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Chaplaincy services and students' holistic development in selected Anglican church of Kenya sponsored secondary schools in Mount Kenya Central Diocese, Kenya

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ABSTRACT

Education is expected to provide students with opportunities for holistic development. The focus of educational institutions in Kenya has been skewed towards academic achievement with little attention being given to other critical aspects that promote learners' holistic development. Religious institutions provide chaplaincy services expected to compliment teachers' efforts in producing an all-rounded individual. In spite of these efforts, worrisome cases of students' indiscipline continue to be witnessed in secondary schools including those sponsored by churches. This paper examines the role of chaplaincy services in promoting students' holistic development in selected Anglican Church of Kenya (ACK) sponsored secondary schools in Mount Kenya Central Diocese in Kenya. The study adopted the descriptive survey research design. The study involved 36 principals, 36 chaplains and 360 students from 36 secondary schools randomly selected from 89 secondary schools sponsored by ACK in Mount Kenya Central Diocese. Data was collected through three validated questionnaires for principals, chaplains and students. The findings of this study revealed that majority of the principals, chaplains and students indicated that chaplaincy services promoted students' academic performance, students' discipline and attitude towards life which are critical components of holistic development. This study concluded that provision of chaplaincy services play a crucial role in promoting secondary school students' holistic development. Consequently, this paper recommends that the Ministry of Education and the ACK should develop a policy framework that supports and ensure effective provision of chaplaincy services as an avenue of addressing the myriad challenges facing secondary school students in Kenya.

Keywords: Chaplain, chaplaincy services, holistic development, discipline, attitude.

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1. Introduction

Governments and churches all over the world have partnered in the provision of education with the aim of preparing individuals to be meaningful players in a country's socio-economic development.

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The major focus of educational institutions in Africa and Kenya in particular, has largely been directed towards academic performance with little emphasis being directed towards other critical aspects such as provision of chaplaincy services which is an important pathway for students' holistic development (Pohlmann, 2010; Wango, 2010; Waweru & Otieno, 2018). Mata (2016) underscores the role played by chaplaincy services in schools by arguing that as students strive to acquire academic qualifications, they should also acquire practical values and a deep sense of responsibility which contribute to harmonious co-existence and success in one's future life.

Carlos (2015) indicates ACK owns and runs many educational institutions in Kenya and has the obligation of ensuring that high management standards meant to promote the Christian ethos are propagated in the institutions. The Anglican Church of Kenya reaffirms its commitment to encourage lifelong learning by supporting Christian education within educational institutions by catering for the spiritual nourishment which leads to the intellectual, social, moral and physical development among the students. Anglican Mainstream (2016) posits that Anglican educational institutions are places where a holistic approach to human education and development is at the core of ACK teachings thus introducing chaplaincy services. The Anglican Church of Kenya sponsors and provides chaplaincy services to a large number of educational institutions in Kenya. Further, the Church has developed a policy document titled Anglican Church of Kenya Education Policy: Guiding Principles and Practice of Education and Training which underscores the role of chaplaincy in ACK-sponsored schools

Various scholars and educational policy makers have advanced the view that strong chaplaincy services in schools can complement teachers' efforts in the intellectual, spiritual and emotional development of learners (Pickford, 2010; Yapp, 2003). For instance, Yapp (2003) identifies chaplaincy as a vital component that can re-awaken students' spiritual and moral consciousness which are critical in their holistic development. Similar views are held by Arego, Role and Makewa (2014) who assert that chaplains can contribute to the provision of holistic education that promotes students' harmonious growth and development which prepares them to be responsible members of the society.

Available literature underscores the role of chaplains in the promotion of holistic education which fosters the balanced development of the whole person resulting in an all-rounded individual spiritually, intellectually, physically and socially (Rao, 2009). Notably, majority of secondary school students are at the sensitive adolescence stage which requires support, proper handling and adequate monitoring by parents, teachers, counselors and chaplains (Ajidahum, 2012). This is particularly so, during the modern era characterized by technological development and a break-down of the traditional value systems. Technology has facilitated youth's unlimited access to the internet which exposes them to pornographic materials, gory movies that glorify violence and destruction of property. Also, technology exposes the youth to online recruitment into terror groups with serious ramifications on the society's future well-being (Owen et al, 2012; Waweru & Otieno, 2018).

