

## **Response of the Holy Ghost Hermitic Church of Africa to Orphanhood Challenges in Kisumu East Sub-County, Kenya**

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**Abstract:** The church has a calling and ought to be a locus of healing for the disadvantaged in the society, and yet the plight of the poor such as orphans is often exploited. Sex abuse scandals have taken place at orphanages run by religious institutions and trafficking of orphans through adoption Agencies has been on the rise. However, the outside world has a different image of the church. It is in the light of such claims that the researcher sought to analyze the response of the Holy Ghost Hermitic Church of Africa (HGHCA) challenges faced by orphans in Kisumu East Sub-County in Kenya, since it is one of the religious institutions that has found itself amidst many controversies and sexual offence accusations. The study determined the challenges that orphans face in the orphanage run by the HGHCA, assessed the teachings of the HGHCA with regards to the orphans and examined the intervention measures employed by the church to mitigate the challenges that orphans face. The study was guided by the following research questions: What are the challenges that orphans face in the orphanage run by the HGHCA? What are the teachings of the HGHCA with regards to challenges faced by orphans? What intervention measures does HGHCA employ to mitigate the challenges that orphan face? The study reviewed secondary sources of data from published and unpublished articles and church records related to areas of interest which focused on the various aspects of study objectives with subsequent response of the church. It was guided by the Structural Functional Theory (SFT) which propounds on the role of religion on the society. The study adopted the Ethnographic research design which provided a snapshot of the cases in Kisumu East Sub county The study targeted total of 260 informants,40 orphans, 4 parish priests, from 4 parishes,3 bishops, 4 deaconesses/deacons, 4 parish chairpersons and 180 adherents were purposively sampled. 30 orphans took part in the FGD while A total of 200 other informants took part in the research. Test retest method was used to determine the reliability and validity of the instruments. The data was coded, analyzed thematically and presented in a descriptive form using verbatim report. Content analysis was used in analyzing content of documentary material from the secondary sources in order to generate a comprehensive description of the phenomena under study. The study has generated employable information that will create awareness to the society of the extent to which the predicament has affected the orphans, it will benefit policy makers in orphan matters through the recommended appropriate policy intervention and also benefit religious practitioners in key mitigation areas that require the role and support of empowering religious beliefs and teachings of the church in the caring for the orphans. The study found out that: the placement of orphans in the HGHCA orphanage run into conflict with most church members, hence they face alienation even in the church; Some adherent's understanding of orphan care differs from the biblical point of view. Other than alienation, orphans suffer, neglect, loneliness, stigmatization inadequate medical care and boarding facilities, among others. Evidently, there are no properly laid down church doctrines that would empower religious beliefs in the caring for the orphans. Consequently, there are inadequate` intervention strategies that are inclusive of all members and which can mitigate the orphanhood challenges. Therefore the study recommends that doctrinal analysis be undertaken in order to understand to which extents religious perception influence teachings of the church on orphan care. The study could help the scholars to understand orphanhood challenges in orphanages run by religious institutions and envision a way forward for enhanced orphan care.

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### **ABBREVIATION/ACRONYMS**

<b>AIDS</b>	:	Acquired Immunodeficiency Syndrome
<b>CRC:</b>		Convention of the Rights of the Child
<b>CDCs:</b>		Children Development Centre
<b>CT-OVC:</b>		The Kenya Cash Transfer Program for Orphans and Vulnerable Children
<b>EFA:</b>		Education for All
<b>FBOs:</b>		Faith Based Organizations
<b>FGD:</b>		Focus Group Discussion

<b>GOK:</b>	Government of Kenya
<b>HGHCA:</b>	Holy Ghost Hermitic Church of Africa
<b>HIV:</b>	Human Immunodeficiency Virus
<b>JOOUST:</b>	Jaramogi Oginga Odinga University of Science and Technology
<b>KESC:</b>	Kisumu east Sub-County
<b>LST:</b>	Living Skill Trainer
<b>SDG:</b>	Sustainable Development Goals
<b>MVC:</b>	Most Vulnerable Children
<b>NCCCK:</b>	National Council of Church of Kenya
<b>OI:</b>	Oral Interview
<b>PTSD:</b>	Post Traumatic Stress Disorder
<b>STI's:</b>	Sexually Transmitted Infections
<b>UNDP:</b>	United Nations Development Program

### **PERATIONAL DEFINITIONS**

**Holy Ghost Hermitic Church of Africa:** This word will be used to refer to the body of adherents who believe in the power and force of the Holy Spirit operating in the community of believers that emphasis some African catholic symbolisms in healing and prayer. Thus, the term Coptic refers to sanctity of its African originality.

**Holistic Development:** The term is herein used to refer to an all round process of change that is geared at improving physical, material, social and spiritual needs of orphans. In this study this will be achieved through integration of the word of God into the church activities in the process of improving the orphans living conditions and well-being.

**Orphans:** The word specifically refers to children admitted to the church care, due to the loss of either or both parents.

**Vulnerable Children:** Refers to children under the age of 18 years who have no reliable social safety networks at hand to depend on, in order to adequately manage the risks to which they are daily exposed.

## **I. INTRODUCTION TO THE STUDY**

### **1.1 Background of the Study**

The ecclesiastical burden of orphanhood forms an important part of dialogue in Africa and Kenya in particular, and yet because of its relatively new place in a rapidly evolving agenda, evidence on critical design choice such as targeting, is mostly limited to case studies or small, unrepresentative survey. However, this collection makes a major contribution to building the evidence base, drawing on rigorous analysis of protection programs in the church, as well as original research and discourse. Although much progress for orphans has been achieved since the United Nations established the Millennium Development Goals in 2000, there are still major issues that children around the world face, including hunger, poverty, access to education and medical care (Kathlyn, 2013:45). In particular, orphaned and abandoned children are at a particular risk. Studies indicate that as of 2014, an estimated 13.3 million children had lost one or both parents and more than 80 percent of these children live in sub-Saharan Africa. Currently, it is further estimated that there are over 3 million orphans in Kenya, 47 percent orphaned as a result of HIV and Aids and many more remain vulnerable due to several other factors. Subsequently, these statistics surrounding the rising population and the immense suffering of the children can be overwhelming.

Scholars like Gitonga (2015), Atwoli (2014) and Mahlangu (2014) have argued that due to the fact that HIV/AIDS disease raises moral, ethical, gender, cultural, sexual and spiritual matters, it took a considerable long time for the church to become involved. In the meantime, orphans continued to suffer stigmatization, discrimination, social and economic exclusion in the society. In addition, Gitonga (2015:28) argues further that the rise in cases of orphans in Kenya has been attributed to broken marriages, post-election violence and outdated traditional believes. Moreover, the challenges of orphans are also attributed to the sharp increase in population in the country against limited resources and rising poverty, as well as lack of employment.

Kenya's recent history of post-election violence has also resulted in an increased number of orphaned, displaced and separated children, despite early intervention to address immediate psychological and social needs in many parts of the country (Atwoli, 2014:14). Other causes of orphanhood are natural like famine, disasters or war. This state of affairs curtails access to free and quality education, which is a basic right for every child. Thus many children grow up without realistic chance of exercising this fundamental right in virtually all developing countries. Despite efforts by National Governments and International Organizations fronting objectives such as

Education for All (EFA) and Sustainable Development Goals (SDGs) much still needs to be done for millions of children across the developing world. For instance, the Kenya Cash Transfer program for Orphan and Vulnerable Children (CT-OVC), which is a government flagship program for social protection, reached over 130,000 households and 260,000 orphans only across the country as of late 2011 (Afwei, 2013:67). Therefore, out of over 2.5 million orphans, only 260,000 were to benefit from the CT-OVC by 2012; leaving over 2 million orphans out of the program. This state of affairs calls for the intervention of other groups in the society, such as religious institutions in order to complement government efforts. Subsequently the Holy Ghost Hermitic Church of Africa (here in referred to as HGHC) whose history dates back to 1980s has responded to the plight of orphans East Sub-County. Pesa (2010:14) argues that the Holy Ghost Hermitic Church of Africa herein referred to as HGHC has a biblical mandate to take care of poor widows and children, who are orphaned due to HIV/AIDS pandemic, and street poor children that populate the transept of the church

Traditionally, African tribes followed faiths that broadly did not differentiate between the material and spiritual realms. The independent era, therefore, provided an opportunity for Pentecostalism to begin winning over believers with their divine intervention by the Holy Spirit in mundane matters of wealth and health. It often seemed that only Roman Catholicism had held the line against the rising tide of Pentecostalism in the African Religious landscape. In the 1950s, many purported faith healers were tamped down quickly by the Catholic Bishops and in response many Catholics left the church and founded new orders. It is in this context that the Holy Ghost Coptic Church of Africa, later changed to Holy Ghost Hermitic Church of Africa was founded.

At his birth, it was claimed that Pesa had a book like object in his hand. His mother Maria Margarita Kamau died after his birth. He was adopted by father Aloys Herzog of Kaplong Mission where he was baptized John Pesa and he had a lot of visionary experiences in his early life, which later proved to be preparations for the mission God had for him. Through a Marian apparition, he received the power to heal through prayers. It is, therefore, not only out of a calling but also out of compassion that the church cares for the orphans. According to Ogutu (1985):

.....that after leaving the mission, he was in close touch with the leader of Nomiya Luo Mission. Pesa travelled widely in Luo land and made several visits to Yimbo in Bondo Sub-county. Later he decided to establish his own church, the Holy Ghost Coptic Church of Africa. However, in 1984 he had problems with the leaders of the Orthodox Church, led by Bishop Macarios of the Coptic Church of Egypt who was operating in the same area. He was sued and sentenced to a three-year jail term but was released after five months. The church was then registered under the name 'Holy Ghost Hermitic Church of Africa' in order to avoid further confusion. However, up to date, Rev. Fr. John Pesa insists and maintains the use of the name Holy Ghost Coptic church of Africa (Ogutu, 1985:46).

The Headquarter of HGHC was established in Kisumu East where the mission has a church branch, a shrine, a place for the sisters (nuns) and brothers, a home for visiting Bishops, residence for the mentally sick, the orphans and old widows. There are many churches spread all over Kisumu, Nairobi, Kakamega, Yala, Kisii, Migori, Bondo and Rarieda. His Holiness Rev. Father John Pesa I, is also referred to as the Pope (Papa) to the adherents of HGHC. The leadership structure constitutes of the first Archbishop of Nairobi, followed by second Archbishop of Kisumu. Other clergy are the Bishops of the various Dioceses, Parish Priests, Sisters, Brothers, Deacons and Deaconess. The youth also serve as Acolytes in their Parishes. The membership in Kisumu East was about three thousand when one of the Bishops, Fredrick Hau, broke away from the church and caused a lot of havoc, by taking with him some members of the church in the past few years.

Observation showed that most of the adherents living in the villages are peasant farmers, a role majorly played by women. Other economic activities that members engaged in are small scale businesses, casual work, employment in government institutions and private sectors. The church is a deeply religious group. This is evident in their meticulous rites which they observe with rituals, songs and prayers. Copticians, as they still refer to themselves to date, flash the index finger three times chanting 'Holy Coptic' as a way of greeting. Prayers are conducted almost on a daily basis at the HGHC headquarter (St. Philip Dela Neri). Adherents appearing before the spiritual leader kneel down before him as they present their case. During prayers women dress up in white clothes and white headscarves. Only the nuns can use the veil as a symbol of their celibate state and virginity for the Kingdom. Any woman presenting herself before the spiritual leader must cover her head preferably in a white headscarf. Shoes must be removed before entering his residence or office. The church fuses Pentecostal theology to Catholic rituals as well as overt symbols of African traditional practices. Morning and evening prayers are held at the palace, within the transept of the church. Sunday and Monday Masses are held in the church. Mondays are special days for healing prayers. The order of the holy Mass starts with the introductory rites where bishops or priest's procession to the altar is led by the Acolytes, most of whom are orphans.

The altar is venerated and the bishop incenses the cross and the altar. This is followed by penitential act. The liturgy of the word starts with the 1<sup>st</sup> reading from the OT and 2<sup>nd</sup> reading from the NT after a responsorial psalm. The Gospel Acclamation and Gospel reading are followed by the offertory then the homily by the bishop/ priest. The second session involves intensive healing prayers accompanied with powerful

cryptogram. Collection of funds is also spiritualized. Blessing and baptisms of infants, opening of the grave known as (Yawoliel) in Luo in order to give a befitting reburial to the deceased, (Duogoliel) meaning memorial ceremony of other Christians without discriminating their denominations are some of the religious practice of this church.

The church in Kisumu East as well as other parts of the country has the gospel of liberation as their primary objective. Concentrated men and women of the church carry the message of the gospel of liberating the afflicted around the country and its environs. The teachings today emphasize on love, simplicity and equality. This is according to the Arch Bishop of Nairobi Diocese. However, 28 years ago, the founder of the church condemned and still condemn women for declaring women Liberation and claiming right of equality. In his book Pesa (1988) he acknowledges women efforts and achievements in position and professions such as judges, pilots, prime ministers, minister, astronauts, but argues that these are just privileges that the society has accorded them and not their right to claim for equality. Therefore, women invading churches and claiming for equality in priest hood are referred to 1 Corinthians 14:34-35. This implies that the HGHCA does not theologically recognize the spiritual role of women in the church despite preaching the philosophy of love, simplicity and equality. Even the Orthodox Church which she heavily borrows from does not support the ministry of women in the church despite portraying a different image (Onginjo, 2006:56). Most converts in HGHCA were afflicted in one way or the other.

The mission is part and parcel of the church. It is believed that the spirit of God inspires and directs the work at the mission. One of the church's major concern is the plight of the orphans, among others such as spiritual healing of the mentally sick and caring for the old widows This study assessed the teachings of the church in relation to the orphans, and how this boosts their general well-being. The total membership is about 1 million countrywide and about 2500 members in Kisumu East Sub-county. The founder lives a sequester, almost monastic life and has a specialty in curing mental illness, through spiritual intervention. His convent doubles up as an asylum where the patients are literally chained, prompting the study to determine the challenges that orphans face in the church and examine the intervention measures employed by the Church to mitigate these challenges

### **1.2 Statement of the Problem**

Orphanhood is a widespread phenomenon that is of interest to all stakeholders of development processes in Kenya, including the HGHCA. Documents of earlier studies have accentuated gospel development, while underestimating the power and influence of religion in caring for the orphans. Caring for the orphans is the biblical mandate of the Church, and as such, the church should be a place of safety for all orphaned and vulnerable children. However, there seems to be a gap between how things should be and how things actually are in the caring of the orphans. Like other kind of adoptions, faith based adoption is also corrupted by many ills like the trafficking and exploitation of orphans and bad theology. Other ills affecting churches and some adoption agencies include, sex abuse scandals in orphanages run by religious institutions, Aid agencies being in competition with others involved in the same ministry and espousing success mentality that forgets God's special concern for the weak such as the orphans.

In addition, the Agencies' legitimate need for accountability to donors often result in the imposition of Western management systems on local communities. This imposition mostly restricts and hinders the sensitive process of social change; contrary to the rest of the world's expectation of the church. It is in the light of these claims that this study sought to analyze the response of the HGHCA to the challenges faced by orphans in the church.

### **1.3 Objectives of the Study**

The main objective of this research was to analyze the response of the HGHCA to challenges faced by orphans in Kisumu East Sub- County. The specific objectives were as follows:

- a) To determine the challenges that orphans face in the orphanage run by the HGHCA in Kisumu East Sub-County
- b) To assess the teachings of the HGHCA with regard to challenges that orphans face in Kisumu East Sub-County.
- c) To analyze the intervention measures by the HGHCA to curb the plight of orphans in Kisumu East Sub-County.

### **1.4 Research Questions**

- i) What are the challenges that orphans face in the orphanage run by the HGHCA in Kisumu East Sub-County?
- ii) What are the teachings of the HGHCA with regards to challenges faced by orphans in Kisumu east Sub-County?
- iii) What intervention measures does HGHCA employ to mitigate the challenges that orphan face in Kisumu East Sub-County?

### **1.5 Justification of the Study**

This study is justified based on the fact that despite the number of the orphans in Kenya being estimated to be over 2.5 million, little documented action has been taken to assess and address problems affecting their well-being in the church. Orphanhood challenges are undesirable in any society, because orphans are vulnerable to exploitation and they experience serious violation of their rights, some of which take place right in the church, and yet the church ought to be a place of refuge and safety. Trafficking of orphans has been blamed on some adoption agencies, posing challenges that are undesirable in any society.

