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RESEARCH ARTICLE

THE ROLE OF THE CHURCH IN THE DEVELOPMENT OF EDUCATION IN KENYA: EXPANDING  
EDUCATION THROUGH EVANGELIZATION

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ABSTRACT

The education sector in Kenya has gone through significant development processes. The foundation that nurtured its growth was laid down by the early Christian Missionaries who combined the introduction of Christianity among the Africans with education. This early Christianity-educational nexus formed the important milestone for further participation of the church in the development of education in Kenya. Since then, it has continued to contribute significantly in this direction. The objective of this paper is to find out the extent of the Church's contribution in the development of education in Kenya and to assess its impact to the general expansion of education in the country. Using secondary data, the paper examines selected aspects of contributions the church has made in building a solid foundation upon which the education sector in Kenya stands. Furthermore, it assesses the central role the Church plays by linking the development of long term physical infrastructure to the expansion and development of education. It also examines the use of holistic education as a tool for the achievement of integrated development and strengthening of religious education that supports the growth of positive values and faith as sources of spirituality. It finally examines the role of the Church in the implementation of the Education Policy in partnership with the Ministry of Education in accordance with the Education Act of 1968, to provide the necessary supervision and coordination of all education related activities. The study concludes that the Church has significantly contributed to the development of education in Kenya and continues to play an important role in the provision and expansion of education through meaningful participation in partnership with key stakeholders such as the Ministry of education, parents and the school management committees

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INTRODUCTION

Education is widely recognized as key to national development. An increase in access to quality education is important to socio-economic growth, productivity, increased individual earnings and reduced income inequalities (Republic of Kenya, 2007, p.1). Since the attainment of political independence, the Government of Kenya, through its various policy frameworks, has placed emphasis on the importance of education in its socio-economic development programmes. Due to this centrality, it has over time, expanded access to education by establishing more public schools across the country. This rapid expansion has seen the initial number of 6,058 primary schools with an enrolment of 891,552 pupils in 1963 rise to 17,394 primary schools with an enrolment of 7,394,763 pupils in 2006 (*Ibid*, 2007, p.1). Furthermore, this accelerated expansion has also been witnessed in the

secondary education section where the initial number of 151 secondary schools with an enrolment of 30,121 students at independence rose to 3,621 public secondary schools with an enrolment of 1,043,467 students in 2006 (*Ibid*, 2007, p. 1). The number of private secondary schools as at 2007 stood at 490. The evolution of educational policies in independent Kenya dates back to 1964 with the production and publication of the Ominde Report which proposed the development and expansion of the education system to foster national unity and development (Republic of Kenya, 1965, p.1-11). Furthermore, the Report proposed access to, improvement of quality of the education, improvement of institutional framework and expansion of capacities for an effective delivery and management system. While the Government of Kenya was consolidating its efforts by providing a comprehensive national educational infrastructure, the Church in Kenya was also engaged in similar efforts in this infrastructural development. The universal important role of education is reflected in various ways. Initially, all countries made efforts

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to establish and develop education for either social or industrial requirements. For instance, in Britain during the middle ages, schooling was a privilege of the British nobility who mainly studied classical subjects and had little need for practical skills to earn a living because of the high social status they occupied in society. However, with the Industrial Revolution sweeping across Europe at the time, there was urgent need for an educated labour force to work in factories and the service industry that were being created. As the working class demanded access to schools, a bigger proportion of the population started acquiring education. In Britain, free compulsory education conducted in formal institutions and staffed by full-time professionals was started in 1870 to meet the increasing demand for education and to encourage as many people as possible to enrol. Although the state had contributed to the provision of the general education as early as 1833, it was only with Forster's Education Act of 1870 that it assumed full responsibility. By 1880, school attendance had been made compulsory up to age 10. With the Fisher Education Act of 1918, the state finally became responsible for secondary education (Haralambos and Holborn, 2008, p. 599).