Concerns have been raised about the worrying incidences of indiscipline cases among secondary school students in different parts of Africa including Kenya. Serious indiscipline cases have been reported even in church-sponsored educational institutions which would be expected to have well-structured programs for the provision of chaplaincy services (Arego, Role & Makewa, 2014; Mungai, 2004; Otieno & Ofulla, 2009; Pickford, 2010). For instance, Arego, Role and Makewa, (2014) report that it was noted in Tanzania's Mara Conference of Adventist Church Education Board meeting held in 2009 that in a span of 10 years, 50% of Adventist schools in the region were burnt down by students and 33% of the schools went on strike resulting in loss of property and bodily harm to students and workers.

Mabeya (2010) citing information from demographic surveys in Kenya, pointed out that nearly 400,000 students in secondary schools in Kenya were addicted to drugs and 16,000 of these cases affected girls. These views were confirmed by a study done by Waweru and Otieno (2018) which targeted church sponsored secondary schools in Siaya County. In the study, 23.4% of the respondents reported that female students in the sampled schools were involved in boy-girl relationships which resulted in early pregnancies and school dropouts among girls. Further, 15.6%, 14.5% and 4.5% of the respondents indicated that they were aware of students in the sampled boys' boarding secondary schools who abused alcohol, bhang and kuber (a tobacco-based substance) respectively. It can be argued that if secondary school students receive coordinated and well-focused chaplaincy services,

cases of students' indiscipline being witnessed in secondary schools would be minimized and students would benefit more from the conducive learning environment provided. Further, teachers would focus on teaching and learning rather than wasting learning time in solving discipline issues and addressing the aftermath of unrests which consume teaching and learning time.

1.1 Justification of the study

In Kenya, serious cases of students' indiscipline have been witnessed even in church-sponsored secondary schools which are expected to have well-structured programs for the provision of chaplaincy services. This scenario has raised questions about the success of chaplaincy efforts expected to promote students' holistic development in secondary schools in Kenya. This phenomenon has also attracted the attention of researchers and educational stakeholders. This paper examines the role of chaplaincy services in promoting students' holistic development in ACK sponsored secondary schools in Mount Kenya Central Diocese.

1.2 Objective of the study

The study's specific objective was to examine the role of chaplaincy services in promoting students' holistic development in ACK-sponsored secondary schools in Mount Kenya Central Diocese in Kenya. In order to achieve this objective, this study focused on three aspects of holistic development; which are academic performance, discipline and students' attitude towards life challenges.

1.3 Theoretical framework

The study was guided by Bandura's (1982) Self-Efficacy Theory. The theory posits that one's sense of self-efficacy can play a major role in determining how one approaches goals, tasks and challenges. The theory further contends that self-efficacy determines whether an individual will be able to exhibit coping behaviour in the face of obstacles. This theory implies that it is important for chaplains to clearly understand their roles and be ready to overcome challenges that may hinder the provision of their services in order for them to be able to promote students' holistic development (Knight, 2006).

1.4 Chaplaincy services and students holistic development

Scholars have expressed various views in support of the role played by chaplaincy services in secondary schools. Vijay (2016) and Ajidahum (2012) assert that students in secondary schools require support, proper handling and monitoring. Vijay particularly observes that in school life, students have a tender mind that does not know what is right. These views underscore the need for a strong chaplaincy structure that encourages students to open up about their struggles in life. While supporting timely resolution of students' intra-personal conflicts, Waweru and Otieno (2018) noted that prolonged spiritual struggles can lead to low self-esteem and deteriorating physical health. These observations emphasize the need for the students to be supported in order to gain a sense of control that directs their development towards a holistic rational adult (Waweru & Otieno, 2018). Chaplains have been presented with the opportunity to support the adolescent students' holistic development owing to the fact that the larger part of the adolescent period is spent in schooling.

Research on chaplaincy services in secondary schools in different parts of the world confirms the contributions of chaplains on various aspects of holistic development. This study focused on three aspects of holistic development; which are academic success, discipline and general attitude towards life challenges. Sheila (2012) indicated that effective academic learning within a school context cannot be separated from implementation of effective chaplaincy services. National Association of Chaplains (2014) supported these views and noted that the frequency of religious practice, normally conducted by chaplains in schools, is significantly and directly related to academic outcomes. Further, Christian (2003) posits that religiously involved students spend more time on their homework, work harder in school and achieve more in their studies. Thus, religious guidance which is in the purview of school chaplains provides a pathway for students to interact constructively with both their peers and their superiors leading to improved academic performance.

