THE ROLE OF THE CATHOLIC CHURCH IN PROVISION OF EDUCATION IN GENERAL AND IN PARTICULAR PRIMARY EDUCATION: A CASE STUDY OF MACHAKOS CATHOLIC DIOCESE.

by

MWANGANGI, LEONARD ISIKA
REG. NO. EPTE55/0053/98.

A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE DEGREE OF MASTER OF EDUCATION (P.T. E)

at

KENYATTA UNIVERSITY LIBRARY
KENYATTA UNIVERSITY – NAIROBI
SUPERVISOR
DR N. M. KARAGU
AUGUST 2000.
DECLARATION

This project study is my original work submitted to Kenyatta University, it has not been submitted to any other university.

Mwangangi Leonard Isika.
Registration no: EPTE55/0053/98

Signature ___________________________ Date ________________

This project has been submitted with my approval as a University Supervisor.

DR. N.M. KARAGU.

Signature ___________________________ Date ________________
DEDICATION

This study is dedicated to all who in various ways promote provision of education for the empowerment of humanity.
ACKNOWLEDGEMENT

I am indeed thankful to God Almighty who has enabled me in spite of many challenges to pursue my postgraduate studies at Kenyatta University.

I am also grateful to all my people who have supported and encouraged me especially my dear wife (Angeline Mukulu) and our daughter (Nthenya Mukulu) who gave me all the love, support and encouragement I needed.

In a very special way I am grateful to his grace Raphael S. Ndingi Mwana’a Nzeki, Archbishop of Nairobi who has supported and has shown me his fatherly love in my life, especially during my undergraduate studies at Catholic University of East Africa and in a very special way during my postgraduate studies at Kenyatta University.

I also wish to thank my supervisor and Lecturer in Educational Administration, Dr. N.M Karagu who spared his time and energy beside being very busy as University Registrar for finance to guide and supervise my studies. To him and all my teachers at Kenyatta University most especially the Director school of Continuing Education Prof. H. Ayot and my Course Director Prof. M. M Patel I say thank you for your good work.

Finally I truly appreciate the friendship and encouragement of my classmates especially when things got tough, of special mention is Mr. Abdulrahman Mwinyifaki who worked very closely with me and shared the same specialization with me in education administration. Not to forget
Eunice A. Ajwalla of Kibwezi Printers and Stationers, Kibwezi Town who took her time in the typesetting. To all who assisted me in one way or another, I say thank you and may God bless you.
This study attempted to investigate the role of the catholic church in provision of Education focusing on Machakos Catholic Diocese.

The study established that the Catholic Church participated fully during missionary period in establishing western education in Kenya in the 19th Century, which also included what is now Machakos Diocese.

It is also evident that the church values the school as an instrument of evangelization. The code of Cannon Law, Canon 795 states “Education must pay regard to the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of the society. Children and young persons are therefore to be cared for in such a way that their physical, moral, and intellectual talents develop in a harmonious manner, so that they may attain a greater sense of responsibility and a right use of freedom and be formed to take an active part in social life.” This statement from the code of Canon law points out clearly that the church view’s education in its right perspective.

However, after Kenya attained independence and with the implementation of Education Act 1968, the church handed over its established and managed schools to local authorities and assumed the role of a sponsor. The Catholic Diocese of Machakos seems to have withdrawn quietly from its sponsored schools and very little efforts have been put towards setting up its own Catholic Schools.
This study has found out that the Catholic priest and the Catholic faithfuls in Machakos Diocese would wish their church to take up a more active and participatory role in Education for the church by its very nature is a mother and a teacher and it cannot afford to take a back seat in the field of Education.

This study acknowledges the policy Document for Catholic Education in Kenya 2000 as a big step towards church’s provision of Education and fully recommends that the Catholic Diocese of Machakos studies this Document and implements it.

The basic objective of this study was to investigate the role of the Catholic Church in Provision of Education with focus on Machakos Catholic Diocese and suggest ways in which this role can be strengthened. The way forward is taking a participatory role in education matters and not be contented with being a sponsor by title.
<table>
<thead>
<tr>
<th>ACRONYMS / ABBREVIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>B.O.G</td>
</tr>
<tr>
<td>Central for Inservising Religious Education Teachers</td>
</tr>
<tr>
<td>C.I.S.R.E.T</td>
</tr>
<tr>
<td>Church Mission Society</td>
</tr>
<tr>
<td>C.M.S</td>
</tr>
<tr>
<td>District Education Office</td>
</tr>
<tr>
<td>D.E.O</td>
</tr>
<tr>
<td>Diocesan Education Advisory Board</td>
</tr>
<tr>
<td>D.E.A.B</td>
</tr>
<tr>
<td>District Education Board</td>
</tr>
<tr>
<td>D.E.B</td>
</tr>
<tr>
<td>Father</td>
</tr>
<tr>
<td>H.G.F</td>
</tr>
<tr>
<td>Holy Ghost Fathers</td>
</tr>
<tr>
<td>K.A.N.U</td>
</tr>
<tr>
<td>Kenya African National Union</td>
</tr>
<tr>
<td>K.E.C</td>
</tr>
<tr>
<td>Kenya Episcopal Conference</td>
</tr>
<tr>
<td>M.O.E</td>
</tr>
<tr>
<td>Ministry of Education</td>
</tr>
<tr>
<td>P.T.A</td>
</tr>
<tr>
<td>Parents Teachers Association</td>
</tr>
<tr>
<td>P.E.C</td>
</tr>
<tr>
<td>Parish Education Committee</td>
</tr>
<tr>
<td>R.E.A.P</td>
</tr>
<tr>
<td>Religious Education Awareness Programme</td>
</tr>
<tr>
<td>S.C</td>
</tr>
<tr>
<td>School Committee</td>
</tr>
<tr>
<td>T.S.C</td>
</tr>
<tr>
<td>Teachers Service Commission</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS

1. Project Title and Administrative Details ............................................. i
2. Declaration ......................................................................................... ii
3. Dedication ......................................................................................... iii
4. Acknowledgement ............................................................................... iv - v
5. Abstract ............................................................................................ vi - vii
6. Acronyms / Abbreviation ..................................................................... viii
7. Table of Content ................................................................................ ix - xi
8. CHAPTER ONE : THE PROBLEM AND ITS RELATED COMPONENTS
   1.1 Introduction .................................................................................. 1 - 3
   1.2 Statement of the problem .............................................................. 3
   1.3 Research Questions ....................................................................... 4
   1.4 Objectives of the study .................................................................. 4 - 5
   1.5 Significance of the study ............................................................... 5 - 6
   1.6 Scope and Limitations of the study ............................................... 6
   1.7 Definition of Terms used in the study ........................................... 7
   1.8 Organization of the rest of the study ............................................. 7 - 8
9. CHAPTER TWO: LITERATURE REVIEW
   2.1 Introduction .................................................................................. 9
   2.2 The coming of Missionaries and Introduction of Western Education .................................................. 9 - 12
   2.3 Setting up of Mission stations and schools in Ukambani and the creation of Machakos as a Catholic Diocese .................................................. 12 - 15
   2.4 The Education Act 1968, its implementations and implications on the role of the Catholic Church in provision of Education .......... 15 - 18
<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.5.1 Catholic Education policy</td>
<td>19-22</td>
</tr>
<tr>
<td>2.5.2 Catholic Education Policy in Machakos Diocese</td>
<td>23</td>
</tr>
<tr>
<td>2.5.3 How the Church implements this policy in practice</td>
<td>23-26</td>
</tr>
<tr>
<td>2.6 Conclusion</td>
<td>26</td>
</tr>
<tr>
<td>10. CHAPER THREE: METHODOLOGY</td>
<td></td>
</tr>
<tr>
<td>3.1 Introduction</td>
<td>27</td>
</tr>
<tr>
<td>3.2 Research Design</td>
<td>27-28</td>
</tr>
<tr>
<td>3.3 Population</td>
<td>28-29</td>
</tr>
<tr>
<td>3.4 Sampling and Sampling Procedures</td>
<td>29-30</td>
</tr>
<tr>
<td>3.5 Instrumentation</td>
<td>30</td>
</tr>
<tr>
<td>3.6 Data Collection</td>
<td>30</td>
</tr>
<tr>
<td>3.7 Data Analysis</td>
<td>31</td>
</tr>
<tr>
<td>11. CHAPTER FOUR: ANALYSIS OF THE DATA</td>
<td></td>
</tr>
<tr>
<td>4.1 Introduction</td>
<td>32</td>
</tr>
<tr>
<td>4.2 Data from interview with D.E.Os for Machakos and Makueni District.</td>
<td>32-36</td>
</tr>
<tr>
<td>4.3 Data from interview with Education Secretary for Machakos Catholic Diocese</td>
<td>36-41</td>
</tr>
<tr>
<td>4.4 Data from Questionnaire to Catholic Priests</td>
<td>41-50</td>
</tr>
<tr>
<td>4.5 Data from Questionnaire to Catholic Faithful</td>
<td>50-53</td>
</tr>
<tr>
<td>4.6 Data from Questionnaire to Primary and Secondary School Headteachers in Catholic sponsored schools only</td>
<td>53-60</td>
</tr>
<tr>
<td>4.7 Summary</td>
<td>60-61</td>
</tr>
</tbody>
</table>
12. CHAPTER FIVE: SUMMARY, FINDINGS AND CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary .................................................. 62 - 63
5.2 Conclusions .................................................. 63
5.3 Findings and Conclusions ................................. 63 - 67
5.4 Recommendations .......................................... 67 - 69
5.5 Suggestions for further Research...................... 69