Like many religious institutions, the HGHCA acknowledges the existence and burden of orphanhood. Consequently, the church leadership has responded to challenges of orphanhood by having some placed in the church's mission. Furthermore, the eruption of scandals like pedophilia and sex exploitation by the Roman Catholic Church has been attributed to celibacy. Celibacy is a feature in the HGHCA, an institution that has found itself amidst many controversies as well as accusations of homosexuality.

Pesa, captures the essence of the situation when he says:

The deep problems faced by Orphans do in fact, have spiritual roots and are related to forms of unbelief – for which a solution is present. And to make the answers more apparent we urgently need personal Christian reflection on the life of orphans – in our schools as well as in universities (Pesa, 2014:23).

In this context, Africa must welcome a serious examination of its records to identify approach that go beyond just the survey of the needs of orphans. Experience has shown that the consequences of problems faced by orphans are deeply rooted in the cultural, value and psychological systems. They cannot be simply evicted by economics and political intervention, reduction as they may be. In view of the fact that religion is not lived religion is not lived in a vacuum and that spiritual progress and worldly development is necessarily interrelated (Tarino, 2005:67), the human soul that is truly seeking to save itself is fully social. Indicators in Kenya demonstrate the depth, breadth and magnitude of the challenges faced by orphans. Accordingly, this missing dimension of experience necessitated this study.

### **1.6 Scope and Limitations of the Study**

The study was carried out within the HGHCA in Kisumu East Sub-county which falls under Kisumu Diocese and the larger Arch Diocese of Kisumu. The arch diocese has other dioceses such as Yala, Kisii, Migori, Kakamega. This site was strategically chosen because it is the location of the Headquarters of the HGHCA where the church's orphanage is situated and the study focuses on the response of the HGHCA to orphanhood challenges in the church. Moreover most of the orphans at the orphanage come from Kisumu and its environs. The study confined itself to the most vulnerable orphans in the church. Considering the literature reviewed not much has been done to address the orphanhood challenges in the church. For this reason, the study will make a contribution to the area of study to make the agony and the dilemma of orphans in religious institutions be exposed for deeper considerations and further research. The study is confined to adherents of the HGHCA who are expected to know and conform to the teachings of the church. Therefore, this study is specifically limited to gaps identified in the literature pertaining to studies covering the challenges faced by orphans in the church and mainly focused on the teachings of the HGHCA towards orphan care and the intervention measures employed by the church to mitigate the challenges. The study was conducted in four Parishes in Kisumu East: St. Philip Dela Neri, which are also the church's mission and Headquarter, St Gabriel Kudho, St. Leonard Nyahera, St. Andrew Ragumo and St. Michael Yawo. These Parishes were selected each from every deanery of the HGHCA from the Diocese of Kisumu, only within Kisumu East.

### **1.7 Conclusion**

This chapter has laid the basis for the study which aims at examining the response of the HGHCA to challenges faced by orphans in Kisumu East Sub- County. The objectives of the study are to determine the challenges that orphans face in the orphanage run by the HGHCA in Kisumu East Sub-County, to assess the teachings of the HGHCA with regard to challenges that orphans face in Kisumu East Sub-County, and to analyze the intervention measures by the HGHCA to curb the plight of orphans in Kisumu East Sub-County. The study is guided Functional Theory. Functionalists' views the society as being structured with many interrelated parts that function together to maintain a healthy whole. In this study, tenets such as Cohesion, Integration, Solidarity and Equilibrium were used to show how the society functions to maintain social organism in order to keep it alive. Integration is used to show how directing activities concerning orphans to all members of the church would ensure cohesion.

## II. LITERATURE REVIEW

### 2.1 Introduction

This chapter probes what other authors have said about the challenges that orphans face by considering the surveys done globally, regionally, and nationally, under three main themes which focus on the study objectives. First, the literature on challenges faced by orphans was reviewed. Second, it focuses on the teachings and response of the church to the challenges faced by orphans. Finally, literature on intervention measures employed to curb the challenges faced by orphans was reviewed.

### 2.2 Challenges Faced by Orphans

This study was undertaken in recognition of some work that has already been done in response to challenges that orphans face. Sengendo and Nambi (1997:7) examined the psychological impact on orphaned children in Rakai District in Uganda and found out that orphaned children lack emotional support from adopting parents and school teachers. Hence, they risk powerful cumulative and often negative effects as a result of parent's death, thus becoming vulnerable and predisposed to physical and psychological risks

Atwoli (2014) Explained that the "Kenya's recent history of post-election violence has also resulted in an increased number of orphaned, displaced and separated children, despite early interventions to address immediate psychological and social needs in Eldoret and many other parts of the country. Orphanhood affects their development as well as their sociability". (P.14). He found out that street youth suffer more than those in households, but stresses that intervention is needed to address the bullying and sexual abuse especially in extended family household. Although these findings shade some light to this study, they are limited to the street orphans and those within the extended family household and do not provide suggestions as to what intervention measures could be employed in order to help mitigate the challenges faced by the orphans in orphanages run by religious institutions. Thus, his findings created a gap that this study sought to fill.

Many orphans have inhibited social, cognitive, psychological and physical developments which are all long-term effects of orphanhood.

Deficiency of basic education and health care are two tragic consequences of losing parental care. Double orphans in Sub-Saharan Africa, including countries like Uganda and South Africa are significantly less likely to receive curative care as ill children with both parents alive. The effects of losing one or both parents on a Ugandan Children's Education are brutal and disintegrating. Children that lose the income producer and caregiver also lose the ability to pay school fees and purchase school materials and uniforms. This substantially perpetuates attendance disruption and drop out and adversely impacts access, progression and completion of primary and secondary Education (Johnson, 2013:89).

The unique psychological, sociological and physiological problems that orphans go through have great effects on their academic performance. In effect, children with poor psychological well-being are likely to be withdrawn, experience low self-esteem and have poor adaptations to human functioning and life experiences. Orphans emotionally and mentally suffer at great lengths, as they watch their parents die in severe pain without medical care. Hutchison (2001), Sengendo (1997), Bradshaw (2002), and Gladys (2014) address the emotional and mental challenges, health risks, psychological effects, depression and anxiety that orphans face when they lose their parents. However, they did not mention the challenges faced by the orphans in religious institutions and specifically in church institutions. Consequently pointing to the gap that this study attempt to fill.

In Kenya, the department of children services in Nakuru expressed concern over "rising cases of child trafficking in the country, where in 2014 more than 11,000 cases of child neglect were reported in the region There were six cases in court where guardians had sold their young ones for Ksh. 10,000 and below in an increasing business in town" (Gitonga, 2015:28).

In May 2014, the Ugandan Parliament debated the dubious circumstances in which hundreds of children leave the country despite an estimated 80 percent of the so-called orphans having living relatives and existence of a domestic adoption program. The government had signaled its intent to close a legal loophole enabling foreigners to adopt while legislators warn that some cases border on trafficking. International adoption has become a business with lawyers, children's homes even adoption agencies all benefiting. Due to the lack of proper scrutiny of such agencies, Americans adopting from Uganda are now complicit in corruption and unethical practices (Agencies, 2015).

Dean (2011) provides no intervention measures that would help seal loopholes that encourage exploitation of the orphans' plight. However, his work is useful to this study since it shades light on the existence of such exploitation and trafficking of orphans. A case in point is some missionary charity that falsely portrayed young Buddhist girls from Nepal as orphans of murdered Christians in global fund raising, operation involving British and African churches. He elaborates the fact that:

Parents paid a child trafficker more than £100 to take their daughters to good schools in Nepal's capital Kathmandu but instead they were taken more than 1200 miles to Tamil Nada South India at a Christian

orphanage where they were converted to Christianity and given western names. Some of these children who were renamed were Buddhist and therefore ended up having two religions (Dean, 2011:67).

This situation creates a religious identity crisis and therefore necessitated further research on such claims. Similarly, Howarton (2013) argued that Christian organizations have used orphans plight for own advantage in ways such as building their own ministries. Orphanages are raising children to be ministry partners instead of psychologically healthy adults. They call them "future generation of Christian leaders". The organizations have the knowledge that the best way to raise kids with a healthy sense of self satisfaction is in a family. However, they justify the fact of not placing them in permanent families because they benefit since training from an early age is convenient for the Christian movement. This amounts to early indoctrination of the orphans, which produces loyalty (Howarton, 2013:34).

In addition, Kathlyn (2013) opines that faith based adoption is corrupted by trafficking, patriarchy and bad theology. A family that welcomes needy children into a loving home provides a potent symbol of the ingratiating gospel: and yet orphanage horror stories are sickeningly common. One of the world's largest sex abuse scandals took place at a Canadian orphanage run by Christian brothers until late 1980s. In Kenyan villages some orphanages were discovered to be highly sophisticated web of lies that used fake staff and rented children. It was evident from the above reviewed literature that the churches' approaches to curb orphan crisis through international adoption and orphanage placements have failed. The major focus of this study is to provide a better transformational model for churches. Therefore, this study explores the gap, by highlighting the contribution of the HGHCA in curbing the challenges faced by orphans.

### **2.3 Teachings and Response of the Church to the Plight of Orphans**

Biblically, the church is mandated to take care of orphans and the vulnerable in community of believers. Vinay and Christopher (2013:45) acknowledge that the Christian Aid Agencies is generally concerned with human suffering, hunger and need. However, "these concerns are not consistently expressed with integrity. In order to raise funds, the plight of the poor, such as the orphans, is often exploited in order to meet donor demands and expectations, instead of implementing a positive change demonstrating the values of Christ and his kingdom" (James 1:27).

From the biblical perspective, it is clear that justice and mercy belong together and are deeply rooted in the gospel (Isa.11:1-5; Ps.113:5-9). Acts of mercy highlight the injustices of the social, economic and political structures and relationships; and may therefore lead the church into confrontation with those who hold power (Acts 4:5-22). But Christians are urged to stand together with those who suffer for the sake of justice (Heb.13:3) and by doing so they will be fulfilling their biblical obligation of caring for the orphans.

Accordingly, some evangelicals were uneasy about their responses to their own social issues. Despite the fact that they demonstrate laudable advances in social action, mission workers saw this effort as secondary (Vinay & Christopher, 2013). Similarly, Horwaton (2013) accuses Christian organizations of using the plight of orphans for building their own ministries. They raise the children to become ministry partners instead of psychologically healthy adults. Kathlyn (2013) is in agreement with Horwaton (2013) and opines that faith based adoption is corrupted by the trafficking of the orphans, patriarchy and bad theology. Sex abuse scandals have taken place at orphanages run by religious institutions. Aid Agencies are in competition with others involved in the same ministry and have a success mentality that forgets God's special concern for the weak and unsuccessful like the orphans.

The Agencies' legitimate need for accountability to donors often result in the imposition of Western management systems on local communities, impositions that mostly restrict and hinder the sensitive processes of social change (Vinay and Christopher 2013). Such claims actually contradict the essence of religion being a force for social change. Therefore, this research investigated the plight of orphans in order to unearth the real state of adoption by churches and determine the intervention measures the church employs to mitigate the challenges of orphanhood. This study was based in the HGHCA and has tried to fill the current lacuna of knowledge.

Mahlangu (2009) stated that the Old Testament engages with the orphans. In the Torah, the widow, orphan and the poor fall under the protection of God. The Old Testament strongly indicates that "the orphan and the vulnerable groups in the society are permanently woven into the fabric of those crucial sections dealing with the covenant code of Sinai and its renewal before entering the land of Canaan" (Patterson, 1973:228). In line with this, Exodus 22: 21–24 and 23: 6 state that the widows, orphans and the poor fall under God's care. This point is reiterated in Deuteronomy where God is represented as the supreme judge who is interested in social Justice. "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment (KJV Deuteronomy 10:18)." Justice is fundamental part of God's character. He promises protection and help for those who cannot protect themselves and he cares about righting wrongs in the lives of orphans. God invites Christians as his people in his holy work.

Similarly, the letter to James (1:27) states that "pure religion and undefiled before God the father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." For this reason, churches have taken up the responsibility of fending for the orphans. In the light of the scriptures and in an effort to resolve the contradictory positions taken by some scholars on this subject, this study assesses the teachings of the HGHC on the challenges that orphans face within the church.

Many orphanages have been established as a response to the Catholic missionaries to the plight of the large number of infants whose parents have died or become homeless as a result of natural disasters. The orphanages have housed and educated many orphans (Clerk, 2013, P.100). Nevertheless, the church's response to orphans must embody a kind of presence that indeed sounds like good news to them. William's (2005) work focuses on the provision of orphan care through multiple strategies. William argues that:

Religiously motivated individuals and organizations throughout Africa have developed responses to care for growing numbers of children affected by HIV/AIDs. The strength of religion in Africa is fundamental to the resilience of its responses to orphans in response to God's call to care for orphans. Churches such as the Tabernacle Presbyterian Church has established orphan care ministries that provide care of orphans through multiple strategies such as promoting adoption, promoting foster care as well as promoting care for orphans. They also educate and inspire a culture of compassion and solidarity in light of their spiritual heritage as adopted orphans as well as renew the faith and perseverance as they glory in the ultimate assurance of success despite their limited endeavors to see orphans placed in forever families (William, 2005:89).

However, William's work lacked areas like interventions on specific challenges such as exploitation of the orphan's plight within the church and which is an area of focus of this study. It also examines the interpretation of biblical concept of holistic orphan care by churches that is not just being placed in orphanage but also be provided with a permanent family. This study suggests that family preservation through orphan and widow care programs can be made an unequivocal part of the continuum of responses to the needs of orphans.

## **2.4 Intervention Measures**

There are various ways of trying to solve the problems faced by orphans. Scholars such as Howerton(2013), Kathlyn(2013) Russell(2009) state that the solution to poverty among orphans should be to provide resources to families instead of requiring the child to move to an orphanage. An orphan care when possible should be family care. Kathlyn (2013) argues further as follows:

That for the religious institutions to address the needs of orphaned children around the world, they need to understand that the real crisis is often not one of orphanhood but one of poverty, poor development and lack of child welfare infrastructure that leaves many families turning to orphanages in a time of need and making permanent decisions for what would be a temporary problem (Kathlyne, 2013:45).

However, Kathlyn's argument did not dismiss the fact that some well-to-do orphans too face serious challenges in extended families. Ministries have been founded in Moldova to rescue orphaned children by taking responsibility for the orphans in such ways as educating the youth about dangers of human trafficking. Other initiatives include partnering with local churches and nearby orphanages to find Christian homes for the youth, when they leave government run institutions. Finally, they start transition homes where the youth have a safe loving Christian environment until they can finish high school or trade school and gain the skills necessary to support themselves (Cross, 2015). This article, however, does not provide ways and means to empower the willing Christian families in order to take in the orphans and offer them protection against human trafficking. Richler suggests that there is need for public intervention, "which needs to address the risks specific to orphans in a given environment and which must strengthen the existing community's coping strategies, instead of replacing them with new ones. There is no single best practice option applicable to all countries or communities, because program choice is dependent on country's circumstances and the nature scope of the problem. Fostering as a strategy is more attuned to the African socio-cultural milieu than many other options. It should be promoted by ensuring that direct and indirect subsidies are available for fostering families" (Richler, 2004, P.159).

While paying great attention to the public and community intervention, Richler downplays the fact that the church unifies the society. Religion socializes the societies' member into the tenacity of purpose and value consensus. It binds the individual firmly to the society and facilitates its smooth functioning, and it is therefore a very important institution in solving orphan's problems in the society. However, Richler (2000) has raised very fundamental issues that contributed a great deal to this study. There was need for this study to analyze the challenges faced by orphans placed in orphanages as well as those in extended family or foster care in order to establish possible strategies that will help minimize child abuse in foster or extended families. The church could provide indirect subsidies such as education, vouchers and food supplements which are more beneficial to the orphan, more grounded in the community and which are cost effective instead of direct cash subsidies which might be utilized by other members.

In addition, Foster (2005:38) found out that there are grassroots actions taken to address the needs of orphans, their problems and challenges through small yet collectively powerful local initiatives. In Zimbabwe,



for instance, they are rediscovering a traditional community safety net mechanism, where the harvest from a communal garden provides food for the poor. This way, many communities have established their own schools for children unable to go to more expensive or more distant government schools. While in Malawi, local youth organizations provide positive role models to younger orphans in the community by organizing recreational activities. This study, unlike Forester, intended to examine the intervention measures employed by the HGHCA and provide a holistic approach for the holistic development of the orphan.