Whereas efforts were being made by states in other areas of the world to introduce and expand education to its citizens, in Africa similar efforts were being made by the Christian Church. These efforts culminated in the development and expansion of education and other related infrastructure through evangelization. Later on, the abolition of the slave trade led to increased desire among Christians in Europe to help Africans by introducing education and converting them to Christianity. The Protestant Churches in particular, took up this responsibility and established several Church Societies across Europe. This initiative resulted in the establishment of the Baptist Missionary Society which started operating in 1792, the London Missionary Society which was established in 1795, the Scottish Missionary Society established in 1796, the Church Missionary Society in 1799, the Foreign Bible Society in 1804 and the Methodist Missionary Society which came into effect in 1813. All these Societies were involved in the spread of the gospel and evangelisation. As the efforts by the Protestant Churches gained ground, the Roman Catholic Church on the other hand, made great missionary efforts that led to the 1868 White Fathers Missionary work in Africa (Walaba, 2009, p. 23).

### **The Church's Early work of Evangelisation and Development of Primary Schools**

The establishment of the Missionary Societies in Europe and their commitment to spread the gospel and evangelise, led the Church to develop a close association with education. However, this development was not new because the Church and religion were initially seen as the source of most professions including teachers and doctors (Ritzer, 2008). This was because of the existence of professional priests who were known for their intellectual capacity, knowledge and power. Consequently, a number of European Cities got involved in the spread of the gospel as early as the 14<sup>th</sup> century. They included London, Lisbon, Berlin, Brussels, Paris, Amsterdam and Madrid in Spain. The main focus was evangelisation which enabled them to respond to the noble call of spreading the Christian gospel through evangelical movements. Although they professed Christianity, they

nevertheless used their various religious orders to introduce education. Besides evangelisation, they out to civilise Africans to correct the African paganism practices by providing western form of education (Walaba, 2009, p 17). According to Schaefer (2005, p. 55), the role of religion is integrative; it functions to integrate society by providing social support and promoting social change (*Ibid*, 2005, p. 355). Therefore as an integrative tool it was effectively used in the spread of the Christian gospel. The Christian churches that were sent to Africa to achieve this mission included: United Methodist Church, The Roman Catholic Church, Presbyterian, Church of Scotland, Church Missionary Society, the Salvation Army, The Seventh Day and the Inland Mission among others. In fact, Baur (1994) states that the Missionary work in Africa became synonymous to early mission schools. They were seen as the most important institutions because of the substantial contribution they made in the establishment and development of education in Africa including regions such as Kenya. As a matter of fact, they were used as a barometer of Africa's development. The establishment and subsequent development of schools followed a definite pattern.

The time up to the World War 1 (1900-1920) was referred to as the age of the bush schools. In particular, the age between the war (1920-1940) was the age of the establishment of primary schools spearheaded by the Church while the time after the World War II (1945-1960) was the age of the establishment of secondary schools (Baur, 1994, p. 340). With the attainment of political independence by most African nations, there came the age of the establishment of Universities with a growing involvement in evangelization (*Ibid*, 1994, p.340). The bush schools, as the early primary schools were referred to were generally run at very low cost to make them accessible to the poor Africans who could not access high-cost European schools. The early Missionaries in Africa also established a central school for every mission centre that were specifically designed for gifted African pupils to reach a higher standard of education that could enable them learn a craft or access employment. However, the colonialists' intention was different. Theirs was to enlighten Africans to serve their own settlers' needs as opposed to the missionaries' objective which was to enable Africans to develop their own churches, manage them and evangelise by spreading the gospel through education.