13. APPENDIX

Bibliography .................................................. I - II
Introduction Letter to D.E.Os ................................ III
Interview Schedule for D.E.Os for Machakos and Makueni Districts ....................................... IV - V
Introduction letter to the Education secretary for Machakos Catholic Diocese .............................. VI
Interview Schedule for Education Secretary ............. VII - IX
Introduction letter for the Questionnaires ............... X
Questionnaire for Catholic priests ........................ XI - XII
Questionnaire for Catholic faithful ........................ XIII - XIV
Questionnaire for Headteachers ............................ XV - XVI
Timetable and Budget ........................................ XVII - XVII
CHAPTER ONE

THE PROBLEM AND ITS RELATED COMPONENTS.

1.1. Introduction

This gives background to the study. It is a fact that the History of Modern Education in Kenya can not be written without reference to the Christian Missionaries and present day Christian Churches. The task of the Church is to teach as it was commissioned by its founder Jesus Christ, to “Go therefore, make disciples of all Nations, baptize them in the Name of the Father, and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you” (United Bible Society, Mathew 28:19-20) It is this commissioning that brought Christians Missionaries to Kenya.

The modern missionary activity which also lead to the establishment of Western Education on the African Continent during the 19th Century came up as a result of the 18th Century European and American evangelical revivalism. This lead to creation of missionary societies which were on the forefront spreading the message of the Gospel to the “Heathen Africans” but also directed their efforts towards the eradication of slave trade. (Anderson 1970:9, Furley and Watson 1973:31 and Kendall 1978:29).

The Church Missionary Society (C.M.S) lead the missionary activities pioneered by Dr Ludwig Krapf who arrived on the Kenyan Coast in 1844, followed two years later by Johannes Rebmann in 1846 and the two begun the task of exploration, translation of the Bible, church planting and assault on slave trade in East Africa. (Kendall 1978:11) The two missionaries established their first station at Rabai in 1846 to rehabilitate the former slave
children. These children were provided with religious and technical education to enable them be self-reliant. (Anderson, 1970:10).

The initial missionary activities were mostly concentrated along the coastal region. Upcountry penetration was hampered by lack of proper system of communication and insecurity of communities, which were perceived to be hostile. The British later minimized these among other problems with the declaration of the East African Protectorate in 1895 together with the construction of the Kenya Uganda Railway Line from Mombasa to Kisumu in 1895-1901. As a result of this the inland of Kenya was opened resulting to increased missionary activities by different missionary societies. (Oliver, 1965:168).

Before as after the establishment of the colonial rule, missionaries were principally concerned with the spreading the Gospel and winning Africans for Christ. The missionaries experience else where of using schools as an instrument of evangelization necessitated the teaching of the 3 Rs that is Reading, writing and Arithmetics to accelerate evangelization among the Africans people. (Bokongo, 1992:20). This continued to the dawn of independence by then the mission schools had produced the first African elite and also had initiated great modern social changes in Kenya. (Bokongo, 1992:20). After independence the new Kenyan government through an Act of Parliament passed the Education Act in 1968. The Education Act required that the Church hand over the management of schools to the local authority, Chapter 211:8 (3) and assume the role of a sponsor. In 1969 as the Education Act was being implemented, Pope John Paul VI created Machakos Catholic Diocese which was curved from the then large Archdiocese of Nairobi. From then on the Catholic Diocese of Machakos took part in implementation of the Education Act and continued
to play a role in provision of Education. This research intends to carry out a case study of Machakos Catholic Diocese role in the provision of education in general and in particular primary education with a view of finding out what role the Catholic church has done and how its work can be strengthened, so that the church can achieve its basic mission of evangelizing through education.

1.2. Statement of the Problem.

As has been pointed out in the background the Catholic Church was commissioned by its founder Jesus Christ to evangelize and to teach, therefore it has a duty and a role to play in provision of education to its followers and would be followers. Ever since the coming of the first Catholic Missionaries in Machakos the church has played a key role in provision of Primary, Secondary, and Technical education in Machakos Diocese by setting up educational institutions.

When the Education Act 1968 began to be implemented the role of the church in provision of education changed, the church was required to hand over its established and managed schools to the local authority and assume the role of a sponsor. This research intends to carry out a case study of the role of the Machakos Catholic Diocese in the provision of education in general and in particular primary education. It would also point out that the church can effectively evangelize through provision of Education and there is need for the Catholic Diocese of Machakos to be actively involved in all Educational matters within the Diocese.
1.3. **Research Questions.**

This study will attempt to answer the following questions:

1. What role did the early missionaries play in provision of Education?
2. Does the Catholic Church have a duty to provide education especially primary education?
3. How is the Education Act 1968 implemented in terms of the Provision of education in Machakos Diocese?
4. What is the Diocesan Education Policy of Machakos Diocese and what has it achieved?
5. How and in what ways can the Machakos Diocese Education policy be strengthened?
6. In what ways would the church benefit by investing in education?
7. What do Catholics in Machakos Diocese wish should be the role of the Church in provision of education?

1.4. **Objectives of the Study.**

The objectives of the study are:

1. To survey the role of Catholic Church in provision of Education in general and in particular primary education.
2. To study how the implementation of Education Act 1968, affected the role of the Catholic Church in the provision of education.
3. To analyse the Diocese Education policy and suggest ways in which it can be strengthened to enable the church play a more active role in provision of Education.

4. To find out what Catholic s in Machakos Diocese wish would be the role of their Church in provision of Education.

5. To propose the benefits the Catholic Church would gain by being more actively involved in provision of education in Machakos Diocese.

6. To make recommendations based on the findings and conclusions of the study on how the Catholic Church can play effective role in provision of Education in Machakos Diocese.

1.5. Significance of the Study.

Over the years the Church has used school as an instrument of evangelization. (Bokongo, 1992:19). This study is significant because it tries to suggest ways to strengthen the role of the Church in Provision of Education, in general and in particular primary education. This study is particularly important for the Catholic Diocese of Machakos because the larger part of its followers are in schools and they are at their formative stage during which it is possible to form them in socially acceptable character and instill in them at this early stage desirable qualities and societal values. It has also to be noted that the youth of this times are met with many challenges, moral, spiritual, social, cultural as well as economic. The church by virtue of her nature as a mother and a teacher would have a positive influence on our youth most especially in areas of drug abuse and HIV/AIDS problems which
face our youth in schools and need to be addressed squarely by an institution that has moral obligation and authority to do so. The church fits very well in this duty for it is a mother and a teacher.

1.6. Scope and Limitations of the Study.

The scope of this study is Machakos Catholic Diocese and the role of the Catholic Church has played in provision of education in general and in particular primary Education. Within Machakos Catholic Diocese which covers Machakos and Makueni Districts, there are 1,346 primary schools of which 352 are sponsored by the Catholic Diocese of Machakos. There are 252 Secondary Schools of which 91 are sponsored by the Catholic Diocese of Machakos. This means that the Catholic Diocese of Machakos sponsors 26% of the primary schools and 36% of the secondary schools within the Diocese.

This study is limited to Machakos Diocese which currently covers Machakos and Makueni Districts of Eastern province of Kenya.

The Literature review has limitations in that not much literature on this case is available because no other case study of Machakos Diocese has been done.

The study has limitations in that its findings and recommendations may not apply in other Catholic Dioceses in Kenya other than Machakos.
1.7 Definitions of Terms used in the Study.

1. Role: Function that a person or thing or institution typically has or it’s expected to have/play.

2. Diocese: A District or Districts not necessarily politically divided for which a Bishop is responsible.

3. Policy: A plan of action or statement of ideas proposed.

4. Diocesan: That which belongs to a district or districts where a Bishop is responsible.

5. Sponsor: A Church, Religious organization, voluntary body or a person who initiates or is invited and funds a school is responsible for the maintenance of its religious traditions and continues to promote and provide for its development. (K.E.C, 2000:13).