The effects of students' indiscipline on the success of educational institutions cannot be over-

emphasized. Mungai (2004) warned that delinquency of students was on the rise and high-level indiscipline cases have been witnessed in secondary schools in different parts of Kenya. Oraro (1997) argues that indiscipline is a force that prompts individuals or groups not to observe rules, regulations and procedures deemed necessary for proper functioning of educational institutions. Wimberly (2000) noted that chaplains are entrusted with the mammoth task of assisting the indisciplined students to rediscover a sense of purpose to conduct upright and honest lives in the school and in the larger society. Hughes and Sims (2009) argue that the role of chaplains is to provide spiritual, emotional and a caring presence for the students in crisis. Further, Yapp (2003) asserts that chaplaincy is an important component that can be successfully used in re-awakening spiritual and moral consciousness which contribute to improved students' discipline.

Nyamai (2009) recognized the important role played by chaplains in helping students realize their potentials and in molding their personality. Effective chaplaincy within the context of learning requires that students become competent and confident to discuss and make decisions based on their home life and what is learned at school. This is important because students completing the secondary level are expected to be all round by succeeding in academics, good discipline and having acquired positive attitude as indicated by Rao (2009). Different scholars who have studied school chaplaincy have discovered that chaplains have a great role to play on students' holistic development. Providing holistic education is necessary in schools and is aimed at ensuring the harmonious growth and development of students to be responsible members of the society. School chaplains seek to build a relationship of trust through compassionate presence and thereby offer help and support to a wide range of students. A study by Cambridge University (2018) showed that the support of the chaplains focuses on the emotional, spiritual, discipline, academics and attitudes of students.

2. Research gaps

Studies directed towards school chaplaincy have left notable gaps. For instance, Pohlmann's (2010) study adopted the case study research design to explore chaplaincy services in Queensland State Schools which are largely supported by the federal Government's National School Chaplaincy Program (NSCP). The local situation is not comparable to Pohlmann's sample since chaplaincy services in Kenyan schools are handled by sponsoring churches with no financial support from the government. This means that there may be significant differences in the manner in which chaplaincy services are conducted in the two settings. It was therefore necessary that a study be undertaken to establish how churches conduct chaplaincy services in financially constrained situations.

Pickford's (2010) study sampled a girls' boarding school in Kwa Zulu Natal in South Africa. As a result of Kenya's Free Day Secondary Education Programme, majority of the secondary schools in many parts of the country, including Murang'a County, are mixed day rural schools which present conditions that may exhibit different results from Pickford's study. Chaplains in mixed day schools in Kenya may encounter serious students' issues which may not be witnessed in a girls' boarding school in the multi-racial South African environment.

Arego, Role and Makewa (2014) focused on factors influencing the implementation of the Adventist holistic education in secondary schools in Mara Conference, Tanzania. The three researchers purposively selected four students in their study leaving out students in other classes who could have enriched the findings of this study since these students were also recipients of the Adventist holistic education. Further, this study only sampled six heads of schools which formed a very small sample for such a study. The study also left out school chaplains who were key players in the implementation of the Adventist holistic education. The current study involved an expanded sample of 38 principals, 38 chaplains and 380 students.

The challenges in the research design adopted by Arego, Role and Makewa's (2014) study were also evident in Waweru and Otieno's (2018) study which sampled four principals, four chaplains, four teacher counselors and two church leaders in Catholic and Anglican sponsored schools. This study's sample is too small for the two categories of sponsored schools. The current study which focuses on Anglican Church of Kenya (ACK) sponsored secondary schools had a higher number of respondents in all categories- principals, students and chaplains.

The focus of this study was informed by the fact that ACK is an important player in educational

matters in Kenya; a view that is supported by the large number of educational institutions sponsored and owned by the Church. Mount Kenya Central Diocese which traverses a large part of Murang'a County sponsors and owns more than 100 educational institutions. Thus, chaplaincy services in the ACK-sponsored and owned educational institutions benefit a large population of the school-going children in this region. Some of these schools perform relatively well academically and also enjoy some relative calmness while others on the other hand, experience unrests, destruction of property and disruption of learning.

3. Methodology

The study adopted the descriptive survey research design. Kothari (2005) indicates that this design assists a researcher to describe the present status of a phenomenon, determining the nature of the prevailing conditions, practices, attitudes and seeking accurate descriptions. The design enhanced an in-depth analysis of the influence of chaplaincy services on students' holistic development. The researcher purposively selected Mount Kenya Central Diocese to be the study locale. Mount Kenya Central Diocese sponsors 89 secondary schools with 45,588 students (Ministry of Education, 2018).

