Relationship between Leadership Skills Program and Spiritual Development of Street Families in Selected Faith-Based Organization's Rehabilitation Programs in Eldoret Town, Kenya

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ABSTRACT

This study aimed to investigate the relationship between leadership programs and the spiritual growth of street families participating in selected Faith-Based Organisations (FBOs) rehabilitation programs in Eldoret Town, Kenya. The study was guided by the Divine Command Theory and utilised a descriptive mixed-methods research design anchored in the pragmatist research philosophy. Data were collected through semi-structured questionnaires for quantitative data, observations, and oral interviews for qualitative data. Various sampling techniques were employed, including purposive, proportionate stratified random, simple random sampling, and census sampling. The study sample included 12 directors of FBO's, 185 street families, 48 chaplains, and the Chairman of the North Rift Child Care and Protection Association (NORCCAPA). Data collection instruments were validated through a pilot study in Kapsabet town in Nandi County. Quantitative data was analysed using descriptive statistics and Chi-square tests of association, while qualitative data was analysed thematically and reinforced with results from field observation using the NVIVO software. The study established a positive and significant relationship between exposure to leadership programs and the spiritual development of street families, as well as an improvement in their skills and confidence. Therefore, Christian-based initiatives infused in leadership programs given to street families ensure their holistic development by not only attending to their immediate physical and emotional needs but also nurturing their spiritual welfare. The study recommends that all FBOs implement leadership programs and policy guidelines to support these initiatives.

Keywords: *Faith Based Organizations, Leadership, Rehabilitation Programs, Spiritual Development, Street Families*

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I. INTRODUCTION

There is disagreement over the problem of street families and the homeless in many different nations. The World Economic Forum estimates that by 2021, at least 150 million people—or about 2% of the world's population—will be homeless, despite the fact that the precise number of homeless people remains unknown (Abbas, 2024). The rapid growth of homeless people has been exacerbated by family wrangles, the deaths of parents, and the drug menace (Odhiambo, 2023). This issue of street families has attracted the interest of nations, philanthropists, and individuals driven by the Scripture saying that the hand that gives is the hand that receives (Luke 6:38).

In Kenya, there have been concerted efforts directed towards addressing the challenge of street families. For instance, under the guidance of former vice president Moody Awori, the Narc government initiated a rehabilitation plan in 2009 to incorporate street children into the National Youth Service, which ultimately failed (Lumumba & Tioko, 2022). Graduates highlighted structural inadequacies and unemployment as the primary causes. Elijah Omollo, a trainee, stated that no one verified their employment status or reintegration into society. After collecting their credentials, they were left to return to the streets, frequently ending up back where they began (Wanzala & Adhiambo, 2020). In response, the Street Families Rehabilitation Trust Fund (SFRTF) was founded to assist street families in their recovery. Former Cabinet Secretary Ukur Yattani stated that the SFRTF would create a strategic plan, a national bill, and policies to rehabilitate homeless families (Moses, 2019). However, the SFRTF did not eliminate the challenge of street families in Kenya.

In social interaction and communication, leadership is still a notion of interest. Leaders give their teams direction and vision in addition to inspiring and motivating others and encouraging a culture of communication and teamwork among team members. Scripture emphasizes leadership by stating that all believers are called to be leaders of others and that God is the ultimate leader. The scripture points out that "as we follow Him, He has urged us to join in and to mentor others. He states this clearly right away: 'Let us create humans in our image, in our likeness; grant them dominion.'" (Gen. 1:26). According to Maxwell (2021), leadership is the reason why things rise and collapse. Any group or organization's success or failure will be determined by its leadership. The Bible also says that

everything was well in ancient Israel when God's people had a righteous king. However, everyone's life was miserable during the reign of a wicked king. Because of this, the Bible says that "people perish without a vision" (Proverbs 29:18). The claim made is that a person who follows God ought to be a people leader. In fact, Jesus taught that being a leader is a gift from God and entails serving others (Mathew 20:25–28; Romans 12:8).

