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Analysis of Policy and Legal Requirements of Religious Organizations on Implementation of Curriculum in Secondary Schools in Kenya

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Abstract:
Historically, religious organizations in Kenya have had influence both directly and indirectly on education. Their influence has been guided by certain legal and policy documents. Their participation has been viewed by stakeholders as either positive or negative. The objective of the study was to determine the influence of policy and legal requirements for operation of religious organizations in implementation of secondary school curriculum in former Western Province of Kenya. The study is based on Ludwig Von Bertalanffy theory of General Systems from which the systems approach in the learning process is derived. The study adopted a descriptive survey design. The target population for this study was all secondary schools in the area of study, County Directors of Education, Sub-County Education Officers, principals and teachers in secondary schools, religious leaders and students. Of the twenty-two sub-counties, the study used purposive sampling to carry out an investigation in ten sub-counties. This gave a total of 650 students, 102 teachers, and 60 principals of secondary schools, 5 Islamic leaders, 10 church leaders, 2 County Directors of Education, 4 Education Officers and 1 curriculum developer. This gave a sample size of 834 respondents. The instruments for data collection were questionnaires for principals, teachers, students and interview schedule for religious leaders as well as education officers. Focus Group Discussion and Observation Schedule were also used. To establish validity and reliability, the instruments for data collection were assessed by two experts from the Department of Curriculum and Instructional Technology. The questionnaires were also piloted and the anomalies were corrected before the study was carried. Presentation of data was based on the objective of the study and was put in form of tables, bar-graphs and descriptions. The findings were as follows: key religious organizations have influence on curriculum implementation and should continue providing spiritual nourishment, chaplaincy and financial support among other things. Majority of the schools in the study area were founded by key religious organizations. The study found out that parents, local communities and the Government of Kenya play a crucial role in curriculum implementation. From the above findings it was concluded Religious Organizations play an important role in curriculum implementation in Kenyan schools as provided for in the law. As regards recommendations, there should be should be clear policy and legal guidelines on the role of religious organizations on curriculum implementation in public secondary schools. Religious Organizations should not interfere in the management of secondary schools in Kenya.

Keywords: Religious organizations, policy requirements, curriculum implementation

1. Introduction

Religious organizations the world over have had a lot of influence on curriculum implementation in many countries. Religious organizations making submissions to the Ominde Commission of Education (1964), observed that an education system is one - sided unless the spiritual, values and standards of religion inform it. As sponsors of schools they are expected to take care of the spiritual and moral development of the schools they sponsor. The Education Act 1968 legalized some religious organizations as sponsors of schools. The influence of religious organizations in implementation of secondary school curriculum in Kenya continues to draw mixed reactions from Kenyans. There are perceptions that religious organizations which sponsor schools have generally failed in their influence as sponsors of public secondary schools because they do interfere in the management of schools. Moreover, their role is not very clear and strong in the schools they serve. This affects

curriculum implementation in schools. There are however some Kenyans who feel that the contribution of some religious organizations has been significant in curriculum implementation.

The Education Act (1968) and the Basic Education Act, 2013 provides for sponsorship of schools. It gives religious organizations an opportunity to be involved in the running of their respective schools. There are schools which do not have a mutual relationship with their respective religious organizations because they believe there is interference from the sponsor which causes conflicts with school management. Religious Organizations were expected to take care of spiritual, pastoral as well as moral needs. However, their operations were expected to be within the dictates of legal and policy framework yet many schools do not have enough facilities and chaplaincy services in spite of the heavy presence of religious organizations in the study area. In the absence of chaplaincy in academia and general learning one should expect lack of concrete guidance in public secondary schools. It is against this background that a study was carried out in former Western Province in order to establish the real influence of religious organizations on curriculum implementation in public secondary schools.

The policy of participation rejects on the one hand a purely secular school system such as that followed in some other countries as noted in the Kenya Education Commission Report of 1964. On the other hand, the Ominde Report (1964) rejects the opposite solution found in countries with an established state religion. In 1965, the Ministry of Education issued an order requiring the churches to hand over their schools to the government 'voluntarily'. Many Christian missionaries realized the advantages of getting the schools off their hands and subsequently bargaining for a favorable deal with the Government of Kenya in an amicable manner.