1.8 Organization of the rest of the Study.

Chapter Two is literature review and traces the development of the role of the Catholic Church in provision of education from the time of the coming of the missionaries to Kenya, Catholic Missionary efforts in Ukambani which later became Machakos Catholic Diocese, the Education Act 1968, Catholic Education policy, and how it is implemented.

Chapter Three is on Methodology of this study, and focuses on the Research design, population of the Research area, Sampling and sampling procedures, instruments used in the study, how data is collected and Analysed.
Chapter Four is Data Analysis, which includes collection of data, organization of the data, summarization and classification of the data. In this chapter data is presented using numbers, tables and percentages.

Chapter Five presents the findings of the study, gives recommendations and conclusions and finally suggests areas for further research.

This study has appendix, which includes Bibliography, interview schedules, and Questionnaires used in this study and lastly Timetable and Budget of this study.
CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is an attempt to review the available literature related to the role of the Catholic Church in Provision of education. This review is looked at under the following headings:

1. The coming of missionaries and introduction of western education.
2. The setting up of mission stations and schools in ukambani.
3. The creation of Machakos as a Catholic Diocese.
4. The Education Act 1968, its implementation and implication on the role of the Catholic Church in provision of education.
5. The Catholic education policy.

2.2 The coming of Missionaries and introduction of Western Education.

Before the advent of European missionaries, there were traditional African and Islamic education systems practiced in Africa. What people learned varied from one African society to another. The social, political and economic systems of any one ethnic group were passed down to the younger generation through an indigenous system of education pertinent to that society.

Many studies carried out have shown that this education was moral, progressive, gradual and practical. It was about actual life and its experiences. The values, knowledge and skills of society were transmitted by word and practice. Education was characterized by its collective and social nature because every member was learning and teaching throughout life. Education molded character and moral qualities, developed physical
aptitudes and combined manual activities with intellectual exercises. Education was a life long process through stages from birth to death.

(Bogonko, 1992:9). Formal non-indigenous education in Kenya and indeed in the whole of East Africa began with the coming of Arabs and Persians. The “easterners” as they were referred to brought Islam to East African Coast by 700AD. On settling, they built mosques to which Koranic schools were attached. The latter were so styled because their chief aim was to teach the Holy Koran and Islamic law with a view to converting the attendants to the Islamic religion. Koranic schools therefore are Islamic institutions where the spiritual and moral welfare of the children is catered for. What was brought to Kenya was what had been evolved by Muslims else where in the world. (Bogonko, 1992:10).

Western education was the second non-indigenous system of education to be introduced to Kenya from the middle of the 19th century. This system of education was the most widespread single system in Kenya by 1920. (Bogonko, 1992:1). In Kenya Christian missionaries preceded the establishment of European colonial rule and settledom. From about 1895, the interior of Kenya then called the East African protectorate up to 1902 was not touched by Christianity until after the date when the British declared hegemony over the country, prior to that only the coastal region had experienced Christian influence.

Christianity was first brought to Kenya by Portuguese in 1498. (Sheffied, 1973:3). Nevertheless western education never really took root until the arrival of John Krapf and John Rebman of the (C.M.S) Church Missionary Society in 1844 and 1846 respectfully (Anderson, 1970:10-11). They translated the Bible into Kiswahili, and started boarding schools for the sons of chiefs and freed slaves at Rabai. In 1873 after slavery was abolished, Freetown settlement for freed slaves was founded in Mombasa.
and a school was established to train them in Industrial and Agricultural Education. By 1880 Western education had found root in Mombassa. (Bogonko, 1992:18). With the declaration of the British protectorate over Kenya and competition of railway line to Kisumu. In 1901 many Americans and Europeans missionary groups moved up upcountry and started work in what was hitherto regarded as a mere gateway to Uganda. The urge to get there first flung missionary bodies to central Kenya very quickly. The C.M.S for instance founded stations in Kikuyu and Embu between 1901-1910. The church of scotland mission moved to Kibwezi in 1898 and in 1908 started work at Kikuyu and Tumutumu and later it extended to Chogoria in Meru. The African Inland mission (A.I.M) moved to Ukambani and Kikuyu land. The Holy ghost fathers (H.G.F) opened stations at Kiambu in 1902, Limuru 1903 and Mangu 1906. The opening of the railway line to Kisumu also accelerated missionary Movement to Rift valley and Western Kenya. With the establishment of mission station came mission schools, and out schools or village schools. This divided the country into missionary spheres of influence. (Bogonko, 1992:19).

The missionary schools were actually prayer houses meant to teach Christianity. The missionary’s experience elsewhere of using the school as an instrument of evangelization necessitated the teaching of The 3RS (Reading, Writing and Arithmetic) to accelerate evangelization among the African people. This lead to opening of more schools with a view of making missions self-perpetuating and self-sufficient. With many settlers coming into Kenya to make it a “white man” country this influenced the development of missionary education. On occupying the colony from Kibwezi in the East to Kitale in the West, the settlers needed educated labor
inform of masons, carpenters and recorders, the government had a similar need besides the missionary need for teachers cum evangelists.

The relatively high pay that such "educated" Africans soon earned whetted Africans desire for education. Thus the building of many schools due to African demand for education. Inspite of many difficulties experienced by 1920, Western education had been established in Kenya by the missionaries. It is from the mission school that the first African elite emerged. The mission schools also initiated the modern social changes in Kenya. (Bogonko, 1992:20).

2.3: The setting up of Mission stations and schools in Ukambani and the creation of Machakos as a Catholic Diocese.

The first efforts to set up Catholic mission station in Ukambani came in December 1908 when Father Demason, Superior of the Zanzibar mission and Father Leconte, Superior of the Mombasa mission set out on foot from Mangu with twenty porters to explore the hills of Kanzalu, Matungulu and vyulya to see if they could get a suitable site for a new mission. This resulted in the first mission which was situated at a small hill called Kombe which was in the center of Mwala area and had a good population. (Otoole, 1995:1). In 1912 the Holy Ghost Fathers administrator Father Locus Bernhard and Father Leconte by then the Superior in Mangu made a visit to Kombe and on returning to Nairobi made an application to the government for Permission to start a Catholic mission at Kombe, but the government wishing that Ukambani would be preserved exclusively for the Protestants replied that Kombe was too near the American mission of Kangundo and with held the permission. An arbitrary rule that Catholic and Protestant missions must be at least ten miles apart was invoked to stop the Catholic opening a mission at Kombe. However Father Bernhard decided to go ahead
with the foundation of the mission at Kombe arguing that the high Kanzalu range between the two places made a difference. On August, 1912 Father Leconte and Brais were appointed to start the new mission at Kombe. Father Leconte's caravan from Mangu arrived at Kombe hill at midday on September 26th, 1912, this is the day which can be said to be when Catholic church came to Ukambani (Otoole, 1995:2). This setting up of the first mission in Ukambani at Kombe met with a lot of opposition and difficulties usually from first the local community though shortly, because the local community later welcomed the Fathers. There was prolonged non acceptance by Government for establishment of a Catholic mission at Kombe. On October, 1912 Father Leconte build a small temporarily chapel, the first Catholic church in Ukambani (Otoole, 1995:5). On January 21st, 1913 a new refusal to grant permission to establish a Catholic at Kombe lead Father Bernhard to suggest to Father Leconte that he makes a safari to Kilungu to find a suitable site for a mission. This was done and Kilungu was found a good site for a Catholic mission. Father Bernhard also suggested that the Fathers at Kombe try establishing something at Kabaa; Father Brais paid a visit to Kabaa on 28th, March 1913, all this time Kombe had not received official permission to be established as a Catholic mission, it had temporal buildings and the local community was still pagan (had not accepted Christianity). Due to these difficulties the mission was moved from Kombe hill to Kabaa on 2nd, July 1913. Kombe mission lasted a year characterised by tension and uncertainty, lived in very temporary and uncomfortable conditions (Otoole, 1995:4).

