Improving the Relationship between Religious Sponsors and Public Primary Schools’ Development in Nandi County, Kenya

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Abstract
This paper is based on a study sought to investigate the role of religious sponsors in development of public primary schools in Nandi Central District, Kenya. The study examined the relationship between the schools sponsors and primary schools’ development. A descriptive survey design was used in the study with stratified, simple random, and purposive sampling techniques to select the participants. The target population was drawn from the 3 zones out of 8 in Nandi Central District. The study targeted 39 head teachers, 273 teachers, 1560 pupils and 39 sponsors which constituted a total target population of 1911. The sample size constituted 12 public schools, 82 teachers, 46 pupils, 12 head teachers and 12 SMC chairpersons who were picked form the population. The study period was from September 2011 to October 2012. The data was organized, presented, analyzed and interpreted using descriptive statistics. It was established that there was a relationship between the religious sponsor and schools’ development. The respondents suggested that religious sponsors should not be allowed to manage the schools and instead should be out of schools matter since they do not contribute funds to run the schools. They further suggested that if religious sponsors have to remain in management, they need to revisit their initial role of developing and providing facilities and resources to their schools. They also need to respond to the contemporary emerging issues in the schools. The study is useful to the District Education officers and the Ministry of Education as it sheds light on policies that should be followed on appointing and empowering them on their roles; it is also beneficial to the community, the sponsors, parents and the schools management in general.

Keywords: improving; relationship; religious sponsors; public primary schools; development.

INTRODUCTION
A school sponsor is important as indicated in the 1964 Education Act which stipulates that the role of the sponsor is essential to schools’ development. According to the Education Act, religious sponsors are expected, among other things, participate in the preparation of religious education syllabus; provide guidance on schools staffing; implement education policies; search for new approaches in education in Kenya and conduct resource mobilization for their sponsored schools. It is presumed that, when religious sponsors play these salient roles effectively, schools will realize sound resource management and consequently enhance proper schools management. The introduction of free primary education in Kenya in 2003 has brought about new challenges, as there is a higher pressure on the existing infrastructure and other resources. Despite progress being made, Kenya’s education sector still faces severe challenges, especially in remote rural areas, urban slums and other areas where poverty prevails.

Mutwii (2004) has raised questions over the sustainability of the Free Primary Education (FPE) policy. The cost of providing school infrastructure is beyond the scope of ordinary education budget; economic performance has not been strong and donor finance has often been temporary and waning. Mutwii (2004) concludes that the FPE initiative of 2003, like similar interventions in the past, was pursued as a matter of political expediency. According to the Education Act, a school's sponsor is allowed to nominate four (4) of the thirteen (13) members of the school’s Board of Governors and to propose the chairman who should be ratified by the Ministry (Republic of Kenya, 2004). This organ champions the sponsors’ interest in schools management.

The historical roles where sponsors were the main developers and providers for educational institutions have changed. They developed facilities and provided nearly all essential learning resources. These gave significant roles to sponsors in the management of schools in Kenya. A report by the QASO indicates that poor performance experienced in Nandi Central District, in comparison to other districts in the County, is attributed to inadequacy of the learning
resources (MOE, 2010). The report observes that most primary schools in Nandi Central District compete for consideration as centres of excellence in order to address the problems of infrastructure. Schools’ stakeholders, who include religious sponsors, are called upon to help address the problem at hand. It is against this background that the author sought to investigate the role of the religious sponsors in the development of public primary schools in Nandi Central District.

The Relationship between Religious Sponsors and Schools’ Development

According to the Education Act (1968), a school sponsor is allowed to elect members of the SMC and to propose the chair person who should be ratified by the Ministry (Republic of Kenya, 2004). This organ champions the sponsors’ interest in school management. On the contrary, Wachira (2007), basing his arguments on personal experience, says the sponsors might stop the sponsorship when they find out that the school results are not good. In Wachira’s (2007) view, from a rights holder and brand perspective, servicing the sponsorship can cause issues. If there is a lack of resources to activate the sponsorship, it can also create pressure on the overall programme. Regnerus (2003), in support of the above, says that it is better to generate revenue in other forms for an event, conference, team, among others and concentrate on delivering a great programme using your resources, than to generate sponsorship or partnership that may provide much needed funds. However, it requires a level of commitment and expectation from a third party that simply may take their investment to service properly. The study concurs with the Education Act on the role of religious sponsor. However, the historical roles where sponsors were the main developers and providers for educational institutions have changed. Institutions currently are built by parents and other stakeholders. The religious sponsor, therefore, seems to have lost his greater contribution in development of primary schools. Therefore, the study sought to determine how the sponsors contribute in the provision of educational resources in primary schools in order to promote development and promote schools’ stake holders relationship.