In 1967, the Teachers Service Commission Act was passed. This law gave the Government of Kenya power to employ all teachers. In 1968 the Education Act became law. In effect the government became the manager of all primary schools. Some 4000 mission-founded schools were to be handed over to the county councils. However, the Catholic bishops were very uneasy about some points of the Education Act. The Bishops singled out the following reservations;

- The responsibilities of syllabuses, books and curricula for religious instructors were taken away from the churches.
- The churches did not have the right to enter the schools during the period of religious   instructions to assist the teachers and there was a good chance that these periods would be much reduced in number.
- The appointment of teachers was outside the power of the church so it could not do   much to preserve the religious traditions of the schools.

Thus, the policy of participation is embodied in the Education Act 1968 by the institution of sponsorship for primary schools and by granting representation to the former managers on the Board of Governors now, (Board of Management) of secondary schools and teachers colleges.

The aim of sponsorship was to ensure that the religious traditions of the schools should be respected. The Education Act also stipulated that the granting of sponsorship should depend on the wishes of the community, served by the school. The meaning of sponsorship was further clarified by a ministerial circular which recognized that some approved syllabus would include teaching closely connected pastoral aspects of religion. At the same time, the clause concerning the wishes of the community indicated that the Act sees the school as serving the whole community and not the adherents of one particular church, denomination, or sect. Religious organizations are authorized by the Act of Parliament (Education Act Cap. 212) to own educational institutions and ensure that they are managed according to their (sponsor) traditions. This was captured in the Report of Provincial Working Committee on Implementation of Education Standards in Western Province, (1998). Indeed, this was a compromise reached between the Government of Kenya and religious organizations in education in 1964 when the government intended to secularize and remove discrimination of education on the basis of religion. At that time religious organizations were the main developers and providers for educational institutions which they owned. They developed facilities and provided nearly all the learning resources. To date, the facts on the ground have greatly changed. Government, parents and local communities appear to be carrying the burden of providing educational resources and facilities. The role of the Religious organizations has been confined to maintenance of traditions of the sponsor in school management.

Report of the Commission of Inquiry into the Education of Kenya (1999) - Koech Report, noted that Religious Education provides the main avenue for Religious Instruction in education institutions. The Report goes further to say that the essence of Religious Education is the redirection of individual's life from finite attachment to active love and devotion and to impart in the learner the mental and the spiritual reverence to God who is the foundation of all knowledge.

Religious Organizations were also expected to promote educational standards in their schools by providing learning materials, influencing the appointment of competent principals, ensuring that good discipline prevails in these institutions as well as providing in-service courses to school teachers. They were also expected to assist in the administration of their schools by supporting the school administration and influencing the local community to do the same.

Educational institutions need pastoral care programmes, church services, Holy Communion, catechism, spiritual guidance and counseling (Walaba, 2009). Students experience psychological problems which need the intercession of the religious organizations. There have been occasions when schools and colleges have been attacked by demonic spirits. This calls for educational institutions to have chaplains to provide spiritual healing. Religious organizations get involved in educational policies which serve and foster national unity, serve the needs of national development, equip students with knowledge as well as developing their talents and personalities. On the concept of social justice religious organizations should inculcate right attitudes for training in social obligations and responsibilities. With the current global problem of terrorism

religious organizations must advocate for international co-operation and consciousness. We must live in harmony and peace as global citizens. As a whole a society, there should be respect for God. As social institutions schools should avoid: secularization, devil worship, anarchy, tyranny, corruption, tribal hatred and violation of human rights.

Unlike some other countries which exclude all religious activities from educational system, Kenya offers the religious organizations the opportunity of participation in the education of the country's youth. Thus, religious organizations are free to contribute their experience, expertise and personnel to the immense task of Religious Education in the country's secondary schools. Some religious organizations such as the Catholic Church have the leeway to determine who the principal of the secondary school should be.

In Kenya, there are two main church structures concerned with Curriculum Implementation. The Christian Churches Educational Association and on the other side there is the Kenya Catholic Secretariat (KCS). Each of these has its national office in Nairobi headed by an educational secretary general. The two secretariats provide liaison with the Ministry of Education at national level. The churches also make a contribution to Religious Education by means of research and curriculum development projects. Hindu and Islamic religions are equally involved in the provision of education in Kenya. Sessional Paper No. 14 of 2012, attempts to realign education and training to Vision 2030 and the Constitution of 2010. This policy framework is indeed informed by the work of early commissions, task forces, working groups and the report on task force on the realignment of the education sector to the Constitution, 2010 and Vision 2030. Some of the key policy issues in Sectional Paper No. 14 of 2012 are: provision of free and compulsory education to all children, curriculum and assessment, teacher education and development, teacher management and mentoring, molding and nurturing of national values. This is a task that cannot be left to government alone. Religious organizations have to come in and assist the government through training of teachers, character building of learners and the like.