Street families, a group composed mainly of street children who are poor or homeless and live on the streets of a city, town, or village, have in recent times received a lot of interest, ostensibly due to their human rights concerns. For instance, Embleton et al. (2020) note in their study that street families are forcibly estranged from their families. In such a situation, they are deprived of fundamental necessities like food, clothing, shelter, healthcare, and education, which leads to psychological discomfort and severe stigma, among other issues. Haile et al. (2020) claim that there is a rise in the number of street families as a result of orphans brought on by HIV/AIDS, rape, poverty, abandonment, and homelessness. Studies have repeatedly demonstrated that the issue of street families has recently presented a significant challenge to urban design (Kaneva & Corcoran, 2021). Therefore, for the street families to redress such human rights concerns and have a positive influence in their lives and communities, for them to be the salt of the world and light as Jesus commanded, then to obey God's call to leadership by exposing them to leadership programs in a faith-oriented institution would be ideal.

Lucchini and Stoecklin (2020) argue that secondary prevention is focused on youngsters who labour on the streets but maintain regular contact with their families. The idea here is to make street life one of the stages that a youngster safely progresses through to adulthood. Tertiary prevention is aimed at the group of street families that are already living on the streets, which is expected to be much smaller than the other two groups. Although the data currently available emphasizes the critical role FBOs can play in alleviating the hardships of society's most vulnerable citizens and executing child rights projects, it also points to certain contextual and operational gaps that need to be filled. First and foremost, research on the effectiveness of FBOs in elevating marginalised populations has mostly focused on industrialized countries, with little attention paid to emerging economies such as Kenya. Second, research has not listed the ways in which these FBOs take advantage of their operational programs, particularly the leadership programs that contribute to the spiritual development of these communities.

Therefore, by concentrating on leadership rehabilitation initiatives and the spiritual growth of street families from selected FBOs in Eldoret Town, Kenya, this study aimed to close these disparities. Besides, findings from this research have the potential to enable FBOs to recognize the important role leadership programs inculcated in rehabilitation efforts play in the spiritual development of street families. Churches are also likely to benefit from designing leadership programs that meet the spiritual needs of street families. Moreover, the knowledge gained from this research will fill the vacuum of research attention paid to emerging economies such as Kenya and provide new knowledge that can reform rehabilitation programs for street families in such contexts.

1.1 Statement of the Problem

Eldoret, a fast-growing town like other cosmopolitan cities in the world, has increasingly been experiencing the growing menace of the street family phenomenon. With this increase in the number of street families, so is the increase in the prevalence of disease. For instance, research conducted in the early 2000s revealed a prevalence of disease of 467 per 1000 street children, with cough, respiratory tract infection, and skin disease categories being more prominent (Ayaya & Esamai, 2001). In recent times, scholars have demonstrated that street families have experienced high numbers of fatalities due to mostly assaults on males and HIV/AIDS. Indeed, in April 2023, Eldoret Town received international attention following violent conflicts between county government enforcement agents and street families from Uasin Gishu County, emphasizing the persisting issues of assault meted out to street families (Tanui, 2017).

Several efforts have been made to reintegrate street families in Eldoret Town into mainstream society by getting rid of them from the street. For instance, the town hosts fifty-two FBOs that seek to offer several rehabilitation programs to street families. Additionally, there is a government facility that frequently collects and houses the families. Similarly, efforts have been made by the Uasin Gishu County government to clear the town of street families by forcibly evacuating them to surrounding western counties (Embleton et al., 2018). Yet, despite these endeavours to rid the streets of Eldoret Town of street families by rehabilitating them into society, some of these families still wind up on the streets. Therefore, there is a necessity for more investigation into the efficacy of programs associated with street family rehabilitation to find effective solutions.