Sheffield (2004), Regnerus (2003) and Kimotho (2007) aver that during missionary era, schools’ sponsors developed facilities and provided nearly all essential learning resources. These gave significant roles to sponsors in the management of schools’ development in Kenya. This role, however, was stripped off by the Education Act, where management is the only priority given to the sponsors. Makokha (2002) states that the rules of religious sponsorship are too difficult to follow and this has led to some sponsors withdrawing from the assistance of the pupils, who end up suffering, making them not to continue with their education. This argument is supported by Okumbe (2008) that the expectations of the sponsor on teachers and pupils has a significant influence on schools operations and also significant relationship between a schools sponsor and academic performance in schools. The latter of the two authors’ arguments are practical in the present primary schools as a result of Education Act which does not clearly indicate the role of religious sponsors in the development of primary schools.

According to Mullen and Ellison (2001), parents involved in religious matters have higher educational expectations on their children. They communicate with their children regarding school matters. Their children will then seek to pursue advanced courses, spend more time on home work, establish friendship with academically oriented peers, avoid cutting classes and successfully complete their degree. However, the study acknowledges these arguments and notes that, this is not always the case if religious sponsors do concentrate only on spiritual matters. The main role of schools’ sponsors is the provision of stable and friendly schools environment where both pupils and teachers receive appropriate stimulation by being encouraged through the interest shown in educational performance and development. In addition, the schools’ sponsors should ensure the allocation of sufficient time-on-task in the management of schools.

According to the Kenya Catholic Education Policy (2000), children attend schools for the purpose of education but also need to establish good study habits. The learners must attend classes, do assignment and attend all schools functions including all religious ceremonies. The study is in agreement with sentiments of Makokha (2002) who asserts that school’s curriculum should include the participation of church oriented activities. The argument concurs with the views of Kang’ethe (2007) that schools’ development is attributed to discipline and self motivation among pupils. Muindi (2008) also notes that high level of discipline is attributed to a strong religious foundation and good communication between pupils and teachers contributed to good academic performance. The study also agrees with the views of Cheruyoit (2005) that most catholic sponsored schools, headed by religious persons like priests, sisters and brothers, exhibit high levels of discipline. Notably majority of the top 100 high achievers in Kenya, for example, are catholic sponsored schools where the culture is already rooted. Based on this, there should be no inclusion of church oriented activities in the curriculum because different religions have different activities with different beliefs making hard capture in the curriculum. Moreover, high level of discipline, which is attributed to strong religious foundation, leads to
improved academic performance. As a matter of fact, good basis of the religion with inadequate learning resources yields no academic performance. It is against this background, that the study sought to establish the relationship between religious sponsors and the development of primary schools.

Mosomi (2008), Shidende (2010) and Freeman (1985) further point out that there are conflicts of interests in management of schools owing to the favours demanded by sponsors in some schools which interfere with good working relationship among stakeholders. Notably sponsors contribute very little towards the development and provision of educational projects in schools. Apart from protecting their traditions, the sponsors no longer play significant roles in the development of schools under their jurisdiction. It is also noted that some schools sponsors cause divisions in schools by making preferences as to who should be the head teacher and who, to some extent, should teach or enrol as a pupils in their sponsored schools. This proves that sponsors generally do meddle in the management which is the cause of some of the conflicts experienced in the schools environment (Cheruiyot, 2001). These conflicts of interest therefore, delink the relationship between the two.

Effective Incorporation of Religious Sponsors in Primary Schools’ Development

According to the recommendations of Akala (2009), the sponsors’ role should be re-defined to take an active part in spiritual, financial and infrastructural development of schools in order to maintain the sponsors’ status. However, according to Mwaniki (2003), if the sponsors’ role should be re-defined, the government needs to come out clearly and address the disparities that arise as a result. The official explanation on the fate of the present policy on the Education Act will need clarification since it is not known whether or not it has been dismantled. Okumbe (2008) says that the impact of the policy on quality education will also be addressed both with regard to the provision of resources and spiritual nourishment. On this score, the government may need to commission an empirical study to evaluate the policy in terms of interpretation and the mode of implementation (Muller, 2001). The redefinition of the role of religious sponsor needs to be highlighted more so that the sponsors should actively play their role as stipulated in the Education Act as well as participating in financing education.