The first permanent Catholic Church of Ukambani was build at Kabaa by 18th, May 1914 and the first Catechism school was opened. This became also the first Catholic school in Ukambani. The local chief and other parents were
asked by Father Lekonte to send their children to the first Catholic primary school to which few agreed. The priest taught them reading, writing and Christian doctrine (Otoole, 1995:20). The next mission to be opened and accompanying mission school was Kilungu opened by Father Horber in 1919. The people of Kilungu responded well to Catholic church and the school in Kilungu, many out schools were build. The out schools in time developed into primary schools. Father Horber started the following schools during the first year at Kilungu, Ithemboni, Kauti, Kyale, Kyang’a, Ngai, Kyanzimbu, Nzawi, Mulala, Kaani near Machakos and Kabaa. Other missions and mission schools followed after Kilungu and Kabaa (Otoole, 1995:24). On development of schools it is noted that Kabaa through efforts of Father Witte managed to develop from a primary school to became the first Catholic high school in Kenya. Kabaa presented candidates for the first time in the official Government examination in 1926 and got very impressive results. (Otoole, 1995:7). The Catholic church in Ukambani grew rapidly from 1912 and by 1969 July Machakos was created as a diocese covering the then large Machakos District which by now has been divided into Machakos and Makueni Districts. The new Bishop of Machakos Diocese was Raphael S. Ndingi mwana’a Nzeki who received the news that he was the Bishop of new Machakos Diocese at the beginning of July 1969 while he was completing his course at Rochester university in the U.S.A. On 1st, August 1969 at Kampala Uganda Bishop Ndingi mwana’a Nzeki now Archbishop of Nairobi was among the twelve Bishops consecrated by the Pope Paul VI for the various countries of Africa. On September 7th, 1969 at Machakos school sports ground the new Bishop was installed with scenes of joyful celebration and the papal Bull officially erecting the Diocese of Machakos was read (Otoole, 1995:143). Under Bishop Ndingi Mwana’a Nzeki, Machakos Diocese grew steadily and by 17th September 1971 there
was a sense of achievement of new progress. The Diocese had not only survived the birth it was growing in vigor also. Then on October 9th 1971 Bishop Ndingi Mwana’a Nzeki was transferred to Nakuru Diocese. Initially the people of Machakos and the clergy refused to accept the transfer however Bishop Ndingi had already accepted to move to Nakuru and on January 1st, 1972, Bishop Ndingi left Machakos for Nakuru and was installed on Sunday 30th, January 1972 as the Bishop of Nakuru. On 20th July 1973, Father Urbanus Kioko was announced the new Bishop of Machakos and on October 7th 1973 he was consecrated Bishop of Machakos Diocese (Otoole, 1995:147). Up to now the Diocese has continued to grow in many aspects and to play a role in provision of education.

2.4. The Education Act 1968, its Implementations and Implications on the role of the Catholic Church in Provision of Education.

The missionaries had started school initially to rehabilitate freed slaves and to enable Africans to read so as to be good converts who can read the word of God (Bible). Reading went together with writing and arithmetics. The European settlers realized that there was a need for overseers who could read and write. This was a felt need and it was therefore admitted that the missionaries were doing a good service by teaching these skills to the people and co-operation in this venture was inevitable (K.E.C, 1982:33). Through what was referred to as “Bush school,” a simple school system had in fact taken root in Kenya, thanks to the missionaries. From these simple beginnings, big institutions emerged in time for example Mangu, Alliance, Yala, Mukumu, Kabaa, e.t.c. a good number of primary schools, and teacher training colleges also developed. The colonial government played a role by encouraging the missionaries financially and otherwise in educational efforts and by founding schools and teacher colleges. The colonial government also
set a number of educational commissions such as Nelson Fraiser Commission 1908 set to advice on education. Following recommendations by Nelson Fraiser, an advisory board of education was established by 1911 with James R. Orr as the first Director of education in Kenya. This marked the Government’s first significant educational commitment. In 1924 the Phelps strokes report was set up. 1925 there was the native education memorandum. 1949 the Beecher report and in 1952 Binns report. All these pre-independence educational reports made it clear that the churches involvement in education was very necessary and welcome. (Ayot,1986:12).

After independence in 1963,a well defined role emerged for the church in a Nationally centralized system of education for all the Kenyans. This role is derived from the following:

1. The ruling political parties manifesto that is K.A.N.U. manifesto which states, “In the great task of educating our people, the continued participation of the missionaries and other voluntary agencies who have served us so much in the past will be welcomed. ” (K.A.N.U manifesto, 1963).

2. The November 1963 statement by the Christian church which declared that the churches will continue the role of educating the society and endorse the idea that the state should in deed take more and more responsibility for the administration of schools.

3. The Ominde report 1964 stated that the churches should participate in education system by managing private and semi-private schools, being sponsors of schools, providing teaching personnel and developing religious education syllabuses and supplying materials.

4. The Ministry of Education order of 1965 , following the Ominde report recommended that education was a social service and therefore the
responsibility of the government. The Ministry of Education issued an order in 1965 requiring that the churches hand over the schools "voluntarily" to the government. The Catholic church was unwilling to hand over her schools until it was made very clear how it would continue to play its vital role in the new set up. The church felt and still feels that it has an obligation to its followers who are in schools at all levels of education and that an education which does not include religion is incomplete. To enact the recommendations of Ominde's report two crucial bills were introduced in Parliament which became the Teachers Service Commission Act 1967 Chapter 212 and the Education Act 1968 Chapter 211 (K.E.C, 1982:42).

The implementation of these two acts gave the church the following as its rights, duties and responsibilities in the new system of education in independent Kenya.

1. While teachers have one employer, the Teacher's Service Commission, the Religious personnel that is Fathers, Brothers, Sisters, and lay missionaries are seconded to the Ministry of Education.
2. The sponsor may manage schools which are either assisted or unaided. The sponsor is not a manager of Public schools.
3. The secondary school and teacher's colleges are managed by their Board of Governors, the former church manager is a sponsor.
4. The board of governors and sponsors have a serious obligation to maintain the religious tradition of the sponsored schools.
5. Each primary school shall have a committee with the former church manager as sponsor. Such a committee shall have three representatives of the sponsor. Religious traditions of the school must be maintained.
6. The sponsor and his representative shall have the right to enter the
sponsored school for the purpose of religious instructions, supervision
there of and for pastoral work among pupils and teachers.

7. The sponsor shall have the right to use of the building during out of
school hours free of charge. The sponsor will be responsible for any
damage incurred during that period of use.

8. A reasonable and adequate amount of the usual equipment grant to school
will be used to provide religious textbooks and teaching aids
recommended by the sponsor. This was applicable during the time when
Kenya School Equipment Scheme was in operation.

9. The sponsor has got the right of consultation in the appointment of staff in
schools.

10. The sponsor may have, during normal school days, a religious day of
observance.

11. The sponsor, in consultation with the Headteacher of the sponsored
school can increase the minimum number of three obligatory periods of
religious instructions a week in the school to four or five in a week.

12. The sponsor and the Head teacher should make sure adequate attention is
given to teaching of religion.

13. The appointment of a school Head of a sponsored school under a Board
of Governors shall be made by the Teacher’s Service Commission in
consultation with and as far as possible with the agreement of the
sponsor.

14. There is freedom of religion in Kenyan schools.

It has to be noted that this Education Act and the subsequent regulations
issued concerning its implementation are the ones in force up to the
present (K.E.C., 1982:43).
2.5.1 Catholic Education Policy

It is a fact that the history of modern education of Kenya cannot be written without reference to the Christian missionaries and present day Christian churches. The task of the missionaries is to teach.

The Catholic Church recognizes itself primarily as a teacher, this conviction is drawn from the command of Jesus, "Go therefore and make disciples of all nations." (United Bible Societies – Matthew, 28:19). The Catholic church is under an obligation to promote the welfare of the whole life of man, she has therefore a part to play in the development and extension of education. (Vatican II document 1962-1965).

There are twelve principles which guide the role of the church in education, they are enunciated by the documents of Vatican II, and reiterated by the booklet of the sacred congregation for Catholic education. They underlie the continued involvement of the church everywhere in education as part of her mission to humanity and are applied to each natural situation as the Episcopal conference see fit (K.E.C, 1982:3). The principle of Catholic Christian Education include:

1. Right to education:

   All men of whatever race, condition or age in virtue of their dignity as human persons have an inalienable right to education." Here in Kenya the principle is restated in different words by the six national goals of education. These goals of education include:
   a) National unity.
   b) National development (economical and social needs).
   c) Individual development and self-fulfillment.
   d) Social equality.
e). Respect and development of cultural heritage
f). International conscience

To pursue these principles, the church set up schools and other educational institutions. This is a contribution to education and part of her service to the country's citizens. Some of these institutions are strictly church owned and others are in partnership with the Kenyan government. They include formal schools, seminaries, novitiates, technological institutes, vocational schools and institutions for special education. (K.E.C, 1982:4).

