlined.

Chapter two provides the literature review that interacts with various researchers and authors to shed light on the study. The chapter also includes the theoretical and conceptual frameworks of the study

## **CHAPTER TWO: LITERATURE REVIEW**

### **Introduction**

This chapter reviewed relevant literature to inform the study's quest and to identify gaps if any, that exist within the discourse. The literature review centered on the meaning of moral education, sought to understand what encompasses church-sponsored schools and considered a general profile of the high school student. Empirical studies on moral education were also reviewed. A study of Kohlberg's Theory of Moral Development, the Social Learning Theory by Albert Bandura and the Thomistic Theory of Moral Development informed the theoretical framework. The theoretical framework informed the conceptual framework that is explained in this chapter.

### **Moral Education**

Chowdhury (2016) observes that school-based moral education has been a subject of discussion since the 1980s, contributing to the various western theories and practices applied, yet, with continued variations in its definition and explicit role of moral exemplars (Chowdhury, 2016)

According to Sajjadi (2007) the reason why moral education faces a major challenge in religious societies, is the lack of precision in defining concepts and principles despite the continuous development of the postmodern world and its teachings. The absence of a universal foundation, approach and delivery of moral education places morality at risk as far as religious philosophy is concerned. Sajjadi further explains that post modernism propagates the notion that there is no universal standard measure of right and wrong, or good and evil. Instead, morality is a construct of human emotions, and motivations allowing for changes in moral values thus taking on a pragmatic approach in decision making (Sajjadi, 2007). The various

and conflicting views on morality have an implication on the way morality is understood and taught.

Luco (2014) in his article on the definition of morality explains that morality in a descriptive sense refers to the code of conduct validated by either an individual or a group. The normative definition refers to the code of conduct that is generally agreed upon by all reasonable individuals. Luco's view is that the correct definition of morality must incorporate the functions of the moral system, being to foster reciprocally advantageous social collaboration.

Moral development is a socialization process which begins in the home with parents or guardians playing the role of moral exemplars or models. The socialization process progressively extends beyond the home, to the church, school and by various media as children grow and begin to interact widely (Krzesni, 2015).

According to Parret and Kang (2009), the evidence of effective moral education is changed hearts that lead to changed behaviour, informed and inspired by moral exemplars who model and guide their learners in collaborative engagement where the students see and desire the benefits of moral uprightness.

Tuana (2007) indicates that moral literacy is multifaceted involving three key elements: namely, ethics sensitivity, ethical reasoning skills and moral imagination. She argues that this subject is undervalued and under-developed, with little or no training offered to moral educators in schools, resulting in poor moral choices among the students who become irresponsible citizens.

In Smetana (2015) view, moral development and education are primarily a parental role given the emotional bond and parent-child relationship that fosters primary socialization; hence, the lack of moral values observed today can be a result of poor parent-child relationships. She posits that, in the 21st Century as opposed to earlier times, children generally respond positively when reason is shared as opposed to power assertion (Smetana, 2015).

Messina and Surprenant (2015) explain that moral education is accomplished over a period of time through which students learn moral principles in what appears to be autonomous discovery as part of their development. They state that allowing students to learn from the natural consequences of their actions, supports moral agency, as opposed to having an adult – either a parent or teacher telling the student what is right and wrong. According to them, moral reasoning is developed through experience and discovery, rather than fear of punishment and anticipation of rewards.

The 8-4-4 System of education in Kenya recognized the importance of moral education, and this was demonstrated in the inclusion of Christian Religious Education (C.R.E) and Islamic Religious Education (I.R.E) into the school curriculum, according to Githaiga, et.al (2018). Heto, et.al (2020) analysed Kenya Certificate of Secondary Education (KCSE) and Kenya Certificate of Primary Education (KCPE) results and concluded that students in Kenya perform incredibly well on national tests in religious and moral education in comparison to any other subjects. Lillian (2018) affirms that the government had recommended secondary schools introduce value-based education through religious education as a response to emerging social challenges, while Jephthar (2018) provided evidence that moral education plays an important role in minimizing radicalization in secondary schools. Rustan and Hanifah (2018) showed that the implementation of the Curriculum 2013 contributed to the improvement of students'

religious values, tolerance, and nationalism if the learning process is integrated with a syllabus, teaching materials, and lesson plan. Curriculum 2013 is a set of national instructional activities that guide on competency assessment and included moral assessment. It is different from Curriculum 2012 that focused on achievement of goals and objectives as prescribed by the educational system.

Nama and Manyasi (2019) determined that guidance and counselling (G/C) policies and procedures are key in the value development among high school students. However, the study noted that high school principals must scale up guidance and counselling services and provide requisite support including offices and materials, as well as training and recruiting of competent counsellors. Obwana and Maseno (2021) assessed moral education system in Kenyan high schools and noted that the curriculum and syllabus guides did not elaborate on the moral judgment modes or indices that teachers ought to use during C.R.E assessment, limiting their effectiveness. Wanyonyi (2018) reported that although sex education is an essential subject among Kenyan students, CRE had failed to incorporate it into the curriculum. He thus proposed that sex education to be developed in line with moral education to reduce early pregnancies and disease spread among secondary school students.

From this discussion, the Researcher observes that there are efforts within the education system to implement moral education, despite the mentioned challenges of lack of teaching materials and tools to guide the delivery and assessment. In relation to this study's objectives, the gap is the lack of standardized approaches for implementing moral education within the education system. This presents an opportunity for church-sponsored high schools in Nairobi County to contribute to a theological framework of delivery and implementation of moral education for high school students, including an agreed upon set of principles that determine moral uprightness.

## **Empirical Studies on Moral Education**

McIntosh and Curr (2020) investigated the efforts of educators in partnering with African American Churches and how this impacts graduation among African American students. The study adopted a qualitative case study design and collected data from black church leaders, African American students, and school administrators who were identified using purposive sampling. The study showed that school-church partnerships, especially those embedding community cohesion have a significant positive impact on students' moral and educational outcomes. Further, the students graduated with skills and competencies that meet the needs of relationship and community. Black churches promoted equality, offered complementary tutoring programs and facilitated community support to the youth through involvement of community building projects. Engagement in and promotion of social development programs by members of black churches was reported to induce social justice behaviors among students and acted as an important source of information and assistance to students during application for higher education.

Promotion of social development programs was also studied by Wilkinson, et.al (2017) who carried out an investigation into the role of the church and youth groups in promotion of integration among Sudanese refugee students in Australia. A descriptive design drew on Bordieuan concepts of cultural and social capital and habits. Analysis revealed that pro-social and pro-educational moral directives instituted by churches and associated support groups had led to a significant increase in the number of foreign students who could access social capital, promoting their integration into new societies. The church also introduced cultural exchange programs which provided refugee students with a legitimized source of cultural capital. This improved their integration and social adjustment and understanding, as reflected in their academic achievement. The gap noted is that the church directly implemented the programs in

the schools as opposed to the church equipping the schools to implement the moral education programs, which is what this study's objectives seek to examine.

A study conducted from a Catholic religious perspective confirms that Religious Education has an effect on moral education. Ilechukwu and Ugwuozor (2014) evaluated the role of the Catholic Church in Religious Education among students in Nigerian Catholic Schools. A descriptive survey research design was adopted and used simple random sampling in selection of Religious Education teachers, heads of departments and senior student leaders in the schools. The analysis revealed that respondents were in agreement that Religious Education programs help students to better understand their relationship with the school, their peers, the society and with God. Religious Education was associated with deeper conscious understanding and upright morals of justice, humility, love, respect, kindness, forgiveness and obedience. The inculcation of positive behavioral tendencies was reflected in the relationships built with fellow students, teachers, and staff. Religious Education also widened students' self-restraint, subordination to a common course, devotion to common good, love and honesty, thus raising moral citizens who would engage in fair-play in national issues. The Researcher observes that moral education in this context was integrated into the religious education curriculum with principles to assess moral uprightness, a positive contribution to this study's objectives.

Nyabwari, et.al (2016) investigated the effect of holistic Christian Education on SDA students' character formation in Nyamira County. The descriptive study collected data using questionnaires, observations, interviews, document analysis, and focus group discussions. Schools were sampled using purposive sampling while simple random sampling was used to select students, teachers, parents, and members of the clergy. Analysis showed that the church

had envisioned a philosophy whose programs have been influential in the grooming of responsible and virtuous citizens. Sabbath school, mid-week prayers and Bible study induced spiritual character development. Games and involvement in manual work facilitated physical character development while emotional character was developed through student rallies and weekend community outreach. Intellectual development was facilitated by arts and craft, debating and creative writing, while social character was developed through talent sharing and skills development, students' camporees, and inter-house tournaments. Promotion of human health and equality was also a key feature of the schools' education system. These programs improved the students' moral identity. The Researcher took note of the role played by integration of Christian education across the school's curriculum, informed by the SDA church group activities used to develop moral character. The church philosophy implemented in the church-sponsored aligns with this study's objective of determining the extent of the church role in moral education of high school students.

Mudanya, et.al (2016) investigated the principals' perception on the role played by the church in developing secondary school education in Likuyani Sub-County. The study adopted a mixed research methodology and used purposive sampling in selection of principals from various church schools in the region. Analysis revealed that the church plays a key role in the appointment and transfer of the schools' principals and teachers, thus performing a significant function in leadership selection. It was concluded that there is a strong influence of the Catholic Church in developing students' spiritual, physical and moral growth. This was carried out through provision of guidance and counselling of teachers and students, and promoting education penetration through sponsorship programs. This developed students who were emotionally, morally and spiritually upright. As citizens, they would be deeply committed to social justice, care of the poor, willing volunteers in schools, the church, and the whole world.

The gap here is that guidance and counselling are only one aspect of supporting moral education through the church in church-sponsored high schools. There is limited engagement on the role played by teachers in supporting moral education in the school.

Muthamba (2017) investigated the role of the Catholic Church in the implementation of moral education in Kenyan Catholic schools from Kitui Central Deanery. The study investigated how Catholic morals impacted the students' judgement and sense of responsibility for their actions. The study was motivated by a sharp increase in the number of indiscipline acts witnessed in the schools in the region in preceding years. This study was guided by the concepts of virtue in the philosophy of Aristotle. The qualitative research adopted purposive sampling in selection of schools that had undergone strikes and had a long-standing history of unrest and culture in formation of students. Data was collected through interviews from principals and their deputies, and focus group discussions involving students were carried out. Further information was sought from different constitutional documents and taskforce reports in Kenya which spell out the role of moral education in schools. The study determined a significant mismatch in what is envisioned in the documents versus what the schools affected, concluding that the schools had applied improper elements in their moral education curricular. Thus, students were inclined towards violent acts when making demands. Recommendations were for the schools to mainstream moral education in both curricular and co-curricular activities. The Researcher noted the interest in determining the philosophy of moral education vis a vis the implementation of this philosophy in the church-sponsored high schools. The gap identified is that the study was conducted in Kitui County, while this study is focused on church-sponsored high schools in Nairobi County, and not limited to the Catholic denomination.

Ng'etich (2017) study investigated the challenges facing church-sponsored schools in urban centers with a specific focus on Nairobi's St. Peter Clavet's Catholic Primary School. The study specified on the role played by the various sponsors in students' holistic development with the aim of formulating a suitable strategy that would address the identified challenges. Education sponsors were considered important players in the identification and addressing of challenges encountered by students in the school. Multiple sampling methodologies were adopted, including systematic simple sampling, purposive sampling and snowball sampling to select the respondents. Secondary data was also sought and used in the analysis. The study found that as one of the school sponsors, the church is obligated to invest in the school infrastructure; a role that it was not well equipped to handle as signaled by the poor quality of physical infrastructure in the schools. The study recommended that the church remains committed to meeting its obligation of development of infrastructure that would promote higher meaning to the education process. Failure to do so has been associated with increased dissatisfaction among both teachers and students which limits teachers' ability to sustain positive learning relationships with students. It also limits spiritual and emotional development since education management policy is significantly impacted by the quality of infrastructure in place to support and direct school relationships. The study by Ng'etich (2017) was conducted in Nairobi County, but with a focus on one church-sponsored school and with objectives on the role of the church in investing in the school infrastructure. While the objective differs from this study, the Researcher observes that the role of the church has a ripple effect on different aspects of moral education within schools. Evidence is found in the report that noted the poor learning relationships between teachers and students. The value of good stewardship is evidently missing when it comes to school infrastructure. This study is important in identifying and contributing to addressing the gaps in the role of church-sponsored schools in the moral education of high school students in Nairobi County.

From these studies, quality of education delivery bears heavily on the moral outcomes of the students and the motivation of the teachers. Moral education is not a subject to be taught but rather a culture to be embodied through the school's systems and structures. The studies discussed above provide fair evidence that church-sponsored schools have an obligation to provide all-round quality education, deliberately live out their visions and missions and build the capacity of all staff to demonstrate the desired values so that the church group values are adopted as part of the school culture. This will result in effectiveness of approaches in moral education of high school students in the schools the churches sponsor.

### ***Church rules and regulations on Moral Education***

In a study on school climate, Ndeto (2015) sought to determine whether rules, norms and practices instituted at schools have any impact on students' discipline in Kangundo Division, Machakos. The research specified the extent to which students were involved in the implementation of school rules and regulations, the issues arising from school rules and regulations, the attitude of teachers and students towards established practices and the challenges emerging from the enforcement of the established practices. The study used a descriptive survey design and contacted students from eleven public secondary schools. From the analysis, it was established that although students were extensively involved in the execution and implementation of rules and regulations, they were sparsely involved in the formation stage. However, this did impact their acceptability of the practices established as affirmed by the positive attitude towards the rules. The students also affirmed that they value and embrace the practices since they enhanced their day-to-day life and discipline. The study recommended that affirmative policies be formulated to encourage use of student friendly disciplinary measures such as guidance and counseling by experts. Seminars stressing on the

importance of obeying rules and regulations were also recommended to encourage discipline and positive character formation.

Isalano, et.al (2021) adopted a descriptive design which targeted 60 Catholic-sponsored secondary schools in Siaya County, Kenya. Principals, sponsor representatives and student heads, as well as education sector experts were involved in the study. The study was guided by the Structural Functioning Theory and used the Pearson Model to establish how church sponsorship and administrative leadership impact spiritual guidance. It was established that rules and regulations set up through church-selected leadership impacts students' conflict management and unrest in the secondary schools. The analysis showed that church-appointed administrators were effective at conflict management which mitigated instances of unrest in church-sponsored schools. Sponsors were also reported to influence the choice of leadership, provided mentorship, inspired students towards positive behaviors and increased the sense of responsibility towards school property. With reference to some of the challenges noted in the background to this study there is evidence of the need for the church to provide guidance and leadership linked to church rules and regulations to the schools they sponsor, in order to achieve positive outcomes in moral education.