According to Opey (2002), the most prevalent challenges that head teachers experience while dealing with sponsors in schools’ management are favours sought, the nomination of ineffective SMC chair persons and the use of school facilities for non-academic activities by sponsors. It is evident that religious sponsors do meddle in schools management and as such the Ministry of Education needs to review the sponsorship policy. Furthermore, religious sponsors need to train their members and nomination of the member be based on merit of their qualification in order to promote progress.

According to Freeman (1985), schools sponsors have a lot to contribute to the schools’ development. The sponsor is expected to ensure that there is security in the schools by reinforcing the employment of enough personnel and fencing the schools. The learning and teaching resources should be provided in order to create a good working environment. However, as noted by Okumbe (2008), an ineffective Schools’ Management Committee, interference of curriculum implementation, inclination to religious affiliation and interference of pupils’ admissions have negative impact on schools’ development. According to Okumbe (2008), the nomination of the ineffective schools’ committee whose chair person is handpicked by the sponsor regardless of the ability, intends to position these persons on a non-committal attitude to schools projects leading to some members not attending meetings. In order to arrest the above challenges, the study suggests that the government revise the policy of election of SMC basing on set education and academic standards as this will enhance competency and efficiency among the elected members.

According to Cheruiyot (2004), performance is a product of good discipline, good management and excellent facilities. Therefore, the acquisition of the learning and teaching resources is solely an important factor in the improvement of academic standards. There is a clear indication that, the indifference of sponsors to schools activities in the provision of resources and education in their schools is due to their roles not been clearly defined. The sponsors’ role, therefore, needs to be re-formulated. According to Akala (2009), sponsors might need to revisit their initial role of developing and providing facilities and resources to their schools. Furthermore, they need to respond to the contemporary emerging issues in the society as expressed by Cheruiyot (2010). Considering the poor status of primary schools in Nandi Central District regarding development, this may not be a reality.

The sponsors need to evaluate the academic qualifications of persons holding the office of the SMC (Kellagham, 2007). It needs to constitute persons who are able to read, understand and interpret the educational policies in the country. This approach will enable sponsors nominate competent representatives who will not be manipulated by some influential personalities in the education system (Freeman, 1985). In support of the above arguments, this will minimize the wrangles within the schools environment which in many occasions destabilizes
schools operations (Muller, 2001). As such, the nomination of SMC should be based on academic qualification. If this is adhered to current wrangles and resistance are eliminate within the school.

The Ministry of education needs to review the policy on religious sponsorship in public primary schools. The education Act as of now is subject to misinterpretation (Regnerus, 2003); there seems to be a general lack of awareness on the rights and obligations of the sponsors and their representatives as far as schools matters are concerned. To facilitate a smooth working relationship among school stakeholders, awareness needs to be created on the policy and other educational regulations which control education (Wachira, 2007). Each party will be aware of their powers and limitations. This will stop religious sponsors from meddling in the management of schools and look for amicable means and ways to present their grievances.

According to Aspinall (2004), the government and the religious sponsors have to co-operate greatly in the promotion and development of education in Kenya. This is why most of the informants need to maintain schools sponsorship in primary schools management. Miguel (2000) and Pagan (1992) urge that there is need for a similar study to be carried out where the informants will include teachers, education officials and parents to determine their perception on the role of religious sponsors and operations in primary schools management. However, there’s need for the Ministry of Education to review the policy on sponsorship of public primary schools. The Education Act, as of now, is subject to misinterpretation as indicated by Regnerus (2003) who argues that there seems to be a general lack of awareness on the rights and obligations of the sponsor and their representatives as far as schools matters are concerned. Awareness therefore, needs to be created on the policy and other educational regulations which control education. This will facilitate a smooth working relationship since each party will be aware of their powers and limitations (Wachira, 2007). Sponsors need to stop meddling in the management of schools and look for amicable means and ways to present their grievances. This approach will improve the working relationship in schools environment and improve schools’ development in sponsored schools (Hughes, 2006).