Religious education subjects deal with how human beings relate with God and God's self-revelation in their daily lives and encounters. One of the religious subjects (CRE) has the following relevance and importance; it brings unity among people by encouraging love, makes the learner to gain insights into the unfolding God's self-revelation to human beings as revealed through their personal experience, the African religious heritage, the biblical revelation as a whole and specifically in Jesus Christ. Additionally, Christian Religious Education builds our faith in God, as well as developing the principles of Christian living which help in making decisions and in arriving at conclusions based on a firm foundation. It should be noted that religious subjects contribute to the development of the whole person. This constitutes spiritual, moral, emotional, intellectual, physical and life skills. It helps one to cope with various challenges in life as well as addressing mysterious issues such as death, incurable diseases and life after death. In general, Religious Education subjects equip people with values that help promote economic development. This happens through virtues such as honesty, commitment and respect for work. Additionally, Religious Education instills in people a spirit of sharing and concern for others who are needy such as, orphans, windows and the sick. Lastly it leads to career development in areas such as: law, teaching, counseling and social work. Most schools in Western area of Kenya owe their establishment to various religious organizations. To date many churches still want to have control of these schools. To this end, the transfer of principals and teachers has become an issue to stakeholders, more so the religious organization that sponsors the school affected.

The Teachers Service Commission Act (1967) and Education Act (1980) provide for a framework of consultation with the sponsor whenever a transfer is made. Unfortunately, there have been a lot of controversies whereby religious organizations want their way done and not any other. Sifuna, (1980) traces the sponsor's problem to the times of Kabaa School and Alliance High School which were started by the missionaries. Indeed, starting and posting of principles to these schools generated a lot of exchange between the colonial government and the missionaries. He continues to observe that when these schools were started missionaries insisted that the principals had to be those who profess their faith and abiding to the latter despite their academic and professional qualifications.

Basing on the above incidences of transfer of principals at Mang'u and Alliance boy's schools, churches have misused this position to impose undeserving teachers and principals and reject the most qualified ones. There have been some schools which have gone without a principal for a whole term because the one posted by TSC is not their choice. Indeed, this affects curriculum implementation in secondary schools. Some of the reasons advanced by the sponsors for transfer and rejection of the principal include: school performance in KCSE, failure to follow TSC guidelines, academic qualification of the principal, status and size of the school, religion professed by the principal and the clan of origin of the principal. In some situations, the political affiliation of the principal, mismanagement and embezzlement of school funds has earned the principal a transfer. Principals who fail to submit books of accounts for auditing have had to be transferred. In situations where the principal fails to involve the BOM in discussing school finances, misuse of school facilities and other school issues the principal ends up being transferred. Past performance of the principal in the previous school, personal interest of the sponsor, school tradition on selection of the principal are some of the other reasons that would warrant a transfer for the principal.

The above reasons for transfer or rejection of the principal and teachers are based on social issues, economic issues, and moral issues while others are political issues. The employer and the community that surrounds the school cannot tolerate a principal who rarely reports to work and does not adhere to work ethics. If there exist good public relations between the principal and the staff, students and community, people may not demand that the principal be transferred (Amollo, 2012). Normally sponsors may insist on particular category of people to head particular schools, say priests or nuns. Where this is the case they

may demand for the transfer of the principal if the incumbent is not a priest or a nun. The study was guided by the statement of the problem below.

2. Statement of the Problem

Religion has significantly influenced man's history and literature. This follows that a relevant curriculum must be dynamic and be able to satisfy the formal, informal, non-formal and moral development of the society as well as prepare its members for the opportunities, responsibilities and experiences of life. The curriculum must therefore address all the concerns of society. Religious organizations making submissions to the Ominde Commission of Education (1964), observed that an education system is one - sided unless the spiritual, values and standards of religion inform it. As sponsors of schools they are expected to take care of the spiritual and moral development of the schools they sponsor. The Education Act (1968) legalized religious organizations and churches as sponsors of schools. The influence of religious organizations in implementation of secondary school curriculum in Kenya continues to draw mixed reactions from Kenyans. There are perceptions that religious organizations which sponsor schools have generally failed in their influence as sponsors of public secondary schools because they do interfere in the management of schools. Moreover, their role is not very clear and strong in the schools they serve. This affects curriculum implementation in schools. There are however those Kenyans who feel that the contribution of religious organizations has been significant in curriculum implementation.