### ***Church Social Trends on Moral Education***

Village and Francis (2016) carried out a study investigating how the Catholic Church contributes to students' religious, personal and social values in England and Wales during the 1990s. The study sourced data reported from 10 religious and non-religious institutions and involved students in their eleventh year of study. Multilevel linear modelling was employed as the researcher sought to measure the students' attitude towards contraceptives, homosexuality, sex out of wedlock, abortion and divorce. After controlling for personal,

contextual, psychological and religious factors, it was determined that there was a significant difference in life outlook among the sets of students. It was revealed that the students were more conservative, averse to contraceptives use, divorce, homosexuality, and sex outside marriage. However, they were also more susceptible to drug use and engaged in peer-pressure. The connection to this study is in view of the social trends in the postmodern world, whereby the outlook of life is individualistic, and a popular culture that negates the Christian principles which inform morality in the church-sponsored high schools. This is defined as moralistic therapeutic deism (MTD), a fake form of Christianity that teaches people that God wants people to behave, to be happy and feel good about themselves, and that He is removed from the daily lives of people (Smith, 2005). Moral education offered through church-sponsored high schools in Nairobi County has the potential to inform social trends positively.

Mensah and Azila-Gbettor (2018) adopted a cross-sectional research design in an examination into the effect of students' religiousness and tendency to commit examination cheating offenses. The study also looked at cheating methods, drivers of cheating and how the perception of cheating among peers impacts the propensity of examination cheating among Ghanaian students. The study sampled 355 students who were registered to courses at the national diploma awarding technical university in the country. The study used a descriptive design and analyzed data using Mann Whitney U and Kruskal Wallis tests. The analysis determined that students were pushed to cheat due to fear of failure, peer pressure, and poor moral development and culture against cheating in the school. Further, the perception of cheating among students was related to higher levels of self-reported cheating. However, the study also concluded that students with religious inclination had no significant impact on cheating incidences' reporting. The study determined that the teachings of religious groups should highlight examination cheating as a violation and vice that has to be eliminated from institutions of learning to change students' perception on the vice and develop a culture without

excessive cheating. Further, it would be essential to assure students that failure in examinations can be tolerated to reduce the fear of failure and encourage faithful and truthful academic achievement. From this, it is clear that values inform trends, thus if church values are imparted through moral education, then church social trends will follow, such that exam cheating will not be considered a norm, but rather a vice.

In a similar study, Septiana and Bachtiar (2020) investigated the relationship between religiosity and cheating behavior in Universitas Indonesia. The study selected an experimental design and applied a correlational approach. The study considered highly moral students to be averse to cheating tendencies. Data regarding students' religiosity, moral identity, and cheating behavior were collected from 197 students aged 18–25 years. Regression analysis was able to determine that there was no significant correlation between intrinsic religiosity, extrinsic religiosity, and religiosity as a quest on cheating behavior. Therefore, this study also noted that individuals' religiosity does not influence their decisions not to be involved in exams cheating or reporting. The study also recommended for increased condemnation of cheating practices within the school and investment in support staff during exams invigilation.

The two studies above that sought to investigate the trends of exam cheating are relevant to this study as they speak to some of the issues surrounding the education system in high schools in Kenya. Deep rooted corruption has been observed within examinations and running of schools whereby teachers and parents employ unscrupulous coping mechanisms such as exam leaking to candidates, bribery of examination officials to reserve space for underperforming wealthy children, unjust exam moderation that maintained top ten schools in a rotational success performance rate, and cheating of students through what was commonly referred to as “mwakenya” – an answer sheet prepared in advance of the exam (Amutabi,

2019). Within church-sponsored high schools, exam cheating would be considered a vice, and this would be based on Scripture that guides the Church and by extension, the schools they sponsor. Colossians 3:9-10 states, “Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator.” This verse can be applied to the context of moral education within church-sponsored high schools in Nairobi County.

Niewiadomska et al. (2015) study focused on religiosity as a predictor of individuals’ involvement in a broad category of socially deviant adolescent and youth behaviors. The study was empirical in nature and sourced data from 960 students in upper-secondary schools in Poland. The study adopted a modified version of the Problem Behavior Syndrome Measure, and the Jessor’s conceptual work which identifies vandalism, petty theft, criminal involvement, alcohol and tobacco use, and school misconduct as deviant behaviors. Religiosity was assessed using the Duke Religion Index. School selection was done using stratified sampling, while simple sampling was used to select participating classes. Analysis involved use of canonical analysis and ANOVA. The study determined that religiosity had minimal influences on young people’s inclination towards problem behavior. However, religiosity minimized excessive involvement in criminal behavior such as belonging to organized crime gangs and other socially unacceptable behaviors. The study also noted that an organized approach towards religiosity significantly impacted individuals’ personal religious practices and behaviors. The study recommended religious practices be enshrined in social networks and settings to influence teenagers’ modus operandi. Niewiadomska et al. research, supports this study’s objectives on examining the effect of church social trends in the moral education of high school students in church-sponsored schools in Nairobi County. The research recommended social networks as a driver for moral influence, whereby, in the case of this study, church group values

that are held within a group can promote corresponding church social trends that contribute to moral uprightness.

Casidy, et.al (2017) research explored the influence of Christian religious teaching as a deterrent to habitual digital piracy behavior. The study also examined how religiosity shapes consumers' attitudes towards digital piracy in developing economies. The study obtained 400 usable responses from large religious organizations in Indonesia. These were identified using convenience sampling methodologies. Hypothesis testing was accomplished using the latent moderation structural equation technique. The analysis showed that facilitating conditions determine digital piracy habits. The established societal attitudes were determined to influence the prevalence of digital piracy within the society and moderates the relationship between facilitating conditions and habitual digital piracy. Further religious teachings were determined to deter the habit of digital piracy which has been reported to be among the emerging vices associated with technological developments. The study recommended that churches and religious institutions explore new methods of engaging people in online settings and define emerging vices to influence the online behaviors of the youth. While piracy is not aligned to this study's objectives, the role of the church in morally educating and guiding against piracy demonstrates the influence of the church social values that are transferrable to the high schools they sponsor in Nairobi County.

Wambugu (2019) carried out a study investigating the role played by chaplaincy programs on students' holistic development in Kenyan Anglican sponsored schools. The study was descriptive in nature and used the simple random sampling technique to select 36 principals, 36 chaplains and 360 students from 36 secondary schools. From an analysis of the responses, it was determined that the chaplaincy services provided by religious institutions are

instrumental in production of all-rounded individuals in the society. The respondents attested to the influence of chaplaincy services in promoting students' academic performance, discipline and attitude towards life. The study concluded that chaplaincy services were effective in addressing some of the challenges facing Kenyan youth such as drugs and substance abuse through delivery of important life skills and mentorship. Through improving the students' outlook on life, chaplaincy services also train students to be more disciplined and be in control of their emotions, thus promoting rational decision making. This reduces incidences of bad behavior, student strikes, involvement in drug and substance abuse, and immoral behavior. Based Wambugu (2019) study, the role of the church in providing chaplains are moral educators in schools has been found to yield positive results in addressing negative social trends, by inspiring and guiding on church social trends. This can be applied in the moral education of church-sponsored high school students in Nairobi County.

### ***Church Group Values on Moral Education***

Birkinshaw (2018) investigated the effect of collective worship on children's understanding of relationships and life experiences. The study used a longitudinal qualitative methodology and sourced data reported across four years. Thematic analysis was adopted when interpreting the collected data. The study established that collective worship was influential in shaping children's sense of self and how they connect with and understand God, their faith and the world. The study revealed that participation in collective worship, especially from a young age resulted in the perception that worship is sacred, precious, set apart, revelatory, special and life changing. This research revealed a strong influence of collective worship on children's spirituality. While this has a focus on children, the church group values of worship can be applied among high school students in church-sponsored schools.

Katie (2018) examined the relationship between school climate and bullying culture in secondary schools, noting that bullying can have lifelong effects on both the bully and the victims. The study used the School Crime Supplement to understand how school climate affects students' experiences with bullying. Analysis involved the use of Chi square analysis, propensity score analysis, and multiple regression models, as well as Z-score coefficients and sampled students from public and private schools. From the analysis, it was determined that the climate of the school is significantly influential in determining the propensity of bullying. The climate provided by private schools led to reduced incidences of reported bullying while it was determined that bullying dominated public school settings. The study recommended that school administrations and boards initiate a culture that discourages bullying through education on compassion and responsibility among students. Compassion and responsibility are church group values that if taught through moral education in church-sponsored high schools has the potential to support moral uprightness evidenced by a culture of love and kindness within the school community.

Riekie, et.al (2017) studied the relationship between school climate and students' mental health development in Australia. In this study, school climate (SC) was defined as the norms, values and expectations that help people to feel socially, emotionally and physically safe such as peer connectedness, religiosity, teacher support, rule clarity, diversity acceptance, reporting and seeking help. These are considered to influence how students identify themselves and form their identity. 618 students from 15 diverse schools were contacted for this study. The extent of the relationships was analyzed using structural equation modelling. The analysis showed that the climate in the schools significantly impacted the students' self-image. Church-sponsored school students were more adherent to religious beliefs and practices while non-church sponsored students were determined to be more flexible in their religious beliefs.

Churches had a significant influence on the type of environment in respective schools, and they had climates that engender well-balanced, positive, resilient citizens with strong moral identities. Connected to this study is the significance of church group values in developing positive moral identities that are aligned to God's word. While Riekie et.al (2017) conducted the study in Australia and guided by different objectives, the findings point to moral education by the church with an emphasis on church group values.

In an ethnographic study, Bradley-Levine and Carr (2015) examined the effect of after-schools' programs directed by the Catholic Church on social teaching of children attending urban catholic schools. Critical theory research methods were employed to guide the researcher. The study involved seven schools and data was collected through a variety of methods including observations, interviews, questionnaires, and focus groups. Data was sourced by church representatives, parents, teachers, and students themselves. The study noted that a Critical Social Theory must concern itself with issues relating to power and justice and the interactions between the economy, matters of race, class, and gender, ideologies, discourses, education, religion and other social institutions, and cultural dynamics interact to construct a social system. The study noted that the after-school programs were influential in shaping the students' engagement with each other, and how they supported each other. Positive interactions were observed among participants and incidences of violence and misbehaviour were minimized, showing a positive influence of the programs on students' temperament and decision making. Students were more cooperative and were willing to participate in social development programs. The after-school programs, which involved parents were also reported to have a significant impact on staff-student and staff-family's interactions. The study reported increased cooperation, solidarity and care for neighbours and the general community among participating families. This study speaks to the role of church group values in developing a

cohesive community, which is one of the envisioned outcomes of the national education under moral education. In relation to this study, the church-sponsored high schools have an opportunity to contribute to the national education goals through moral education extending church group values to the schools.

Obwogo (2018) sought to assess the influence of sexual education taught by the Roman Catholic Church. The study specifically assessed the effect of abstinence teaching on students' awareness on safe sex practice, to explore students' sexual experiences and adherence to the Catholic doctrine of abstinence and to determine how teachings of abstinence impact sexual behavior of secondary school students in Kitale. The study involved 187 respondents and data was collected using self-administered questionnaires, in-depth oral interviews and Focus Group Discussions (FGDs). The study also involved patrons and chaplains who were interviewed. From the analysis, it was established that Catholic doctrines did indeed influence sexual behaviors. However, there was no significant effect since some of the respondents reported engaging in sexual acts in violation of the principles established, despite being aware of the abstinence practices. The respondents highlighted that following some of the precepts of the doctrine was challenging and difficult to achieve. Peer influence, poverty, globalization and the media were identified as the factors that prompted the students' defiance of taught principles. The study noted a need to improve interventions such as guidance and counselling, peer counselling, and abstinence principles. Improving these elements was reported to promote values of abstinence among sexually active students. This gives evidence that church group values can influence moral uprightness among high school students.

Glew, et.al (2020) studied the influence of group singing during praise and worship-mandated sessions and the well-being of the youth. The study specified the influence of group

singing on the respondents' psychosocial outcomes. The researcher carried out a systematic integrative review of electronic databases. The review revealed that the empirical evidence supporting group singing was insufficient, but that qualitative synthesis showed that the young students experienced a higher sense of 'social connectedness'. The Researcher observed that in the context of church-sponsored high schools, the aspect of social connectedness resonates with church group values of fellowship and a common goal. This is a biblical principal taught in the church and transferrable to church-sponsored schools. It is recorded in the book of Acts 2:42 that states, "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

In a similar study, Mogra (2017) assessed trainee teachers' perspective on the effect of collective worship as practiced in primary schools in England. Data was sought from non-participant observation questionnaires and the analysis revealed that collective worship enables children to learn important values, dispositions, morals and understanding, which are connected to their self-esteem, reflection, prayer and spirituality. The respondents believed collective worship practices be standardized especially within early school settings due to its importance in shaping individuals' relationships at school and within the wider community. The concept of collective worship is yet another church group value informed by the Bible in Hebrews 1 Timothy 4:13, that says, "Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching." This presents a group value of diligence and devotion that result in a deeper knowledge of God's word leading to the renewal of one's mind and a desire to honour God. Based on the study by Mogra (2017) it is possible to develop moral values through collective worship.

Hausiku, et.al (2020) investigated the role of the Catholic Church in provision of quality education in Namibian secondary schools. The study sought after the church influence in development of religious curriculum geared towards the provision of quality education and the challenges encountered in provision of quality education in public schools. The quantitative study adopted a cross-sectional survey design and used the phenomenological design in collecting qualitative data. Probability and non-probability sampling procedures were used in investigating the role of the church in staff recruitment, provision of security, policy formulation on the integration of multiple cultures, disciplining of students, building and management of hostels, provision of moral education, spiritual and moral guidance to both students and teachers. The study reported that the church had failed in its mandate to meet the above services, and this was negatively impacting students' performance in academic and moral growth. The schools were associated with bullying and the church had been unable to address other negative acts, furthered by a lack of clear guidance on education apostolate. Hausiku, et al (2020) study provides justification for this study, noting that the role of the church as a school sponsor in moral education is significant.

There is evidence that church group values play a significant role in shaping moral reasoning and moral choices among students in church-sponsored high schools. The sense of belonging appears to be a running theme when it comes to adopting the desired behaviour. As such, church group values deliberately incorporated into church sponsored schools in Nairobi County has the potential to produce positive outcomes.