The Lutherans, for instance, insisted that the converts should be able to read the bible while the Anglicans sought a self-reliant church where the local people would be empowered to take charge of evangelisation. On the other hand, the Presbyterians and the Catholics aimed at spreading Christian civilization through education. This goal led them to built more schools. Although their immediate purpose was to convert as many people as possible, they nevertheless laid a strong foundation for the development of education in Africa and Kenya in particular. They built a strong educational infrastructure that crystallized into the growth of education in Africa. In Uganda, which is one of the countries in the East African region to embrace education quite early, the Church spearheaded mission. In particular formal education was introduced by the European missionaries with the aim of turning people into good Christians who would eventually become better tools for the colonial government in the furtherance of their goals. This was done by first introducing

them to Christianity and thereafter to education. Most of them competed in the founding of educational institutions in various parts of the country. In addition to this, they participated in financing and management of the institutions. In fact, before the 1920's the Missionaries and other volunteers were the sole financiers of education who consequently moulded the nature and content of education (Opio-Odongo, 1993, p. 11). The Protectorate Government of Uganda found nothing wrong with the systems of education introduced by the European missionaries and in the 1920s, sought to contribute towards this course in two forms: financial help to the missionaries (a form of cost-sharing) and establishment of schools and colleges (*Ibid*, 1993, p. 12). Furthermore, the Missionaries established Theological Colleges in Uganda which exemplified the privately-funded institutions of higher education. At the time, there were only three theological colleges in the country; two belonging to the Anglican Church and one to the Catholic Church. For instance, the Bishop Tucker Theological College of the Church of Uganda (Anglican) was established in 1923 with specific function of training people for Church Ministry. Graduates of this college were employed as priests, schools chaplains and teachers (*Ibid*, 1993, p 64). They played an important role in the educational development through evangelisation in the various schools they were posted to.

In Kenya, the Church of Scotland Mission-CSM (the present day Presbyterian Church of East Africa (PCEA) which had arrived in the country in 1891 and set up a station at Kibwezi, was actively involved in the establishment of schools for the local people around the country (Gichumbi, 2008, p.44-48). The Church Missionary Society (CMS) which came into being in 1799 in Europe commenced its evangelisation work in Africa in the seventeenth century by initially moving into Sierra Leone where they opened the first school at Fourah Bay. This later on transformed into the University of Fourah Bay to offer higher education to young people. Education became an important factor in evangelisation. Consequently, a number of schools were established by the church to cater for the African children. As CMS was developing schools in West Africa, other Missionary Societies and Christian denominations were working in Kenya. For instance, a Church Federation consisting of Anglicans, Scottish Episcopalian and Methodists was formed for purposes of uniting the Christian Ministry to work towards a united training programme for young children of the African converts. Its most enduring contribution was the establishment of Alliance High School in 1926. This school has continued to be the pinnacle of education in Kenya. It is built on a strong Christian foundation headed by a group of three main stream Churches in Kenya. Other educational development by the Church Missionary Society was recorded in Uganda where it established diocesan schools such as the Kings Schools Budo; Kings School for boys and Gayaza High School for girls (Keen, 2011).

The continued work of the Missionaries in most parts of Africa encouraged the various colonial governments to partner with the church in the establishment of education and to some extent copy what was being done by the Church missions. The Belgian government, for instance, was inspired by the Missionary Circles who insisted on the "Church building Value of Education". Encouraged by this spirit they decided to entrust the whole work of education in the country to the

Catholic Mission. The Portuguese followed suit but the French anti-Cleric government did not support the mission schools. Consequently, by the end of 1957, of all the children at school, 53% were in Catholic schools in Zaire (the present Democratic Republic of Congo-DRC), but only 10% were in schools in French West Africa and a bare 2% in Angola Mozambique. As for British Africa in 1945, the Lord Hailey's African Survey gave the percentage of pupils in Mission schools as 94% of all the children including those in schools run by the government. These percentages show the extent to which the Church in Africa was involved in the establishment and development of education. It also shows the level of impact the Church had on the local community in terms of evangelization. Furthermore, the Africa Inland Church founded in 1895 started off with the establishment of Mission centres to facilitate the task of evangelisation. Among the very first schools in Kenya started by AIC Missionaries were located in these mission centres. The goal was to foster evangelisation of children in the course of teaching them literacy and numerical skills. Schools have since been de-linked from these Mission centres. However, the AIC Mission centres, laid the firm foundation for the development of education in Kenya in partnership with the government of Kenya (AIC Education policy, 2009, p. 11-30).