The institution of the family is the best for the proper growth and socialization of children, hence the government of Kenya emphasizes on intervention for Orphans at the household level. Afwai (2013) observes that:

Through the National plan of Action for orphans the government has identified the following priority strategy areas as key for orphan intervention: Strengthening the capacity of families to protect and care for orphans, mobilizing and supporting community based interventions, ensuring improved policy and legal framework are in place to protect the most vulnerable children (MVC), creating supportive environment for the laws of Kenya, creating supportive national co-ordination and institutional structures, strengthening national capacity to monitor and evaluate program effectiveness and quality, ensuring access for orphans to essential services including but not limited to education, health care, birth registration, psychological support and legal protection (Afwai, 2013:34).

Evidently, these efforts notwithstanding, out of over 2.5 million orphans only 260,000 were to benefit from the CT-OVC by 2012 leaving over 2 million orphans out of the program.

According to Richler (2004), the ideal outcome for every orphan is to know the love and nurture of a permanent family. In the absence of a temporary or permanent family, the Convention of the Rights of the Child (herein referred to as CRC) advocates for assistance and special protection to Orphans. They can be cared for through foster homes, adoption and placement in suitable children's homes. Nevertheless, it is also feared that international adoption could have been turned into child trafficking in the name of charity work by unethical adoption agencies (Agencies, 2015:56). There exists a gap on how the church can manage such problems from within the society at large in order to curb the challenges faced by orphans.

This study suggests that the adopting families should be educated so that even as they adopt, it should not be for primary selfish reasons. Hence, the adoptee should not be in a position of feeling that they were rescued or like adopting them was an act of charity because charity does not belong in family building. An adopted orphan should not owe the adopter something while a rescued person should. The church needs to prevent orphans in the first place, and in order to do so emphasis should be put on looking after the widows and single mothers struggling to hold their families together.

## **2.5 Theoretical Framework**

This study is based on Structural Functional Theory. Functionalists' view the society as being structured with many interrelated parts that function together to maintain a healthy whole. In this study, tenets such as Cohesion, Integration, Solidarity and Equilibrium were used to show how the society functions to maintain social organism in order to keep it alive. Integration is used to show how directing activities concerning orphans to all members of the church would ensure cohesion. When the church is fully integrated there will be a strong cohesion and solidarity among members. Cohesion acts as glue that cements their bonds and in solidarity they share the same sentiments to all within the Church.

Alpert (1961) conforms to these sentiments by stating that Durkheim has four primary functions of religious and ceremonial rituals. First, it imposes self-discipline necessary for social life as members strive to follow religious rituals. Secondly, it brings people together, reaffirms their common bonds, reinforces social solidarity and strengthens their bond of relatedness. Thirdly, it makes members aware of their common social heritage; and lastly its euphoric function helps them when they are faced with calamities, disappointments, threats and losses of treasured members. Structural functionalist perspective is largely based on the works of Emile Durkheim, Herbert Spencer, Talcott Parsons, Robert Merton and Max Weber (Knox and Schacht, 2000). In the 1960s Structural Functional Approach came under increasing criticism of being essentially static, not being teleological and espousing a broad school rather than a specific method of system (Alexander, 1985:104). Ritzer and Goodman (2004) attempt to describe the Social Structure through their effects but do not explain the cause. Structuralists' have been criticized for the narrowness of their approach by concentrating on the structure of individual mind, in effect denying the importance of society and of history. Conflict theorists, Marxists and Feminists critique the functionalistic approach when arguing for their ideas. For instance, Feminists argue that functionalism fails to address the suppression of women. On this, Parsons oversimplified this respect and instead focused on the positive functions of the family for society and not the dysfunctions.

Many others have argued that this Theoretical Framework is worthwhile as it provides a rational framework for intuition and common sense. Moreover, structuralism analyses occasional throw-up unexpected relationships that would not be seen by other methods of analysis. It also provides a wide-ranging explanation

for many social phenomena. It has guided a great deal of valuable research. Latter models of the theory allow not only for stability, but also for social change and power relationships. It has contributed useful concepts to the field and can also be applied to nearly all key topics in sociology

Looking at Emile Durkheim's (1912) theory of Functionalism (1853-1917) he stresses that, all religions fulfill the same needs, play the same roles and proceed from the same causes. Bellah (1970) corroborates this view and postulates that religion holds the society together by binding the individual firmly to the society as well as facilitate the smooth functioning of the society, thus legalizes and gives authority for the social structure and moral order. Hatch (1973) explains that functionalism means a contribution which a social fact makes to the needs of the society, or the functions of a phenomena or its role in establishment of a general harmony in the society. The problem of orphanhood challenges disturbs the general harmony of the society. The orphans find themselves in trouble in the world where they experience serious violation of their rights. Since care of orphans is the biblical mandate of the church, many are compelled to turn to the church for refuge and safety, and as they do so some find themselves in a similar situation as in the outside world where they are rejected or exploited. This interferes with their holistic development as productive members of the society. The tragedy here arises since the orphans at the HGHCA orphanage feel they have found a place for safety, yet some church members view their stay at the orphanage as a waste of church resources. This is partly because the church does not fully integrate its members and orphan care into the church doctrines. This makes the orphans experience challenges in the church, which results in a gap that affects the church, the orphans and the society at large.

Parsons (1961) argues that the society can run smoothly only when it operates in such a way that its needs are fulfilled. These needs include food, shelter, clothing, health care, and protection, which must be met for social systems to function. Reynolds and Tanner (1995) justify this view that the function of religion is to respond to human needs, help in times of crises and in the everyday strain of normal life. This framework therefore provides a basis for this study because the orphanhood challenges constitute a socio-religious problem. The reason behind orphanhood care is not only to fulfill the biblical mandate or just out of compassion, but also its eschatological implications. Smith (1964:168) corroborates this view by saying that the locus of religion is personal faith which in every case is directed towards the transcendent over and above all its horizontal or mundane achievements.

The dilemma comes when the orphans feel alienated by the society and the church at the same time. The church needs to review its teachings on orphan care and operate in such a way that the orphans would fit well in the church. Malinowski (1969) puts it clearly that religion is not just a tool of the society but an integral element in an individual and social existence; it works to make the crisis of life bearable. Through the work of the HGHCA the orphans should find a place to feel at home in the church. If church alienates them, it will have lost its very purpose, which is to be a kingdom where all belong. If orphans and vulnerable children lose their societal identity, they need to find a new identity within the church, which becomes a new family of those alienated by their traditional culture or community.

## **2.6 Conclusion**

The foregoing studies in Kenya and Africa in general have demonstrated that there is scanty academic works on the response of the church to the challenges faced by orphans within the church. This work will, therefore, make valuable contributions to the knowledge and understanding of the challenges of orphanhood, and the church response to orphanhood challenges as well. They provide a significant background material and comparative perspective for this study. The existing literature does not cover the response of the HGHCA to orphanhood challenges in Kisumu East. No comprehensive study on orphanhood challenges has been conducted in the church. For instance, Mahlangu(2009), Atwoli(2014), Johnson(2013), Kathlyn(2013), Horwaton, (2013)and Clerk(2013), among many others, have written to historicize and give connectedness between the general challenges faced by orphans and intervention measures employed to curb the challenges. However, the specificity of the intervention measures employed to mitigate the challenges faced by orphans in the church is lacking. The present study focused on the HGHCA's response in this area and sought to fill the void, to expand and deepen Christian understanding on the role of religious beliefs and teachings in the caring for the orphans.

## **III. METHODOLOGY**

### **3.1 Introduction**

This chapter highlights the methods and procedures the study will undertake in collecting data and subsequent analysis. This section also qualifies the sampling procedure as well as data collection instruments. It includes an explanation on the study area, research design, target population, the sample size and sampling procedure. This chapter also justifies how instrumentation, data collection and analysis techniques were used.

### 3.2 Research Design

This study adopted the Ethnographic research design, which seeks to study what is happening as it is lived and practiced by the people and give an exploratory and descriptive analysis (Spradely, 1979). The design helped in identifying the presence or absence of attributes rather than disapprove them. It was also used to help to investigate little understood phenomena as it can tap into intuitive and deep human understanding and interpretations of the account of the informants. This is because it provides a complete picture of the environment under study, which leads to new insights.

### 3.3 Study Area

The study was carried out in Kisumu East Sub-County. Kisumu East Sub-county is within the larger and former Kisumu Municipality in the former Nyanza Province before the 2007 administrative subdivisions. Kisumu lies on a bay on the eastern shore of Lake Victoria and enjoys a tropical savanna climate. The lowest temperature is about 12degrees Celsius at night and 17 to 19 degree Celsius by day. The sub-county has a population of 150,125 (National, 2009). It covers an area of approximately 135.90 square km. Kisumu East is sub-divided into five county assembly wards namely: Kajulu, Kolwa East, Manyatta B, Nyalenda and Kolwa Central.. This is the area within which St. Philip Dela Neri, St. Leonard Nyahera, St. Andrew Ragumo and St. Gabriel Kudho, the sampled parishes, are located.

**Table 3.1: Kisumu East Sub-County Population Distribution and Density**

S/NO.	COUNTY ASSEMBLY WARD	SUB-LOCATION	AREA KM <sup>2</sup>	POPULATION
1.	KAJULU	GOT NYABONDO KADERO OKOK KONYA WATHOREGO		
			38.30	40,876
2.	KOLWA EAST	BUOYE CHIGA MAYENYA		
			57.80	21,288
3.	KOLWA CENTRAL	NYALUNYA KASULE		
			34.10	31,739
4.	NYALENDA 'A'	NYALENDA	3.20	28,269
5.	MANYATTA 'B'	MANYATTA	2.30	27,952
	<b>Total</b>		<b>135.90 SQ KM</b>	<b>150,124</b>

Source: Soft Kenya.com, 2011.

Kisumu East Sub-County is dotted with many churches and denomination as table 3.2 below indicates. However, the HGCCA has the largest number of adherents and existing congregation in the Sub-County

**Table 3.2: Denominations Distribution in Kisumu East Sub-County**

Name of Denomination	Number of Congregations	Number of Adherents
Holy Ghost Hermitic Church of Africa	82	180,000
Anglican Church	45	78,000
Pentecostal Church	44	70,000
Church of God-Kenya	30	23,000
Luo Nomiya Church	15	14,000
Coptic Church	5	800
Legio	-	-

Source: HCGCA, 2014

Table 3.2 as shown above therefore indicates that the HGCA is the single largest religious movement in Kisumu. The study consequently delved into assessing the response of the HGCA to the challenges face by orphans in Kisumu East sub-County. Table 3.3 below indicate the distribution of HGCA branches in Kisumu East |Sub-County

**Table 3.3** Indicate the branch distribution in Kisumu East

S/NO.	COUNTY ASSEMBLY WARD	SUB-LOCATION	AREA KM <sup>2</sup>	TOTAL NUMBER OF CHURCHES
6.	KAJULU	GOT NYABONDO KADERO OKOK KONYA WATHOREGO		
			38.30	7
7.	KOLWA EAST	BUOYE CHIGA MAYENYA		
			57.80	2
8.	KOLWA CENTRAL	NYALUNYA KASULE		
			34.10	11
9.	NYALENDA 'A'	NYALENDA	3.20	23
10.	MANYATTA 'B'	MANYATTA	2.30	39
			<b>135.90 SQ KM</b>	<b>82</b>

**Source: Field Data**

The Church branches or center are ranked according to numbers of congregation and also according to the number of adherents in the Sub-County. This survey was conducted by the HCGHA inventory department (HCGHA, 2014)

### 3.4 Target Population

The National censers estimated that Kisumu East sub-county had a total population of about 150,125 people (GOK, 2009). The general population of churches in Kisumu East is estimated at 82 (Church Records). The sample respondent of this study consisted of HGHCA in Kisumu East Sub-county. The estimated number of HGHCA in Kisumu East sub-county is about 17 parishes and Sub-parishes. Some of these are still house based or under tree congregations with a total of about 2,500 members (see appendix 1 Table 2 and 3). It is estimated that there are over 3 million orphans in Kenya. But there is no specific statistics of orphans in Kisumu East sub-county. However, the HGHCA cares for over 50 orphans who stay at the orphanage, while about 240 orphans live in extended family households. The study only targeted the adherents of the church, their leaders and the orphans in Kisumu East

### 3.5 Sample Size and Sampling procedure

Mugenda (2008) describes a sample size as the selected elements chosen for participation in a study. Richie and Lewis (2004) suggested that samples in a qualitative study are usually small in size because statements about incidence or prevalence are not the concern of a qualitative research. They further state rule of thumb that samples for a single study involving individual interviews often lie under 50 (Richie & Lewis 2004, P. 84). Given that this study is qualitative in nature, there was no need of calculating a sample size. According to Currivan (2004) a sampling Frame is a device or a list used to define a researcher's population of interest. A researcher rarely has direct access to the entire population of interest. The sample Frame of orphans was 50 from the estimates found from the HGHCA mission headquarters. However, some orphans in extended family households were purposively sampled in their parishes. The adherents of the church were obtained from various parishes, where the sample was obtained. Purposive sampling Technique was used in this study depending on role judgment of informants in Kisumu East Sub-county. Forty informants were selected for interview. This included 25 church members, and 15 leaders in the four selected parishes. A total of 180 Questionnaires (40 per Parish) were administered to adherents from all the four parishes. The research also targeted 40 orphans grouped into 10s for Focused Group Discussion. A total of 30 orphans took part in the FGD.20 from the orphanage while 10 were obtained from extended family households According to Richie and Lewis (2003), qualitative research uses non-probability samples for selecting the population for study. The researcher purposively sampled four parishes within Kisumu East for data collection. These were St. Philip Dela Neri, St. Leonard Nyahera, St. Andrew Ragumo and St. Gabriel Kudho. Other HGHCA parishes within Kisumu East are St Luke Osiri, St.Michael Yawo and St. Paul Kisian. This choice was informed by the presence of large congregations and also because they are some of the oldest parishes. It is presumed that the problems are the same in the new parishes since they were curved from these old ones. Given that these parishes are homogenous, the four which were

selected enabled an in-depth study which would still hold the same in the rest of the parishes. In support of this Mugenda (2008) says that if the population is significantly homogenous, small sample will produce accurate estimate of measure.

Three bishops and a total of 25 adherents, some of who are taking care of orphans in extended family households were interviewed through in-depth inquiry. Four priests of the four parishes who are also the spiritual leaders of these parishes were purposively sampled since they were expected to be knowledgeable in the teachings and administrative issues of the church. Four deacon/deaconesses were also selected through purposive sampling, because they deal with the adherents and mediate between the church and adherents at the grass root level. Four parish chairpersons were equally interviewed as they are also grass root leaders of the church. A total of thirty orphans, twenty at the orphanage and ten in extended family households took part in FGD, while the four parishes had a total of 160 adherents whose responses were obtained through completed questionnaires.

### **3.6 Data Collection Procedure**

The study was facilitated by different methods and sources of data. These include fieldwork, literature review and theological reflections that correlate the fieldwork and the literature review that was used. For the fieldwork, the study used oral interviews together with Focus Group Discussions. Questionnaires were also used through drop and pick later method. Other sources of data included documentary and library materials such as books, newspapers, published and unpublished theses that showed lacuna of knowledge to be filled by the study.

#### **3.6.1 Oral Interviews**

Oral interview "is a conversation with a purpose" (Webb and Webb, 1932, P,130). As such it produces a fundamental process through which knowledge about social world is constructed in normal human interaction (Rorty, 1980). This study adopted in-depth interviews because of its flexibility, adaptability and interactive nature, ability to achieve depth, the generative nature of the data and the fact that it is captured in its natural form (Kothari, 2004; Mwanje, 2001). Oral interviews for church leadership and church members were done in order to facilitate exhaustive probing of questions by mainly asking descriptive, structural and contrast questions. This was supplemented by third party, personal or story questions as an effective way of giving the HGHCA members a chance to freely express their thoughts, feelings, and opinions in a stream of consciousness. More importantly though, is their perspectives on bible teachings; and how these are passed on to them. Open questions were contrasted with dichotomous yes/no questions which called for affirmation rather than description (Patton, 2002). The researcher also studied the moods and emotions of the respondents on the topic and subject matter. These interviews were conducted using the interview schedules in appendix 3, and the proceedings of the sessions were recorded in a note book with the help of a trained research assistant.