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3. Methodology

The study adopted a descriptive survey design since it dealt with a broad area of data collection.   According to Bell, (1999) a descriptive survey will aim to obtain information from a representative selection of the population, and from that sample one will then be able to present the findings as being representative of the population as a whole. According to Babbie (1992), survey research is probably the best method available to the social scientists interested in collecting original data for describing a population too large to observe directly. It also looks at relationships that exist among the variables in the field. Kothari (2004) holds that surveys have larger samples because the percentages of responses generally happen to be, as low as 20% to 30% especially in mailed questionnaire studies. With this approach, the survey method gathers data from a relatively large number of cases at a particular time. They are classified as social surveys or public opinion surveys. This type of data collection happens to be observation, interview or questionnaire. The location of study was former Western province of Kenya. The study population focused on secondary schools, churches, mosques, education officers, principals, teachers, students and education officers. The study used questionnaires for principals, teachers and students. These instruments were piloted before the study was carried. Ethical considerations and research procedures were upheld during data collection.

Various religious organizations serve as sponsors to the secondary schools found in the study area. Four of the religious organizations or churches namely: Church of God East Africa-Kima, Pentecostal Assemblies of God-Kenya, African Israel Church of Nineveh founded in 1942, and African Divine Church founded in 1949, have their national headquarters in Vihiga County

The study focused on secondary schools, churches, mosques and education offices. The target population for this study was: education officers, principals of secondary schools, sponsors of various schools, high school teachers, students, religious leaders and Quality Assurance and Standards Officers. A total of 834 respondents participated. Stratified sampling and simple random sampling techniques were used. Data was analyzed by use of tables, figures, pie charts and descriptions.

4. Findings and Results

The objective of the study was to establish the influence of legal requirements of the sponsor on secondary school curriculum in Kenya. To do this, the following questions were asked to the teachers, principals and education officers: What are the views of principals on transfer of principals and teachers? What is the frequency of the sponsor in school functions? What is the general perception of religious organizations by principals? Is staffing in humanities adequate? To what extend do religious organizations provide resources to their schools? How often does the sponsor speak to the school community? The responses were analyzed and presented in the tables and figures below.

Transfer	Frequency	Percent
Influence	49	81.7
Does not influence	11	18.3
Total	60	100.0

Table 1: Principals Views on How Religious Organizations
Influence Transfer of Principals

Findings in table 1 show that a total of 49 out of 60 principals (81.7 %) felt that it is not proper for the sponsor to influence transfer of principals from one school to another. One of the principals in Vihiga Sub-county argued that teachers are not posted as per their religious affiliations but as professionals. Having signed a contract with the employer (Teachers Service Commission) principals are free to head any school in Kenya regardless of their faith. Moreover, the sponsor may not be a professional teacher; hence they are bound to make mistakes when they decide who should head a given school. It is often said that the principal is vital in the development of an educational institution. The principal is the main pillar of such an institution that can either make it stand or fall. Consequently, this individual must possess a variety of qualities such as being a good public officer, curriculum developer, educator, administrator, a guide and a servant to others. There are few people who can possess all these qualities. Generally, an effective principal should have a vision for the institution he or she is heading.

Although the sponsor sits on the Board of Management panel that recruits teachers in school, one of the principals in the Church of God- East Africa secondary schools argued that when the sponsor influences transfer of teachers they interfere with performance of the school in curricular and co-curricular activities. Besides, principals are educational managers and not religious leaders. The agreed policy for appointing principals has always been that the person so appointed to this must be mature in his or her conduct and behavior, be academically and professionally competent, possess observable qualities of leadership, have a sound mind, and be physically healthy

Response	Frequency	Percent
Influence	35	34.3
Does not	67	65.7
Total	102	100.0

Table 2: Influence of Religious Organizations on the
Transfer of Teachers

Results in table 2 show that 67(65.7%) of teachers interviewed, do not want the sponsor to influence the posting of secondary school teachers and principals because they are bound to be biased. Besides the sponsor is not the employer of teachers. In some cases, teachers would be transferred on the basis of personal reasons. There are teachers argued that some of the transfers may be done to favor those who profess the same religion as the sponsor. The sponsor should stick to their main role of spiritual nourishment in their schools and other roles the school management may deem important for purposes of improving the performance of schools.