One programme that features widely in the rehabilitation discourse is leadership. The World Health Organisation regards rehabilitation as a critical component of healthcare that benefits both patients and society. It argues that strong leadership is required to develop rehabilitation service delivery models that ensure equal access to excellent services for the entire population (World Health Organisation [WHO], 2017). The association between leadership and the positive results that accrue to individual well-being has been examined mostly in medicine (Geerts et al., 2020) and nursing (López-Ibort et al., 2020), but not in spiritual growth in the context of street families.

Taking into account the use of leadership programs in FBOs in Eldoret to rehabilitate street families and provide lasting spiritual growth and the lack of studies on the role of these leadership programs, and knowing that the efforts dedicated to identifying effective leadership ethos hold the promise of successful rehabilitation, it was necessary to analyses the relationship between the leadership skills programme and the spiritual development of street families attending rehabilitation in selected faith-based organizations in Eldoret Town.

1.2 Study Objective

The objective of the study was to examine the relationship between leadership skills program and the spiritual development of street families in selected FBOs in Eldoret Town

1.3 Study Hypothesis

Clearly, existing empirical literature demonstrates the positive and significant nexus between leadership and spiritual development, albeit predominantly in the workplace. However, little evidence is given regarding the potential effect of exposing vulnerable members of society, such as street families, to leadership programs on their spiritual development in a faith-based organizational context. Therefore, we posited that

$H0_1$: There is no significant relationship between the leadership skills program and the spiritual development of street families in selected FBOs in Eldoret Town.

To address this hypothesis, the conceptual framework in Figure 1 was conceptualized. In this framework, the leadership skills program, comprising activities focusing on integrity, public speaking, self-reliance, teamwork, and musical acumen, among others, was the independent variable. Conversely, spiritual development, measured using the spiritual well-being scale, was the dependent variable. The framework presupposed that manipulation of activities in the leadership program would impact spiritual development directly.

II. LITERATURE REVIEW

2.1 Theoretical Review
2.1.1 Divine Command Theory

The Divine Command Theory, which is rooted in the philosophical tradition, alludes to the idea that moral values and ethical rules are commanded by a divine entity. In this regard, it binds adherents to align with them as divine imperatives (Quinn, 1978). It was initially advanced by theologians and philosophers such as Augustine and later by William of Ockham. According to these scholars, this concept posits that ethical standards are grounded in God's commands (Adams, 1979). The core notion is that what is morally right is what God commands, and this has formed many religious and ethical perceptions over centuries.

In its application, the Divine Command Theory to faith-based rehabilitation programs demonstrates the inherent motivation for spiritual growth among street families. These projects, in most cases, stress moral and ethical teachings pegged in religious dogmas, conforming to the Divine Command Theory's assertion that spiritual and ethical direction originates from a higher power (Evans, 2004).

2.2 Empirical Review

Scholars have endeavoured to explore the nexus between leadership and spirituality. Astakoni et al. (2022) used a local drinking water company in Bali province to explore the relationship between leadership and workplace spirituality. They used a sample of 200 employees and questionnaires to collect data on the four constructs, namely workplace spirituality, spiritual leadership, individual leadership, and workplace commitment. Using the Partial Least Squares (PLS) approach, they demonstrated that leadership, in whatever form, related positively to spiritual development.

In another study, Maglione and Neville (2021) employed the nursing context to examine how servant leadership and the spiritual development of graduate nursing students correlated with one another. Data were collected from a sample of 66 students using the spirituality and servant leadership scales. Employing measures of association, they established a significant positive association between servant leadership and spiritual growth.

Aftab et al. (2023) analysed the interactions between ethical leadership, job satisfaction, and workplace spirituality. They employed a cross-sectional design that gathered data from 268 IT industry employees. With the help of PLS structural equation modelling, they determined that ethical leadership impacted workplace spirituality positively and significantly and, in turn, increased job satisfaction. Meanwhile, Ke et al. (2022) leveraged the Chinese civil servants' context to explore the interrelationships among job performance, workplace spirituality, and inclusive leadership. Using a multi-level, double-moderated model and a sample involving 392 civil servants, they demonstrated a positive relationship between inclusive leadership and workplace spirituality that enhanced job performance.