#### **3.6.2 Focus Group Discussions (FGDs)**

Focused Group Discussions were used to obtain qualitative data on specific issues from 30 orphans. FGDs were held during the collection of data in the field. The method provided an opportunity to receive information from a large number of informants through interaction on a given topic. It saved time and helped obtain qualitative information that was used in answering the objective questions. Small facilitated group discussion of 10 members per group of the already selected informants were used to generate in-depth data, using the guide in appendix 4. The data produced was recorded in a note book and analyzed descriptively. This method was very useful in ensuring follow up of data from the interview guides.

#### **3.6.3 Questionnaires**

Questionnaires were used to obtain clarification on issues which needed probing as well as the researcher being able to gauge the accuracy and genuineness of responses from the interviews and FGD. This instrument was administered to informants who are literate, busy and did not have time for interview yet they had important and relevant information. Questionnaires were administered to a total of 180 informants, 20 clergy and 160 parishioners through drop and pick later method. Duly completed questionnaires were collected thereafter, and the data collected analyzed descriptively.

### **3.7 Research Instruments**

The researcher used an Interview Schedule, Focused Group Discussion Guide together with Questionnaires. NB: Say more about the research instruments. What are they to do?

### **3.8 Piloting**

The researcher did piloting in order to establish the reliability and validity of the instruments to be used in collection and analysis of data. This will help in establishing the effectiveness of the sample size.

### **3.8.1. Reliability**

Reliability refers to the measure of the degree to which a research instrument yields consistent and sustainable results after repeated trials. In this case the test re-test technique was used as recommended by Orodho, (2002). It involves administering the same instrument twice to the same group of respondents usually after a time lapse between the first test and the second test. Reliability of the instruments was ascertained through a pilot study, which was carried out on 10% of the selected respondents, at St. Philip Dela Neri, the church's HQ. After this the researcher corrected the inconsistencies and weaknesses detected to make it reliable. The questions were carefully and accurately phrased to avoid ambiguity, hence leading the respondents to a particular response that was not ambiguous. The interview guide, FGD guide and questionnaires were designed and followed to enable reliability of the tools.

### **3.8.2. Validity**

A research instrument is valid when it measures what it is intended to measure and yield results that accurately reflect the phenomena under study as perceived by the study population. Therefore, content validity is concerned with how accurately the questions asked during in-depth interviews tended to elicit the information sought (Abbot, 2006). The research instruments were tested for content validity by doing a follow up activity using phone calls, since the contacts of some of the respondents had been obtained.

### **3.9 Data analysis and presentation**

The study being a qualitative research, data was subjected to thematic and content analyses, which helped describe how the response of the church to challenges of orphanhood has affected the holistic development of the orphans. These were supplemented by the Kwalitan Computer Programme. The data was classified, coded into meaningful themes and discussed. The coding helped to group various categories of variables and concepts of the study as suggested by Mugenda(2008, P. 203). Due to the exploratory nature of the research, inductive coding was used because of the Focus Groups and also because the questions used were open ended. Content analysis was used in analyzing content of documentary and library materials such as reports, books, journals newspapers and photos.

The Interviews, FGD and questionnaires generated data that was coded by combing the raw data based on the main ideas that emerged from the topics and themes. Each oral interview, questionnaire and FGD was inspected and themes identified. The codes used were labeled in relation to the themes. A list of codes was made which helped to identify the main issues, which were contained in the field data. After this, common themes were put together to form categories which were used for analysis and discussions. These categories were in line with objectives and subsequently discussions were done as per the research objectives. Some of the responses were presented verbatim as obtained from the respondents so as to present a clear picture of the response of the HGHC to orphanhood challenges in Kisumu East Sub-county. The primary data was presented and discussed in comparison with the secondary data that had been obtained from the library

### **3.10 Ethical Consideration**

This study was conducted purely as an academic research and this was clearly explained to the informants. The study sought data that did not sensitively affect the well-being of the informants. Other authors whose work has been cited in the study was acknowledged and only collected data was analyzed and presented in the study. Authorization from the university, the institution under study and the National Commission for Science, Technology and Innovation (Nacosti) was obtained before holding the research. The researcher obtained the consent of the respondents as well, inform them the purpose of the research before the research was held and ensured that the respondents' privacy and confidentiality was maintained. The interviewees and other informant's individual identities are also not salient features in this study. In this regard, the real names of the interviewees were not used. Names of the orphans and adherents are pseudo names for the sake of anonymity. The researcher was sensitive to human dignity and therefore ensured that ethical requirements are upheld in the study.

### **3.11 Research Challenges**

In an attempt to analyze the challenges of orphanhood in Kisumu East Sub-county certain challenges were experienced as a result of various circumstances and conditions. For instance, occurrences involving planning and charting the course of action for obtaining data in the field for interviews and dissemination of questionnaires were a major challenge. Most importantly was the rigidity and suspicion over what the researcher's intentions were as regarding the interviews and research .by some members who appeared over protective of their church. It was anticipated that the researcher would not be accepted by the adherents at the ground let alone opening up for an interview. This caused a hiccup as it would be a major setback. The situation was resolved by the church leader introducing the researcher to a bishop who in turn presented the researcher to

the parish leaders for introduction and providing one of the orphans who'd coordinate and help in dissemination of the questionnaires to church members at St. Philip Dela Neri, the church headquarter. This was a positive move for progress and which yielded good results since the visits were now perceived to be for a good course. Some informants expected the research to yield personal help to their families while some orphans hoped for personal assistance from the researcher.

Other informants seemed particularly anxious about the interview while others reticent in their responses. Consequently, more time was spent charting generally on the opening subjects prior to the interview in order to put them at ease, showing interest and attention and giving plenty of positive reinforcement by maintaining eye contact, nodding and at times smiling encouragingly. The researcher had to stimulate ideas by referring to what other participants had said and asked for their opinion. In one instance the researcher had to follow the Kisumu East leaders to a new church opening function in the neighboring Yala Diocese in Siaya County where the researcher was introduced by the Bishop and later after the function got an opportunity to interview some leaders of relevant Kisumu parishes. It was a challenge responding to the interview agenda since there was a delicate balance to be struck between allowing participants to speak freely and raise issues of relevance to them and ensuring that the key research issues were addressed, while some were tempted to get side tracked by tangential issues during their responses to certain questions but were brought back on track by asking questions that rerouted them to the relevant point without causing offence. The collection of data through FGD was less complicated as this was done in the at the mission at the headquarter and with orphans in one other selected parish on Sunday Solutions to various problems were accomplished by meeting, speaking and conversing with people so that they would have a sense of the research, its importance and the reason for being in their midst in order to collect data through interviews FGDs and questionnaires. The adherents of the church were assured that the goal of the research was to help the church to be what it is intended to be in terms of orphan care and not to judge it.

#### IV. RESEARCH FINDINGS AND DISCUSSIONS

##### 4.1 Introduction

This chapter and the preceding ones present findings of the research and discuss the themes which have been generated from the field data, under the objectives of the study. They include: challenges that orphans face in the orphanage run by the HGHCA, the teachings of the HGHCA with regards to the challenges that orphans face, and the intervention measures employed by the church to mitigate this challenges.

##### 4.2 Interview Schedule, FGD and Questionnaires Return Rate

The researcher prepared the following research instruments: 40 interview schedules for 15 clergy and 25 parishioners, Discussion Guide for FGDs to the sampled population of 40 and a total of 180 Questionnaires, distributed to the sampled population. This included 25 leaders, 30 orphans and 175 parishioners. At the end of it all, the tools returned for analysis were 230 (88%) out of 260. Never the less 20 questionnaires could not be traced back The 88% return rate was possible through the help of a research assistant who, together with the researcher, interviewed and filled in the responses of the respondents. Below is a table (4.1) showing the distribution of the returned research tools.

**Table: 4.1** Interview Schedule, FGD and Questionnaires Return Rates

	Sampled Population		Response return rate	%
Interview Guide	Clergy	15	15	
	Parishioners	25	25	
		40	40	100%
Questionnaires	Parishioners dealing with orphans	140	120	
	Other parishioners	30	30	
	Clergy	10	10	
		180	160	88%
Focus Group Discussion	Orphans	40		
		40	30	75%
TOTAL		260	230	88%

**Source: Field Data from HGHCA Kisumu East Sub County**

Table 4.1 indicates that 88% tools return rate was realised in this study since 12% of the guardians of orphans in extended family households could not be easily accessed. Some are businessmen and women who move from one market to another on respective market days. However, 88% return rate is considered a successful fit for a research, as indicated by Cooper and Schindler (2000). According to them, a response rate of more than 75% of the targeted respondents is appropriate for the study. The table further shows that 75% of the orphans were reached, significantly because out of the 55orphans at the orphanage 35 were out in boarding schools and colleges. In addition, two FGDs per category is appropriate in a qualitative research. Therefore, the researcher conducted FGDs with 10 orphans from extended family households, 10 teenage orphans and 10 over 20-year-old orphans at the orphanage. Given that the HGHCA is a homogenous group, the response return rate of the in-depth study would therefore still hold the same in the rest of the parishes country wide. In support of this position, Mugenda (2008) says that if the population is significantly homogenous a small sample will produce accurate estimate of measures.

#### 4.3 Demographic Response of Respondents

In order to understand the type of respondents the researcher was dealing with in the study, their background information was necessary, especially the orphans and their caretakers, in terms of age, level of education, and occupation, which were examined in the subsequent sub-themes. The rest of the Church members provided the information according to objectives without much consideration of their background. Table 4.2.below indicates the causes of orphanhood at the orphanage.

**Table 4.2:** Table Indicating Causes of Orphans in HGHCA Orphanage

CAUSES	NO	%
HIV/AIDS	30	55%
Acute Poverty and Irresponsible Parenting	13	24%
Mentally Sick Parents	10	18%
Road Accidents	2	3%
<b>TOTAL</b>	<b>55</b>	<b>100%</b>

Source: Field Data from St. Philip Dela Neri, HGHCA Kisumu East Sub County

Table 4.2 indicates that 55% of the orphans at the orphanage are victims of the deaths of parents, as a result of HIV/AIDS and other related diseases. This also explains why the percentage of widows taking care of orphans in extended family households is large (at 43%). Acute poverty as well as irresponsible parenting and extremely drunkard spouses has led to children being pushed into the orphanage. Moreover, 18% of the orphans at the orphanage are as a result of their mentally ill guardians being confined in the church mission, which also doubles up as a mental asylum . These findings point to the fact that there is need for the church to re-examine and strengthen her teachings on morality, values of marriage and family life to her members.

#### 4.4 Level of education of orphans at the orphanage

The study further tried to establish the level of education of the orphans who reside at the orphanage and the findings are presented in table 4.3.

**Table 4.3** Education Levels of Orphans at the mission

LEVEL OF EDUCATION	NO	%
Primary	28	51%
Secondary	19	34%
Diploma	4	7%
University	2	3%
College drop out	3	5%
<b>TOTAL</b>	<b>55</b>	<b>100%</b>

Source: Field Data from St. Philip Dela Neri, HGHCA Kisumu East Sub County

According to Table 4.3, 28 orphans (51%) are attending primary schools, while 19 (34%) are attending Secondary. school. At the same time 4, (7%) are undertaking diploma courses while 2, (3%) had just joined universities. However, 3 orphans (5%) dropped out of colleges, but they still anticipate their return to college once funds are available. There is a clear indication, from the statistics, that at least 85% of the orphans acquire basic knowledge and skills that would enable them cope with the hard conditions of life in a third world country such as Kenya. These findings uphold the primary purpose of the orphanage since its foundation by the church, in response to educational challenges, of bright orphans from poor backgrounds. This was to enable such students realize and maximize their potentials and grow up into holistically developed individuals in the society.



The GHCA only sponsors a small number of orphans. Out of the 260 orphans in Kisumu East, only 55 live at the orphanage and are sponsored by the church. The mission, therefore, is not a major provider of orphan care as it only sponsored 20% of orphans in Kisumu East during the period under review. These orphans not only come from Kisumu East, but from all over Kenya.

**Table 4.4:** Distribution of Orphans’ Guardians According to Age and Status

Age bracket of guardians in years	Households of married	Households of widows	Households of singles	Total	%	Total no of orphans in extended family households
25-35	10	5	3	18	13%	15
36-46	14	15	10	39	28%	51
47-60	20	20	8	48	34%	90
61 and above	15	20		35	25%	49
<b>TOTAL</b>	<b>59</b>	<b>60</b>	<b>21</b>	<b>140</b>		
%	42%	43%	15%		100%	
Total no of orphans in extended family households.	57	112	37			206

Source: Field Data from GHCA Kisumu East Sub County

Table 4.4 signifies that out of the seven parishes in Kisumu East, the sampled 4 parishes had 206 orphans living in extended family households, while 55 lived in the orphanage, totalling to about 261 orphans. The study indicates that age bracket 47-60 years has the highest percentage of caretakers at 34%, but the widows take the lead at 43%. This implies that the aged and the widows in the church bear the greatest load of caring for the orphans more than any other group. A small group of single parents (15%) were mothers who have been abandoned by their spouses. They are said to have moved to the cities and towns in search for better jobs. Some of these mothers have their spouses undergoing spiritual healing at the church's mission. Conspicuously missing are the widowers, probably because most men die early leaving their wives widowed, while the existing ones end up remarrying after the deaths of their wives. These findings explain why there was heavy presence of female consecrated leaders and parishioners with very few men attending the parish services. The scenario is however different at the Headquarter where there was almost an equal representation of leaders in terms of gender and almost an equal number of male and female parishioners in attendance. It is important to note that a about 50% of the male parishioners at the headquarters are mentally sick from all over the country, undergoing spiritual intervention. Others were patient's relatives and the orphans residing at the orphanage. This indicates that about 80% of church members are women.

#### 4.5 Distribution of Church members and Occupation

The researcher sought to find out the occupation of church members since the study established that they are the source of funds used to run all the activities of the church. The results were as shown in Table 4.5.

**Table 4.5** Occupation of Respondents/Church members

OCCUPATION	NO	%
Farmers	44	19%
Self-Employed	40	17%
Casuals	35	15%
Civil servants	41	18%
Others	70	31%
<b>TOTAL</b>	<b>230</b>	<b>100%</b>

Source: Field Data from GHCA Kisumu East Sub count

Table 4.5 shows that 31% of the 230 respondents are unemployed and, therefore, depend on unreliable daily jobs such as cleaning, doing dishes and laundry work in hotels and houses, construction work, small scale businesses, Table Banking, Mary Go Rounds and gardening or (Amali) as commonly referred to by the locals. The second largest group consists of small-scale farmers, at 19%. It is worth noting that farming is not very reliable in Kisumu East, which means that about 40% of members do not have reliable income, and, therefore, incapable of giving offerings as required by the church. Such members may not be in support of orphan's stay in the church orphanage. This finding confirms the need for the church to establish the economic status of her members and try to strengthen the capacity of families and persons dealing directly with orphans in the church

#### 4.6 Church Members' Description of the Research Instruments

In this section, the researcher presents the descriptive statistics relating to the responses of the HGHCA to challenges faced by orphans in Kisumu East Sub-county. The data was collected and presented according to the objectives of the study. First, the study was to determine the challenges that orphans face in the orphanage run by HGHCA, second assess the teachings of the church with regards to orphan care and finally, to analyze the intervention measures employed by the HGHCA to mitigate these challenges.

##### 4.6.1 The response of HGHCA to challenges faced by orphans in the church

The researcher sought to determine the challenges faced by orphans in the orphanage run by the HGHCA in Kisumu East Sub-county; the responses were filled in open ended questionnaires and others were noted in a book through the interview guide, FGD guide and reported in the table below.