According to Pagan (1992), religious sponsors should be actively involved more in the appointment process of primary schools head teachers to enhance mutual co-existence among all key stakeholders in education management. Miguel (2000) asserts that, the religious sponsor should be active in discipline management by way of guidance and counselling. The sponsor should train and deploy more chaplains in all of its sponsored schools to enhance effectiveness in pastoral programs and guidance and counselling. The religious sponsor should come up with professional service scheme in areas like guidance and counselling, teaching of religious syllabus and chaplaincy to help address cases of inadequate staff in its sponsored schools. The religious sponsor should also incorporate competent Educationists to oversee educational management in its schools programmes. The appointment of members of the religious sponsor to schools management committee should be based on interest and qualification and not merely the position held by an individual in religious institution administration for effective participation in schools management. The religious sponsors should also institute a bursary scheme for the needy pupils in its sponsored primary schools. It should further come up with physical projects like classrooms, dormitories, laboratories, libraries, vehicles among others so as to have a say in the management and administration in its sponsored primary schools. In addition, it should mobilize the provision of teaching and learning resources for its sponsored schools. Nevertheless, the religious sponsors should come up with motivational mechanisms for the teaching staff like rewards for excelling schools and staff, improved working conditions and provision of adequate facilities in this regard. The church should establish external link for exchange programs and funding. Besides, the Ministry of Education should review sponsorship policy to empower the sponsor and assign more responsibilities as supported by Freeman (1985).

In addition, the religious sponsors should solicit funds from both external and internal donors and team up in collaborations with other partners who can boost its financial base. It should start income generating activities like hospitals, colleges, publications, banks, consultancies among other initiatives to empower itself financially and ensure sustainability in bursary scheme awards for its less fortunate children, financing of physical projects and motivation of its staff in its sponsored public secondary schools. The religious sponsor should unite its splinter groups to allow sound schools management free from rivalry from within. The religious sponsor should be selfless by dropping personal interests and instead concentrate on dissemination of services as expected to ensure transparent and accountable schools management. The religious sponsor should have a functional education secretariat that is well funded with adequate skilled personnel to coordinate, monitor and evaluate its education programs in all the sponsored schools. The religious sponsor should incorporate competent Educationists who are well funded in educational management both at management boards level and education secretariat to manage schools programs. This supports the sentiment that there should be a provision for young professionals to
inject some new ideas in schools management practice (Kellagham, 2007).

LIMITATIONS OF THE STUDY
Some of the sponsored schools were unwilling to avail some information as they viewed the research as a threat to their job security since they thought it was an appraisal strategy by the management. However, the author explained the purpose and importance of the study so as to convince the respondents. This study was conducted in Nandi Central District, which may not allow generalizations to all other districts. However, the findings could be applicable to districts with similar characteristics only.

MATERIALS AND METHODS
This study was carried out in Nandi Central District, Nandi County, Kenya. The District is located 40 kilometres southwest of Eldoret town. It borders Nandi North District to the North, Kakamega District to the West, Nandi South District to the Southern and Nandi East District to the East. The District lies at an altitude of about 1,900m ASL to the north and slopes to an altitude of about 1,200m ASL to the western part. It covers an area of about 1,500 square kilometres with a population of about 211,215 people. This study adopted an exploratory approach using a descriptive survey design to investigate the role of the religious sponsors in the development of public primary schools. There are 8 zones in Nandi Central District, but the author was interested in only 3 zones, namely: Kapsabet, Chemundu and Kosirai Zone. The study was carried out in these zones because they had most schools under religious sponsorship. There were 12 religious sponsored schools in Kapsabet Zone, 13 in Chemundu Zone and 14 in Kosirai Zone. The target population was comprised of 39 head teachers, 273 teachers, 1,560 pupils and 39 SMC chairpersons, constituting a total target population of 1,911. The public schools were grouped into various strata according to their zones after which 8 zones were selected using simple random sampling technique to arrive at 3 zones. All head teachers and SMC chairpersons were selected from each of the schools. Class seven learners were purposively selected because they were mature enough to comprehend the questions they were asked about the role of religious sponsors. Standard eight pupils were exempted from this study because they were busy preparing for their KCPE examinations. This study used questionnaires, structured interviews and document analysis as data collection instruments. Data collected was analyzed using descriptive statistics.