III. METHODOLOGY

A descriptive mixed-methods research design was employed in this study, utilizing semi-structured questionnaires to gather quantitative data and face-to-face interviews and field observations to collect qualitative data. Various sampling strategies were used, including census sampling, proportionate stratified random sampling, simple random sampling, and purposive sampling, following the "rule of thumb" recommended by Mugenda and Mugenda (2013). The study targeted 52 Faith-Based Organisation (FBO) directors, 687 street families, 180 chaplains, and the chairman of the North Rift Child Care and Protection Association (NORCCAPA), resulting in a final sample of 246 individuals, comprising 12 FBO directors, 48 chaplains, 185 street families, and the NORCCAPA chairman. Data collection tools included field observations, interviews, and questionnaires, which were validated and tested for reliability through a pilot study conducted in Kapsabet town, Nandi County. Quantitative data was analysed using descriptive statistics and visual representations such as proportions, means, standard deviations, pie charts, and bar charts, while qualitative data was thematically evaluated and presented using verbatim reporting codes. The Chi-square test of association was applied to examine the relationship between leadership programs and spiritual development, with the spiritual development of street families assessed using an adapted version of the Spiritual Well-Being Scale.

IV. FINDINGS & DISCUSSIONS

4.1 Demographic Characteristics

The demographic characteristics of street families were investigated in terms of age and gender. The gender distribution demonstrated gender parity among street families in the FBOs under study. The results indicated that male street families accounted for 51%, while females accounted for 49% (Table 1). The results on the age distribution among the street families matched the findings of other scholars (Tanui, 2017), which showed that most street children were in the age category of 0–20. The study revealed that the majority of street families (53.1%) were aged between 0 and 10 years, followed by those aged 11 to 20 years (41.4%). A small minority (3.4%) were aged between 21 and 30 years, whereas 2.1% were 31 years of age or older.

Table 1

Gender and Age Distribution

Demographic Characteristics		n	%
Gender of respondent	Male	74	51.0%
	Female	71	49.0%
Age (years)	0-10	77	53.1%
	11-20	60	41.4%
	21-30	5	3.4%
	31+	3	2.1%