**Table 4.6** Indicating the responses to Challenges faced by the Orphans

Challenges	Frequency out of 230	Percentage
Lack of basic needs	30	13.04%
Alienation by church members	50	21.74%
Abandonment by relatives at the orphanage	35	15.22%
Lack of parental/filial love	50.	21.74%
Lack of intensive care	40	17.39%
Dropout due to lack of fee/discipline	5	2.17%
Mistreatment by caretakers in extended family households	20	8.17%

Source: Field Data from HGHCA Kisumu East Sub-county

Concerning the challenges faced by orphans both in the orphanage and those living with extended family households, 50(21.74%) respondents indicated that orphans are alienated in the church, 30(13.04%) said they seriously lack basic needs, 35(15. %) noted abandonment and neglect of orphans by their relatives, while 21.73% pointed out that they lack parental /filial love. Even as 40(17.39%) respondents cite lack of intensive care of orphans at the orphanage, another group of 20(8.70%) complain of mistreatment by care takers in extended family households. It is worth noting that the 20 complainants are the orphans, who pointed out that orphans dropout of school mainly due to lack of school fees, although few orphans dropout due to indiscipline.

**Table 4.7** Orphan placement

Placement	Frequency	Percentage
Orphanage as the best placement	75	32%
Family as the most suitable placement	155	68%
	<b>230</b>	<b>100</b>

Source: Field Data from HGHCA Kisumu East Sub-county

Table 4.7 indicates that 68% of respondents are opposed to the idea of the orphans staying at the orphanage. Out of these 32% support the orphanage placement, citing provision of basic needs to the orphans, however inadequate. Other points include the upbringing of educated, highly self-disciplined and spiritually upright individuals.

##### 4.6.2 Teachings of the church regarding orphan care

As indicated in Table 4.8, the study found out that 190(83%) respondents recognized that the bible emphasizes love, mercy, graciousness and philanthropy towards orphans. However, only 40(17%) were able to identify the biblical verses in relation to the teachings, which is looking after the orphans and widows in their sufferings. Regarding virtues, 100(44%) respondents said the church teaches love, mercy and justice for the orphans, while 150(52%) noted the importance of loving and helping the afflicted such as the orphans, the mentally sick and the widows. 10(4.35%) respondents said that the church emphasizes being responsible and living a Godly, peaceful life.

**Table 4.8. Teachings of the Church with regards to orphan care**

<b>Biblical Teachings</b>	<b>Frequency out of 230</b>	<b>Percentage</b>
Love, mercy, graciousness and philanthropy.	190	83%
Looking after orphans and widows in their suffering.	40	17.0%
Love, mercy and justice for the orphans.	100	43%
Loving and helping the afflicted such as the orphans, widows and the mentally sick.	120	53%
Being responsible and living a Godly life.	10	4%
	<b>230</b>	<b>100%</b>

Source: Field Data from HGHCA Kisumu East Sub-county

#### 4.6.3 Bible Based Pastoral Care

This is the individual and corporate patience in which all the members of the HGHCA, more so the pastoral carers support orphans in their afflictions as well as their triumphs, joys and victories as guided by the bible. The church can use biblical based pastoral care to fully integrate its members in order to ensure strong cohesion and solidarity among them as far as orphan care is concerned.

**Table 4.9. Bible based pastoral care**

	Frequency out of 230	Percentage
Saturday bible teachings to children generally	30	13%
A one-week yearly retreat	200	87%

Source: Field Data from HGHCA Kisumu East Sub County

Concerning the bible based pastoral care, 30(13%) indicated that there is Saturday afternoon teachings for the children generally by their mother guides, the deaconesses. The biggest number of respondents (200, amounting to 87%) recognizes and value a one-week yearly Retreat, which is usually held at the church headquarter at St. Philip Dela Neri in Kisumu East sub-county.

**Table 4.10 Intervention measures Employed by the Church**

<b>Orphan Support/ Sponsor</b>	<b>Frequency out of 230</b>	<b>Percentage</b>
Collection of fund through church offerings	220	95%
Occasional well wishers	10	5%
<b>Health care</b>	<b>230</b>	<b>100%</b>
Minor ailments handled by the mission nurse, while serious cases are taken to hospital	75	33%
Prayer and spiritual healing of orphan's parents who are mentally sick	100	43%
Use of traditional Herbal remedies for common ailments	55	34%
	<b>230</b>	<b>100%</b>
Guidance and counselling by Deaconesses	130	56%
Counselling by the spiritual leader	80	35%
Guidance and counselling by relatives	20	9%
<b>Protection Policy</b>	<b>230</b>	<b>100%</b>
All orphans converge at the orphanage before reporting to school and closing school	100	43%
Hiring Police protection if necessary	130	57%
<b>Spiritual Guidance to orphans</b>	<b>230</b>	<b>100%</b>
Provided the spiritual leader at the orphanage	155	67%
Provided by the clergy	75	33%
<b>Strengthening the capacity of families dealing with orphans</b>	<b>230</b>	<b>100%</b>
No support from the mission	140	61%
No response	90	39%
Structures to motivate members in into orphan care	230	100%
None in particular apart from biblical teachings	225	97%
No response	5	3%

Source: Field Data from HGHCA Kisumu East Sub County

#### **4.6.4 Intervention measures employed by the church**

Pertaining to intervention measures employed by the church to mitigate the challenges faced by orphans in the church, table 4.10 shows the study's findings. The only powerful tool used by the church as a strategy is the collection of funds through church offering for the orphan care. This was stated by 220(95%) respondents, while 10(5%) said occasional well-wishers supported the orphans, as 75(33%) said that minor ailments at the orphanage are handled by the mission's nurse while serious cases are referred to the hospitals. A good group of 100(43%) respondents held that prayers and spiritual healing of orphan's guardians who are mentally sick is another mechanism used to help solve some orphans' problems. Then 55(24%) respondents confessed their resolve to the use of traditional remedies for common ailments due to poverty, the high demands in their human needs against the meager resources. The study found out that 130(56%) held that for orphans who suffered psychological problems, guidance and counseling is offered by the deaconesses. Counseling by the Spiritual leader was mentioned by 80(35%), while counseling by relatives was mentioned by 20(9%) respondents. A large number of respondents of about 130(57%) mentioned hiring police protection to safeguard the entire flock at the mission, which was witnessed by the researcher on two different occasions during the research period. Finally, 100(43%) respondents said that all orphan must converge at the orphanage before schools open and after the closure, in the event they were permitted to visit their relatives.

The study observed that the church has not laid down strategies for strengthening the capacity of families dealing with orphans. Slightly more than half of the respondents (140 or 61%) lamented that there was no support from the mission for persons or families dealing with orphans at the extended family households, and 90(39%) participants declined to respond to this subject matter. On the issue of social structures, 225(97%) respondents said that apart from the biblical teachings, the church has no other structures to motivate Christians into orphan care, 5(3%) of respondents again declined to give any response to this subject. These findings indicate that the church's resources that aid the orphan care are solely contributed by the church members. Hence the challenge lies with the church leadership to help reinforce this mechanism by laying down structures that will motivate all members into orphan care without using bureaucracy as a style of leadership. The table below gives a summary of the interventions measures the church uses to address the plight of the orphans.

#### **4.7 Descriptive analysis as corroborated by the respondents**

##### **4.7.1 Challenges of orphanhood**

The study found out that there was uncertainty among the orphans about their future stay at the orphanage. When asked how they felt knowing that they were not fully accepted by the church, Pius Ofula had this to say:

It is very devastating and this leaves us with uncertainty about the future should something bad happen to His Holiness (the Spiritual leader and founder of the Church). It is my prayer that he lives long, but should anything happen, then I only hope that through God's intervention other well-wishers may come up and continue with his good work (FGD at ST. Philip Dela Neri on 17/10/2016).

In support of these thoughts, Thomas Ong'or expressed his deep feelings of fear and sorrow. "It is really a difficult situation for us to imagine the discrimination and mistreatment that some of us went through in the hands of relatives," he said. Now that we thought we have found a place of refuge we feel alienated by some members in our church. We would wish to be understood and accept by everyone."

Some members have to bring up their families all alone as their husbands are purported to have gone to the cities in search for greener pastures, never to return after months and years. In one of the FGDs at the Parish Headquarters, it was reported that some of the orphans are literally abandoned by their relatives at the orphanage never to return. They therefore feel neglected, lonely and lack parental love. Carolyn Akuma explains: "Some relatives have just abandoned us here. I miss my aunt but she never visits at all. Baba tries to show us parental love so that we feel at home. However, there are far too many of us to receive his individual attention".

The above sentiments conform with Gitonga (2015, 28) when he stated that the department of children services in Nakuru (Kenya) expressed concerns over the rising cases of child neglect in the country. To back this position, he points out that in 2014 more than 11,000 cases of child neglect were reported in the region. These reactions are corroborated by the church's founder who laments that some guardians abandon and neglect their children in the orphanage. He had this to say:

I have so many orphans here who have to cope with the challenge of being neglected and abandoned by relatives, who drop them here never to be seen again. Some children run away from home due to various reasons, in order to seek refuge at the church. I welcomed them and now they are my children. Others followed their mentally ill guardians who are undergoing spiritual healing. A parent who drinks his head off for twenty-four hours and does not even know that he has children does not deserve to be called a father because he cannot perform his parental duties but instead leave the children to suffer (Interview on 17/10/2016 at St. Phillip Dela Neri).

These sentiments concur with Vinnay (1999) who said the following: “we grieve at how passive is the failure of the family today around the world. Many children are sexually abused by family members. Tragically for many children, the home and family have become hostile rather than nurturing environments.” He argues that family structure has been devastated by the violence of war, the dislocation of forced migrations and blatant exploitation and abuse of children.

Pamela Adino shared her own challenge and experience of how her relative damped her children in Pamela's home. This happened after they were evicted from Kitale, due to a land dispute and the relative never came back to find out how the children were faring.

My niece brought her two children as though they were visiting. She abandoned them at my home yet I already had other two orphans living with me. With no job and support I found the burden of these children too heavy to bear (Oral interview on 16/10/2016).

The study determined that despite the church's response to the plight of orphans, they still experience inadequacy in some basic needs. James Oduor had this to say about the challenges they face in the orphanage.

There are so many of us in this orphanage. Right now, many are out in boarding schools, both primary and secondary. But when we all converge here, especially during holidays, we experience difficulties because of inadequate facilities. For instance, serious congestion in our rooms, hostels, medical attention, from not very qualified doctors, and at times inadequate food (FGD at St. Philips Dela Neri 17.10.2016).

Another Focus Group Participant, Winfred Awino, concurred with her colleague and added further challenges, particularly non-payment of tuition, which makes them delay going to school or college or even make them drop out altogether.

Some of us have to report to school late because he cannot provide for all our school fees at once, but eventually we will all go to school. As at now, I am a college dropout but hopefully, I will continue and finish my studies.

Jasper Aliwa supports the above sentiments by saying that the increase of the orphans' needs against the meager income of the church poses a challenge. These sentiments are in line with the study by Gitonga (2015, P.18), who said that "the challenges of orphans are also attributed to the sharp increase in population against limited resources and rising poverty as well as lack of employment. Fredrick Otieno shared his testimony of the challenges that he went through back at the village where people still looked at HIV/AIDS victims, both infected and affected, as social outcasts. “While I was still living in the village, there was stigma, anxiety, helplessness, confusion and discrimination by relatives and some colleagues at school as well. This is mostly likely because I am orphaned due to HIV/AIDS (FGD AT ST. PHILIP D.N. 17/10/16). Similar sentiments were echoed by Margaret Ogutu, Flora Amondi and Bernard Olwande, who said such a situation makes orphans feel alone in the world.

According to the findings of this study, the HGHCA's response to orphanhood challenges has not been fully embraced by all church members. The orphans therefore feel discriminated against and isolated by the society and the church. This finding validates Mahlangu (2014) who argues that “due to the fact that HIV/AIDS disease raises moral, ethical, gender, cultural, sexual and spiritual matters, it took a considerable long time for the church to become involved while orphans continued to suffer stigmatization, discrimination, social and economic exclusion in the society.”

At the orphanage, the orphans face a crisis of rooms once they converge at the mission during school holidays. They are divided into a minimum of 11 family members and a maximum of 15 living in four houses with four caretakers within the transepts of the church. Congestion in the rooms leads to the outbreak of communicable diseases, yet there are inadequate trained medical personnel to take care of their health. The HGHCA in Kisumu East has about 261 orphans, whereby 55 live in the orphanage while 206 are found in HGHCA extended family households. Many orphans agreed with Orgarden Lando, a partial orphan, that without one parent, things can never be the same again. They too miss the love of the deceased parent, as well as basic needs, among other challenges. Fredrick had this to say:

It is quite challenging living without a father. First and foremost, the society started looking down upon our family after my father died. My uncles who were very close to my father lost respect for my mother, disrespected, discriminated against and mistreated my siblings and myself. Despite my mother's hard work in her small-scale business; we sometimes go without celebrating charismas. Though we can get some food to eat, payment of school levies become a problem many times; and now am worried that after sitting for my KCPE later next month (Nov. 2016). I may not be able to proceed to Secondary School (FGD on 16/10/2016 at St. Gabriel Kudho). Another challenge that the orphans seem to face is that of timidity. A case in point is that Moses Omondi, a 13-year-old boy, who has lived all his life with his grandmother since the death of his parents. He was very shy, reticent and could not give any answer or engage in the group discussion. However, when finally given a chance with the boy alone, he manages to briefly, emotionally and fearfully say he lacks very basic needs, skips school a lot. This is because he takes care of household chores as well as herding cattle. Jasper and Alice Aiwa, describe how challenging it is to care for and satisfy the needs for an orphaned child.

Taking care of an orphaned child is not a very easy task. We try our best but my nephew does not understand that wanting is part and parcel of life. He feels that we are denying him basic needs, because he is an orphan. The community criticizes any move made in an attempt to discipline the boy.

In addition, Jasper states that at the village they are not well off in relation to other homes. "We go the hard way to make ends meet. Our own children lack basic needs too; and I can never compromise on discipline be it of my children or my wife's nephew(Oral interview at St. Andrew Ragumo)." These sentiments were echoed by many of the respondents through questionnaires. The stories of Margarita Angola, Mary Jargon and Teresa Adino were not strange since most orphanhood challenges experienced in extended family households are as a result of poverty. Most families lack support in this regard.

The study also found out that many families dealing with orphans care do it, not as a Christian duty or the church's biblical mandate, but for either social or cultural reasons. Edward and Maurine Adino, a young couple, shared their motivation to live with an orphaned child. Maurine had this to say:

My son being an only child back then had lived a lonely life until he attained school going age. We resolved to take in my husband's niece whose father had died and was left with a jobless mother. They started schooling together. Later God blessed us with a daughter & now we are parenting the three children as our own (Oral interview).

Some people, especially the old, took in the orphans in order to have company and someone to run errands for them. The greater number of orphan care by older ladies in comparison to the younger ones is attributed to experience, the individual's background as well one's faith in God. Veronica Olwal said as much: "Taking good care of an orphan depends on one's heart and personal relationship with God. Secondly, I think older women have a lot of experience in what life is like more than the younger ones who now have responsibilities of taking care of their young ones (Oral interview at Nyahera). Leonida Olwande shared similar sentiments by saying the following:

Most of the women in my age grew up in extended and polygamous families. So we can easily accept and accommodate relatives who have more problems than we do. I have a prejudice that many young ladies may not take very good care of an orphaned child since these children need a lot of patience and understanding which most of the younger people in this generation do not have.

The above exposition indicates that most of the HGHCA members do not view orphan care as a biblical mandate of the church but instead look at it from a cultural point of view if not for social reasons. Field data indicated that many church members disagreed with the children being sent to the orphanage but preferred to stay with them in their families, despite the state of poverty that some of them live in. Petronala Okwogo, Angeline Okinda and Isabella Odindo agreed with Rosebella Ayaga who had this to say:

I'd love to stay with the child so that I have a chance to give guidance, counseling show love and instill discipline in the child. An orphan living in a good family is less psychologically disturbed. They would think less of their parents. The above elucidation indicates that some Christians understanding of orphan care differ from the biblical point of view. Other members have opposed the stay of orphans at the orphanage terming it as waste of church resources yet the world view of the church is that it is a place of refuge and safety for the poor and disadvantaged such as the orphans. The differing views present a dilemma to the orphans, that is, they are caught up between leaving their former hostile environments and putting up with rejection in the church.