### Development of Secondary Schools

The need for secondary schools became evident after the World War 11. This increased need for secondary education brought great strain on the Missions in terms of financial and human resources (Baur, 1994). It also resulted in stiff competition between schools for the few trained teachers (*Ibid*, 1994). Although they experienced financial strain, the schools developed by the missionaries brought with them the initial benefits in terms of evangelisation, spread and growth of Christianity in Africa. Baur states that all investments in schools seemed well justified because Africa became Christian to the extent that its children went to school and between 80-90% of all Christians may have been converted. These achievements were made possible because of the attraction of the benevolent Fathers, Brothers and Motherly Sisters who were able to radiate something of their religious convictions and the catechist. They were also able to mediated between the traditional African way of life and the new way of life brought about by Christianity. Many young people were therefore sent to school to learn about the ways of the white man. Once in school they opened to the message of Christ with the approval and support of their parents.

Furthermore, the greatest single achievement of the mission schools, besides the provision of general education was providing a stepping-stone in the emancipation of women. The school gave to the girls a new consciousness and prepared them for new challenges in life. This scholarization proved to be slow because of the strong traditional force that did not allow parents to release their daughters for formal education. However, the arrival of Congregations of Sisters in Kenya provided a new impetus which further strengthened the development of the girls' education. For instance, in the larger Eldoret diocese, the arrival of the Congregations of Sisters by the end of 1970 saw the expansion of girls' education (Gichumbi, 2008). A number of girls' schools were established by these Congregations. The Loreto Sisters, a group of Sisters founded by Mary Ward in 1609 and famous

for their successful model of learning and contribution to formal education, and standing for the "Propagation of the Faith" started a girl's secondary school at Matunda. The Assumption Sisters on the other hand started a similar school for girls at Turbo. Further developments were made through the invitation of the Immaculate Heart Sisters from Nigeria who arrived in 1978 in the larger diocese of Eldoret and established a secondary school for girls. Besides empowering and emancipating them, such schools played an important role in mentoring them for a special calling in the church and a number of them have since joined the Congregations of various Sisterhoods to carry on with evangelisation of the Christian faith (Gichumbi, 2008, p. 100).

### The Development of University Education by the Church

Besides establishing primary and secondary schools in various parts of the country, the Church turned to investing in University education. Although this initially proved to be expensive and almost inconceivable, a number of Churches made significant attempts in this direction notwithstanding the fact that for a long time provision of higher education had remained the task of the governments. However, a few Missionary attempts were made. (Baur, 1994). Firstly the Missionaries established the University of Fourah Bay in Sierra Leone in 1869. This was followed by Fort Hare University 1916 in South Africa. Three attempts by the Catholic Church were made at Roma in Lesotho in 1945, Lovanium in Kinshasa 1951 and Asmara in Ethiopia in 1958 (*Ibid*, 1994). These universities offered students an opportunity to study theology at a higher level which eventually enabled them to fully conceptualise, understand, analyse and interpret the gospel more competently. Among the students of theology, the greatest number was drawn from the Catholics who took evangelization to a higher level (*Ibid*, 1994).