### **Summary of research gaps**

The review above has highlighted the various roles played by the church and associated institutions in shaping students' moral development at different levels, from primary to tertiary level. However, various gaps were identified, and they motivated this study. The study by

McIntosh and Curr (2020) investigated partnerships between African American Churches and schools. These may not be affiliated to the Catholic church, presenting a gap for this study to explore. Similarly, the study carried out in Kenya by Nyabwari, Katola and Muindi (2016) investigated character development from the perspective of SDA students whose principles vary significantly from those instituted in Catholic schools. Although similar to the current study, Ilechukwu and Ugwuozor's (2014) study was based on Nigeria, while Muthamba's (2017) study was based in Kitui County. These bring rise to a gap in studies in Nairobi County. Village and Francis (2016) study involved non-religious schools in its analysis, presenting a contextual gap. Zubairu and Sakariyau (2016) investigated how religiosity influences academic performance, rather than moral development.

The cross-sectional study carried out by Mensah and Azila-Gbettor (2018) and the experimental study by Septiana and Bachtiar (2020) sought to examine moral behavior by focusing on one vice; tendency to cheat. The study by Niewiadomska et al. (2015) on the other hand studied how religiosity influences involvement in a broad category of socially deviant behaviors. The study by Casidy, **et al.** (2017) wanted to determine how religiosity influences habitual digital piracy behavior. This study does not take this approach since it involves high school students who are not yet versed with digital piracy laws. Katie (2018) did not focus on the role of the church in managing/influencing participation of bullying behavior, instead, it focused on the whole school climate which is influenced by a host of other factors. The study also used multiple analysis methods to establish long-term effects of bullying.

In assessing moral education taught in learning institutions, Harry Lewis, a former Dean of Harvard College explains that the loss of educational mission is itself a moral issue. With a specific reflection on Harvard's educational mission, he wrote a book, *Excellence without a*

*Soul: How a great University Forgot Education.* According to Lewis, there was once a clear mission for education that has been replaced by a materialistic outlook focusing on improved services and amenities at the expense of the moral education that saw many students leave Harvard as better humans who understood themselves and their role as meaningful contributors to their communities (Shinagel, 2006). Lewis (2006) opines that the academic excellence promoted by Harvard university forces students into competition and isolation creating individualistic approaches that negatively impact community life. Money has now become a driving force for decision making, moving the university from education as a primary focus, to customer satisfaction, which promotes a comfortable life without educational integrity (Mendoza, 2007).

The gaps demonstrate the relevance of this study, given that no such study has been conducted within Nairobi County and across Church sponsored schools in the county, neither has there been a county-wide study on the role of the church in moral education of church-sponsored high school students. While the different empirical studies reviewed above have focused on specific aspects of morality, this study addresses the overall moral education through the education system in Nairobi, in church sponsored high schools, presenting another unique factor affirming the gap that this study attempts to address.

### **Theoretical Review**

While there is strong justification evidenced by the results of church involvement in moral education, the study identified some opponents to morality being defined and implemented within religious and specifically church context. This is discussed below, briefly.

In their paper on religion and morality, McKay and Whitehouse (2015) argue that the aspects of religion should not be assumed to bear direct connection to morality (McKay & Whitehouse, 2015). The views of Davies (2018) resonate with McKay and Whitehouse (2015), as he argues that religion (with the Christian faith as his primary example) does not determine one's morality. He sees morality as a construct of culture and genetics within which religion plays a part (Davies, 2018).

Another opinion against faith and religion is by Hirst, who since 1976 held to his view that the relationship between Christianity and education is "impossible and illegitimate". In his article, Hirst disagrees with the concept of Christianity in education and its impact on learners of different subjects, stating that principles that govern right and wrong are not Christian or non-Christian, but rather subject specific determined. He argues that moral principles used to support concepts of education cannot be merely determined by Christianity, but must consider psychological, sociological, financial and human aspects to be holistic in outlook (Hirst, 2011).

Similar to Hirst (2011) observations, Dulk (2020) expresses concern about the challenge that faith-based schools present to democratic citizenship where they argue that it is more likely that children educated in faith-based schools may become reactionary intolerant people who are inward looking and cannot contribute effectively to the rest of the society.

While Hirst (2011), Dulk (2020), (Dulk, 2020), McKay and Whitehouse (2015), and Davies (2018) reject religion and Christianity as a basis and driver for moral education, the empirical studies discussed have shown evidence of religion as a determinant to moral education and development. In the church-sponsored high schools, the Christian faith and principles become the lens through which morality is viewed, encouraged and developed.

## **Selected Theories on moral development and Theories on education**

An analysis of theories on moral development and on learning was critical to this study as it informed the theoretical framework that underpins this study. The Theorists were selected based on their authoritative contribution to the subject as well as on the basis of their faith, this being a Christian faith-based study on the role of church-sponsored schools in moral education of high school students in Nairobi County. The Thomistic Theory of Moral Development and Kohlberg's Theory of Moral Development. For theories on learning, the Researcher worked with Albert Bandura's Social Learning Theory.

### ***Thomistic Theory of Moral Development***

The Thomist philosophy emerged from the legacy and thoughts of Thomas Aquinas (1225–1274) (Simiyu, et al., 2021). According to Aquinas in the Summa Theologica, one of his many works, people know about God by looking at creation (Kim, 2016). He states that by goodness as applied by human beings is similar to the goodness of God and argues that it is essential for humans to understand God's goodness. Thomas Aquinas notes that with rationality, human beings are supreme above all creatures and can thus reflect on the source of all beings, God (Bugiulescu, 2018). Virtue in Aquinas' work is defined as good habit demonstrated by how an individual retains particular actions and reactions over a substantial period of time (Hacker-Wright, 2018).

According to Aquinas, all people strive for "the good". Evil, on the other hand is directly related to good since it is defined as the "emptiness or lack of good", adding that it is normal for some people to desire evil since from their point of view, they are doing a "good". This makes their actions ultimately good and only incidentally touches on the evil. In

agreement with Aristotle's definition of happiness, Aquinas affirms that happiness is "an operation according to perfect virtue", and that "happiness is called man's supreme good, because it affirms the maximum enjoyment of the supreme good" (Kuriakose, 2013).

The Aquinas theory affirms that people can reflect on the deity and identifies prudence, temperance, justice, and fortitude as the four main cardinal virtues. These virtues are natural and present in nature, and everyone is bound to them (Simiyu & Stephen, 2021). To those who practice and teach theology, Aquinas identified three theological virtues: faith, hope, and charity, also referred to as love. Aquinas argues that humans with a close relationship with God will pursue good that is not sinful and does no harm to nature. This was visualized as an individual whose spirit moves with God's. Notably, nobody can attain true happiness without God.

According to Thomas Aquinas, one can learn about the essence of God through discovery (meditation until one can grasp comprehension of the mysterious and understand their principles), and through instructions (Manni, 2020). The teacher, with more knowledge on the subject, would be an essential player in defining the vast in the known 'goodness' and nature of God. The learner is familiarized, directed and awakened to use logical capacities to grasp the principles within the lessons. Thus, Thomistic principles of happiness reject the Epicurean view which defines happiness as sensual experiences that invoke positive emotion/pleasure and the Stoic view that considers emotions to be vices by nature (Simiyu, **et al.**, 2021); Aquinas argues that an action is morally good if it fulfills God's original will.

Aquinas affirmed that God's nature cannot be truly understood by mortal humans since some aspects of His nature are hidden, while others are revealed (Schoub, 2019). Therefore,

Aquinas argues for the education and training of the mind to be able to understand God's true nature. Thus, he developed a set of principles that guide the Catholic Church in transfer of morals and virtues. Further, the natural law commands that we transmit life, care and support to the next generation. Additionally, since human beings are rational creatures and can envision God's good, they are in charge of exercising control with knowledge and love (Village & Francis, 2016). The church is obligated in this context to develop rational and moral capacities of their followers by facilitating development of virtues of intellect (prudence, art, and science) and will (justice, courage, temperance), arguing that these values would ensure that the society functions harmoniously. Hence, churches are called upon to promote pursuit of good and avoid evil among people.

The Thomistic approach has been adopted to address various vices in the society, and Aquinas argues that the role of the church is to direct people towards the sole worship of God. It encourages churches to promote acts that include love and selfless acts to God. In 1965, the Second Vatican Council adopted the approach as a means of responding to societal disruptions both in and outside the church by underscoring moral and academic training in virtues. The church saw this approach as the most effective way of developing responsible citizens. Doyle (2007) affirms that in the United States, Catholic schools have adopted the Thomistic approach since the 1960s as it acknowledges the value of traditions without conflicting modernity features such as globalization and adoption of technologies.

Simiyu, Omondi, Stephen and Kosgey (2021) reported that the Thomas Aquinas Philosophy has significant implications for education in the 21<sup>st</sup> century in Kenya. The Thomistic principle is important in this study for its influence in defining aspects of moral theory, divine law and relevance of virtues, principle and the role of religion in character

formation. It affirms that education and training in virtues involves intellectual formation and training and calls on the church and the government to play a more involved role in character development, control and oversight over religious practices to regulate extreme religious beliefs, customs and practices so that religion is not used as a tool by evil people to orient the youth to excesses.

While the Thomistic Theory of Moral Development is old, it provides the faith leaning that the study seeks to contribute to examining the role of church-sponsored high schools in the moral education of high school students in Nairobi County. It affirms the church role in oversight, guidance and support in moral education in church-sponsored high schools.

### ***Kohlberg's Theory of Moral Development***

Kohlberg's Theory of Moral Development which proposes a three-level, six-staged process of moral development states that individuals experience the moral development stages universally and in sequence as they form beliefs about justice and in relation to preferred sources/personalities of affirmation and social norms (Boris, et.al, 2015).

In his theory Kohlberg explains three levels of moral reasoning each with two sub-stages that people pass through in developing their moral compass. The first level known as pre-conventional morality is unique to children aged nine and below, whose reasoning is driven by external authority and the experience of consequences. The two substages in order of development under this level are: stage one, obedience and punishment orientation where the child conducts him/herself in a manner to avoid punishment and stage two, individualism and exchange whereby the child realizes that correctness can have a different viewpoint from what had been enforced by the person in authority (Hanna, et.al, 2013).

The second level is conventional morality, which is common to most adolescents who become aware of the moral standards of adult role models that they value. The adolescents will internalize these moral standards without question while maintaining their reasoning within their group agreement. The stages under conventional morality are stage three-good interpersonal relationships, where the good character is aimed at acceptance and approval of others; stage four, maintaining the social order, is the stage where the adolescent is exposed to a wider scope of rules in society beyond their group, causing a sense of obedience for the main purpose of guilt avoidance (McLeod, 2016).

Level three, post conventional morality, is the highest level of an individual's principles based on individual rights and a sense of justice. Stage five; social contract and individual rights is characterized by deeper reasoning around rules and laws where the law may not always be in the best interest of the individual. Stage six; universal principles, describes a situation where people form their own set of rules whose principles apply to all, including human rights, justice and equality. This is the highest level of moral development whereby a person who achieves this is ready to defend these principles regardless of whether he or she will be socially accepted, a stage that very few people reach (McLeod, 2013).

Kohlberg's Theory speaks to the idea that high school students are at a stage where abiding by rules is motivated by maintaining good interpersonal relationships and acceptance, and guilt avoidance. These two sets of external motivation can be managed to develop internal motivation that is retained to the level of values. Kohlberg's Theory contributes to the study by way of placing moral development in specific developmental stages. According to this Theory, high school students fall into the conventional morality stage, where they are aware of

the models they value and want to imitate. For moral education of high school students in church-sponsored schools, this Theory can be applied by referring to the high school teachers as moral models for the students.

### ***Social Learning Theory***

The Social Learning Theory by Albert Bandura is an education theory that combines both cognitive and behaviorist learning approaches. This theory discussed by McLeod (2016) stands in agreement with two other behavioral theories that will not be discussed in this study but are mentioned for the purpose of acknowledgement. These are Classical Conditioning by Pavlov (1897), which is based on patterns of stimulus and response; and Operant Conditioning by Skinner (1971) which states that behaviour that is reinforced or rewarded is likely to be repeated. The Social Learning Theory (SLT), states that learning is majorly through observation of people referred to as models.

SLT emphasizes the vital role of teachers as role models through which behaviour is caught and learned. SLT states that people learn through observing models, which addresses the aspect of the church-sponsored school being an environment that enables the modelling of Christlikeness (MacBlain, 2018). Bandura observed that learners pay attention to the models (people) and encode/encrypt (in their minds) their behaviour, which they later imitate. If the learner's imitation of behaviour receives positive rewards and feedback, the person is most likely going to continue with that (Bandura, 1985).

This theory explains that learners pay attention to models whose examples they encode and imitate at a later time. In most cases, the child will imitate models of same gender or people perceived to be similar to them in some way. The response to the imitation by the child is either

punishment or reward and thus based on the consequences in which, the behaviour is continued or dropped. The consequences applied to others are also observed and form a basis for decision making on the kind of behaviour to adopt, a process referred to as vicarious reinforcement (Bandura, 2014).

According to Bandura, the process of determining a model is referred to as identification and this is informed by the kind of model the learner would want to be associated with or become like as far as attitudes, values, beliefs and behaviour are concerned. The process of identification and imitating is a cognitive one where the imitator considers the correlation between the imitated behaviour and the consequences. The process of deciding the behavior to imitate is known as the mediational process, which consist of four parts briefly explained. First is attention, which is the noticing of behaviour. Second is retention, where the behaviour is taken to the memory, which does not always happen as some behaviour is forgotten. Third is reproduction through performance of the retained behaviour. Fourth is motivation which is informed by the consequences of reproduced behaviour (McLeod S. , 2016).

The Social Learning Theory is relevant to this study as it not only relates to children, but also to, adolescents and adults. The key elements this Theory contributes to the study are motivation based on rewards and punishment, and models whose behaviour is imitated or ignored based on attraction of the learner. Extrapolating this to moral education in church-sponsored high schools in Nairobi County, the teachers are models both directly and indirectly. This theory contributes to the study significantly by raising awareness of this key role that has the potential to create a culture that promotes moral education among high school students in church sponsored schools.

The above discussion on theories of moral development and the theory of learning informed the theoretical framework underpinning this study. Below is a diagrammatic representation of the interaction of theories towards moral education of high school students in church-sponsored high schools in Nairobi County.