Thus Abrams posits that since all people are created in the image of God, including the orphans. People would feel a moral obligation to care for the orphaned children in fear that God may disapprove of indifference towards the needs of these individuals. God has provided enough resources for Christians. All they need are ways and means of tapping these resources then both individually and collectively use the resources to help the needy orphans. Otherwise the Christian service today could be termed as lacking power either because of selfish love or because it does not include the understanding of the social roots of human misery

#### **4.7.2 Teachings of the church.**

Many participants in their responses in questionnaires and interviews felt unable to give a clear description of any intensive teachings of the church on orphan care in their context at this point in time. To be true to their situations, they felt that many issues concerning the orphans at the mission is the concern of the church's top leadership. However, love and offering for the poor is generally emphasized.

Most respondents dealing with orphans, did it out of grace, mercy and love. At the headquarter in the mission there is a programme put in place every morning and evening for brief prayers and teachings for all the afflicted members of the church. The mentally sick, the widows, aged and family members of the mentally sick patients all converge at the "Palace" for spiritual nourishment and encouragement generally. During the palace meetings, the orphans learn to become God fearing persons whose trust is placed in God.

The teachings on family life in the church is majorly the duty of the deaconesses who deal directly with guidance and counseling. Out of the four deaconesses interviewed, none had received any formal training in guidance and counseling. The study found out that failed marriages and irresponsible parents are some of the causes of orphans at the orphanage.

The study determined that polygamous marriages are allowed in the HGHCA. However, the sacrament of the Holy matrimony must be accomplished by anyone who would want to hold leadership positions in church. The Bishops, priests, Deacons, Deaconesses must have a church wedding to attain this positions. The sacrament of the Eucharist can only be received by members who have already received the sacrament of confirmation.

Deaconess Mary Nyasigida said that meetings are occasionally organized and members teach one another what a good family life is. Parents are taught how to become the good parents. God intend them to be, by staying in a peaceful marriage. The church teaches against divorce, on the other hand polygamous marriages are not forbidden in the church. Deaconess Ruth Mumbo adds that, "Children are not left behind in the family teachings. On Saturday afternoons, children meet their (mother-guider) who is a deaconess for teaching and guidance."

Father Cyril Jagona explains that. "The deaconess deal directly with family issues as they are the people at the grassroots levels. Should they face a more serious case beyond their control, then they hand the case over to the bishops and priests". This statement by Fr. Cyril is validated by Deaconess Consolate Odipo who had this to say:

As a deaconess, I know members of the church in my area. When they have disputes in marriage my fellow deaconesses and I pay them a visit for guidance, counseling and encouragement. in the word of God.

Father George Ng'ola agrees with his colleague Fr. Lucas Kwach that the church holds a yearly retreat for one week at the mission-St. Philip Dela Neri, where adherents receive, intensive teachings of the word of God. The teachings cover all aspects of a Christian life-including orphan care. Despite a church wedding being a qualification for the HGHCA concentrated clergy, the founder of the church lives a celibate life, polygamy isn't Forbidden in the church either. These findings were validated by Kavula (2011) who said that the church fuses Pentecostal theology to catholic rituals while including over symbols of African Traditional practices.

The eruption of scandals against orphans such as pedophilia and Sex exploitation by religious institutions like the Catholic Church has been attributed to celibacy. The fact that Pesa had previously been sued and sentenced on allegations which among them was homosexuality, the study sought the bishop's opinion on celibacy and how he copes up with the state of singleness Ogotu (1985) narrates Pesa's early years in his missionary work. He says;

After leaving father Aloys, he decided to found his own church, the Holy Ghost Coptic church of Africa. However, in the early 1980's he had problems with the leaders of the Coptic church of Egypt. Seer of St. Mark, who were operating in the same area. They accused him of homosexuality and many other fabricated offences. He was sentenced to three years in prison. However, after five months, he was released as some of the evidence against him were found to be fabricated

Reacting to allegations against him and questions raised on his celibate life Father Pesa argues further that:

Serving God should be the very center piece of one's Christian life and can be complete whether they are single or married. God's son though unmarried as human was the fore most example of a person complete for the ministry. Being unmarried allows greater personal freedom and time for the ministry. Being unmarried, Jesus was free to focus his full powers on his ministry. His unmarried state differed sharply from the Jewish norm, under which marriage and children are emphasized, never the less Jesus was fully capable of finishing his God given work, hence being unmarried does not make a person incomplete for the Christian ministry. (Luke 3: 23, John 17:3-4)

He postulates further that all Christians should commend and encourage those who remain unmarried for the Kingdom's sake. All of us should never weaken their resolve to remain unmarried for the sake of the Kingdom. Ogotu (1985) referred to Pesa as the suffering prophet, and quote Pesa saying:

The bible say that do not move between dirty pots so that the dirt may not smear you. My followers are very concerned about my safety. They have a lot of love for me and I thank them for that. My name is often scandalized because I am not married. The reason why I am not married is that whenever my followers have problems they bring them to me. I like to stay alone, then I consult "gigena" (My things) and they advise me on what to tell the troubled person. This is not possible when one is married. Before I became a leader of this church, I had the opportunity to study the word of God. The first church leaders I met were Celibate. And so I came to the conclusion that it was important that a church leader should not marry. The story of Solomon tells us what havoc marriage can do to a man with power. Because of the power God had given me I cannot marry. I had to choose between marriage and serving God. My choice was to serve God while I am still alive on this world.

Drawing from the past examples of Jephtha's daughter who voluntarily fulfilled her fathers' vow by remaining single in a society that placed great stress on marriage and children but found joy and courage, Pesa says others also found singleness practical and rewarding today. The study found that the caretakers of the orphaned children at the HGHCA included the two compound nuns found in the Mission within the period of research. The nuns can find plenty to do in the work of the lord. (1 Corinth 7:32-34, 15:58). He summarized

what aids him in maintaining chaste singleness by pointing out: praying regularly for God's spirit and his help in displaying its fruitage, pondering over and always applying the counsel of God's word, avoiding pornography and immoral entertainment, guarding his social association and finally avoid sharing unclean speech and obscene jesting.

In his work *Celibacy: unmarried but complete for God's service purity and deeds* (1998), Pesa Says:

The fact that a life of singleness can be rewarding is evident from biblical and modern day examples. Of course, during whatever period of your life spent in the single state you need to stand settled in your heart (Corinth 7: 37). The greatest source of help is God the Hearer of prayer (Psalms 65:2) so make it habit to petition him often persevere in prayer, asking for God's spirit and his help in displaying its fruitage which includes peace and self-control. (Romans 12: 12, Luke 11:13; Galatians 5:22-23) then two, with a prayerful attitude, regularly ponder over and always apply the counsel of God's word. Another aid in maintaining chaste is avoiding anything that arouses sexual passion. Obviously this includes pornography and immoral entertainment. (1 Corinth 4: 20) Paul warned against seeking knowledge or experience regarding evil, but with God's help wisely remain inexperienced and innocent as a baby in this regard. At the same time remember that sexual and wrong doing are improper in God's sight. Guard your associations (1 Corinth. 15:33) by avoiding association with those who make sex and marriage big features in their lives and conversation. By all means shun obscene jesting! Counsel Paul. (Ephesians 5:3-4).

Father Pesa blames separations, divorce and failed marriages on early marriages. He says: "Statistics for separation, divorce and otherwise broken families spell out the inadvisability of early marriage. Rather than rushing into dating, courtship and wedlock, young Christians could be wise to think positively about how they can use at least their earlier years in undistracted services to God" In his teachings he advises the youths to be patient with marriage other than rushing into irresponsible marriages. In order to achieve this, he says;

In evaluating your circumstances as a young person, you may well ask yourself questions such as question as: Am i now emotionally mature and ready to think seriously of wedlock? Do I have enough experience in life to be a good marriage mate? Could I properly shoulder the responsibility of marriage and possibly of a family with children? Or in view of my dedication to God. Should I not give him energy and strength of youth without the distractions as related to marriage?

In other words young people should not rush into marriages that sooner or later fail due to emotional immaturity, lack of experience, inability to responsibly cater for the family as this has led to many vulnerable children in church. It is worth noting that the response to orphan care at the HGHCA is more of an individual initiative and does not have the full support of the church members. It is evident through the findings of this study that the church has not clearly laid down appropriate key mitigation areas that require the role of the support of empowering religious beliefs of all the HGHCA members and teachings of the church in the caring for the orphans. This is a clear indication that emphasis should be laid by the church to revisit her teachings so that the church become fully relevant to both the Copticians and the orphans lives. With this the orphans will not find themselves in a dilemma of leaving their hostile environments back at home only to face rejection in the church.

#### **4.7.3 Theological reflections**

As the church responds towards orphanhood challenges, it has to learn to think and act holistically in a variety of ways in order to ensure the holistic development of the orphans. There has to be an all-round process of change that is geared at improving physical materials and social spiritual needs of orphans. This can be achieved through integration of the word of God into the church activities in the process of improving the orphans living conditions and wellbeing. Myres (1999, P 134) said;

The whole story has to be kept in mind in order to avoid the temptation to reduce to gospel story... the biblical narrative is a whole story that spans creation, the call of Israel, the exile, Jesus, his death and resurrection, the church and the end of history with the second coming. It is a story of seamlessly related world of materials and spiritual, of person and social system.

The gospel message should therefore be a mix of life, deed, word and sign of the living presence of someone greater than ourselves (God). The response towards the orphan challenges is often witnessed through good deeds such as donating for orphans, sponsoring them, fostering them, praying and reminding people that God is the source of any good that is emerging in the church and the occasional miracles are the witness of sign. Myers (1999) conforms to these sentiments by postulating that:

When the church is at its best it is a sign of the values of the Kingdom and is contributing holistic disciples to the community for its well being

Since people's past can be a barrier to change, time need be understood holistically without separating the past, present, future and eternity. This will help the adherents of the church to understand their past-tradition, present-religion and faith, their future and their implications in eternal life. All the adherents of the church should have a changed attitude towards the orphans and the challenges of orphanhood. It will take a holistic



religious practitioner to achieve this change by being nice to their flock and willing to change who they really are through practicing patience.

Kayama (1979) is in agreement with this opinion and state that: "God is willing to walk at three miles an hour because that's the best that human beings can do. A holistic clergy has to humble before the facts, respecting other's knowledge because others always know more than we expect". This implies that they should be honest and open to new ideas, shun bureaucracy and strategize for orphan care to become an inclusive mission for all the Coptitians, hence try to venture into new theological thinking that would benefit both the needs of orphans as well as Christians.

#### **4.7.4 Intervention measures**

The study found out that in an attempt to intervene on the orphanhood challenges, the orphans have chosen their leaders who facilitate the smooth running of their activities. They are charged with the responsibility of ensuring the welfare of their colleagues, hence they present the students grievances to his Holiness, the founder of the church.

The student leaders together with their caretakers organize their colleagues for the occasional weekend talent show meant to entertain the whole HGHCA community within the mission. However, the recreational activities could be improved further by involving them in bench marking programs with orphanages in other churches. They would learn more and expose them to different situations in an effort to realize a holistic developed individual in the society. In such programs, older youth would also provide positive role models to the younger orphans. The study also found out that about seven orphans, from the orphanage and several others in extended family households, serve as Acolytes in various parishes in the church. This group attends special training that is designed to help them to become future leaders of the church. Although this is out of the child's own volition, it is one strategy used by the church to spiritually nourish the orphans and maximize their potentials.

In addition, some of the mentally ill patients undergoing spiritual healing at the HGHCA, headquarter are parents of about 18% orphans at the orphanage. As their guardians undergo spiritual healing as indicated in figure 3 (picture 4 and 5), the orphans are educated, counseled and guided in their church. The church has tried to address the educational challenges that orphans faced before joining the orphanage. The statistics of the education level of orphans at the orphanage spells out the positive outcome of their stay at the orphanage as follows: 51% of orphans were attending primary schools, both day and boarding; 34% were in secondary schools, 7% in diploma colleges and 2% in university. Fred Ochanda explains his changed situation by saying the following:

I experienced a lot of discrimination from uncles back in my home. I could not proceed with school after the death of my father, and I lacked a lot of necessary materials for basic use. But here at the church mission I get a lot of spiritual guidance from Baba. As we speak I have just joined Kisii University, Kisumu Campus, where I am taking a course in Education.

Isaiya Otieno had a similar outlook of life and this is what he had to say:

I have a diploma in Information Technology and aspiring to proceed for a degree course in the same field. My wish is to serve God as a professionally trained clergy in future, because I can see some of our clergy working in government institutions. So far, this orphanage has changed my life for the better, not only me but my brothers and sisters in this orphanage as well. In fact, one of our sisters is studying medicine in University. The church has worked hard in collection of funds from members through offerings. This is the only major way that the funds for the orphans' school fees and upbringing have been raised.

##### **4.7.4.1 Inculturation as a solution to the challenges of Orphanhood**

The observation of this research is that the church needs to exploit other available avenues for raising funds for the orphans' fees and upbringing both at the orphanage and foster families. It can do this, first, by considering certain traditional values for inculturation, as long as they are not in conflict with Gospel teachings. It can, for instance, establish traditional community safety net mechanism where harvest from the HGHCA communal farms would provide food for the poor, the orphans and families or persons dealing with orphans in the church. Indeed, church community can cultivate the garden to boost the school fee kitty for the orphans.

In other words, the church can make the Gospel the way of life for African Christians, then the orphans and their foster families would be able to easily address some of their issues effectively. The church can also intervene on land matters by involving the orphans' kinsmen and negotiate the legal processing of land ownership for the orphans who have come of age. It can put a caveat on lands belonging to underage orphans until they reach the legal age when they can be allowed to own land. In her research, Ayot(1978) found out that the Luo economy had the concept called *saga* or *rika*, where people would push their labor together and work in one farm for a day. This, she says, was common during weddings, harvesting or when one had a house to construct, which was done in a *harambee* spirit. This was mainly done by women, who still play the primary role of farming. Industrious women can earn a considerable wealth by exchanging their farm produce for

money, which they use to buy fowls and animals like chicken, sheep, goats and cows. Indeed this study reveals that most orphans at the foster families are nurtured by the women. Ayot (1987,) confirms this when she said that "women are the promoters of the society, while men cleared the ground for cultivation, looked after cattle and hunted for game meat".( P. 171). Some women in this church also tried to boost their economy through Merry-Go-Round and Table Banking especially in town.

In line with such innovativeness, the church has started putting up more facilities that would help reduce the challenges faced by the orphans in the church. Barack Ochieng had this to say;

With the completion in the construction of a new library and photo gallery, enough bibles and other necessary library material will be stocked in order to help us have intensive bible study. Right now, we seriously lack bibles, which are necessary for our spiritual growth(FGD at St. Philip Dela Neri on 17/10/2016).

In addition to this the church needs to construct more rooms for the orphans to ease the congestion and improve the available boarding facilities. The findings of this study is that the church needs to establish biblical based pastoral care for ministry, as well as persons and families dealing with orphans in the church, be it within the orphanage or in the extended family households. Most importantly, emphasis needs to be laid on family preservation through orphans and widow care. This can be done by helping widows, single parents and other vulnerable families thrive as a result of participation in the church programs. Such approach can be made equivocally part of the continuum of the response to the needs and challenges of orphanhood.

The study found out that the church prefers solid subsidies to liquid cash subsidies from those who wish to help improve the lives of the orphan. Pesa talks about this preference:

The church does not get any monetary support from outside. Perhaps during president Moi's regime the church received a little support from the Government. But today many people only give empty promises. A few foreign well-wishers have contributed by providing generators, constructing water tanks to ensure an improved livelihood of the orphans. I'd prefer help brought to the orphans in terms of foods stuffs rather than monetary support (oral interview on 5/10/2016 at St. Philip Dela Neri).

Richler (2000) raises similar concerns and postulates that since fostering as a strategy is more attuned to the African socio-cultural milieu, it could be promoted by ensuring that solid subsidies such as education, vouchers, food supplements are provided since they are more grounded in the community and are cost effective instead of liquid cash subsidies, which might be utilized by other members.

It was also established in this study that some of the adherents understanding of orphan care is founded on other considerations than the bible. The study, therefore, suggests that as an intervention measure the fostering families should be educated so that even as they adopt orphans it should not be for selfish reasons. Thus, the adoptee should not be subjected to feeling that they were kind of rescued or like adopting them was an act of charity. This is because family building does not entail charity.

Brother Aloyce Ochwodho suggest that some of the values that could be considered for inculturation could be honesty in all spheres of life, commitment to marriage, love and team work. All this could help eradicate poverty and establish a stable base for orphan care in foster families. Deaconess Conselata Odipo agrees and argues further that:

Inculturation would also strengthen family life values and avoid a certain category of orphans in the first place. Individual based marriages are failing and community based marriages could be ideal for consideration in inculturation.