The study's target population was 89 principals, 89 chaplains and 45,588 students. In determining the study sample, the researcher was guided by Krejcie and Morgan's (1970) Table for Determining Sample Size. On the basis of the Table, the researcher arrived at a sample size of 380 students. From each school, the researcher decided to select 10 students. Therefore, 38 schools participated in the study leading to a sample size of 38 principals, 38 chaplains and 380 students. The process of selecting the schools to participate in the study began with the researcher obtaining from the Diocesan Education Secretary, a list containing the names of all the 89 secondary schools sponsored by the Diocese. The researcher then confirmed the information in the list with Murang'a County Education Office.

The researcher employed simple random sampling technique to identify the schools to take part in the study. In this process, the name of each school sponsored by ACK in Mount Kenya Central Diocese was written on a piece of paper which was folded and put into a container. Then 38 papers were picked from the container, one at a time. These papers gave the names of the schools to be included in the study. The principals and chaplains of all the 38 secondary schools were included in the study alongside 10 students from each school. The 10 students consisted of the president, deputy president, two class secretaries for forms two to four and Christian Union and Catholic Association chairpersons who all formed part of the students' governing body in the school system. The inclusion of these respondents was based on the fact that teachers and school administration usually rely on the information given by this category of students when making certain decisions in the school.

Data collection tools involved the use of three validated questionnaires, one for principals, a second one for chaplains and a third one for students. The researcher incorporated triangulation in the data collection process in order to enhance verification and validation of the collected data. Best and Kahn (2011) define triangulation as the use of multiple data collection techniques. This multi-faceted approach of data collection gave the researcher an opportunity to corroborate the collected data thus improving on the reliability of the study findings.

The data collection instruments were subjected to a validation process. This process included seeking expert opinions from the study supervisors and also lecturers from Karatina University on the appropriateness of items included in the questionnaires. Feedback given by these experts helped in the improvement of the data collection instruments. A pilot study was conducted in two ACK sponsored secondary schools in the study locale but these schools were excluded in the main study. Cronbach's alpha was used to analyze the reliability measures of the study instruments. Students' questionnaire had a reliability value of 0.65, principals' questionnaire had a value of 0.79 while chaplains' questionnaire had a reliability measure of 0.80 showing that these instruments were reliable as indicated by Orodho (2005).

Ethical considerations were also taken into account during data collection process. Permission to conduct the study in the region was sought from Murang'a County Commissioner's Office, the County Education Office and the ACK Mount Kenya Central Diocesan Bishop's Offices. During the data collection procession, the respondents were assured of the confidentiality of their identities. To ensure

this was done, participants were requested not to write their names anywhere on the research instruments. This was necessary because it constituted an explicit willingness of the participants to voluntarily participate in the study. Data was analyzed in line with the study objective with the aid of the Statistical Package for Social Sciences (SPSS) Version 20 computer software. What follows now is the finding of the research.

4. Results and discussions

This study examined the role of chaplaincy services in promoting students' holistic development in ACK-sponsored secondary schools in Mount Kenya Central Diocese. In line with this objective, data relating to chaplaincy services and students' academic performance, discipline and attitude was collected from principals, chaplains and students. Data analysis was done using the Statistical Package for Social Sciences (SPSS) Version 20 computer software.

4.1 Chaplaincy services and students' academic performance

In each of the three sets of questionnaires, there were two major separate items seeking information on the influence of chaplaincy services on students' academic performance. One of the items in the instruments required the respondents to rate the contributions of chaplaincy services to students' academic performance, discipline and attitude towards life's challenges. The respondents were to use a Likert scale of 1 to 5 whereby 1= poor, 2= below average, 3= average, 4= good and 5 = very good. The second major item in each instrument required the respondent to indicate their level of agreement with three statements related to the contributions of chaplaincy services to students' academic performance, students' discipline and their attitude towards life challenges. The response for each of these aspects in this particular item was to be selected from; not sure (1), strongly disagree (2), disagree (3), agree (4) or strongly agree (5).

Analysis of chaplains' ratings on the contributions of chaplaincy services to students' academic performance showed that 19.4% of the chaplains rated the contributions below average, 8.3 % average, 50% good and 22.2% rated them as very good. The principals' ratings of the contributions of chaplaincy services to students' academic performance was as follows; 2.8% rated them as poor, 8.3% below average, 25% average, 52.8% good and 11.1% rated the contributions as very good. On the part of the students, 3.7% rated the contributions of chaplaincy services as poor, 5% below average, 23.9% average, 36.9% good and 30.4% rated them to be very good. Therefore, a large proportion of chaplains (72.2%), principals (63.9%) and students (67.3%) indicated that chaplaincy services promoted students' academic success in their schools. This implied that chaplaincy services offered in the schools enhanced students' academic performance which is a major aspect of holistic education.