RESULTS AND DISCUSSION
The Relationship between Religious Sponsors and Primary Schools' Development
With regard to the relationship between religious sponsors and primary schools’ development, the respondents were asked to state whether or not there was a relationship between the religious sponsor and schools’ development. Majority, 7(59.4%), of them agreed, the undecided group were 2(13.4%) while 5(27.2%) disagreed. From these findings, it was concluded that there is greater relationship between religious sponsor and schools’ development. According to the Education Act (1968), a schools’ sponsor is allowed to elect members of the schools Board of Governors and to propose the chairman who should be ratified by the Ministry (Republic of Kenya, 2004). This relationship is supported Freeman (1985) who urges that schools’ sponsors have a lot to contribute to the schools’ development in provision of security and good working environment. The findings from the interview schedule administered to religious sponsors concurred with the findings from the questionnaire that most areas needed sponsors contribution included: 4(30%) agreed that they were to provide spiritual growth of pupils, 3(25%) said they were to provide guiding and counselling to the pupils, 3(20%) argued they were to ensure discipline in schools, 1(15%) of the respondents argued that they should provide projects like construction of classes and finally 1(10%) mentioned that they should ensure good health condition for the pupils.

How Religious Sponsors can be Effectively Incorporated in Development of Primary Schools
The head teachers’ questionnaire sought out suggestions on how religious sponsors can be effectively incorporated into the development of primary schools to improve schools’ development projects. The results were as shown in the Table 1.

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<th>Table 1: Religious Sponsor Incorporation</th>
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<td><strong>Agree</strong></td>
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<td>Freq</td>
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<td>By taking an active part in spiritual matters</td>
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<td>Through financial and infrastructural development of schools in order to maintain the sponsors’ status</td>
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<td>Sponsor is expected to ensure that there is security</td>
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<td>Revisit their initial role of developing and providing facilities and resources to their schools</td>
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<td>Evaluate the academic qualifications of teaching staff</td>
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Source: Survey data, 2012
The head teachers were asked whether or not religious sponsors could be incorporated by taking an active role in the provision of spiritual guidance in the schools. A majority agreed that religious sponsors should be incorporated to improve schools’ development projects by re-defining their role to take an active part in spiritual guidance for the schools. Most (7, 62.4%) agreed, 2 (22.5%) were undecided whereas 3 (12.9%) disagreed. These findings indicate that spiritual programmes in schools help the pupils to grow in a respective manner. In support of the above sentiments, Makokha (2002) argues that both the curriculum and extra-curriculum activities in sponsored schools should reflect the spirit of the sponsor. The religious sponsor should help learners to participate in religious oriented associations like Young Christian Associations, Legion of Mary, Christian Union, Seventh Day Adventist and others.

From the analysis, religious sponsors could be incorporated to improve schools’ development projects through financial and infrastructural development of schools in order to maintain the sponsors’ status, whose main contribution was the establishment of schools by providing physical facilities. The responses showed that 8 (70.8%) agreed to this statement while 2 (28.2%) were undecided and 3 (15.8%) disagreed. From the above findings, we can conclude that religious sponsors are required to be incorporated in the financing of education. These findings are consistent with Eshiwani’s (1993) view that underscores the fact that religious organizations played a big role in establishing educational institutions before establishment of Education Act cap 211 of 1964.

Furthermore, the respondents were asked to state if religious sponsors needed to be incorporated in the provision of security. The findings showed that most of the respondents (7, 56.9%), disagreed, 4 (40.1%) agreed while 1 (3.0%) was undecided that the sponsor is expected to ensure that there is security in the schools by reinforcing the employment of enough personnel and fencing the schools. This shows that the security of the school is not part and parcel of religious sponsor’s responsibility but is the role of parents and the government to employ the security personnel of the schools. However, these findings were parallel to Aduda (2003) who found that schools’ sponsors have to contribute to the schools’ learning environment by ensuring that there is security in the schools through the employment of enough personnel and fencing the schools. The respondents were probed further on the incorporation of the religious sponsor on the development and provision of facilities and resources to their schools. Most (7, 64.9%) agreed, 4 (29.7%) were undecided and 1 (5.0%) disagreed. It is a clear indication from those who agreed that religious sponsors should be incorporated to take part in provision of schools resources and facilities.

Asked whether religious sponsors should be included in evaluating the academic qualifications of teaching staff, the majority of the teachers (97, 81.2%), disagreed, 2 (9.9%) were undecided and 1 (8.4%) agreed. From these findings, sponsors do not deal with academic qualification of teaching staff; they only deal with other developments like performance of the schools and construction projects and this cannot be incorporated in the recommendation. This could be attributed to the fact that majority of them are not academically competent and that the sponsors need to evaluate the academic qualifications of persons holding the office of the SMC (Kellagham, 2007). It needs to be constituted of persons who are able to read, understand and interpret the educational policies of the country. Okumbe (1998) also notes that religious sponsors are ineffective in their schools management committee thus interfering with curriculum implementation where they want to incline to their religious affiliation.