Most African traditional marriages, like the Luo ones, were a communal affair. Everyone was involved and had a part to play. Most couples today do not share their problems with the church or their communities, which is one reason why we have many orphans and vulnerable children some of whom are as a result of failed marriages. The church can only be truly authentic when inculturation has taken root because it is a key aspect of being an African church. In this regard, Ndungu (2008) observes that the church in Africa cannot claim to be authentic as it is still burdened by the Western theological and cultural baggage that was left behind by the Western Christian missionaries, who planted the church in Africa. In other words, the church in Africa can only claim maturity in Christian faith if it is fully rooted in African cultural experience. Gumo (2004) supports this argument by saying that the Gospel cannot be transmitted to or from people independent of their culture.

The field data revealed further that other challenges of orphanhood that can be overcome by inculturation include health care through traditional remedies. According to Mama Quincy, when sickness strikes her home during difficult times when one has to balance the meager resources against high demand of food, shelter, medical care, then she would resort to the cheaper traditional remedies for treatment of her grandson and herself. She said:

Traditional herbs are very effective in curing common ailments and even severe diseases, and the traditional herbalists are faster in service as well. Therefore, it is easy to access medical attention from them unlike in the hospitals where there are strenuous processes and exorbitant charges that I cannot afford at times because of my poor old state (Oral interview on 16/10/2016).

However, Julius William disagrees with Mama Quincy and he is Quoted in Pesa (1988) saying the following: "His Holiness baba of the faith Rev. John Pesa I, keep on reminding and lecturing all Copticans to go to the witch doctors when they are sick –*the only place they can go when they are sick is Hospital alone* but not going to the magicians." (P. 32)

The above exposition indicates that helpful practices such as the use of the herbal medicines that are relevant to the adherents' way of life have not been embraced by the church. However, for the disciples to lead a holistic life and help the orphans grow into holistic developed individuals, they should embrace African tradition as part of the church teachings. They can do this by appealing to different interpretations and definitions of the scripture as well as the society, as a way of bringing equilibrium to African Christian worldview. Hence inculturation cannot be ignored in the discussion of the holistic development of African orphans. Churches have continued to perpetuate Western theology and ritual practices brought by the missionaries even when these are not relevant to African issues and Spirituality. Finally, the church must appeal to the biblical view of life and interpretation of reality to check and correct the tendency by some members to shape their own faith by juxtaposing faith with traditional practices.

This is seen in celebration of Christian liturgy where Africa symbols and images are rarely used. It is also evident in Christian prayer where many of the prayers are translations from elsewhere. The celebration of Christian's sacraments follows the same foreign pattern. For a church that need to enculturation the faith, this is a cause for grave concern (Mogesa, 2008, p.163)."

On his part, Ndungu (2008) argues that measures ought to be taken to correct the imbalances that inhibit African Christians from leading fulfilled lives, based on their cultural environment and values. These imbalances can only be addressed through proper inculturation, because inculturation is the authentic means of evangelization. Through it the church in Africa will one day witness a liberated African Christianity (Nkurunziza, 2008). This can only be achieved if the gospel becomes flesh in Africa, and becomes an African contextual interpretation of the experiences of the encounter with the gospel. And for this to happen, Africa must shed off the foreignness they inherited from the Western Christian Missionaries and to adopt a holistic life. This will take Christianity a notch higher, from a part-time religion, a Sunday religious cult to a total way of life for the African Christianity(Ndungu, 2008).

When Christianity is not inculturated then there is the danger of faith being at the periphery and not grounded in people's lives. Bujo (2003) confirms the need for inculturation by saying that the quest for grounding the church and the gospel of Christ in culture of the African people is ongoing and relevant concepts have been designed to accommodate that reality. Waruta and Nasimiyu (2008) in their research established that when the gospel message does not cover all aspects of people's lives, the church never survives. This is seen from the Portuguese missionaries in the 16<sup>th</sup> century along the coastal people of Africa. They also cite North Africa where the church existed for nearly six centuries but it was swept away by Islam in the seventh century, except in Egypt.

#### **4.74.2 Challenges to Inculturation in Africa**

Although inculturation has been touted as key to solving the problems that orphans face in Africa, it has been facing some stiff challenges. Nahashon and Philomena (2005) identified two key hindrances to inculturation in Africa as negative attitude towards African culture and religions by foreigners as well as some Africans. Many Africans believe that everything Western is good and that it is a sign of civilization, whereas that which is African is regarded as primitive and less valuable. These two have allowed the bigotry of Christian theology, making it too rigid to accommodate elements of other cultures.

The GHCA is in attempt towards the same direction as Afrikania Mission and Godianism since it fuses Pentecostal theology to Catholic rituals, while including some African symbols. Nahashon and Philomena (2005) cite the Afrikania Mission, founded by Dr. Kwabena Dumuah a former Catholic priest who served for 25 years before founding the movement and Godiansm movements of Ghana and Nigeria, which are rooted in African indigenous elements. They have taken cognizance of modernity and have synthesized it with African thought forms, challenges notwithstanding.

The emergence of inculturation theology has encountered obstacles in Africa due to the accumulated negative attitudes accrued over the years. Inculturation theology has thus been slow and limited. This is because a successful inculturation theology is bound to lie on the full recognition and application of African worldviews. Since Christianity has its own worldviews, Doubt is cast as to the possible development a common approach to inculturation theology in Africa. Instead each church will inculturate only those aspects of African culture that are not seen to be contrary to the Christian faith.

African instituted churches like the GHCA, rely heavily on African worldviews and incorporate teachings where they best fit. Hopefully this selective approach seems to bring about the emergence of varied Christian theologies in Africa in the 21st century.

As the church proclaims the gospel and spiritual intervention on behalf of the afflicted, it needs to get involved in challenging the social, religious, and political evil structures of society. This is because poverty which greatly affects orphans in the HGHCA is often as a result of social, cultural, and economic, exploitation and oppression. Pesa believes that his identification with the poor, among them orphans and the mentally ill, has led to jealous and resulted to attacks from his rivals who have scandalized his name. However, despite the severe repression that the HGHCA has undergone in the past years the church can still face up to the society and even change it through their lifestyle, selfless love, quiet joy, inner peace and their patient suffering (1 Pet.2:21-25).

## **V. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### **5.1 Introduction**

This chapter summarizes the findings of the study, makes the conclusion that logically flows from the summary and then makes recommendations for further research in the related fields of study.

### **5.2 Summary**

The mandate of this study was to analyze the response of the HGHCA to challenges faced by orphans in Kisumu East Sub-county. First, the study was to determine the challenges that orphans face in the orphanage run by HGHCA. Second, the study was to assess the teachings of the HGHCA with regards to challenges that orphans face. Finally, the study was to analyze the intervention measures employed by the HGHCA to mitigate these challenges. In addition to this, the study sought to provide new meaningful insights into the response and experiences of the church members and provide members of the clergy (such as the Archbishops, Bishops, Fathers, Deacons, Deaconesses) with key recommendations. These are appropriate mitigation areas that require the role and support of empowering religious beliefs and teachings of the church in caring for the orphans. The study also provides extensive African and also community based perspective that is often missing in other academic studies of church response to orphanhood challenges.

The researcher used qualitative research method, a choice that was informed by its distinct characteristics that fit the intention of the research. The study adopted in-depth interviews, oral interviews for church leadership and membership were done in order to facilitate exhaustive probing of questions by mainly asking descriptive, structural and contrast questions. These were supplemented by third party, personal or story questions which gave the members a chance to freely express their thoughts, through the flow of consciousness. They also expressed their feelings, opinions and more importantly, their perspectives on bible teachings; and how these are passed on to them. Open-ended questions were contrasted with close-ended yes/no questions, which called for affirmation rather than description (Patton, 2002). The researcher was also able to study the moods and emotions of the respondents on the topic and the subject matter. These interviews were conducted using the interview schedules (in appendix 3) and the proceedings were put down in a note book with the help of a trained research assistant.

Focused Group Discussions were used to obtain qualitative data on specific issues from 30 orphans. The method provided an opportunity to receive information from a large number of informants through interaction on a given topic. It saved time and helped obtain qualitative information that was used in answering the research questions. Small facilitated group discussions of 10 members per group of the already selected informants were used to generate in-depth data led by the researcher using the guide (in appendix 4). The data produced was recorded in a note book and analyzed descriptively. This method was very useful in ensuring follow up of data from the interview guides.

Questionnaires were used to obtain clarification on issues that needed probing as well as gauging the accuracy of responses from the interviews and FGD. This instrument was administered to informants who are literate, busy and did not have time for interviews; and yet they had important and relevant information for this research. Questionnaires were administered to a total of 180 informants, 20 clergy and 160 parishioners, through drop and pick later method. Duly completed questionnaires were collected thereafter, and the collected data was analyzed descriptively. The study found out that the placement of orphans in the church's orphanage run into conflict with some members of the HGHCA who do not support the stay of the orphans at the mission. The study exposed the agony and plight of the orphans, who feel rejected by the church on one hand and the society on the other hand. The challenges are socio-economic and religious driven, thereby requiring a broader approach to the issue of religious approach to orphan care. Through the findings of this research the orphans could be helped to develop holistically into productive members of the society by the study generating applicable information, which will create awareness to the society, and benefit policy makers in orphan matters by recommending appropriate policy interventions. Its findings will also benefit religious practitioners in key mitigation areas that require the role and support of empowering religious beliefs in caring for the orphans. As a contribution to the larger basket of knowledge, the study could help scholars to understand the orphanhood challenges in the orphanages run by religious institutions and envision of the way forward for enhanced orphan care.

### **5.3 CONCLUSIONS**

In conclusion, the study established that orphanhood challenges in the HGHCA is a problem both in the orphanage and in extended family household. The biggest challenges borders on rejection by the church members, neglect and abandonment by their relatives, inadequate basic needs, lack of facilities for recreational activities necessary for their growth and development and poverty, which affects many members of the church. It was revealed that the orphans at the orphanage not only gain proper spiritual guidance, but get at least the basic education and life skills. However, the study established that the placement of orphans in the church's orphanage run into conflict with some members of the HGHCA who do not support their stay at the mission. The challenges are socio-economic and religiously driven, thereby requiring a broader approach to the issue of religious approach to orphan care.

The field data revealed that some Christians understanding of orphan care differed from the biblical point of view. This is partly because the church has not clearly laid down appropriate key mitigation areas that require the role and support of empowering religious beliefs of all the HGHCA members, and the teachings of the church, with regards to the care for the orphans.

The study also found out that the only and major source of funds that aid the church activities and programmes are the adherents. These funds are extracted from them as offerings during Holy Masses held on different days of the week at the headquarters and on Sundays in other parishes. There is no other substantive evidence of properly laid down intervention measures to mitigate the challenges that orphans face within the orphanage such as rejection/ incomplete acceptance, congestion, proper and quality medical services.

The danger of not incorporating all adherents in orphan care and enculturating Christianity is that the faith would be at the periphery and not grounded in the lives of the people. Nahashon and Philomena (2005) concurred with this field data. They indicated that the church is still challenged in the 21<sup>st</sup> century to embody the values of the gospel and to build up communities whose cultural, social, political and economic structures reflect values of responsibility, care and love. Through the findings of this research the orphans could be helped to develop holistically into productive members of the society by the study generating employable information which will create awareness to society, benefit policy makers in orphan matters by recommending appropriate policy interventions

### **5.4 RECOMMENDATIONS**

The following recommendations have been derived from the study.

The HGHCA and all churches are being called to be self-critical and to re-evaluate her mission and teachings on orphan care, as the church upholds her prophetic role if she hopes to conclusively address the challenges facing orphans in the church. The findings of the study also indicate that;

Orphan care influences the pastoral ministry of the church. The church should therefore come up with modalities of addressing the problem of rejection by her members and integrate all members by directing activities concerning orphans to all her members to engage in within ways such as orphan Sunday's, and shun bureaucracy. The system will therefore be made cohesive through integration. When the church is at full integration there will be a strong cohesion and solidarity among members in matters concerning orphans. Cohesion as a glue will cement their bonds and in solidarity share the same sentiments to all within the church. The church should also integrate the word of God into the church activities in the process of improving the orphans living conditions and well-being.

This study recommends that the adopting families be educated so that even as they adopt it should not be for primary selfish reasons and therefore the adoptee should not be in a position of feeling that they were rescued or like adopting them was an act of charity because charity does not belong in family building. An adopted orphan should not owe the adopter something while a rescued person should. The church needs to prevent orphans in the first place, and in order to do so, emphasis should be put on looking after the widows, be they actual widows or single mothers struggling to hold their families together.

Since orphanhood challenges come with many socio-economic implications which affect the lives of both the orphans and care takers, the church should determine and understand economic status of her followers and influence of African beliefs on their faith that would hinder their effective participation in the care for the orphans.

The study further recommends that the church strengthen the capacity of families dealing with orphans. by using traditional methods of boosting the economic status of HGHCA community hence try to adopt communal investments in farms belonging to HGHCA, and also for the peasant farmers who are also a large number of caretakers of orphans in the church thus embrace enculturation of more values as a way of bringing equilibrium. The church can ensure freedom for the oppressed by attending discussions and demonstrations for human rights for socio-political and economic injustices. This push should come from the clergy, the only people empowered by God to act on behalf of the needy for the sake of Christ.

### 5.5 Suggestions for further Research

This study has exposed alienation of orphans in HGHC and the difference in understanding the meaning and application of orphan care by adherents of the church.

Therefore, the study suggests that more studies be undertaken in the following areas: -

1. Since the study was restricted to determining the challenges of orphans especially in orphanage run by the HGHC, it would be necessary to study the African understanding of orphan care and also how other Christian churches understand and practice orphan care.

2. The mandate of the study was on the teachings of the HGHC with regards to orphan care and intervention measures employed to curb the challenges. It would be necessary to study the theology of the HGHC because the church seems to fuse Catholic rituals with Pentecostal theology, while it includes overt symbols of African Traditional Practices. However, there is an element of inculturation practiced in the church that does not go deep enough to cover the essence of these symbol and HGHC theology.

3. More studies are needed on indigenization of the faith or inculturation, because more dialogue is needed between the Christian faith and traditional culture. This would help lessen the divergent global views and many other issues that still make many African Christians find alien to their cultures and traditions.

#### WORK PLAN

ACTIVITY	May - July 2015	Aug - Oct 2015	Nov - Jan 2016	Feb - Mar 2016	Apr - May 2016	June 2016	July 2016	Aug - Sept 2016	Oct - Nov 2016	Dec - Jan 2017	Feb - April 2017
Developing Proposal Document											
Literature Review											
Proposal Submission and Defence (at Departmental Level)											
Proposal Submission and Defense (at Faculty Level)											
Pilot Study											
Data Collection											
Data Analysis											
Thesis Writing											
Thesis Submission and Defense											
Final Thesis Submission											

Source: (JOUST Postgraduate handbook)

#### BUDGET

ACTIVITIES	QUANTITY	RATE	TOTAL
<b>PROPOSAL WRITING</b>			
i. Stationery-Notebooks	4 reams	280.00	1,120.00
-Pens	1 dozen	60 x 12	720.00
-Flash disk	1 GB	960	960.00
Spring files	3 pieces	50.00	150.00
ii. Typesetting and printing	600 copies	40.00	24,000.00
iii. Photocopying	900 copies	3.00	5,400.00
iv. Binding (Loosely)	30	50.00	1,500.00
v. Transport	30 days (Ksm)	1000.00	30,000.00
vi. Subsistence	30 days (Ksm)	3000.00	90,000.00
vii. Literature Review-Transport	5 days (Nairobi)	1500.00	7,500.00
-Subsistence	5 days (Nairobi)	2,500.00	4,000.00
<b>Subtotal</b>		<b>170,850.00</b>	
<b>PILOT STUDY</b>			
i. Producing Research Instruments	8 copies	40.00	320.00
ii. Photocopying Research Instruments	150 copies	3.00	450.00
iii. Transport	5 days (To Ksm)	1,000.00	5,000.00
iv. Transport (Local)	5 day (Parishes)	1,000.00	5,000.00
<b>Subtotal</b>		<b>10,770.00</b>	
<b>DATA COLLECTION</b>			
i. Producing Research Instruments	8 copies	40.00	320.00
ii. Photocopying Research Instruments	260	3.00	780.00
iii. Subsistence (local)	18 days (Ksm)	3,000.00	54,000.00
iv. Transport (Local)	18 days (Parishes)	1000.00	18,000.00
<b>Subtotal</b>		<b>73,100.00</b>	
<b>THESIS PREPARATION</b>			
i. Typesetting and printing	200 copies	40.00	8,000.00
ii. Photocopying	2400 copies	3.00	7,200.00
iii. Binding	12 copies	200.00	2,400.00
iv. Transport (Local)	4 days (Bondo)	800.00	3,200.00
v. Subsistence (Local)	4 days (Bondo)	800.00	3,200.00
<b>Subtotal</b>		<b>24,000.00</b>	
<b>CONTINGENCIES (10%)</b>		<b>27,872.00</b>	
<b>GRAND TOTAL</b>		<b>306,592.00</b>	

### DEDICATION

This document is dedicated to my mother, Monica Ogotu for bringing me into the world and teaching me to believe that I could do anything as long as I believe in myself, work hard and stay strong in my faith. Finally, and most importantly, my daughter Conslate Purity and my husband Godfrey William who have been a constant source of love, inspiration, pride and friendship. Thanks to their understanding and perseverance, as they allowed me time to lock myself up in my study room in order to accomplish this endeavor.