As the demand for higher education rose in the East African region, other Missionaries established universities based on Christian foundation and faith. For instance, the Catholic University in Kenya was started modestly as a graduate school of theology (Catholic Higher Institute of Eastern Africa-CHIEA) by the Ecclesiastical Authority i.e. an Association of members of Episcopal Conference of Eastern Africa (Commission for Higher Education, 2012, p.39-40). On May 2, 1984, CHIE was authorised by the Congregation for Catholic Education, Vatican City (cf. Prot. N. 821/80/34), to offer 2-year Licentiate/Master of Arts programmes in Theology. In 1989, it obtained a 'Letter of Interim Authority' and in November 3, 1992, it was granted a Charter which marked its birth as a University (*Ibid*, p.39). The year between 1989 and 2012 witnessed phenomenon growth and expansion of Church-Sponsored Universities in Kenya. This was strengthened by the need to complement the efforts of the government and more significantly to meet the growing demand for higher education. In this regard, most Churches that chose to invest in higher education were guided by their core values, mission and principles. For instance, the Catholic University of Eastern Africa's Mission is to prepare morally upright leaders based on intellectual tradition of the Catholic Church (*Ibid*, p. 39). On the other hand, Daystar University which got its Charter in 1994, as shown in Table 1, focuses on developing scholars who are effective servant-leaders through

integration of Christian faith and holistic learning for the transformation of the Church and Society (*Ibid*, p. 60). On the other hand, the Methodist Church's philosophy is to foster the intellectual, spiritual and physical development of the wholesome individual based on the belief that God is the Creator of Heaven and earth and the fountain of knowledge, and that the application of knowledge and skills should be guided by Christian values and principles (*Ibid*, p.109). Based on this philosophy, the Kenya Methodist University (KeMU), maintains an ecumenical character just as other faith-based universities such as The Presbyterian University of Eastern Africa which is structured on Christian values and ideals as its guiding philosophy. The entry of the Church in the provision of higher education in Kenya has provided opportunities to most young Kenyans who would otherwise have missed chances to develop their potentials.

This unique approach to education blends Christian values and educational curriculum. It does not only shape the young graduates in terms of their educational achievements, but more importantly, benefits the larger society by graduating persons of integrity and strong moral character. Such young people are able to confront the contemporary issues and challenges facing the society today and at the same time provide better leadership that is grounded on Christian values. Most of the Universities sponsored by the Church have not only expanded the traditional courses offered by Public universities but have gone further to introduce unique degree programmes geared towards meeting the countries' current and future socio-economic and technological challenges. They have also established constituent colleges offering competitive courses as shown in Table 2. For instance, the Catholic University of Eastern Africa has established five Constituent Colleges spread across the country offering various programmes (*Ibid*, p. 42-45).

Furthermore, the students population of a University such as KeMU, has rapidly grown. It has satellite campuses in Nairobi, Nakuru, Mombasa and Nyeri which has witnessed a rapid growth in its students' enrolment to over 9,500 in 2010 and it is projected that it will stand at 12,000 in the year 2012. A strong and student friendly Welfare department exists to take care of their physical, spiritual and social needs which are provided through experienced sports instructors, counsellors and chaplaincy respectively. In order to achieve its objectives the University has re-engineered its programmes and established two Schools and three Faculties to run the academic programmes. These are:, the School of Business and Economics, School of Medicine and Health Sciences, Faculty of Computing and Informatics, Faculty of Science and Technology, Faculty of Science and Technology and Faculty of Education and Social Studies.

### The Church's Education Policy in the Development of Education

Most of the churches in Kenya have developed an education policy to help run the schools they sponsor. These policies are not a dichotomy but are complimentary to the government's education policy. For instance, the Education Policy of the Africa Inland Church, states in its preamble that it will continue working in partnership with the government in educational reform and development with particular emphasis

on five policy areas: Working with the government in the formulation and implementation of educational programmes,

among all educational institutions such schools and Colleges (*Ibid*, 2009, p. 11-13).