4.2 Perspectives on Street Families Exposure to Leadership Programs

Overall, both street families and chaplains agreed that the street families were exposed to a variety of leadership programs at FBOs in Eldoret town, as evidenced by the bar charts in Figure 2. In the case of street families, 82.1 indicated agreement (A) with exposure to leadership programs while in FBOs. However, 14.5% of the families were neutral (N), with 3.4% indicating disagreement (D). Similarly, 68 percent of the chaplains agreed that street families are exposed to leadership programs in FBOs. In contrast, 20 percent were neutral, while 12 percent disagreed.
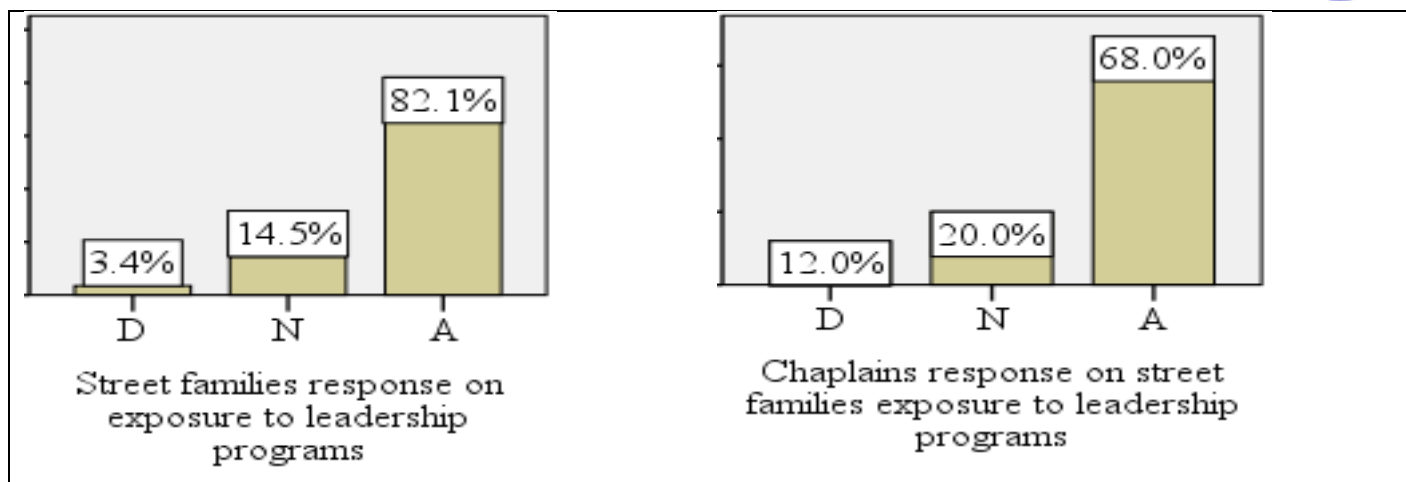
Figure 1
Perspectives on Street Families' Exposure to Leadership Programs

Specifically, a substantial number of street families (82.8%) agreed that they participate in debates while in FBOs (Table 2). The families also showed strong agreement (86.9%) that they are taught public speaking, community service (86.2%), and how to operate and play various musical instruments in the FBOs. Meanwhile, they reported strong agreement that they participate in teamwork activities (93.8%), that they are taught to be economically self-sufficient (91%), and that they would be taught to live independently in the future (95.1%).

Table 2
Street Families Responses on Exposure to leadership Programs

Leadership Programs	Disagreement		Neutral		Agreement	
	F	%	F	%	F	%
We engage in debates while here	21	14.5	4	2.8	120	82.8
We engage and are taught public speaking	11	7.6	8	5.5	126	86.9
We engage in community service activities	7	4.8	13	9.0	125	86.2
We engage ourselves in teamwork activities	8	5.5	1	0.7	136	93.8
We are taught about economic self-reliance while we are here	4	2.8	9	6.2	132	91.0
We are taught how to operate/play various church musical instruments.	15	10.3	4	2.8	126	86.9
We are taught how to live independently once we leave the FBO	7	4.8	1	0.7	137	94.5

N=145

Similarly, the specific descriptive statistics pertaining to chaplains (Table 3) revealed that chaplains were agreement that: FBOs engage street families in debates while they are in the facilities (76%), teach street families public speaking (80%), and encourage street families to participate in community service (76%). Moreover, chaplains agreed that FBOs encourage teamwork among street families (96%), teach street families about economic self-reliance (92%), teach street families to live independently in their post-FBO lives (96%), and encourage street families to attend school while in the FBOs.

Table 3
Chaplains Responses on Street Families Exposure to Leadership Programs

Leadership Programs	Disagreement		Neutral		Agreement	
	F	%	F	%	F	%
We organize debates for these children while they are here	2	8.0	4	16.0	19	76.0
We teach them the act of public speaking	4	16.0	1	4.0	20	80.0
We encourage them to participate in community service activities	4	16.0	2	8.0	19	76.0
We encourage teamwork activities among children	0	0.0	1	4.0	24	96.0
We teach the children about economic self-reliance while they are here	1	4.0	1	4.0	23	92.0
We teach the children how to operate/play various musical instruments in the church	3	12.0	1	4.0	21	84.0
We teach them how to live independent lives once they leave the FBO	1	4.0	0	0.0	24	96.0
The children attend school while they are here	0	0.0	1	4.0	24	96.0

N=145

The combined responses from the two groups of respondents highlighted the desire of FBOs in Eldoret town to rehabilitate street families by focusing on their holistic development and independence through leadership programs. These programs emphasize crucial qualities of leadership, such as having street families participate in discussions to build critical thinking and discourse skills, public speaking in order to improve their communication skills, community service and cooperation to develop a willingness to give back to society and collaboration towards common goals, and economic self-reliance and independence to handle their post-FBO life successfully.