**Figure 1**

*Theoretical framework for moral education*

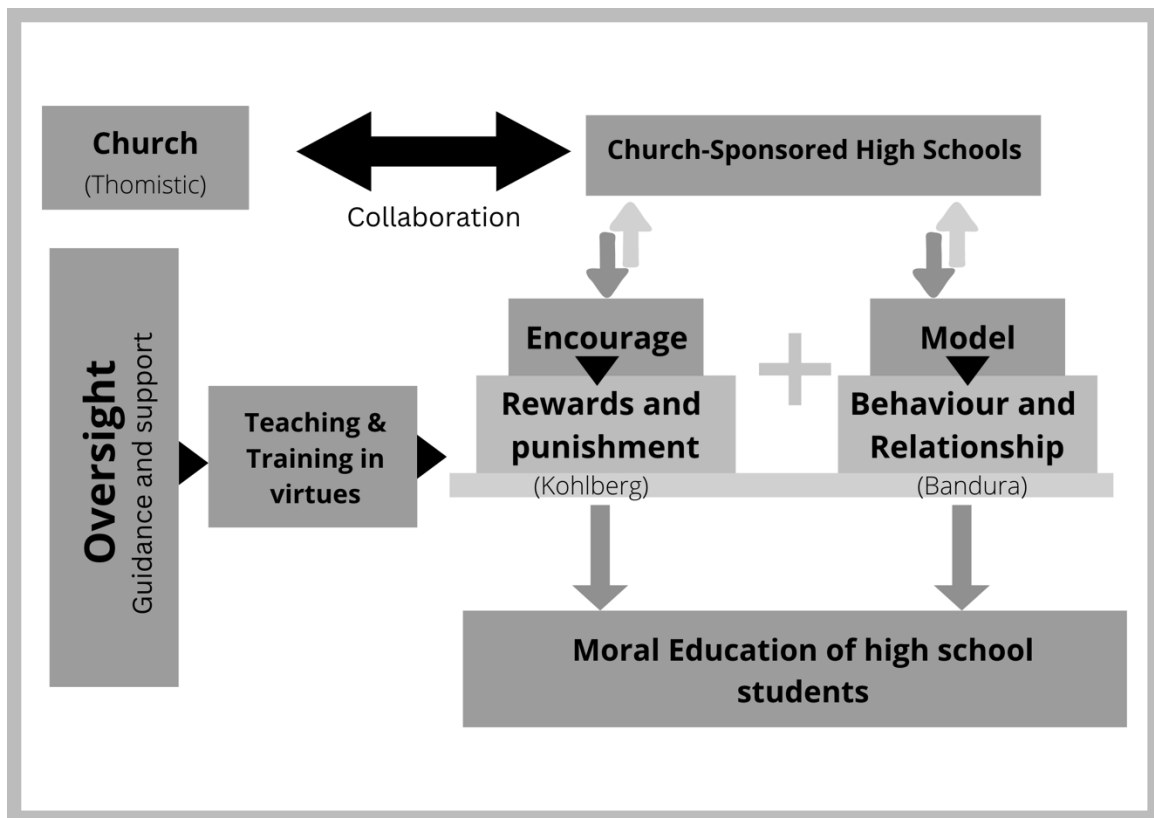


Figure 1 above, represents the interaction among the three theories towards moral education. According to this framework, for moral education to take place among high school students in church sponsored high schools in Nairobi County, three specific elements are at play. First, the Church as a Sponsor playing the role of governance, guidance and support to the schools through providing the training in morals and values. The church-sponsored high schools collaborate with the Church as they implement the curriculum including moral education through rewarding and punishing as a form of encouraging appropriate behaviour

and moral education; as well as modelling moral uprightness in a manner that will attract the students and inspire them to retain and imitate the desired behaviour. This is envisioned to result in moral education of high school students in church-sponsored high schools in Nairobi County.

### **A Brief history of Church-sponsored schools in Kenya**

The term “Church sponsor” has grown to mean the church role in education in Kenya, having been first used in section 8(1) of the Education Act of 1968 to define the new role of the church in relation to schools formerly owned by missionaries that were transferred to the local authority when the missionaries left. The initial meaning of sponsor thus referred to the founders of the schools (Joshua, 2017). Over time, the term sponsor has morphed into three categories informed and influenced by the contestation around control of the schools between the government and Church. These three categories of church sponsors, according to a study conducted by Joshua (2017) are: First, the Church sponsor as a manager of education from 1844 to 1963 whereby the church built new schools, financed the schools, trained and recruited teachers, oversaw curriculum implementation and taught catechism, all with the aim of evangelism as they administered what they referred to as the three Rs (Reading, Writing and Arithmetic). Second, the Church sponsor as a spiritual and moral authority in education experienced between 1964 to 2004, that saw the church tactfully removed from the actual running of education in Kenya through the Ominde (1968) Report that assigned education to the government with the mandate of enhancing national unity, developing economic independence and instilling cultural identity (Joshua, 2017). Third, the Church sponsor as an investor in education from 2004 to 2017 meant that a revision in the involvement of the church in education was enacted, allowing limited board representation, reduced autonomy in decision

making within the schools they once fully owned and run. This new approach forced the church to privatize some of the public schools or establish new private schools (Joshua, 2017).

Overall, it is on record that Church sponsored school students have performed better academically given the expectations placed on teachers and students (Hausiku, et.al, 2020). Christian religious practice is noted to support the well-being of the students and teachers leading to good health, discipline and high academic achievement, all of which are attributed to the core values that uphold spiritual and character development (Mabeya, et.al, 2010). More recent studies conducted regionally confirm that Church sponsored schools account for higher academic achievement due to the religious practice that fosters discipline, accountability and responsibility across students and teaching staff. A study carried out in Namibia reveals that due to this, many parents prefer to send their children to Catholic Church sponsored schools as they are assured of quality education, that incorporates discipline and hard work with significant investment in pastoral care, guidance and counselling, moral and ethical values transmission as well as family involvement. (Hausiku, et.al, 2020).

### ***The church and moral education***

A study named The Global God Divide, carried out across 34 countries spanning six continents in 2020 recorded 45% of respondents globally who stated that believing in God is vital to being moral and having good values. The study further revealed that strong majorities in each of the sub-Saharan African nations surveyed hold that belief in God is necessary for one to be moral. Specifically in Kenya, the study found that 95% of the respondents conveyed the opinion that belief in God is fundamental to being moral (Tamir, et.al, 2020). The evidence from the Global God Divide research grounds the relevance of this study by emphasizing on the important role of the church in moral education of the church-sponsored high school

students. Religious and moral education is instrumental in helping young people learn about who they are and how to deal with questions of meaning, value and purpose in life (Manoppo, 2023). According to Manoppo (2023), the church considers it relevant to provide a range of learning contexts which are significant and relevant to the character development of children, young people and adults in society. In a high school and college setting, the church supports students' personal journey of faith and reflection on issues of religion and morality as well as enables them to engage with a wider range of beliefs, viewpoints and values they may encounter in life (Carpenter & Shipps, 2019). According to Kabutia (2014), church sponsored schools have been offering quality education that is based on Christian values.

Among the key moral functions that the church plays as a school sponsor include good financial management, discipline among staff and students, tackling issues of sin firmly, provision of school supplies and facilities, ensuring integrity when it comes to examinations and maintaining legal school operations. Notably, these morally upright practices have direct implications on the overall moral standards of the students and staff (Makokha, et.al, 2020). According to Manoppo (2023) modern Christian character education nurtures the faith, character, and spiritual growth of the youth and extends beyond teaching church-related knowledge and integrates principles aligned with Christian values.

Chaplaincy is yet another role the church has contributed to the church-sponsored high schools as a mechanism, initially to guide in spiritual formation and character development, but with time, has been adopted as an approach to reestablish steadiness to schools by helping students who are confronted with issues of postmodernism at a growing rate to make the right choices that support their holistic development.

Notably, the peripheral involvement of chaplains is not the only challenge. While teachers continue to teach religious education, there are capacity gaps observed in methods of delivery and attitude around the delivery of the subject. The method of delivery being that learners are taught as passive recipients of information, means that they will not participate in active reflection of the content and often disregard it. The attitude among teachers is such that they consider the subject unnecessary and informal not warranting the academic calendar time, but rather moved to a co-curricular activity. The issues pose a challenge to the effective implementation of the moral education efforts required to develop moral uprightness among learners (Okeke & Okoye, 2016).

### ***General profile of a high school student***

A study carried out in 2014 on what learning environments best address 21<sup>st</sup> Century students' perceived needs at the secondary level of instruction, showed that high school students are more concerned with autonomy, relevance and connectedness in the ever-changing society, at a rather fast rate (Lemley, et.al, 2014). High school students are aged between thirteen and nineteen years on average. This is the adolescence stage characterized by significant changes physically, cognitively and socio-emotionally. Adolescents are concerned about their appearance, more inclined to friends and less to family, with an awareness of and attraction to the opposite sex (Kessler, 2022). Some stereotypes that are used to define adolescents are informed by the behaviour they portray and include adjectives such as rebels, careless, rude, unfocused or distracted. This, according to Csikszentmihalyi (2023) is due to the puberty hormones that make it difficult for the adolescent to know how to behave (Csikszentmihalyi, 2023). Heightened identity crisis, gender confusion and self-discovery are also challenges faced by adolescents. (Montz, 2019). Media influence is greatly increased by the easy access to social media. The interplay between media and morality is explained as a combination of factors that inform and affect moral choices made by the high school student (Makokha, et.al,

2020). In his book, *Media and the Moral Mind*, Tamborini (2013) explains the connections between media and morality and discusses the underplayed role of intuition and emotion in perceptions and actions attributed solely to media influence (Tamborini, 2013). James Fowler's Theory of Faith Development posits that adolescents form images informed by how they perceive others view them. Values and beliefs are present but not necessarily owned. The adolescent develops a sense of faith influenced by those in authority around them (Nadrade, 2014). Kohlberg's Theory of Moral Development refers to the adolescents as being at a stage of developing good interpersonal relationships, maintaining social order and avoiding guilt. The adolescent is keen on acceptance and will conform to ensure acceptance (Cherry, 2022).

Several factors can be deduced from the brief profile of a high school student. First, that the stage of development is unique to high school students, given the major changes taking place in all aspects of their lives. Second, that the role and position of friends and peers is often elevated above that of parents in terms of importance. Third, that adolescents desire to be accepted socially and positively recognized by authority figures, hence their conforming behaviour as explained by Kohlberg's Theory of Moral Development. The implications of this are that church-sponsored schools have an opportunity to promote and sustain appropriate development by laying down expectations and supporting the achievement of the laid down expectations. Further, Romans 12:2, "Do not be conformed to the patterns of this world but be transformed by the renewing of your mind" can be applied by educators in the context of church-sponsored high schools in Nairobi County. Connected to this, an examination of the national goals of education in Kenya reveals that one of the roles of schools is to "promote sound moral and religious values", meaning that schools are mandated to produce a person who will exist harmoniously with the environment and fellow beings. More than 2000 years ago, Aristotle argued that children and the youth need clear guidance on how to be moral, and

in the school system, school is a vehicle of direct instruction, and the teacher, the model of morality. Schools also serve as strong agents of socialization, and they provide opportunities for the learner to observe and make moral decisions. Although imparting moral education has been the duty of parents in the past, schools are best suited to partner with parents and the church in imparting moral education (Wepukhulu & Simiyu, 2017).

In 2020, Kenya registered around 3.5 million students into public and private high schools, an eight percent increase from the 3.3 million registered in 2019. This number is also an increase from the 2.5 million students registered in 2015 (Education Sector, Republic of Kenya, 2022) .

The high school student has been profiled based on the negative morality outputs as observed by Ngugi (2021), who stated that lack of moral values is one of the main causes of student unrest in Kenya, as students often result to anarchy when demanding for things which they feel the school is not providing. In 2021, more than 35 schools were shut down in one month due to arson, and schools all over the country had to be closed for a five-day half-term break. Education officials are also blaming the unrest on drug abuse, stress, curriculum overload and poor student-teacher relations.

Kenya's former Education Cabinet Secretary, the late Prof. George Magoha responded to a series of school arson attacks across the country by announcing that capital punishment is the answer to unruly conduct among students. He added that the removal of corporal punishment has resulted in parents using schools as dumping grounds for poorly nurtured students leaving the burden to teachers, whom the same parents accuse of unsatisfactory discipline of the learners (Obebo, 2021). Contrary to this view and proposed approach by the

late Cabinet Secretary for Education, and aligned to the desire for acceptance and seeking to maintain social order as explained by Kohlberg's Theory of Moral Education, Smetana (2015) explains that the use of power assertion on high school students leads to undesired responses as the approach to discipline ought to be based on shared reason rather than forceful expectation (Smetana, 2015).

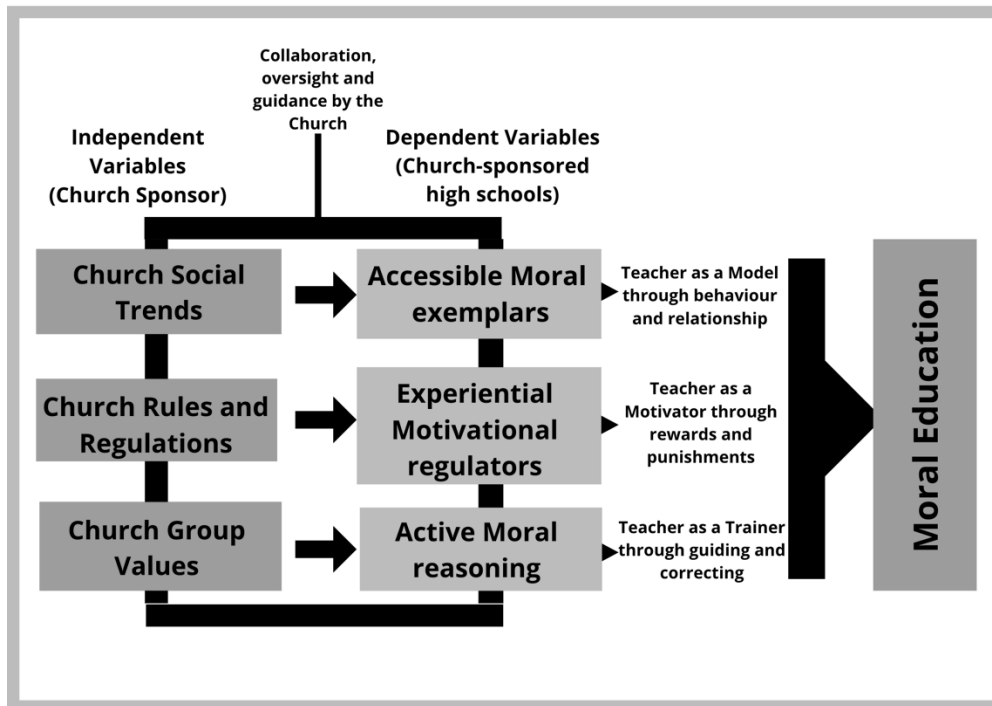
Having considered the general profile of the high school student, the environment in which the high school student in Nairobi County learns, the composition and defined functions of church sponsored schools, and the different views of moral education, several key issues have been identified that justify this study, including, inconsistency in defining moral education as it takes various views and approaches, the role of moral education by the church sponsored schools is defined by legal structures to some extent and relegated to a more extra-curricular activity thus limiting effectiveness and impact. Each of these point to opportunities for church-sponsored high schools to create structure and standards around moral education of high school students.