Religious organizations attend meetings in schools that relate to prayer days, thanks giving day, Board of Management meetings and prize giving days. Meetings in a school environment are important because through them deliberations concerning the school are discussed by stakeholders. Religious Organizations are important in school functions because the Education Act 2013 gives them a say in the general management of their schools.

Attendance	Frequency	Percent
Do not attend	3	4.48
Do attend	57	95.2
Total	60	100.0

Table 3: Frequency of Sponsors in School Functions

Findings in table 3 show that various religious organizations do attend school functions since 95.2% of the principals confirmed so. School meetings are important because through them, plans and programs for the whole year are discussed and implemented late.

The Catholic Church as a sponsor is very close to their schools. It conducts spiritual services, gives Holy Communion, attends important school functions such as Parents day, Annual General Meeting, Prize Giving day, Prayer Day, Thanks- giving Day, Board of Management meetings and the like. Some of the Chaplains in Catholic sponsored schools teach CRE, do Guidance and Counseling and generally keep track of events that are going on in their schools.

In terms of funding school projects, the Catholic Church performs well compared to other churches in the study region. All the principals who participated in this study subscribe to some form of religion. Majority of the principals were Christians some of whom head Muslim sponsored schools.

The majority of principals do subscribe to one religion or another. In terms of percentage 95% of the principals were against the argument that the principal must be professing the same religion as the sponsor of the school he/she is heading.

They assert that performance of duties as a principal does not depend on one's religion. What is required is diligence and respect for the sponsor. Moreover, skills of management should not be affected by religion because learners in a given school come from different religious backgrounds. The duties of a principal should be carried out in a professional manner as laid out in the TSC Code, Education Act among other legal documents.

Specifically, the Education Act (2013) outlines who should be on the Board of Management (BOM). A school sponsor is allowed to nominate four (4) of the thirteen (13) BOM members and propose the chairman who should be ratified by the minister of education. Unfortunately, some religious organizations have taken advantage of the Education (Act 2013) to close schools, reject and evict principals posted to schools by Ministry of Education (Cheruiyot, 2005). This argument was supported by Makabila (2004) who established that church sponsors in one of the schools in former Eastern Province were spreading rumors that a principal in a church sponsored school was practicing witchcraft using schools' funds. This particular principal was unfortunately removed from the school by the Church before the Ministry of Education responded to the rumors.

A similar study by Mabeya, Ndiku and Njino (2009) also revealed that school challenges have a significant relationship with the role played by religious organizations in schools. The trio further averred that the most prevalent challenges that principals experience while dealing with the sponsor include: favors sought by the sponsor, nomination of ineffective BOM chairpersons and use school facilities for non-academic activities. Secondary school teachers are trained in state and private colleges and universities which are secular and academic in their training of teachers. Principals should be appointed basing on their qualifications, experience and merit. One of the Girls School in Kakamega Central sub-county, always scores a mean point of above 8.00 yet the lady principal is not a Catholic by religion.

When sponsors insist that principals must profess their religion, they lock out competent heads. However, principals must respect the religious organization that sponsors the school. In his findings Amollo, (2012) says that if there exist good relations between the principal and the staff, students and the community, people may not demand that the principal be transferred. The Catholic Church sponsored schools that are headed by Catholic principals have no problem with the issue under discussion.
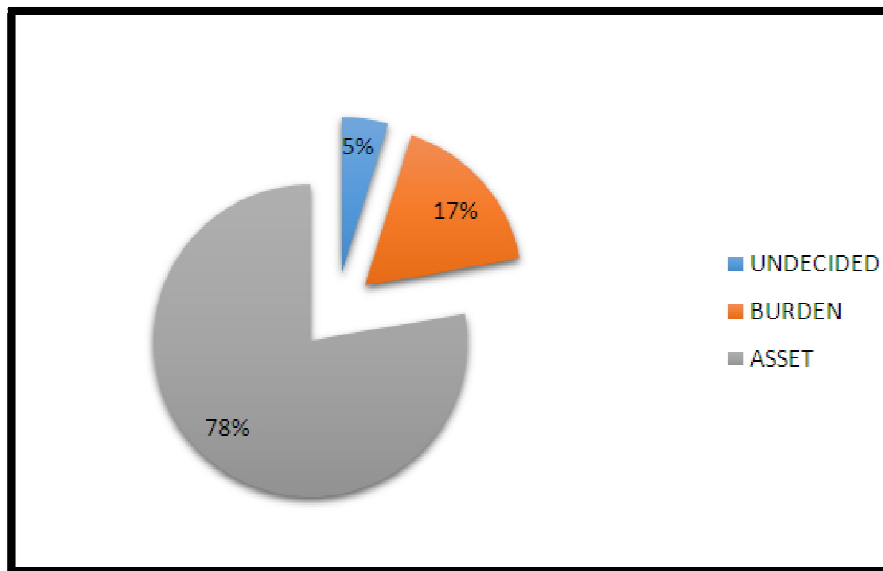