2. Right to Christian education for Christians:

"Every Christian is entitled to a Christian education". This is what is called protection of freedom of conscience. (Chapter V of the Kenyan Constitution Section 78). It follows from these that parents have the right to ask the school to provide for their children the religious education of the parents' choice. (K.E.C, 1982:4).

3. Parents have the right and duty to be the first educators of their own children. "As it's the parents who have given life to their children, on them lies the greatest obligation of educating their family." Parents carry out this obligation in the first instances at home. Then the state and the church come in to help the parents in those aspects of education, which they cannot handle. The church in Kenya fulfills her role in this regard by helping to form good Christian families who recognize their rights and duties in the education of their children. For this reason the church establishes schools, educational institutions as well as out of school programs offering not only education in general but also Catholic religious education. (K.E.C., 1982:4).
4. Religious education is a major aspect of any education.

"In the exercise of its functions in education the church is appreciative of every means that may be of service but its values especially those which are essentially its own chief among these is catechetical instructions." Education should contribute to handing on the faith which brings all who accept it to the fullness for which God has destined them. (K.E.C, 1982:5).

5. The school is an important center of education:

"Among the various organs of education the school is of outstanding importance." Most of young people's time is spent in school with teachers and other pupils. The school is a great socializing agent and every effort by all concerned should be made to ensure a good climate in the school. (K.E.C, 1982:6).

6. Parent have a right to send their children to the schools which they may choose:

"Parents who have a primary and unalienable duty and right in regard to the education of their children should enjoy the fullest liberty in their choice of school". The church endeavors to provide this service by establishing many types of schools and attempting as far as possible to make available a system of bursaries and financial aid for poor families. (K.E.C, 1982:6).

7. The church has a right and obligation to ensure that children of her faith receive proper Religious Education.

"Acknowledging its grave obligation to see to the moral and religious education of all children, the church should give special attention and
help to the great number of them who are being taught in non Catholic Schools.” (K.E.C., 1982:6).

8. The church has a right and duty to establish schools:
"The churches involvement in the field of education is demonstrated especially by the Catholic School.”. The Church continues to establish schools, these schools are not sectarian nor are they for proselytizing. In Kenya this is done in accordance with the guarantee of Religious freedom in the constitution of Kenya and in accordance with the Education Act 1968. Sections 7 and 26.

9. The Catholic School should promote Catholic values:
Schools which are in any way depended on the Church should conform as far as possible to the ideal of a Catholic School, though Catholic Schools can take on forms which vary according to local circumstances. Those running such schools are invited to constantly evaluated their work and ask what Catholic Values they are promoting in their school or institutions. (K.E.C, 1982:7).

10. The Catholic church has an obligation in the sphere of higher Education.

11. All Catholic Education efforts need, Co-ordination.
“As Co-operation, which is becoming daily more important and more effective at Diocesan, national and international levels it is very necessary in educational sphere.”(K.E.C,1982:8).
2.5.2 Catholic Education Policy in Machakos Diocese

The Catholic Church mission demands that she be involved in education. This commitment calls for a stated policy and clear guidelines for the practical implementation of that policy in the various nations of the world.

The policy of the Catholic Church in Kenya which also applies in Machakos Catholic Diocese includes:

1. To promote the welfare or the whole person from birth to death, through the involvement of Christian parents and varied church personnel in all the multiple aspects of education at every level.
2. To co-operate with the Government of Kenya as fully as possible in implementation of educational policies as laid down in the educational act 1968 and as interpreted by subsequent regulations.
3. To ensure adequate numbers of committed and able teachers in all institution for the teaching of School curriculum. It is particularly important for the teaching of religious education and for maintaining the religious tradition in sponsored schools.
4. The Catholic policy of helping to provide adequate and sound educational syllabus and material for all subjects and particularly for religious education is implemented by the church being involved in the process of National Curriculum development at Kenya Institute of Education (K.E.C.: 1982; 12-19)

2.5.3 How the Church Implements These Policies In Practice.

Policy 1

The Catholic Church in Kenya is committed to being involved in the education of the whole person throughout his life. She does this in most cases in partnership with the government as follows:
1. By setting up schools at all levels. Nursery, Pre-primary, Primary, Secondary schools, Polytechnics and Universities, Technical Schools, Medical and Nurse training Centers and Agricultural Schools.

2. By Managing and sponsoring educational Institutions. Such schools are either fully managed or else managed by the church. Where the church is a sponsor, she avails certain rights as set for in the official documents.

3. By providing personnel: Dedicated Catholic lay teachers, sisters, brothers and priest who work throughout the whole of the educational sector of the Kenyan society.

4. By being represented on the government board of Institutions of higher learning where the church is a sponsor.

5. By providing personnel for chaplaincies and Campus ministries.


7. By participating in adult education (literacy) for some members of our society who have not had the opportunity to attend School.

8. By providing Family Life Education, the church has involved herself in organizing programs to educate parents on their responsibilities so as to revitalize the family, the basic unit of the society.

9. By providing Development Education, this is in an effort to make the world a better place to live in.

Policy 2:
The church is committed to co-operating with the Government in furthering the policies spelt out in the Education Act 1968. Towards this end, the Catholic Church aims at responsible co-operation with all those involved in ensuring that children of all faith receive the religious education, which is their right. The church as a sponsor has the following role in education:
1. Ensure religious education is taught to children of all faith in accordance to the will of the parent.

2. Ensure that the traditions of the church are respected in the sponsored schools and Institutions.

3. Consult with the Ministry of Education on appointment of Head-teachers and other personnel so that responsible and sensible people are posted to schools.

4. Recommending religious education syllabuses and material for approval by the Ministry of Education.

5. Setting up and managing schools to cater for those unable to find places in government schools.

6. Ensuring that the Catholic programme of pastoral instruction is taught in all non-sponsored schools where there are Catholic children.

7. Ensuring that pastoral care is given to Catholic students in all schools, the church engages in dialogue with the Government in order to achieve more general education and religious education in all learning institutions.

Policy 3
The church policy of ensuring adequate number of committed and able teachers by being active sponsor in Catholic founded colleges and Catholic managed colleges for teacher, providing periodic inservice for religious education teachers, and by setting up the center for inservicing religious education teachers that is . CISRET Programme.

Policy 4.
The Catholic policy of helping to provide adequate and sound educational syllabuses and materials for all subjects but, particularly for religious
education is implemented by the Church being involved in the process of National Curriculum development in Kenya at Kenya institute of education. (K.E.C., 1982: 12-19).

2.6 Conclusion:

This Chapter has attempted to trace the development of the role of Catholic Church in provision of education from the time of the coming of the missionaries to Kenya, Missionary efforts in Ukambani, which later became Machakos Catholic Diocese, the Education Act 1968, and what it says about the role of Catholic Church in provision of Education and the Catholic education policy and how it is implemented nationally and this also applies to Machakos Catholic Diocese.
CHAPTER THREE

METHODOLOGY

3.1 Introduction

This research is a case study and has both historical and administrative aspects and will use historical method of research. Cohen and Manion (1994:45) have defined historical method as; “An act of reconstruction undertaken in a spirit of critical inquiry designed to achieve a faithful representation of a previous age”. This leads towards a better understanding of the role of the Catholic Church in provision of Education in general and in particular primary Education in Machakos Diocese.

3.2 Research Design.

The research design for the study is a case study which is longitudinal in approach in that it starts from establishment of western Education in general and focuses on the role of the Diocese of Machakos in provision of Education right from the time of establishment of the Diocese.

The study has made use of primary and secondary sources of data. Primary sources in this study refers to those resources which have had some direct physical contact with the event being reconstructed and in this case includes official government policy on Education, Policy Document for the Catholic Education in Kenya, Interview schedule and questionnaires.
Secondary sources in this study refers to sources in which the person giving a description of a given event was not present when the event took place but has only received such description from another person who may not have necessarily observed the said even directly (Borg and Gall, 1983: 897).

According to (Frackers, 1978: 378) secondary source of data also refers to published materials such as books, magazines, Newspapers, dissertations, thesis and projects. This study had made use of such sources however it has to be noted that secondary sources of data are not only inaccurate sometimes, but they have a tendency of distorting some facts. (Koul, 1984:385) as a consequence of this general weakness this study has not heavily relied on secondary sources of data and has used it to supplement the Primary source of data.

3.3 Population

The population of his study will be from Machakos Catholic Diocese which covers two civic District of Machakos and Makueni.

Machakos District has a population of about 902,840 people of whom 266,141 are Catholic s. The area is 6051sq km. There are 638 Primary Schools of which 210 are Catholic sponsored. There are 128 secondary schools of which 44 are Catholic sponsored. (Episcopal Silver Jubilee, 1998:2).