In an attempt to corroborate the ratings given by the chaplains, principals and students with regard to the contributions of chaplaincy services on students' academic performance, the researcher asked the respondents to gauge their level of agreement with the statement which indicated that chaplaincy services have positively contributed to students' academic performance. The chaplains' responses were as follows; 2.8% were not sure, 11.1% strongly disagreed, 5.6% disagreed, 52.8% agreed and 27.8% strongly agreed. For the principals, 2.8% were not sure, 2.8% strongly disagreed, 8.3% disagreed, 80.6% agreed and 5.6% strongly agreed. Analysis of students' responses showed that 9.5% were not sure, 5.8% strongly disagreed, 5% disagreed, 44.3% agreed and 35% strongly agreed. Thus, most of the respondents; chaplains (80.6%), principals (86.2%) and students (79.3%), agreed with the statement that chaplaincy services positively contributed to students' academic performance.

From the above analysis, it can be observed that the ratings and opinions of the chaplains, principals and students indicated that chaplaincy services positively contributed towards students' academic success. The results of this study agree with Sheila's (2012) views that effective academic learning within a school context cannot be separated from implementation of effective chaplaincy services. The results further support the findings of the National Association of Chaplains (2014) which indicated that the frequency of religious practice, normally conducted by chaplains in schools, is significantly and directly related to academic outcomes. The findings of this study can be explained by Christian's (2003) assertion that religiously involved students spend more time on their homework and

work harder in school resulting in higher academic achievement. Religious guidance provides a pathway for students to interact constructively with both their peers and their superiors leading to improved academic performance. The Ministry of Education should therefore put into place policy interventions which support effective provision of chaplaincy services as a way of strengthening students' academic performance.

4.2 Chaplaincy services and students' discipline

The approach adopted to collect and corroborate data on ratings of the contributions of chaplaincy services to students' academic performance was also used with respect to the second aspect of focus in this study, that is, student's discipline. Chaplains, principals and students were requested to rate the contributions of chaplaincy services to students' discipline. Analysis of chaplains' ratings indicated that 11.1% rated the contributions as below average, 22.2% average, 47.2% good and 19.4% as very good. On the part of the principals' ratings, 11.1% rated the contributions as below average; 16.7% average, 61.1% good while 11.1% rated them as very good. For students, the ratings were; 1.7% indicated that the contributions were poor, 4.1% below average, 13.5% average, 37.5% good and 43% as very good. This analysis shows that majority of the students (80.5%), chaplains (66.6%) and principals (72.2%) indicated that chaplaincy services in their schools significantly contributed to students' discipline.

Further, the researcher asked the chaplains, principals and students to respond to a statement that indicated that chaplaincy services positively contribute to students' discipline. Chaplains' responses to the statement were as follows; 5.6% were not sure, 2.8% strongly disagreed, 44.4% agreed, and 47.2% strongly agreed. For principals, the responses were; 2.8% were not sure, 2.8% strongly disagreed, 2.8% disagreed, 80.6% agreed and 11.1% strongly agreed. Students' responses showed that 12.4% were not sure, 4.8% strongly disagreed, 6.7% disagreed, 44% agreed and 31.2% strongly agreed. These results showed that 91.6% of the chaplains, 91.7% of the principals and 75.2% of the students indicated that chaplaincy services have positively contributed to students' discipline in the schools.

Analysis of the respondents' ratings and opinions on the connection between chaplaincy services and students' discipline showed that chaplaincy services have positively contributed to students' discipline. These findings agree with the views expressed by Mimms (2017) who noted that chaplains are entrusted with the mammoth task of assisting the indisciplined students to rediscover a sense of purpose to conduct upright and honest lives in the schools and in the larger society. The same views were expressed by Hughes and Sims (2009) who argue that the role of chaplains is to provide spiritual, emotional and a caring presence for the students in crisis. Further, the results of this study agree with Yapp (2003) who noted that chaplaincy is an important component that can be successfully used in re-awakening spiritual and moral consciousness which contribute to improved students' discipline. The results are in line with Nyamai's (2009) views which recognized the important role played by chaplains in helping students realize their potentials and in molding their personality. The connection between chaplaincy services and students' discipline may be explained by the fact that chaplaincy services enable students to deal with peer pressure and other distractions that may result into discipline issues. Disciplined students direct their time and energy into academic matters resulting into improved academic attainment.