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APPENDICES

**APPENDIX I: TABLES**

**Table 3.3: Sample Structure and Size**

No	Sample Structure	Study Area	Informants		Size
		(Parishes)	Leaders	Parishioners	
1.	Oral Interview	St. Philip Dela Neri	6	10	16
		St. Ragumo	3	5	8
		St. Nyahera	3	5	8
		St. Kudho	3	5	8
			<b>15</b>	<b>25</b>	<b>40</b>
2.	FGD For Orphans	St. Phillip Dela Neri	20	----	20
		St. Nyahera	10	----	10
			10	----	10
			<b>40</b>		<b>40</b>
3.	Questionnaires	St. Philip Dela Neri	4	50	54
		St. Ragumo	2	40	42
		St. Nyahera	2	40	42
		St. Kudho	2	40	42
			<b>10</b>	<b>170</b>	<b>180</b>
	<b>TOTAL</b>		<b>65</b>	<b>195</b>	<b>260</b>

Source: Field Data From HGHC Kisumu East Sub count

APPENDIX: II MAPS

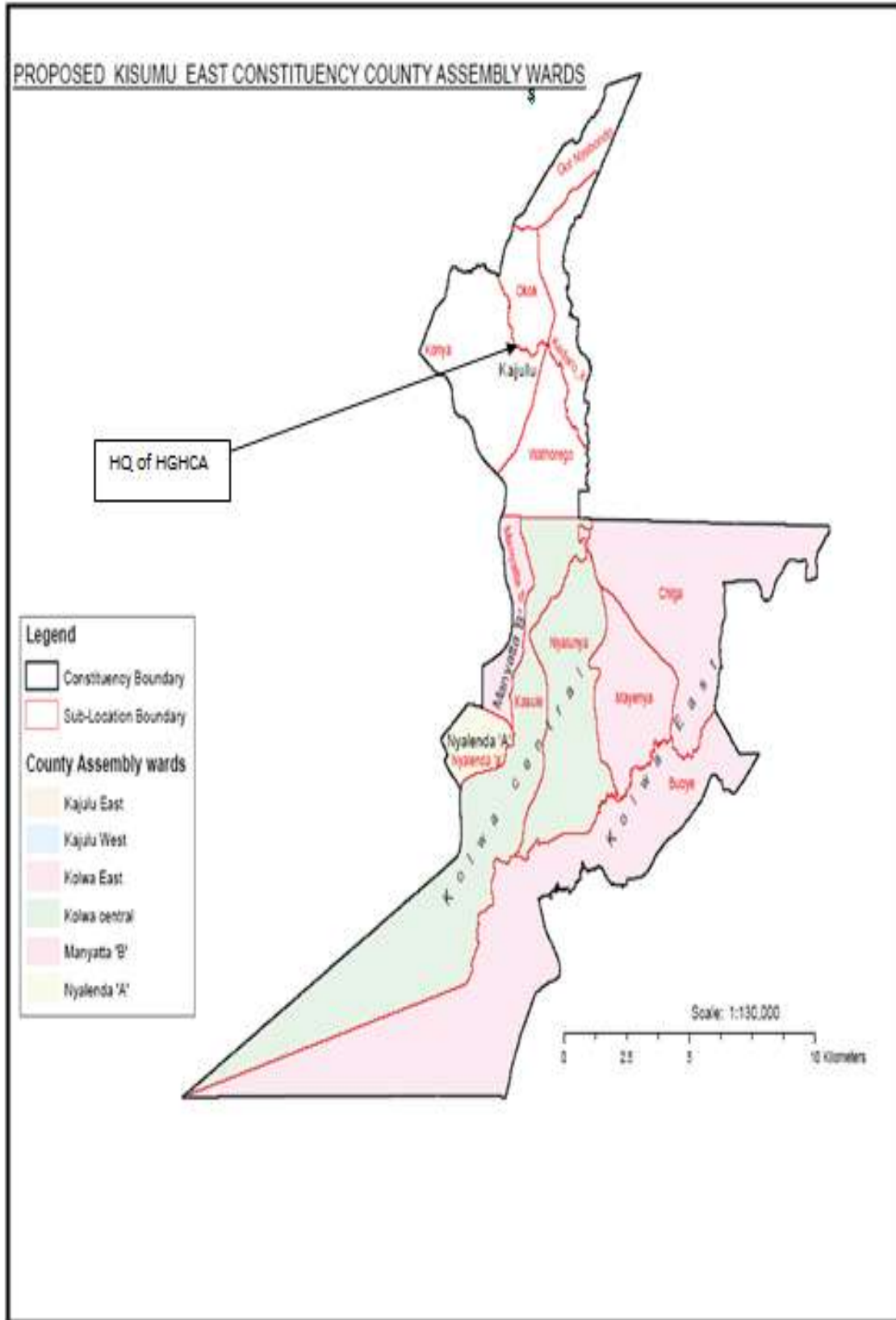
Figure 1: Locating Kisumu on a map of Kenya



Source: Soft Kenya.com, 2011

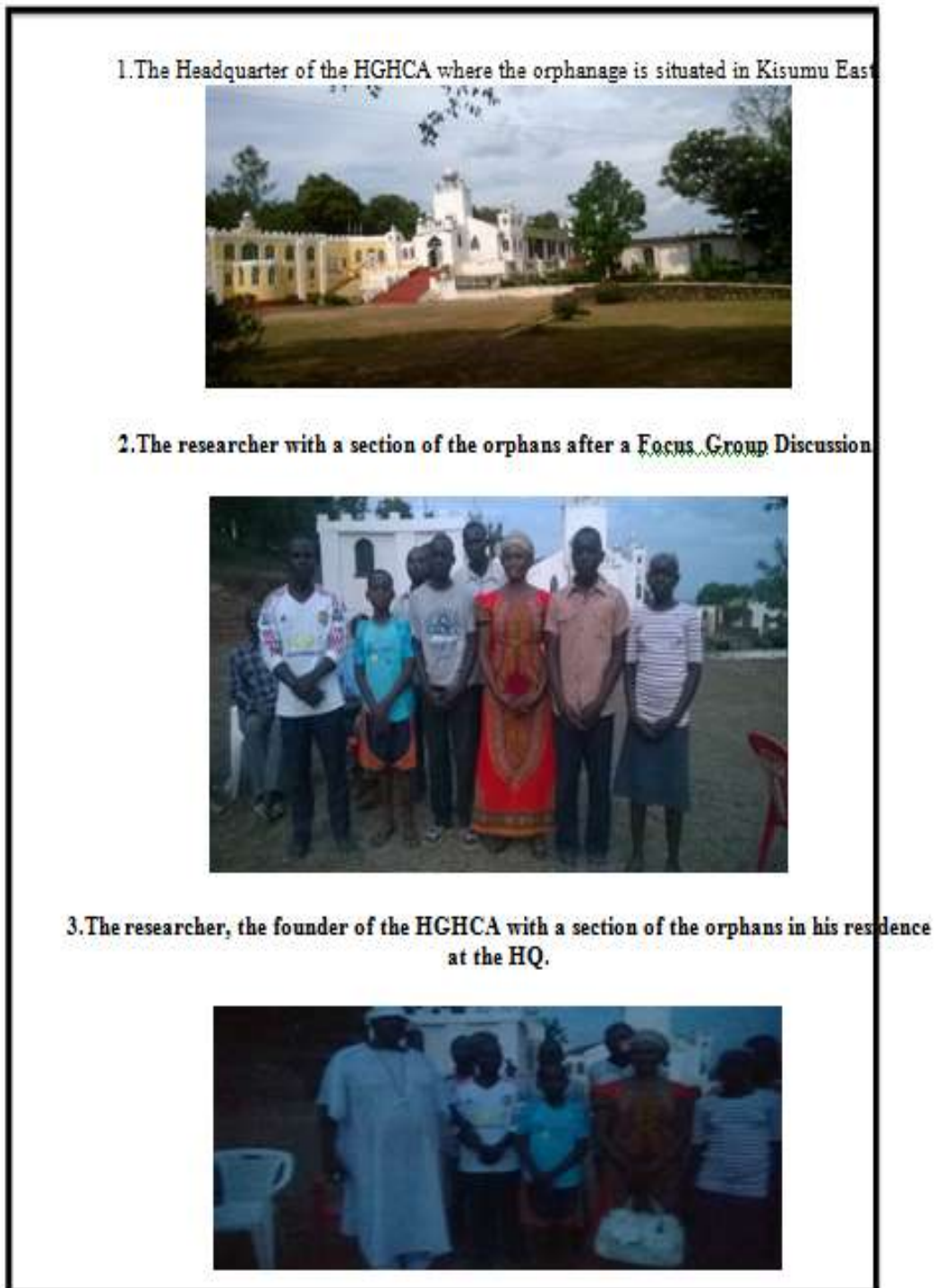
KISUMU

**Figure2:** Map of Kisumu East Sub-county: the study area and HGHCA Headquarters



Source: Soft Kenya.com 2011

**Figure:3**



Source: Field data from HGHCA Kisumu East Sub county



**Figure: 4** Pictures of orphans' guardians undergoing spiritual healing. Relatives consulting the spiritual leader over their relatives' spiritual and health progress,



Source: field data from HGHC Kisumu East Sub-county

**Figure:5**  
**Young orphans perform their role as acolytes, while elderly orphans guard and lead the spiritual leader to his chambers.**



8



**Source: Field data from HGCA Kisumu East Sub-county**

**RESEARCH INSTRUMENTS**  
**APPENDIXIII: INTERVIEW SCHEDULE FOR THE CLERGY/PARISHIONERS**  
**PATR A**

1. How many orphans and widows are being taken care of by the church?
2. When did the church start taking care of the orphans?
3. What are the causes of orphans in your orphanage?
4. Identify some of the challenges the orphans face in your church.
5. How do you address these challenges?

6. Would you prefer the orphans to be placed in orphanages or in permanent families?
7. What is the difference between orphans placed in orphanages and those in permanent families?

**PART B**

8. What does the bible say about the caring for the orphans?
9. What are the church's teachings on orphan care?
10. Has your church put in place a pastoral care program for ministry, persons or families dealing with orphans in the church?

**PART C**

11. What structures has the church put in place to help motivate the Christians to fulfill their biblical mandate of caring for the orphans and vulnerable children in the church?
12. a) Who contributes towards the care of the orphans and vulnerable children?  
b) How do the church and families support the orphans?
13. What are your personal contribution towards orphan care to ensure their happiness?
14. If none, why?
15. Does the church strengthen the capacity of families dealing with orphans for their effective protection and care?
16. If yes, Explain how?
17. How do you ensure access for orphans to other essential services such as the ones below?
  - a) Medical/Health care
  - b) Education
  - c) Psychological care
  - d) Spiritual guidance
18. Which coping strategies do you employ about the challenges mentioned above?
19. What policies have you put in place to protect the most vulnerable children in your church?
20. Where do orphans who finish go?

**APPENDIX IV: FGDGUIDE FOR THE ORPHANS**

**PART A**

1. How old were you when you were orphaned?
2. Would you mind telling us how your parents died or left you?
3. If YES, tell us
4. If NO, why?
5. Who took care of you after the loss of your parent(s)?
6. How did it feel like to be adopted into a new home and family (church)?
7. What did you have that you do not get any more?
8. a) Do you have many friends in school?  
b) How well do you get along with your friends?
9. Identify challenges that you experience in the following areas:
  - a) At the orphanage
  - b) Academically
  - c) Spiritually
  - d) Materially
  - e) Psychologically
10. In who do you confide when you experience problems?

**PART B**

11. What measures do the concerned people take to solve your problems?
12. How best do you think your problems could be solved?
13. What do your student leaders do to ensure your welfare?
14. Say something about your spiritual life here at the orphanage?
15. a) Who teaches you the word of God?  
b) What are you taught on Sunday as a child of God?
16. a) Have you learnt to preach to one another the word of God?  
b) If yes, how do you go about it?

**PART C**

S/No.	Question	Response	Divergent Opinion Number.	Remarks
14.	What role do you play as a student leader?			
15.a)	Do your colleagues encounter any problems that you feel are very sensitive?			
b)	If yes, would you mind discussing them?			
16 a)	As a student leader, what problems do the orphans present to you for action?			
b)	How are these problems addressed?			
c)	Are you satisfied with the manner in which your problems are tackled?			
17 a)	Mention some of the recreational activities you engage in and enjoy the most as a student body?			
b)	Why do you love these activities?			
18 a)	Have you ever gone to bench mark with other students out of the church?			
b)	If yes, where did you go and what did you do?			
19.	What is your view about the church care for the orphans and vulnerable children?			
20.	Do you think it is positive or negative?			
21.	Who do you think contributes to this state of affairs?			
22.	How has it affected the spiritual needs of orphans in the church?			
23.	Has the social life of orphans been affected in anyway by this situation?			
24.	Are orphans trained to become future Christian leaders in this church?			
25.	Do you think religious issues are associated with this form of help for the orphans?			
27.	What would the church do to make you happier and more comfortable?			

**APPENDIX V: PARISHIONERS QUESTIONNAIRE**

Dear Informant,

The purpose of this questionnaire is to collect data for research purposes on the response of the church in solving the challenges faced by Orphans and Vulnerable Children in the Holy Ghost Hermitic Church of Africa, Kisumu East sub-county. You have been identified as one of the key participants in this study. The information that you will provide will be treated with high degree of at most confidentiality and for the purposes of this study only. Therefore, you are kindly requested to give information freely, to the best of your ability and knowledge by filling in the spaces provided in the best way that describes your views. Further you are requested to submit the filled questionnaire to the researcher within the shortest time possible.

Thank you in advance. Be blessed.

Date.....

**SECTION A: PROFILE OF INFORMANT**

1. Kindly fill your Gender, whether male or female. ....
2. How old are you? .....
3. What is your occupation?.....
4. How many orphans do you have in your church?.....



**SECTION B: CHALLENGES FACED BY OVC**

5. Identify the challenges faced by orphans and vulnerable children in your church.....

.....  
.....  
.....

6. Which challenges does your church face in caring for the orphans?.....

.....  
.....

7. State the ways employed by the church in mitigating the challenges that orphans face.....

.....  
.....  
.....

8. State two factors that are likely to contribute towards the Christians active participation in orphan care.....

.....  
.....

10. What does your church teach about orphan care?.....

.....  
.....  
.....

9. What are your personal contributions towards the training of a happy, prosperous and fulfilled orphan?.....

.....  
.....

10. State any other three intervention measures employed by your church to mitigate the challenges faced by orphans and vulnerable children.

i) .....

.....  
.....

ii) .....

.....  
.....

iii) .....

.....  
.....

11 State and explain the most suitable placement for the orphan and vulnerable children.

.....  
.....  
.....

\*Josephine Aketch. "Response of the Holy Ghost Hermitic Church of Africa to Orphanhood Challenges in Kisumu East Sub-County, Kenya." IOSR Journal Of Humanities And Social Science (IOSR-JHSS) , vol. 22, no. 09, 2017, pp. 26–66.