Makueni District has a population of about 766,750 people of whom 163,040 are Catholic s and the area is 7,917 sq km. There are 708 primary schools of which 142 are Catholic sponsored. There are 124
secondary schools of which 47 are Catholic sponsored (Episcopal Silver Jubilee, 1998:3)

There are 30 Polytechnics and 583 Nursery School in the whole Diocese.

3.4 Sampling and Sampling Procedures.

The sampling procedures used in this study are purposive sampling and random sampling.

Purposive sampling is used for those interviewed, because they are interviewed by virtue of their position or office. Random sampling was applied in use of questionnaires.

Those interviewed included; The D.E Os for Machakos and Makueni Districts. The Education secretary for Machakos Catholic Diocese.

The Questionnaires were administered as follows: There are 83 Catholic priests working in Machakos Diocese, of these 30 priests were randomly selected and given a Questionnaire to respond to. The priests were given Questionnaire to respond to because they are involved in churches programmes and according to policy Document for Catholic Education in Kenya, 2000:28 (Parish priests represent the Bishop in all Education matters at the parish level; The Bishop is the head of all educational affairs in the Diocese).

There are 40 parishes in the Diocese and from these 40 parishes, one member of the parish council was purposively selected and given a Questionnaire to respond. The one member of parish council from each
of the 40 parishes was chosen to represent the Catholic faithful in each parish.

Machakos District has 44 Catholic sponsored secondary schools. Ten Headteachers of the Secondary Schools were randomly selected and given a Questionnaire to respond to. There are 210 Catholic sponsored primary schools in Machakos District, 25 primary Headteachers were randomly selected and given a questionnaire to respond to.

Makueni District has 47 Catholic sponsored secondary schools. Ten Headteachers of secondary schools were randomly selected and given a questionnaire to respond to. There are 142 Catholic sponsored primary schools in Makueni District, 25 primary schools Headteachers were randomly selected and given a questionnaire to respond to.

3.5 Instrumentation
This study has made use of interview schedule and questionnaires constructed by the researcher. During the pilot study, a number of questions were improved and others found to be irrelevant or too sensitive were removed.

3.6 Data Collection
The data for interviews with D.E.Os’ and Education Secretary involved in Education was collected by the researcher during the interview schedules.

The data from Questionnaire was collected. Some data in person by the researchers and others received through postage from the respondent.
3.7 Data Analysis.

Once the data was collected, it was organized into categories:

(i) Interview schedule data from D.E.Os’
(ii) Interview schedule data from Education secretary
(iii) Data from questionnaire for Catholic priests
(iv) Data from questionnaire for Catholic faithful
(v) Data from questionnaire for Headteachers

This data was then summarized using tables and percentages, it was then classified into the various categories.
CHAPTER FOUR

ANALYSIS OF THE DATA

4.1 Introduction

This chapter analyses the data collected from interview schedules and questionnaires. The data has been classified in relation to Interviews with D.E.O and Education Secretary, data from Questionnaire in relation to Catholic priests, Catholic faithfuls, secondary school heads and finally primary school heads.

This data is presented using percentages and tables so that the data can be summarized for discussion in this chapter and be able to make conclusions derived from the data.

4.2 Data from Interview with D.E.Os for Machakos and Makueni Districts.

The interview schedule for D.E.Os was conducted in Machakos and Makueni Districts. The information presented here has been integrated for the two Districts except where information differs then it is pointed out for each District. The responses are presented as per the interview Questions.

1. Within your district, what role has the Catholic church played in provision of education in general and in particular primary education?

The office of the D.E.Os pointed out that the Catholic church in the districts has participated in provision of education by being a sponsor to school. In Machakos, the church sponsors 210 primary schools out of a total of 638 primary schools and over 44
secondary schools out of a total of 128 secondary schools, while in Makueni the church sponsors 142 primary schools out of a total of 708 primary schools and 47 secondary schools out of 124 secondary schools within the district. On private church managed schools, the church has one primary school and two secondary schools in Machakos District while in Makueni District it has no private primary school and has two secondary schools for girls.

The D.E.O's Office suggested that more Catholic private schools in the Districts would go a long way in provision of education in the districts since that is an area not exploded fully in the area.

2. a) Has the church given primary Education adequate attention?
On primary education, the D.E.O's Office pointed out that though the church sponsored many primary schools, its influence in the primary sector was not strong as would be expected of a sponsor as per Education Act. The D.E.O's Office argued that Primary Education is the foundation and wished to see the church get fully involved here, arguing that at Primary schools, children are in their formative stage and the church would assist in modeling and character formation of the children so that they can grow into good citizens of Kenya.

b) Why has it been so?
The D.E.O's office could not point out the reasons why the church was not fully involved in Primary Education. However, they encouraged the church to take up an active role in primary education and come up strongly in D.E.B. The D.E.O's office in Makueni suggested that an Education Secretary for the District that is Makueni should be appointed.
other than relying on the one who comes all the way from Machakos and is not able to attend all Educational functions in the District.

3. a) With the implementation of Education Act of 1968. What has happened in terms of the role of the church?
The D.E.Os' office pointed out that with implementation of the Education Act of 1968. The role of the church is now a sponsor in public schools and can be manager in private schools.

b) Management and Administration of schools.
On management and administration of schools, The D.E.Os' argued that the sponsor seems to have developed cold feet in some schools for unknown reasons. In this case the D.E.Os' pointed out that the sponsor can influence school management and administration through B.O.G's and schools committees and at the D.E.B level.

c) Standards and quality of education.
On standards and quality of Education, the D.E.Os' pointed out that Machakos and Makueni being arid and semi arid areas poverty is a serious problem and therefore a major hindrance to provision of quality Education. However, the D.E.Os' suggested that with full support and cooperation of the local community and the church as a sponsor, a lot of improvement can be achieved in standards and quality of Education in the Districts.

d) Provision of Education resources to Catholic sponsored schools
The D.E.Os' office reported that not much was being done by the church as a sponsor on provision of educational resources, except for a few rare
cases in some schools. The D.E.Os' argued that since the church had facilitated the set up of some schools it should continue to assist in the development of the schools.

e) General welfare of the schools.

The D.E.Os' office encouraged the church to involve itself fully in the general welfare of the schools without aiming to win converts.

4. a) Has the church played its role as a sponsor effectively?

On whether the church has been effective in its role as sponsor, the D.E.Os' office responded that the church has not been effective. The D.E.Os' challenged the church to come up and influence education and development of education in the District. It is not enough to be just a sponsor by title as is the case in a number of schools in the Districts, particularly primary schools. The church has to redefine its role as a sponsor more clearly and in touchable manner.

b) How can the role of a sponsor be strengthened?

On how the role of the church as a sponsor can be strengthened the D.E.Os' argued that co-operation was very important, however it is up to the church to see what can be done.

5. At what levels primary, secondary and polytechnic should the church invest in and why?

On the question of what level primary, secondary or polytechnic the church should invest in, the D.E.Os' argued that all levels were essential however at primary and secondary levels, the children are in their formative stages and the church influence would enhance character.
development and formation positively, by instilling morals and other societal values.

6. What would you wish the diocese should do in future in area of provision of education in Machakos diocese?

In future the D.E.Os’ suggested that the church should be more actively involved and participate fully in the running of its sponsored schools as a sponsor. Co-operation would be required if the church is to be effective as a sponsor. The D.E.Os’ pointed out that the districts have very few private schools and the church because of its good reputation can invest in private schools besides being a sponsor in public schools. By investing in private schools the church would create more educational opportunities for the ever increasing school going population, offer employment to the local community and this would go a long way towards poverty eradication in the districts.

4.3 Data from interview with Education Secretary for Machakos Catholic Diocese

At the proposal level interview schedule was suggested for education secretary and religious congregations representative, however during piloting this was found to be a duplication, therefore religious congregation representatives were left out. The information here is from the office of the education secretary Catholic Diocese of Machakos only.

1(a) what role has the Catholic Diocese of Machakos played in provision of Education in general and in particular primary Education?
On the role the church has played in provision of Education in the Diocese, the secretary responded that the church has established and sponsored many learning institutions.

(b) Has the primary Education received adequate attention from the Diocese?

On whether primary education has received adequate attention, the secretary indicated that it has received attention.

(c) Why has primary Education received the attention you have pointed out?

On why primary education has received the said attention the secretary pointed out that the church mission is to evangelist through education.