Figure 1: Perception of Religious Organization by School Principals

Figure 1 shows that 47 (78%) of the principals are of the opinion that religious organizations   are an asset, while 10 (17%) think they are a burden. For the principals who believe the sponsor is an asset, had varied reasons. Some of the reasons advanced were as follows: The sponsor provides a basis for spiritual nourishment and growth of the learners, the sponsor helps in imparting moral values in schools, offers pastoral programmes, identifys people to serve on BOM, sources for funds for school projects, provides chaplaincy to schools, laid the foundation for most schools in Kenya and guides and counsels members of the school family.

A few of the principals felt that religious organizations are a burden to schools. They advanced the following reasons: religious organizations do not fund school projects yet they always use school facilities for free, have replaced the original name of the school to suit the wishes of the sponsor and that there is no moral sopport when the school requires them to do so.

From the foregoing discussion the relationship between the sponsors and their schools has to be that of give and take.

Subject Combination	Frequency	Percent
Cre/Kisw	1	1.0
Cre/Homescience	1	1.0
Eng/Cre	3	2.9
Kisw/Cre	21	20.6
Kisw/Hist	5	4.9
Business Studies/Cre	3	2.9
Hist/Ire	8	7.8
Eng/Ire	12	11.8
Hist/Cre	30	29.4
Geo/Cre	18	17.6
Total	102	100.0

Table 4: Subject Combination of Teachers in Humanities

Results in table 4 shows that 30 (29.4%) of the teachers have a History/ Christian Religious Education combination in the study area. It was followed by Kiswahili/CRE at 20.6 percent (21 teachers). A total of 18 teachers (17.6 percent) do teach Geography and CRE. Many of these teachers are in their forties and were trained at Kenyatta University, Moi University and University of Nairobi. They trained in two teaching subjects. Special attention was given to humanities because this is where religious organizations are directly felt in terms of curriculum implementation in public secondary schools. The research also established that upcoming sub-county schools do not have enough teachers of humanities.
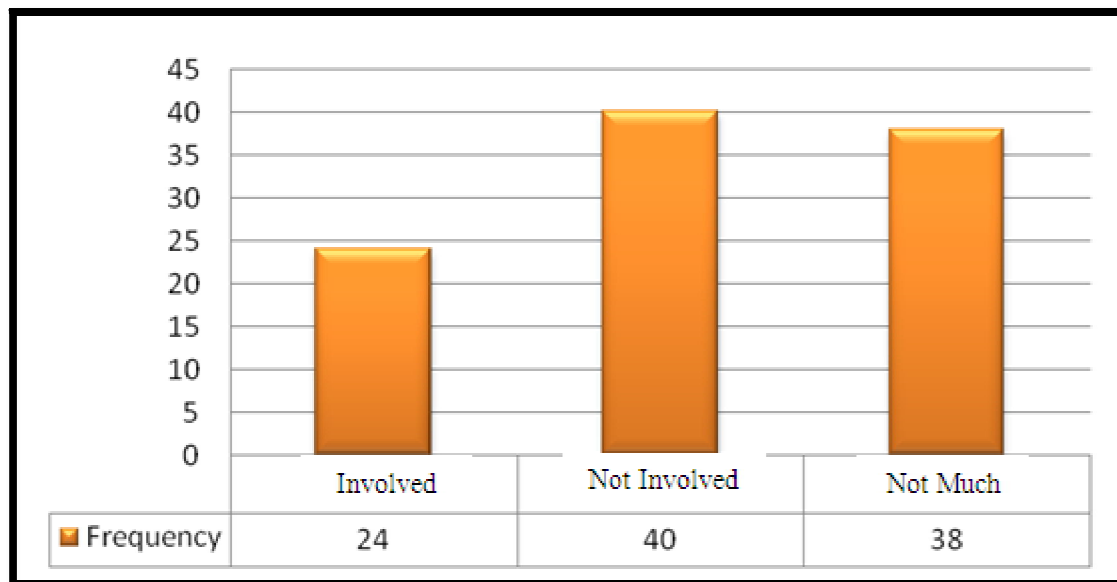

Figure 2: Contributions of Religious Organizations in Curriculum Activities

A total of 102 teachers particpated in this study. Results in figure 3 show that apart from the catholic sponsored schools, the other schools should go an extra mile and do alot for their schools. A total of 38 teachers (37.2%) are of the view that the sponsor has not done much, while 40 teachers (39.2%) said that the sponsor has done nothing. Further more, only 24 teachers (23.5%) said that religious organizations are involved in school activities.This is a big challenge to the sponsors. They need to be actively involved in tangible development of their schools.