### **Conceptual Framework**

The conceptual framework illustrated and explained below interweaves the application of selected theories of moral development and a theory of learning.

**Figure 2**

***Conceptual Framework***



The independent variables are captured under the church sponsor and are church social trends, church group values and church rules and regulations. The dependent variables are, accessible moral exemplars, experiential motivational regulators and the opportunity to engage in active moral reasoning. The conceptual framework explains the relationship between the church and the church-sponsored high schools in Nairobi County. This relationship is one of collaboration whereby the church as the sponsor interacts with the church-sponsored schools to support and provide guidance on church group values, rules and regulations and social trends that are aligned to the teaching of God’s word and the biblical principles of morality. The principles are summarized in the Book of Philippians 4:8, “Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.” The church-sponsored school whose primary mandate is to deliver on the education curriculum has an equal mandate to apply the biblical principles of morality through facilitating access to

role models from among the teaching staff, motivate the high school students by implementing the code of conduct or school roles aligned to church rules and regulations through rewarding or punishing conduct, morally upright or poor conduct, respectively. Further, the church sponsored school facilitates through its teaching staff, the teaching and training in moral reasoning guided by church group values.

In the absence of good moral exemplars among the teaching staff, the high school students in the church-sponsored schools lack the right examples to follow, and hence miss out on the opportunity to internalize the relationship between the rewards and punishment vis-a-vis the conduct by their teachers. In the absence of motivation through rewards or punishment, the desire to uphold morality is reduced and hence the uptake of moral education is compromised. The opportunity to reason about morality, discuss moral issues openly and make moral choices that are aligned to the faith that is taught, modelled and encouraged is an important factor, in the process of moral education. This means that the concept of moral education in church-sponsored schools cannot exist devoid of the guidance, oversight and support of the church. It also means that effective moral education requires the interaction of all three inputs by the church-sponsored schools, as illustrated in the conceptual framework.

## **Chapter Summary**

Education develops critical thinking and determines how one behaves and interacts not only with people, but also with the environment. The literature review has helped to analyse, discuss and identify the meaning of moral education, which happens to be varied across different schools of thought, the role of the church in moral education, defining church sponsored schools and acknowledging the moral challenges faced by high school students who are critical to the argument of this study as far as moral education is concerned. This

specifically provides insight into the effectiveness of the approaches used for moral education across different schools, an aspect to be determined by the primary research findings. The literature reviewed has led to the development of a conceptual framework that brings to the fore moral exemplars who are pivotal in modeling morality, moral regulators which are the drivers for moral choices among high school students. The need and place for moral reasoning is as a reinforcer, guide and instructor for the high school student towards deliberate moral shaping. Chapter three presents the research methodology.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **Introduction**

This chapter focuses on the methodology that was utilized in conducting the study. The chapter focuses particularly on the research design that was used, the population of the study, the sampling methods, data collection methods and data analysis and presentation. Lastly, the chapter presents the ethical considerations that guided the survey.

### **Research Design**

According to Leavy (2017), research design refers to the process of creating a structure or plan for the research problem. Research designs are crucial because they clarify the study's objectives, data to be collected, data source, data analysis, and interpretation of the findings. This research utilized the descriptive research design which helped gather information on the existing phenomena. Descriptive research design is used to describe individuals, activities, situations, or events (Sahin & Mete, 2021). The general aim of descriptive research is to generate descriptions, particularly valuable in evaluating events and activities and can be used to indicate problems, needs and usage patterns. This design is also cost-effective and simple to deploy in a short period of time. In this study, descriptive research design was used to describe the social trends, group values, church rules and regulations, and the way high schools conduct moral education.

### **Population**

The target population consists of sets of elements, events, individuals or groups of things or households of interest to a researcher to generalize the implementation (Kerlinger & Lee, 2007). The population of interest for this study was the church-sponsored high schools situated within Nairobi County. The research unit of observation was the deputy principals and

guidance and counselling officers drawn from all the participating high schools. In Nairobi County, there are 43 county secondary schools, 28 sub-county secondary schools and 129 private secondary schools. The population of the study was drawn from the deputy headteachers, and guidance and counselling teachers drawn from this cohort of schools (See Appendix V).

## **Sample**

Sample design is a framework or road map that guides the selection of a survey sample and has an impact on many other critical components of a survey (Pickard, 2013). It refers to the strategies and procedures that are used to select a sample from the target population and the estimate technique formula for computing sample statistics (Newby, 2014). The sample of the study was drawn from the participating high schools drawn from Nairobi City County. The sampling criteria is shown in the sampling process below.

### ***Sampling Method***

The sampling frame is defined as a set of source parts from which the sample is selected (Cooper & Schindler, 2011). The definition also includes sampling frames, which is to provide a means to select the target population members to be studied in the research (Kothari, 2011). The sample frame for this study was deputy headteachers, and guidance and counselling teachers drawn from 43 county secondary schools, 28 sub-county secondary schools and 129 private secondary schools within Nairobi County. The sample for the study was drawn from the 400 deputy headteachers and guidance and counselling teachers drawn from the high schools within the county. Since, the study expected limitations in accessing all the respondents, statistical sampling was adopted to achieve a meaningful sample that could be representative of the sample frame using the formula below.

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

Where,  $n$  is the sample size,  $N$  is the total population, and  $e$  is the level of precision.

Thus;  $n = \frac{400}{1 + 400 (.05 \times .05)} = 200$  deputy headteachers and guidance and counselling teachers drawn from the high schools.

### **Types of Data**

Data is classified into either primary data or secondary data. Primary data is original and unique information gathered directly by the researcher through techniques such as observation, surveys, questionnaires, case studies, and interviews, whereas secondary data is information that is already widely available and can be found in government publications, websites, books, journal articles, and internal records (Newby, 2014). This study combines both primary and secondary data. Primary data was collected through a survey, while secondary data was obtained through the literature review documented in chapter two of this study.

### **Data Collection Methods**

Data collection is the process of gathering data from all available sources to answer research questions, assess outcomes, and test hypotheses (Cooper & Schindler, 2011). Kothari (2011) opines that primary research data is vital when considering a large population of study that is drawn from a large geographical location. This study used primary research data in answering the research questions. The primary data was collected using structured questionnaires which provide meaningful data that can be easily analysed and ensures uniformity in the responses. Collecting data via questionnaires saves time because it is possible to collect huge quantities of information, especially when the interest population is large. The research questionnaire was constructed in line with the objectives of this study and informed by the conceptualization of the research variables.

## **Data Collection Procedures**

According to Newby (2014), data collection is the process of gathering data from a sample to answer the research questions. The data collection process involved recruiting 3 assistants to support in delivering and collecting the questionnaires to the 200 schools across Nairobi County. This physical method of data collection ensures that the respondents can be asked for their consent to participate in the study as well as query on the aims of the survey. The respondents were allocated two weeks to allow for filling in of the questionnaires which were then collected with the help of research assistants. The respondents had a total of ten days to complete the questionnaires and call the respective assistants for collection.

## **Instrument Pre-Testing**

The study conducted a pre-test with 10% of the sample population who were not included in the leading research (Ghauri, Gronhaug, & Strange, 2020). Newby (2014) notes that 10% to 20% of the sample respondents are adequate for conducting the pretest of the research instrument, allowing for the determination of the instrument's internal consistency. The research involved the selected participants in filling the questionnaires which allowed for statistical tests to be conducted on the reliability of the research instruments. The collected pre-test questionnaires were coded into SPSS 25 and the results of the analysis are shown below.

## **Reliability Tests**

The reliability test measures the level of consistency of the research instrument in collecting research data. More consistency in producing results is an indication of high reliability (Neuman, 2007). The research employed Cronbach alpha in assessing the reliability of the research instrument. The rule of thumb provides that all constructs with alpha scores

higher than 0.7 are considered reliable. The pilot test was conducted, and the computed alpha scores are shown in the table below with interpretations.

**Table 1**

***Reliability Results***

<b>Variable</b>	<b>Cronbach's</b>		<b>Interpretation</b>
	<b>Alpha</b>	<b>N of Items</b>	
Church rules and regulations	.826	8	The variable was included in the main research with no further amendments $\alpha = .826 > 0.7$
Church social trends	.857	6	The variable was included in the main research with no further amendments $\alpha = .857 > 0.7$
Church group values	.829	6	The variable was included in the main research with no further amendments $\alpha = .829 > 0.7$
Moral education	.876	7	The variable was included in the main research with no further amendments $\alpha = .876 > 0.7$
Overall Cronbach	.950	27	Questionnaire met internal consistency

**Validity Tests**

Following the pre-test, the study conducted the internal validity of the instrument through expert judgment. This included the consultations conducted with the research supervisor who guided in updating of the instrument and reviewing the content therein. Further, the validity was reviewed through content validity to examine whether the statements included in the questionnaire were adequate and representative of the study.

## **Data Analysis Plan**

Data analysis involved the organisation of the obtained data, editing, cleaning, and coding of data after which the same was entered into the Statistical Package for Social Sciences (SPSS) Version 25 for analysis. The study employed both descriptive and inferential analytical techniques since quantitative research data was dominantly used in the study. The descriptive analysis was utilized in presenting the summary of the responses obtained from Likert scale and background questions using mean, standard deviations, frequencies, and percentages. Correlation analysis was carried out to evaluate the extent of association between the variables in the study. Regression analysis was conducted to determine the strength of relationship between factors. The study findings were presented using figures and tables to provide graphical view of the summary of responses obtained.

Given the researcher's limitations in using the SPSS software, the researcher contracted an expert to provide support in the use of the SPSS software. Working together, the researcher availed the collected data to the expert and discussed the requirements, agreed on the reporting, and collaborated to clean, code and retrieve a report.

## **Ethical Considerations**

The study ensured that all the appropriate ethical guidelines were adhered to in the conduct of this research. The researcher sought clearance from the University before undertaking the study. The researcher further ensured that the research permit was obtained from the National Commission for Science, Technology, and Innovation (NACOSTI). To prevent intruding on respondent's time, the researcher enquired for permission from each potential respondent before embarking on the collection of required data. The study researcher ascertained that an informed consent form was signed by all the participants of the survey.

## **Summary of the Chapter**

This chapter focused on the presentation of the research methodology that was used in addressing the study problem. The methodology indicates the design that was used in the survey and the population of interest. Further, the data collection methods and instruments were explained, as well as the plan for the data analysis. The next chapter presents the findings.

## CHAPTER FOUR: RESULTS AND DISCUSSION

### **Introduction**

This chapter focuses on the presentation of the various results derived from the analysis of the collected study data. The chapter comprises the background information, the response rate, descriptive, correlation and regression analysis. Lastly, a discussion of the study findings in line with the objectives of the study is presented.

### **Background Information**

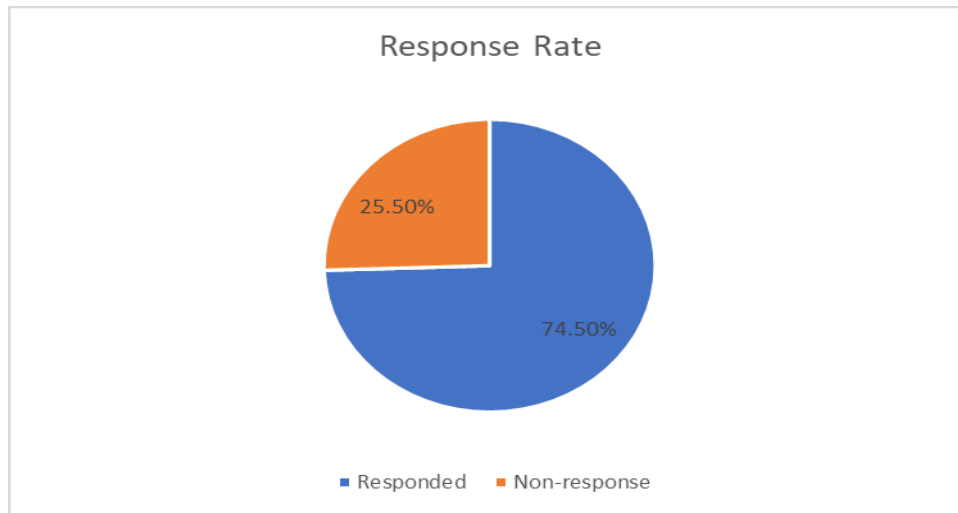
The background information provides results on the achieved response rate and the summary of the demographic profile of the participants involved in the study.

### ***Response Rate***

The study focused on collecting study data from church sponsored schools in Nairobi City County with the unit of observation drawn from the deputy headteachers and guidance and counselling teachers within the schools. The sample size for the study was 200 respondents drawn from the 43 county secondary schools, 28 sub-county secondary schools and 129 private secondary schools within the county. The researcher was able to obtain 149 responses from the respondents representing 74.5% response rate. Based on the criteria provided by Cooper and Schindler (2011), response rate above 60% is considered suitable for quantitative analysis; hence, the above rate was acceptable for utilization in this survey as shown in Figure 3 below.

**Figure 3**

***Response Rate***



**Demographic Results**

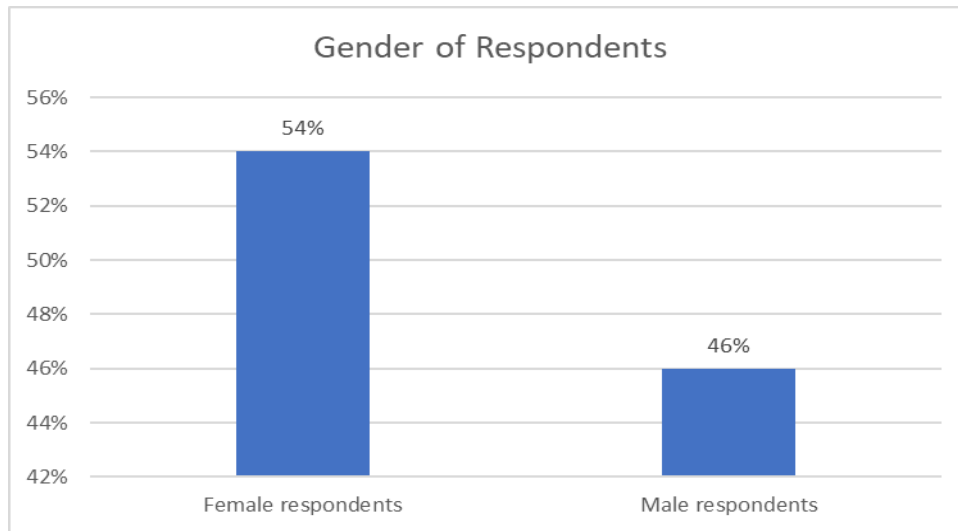
The demographic profile of the participants focused on their gender, age, position in the school, education attainment and work experience.