2. With the implementation of Education Act of 1968 what has happened in terms of?

a) Role of the church

The role of the church was reduced to a sponsor from a manager by the Education Act, 1968 responded the education secretary.

b) Management and Administration of the schools

The secretary pointed out that the church has a consultative role in the appointment of headteachers to sponsor schools and is also represented in the B.O.Gs’ and school committees.

c) Standard and quality of Education

On standards and quality of education the secretary responded that where the church does not have strong grip in the management of the school, the standards and quality of Education have gone down.
d) Provision of Education resources

On provision of educational resources the secretary stated that this has been affected negatively by the implementation of their Education Act 1968 as the church seems to be leaving provision of resources to schools to the Government and the parents.

e) General welfare of the school

On general welfare of the school the secretary pointed out that in most schools due to reduced church influence discipline of both students, teachers and even parents has gone down hence affecting the school general welfare and performance.

3. (a) What does being a sponsor to a school actually mean?

On what being a sponsor means the secretary stated that being a sponsor to a school means a church or religious organization, voluntary body or a person who initiates or is invited and funds a school is responsible for the maintenance of its religious traditions and continues to promote and provide for its development.

(b) Has the church played its role as a sponsor effectively?

The secretary responded that the church has played its role as a sponsor within the Education Act provision with some conflicts here and there.

(c) How can this role of a sponsor be strengthened?

On how the role of the church as a sponsor can be strengthened the secretary argued that it can be strengthened by allowing the sponsor to assume more managerial responsibilities in financial control and the recruitment and appointment of headteachers and other staff.
4. (a) What is the Diocese Education policy?
   On what is the Diocesan Education policy, the secretary responded that it was the ongoing formation of the Christian person through education, which is a life long process.

(b) What are the achievements?
   On the achievement of this policy the secretary stated that it has been the integration of religious truths and values with the rest of life. It has to be noted this does not reflect achievement of the policy.

(c) In what ways can it be strengthened?
   On how this policy can be strengthened the secretary indicated that this can be strengthened by having exemplary teachers in schools and getting the church to be more involved in the management and the appointment of the school managers.

5. In relation to management of schools, should the Education Act be amended?
   The secretary responded that the Education Act 1968 should be amended to give sponsors more say in the appointment of teachers, B.O.G, P.T.A Members and more powers in the management and control of schools’ finances.

6. Would it be advisable for the church to get back its established schools from local authority and manage them?
On whether it would be advisable for the church to get back its established schools and management them, the secretary said no and urged for more co-operation.

7. a) Should the Diocese establish and manage its own schools?
   On the Diocese establishing its own schools (private) the secretary responded that the Diocese was now managing a few of its own established schools, but it is not easy because of financial burden.

b) Why should it do so?
   The secretary argued that church managed schools are places where holistic education is provided.

c) In what ways would the church benefit by establishing and manage its own schools
   The benefits of establishing and managing church schools would be the integral development of the whole person the secretary pointed out.

d) How would the local community benefit?
   On how the community would benefit from church managed schools, the secretary responded that the schools would produce whole developed and God fearing people and the community would benefit from their sincere and honest services to the society.

8. How can funds to establish these schools be raised?
   The secretary suggested that funds to establish church schools would be raised through donation and from well wishers.
9. At the moment how is the Diocese assisting its sponsored schools?

On whether the church assists sponsored schools, the secretary responded that this is done where possible.

10. At what levels Primary, Secondary and Polytechnic should church invest in and why?

The secretary pointed out that all levels of Education, Primary, Secondary, and Polytechnic should be invested in by the church so as to develop peoples’ talents for life.

11. What would you wish the Diocese should do in future in its area of provision of education in Machakos Diocese?

On what the secretary would wish to be the future of the church in provision of Education, the secretary suggested that the church should make its sponsored schools centers of academic excellence and Christian values.

4.4 Data from Questionnaire to Catholic Priests.

Thirty priest were randomly selected from a list of eighty-three Catholic priests working in Machakos Diocese and given a Questionnaire to respond to. Out of the thirty (30) it was twenty priests who responded to the Questionnaire and handed it over with their responses at the time of analysing the data. The responses received represent 66.6% of the priest sampled. For various reasons 33.4% of the sampled priests did not have their responses received by the researcher.

The responses received are presented as per the Questions in the Questionnaire.
1. Does the Catholic Church have a role to play in provision of Education? Yes / No

Table 1 shows responses received from the priests.

Table 1 Responses received Q. 1

<table>
<thead>
<tr>
<th>Responses</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>100%</td>
<td>0%</td>
</tr>
</tbody>
</table>

From the above table it is clear that 100% of the priest argued very strongly that the church has a role to play in provision of education, to quote Rev. Dr. Maliti of Blessed Bakanja College, “one of the most important mission of the church is to teach.”

2. In what areas of Education has the Diocese of Machakos been involved? On the areas of Education the church has been involved in, the following were listed down: Establishing schools, primary, secondary, polytechnics and nursery and Educational programmes such as REAP, CISRET and the teaching of the faithful generally in the church on faith and life issues.

3. The Education Act of 1968 requires the church to hand over its established and managed schools to the local authority. What is your comment on this?.......

On what the Education Act 1968 requires of the church, seventy five per cent of the priest responded that they were not aware of what the Education Act states. This means there is need to educate the priest on educational issues. Twenty per cent argued that the Ministry of Education has down played the role of a sponsor. This is also what is reflected in conflicts reported by the press between the church and Ministry of Education Officials. This conflict should be fully resolves by
adhering to what the Education Act states. Five per cent of the priests argued very strongly that the church has compromised its role in education mission to humanity and here the church administration is being challenged to take charge of its education mission and not just leave it all to the government or to the local authorities.

4. What has happened to church schools handed over to local authorities?

Table 2 gives Responses received for Q4.

**Table 2 Responses for Q 4**

<table>
<thead>
<tr>
<th>Response</th>
<th>Poor collaboration with M.O.E</th>
<th>Weakened church</th>
<th>Confusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>70%</td>
<td>20%</td>
<td>10%</td>
</tr>
</tbody>
</table>

From the above table, the responses received are classifiable into three categories namely, poor collaboration between the church and Ministry of Education, weakened and discouraged church and finally confusion. These responses indicate that the church and Ministry of Education Officials have not worked closely and in co-operation in line with what the Education Act 1968 states. There is therefore need for the church and Ministry of Education Officials to streamline their working terms as stipulated by the Education Act and other regulations guiding provision of education in this country. This way the church would not feel weakened and discouraged nor will there be confusion between the role of the Ministry of Education and the church as a sponsor.

5. The church is appointed as a sponsor of the formally established and Managed school, what has this meant for

a) The schools

Table 3 is on the category of responses received
The information received for question five was classified into four categories as shown in Table 3 above.

From this information, it can be argued that sponsorship has led to deterioration of the schools in aspects as pointed out by the respondents such as management, academic performance, morals, discipline and the general character formation of the pupils. This is as a result of variety of reasons among them lack of spiritual and moral guidance and counseling initially offered by the church but now left to nobody in many schools or just under the care of a teacher only given the title of guidance and counseling, yet in many cases not well equipped for such a role in terms of training or moral authority, this is confirmed by the 50% respondents whose responses can be classified under deterioration.

The church being appointed as a sponsor has also meant the intrusion of other interested parties, especially politicians for political interests and people with godfathers especially Headteachers who may not qualify to head such schools, but since they have a godfathers somewhere they are appointed. This argument is represented by twenty eight per cent of the...
respondents. On the same line twelve per cent respondents pointed out to the conflict between the church as a sponsor and Ministry of Education Officials, this conflict gives a picture of a school serving two masters. This has been the case in some schools as has been reported by the press where by the Ministry of Education Officials appointed a headmaster and the sponsor rejects that head teacher, also when the church gives some conditions to be a met at the school especially on religious matters and the Ministry of Education Officials ignore them. A case in point is where C.R..E is made a compulsory subject by the sponsor and the Headteacher and other Education officials ignore such a condition in a church sponsored school. It has to be noted here that the response (a) the schools are interrelated to response. (b) The church and the variation is only in small per centages otherwise same ideas put differently.

6. (a) Has the church been effective in playing its role as a sponsor?

Eighty-five (85) per cent of the respondents argued in various ways that the church has not played its role as a sponsor effectively due to the following reasons. Poor collaboration with Ministry of Education Officials, lack of awareness by stakeholders, teachers, parents, pupils and church personnel on the role of the church as a sponsor, lack of clear and workable Diocesan policy on educational matters, lack of commitment by church administration in Machakos and financial challenges involved.

Fifteen (15) per cent of respondents were not aware of the role of the church as a sponsor.

(b) Why has the church not been effective as a sponsor?
The church has not been effective as a sponsor because of poor collaboration with Ministry of Education Officials, lack of awareness, lack of commitment, poor communication and failure to involve all stakeholders.