Religious organizations do recognize the fact that the formative years spent in school are the years youths establish the foundation of their lives on sound human and religious values. Based on this fact religious organizations remain a major partner and collaborate with the government of Kenya not only in implementing education policies and curriculum but in shaping the character of the youth as well. In some of the established boarding schools, guidance and counseling departments do a lot of work in guiding and counseling students. They work closely work with school chaplains.

Pre-service training introduces and inducts the teacher trainees on teaching profession but in service, seminars and workshops make the teachers better professionals which in turn enhance their performance (Malusu, 2007). This view compares well with what was gathered by the researchers from the correspondents. The Gathachi Report of the National Committee on Educational Objectives and Policies of 1976 emphasized the need for lifelong continuing education to all Kenyans. This was emphasized in the Master Plan on Education and Training of 1997-2010 as well as the Education Report of

1999 that was chaired by David Koech. However, it should be noted that further professional training of teachers should not be the responsibility Government of Kenya alone.
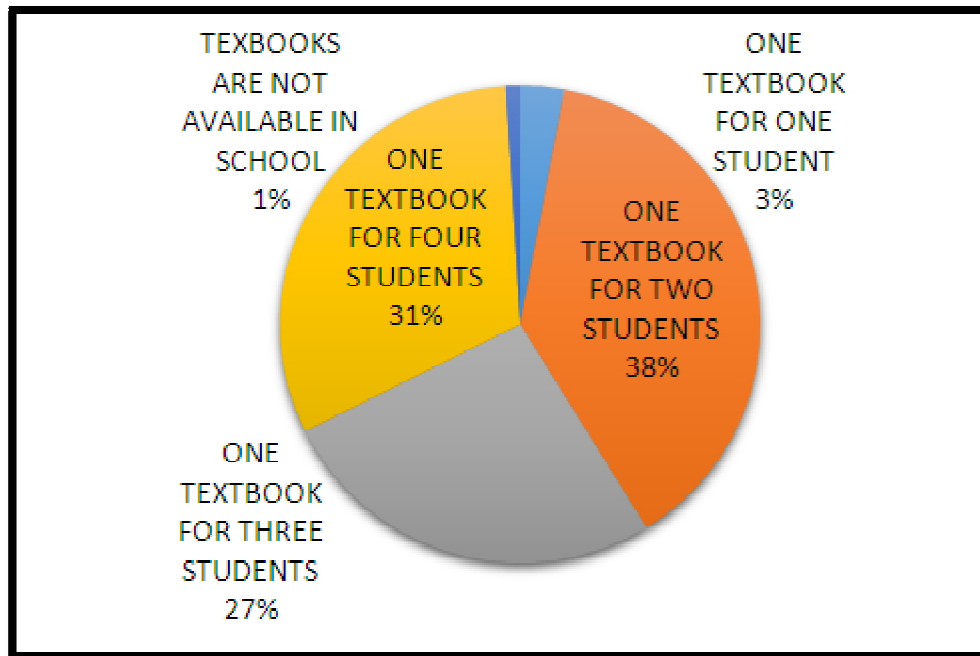

Figure 3: Influence of Religious Organizations in the Provision of Resources

Results from figure 4 indicate that the textbook ratio for students varies from one textbook for two students at 38 %, one textbook for three students at 27 % and one textbook for four students at 31%. The total number of students who participated in this study was 650. The study further revealed that day schools are in a bad state as far as textbook ratio is concerned. The textbook ratio was found to be very low. These findings concur with those of Ashioya, (2014) who found out that many schools had not attained the Ministry of Education projection of a textbook pupil ratio of 1;2. A number of established boarding schools have tried to avail textbooks to students. Schools that invest in recommended school textbooks normally perform well in National Examinations. Currently the Government of Kenya is making efforts to equip schools with enough text books. This is likely to take long because of budgetary constraints.