**Gender of Respondents**

The study was interested in determining the gender distribution of the respondents and results indicated that 46% (n = 68) of the respondents were male teachers and female participants 54% (n = 81). The survey showed that there was increased presence of women officials among the deputy headteachers and guidance and counselling departments within the schools as shown in Figure 4 below.

**Figure 4**

***Gender of Respondents***



**Age Distribution of Respondents**

The research conducted an analysis of the participants age distribution and findings are shown in Table 2 below.

**Table 1*****Age of Respondents***

	<b>Frequency</b>	<b>Percent</b>
Below 35 years	15	10.1
36-45 years	60	40.3
46-55 years	65	43.6
Over 56 years	9	6.0
Total	149	100.0

Results revealed that majority of participants 44% (n = 65) were between the age 46-55 years, 40% (n = 60) between 36-45 years of age with just 6% being over 56 years. The results implication is that there is age diversity within the officials in the schools which is critical to their knowledge on how the church has shaped moral education over the years in the Kenyan education system.

**Role of the Respondent in School**

The research analyzed what role the participants played within the school and the findings are shown below.

**Table 2*****Role of the Officials***

	<b>Frequency</b>	<b>Percent</b>
Deputy Head teacher	60	40.2
Guidance and Counselling	89	59.8
Total	149	100.0

Findings demonstrated that majority of the respondents 60% (n = 89) were the guidance and counselling officials with 40% (n = 60) drawn from the deputy head teachers in the schools.

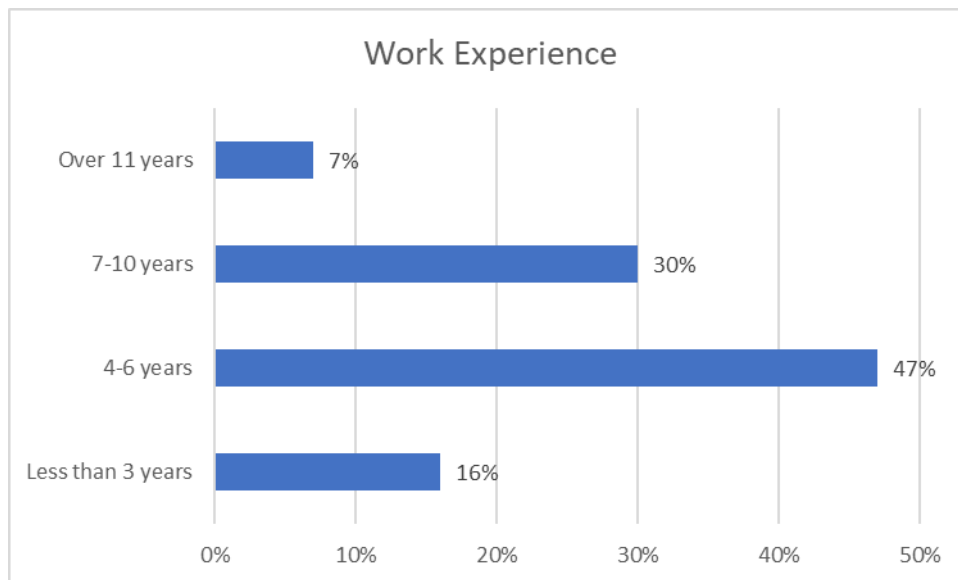
This shows that the officials involved within the study have professional experience and knowledge on the subject matter under consideration in the research.

### **Length of Work Experience**

The research showed that most of the participants 47% (n = 70) had served for 4-6 years in their respective position, 30% (n = 45) for 7-10 years with only 7% having served for more than 11 years. The varying work experience showed that the respondents had the opportunity to work with different students; hence, they can provide information on how moral education has been impacted by the church.

**Figure 5**

### ***Length of Work Experience***



## Education Qualification

The study analyzed the education qualification of the various participants involved and the summary of the results are shown below in Table 3.

**Table 3**

### *Education Qualification among Respondents*

	Frequency	Percent
Undergraduate degree	66	44.3
Master's Degree	66	44.3
Doctorate	17	11.4
Total	149	100.0

The results demonstrated that most of the respondents 44% (n = 66) had a master's degree and an undergraduate degree respectively, with only 12% (n = 17) at the doctorate degree level. The respondents they were able to give informed feedback on the morality of their students.

## Descriptive Results

The research relied on structured questionnaires to collect statements on the various conceptualized metrics. Descriptive analysis using the mean and standard deviation were utilized to quantitatively summarize the various responses obtained from the field work.

### *Analysis of Moral Education*

The dependent variable for the study was moral education within the schools in Nairobi County and summary of findings is shown in Table 4 below.

**Table 4*****Descriptive analysis of Moral Education***

	N	Mean	Std. Deviation
Within the school witnessed an improvement in respect for others among our students as result of moral education	149	4.4564	.67266
There is noticeable sense of freedom and happiness among our students due to moral education	149	4.6040	.49071
The students within the school have shown an improved sense of acceptance and belonging as result of moral education	149	4.5436	.67266
The students within the school have exhibited improved capacity in nurturing responsibility and integrity individually as a result of moral education	149	4.6644	.50149
There is noticeable improvement in the general behaviour of students within the school as result of moral education	149	4.5570	.61931
Through moral education the school can improve avoidance of guilt among students which can impact their growth	149	4.5570	.56212
The students within the school have shown growth in religiosity and expression of their spirituality as result of moral education	149	4.6107	.56606

The respondents strongly agreed that students within the school had shown growth in religiosity and expression of their spirituality as result of moral education (mean = 4.6107, dev = .566). The mean value of 4.6644 indicated participants strongly agreed that students within the school have exhibited improved capacity in nurturing responsibility and integrity individually as result of moral education. The survey also revealed strong agreement (mean = 4.557, dev = .562) that through moral education, the school is able to address avoidance of guilt among students which can impact their growth. Results revealed there was strong agreement that students within the school have shown an improved sense of acceptance and belonging as result of moral education (mean = 4.5436, dev = .672).

### *Analysis of Church Rules and Regulations*

The first objective of the study focused on the church rules and regulation and the findings are presented in Table 5.

**Table 5**

#### *Descriptive analysis of Church Rules and Regulations*

	N	Mean	Std. Deviation
The school ensures that students are involved in group sessions that promote social connectedness	149	4.7517	.47797
The school has placed guidelines for students to be involved in communal activities that guide development of sense of self-worth	149	4.6913	.62493
The school has put in place mandatory requirements on collective worship for all students to enhance spiritual growth	149	4.7114	.46926
The school maintains a standardized religious regulation that fosters individual relationships among students	149	4.5772	.50912
The school maintains a unified and integrated culture that fosters discipline among students	149	4.6980	.55391
The school ensures that all students adhere to the requirements of religious practices which foster personality development	149	4.6779	.49686
The school relies on the various religious set of rules in the management of conflict between students	149	4.4765	.61054
The school routinely collaborates with the church in formulating policies to guide the spiritual and emotional development of the students	149	4.5705	.52318

There was strong agreement (mean = 4.751, dev = .477) that the school ensures that students are involved in group sessions that promote social connectedness. Further, the respondents strongly agreed (mean = 4.698, dev = .553) the school maintains a unified and integrated culture that fosters discipline among students. Analysis showed strong agreement that the school guarantees that all students adhere to the requirements of religious practices which foster personality development (mean = 4.677, dev = .496). The participants strongly agreed that the school routinely collaborates with the church in formulating policies to guide

the spiritual and emotional development of the students (mean = 4.570, dev = .523). The research demonstrated strong agreement that the school relies on the various religious set of rules in the management of conflict between students (mean = 4.476, dev = .610).

### *Analysis of Church Social Trends*

The second objective analysed the church social trends, and the summary of the findings are shown in Table 6 below.

**Table 6**

### *Descriptive Analysis of Church Social Trends*

	N	Mean	Std. Deviation
The school advocates for strict compliance to the church beliefs which foster the attitude among students	149	4.4228	.87132
The school engages the church in developing faith standards that support the development of students	149	4.5369	.50032
The school routinely creates awareness among the students on any social vices that may affect their moral growth	149	4.7852	.42813
The school regularly conducts seminars with religious leaders to create awareness among the students on the acceptable religious practices	149	4.4094	.66793
The school has a well-grounded chaplaincy service that guides students in their discipline and attitude towards life	149	4.3289	.82563
The school relies on the social guidance provided by the church to promote rational thinking among the students	149	4.2752	.80420

The survey revealed strong agreement among officials that the school routinely creates awareness among the students on any social vices that may affect their moral growth (mean = 4.785). A mean value of 4.536 showed strong agreement that the school engages the church in developing faith standards that support the development of students. Respondents strongly

agreed that the school has a well-grounded chaplaincy service that guides students in their discipline and attitude towards life (mean = 4.328, dev = .825). Participants strongly agreed that the school relies on the social guidance provided by the church to promote rational thinking among the students as indicated by a mean of 4.275 and moderate deviation .804.

***Analysis of Church Group Values***

The third objective focused on the church group values and the summary of the responses is presented in Table 7 below.

**Table 7**

***Descriptive Analysis of Church Group Values***

	N	Mean	Std. Deviation
The school views collective worship as integral to shaping sense of self among the students	149	4.6913	.49182
The school advocates for a shared culture among the students which promotes harmony and compassion	149	4.5503	.66206
The school considers a unified value system as key to acceptance of the diversity among students	149	4.6040	.50429
The school reinforces a shared ethical belief that improves the morality among our students	149	4.3087	.70614
The school relies on prescribed common religious principles to promote tolerance and desired behaviour among the students	149	4.4430	.64076
The school utilizes religious acceptance as a tool of promoting discipline and positive behaviour among students	149	4.6107	.55400

The findings indicate a strong agreement that the schools view collective worship as integral to shaping a sense of self among the students (mean = 4.691, dev = .491). Respondents strongly agreed that the school utilizes religious acceptance as a tool for promoting discipline and positive behaviour among students as shown by a mean of 4.610 and deviation of .554.

Results also indicated strong agreement that the school considers a unified value system as key to acceptance of the diversity among the students (mean = 4.604, dev = .504). Research showed strong agreement that the school relies on prescribed common religious principles to promote tolerance and desired behaviour among the students (mean = 4.443, dev = .640).

### **Correlation Results**

The study applied correlation analysis to establish the relationship between the selected variables. Spearman rank correlation was adopted, and the summary of the results are shown in Table 8 below.

**Table 8*****Correlation Matrix***

<b>Correlations</b>				
			<b>Church Rules Regulation</b>	<b>Moral Education</b>
Spearman's rho	Church Rules Regulation	Correlation Coefficient	1.000	.690**
		Sig. (2-tailed)	.	.000
		N	149	149
	Moral Education	Correlation Coefficient	.690**	1.000
		Sig. (2-tailed)	.000	.
		N	149	149
Spearman's rho	Church Social Trends	Correlation Coefficient	1.000	.764**
		Sig. (2-tailed)	.	.000
		N	149	149
	Moral Education	Correlation Coefficient	.764**	1.000
		Sig. (2-tailed)	.000	.
		N	149	149
Spearman's rho	Church Group Values	Correlation Coefficient	1.000	.822**
		Sig. (2-tailed)	.	.000
		N	149	149
	Moral Education	Correlation Coefficient	.822**	1.000
		Sig. (2-tailed)	.000	.
		N	149	149

\*\* . Correlation is significant at the 0.01 level (2-tailed).

The first study objective focused on the effect of church rules and regulations on moral education in church-sponsored high schools in Nairobi County. Findings established that church rules and regulations had a strong positive and significant relationship with moral education in church-sponsored high schools in Nairobi County ( $r = .690^{**}$ ,  $sig = .000 < .05$ ).

The second objective analyzed the effect of church social trends on moral education in church-sponsored high schools in Nairobi County. The results affirmed that there was a strong

positive and significant relationship between church social trends and moral education in church-sponsored high schools in Nairobi County ( $r = .764^{**}$ ,  $\text{sig} = .000 < .05$ ).

The third objective evaluated the effect of church group values on moral education in church-sponsored high schools in Nairobi County. The results confirmed there was a strong positive and significant effect of church group values on moral education in church-sponsored high schools in Nairobi County ( $r = .822^{**}$ ,  $\text{sig} = .000 < .05$ ).

### Regression Results

The study adopted multiple linear regression to estimate the magnitude of the effectiveness of church-sponsored high schools in the moral education of high school students in Nairobi County. The results are shown in table 9 below.

**Table 9**

#### *Regression Model Summary*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.831 <sup>a</sup>	.691	.684	1.75032

a. Predictors: (Constant), Church Group Values, Church Rules Regulation, Church Social Trends

The overall regression model resulted in a coefficient of determination ( $R^2 = .691$ ) that implied 69.1% of variations in the moral education of high school students can be effectively determined by the role of the church as proxied by, church group values, church rules and regulations, and church social trends.

**Table 10*****ANOVA Model Summary***

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	992.770	3	330.923	108.017	.000 <sup>b</sup>
	Residual	444.224	145	3.064		
	Total	1436.993	148			

a. Dependent Variable: Moral Education

b. Predictors: (Constant), Church Group Values, Church Rules Regulation, Church Social Trends

The ANOVA results showed an F value of 108.017, is more than F- (critical f; 2.6), with a significance value of 0.000, lower than 0.05 thus affirming there exists a positive and significant relationship between the role of church-sponsored schools and the moral education of high school students in Nairobi County.

**Table 11*****Regression Coefficients Summary***

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.668	1.972		1.860	.065
	Church Rules Regulation	.132	.066	.122	2.001	.004
	Church Social Trends	.110	.095	.114	1.165	.246
	Church Group Values	.753	.111	.637	6.785	.000

a. Dependent Variable: Moral Education

$$ME = 3.668 + .132CRR + .110CST + .753CGV \dots\dots\dots (1)$$

The first objective sought to determine the effect of church rules and regulations on moral education in church-sponsored high schools in Nairobi County. Regression coefficient was .132 with a sig .004<.05 implying that changing the church rules and regulations will contribute positively to moral education among high school learners by a unit of .132. The second objective analysed the effect of church social trends on moral education in church-sponsored high schools in Nairobi County. Regression coefficient was .110 with a sig .246>.05 implying that changing the church social trend did not significantly influence moral education of high school students. Lastly, the results on the effect of church group values on moral education in church-sponsored high schools in Nairobi County demonstrated a coefficient of .753 with a sig .000<.05 implying that changing the church group values will contribute positively to moral education among high school learners by a unit of .753

## **Discussion of Results**

### ***Objective I: Church Rules and Regulations Effect on Moral Education of High School Students***

The study first sought to determine the effect of church rules and regulations on moral values of students in church-sponsored high schools in Nairobi County. The findings were that church rules and regulations have strong, positive and significant effects on students' moral education. These observations were made by Hausiku, et al (2020) whose analysis revealed that the absence of church influences on schools has negative impacts on student behavior, providing evidence of bullying, absenteeism, discrimination and sexual harassment. Sopian (2018) also observes a positive impact of character education and Islamic rules and principles on students' character development, responsibility and conflict resolution.