**Table 1. List of Fully Accredited Private Faith-Based Universities as of 30/6/12**

| SR/NO | Name of University                        | Category/Date/<br>Year of Issuance | Year of<br>Award of<br>Charter |
|-------|---|------------------------------------|--------------------------------|
| 1.    | The University of Eastern Africa Baraton  | Registered 27/12/1989              | 1991                           |
| 2.    | Daystar University                        | Registered 27/12/1989              | 1994                           |
| 3.    | Scott Theological College                 | Registered 27/12/1989              | 1997                           |
| 4.    | United States International University    | Registered 27/12/1989              | 1999                           |
| 5.    | St. Paul's University                     | Registered 27/12/1989              | 2007                           |
| 6.    | Pan Africa Christian University           | Registered 27/12/1989              | 2011                           |
| 7.    | Kenya Highlands Evangelical University    | Registered 27/12/1989              | 2011                           |
| 8.    | The Catholic University of Eastern Africa | Letter of Interim Authority 1989   | 1992                           |
| 9.    | Africa Nazarene University                | LIA 1993                           | 2002                           |
| 10.   | Kenya Methodist University                | LIA 1997                           | 2006                           |
| 11.   | Strathmore University                     | LIA 2002                           | 2008                           |

**Source:** Commission for Higher Education (2012), Accreditation and Quality Assurance Report: Assessing Quality Higher Education Commission for Higher Education, Nairobi, Kenya p.6-8

**Table 2. List of Faith-Based Constituent Colleges and their Mentoring Universities as at 30th June, 2012**

| S/NO | Name of University College      | Mentoring University                  | Year Established |
|------|---------------------------------|---------------------------------------|------------------|
| 1.   | Hekima College                  | Catholic University of Eastern Africa | 1993             |
| 2.   | Tangaza College                 | CUEA                                  | 1997             |
| 3.   | Marist International College    | CUEA                                  | 2002             |
| 4.   | Regina Pacis University College | CUEA                                  | 2010             |
| 5.   | Uzima University College        | CUEA                                  | 2012             |

**Source:** Commission for Higher Education (2012), Accreditation and Quality Assurance Report: Assessing Quality Higher Education Commission for Higher Education, Nairobi, Kenya, p.6-8

developing true professionalism among teachers through pre-service and post qualification training, educating the whole person by providing a holistic education, providing pastoral care in schools and preparation of educational syllabi and other school materials that are in keeping with the Ministry of Education's policy (Africa Inland Church, 2009, p. 11-13). This partnership is important because it shows the extent of involvement by the Church not only in the provision of pastoral care but also in the participation of the development of the syllabus in the area of religious study. Furthermore, the Church, in its mission statement, emphasises the importance of education which is conceived as the acquisition of knowledge which is also the main channel of evangelisation..

Major mainstream Churches are sponsors of most schools in the country and have well defined objectives and policies. These objectives include preparation of sound education materials in conjunction with the government for all subjects in the curriculum open to Kenyan schools, inclusion of collaboration and co-operation with all interested parties to ensure that education is available to all children in Kenya, working together in partnership with the Government/Ministry of Education to implement education policies in accordance with the Education Act of 1968 and promotion of education for integrated development of every learner. Effective implementation of policies can at times present challenges. However, to assist in the efficient monitoring, management and development of its sponsored schools, the AIC Church, for instance, has established a National Education Secretariat responsible for recruiting capable persons to function as Diocesan Education Secretaries. Their duty is to facilitate policy implementation, to provide the necessary supervision and to co-ordinate all education-related activities of the Church within a given district. They are also responsible for creating and maintaining an efficient network and linkages

These values are also emphasised by the Anglican Church of Kenya in its Diocesan Education Policy. The policy lays emphasis on the provision and development of education in line with the Government policy and in the light of these goals. It partners with the government departments in ensuring that learners are given an opportunity for education in a religious environment including counselling. The Church has strong principles which specify that everyone has a right to education and training. It also outlines the role and rights of parents to send their children to school. Consequently, the church, in collaboration with the community has a right to establish schools where there is need. The Anglican Church continues to be involved in learning, encouraging active participation of parents in the training of their children, ensuring that teachers in Anglican-sponsored schools/colleges are capable of creating and maintaining a good climate of Christian values (Education Policy of Anglican Church, 2011, p. 4-7).