The descriptive findings showing FBOs exposure to leadership tenets such as teamwork were indeed witnessed during field observation. We were able to observe street families discussing in small groups, highlighting the importance placed on such skills (Plate 1).

Plate 1
Teamwork discussion

FBO directors shared the same opinions as chaplains' and street families regarding the exposure of street families to leadership programs in Eldoret FBOs. When asked to identify leadership programs utilised in rehabilitating street families, five themes, including public speaking, community service, economic self-reliance, talent exploitation, and independence, emerged in their interview responses. On the theme of public speaking, FBO directors noted that the use of debates on biblical topics is an activity that enhances public speaking skills in addition to sharpening scripture understanding and family faith. They further noted that, through community service initiatives, street families are able to serve their communities and spread God's love.

The FBO directors emphasized the value of economic self-reliance for street families and stated that financial stability and economic self-reliance are important considerations when designing leadership programs. The directors also disclosed that by creating leadership programs that encourage independent living among these families, they work to promote the independence of street families. During field observations, the issue of talent exploitation was sufficiently observed. As shown in Plate 2, street families were seen demonstrating their inventiveness through the creation of mats, among other creative endeavours.

Plate 2
Street Families Engaged in Mat Making Activities

4.3 The Relationship between Exposure to Leadership Programs on Spiritual Development

In this study, we hypothesised that there was no significant link between exposure to leadership skills programs and spiritual growth among street families in FBOs in Eldoret. The comparison of the combined proportion of agreement among street families and chaplains on leadership programs against the amount of agreement on spiritual growth while in FBOs suggested that there is a relationship between exposure to leadership programs and spiritual growth. These findings were presented in Figure 3.
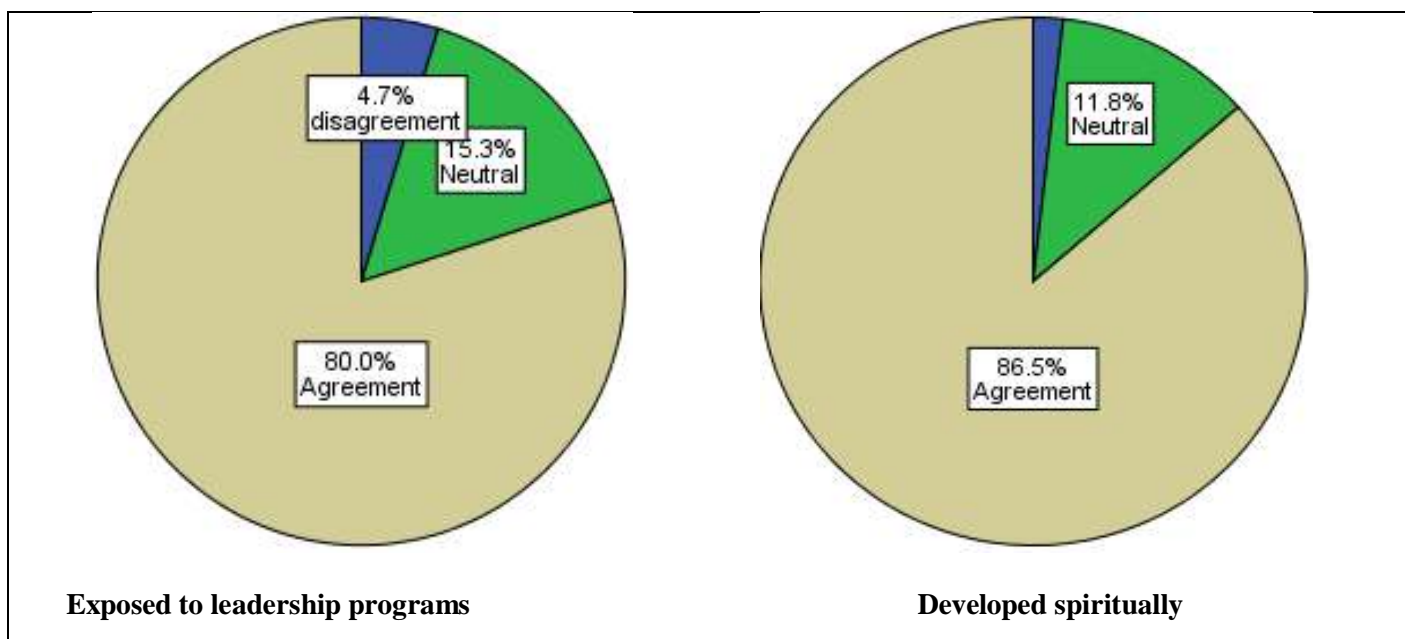