There was agreement among the respondents that there exist guidelines directing communal activities that students must participate in, an observation held up by Mogra (2017),

Sopian (2018), and Glew, **et al** (2020). Glew et al. (2020), for instance, specify that group singing and praise and worship singing promote unity and harmony and a sense of social connectedness. Further, participants strongly agreed that the school routinely collaborates with the church in formulating policies and guidelines for dressing and collective worship. According to Mogra (2017), churches are useful places where collective worship offers the opportunity to impact moral values as prescribed in the bible. However, the researcher called for collective participation to be encouraged from early school settings. In Indonesia, Sopian (2018) established a positive association between Islamic dress codes and student personalities and attitudes.

There was also agreement that the school relies on the various religious set of rules in the management of conflict within the school. According to Hausiku et al. (2020) and Ng'etich (2017), limited involvement of the church in developing and maintaining their schools can result in increased absenteeism, strikes, harrassment and sexual abuse, arson and poor student performance. These studies report low financial as well as low infrustructural capacity to enforce church rules. Isalano et al. (2021) opine that church-sponsored high schools have to maintain close relationships between sponsors and the beneficiaries to ensure the sponsors remain invested in the students' well-being. The researcher revealed how involving sponsors in student councils would improve students' conflict management and reduce unrest in secondary schools.

The Thomistic Theory of Moral Development emphasizes on the concpet of good as something that all creatures strive for. The Theory also holds that teaching moral reasoning is an important aspect of moral education that is the educator's responsibility. can be attained through teaching faith hope and love also known as charity. This Theory demonstrates that

adopting church rules and regulations has the potential to support the attainment of good virtues within a school system that defines and encourages upright moral values. Educating and training the mind by adopting church rules and regulations is captured by the different activities that are channels for moral education, including organized prayer groups and activities, student dress codes, mandatory requirements on collective worship, sponsors in the management of beneficiaries' discipline, and the various religious directions on conflict management and dispute resolution all improve students' moral values and behaviors in Kenyan high schools.

### ***Objective II: Church Social Trends Effect on Moral Education of High School Students***

The second goal was on the effect of church social trends on moral education in church-sponsored high schools in Nairobi County. Findings were that social trends taught by the Catholic church such as human dignity and the universal right to education do not have a significant influence on students' morals. These sentiments are not in line with Farid (2022) whose specific analysis sought after the effect of social justice teachings and inclusive education. The researcher revealed that the students at Notre Dame College are more likely to volunteer and to serve under-privileged students. However, the researcher also reports that the college failed to apply all its principles as it had no stipulations for the admission of the poor and persons with disability.

There was agreement that the school routinely creates awareness on the current social vices that may have a negative impact on their moral growth. These assertions were also made by Village and Francis (2016) whose study reveals a significant association between church social values and students' religious, personal and social choices, including pre-marital sex, drugs and in later life, divorce. Similar findings are made by Zubairu and Sakariyau (2016) whose analysis revealed that in the muslim world, critique of certain social trends influences

how students develop standards and develop into adulthood. The researcher; however, revealed that while religious values such as faithfulness and ethical standards promote hard work and determination, they have minimal impacts on students' academic performance.

There was further agreement that the church provides a well-grounded chaplaincy service that provides directions to students and serves as model citizens. These observations were made in the study by Wambugu (2019) whose analysis revealed a significant positive impact of chaplains as mentors and caretakers of students' discipline and well-being. However, while the church has made various successes when preaching against social trends, Mensah and Azila-Gbettor (2018) and Septiana and Bachtiar (2020) both reveal that students were still often caught cheating, while according to Casidy, **et al** (2017), religious teachings have had minimal impacts on digital piracy behavior.

Similarly, Niewiadomska, et al. (2015) opines that religiosity may not have significant impacts on the youth's inclination towards problem behavior but improves their decision making. In the current study, while it is revealed that the church social values improve students rational thinking and decision making, they do not have strong impacts on students' moral direction.

The Social Learning Theory points to the significant contribution of teachers as role models in the moral education process. While church social trends have been found to have low impact on moral education of students, it is possible that teachers modelling upright social trends have a big impact on the observation and attention that learners in the high schools encrypt and imitate. From the findings, the aspect of modelling is critical to moral education

and hence the teacher as a moral exemplar has the responsibility to model the church social trends which can be supported by teachers rewarding or punishing the behaviour.

### ***Objective III: Church Group Values Effect on Moral Education of High School Students***

On the third objective, it was found that church group values have significant positive effects on students' moral education. From the analysis, it was determined that churches and other faith-based religions have unique value systems that promote a sense of belonging and connectedness which in turn engender a shared belief system. These observations were also made by Birkinshaw (2018) and Bradley-Levine and Carr (2015) whose findings revealed a positive impact of collective practices such as praise and worship, mass, as well as promotion of community development programs. These practices have positive impressions on students' ethical and moral standpoints.

The respondents of the research were in agreement that church-sponsored schools have collective worship sessions which are integral in shaping students' sense of belonging within the society. Similar observations were made by Soabil (2020) who investigated the impact of collective worship on non-catholics in catholic schools. The researcher reported that catholic collectivism and rules requiring students of all religions to partake in worship practices resulted in the creation of a serene environment for acceptance, tolerance and belonging. These findings were also reported by Obwogo (2018) whose analysis revealed that catholic doctrines are integral in shaping students' sense of self and morality.

The respondents were also in agreement that the school utilizes religious acceptance to promote discipline and positive behaviour among students. These observations were also made by Ndeto (2015) in their analysis on the effect of rules, norms and practices on students' discipline and revealed a significant positive impact on attitudes of acceptability. Obwogo

(2018) revealed how religious guidelines and principles promote acceptance of the diversity among students and educators alike. In the research by Bradley-Levine and Carr (2015), social theories promoted by the church help guide students on power relations, race, class, and gender ideologies which is instrumental in developing students' temperament and decision making.

The analysis in this chapter reveals that group values espoused by the church have significant impacts on students' moral principles, objectivity, and acceptance. The study reveals that collective practices such as praise, and worship create a culture of cooperation where the students consider themselves a functioning part of the community. Thus, schools can improve students' morality if they introduce group practices and values.

Kohlberg's Theory of Moral Development addresses the high school students as abiding by rules for three reasons: maintaining good interpersonal relationships, acceptance, and guilt avoidance. Given that group values play a significant role in moral education of high school students, it is possible, informed by the Theory to support moral education through providing positive group activities that create a motivating environment and enhance opportunities for moral reasoning.

## CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH

### Introduction

This chapter starts with a brief of the major study findings in line with the research objectives. It then presents the implications of the findings for theory and practice. Subsequently, the chapter makes recommendations for improvement and outlines areas in need of further research.

### Summary of Findings

*Influence of church rules and regulations on moral education in church-sponsored high schools in Nairobi County*

The first objective of the study was to determine the influence of church rules and regulations on the moral education of students in church-sponsored high schools in Nairobi County. There was a strong positive and significant relationship between church rules and regulations and moral education in church-sponsored high schools in Nairobi County ( $r = .690^{**}$ ,  $\text{sig} = .000 < .05$ ). Coefficient results indicated that changing church rules and regulations by a single point would result in improved moral education by .132.

*Influence of church social trends on moral education in church-sponsored high schools in Nairobi County*

The second objective of the study was to determine the influence of church social trends on moral education in church-sponsored high schools in Nairobi County. The results revealed that church social trends have a positive and significant relationship with moral education in church-sponsored high schools in Nairobi County ( $r = .764^{**}$ ,  $\text{sig} = .000 < .05$ ). Coefficient results indicated that using social commentary to dictate social trends contributes positively to

students' moral education by a unit of .110. However, these regression results reveal that changing social trends of the church do not significantly influence moral education of high school students.

*Influence of church group values on moral education in church-sponsored high schools in Nairobi County*

The third objective was on the effect of church group values on moral education in church-sponsored high schools in Nairobi County. The results were that church group values espoused by the church have significant positive impacts on moral education in church-sponsored high schools in Nairobi County ( $r = .822^{**}$ ,  $\text{sig} = .000 < .05$ ). Regression results demonstrated a coefficient of .753 implying that changing church group values by a single unit would improve the moral education of high school learners by .753.

In general, the results of the analysis were that the church plays an important role in shaping students' moral standing. According to the results of the regression analysis, church rules and regulations, social trends and group values can account for 69.1 percent of the moral values exhibited by students in church-sponsored high schools in Nairobi County.

## **Conclusions**

The conclusions that can be drawn from the research are that Christian values, social trends and practices have significant impacts on students in church-sponsored high schools. The study concludes that church-sponsored secondary schools should encourage students to get involved in group sessions that promote social connectedness; engage students in communal practices; and institute mandatory collective worship practices that would foster unity and personality development. The study also concludes that the various religious rules

and regulations directing conflict management have positive impacts on conflict management within secondary schools.

The research further concludes that social trends that the church encourages do not have significant impact on students' personal morality, trustworthiness and acceptability. The study reveals that Christian ethical teachings and reinforcements have significant impacts on how students relate, respect adults as well as interact with one another.

Regarding the third objective which sought to determine the impact of church group values on students' moral education, the study concludes that the group values taught in church sponsored high schools including collective worship, a unified value system, shared ethical beliefs and unified value systems are important in cultivating shared moral values and behaviours.

The three theories underpinning this study, Kohlberg's Theory of Moral Development, Thomistic Theory of Moral Development and The Social Learning Theory by Albert Bandura, provide convincing ground that moral education is a process, is practical and is achievable through church sponsored schools as the schools have the three drivers for moral education. The church sponsored high schools have the capacity to teach virtues; encourage through rewards and punishments; and model upright morals through relationship and example. These three drivers demonstrate that church-sponsored high schools in Nairobi County have the potential to restore the education system and offer the ultimate response to the moral decay among high school students in Nairobi County.

## **Recommendations**

The study recommends that education policy makers consider deliberately re-integrating moral education into the curriculum to support moral reasoning. This would call for the layout of the timetable to have dedicated time for moral education as well as moral reasoning segments that cut across the core learning areas of the school curriculum. That way, moral education will form part and parcel of the school's culture as opposed to superficial applications.

The study recommends that vision carriers of church-sponsored high schools could emphasize acceptable behaviours and values that their students should embody, and these should be exemplified first by teachers as a requirement. The study also recommends that the church try to engage role models with moral perspectives that are irreproachable to serve in their schools. Any misalignment between the Christian leader as a moral person and the Christian leader as a moral manager is counterproductive for the moral development and education of students. The study recommends that the church ensures chaplains, brothers and sisters, who serve as role models and students' moral compass have attributes of ethical leadership and humility.

The study further recommends that the teaching staff and entire student-facing staff be enrolled in continuous ethical development programs as this would increase their commitment and dedication to improving the lives of high school students in church sponsored high schools. The study recognizes the importance of mentors in students' moral education and recommends that the schools include provisions for updating teachers on acceptable morals and standards. Additionally, teaching staff can be encouraged to conduct a "role models we love" engagement in their classrooms, whereby the school determines who among the role models is worth

studying as a class, learning from, and engaging with through various social platforms. This way, moral education becomes a positive experience for both teachers and learners and the values are clearly identified, discussed, practiced, and recognised.

The study recommends that the church plays a more active role in guiding the formulation of school rules and guidelines to create a culture conducive for moral education. This calls for the church to provide ethical role-modelling support to teachers in the high schools they sponsor.

While the role of chaplains was not a key part of the study, the secondary data explained that chaplaincy was part of the original plan for moral education and development in church-sponsored schools. This study thus recommends restoring the role of chaplains to a more significant level as opposed to the peripheral assignment they are assigned within church-sponsored high schools in Nairobi County.

The church has the potential to positively impact moral education in Nairobi County among high school students in church-sponsored schools. This can result in the actualization of Romans 12:2 that states, “Do not be conformed to the patterns of this world, but be transformed by the renewing of your mind, so that you may know God’s good, pleasing and perfect will.”

### **Areas for Further Research**

This study provides important insights into the effect of Christian values on students’ moral education and recommends analysis into the effect of the values of other major religions such as Muslim values on students’ moral upbringing. Further, given Christian sects vary significantly and have differing moral values and practices, this study calls on research into

how these values impact students moral upbringing. It would be important to determine the values and practices that promote students' moral education.

A similar study could be conducted in schools that do not have church sponsors to determine their source of morality and how they impact students' behavior and attitudes. A country-wide study across church sponsored schools to determine the effectiveness of approaches of moral education within church sponsored high schools countrywide. It would also be of benefit to consider this study denominationally, across the country, to identify best practices that can be applied cross-cuttingly. Given that moral education is a teacher-learner interaction, an interesting area of study would be to investigate the effectiveness of approaches among students in high schools. This can provide great insights to aspects around models, interests, motivators and point to morality gaps to be filled through moral education in high schools. Another area to consider for further research in relation to this study's topic is moral education from the home front. This would call for parents in different categories organized according to socio-economic clusters, to determine the approaches, their effectiveness and the challenges therein.

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## APPENDICES

### Appendix I: Introduction Letter

19<sup>TH</sup> December, 2022

#### TO WHOM IT MAY CONCERN

Dear Sir/Madam,

**RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR  
VALLERIE MUSANGA KHAMATI REG. NO: MCYM/16200/0/19**

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing Master of Arts in Children and Youth Ministry.

She is at the final stage of the programme and she is preparing to collect data to enable her finalize on the thesis. The thesis title is ***“The Role of Church Sponsored Schools in the Moral Education of High School Students in Nairobi County”***

We kindly request that you allow her obtain a research permit so as to proceed and collect data from selected Church Sponsored High Schools in Nairobi County, Kenya.

Kind Regards,

*Liliana*

PAN AFRICA CHRISTIAN UNIVERSITY  
**REGISTRAR**  
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# Certificate of Ethical Clearance



RESEARCH ETHICS  
REVIEW COMMITTEE  
( **PACURERC** )

**This Certificate is awarded to**

**VALLERIE MUSANGA KHAMATI**

**For the research titled**

**The ROLE OF CHURCH SPONSORED SCHOOLS IN THE MORAL EDUCATION OF HIGH SCHOOL STUDENTS IN NAIROBI COUNTY**

having complied with PAC University Research Ethics Review Committee's guidelines and Standard Operating Procedures for ethical clearance.