4.3 Chaplaincy services on students' attitude

The approach adopted to collect and corroborate data on ratings of the contributions of chaplaincy services to students' academic performance and discipline was further used with respect to the third aspect of interest in this study- student's attitude. Chaplains, principals and students were requested to rate the contributions of chaplaincy services to students' positive attitude to life challenges. Analysis of chaplains' ratings on the contributions of chaplaincy services to students' positive attitudes showed that 5.6% rated them as poor, 11.1% below average, 19.4% average, 44.4% good and 19.4% regarded them as very good. Analysis of principals' ratings on contributions of the services on students' attitude showed that 13.9% rated the contributions as below average, 19.4% average, 55.6% good while 11.1% rated them as very good. Students' ratings on contributions of the services towards students' attitude showed that 7.8% rated them poor, 7.2% below average, 23.9% average, 31.2% good

and 29.3% rated them as very good. These results show that 63.8% of the chaplains, 66.7 % of the principals and 60.5% of the students indicated that chaplaincy services significantly contributed to students' positive attitude towards life's challenges. Therefore, students in schools with chaplains were better placed to confront and surmount life's challenges. Ability to surmount challenges in one's life is a critical part of holistic development.

The respondents were further requested to give their opinions on the statement that chaplains have positively contributed to students' attitude towards life challenges. Analysis of chaplains' responses showed that 2.8% were not sure, 8.3% strongly disagreed, 2.8% disagreed, 55.6% agreed, and 30.6% strongly agreed. On the part of the principals, 5.6% disagreed, 72.2% agreed, and 22.2% strongly agreed. Students' responses showed that 8.3% were not sure, 4.1% strongly disagreed, 7.8% disagreed, 35.6% agreed and 41% strongly agreed. These results showed that 86.2% of the chaplains, 94.4 % of the principals and 76.6% of the students supported the view that chaplaincy services significantly contributed to students' positive attitude towards life's challenges.

These results concur with the findings of a study by Cambridge University (2018) which showed that the support of the chaplains focuses on the emotional, spiritual, discipline, academics and attitudes of a student. The chaplain's specialty therefore is to possess a particular understanding of the relation between faith, education and mental conflicts that might arise in a student. Vijay (2016) noted that in school life, students have a tender mind that does not know what is right or wrong. They therefore need constant guidance and supervision from chaplains. The results of this study support the view held by Day (2000) that chaplains help the students to have positive attitudes which are the foundation of one's overall success in life. Chaplains build in the students a belief that they can succeed in life and this belief enhances their self-efficacy and readiness to positively confront challenges (Bandura, 1982).

5. Conclusion

It can be concluded from the findings of this study that chaplaincy services positively contribute to secondary school students' academic performance, positive discipline and positive attitude towards challenges in life. These aspects form critical components of holistic development. Thus, chaplaincy services positively contribute to secondary school students' holistic development. Therefore, strengthening of school chaplaincy services is an important option that can be adopted in the endeavours to improve students' academic performance and students' discipline that have been deteriorating at an alarming rate. Chaplaincy services also contribute to students' positive attitude towards life. Effective chaplaincy services can address challenges facing the youth in secondary schools in Kenya. These challenges include drugs and substance abuse. Students who have positive attitudes towards life are less likely to engage in drug and substance abuse, immoral behaviour, students' strikes and indiscipline cases. These students are likely to have high levels of discipline which enables them to focus on their studies resulting in improved academic outcomes.

5.1 Recommendations

This study recommends that the Ministry of Education should develop a policy framework which supports provision of chaplaincy services in secondary schools as a way of addressing the rising cases of indiscipline among the students and as an avenue for improving students' academic performance. Further, the study recommends that secondary school principals should create adequate time for chaplaincy services in order for chaplains to interact with the students. These interactions are likely to have profound effects on students' academic performance, discipline and general attitudes towards life thus facilitating schools to succeed in their mission of producing all-rounded individuals. The Anglican Church of Kenya should hold meetings and development a policy framework which guides and monitors the progress of the chaplains to help them overcome the challenges that they face.

5.2 Suggestions for further research

Further research should be conducted in the following areas:

- a. The study focused on secondary schools sponsored by ACK. A study should be done to establish the influence of chaplaincy services on primary school pupils' holistic development.
- b. The study focused on ACK sponsored secondary schools, a similar study should be conducted to establish the influence of chaplaincy services in other churches' sponsored secondary schools.

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