### Development of Education through Sponsorship

Prior to the enactment of the Education Act of 1968 (Revised in 1980), Churches were seen as managers of the schools they had established including overseeing areas of school development and management. However, with the coming in force of the Act, the Churches became sponsors of such schools after handing them over to the government in 1968. The Education Act (1980) designated them as sponsors and recognised them as organizations that initiate the establishment of educational institutions and/or participate in their well being as well as being key partners in the management of education in the country (Republic of Kenya, 1980, p. 9-14). Using this provision, the Church in Kenya has continued to play an important role in the appointment of members of the Board and School Committees and in

influencing the general direction that schools move. This includes ensuring, cooperation with the BOGs and School Management Committees, enhancing and maintaining academic standards and discipline, ensuring that the infrastructure (school buildings and equipment) and other assets are properly maintained and safeguarded. It also ensures that funds meant for the development of educational infrastructure are properly utilized. The Education Boards on which representatives of the Church sit, have a lot of influence on issues pertaining to education. Such Boards include; District Education Boards and Kenya Institute of Education and other educational Boards. This representation has enabled most of the Church-sponsored schools to perform well in national examinations. In addition to the core functions, the sponsoring Church sends Chaplains all schools it sponsors (African Inland Church Education Policy, 2009, p. 22-24). They play an important role in evangelisation and in ensuring that students interact on a strong Christian foundation. They also ensure the internalisation of religious values and norms. Furthermore, according to the Anglican Church's Education Policy (2011), the Chaplain has the responsibility to initiate young students into Christian faith, organising and conducting worship besides being able to teach religious studies where necessary.

The Chaplaincy also builds relationships between the school and the church. For instance, the Africa Inland Church's policy empowers the Chaplain to provide pastoral care to all teaching and Non-teaching staff in the school. Furthermore, he encourages students to evangelise around their school and beyond during school holidays (Africa Inland Church, 2009). The church also organises in-service courses for teachers by cooperating with other stakeholders who include parents and teachers. As a sponsor, it also plays an important role in the appointment of teachers to church-sponsored schools. The policies of the Anglican Church and the African Inland church of Kenya encourage partnering with the government, and through Education Secretaries, participate in the selection of the school committees, propose the names for appointment of heads of Church-sponsored schools/colleges. Through the Education Board, the Church's policy and development agenda in education is discussed and implemented. The education Secretary ensures the implementation of the policies of the Ministry of Education and its own policy on education. The Education Act (1968, p. 9-10). Chapter 211 Part IX 28 section 1 establishes a District Education Board that consists among other people three persons nominated by the sponsor of the schools.

### Education Days in the Development of Education

Education days are usually organised by the Ministry of Education to evaluate the development of education in the district while taking stock of the past challenges and successes in the district. During this time, schools that have performed well including pupils and students are recognized and given prizes. This recognition enhances the performance of the excelling schools and injects the spirit of competitiveness in the schools not rewarded. In the same spirit, churches that sponsor schools also do organise their own Education Days for purposes of enhancing the education agenda in the district. During such occasions a number of church-sponsored schools have out-performed government-supported ones. For instance, during the Education Day to celebrate the KCPE Results for

2009 for Eldoret West district the AIC sponsored schools clinched five positions among the first 30 positions out of a total of 154 schools. Furthermore, 2 of the AIC sponsored schools were among the top ten best schools in the 2010 KCPE examination. Churches also do organize their own education days with a theme that has strong inclination towards Christianity.

### Conclusion

In conclusion, the Church in Kenya has played and continues to play an important role in the development of schools. This is a role that the church has diligently discharged over time. Different Churches have continued to be involved in the development of education through active participation in activities such as school education days, strengthening the faith of students in addition to including ensuring that schools attain a high level of academic standards and evangelising. Christianity has spread systematically allowing most young people to embrace it, a value that has contributed to the building of a holistic society based on strong Christian foundation. The church, through its cardinal role of evangelisation has managed to scale down egoistic tendencies among young people and built a strong altruistic base.

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