This Certificate is issued subject to compliance with the following requirements:

- i. Before commencing the study, you are required to obtain a Research Permit from the National Commission for Science, Technology and Innovation (NACOSTI) as well as other institutional clearances as and where needed.
- ii. Only approved documents including research instruments and informed consent forms will be used.
- iii. All changes including amendments and/or deviations are to be submitted for review and clearance by PAC University Research Ethics Review Committee before use.
- iv. Any expected or unexpected changes that may increase the risks to study participants or affect the integrity of the study must be reported to PAC University Research Ethics Review Committee within three days.
- v. Any request for renewal or approval must be submitted to PAC University Research Ethics Review Committee at least six weeks prior to the expiry of this Certificate and must be accompanied by a comprehensive progress report to support the renewal.

<b>Date of issue</b>	02/12/2022	<b>Expiry date</b>	03/12/2023
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Signed: \_\_\_\_\_

Name of Reviewer: Peter Obiria

**For PAC University Research Ethics Review Committee**

Appendix II: NACOSTI Research Letter

Ref No: 784612

**RESEARCH LICENSE**



This is to Certify that Ms. Vallerie Mutunga Khamati of Pan Africa Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: **THE ROLE OF CHURCH SPONSORED SCHOOLS IN THE MORAL DEVELOPMENT OF HIGH SCHOOL STUDENTS IN NAIROBI COUNTY** for the period ending : 09/January/2024.

License No: NACOSTI/P/23/22947

Applicant Identification Number: 784612

Director General  
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION



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

See overleaf for conditions

### Appendix III: Research Instrument

Hello Respondent,

My name is Vallerie Musanga Khamati, a postgraduate student at the Pan Africa Christian University-Kenya currently undertaking a research work within Christian and Church-Secondary Schools in Nairobi County. The aim of the study is to *evaluate the effectiveness of church-sponsored high schools in the moral education of high school students in Nairobi County*. Specifically, the research objectives are:

- i. To examine the extent of the church's role in moral education in church-sponsored high schools in Nairobi County.
- ii. To determine the effect of church rules, regulations, and group values on moral education in church-sponsored high schools in Nairobi County.
- iii. To examine the effect of church social trends on moral education in church-sponsored high schools in Nairobi County.

Kindly assist in responding to the attached questionnaire. Your assistance is highly appreciated and if need be kindly request for the results of the study individually.

Thank You.

#### Consent to participate:

*"I understand that my participation is voluntary, and I am free to withdraw my participation at any time during the study without any consequence"*.

Do you consent to participate in this study?

Yes ( ) No ( )

#### Part A: Demographic Profile

##### 1. What is your gender identity?

Male ( )

Female ( )

##### 2. How old are you?

Below 35 years ( )

36-45 years ( )

46-55years ( )

Over 56 years ( )

##### 3. What role do you play within the school?

Deputy Headteacher ( )

Guidance and Counselling ( )

**4. How long have you been a deputy headteacher/guidance and counselling teacher within the school?**

Less than 3 years ( )

4-6 years ( )

7-10years ( )

Over 11 years ( )

**5. What is your highest education qualification?**

Undergraduate degree ( )

Master's Degree ( )

Doctorate ( )

**PART B: EFFECTIVENESS OF CHURCH SPONSORED SCHOOLS IN THE MORAL EDUCATION OF HIGH SCHOOL STUDENTS IN NAIROBI COUNTY**

Please indicate in the table with a tick (√) or across (×) with a scale of

**5= strongly agree 4= Agree 3= Disagree 2= Strongly Disagree 1= Not at all**

	<b>Church Rules and Regulation</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1.</b>	The school ensures that students are involved in group sessions that promote social connectedness.					
<b>2.</b>	The school has placed guidelines for students to be involved in communal activities that guide development of sense of self-worth					
<b>3.</b>	The school has put in place mandatory requirements on collective worship for all students to enhance spiritual growth					
<b>4.</b>	The school maintains a standardized religious regulation that foster individual relationships among students					
<b>5.</b>	The school maintains a unified and integrated culture that fosters discipline among students					
<b>6.</b>	The school ensures that all students adhere to the requirements of religious practices which foster personality development					

	<b>Church Rules and Regulation</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
7.	The school relies on the various religious set of rules in the management of conflict between students.					
8.	The school routinely collaborates with the church in formulating policies to guide the spiritual and emotional development of the students.					

Please indicate in the table with a tick (√) or across (×) with a scale of

**5= strongly agree    4= Agree    3= Disagree    2= Strongly Disagree    1= Not at all**

	<b>Church Social Trends</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1.	The school advocates for strict compliance to the church beliefs which foster the attitude among students.					
2.	The school engages the church in developing faith standards that support the development of students.					
3.	The school routinely creates awareness among the students on any social vices that may affect their moral growth.					
4.	The school regularly conducts seminars with religious leaders to create awareness among the students on the acceptable religious practices					
5.	The school has a well-grounded chaplaincy service that guides students in their discipline and attitude towards life					
6.	The school relies on the social guidance provided by the church to promote rational thinking among the students.					

Please indicate in the table with a tick (√) or across (×) with a scale of

**5= strongly agree    4= Agree    3= Disagree    2= Strongly Disagree    1= Not at all**

	<b>Church Group Values</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1.	The school views collective worship as integral to shaping sense of self among the students.					
2.	The school advocates for a shared culture among the students which promotes harmony and compassion					

3.	The school considers a unified value system as key to acceptance of the diversity among our students					
4.	The school reinforces a shared ethical belief that improve the morality among our students					
5.	The school relies on prescribed common religious principles to promote tolerance and desired behaviour among the students.					
6.	The school utilizes religious acceptance as tool of promoting discipline and positive behaviour among students					

### PART C: MORAL EDUCATION OF HIGH SCHOOL STUDENTS

Please indicate in the table with a tick (√) or across (×) with a scale of

*5= strongly agree 4= Agree 3= Disagree 2= Strongly Disagree 1= Not at all*

	Moral Education of High School Students	1	2	3	4	5
1.	Within the school witnessed an improvement in respect for others among our students as result of moral education					
2.	There is noticeable sense of freedom and happiness among our students due to moral education					
3.	The students within the school have shown an improved sense of acceptance and belonging as result of moral education					
4.	The students within the school have exhibited improved capacity in nurturing responsibility and integrity individually as result of moral education					
5.	There is noticeable improvement in the general behaviour of students within the school as result of moral education					
6.	Through moral education the school can improve avoidance of guilt among students which can impact their growth					

	<b>Moral Education of High School Students</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>7.</b>	The students within the school have shown growth in religiosity and expression of their spirituality as result of moral education.					

*Thank you for participating in this survey.*

## **Appendix IV: List of Secondary Schools**

### **County Schools**

1. 20401001 – Aquinas High School – Boys
2. 20401002 – Highway Secondary School – Boys
3. 20401003 – Huruma Girls’ High School – Girls
4. 20401004 – Our Lady of Mercy Secondary School – Girls south b
5. 20401005 – Ofafa Jericho High School – Boys
6. 20401006 – Nileroad Secondary – Girls
7. 20401008 – Makongeni High- School – Mixed
8. 20401020 – St Anne’s Girls’ Sec School – Girls
9. 20401021 – St Patrick Nairobi Mixed Secondary – Mixed
10. 20402001 – Eastleigh High School – Boys
11. 20402002 – St Teresa Boys – Boys
12. 20402003 – Maina Wanjigi Secondary School – Girls
13. 20402004 – Uhuru Secondary School– Boys
14. 20402005 – Kamukunji Secondary School – Mixed
15. 20402006 – O.l.m Shauri Moyo Girls Secondary School – Girls
16. 20403001 – Jamhuri High School – Boys
17. 20403002 – Dr. Ribeiro Parklands School – Boys
18. 20403003 – Pumwani Secondary School – Boys
19. 20403004 – Ngara Girls’ High School – Girls
20. 20403005 – St Teresa’s Girls Secondary School – Girls
21. 20404001 – Lang’ata High School – Boys
22. 20405005 – Mutuini High School – Mixed
23. 20405006 – Ruthimitu Secondary School – Mixed
24. 20405008 – Ruthimitu Girls Secondary school – Girls
25. 20405009 – Dagoretti Mixed Sec School – Mixed
26. 20406001 – Parklands Arya Girls High School – Girls
27. 20406007 – Kangemi High School – Boys
28. 20406012 – Nairobi Milimani Secondary School – Boys
29. 20407001 – Our Lady of Fatima Secondary School – Mixed
30. 20407002 – Kahawa Garrison Secondary School – Mixed
31. 20407003 – Ruaraka High School– Mixed
32. 20407004 – Kamiti Secondary School – Mixed
33. 20408007 – Embakasi Girls Secondary School – Girls
34. 20409001 – Dandora Secondary School – Mixed
35. 20409002 – Muhuri Muchiri Boys high school – boys

36. 20409003 – Hon. Dr. mwenje secondary school – mixed
37. 20409004 – Ushirika secondary school – mixed
38. 20409005 – Jehova jire secondary school – mixed
39. 20409006 – Drumvale secondary school – mixed
40. 20409007 – St. George Athi Secondary School – mixed
41. 20409024 – Ruai Girls’ Secondary – Girls
42. 20409025 – Ruai Boys Secondary School– Boys
43. 20409026- Mihang’o Secondary School– Mixed

### **Sub-County Schools**

1. 20403019 – Ndururuno Secondary School– Mixed
2. 20403024 – County Girls High School- Nairobi – Mixed
3. 20403025 – C.g.h.u. Mixed Secondary School– Mixed
4. 20403026 – Pumwani Girls Secondary School – Girls
5. 20403030 – Goldenlight academy – mixed
6. 20404022 – Karen ‘ c ‘ Secondary School – Mixed
7. 20404024 – Olympic High School – Mixed
8. 20404025 – Raila Educational Centre – Mixed
9. 20404032 – Langata Barracks Secondary School – Mixed
10. 20404042 – Raila Educational Centre Secondary School – Mixed
11. 20404049 – Soweto Baptist High School – Mixed
12. 20405012 – Good Samaritan School – Mixed
13. 20405031 – Brooklynn High – Mixed
14. 20405044 – Shadrack Kimalel Mixed Secondary School – Mixed
15. 20405048 – Beth Mugo High School – Mixed
16. 20406018 – Lavington Mixed Secondary School – Mixed
17. 20406019 – Highridge Mixed Secondary School – Mixed
18. 20407005 – Baba Dogo Secondary School – Mixed
19. 20407037 – Kariobangi North Girls Secondary School – girls
20. 20407040 – Anointed High School – Mixed
21. 20407045 – New Mwangaza Mixed High School– Mixed
22. 20407046 – Brookspring Education Centre – Mixed
23. 20408001 – The Komarock School – Mixed
24. 20408014 – Peter Kibukosya Secondary School – Mixed
25. 20408015 – Kayole South Secondary School– Mixed
26. 20408020 – Mwangaza Secondary School – Mixed
27. 20408029 – Embakasi Garrison Secondary School – Mixed
28. 20408042 – Utawala Secondary School – Mixed

### **Private Secondary Schools in Nairobi County**

1. Aga Khan High School
2. Al Maktoum Foundation
3. Apostolic Carmel Secondary School
4. Atlas Education Centre
5. Authentic Academy
6. Batian Christian School

7. Blue Hills Academy
8. bright star high school
9. Brookfield Secondary School
10. Brooklyn High School
11. Brookshine School
12. Brucewood Education Centre
13. Bygrace School
14. C G H U Secondary School
15. Charity Student Centre
16. Consolata School
17. Crescent Girls Secondary School
18. Dawnstar Educational Centre
19. Domus Mariae School
20. Don Bosco Boys Town School
21. Don Bosco Girls School
22. Elgonridge Schools Ltd
23. Elyon High School
24. Embakasi Secondary School
25. The Emmaus School
26. Enna School
27. Exeter Academic Complex
28. Fedha School
29. Forest View Academy
30. Gladys Girls High School
31. Global Vision Secondary School
32. Good Samaritan High School
33. Good Shepherd High School
34. Green Valley International School
35. Green Ville High School
36. Guru Nanak Gn Secondary School
37. High Link Secondary Schooll
38. Imprezza Secondary School
39. Jarmat Girls Boarding School
40. Jucky Secondary School
41. Kahawa Secondary School
42. Kapen Mixed Secondary School
43. Kareng'ata Academy
44. Karen South School
45. Kariobangi South Secondary School
46. Karura SDA Secondary School
47. Kayole Girls High School
48. Kenya Muslim Academy
49. Khalsa Girls Secondary School
50. Kianda School
51. Kimana Central Academy
52. The Komarock School
53. Kingsize Academy
54. Kwihota Secondary School
55. Le Pic Senior School
56. Light Academy Boys School

57. Light Academy Girls
58. Loreto Convent Msongari
59. Loreto Convent Valley Road
60. The Makini School
61. Malezi High School
62. Marion Group Of Schools
63. Mukuru Education Centre
64. Munadhamat Al Dawa Al Islamia
65. Muslim Academy
66. Mwiki Mixed Secondary School
67. Nairobi Muslim Academy
68. Nairobi Queens Educational Centre
69. Nairobi South Secondary
70. Ngei p.A.G High School
71. N.P.C.A Secondary School
72. Nues Education Centre
73. Outering High
74. Premier Academy
75. Prime Education Centre
76. Prince Johns Mixed
77. Queen of Apostles Seminary
78. Racecourse Education Complex
79. Rasul Al Akram Academy
80. Redeemed Education Centre
81. Riara Group of Schools
82. Riara Springs Girls School
83. Riruta Central High School
84. Riverside Academy
85. St Agnes Mixed Secondary School
86. St Aloysius Gonzaga Secondary School
87. St Anthony High School
88. St Benedict Thome Boys Senior School
89. St Bernard Secondary School
90. St Catherines Mountain View Academy
91. St Charles Mutego School
92. St Christopher School
93. St Deborah School
94. St Dominic Savio's School
95. St Edwards High School
96. St Elizabeth Secondary School
97. St Florence Girls Secondary School
98. St Hannahs Girls School
99. St Juliet Preparatory
100. St Lucie Kiriri Girls
101. St Martins School Nairobi
102. St Marys Academy Nairobi
103. St Marys Ruaraka School Nairobi
104. St Marys Mixed School
105. St Tito High School
106. S.O.S Childrens Village School

107. S.S.D Secondary School Nairobi
108. Serare School
109. Shauri Moyo M.H Secondary School
110. Shilce Secondary School Nairobi
111. Silverbridge School Nairobi
112. Stanmore High School
113. Star Sheikh Academy
114. Star Sheikh Group of Schools
115. Strathmore School Nairobi
116. Summer Springs High School
117. Sunflower Secondary School
118. Sunshine Secondary School
119. Talanta Preparatory School
120. Temple Road High School
121. Treasure Secondary School
122. Tristar Academy Complex
123. Trusted Care Group of School
124. Vinespring Girls School
125. The Visionary Centre Senior School
126. Wamy High School
127. Welkim Senior Academy
128. Westminster Academy Kenya
129. Wiltrue Educational Centre