As we all know the printed word remains one of the best sources of reference and information. Recommended textbooks by the Ministry of Education are important in the life of students because many parents and schools cannot afford to buy computers and laptops for their children. A teacher observed. In his findings Sodimu (1998) cited in Ogada (2012) revealed that based on the high cost of textbooks many students have been unable to buy textbooks that could help in promoting the quality of education in public secondary schools. Religious Organizations should therefore assist various schools in the provision of textbooks to improve learning and performance.

Using scheduled interviews, observations and focus group discussions the study found out that guidance and counselling is done by school chaplains in schools. The Pentecostal.Assembly of God church (PAG) makes material and spiritual contributions to their schools. These remarks concur with those of Shanguhyia (1996) who carried out a study on contribution to education development by PAG Church in Kenya and Nyangori School. A few computers were donated to Nyang'ori Boys, Goibei Girls High School and Madira Girls Secondary School. The youth polytechnique and the Bible school at Nyang'ori are fully sponsored by P.A.G. However students are charged subsidised fees so as to sustain the programmes. The P.A.G. Education Secretary said that a proposal has been written and sent to relevant authorities with a view to establishing a university that will offer degree courses in Arts, Education, Bussness Adminstration and Theology. The University shall be called Pentecostal Assembly of God University- Nyangori. The Salvation Army Church   buys trophies to encourage competition among students in its schools. One of the principals observed. It goes ahead to sponsor a few of the learners from humble backgrounds by paying their fees. Other than academic programmes some of the religious organizations have bought lockers for students, for instance, the Orthodox Church did so at Chavogore secondary school. The SDA bought hundreds of plastic chair for Chebwa**i,** Secondary school as well as renovating the school chapel and office. A leading Girls High School in Sabatia sub-county, has been bought for land, assisted in constructing school hostels and provided with water tanks by the Salvation Army Church.

At one of the biggest girls school in Vihiga sub-county, the Salvation Army bought seats for the school library and water tanks. At another girls school, the Salvation Army Church bought water tanks and beds for domitories. However, most principals feel that various religious organisations have not done enough for their schools compared to what parents have done through Parents Association projects

The Education Act (2013) requires that Boards of Management of schools put in place measures to ensure smooth running of schools. There are religious organisation through the sponsor which handle topics such as sex education, drug and alcohol abuse, effects of radicalization among others. The Catholic Church however wants family life education to be handled by parents and not teachers.

Visitation	Frequency	Percent
Has Never Visited The School In The Last Two Terms	96	14.8
Often	214	32.9
Sometimes	248	38.2
Very Often	79	12.2
Not Sure	13	2.0
Total	650	100.0

Table 5: How Often the Sponsor Speaks to the School Community

Results in table 5 show that religious organizations that do visit schools were at 15.1%, representing 96 respondents, while those who sometimes visit their schools were at 38.9 % (248 of the respondents). A total of 214 respondents, which is a percentage of 33.6 percent said that the sponsor often visits their schools. It is important that religious organizations be close to their schools so that they can guide and counsel students and play an active role in the programs of their schools.

On the issue of provision of teachers of religious subject's learners may not be aware that majority of them are employed by Teachers Service Commission and Boards of Management of Schools. A study conducted in Nigeria by Ihoemia (1995) reveals that education is still largely viewed as one of the means to restore moral and social order in the society. He further notes that Nigeria is experiencing moral decay because of little influence on religious education subjects. The Ministry of Education must therefore strengthen the teaching of these subjects in public secondary school in Kenya.

As a whole, conflicts of interest must be addressed so that schools and religious organization can continue to play complementary roles in carrying out curriculum implementation. Also, the abundant information collected by the researchers show that religious organizations have a lot of influence on curriculum implementation, hence the need for scholars and educators to carry out more research on the same issue.

5. Conclusion

The influence of policy and legal requirements for operation of religious organizations on implementation of curriculum in public secondary schools has been an issue in Kenyan schools. Majority of the schools in the study area were started by religious organizations. Principals and teachers of public secondary schools in the study area do agree religious organizations have influence on curriculum implementation in public secondary schools. They further observed that transfer of principals and teachers is an issue of concern as it results in interference of school programmes.

6. Recommendations

In view of the findings and conclusions above the study recommends that Religious Organizations should nominate competent Board of Management members who will be able to attend BOM meetings regularly and contribute for the betterment of the school. They should not interfere in the management of their schools as this would compromise the moral and academic standards.

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