On the same note, the questionnaire asked teachers to make suggestions that could be given to the Ministry of Education on the role of sponsor in primary schools’ development. The responses were as follows: 22 (30%) said the religious sponsor should work in partnership with other stakeholders in order to improve the development of the schools; 26 (35%) said that religious sponsors should play their vital role of spiritual guidance more than the development; 8 (10%) said that religious sponsor should support the needy children from poor family and, finally, 19 (25%) said that sponsor should not interfere with issue to do with staffing of the schools in their sponsorship. The respondents suggested that religious sponsors should not be allowed to manage the schools. Instead, they should be out of the schools’ administrative matters since they do not contribute funds for running the schools. They further suggested that if religious sponsors have to remain in management, they need to revisit their initial role of developing and providing facilities and resources to their schools. They also need to respond to the contemporary issues emerging in the schools. They would be in a better position to solicit funds and material support from well-wishers whom parents and local communities may not have access as asserted by Cheruyot (2001).

The teachers were further asked to suggest ways in which religious sponsors can be incorporated in the development of primary school. The responses showed that most (8, 69.8%) of the respondents agreed, 2 (14.9%) were undecided and 2 (15.3%) disagreed. Mwaniki (2003), in support of the same, argues that all stakeholders should take part in providing schools resources. Schools’ sponsors have
a lot to contribute to the schools’ learning environment. They should revisit their initial role for developing and providing facilities and resources to their schools. This will give significant roles to sponsors in management of schools’ development in Kenya. Others (6, 50%) said that the sponsors were to be incorporated to provide spiritual services. 5 (41%) said to provide financial and infrastructural development of schools in order to maintain the sponsors’ status and 1 (9%) said to evaluate the academic qualifications of teaching staff.

One arm of the relationship between sponsors and public primary schools is shown in the Education Act (1968) where schools’ sponsors are allowed to elect members of the schools’ Board of Governors and to propose a chairman who should be ratified by the Ministry (Republic of Kenya, 2004). This relationship is in support of Freeman (1985) who argues that schools’ sponsors have a lot to contribute to the schools’ development in provision of security and good working environment.

The respondents suggested that religious sponsors should not be allowed to manage the schools and, instead, they should be out of schools’ matters since they don’t contribute funds to run the schools. They further suggested that, if religious sponsors have to remain in management, they need to revisit their initial role of developing and providing facilities and resources to their schools. They also need to respond to the contemporary issues emerging in the schools. They would be in a better position to solicit funds and material support from well-wishers whom parents and local communities may not have access to as also asserted by Cheruiyot (2001).

CONCLUSION AND RECOMMENDATIONS

This study investigated whether or not there is any relationship between schools’ sponsors and schools’ development. There was an indication that schools’ sponsors have a crucial role to play in the development of social, moral, spiritual and cognitive competence in pupils in their sponsored schools.

It was concluded that sponsors can be incorporated in the development of primary schools through encouraging them to improve the schools’ development projects by financial and infrastructural development. This makes them maintain the sponsor’s initial status which its main contribution establishment of schools by providing physical facilities. From the documentary analysis the relevant and updated records obtained from schools, clearly showed no involvement of the religious sponsors in school development.

It is recommended that the sponsors’ role should be re-defined to take an active part in spiritual, financial and infrastructural development of schools in order to maintain the sponsors’ status and schools’ expectations. Moreover, school sponsors should come up with professional service scheme in areas like guidance and counselling, teaching of religious syllabus and chaplaincy to help address cases of inadequate staff in its sponsored schools. The sponsors also need to evaluate the academic qualifications of persons holding the office of the education secretary and SMC nominees to enhance competence. Apart from that, the Ministry of Education needs to review the sponsorship policy, especially on the nomination of BOG and SMC representatives basing on set academic standards. There is also need for the establishment of the Education Act under free education that discourages inequality and inequity in education and clearly defines the responsibility of religious sponsors in order to strengthen the relationship between religious sponsors and schools’ development. As a matter of great importance, this study calls for religious sponsors’ participation in soliciting funds and material support from well-wishers whom parents and local communities may not have access to. It further suggests a review of their role as sponsors in soliciting funds.

REFERENCES