Figure 3
Comparing Street Families Exposure to Leadership and their Spiritual Growth

Figure 3 shows that 80.0 percent of both street families and chaplains agreed that street families get exposure to leadership programs during their rehabilitation in FBOs, 15.3 percent were neutral, and 4.7 percent disagreed. Meanwhile, 86.5 percent agreed that street families had improved spiritually during the same period; 11.8 percent were neutral, and a negligible proportion disagreed.

In this study, we hypothesized that there would be no significant relationship between exposure to leadership skills programs and spiritual growth among street families in Eldoret FBOs. The comparison of the combined proportion of agreement among street families and chaplains on leadership programs to the amount of agreement on spiritual growth while in FBOs revealed a link between exposure to leadership programs and spiritual growth. Figure 3 demonstrates that 80.0 percent of both street families and chaplains agreed that street families get leadership training throughout their rehabilitation in FBOs, whereas 15.3 percent were undecided and 4.7 percent disagreed. Meanwhile, 86.5 percent agreed that street families' spiritual lives had grown during the same time period; 11.8 percent were neutral, and a small proportion disagreed.

The results of the Chi-square tests of independence, which included Pearson chi-square, likelihood ratio test, and linear-by-linear association (Table 4), demonstrated a substantial relationship between leadership skills programs and spiritual growth of street families. All three association tests (Pearson chi-square ($\chi2(4) = 50.1$), likelihood ratio (λ (4) = 29.20, and linear-by-linear association ($\chi2(1) = 34.8$)) had p values less than 0.001, indicating a strong relationship.

Table 4
Relating Exposure to Leadership Programs and Spiritual Development

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	50.100[a]	4	.000
Likelihood Ratio	29.159	4	.000
Linear-by-Linear Association	34.796	1	.000
N of Valid Cases	170		

Therefore, the evidence did not support hypothesis and confirmed that exposure of street families to leadership programs in FBOs in Eldoret town had a positive relationship with their spiritual development.

4.4 Discussions

The study's conclusions reaffirmed how crucial leadership rules are to street families' recovery. Importantly, the study emphasized how important it is to involve street families in leadership initiatives that can expand their sphere of influence, both within and outside of the program. The literature highlighting the importance of leadership programs for vulnerable populations is consistent with the descriptive accounts demonstrating that street families are in fact put through a leadership skills programme during their stay in Family and Organisations (FBOs). Such literature points out that leadership has the ability to promote spiritual health, mental health, and social service delivery, and that leadership views in economic self-sufficiency and independence help alleviate concerns about the growing number of street families (Okia & Okia, 2019; Reddy, 2019). Besides, encouraging street families to engage in community service aligns with the concept that street families require a sense of belonging (Block, 2018).

Furthermore, as this study shows, exposing street families to leadership programs during rehabilitation reinforces the idea of the basic importance of leadership principles in life, which is highlighted in scripture and existing literature and reflects biblical messages. Teaching leadership ideas to street families is in line with scripture, which says that being a leader is a gift that can help people live better lives and serve their communities while also following God's command (Romans 12:8).

Scripture serves as the foundation for most of the leadership principles that street families in Eldoret town's FBOs are taught. Collaboration has its theological foundation in God's statement that "it is not good that man should be alone" (Gen. 2:18) in Genesis 2. Numbers 1–26, the census of God's people, tells us that the story of salvation is a communal one. It is crucial to introduce street families to the leadership principle of community service, as demonstrated by Jesus Christ's teaching that "whoever would be first among you must be a servant for all" (Mk 19:42–44).

The conclusion that spiritual development in street families is directly correlated with leadership skills programs is in line with the research of other specialists. Webber (2021) showed that, albeit limited to self-identifying Christians, spiritual development is favourably correlated with elements of servant leadership. The effect of servant leadership on spirituality in the workplace has been demonstrated by Reddy (2019). Biblically speaking, the results demonstrating a clear connection between spiritual development and exposing street families to leadership programs emphasize the need for honesty and humility in leadership while helping others. Humility is based on Philippians 2:3,

which emphasizes "valuing others above thyself." By including humility, FBOs can establish supportive and inclusive environments for street families where mutual respect is paramount. Leadership programs that emphasize teamwork encourage these families to take a team-centres approach. It also coincides with the statements in 1 Corinthians 12:24–25, which state that treating each member with equal attention reduces divisions and strengthens the community. Modelling leadership programs for community service benefits FBOs. Such leadership, as demonstrated by Jesus Christ, is the cornerstone for strong men of faith.

V. CONCLUSIONS & RECOMMENDATIONS

5.1 Conclusions

In Eldoret Town, FBOs are spearheading leadership programs that seek to reform street families, an act that has a positive toll on the spiritual growth of those involved. These Christian-based initiatives are meant to ensure all-round development among the recipients by not only attending to their immediate physical and emotional needs but also nurturing their spiritual welfare. By involving street families in organized activities and teaching based on Christian values, these programs create a conducive environment where people can find meaning in their faith through exploration, which later leads them to stronger convictions in their spiritual beliefs. The leadership programs provided by FBOs are multifaceted and include Bible study sessions, prayer meetings, and spiritual counseling. Such activities are designed to help street families re-establish their connection with their spirituality, helping them find their way back to purpose and direction. Additionally, the programs stress the value of community and fellowship; they inspire those involved to develop connections that have meaning with others who have similar experiences and values. The holistic approach by FBOs ensures that the street families get comprehensive care in all areas—spiritual, emotional, and materialistic. The programs aim at nurturing an environment where street families can gain confidence and skills that will help them sustain themselves independently. With a focus on personal growth and development through such frameworks, these leadership programs allow those involved to make the shift from dependency to self-sufficiency.

5.2 Recommendations

Leadership programs implemented by FBOs in Eldoret Town to rehabilitate street families have a direct impact on their spiritual growth. Therefore, this study suggests that all FBOs in Eldoret Town adopt leadership skills programs so that all street families can capitalize on their God-given gifts and develop the skills and confidence to live independently. Policy frameworks should be developed to ensure that FBOs provide similar leadership programs, reducing the likelihood of regression among street families as a result of diverse leadership programs. Furthermore, working policies on needy children and the FBO manual on needy families should be investigated since they may influence the deployment of such programs. However, future research should examine the challenges FBOs face in the provision of spiritual development programs to street families. From such research, factors influencing rehabilitated and reintegrated families to revert back to families and communities of origin can be laid bare.

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