(c) In what ways can the church be made effective as a sponsor?

On ways of making the church effective as a sponsor 99% responded that it was within the Ministry of Education to honour the guidelines of the Education Act 1968, other Educational regulations, the church getting to be fully involved, be a participator other that just a title of a sponsor. Indeed the issue of sponsorship should be transformed in Machakos Diocese from a mere title to touchable reality of involvement and active participation.

7. (a) What is the Diocesan Education Policy for Machakos Diocese?
(b) What has the policy achieved
(c) What are the policies weaknesses?
(d) Suggest ways in which it can be strengthened...
(e) Other comments e.g. incase one is not aware of the Diocesan Education Policy...

Ninety eighty (98) per cent of the respondents responded that they are not aware of a Diocesan Education policy for Machakos while two per cent refereed to the National Catholic Education Policy. From these responses it is evident that the Diocese does not have its own Education policy and there is need to develop a Diocesan Education Policy guided and directed by the National Catholic Education Policy 2000 which has just been developed by Education Commission of Kenya Episcopal Conference (K.E.C). These responses meant responses to 7(b) (c) and
(d) which are interrelated have the same effect that is no Diocesan Education Policy. Question 7(e) was not respondent to

8. When schools are established through facilitation of the Church who should manage them?

Table 4 gives the responses received for Q 8

<table>
<thead>
<tr>
<th>Response</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent</td>
<td>100%</td>
<td>0%</td>
</tr>
</tbody>
</table>

From Table 4 above it can be concluded that hundred (100) per cent of the respondent would want the Diocese to manage the schools that the church establishes within the Diocese. The following were the comments given for the arguing that the church should manage the schools it establishes, that is when handed over to other parties they are mismanaged and deteriorate, this would enhance church influence in the said schools it would serve as an income project for the church to generate money to finance other church programmes. Education if well managed is always a profitable venture.

9. Should the church raise funds locally to establish schools and manage them? (Yes / No) Tick

Hundred (100) per cent of the respondents indicated that the church should raise funds locally to establish schools and manage them. The present Diocesan programme called “Diocesan collection” was sited as a good example of how such funds can be raised. In this case there were suggestions of setting up Diocesan Education fund and set collection period for it just like there is a collection period for “Diocesan Collection”.

47
10. In what ways would the Diocese benefit by establishing its own schools? The following were pointed out as some of the benefits the Diocese would get by establishing and managing its own schools. The church would evangelise through schools, it would influence character formation of the young people in schools, it would raise funds for its programme, it would create employment for the local community it serves, it would increase education opportunities for the ever-increasing school-going population, and the church would be fulfilling its mission of teaching.

11. At what level has the Diocese given a lot of attention, 1. primary, 2. Secondary, 3. polytechnic (Tick one)

12. What level of education would you advise the diocese to invest in, 1. Primary, 2. Secondary, 3. Polytechnic (Tick one)

The responses to Question 11 and 12 are presented in the following table. Though the questionnaire gives three options the respondents have created a fourth option which had 92% of the responses.

<table>
<thead>
<tr>
<th>Response</th>
<th>Primary</th>
<th>Secondary</th>
<th>Polytechnic</th>
<th>All levels</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>5%</td>
<td>2%</td>
<td>1%</td>
<td>92%</td>
<td>100%</td>
</tr>
</tbody>
</table>

From the table above, 92% of the respondents indicated that investment be done for all sectors/levels of education. Even though the Questionnaire had Q11 and Q12 as separate questions, the responses were found to be related, hence presentation in tables catered for them. The respondents gave the following as their comments for investing and giving attention to all levels: The church is interested in the whole person so that a person
can develop fully and in an integrated manner. Learning education is a process that proceeds in stages, therefore all stages are important and interrelated, therefore they should receive similar attention and equal investment.

13. Is the Diocese doing enough in terms of provision of education in Machakos? Yes/No Tick one

On whether the Diocese is doing enough in provision of education ninety (90) per cent of respondents indicate no, while five percent of respondent wanted to be informed on what the Diocese is doing while the other five per cent wondered what enough means when it was very clear that the mission of the church is to teach and there can be no enough of this mission, it is a very demanding mission.

14. Would the catholic faithful in the Diocese support churches efforts in provision of education?

Hundred (100) per cent of the respondents indicated yes, the faithful would support all efforts by their church in provision of education at all levels and in all ways, including giving donations, ideas, labour and all moral and other support as may be needed by their church in her mission to teach. They argued that this has been well demonstrated when such a call has been made.

15. What would you wish the Diocese should do in future in provision of education in Machakos Diocese?

The responses to this Question on what the church should do in future in provision of education varied, these included:
Appointment of competent and committed education secretaries their assistants and appointment chaplains to each school. Organizing educational seminars and workshops at parish and Diocesan levels, setting up a Diocesan education policy and implementation of the policy document for catholic education in Kenya 2000.

4.5 Date from Questionnaire to Catholic Faithful.

Forty members of different parish councils were purposively selected one from each of the forty parishes of Machakos Diocese, they were given Questionnaire to respond to. Thirty-five Questionnaires were received back, Five were not received at the time of analysing the data. This means 87.5% of the responses were received from the forty members representing catholic faithful, and only 12.5% were not received for analysis.

1a) What is the Diocese of Machakos doing in your parish towards provision of education?

The respondents pointed out the following as some of the things the church does in their parishes towards provision of education:

Setting up of schools, primary and secondary, running and managing polytechnics, running parish Nursery schools and organizing youth educational seminars.

b) Is this adequate? (Yes / No) Tick

Hundred (100%) per cent of the respondents indicates that though what the Diocese was doing here and there was good it was not adequate, more needs to be done in provision of education within the Diocese.

c) Give reasons for your answer
The reasons for not doing enough varied such as lack of funds, church leaving it all to the government and parents, lack of will and commitment and lack of workable policy.

2 a) What has happened to schools handed over to local authorities by the church?

On what has happened to church schools handed over to the local authorities, it was pointed out that they have been poorly managed, catholic influence has been watered down, indiscipline, poor performance and general welfare of the schools has generally and in some cases seriously gone down.

b) On the Question, should the church build more schools,

Hundred (100) percent respondents indicated yes

d) On who should manage such schools the response was hundred per cent that the church should manage them.

3 a) What is the Diocesan education policy?

b) What has it achieved?

c) What are the policies weakness.

d) Suggest ways in which it can be strengthened?

e) Other comments.

Ninety-nine (99) per cent of the Catholic faithful responded that they were not aware of the Diocesan Education policy. One (1)per cent was not clear on what is a policy.

This responses affected response to Question 3 b,c,d and e. lack of awareness of the Diocesan education policy meant that what the policy has achieved, its weakness and how it can be strengthened could not be answered.
4. a. Should the Catholic Church raise funds locally to establish and manage schools (Yes / No) Tick one

b. Would the Catholics be ready to raise such funds. (Yes / No) Tick one

On raising funds locally, 90% of respondents indicated Yes and therefore the church should raise funds locally while 10% indicated No. arguing that the church should seek donor funding. This shows that the majority 90% of the faithful would be willing to raise funds locally for the church's education programmes.

5. What sector has received a lot of attention from the diocese? 1. Primary 2. Secondary 3. Polytechnic (Tick one)

6. a. What level would you advice the diocese to invest more in?

Table 6 below shows responses received for Question five. Though there were three options, the respondents made a fourth option that is all level.

Table 6 responses for Q 5 and 6 a)

<table>
<thead>
<tr>
<th>Response</th>
<th>Primary</th>
<th>Secondary</th>
<th>Polytechnic</th>
<th>All levels</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>30%</td>
<td>17%</td>
<td>13%</td>
<td>40%</td>
<td>100%</td>
</tr>
</tbody>
</table>

From table 6 it can be concluded that opinion varied here, however primary level of education received simple majority per centage of 30, an indication of the value attached to primary education as the foundation while all levels received 40% a sign of need for integration and education being seen as a process not a certain level only. The same type of responses were received for Question 6 a), this gives an indication of the question 6a being related to question 5.

b. In what ways would the Diocese benefit by establishing its own schools?
c. The catholic faithful pointed the following as some of the benefits improvement of discipline and performance, many of their children would have chances of joining these schools, the church would generate income for the other programmes. Which would create employment for many people and the church would become strong and influenciat it would be able to evangelise the youth majority of whom are in schools.

7. What would you wish the Diocese should do in future in provision of education in Machakos Diocese?

On what the Diocese should do in future in provision of Education in Machakos the following suggestions were put forward: build its own schools, involve the faithful and parish councils in educational matters, set up schools, primary and secondary in each parish increase church influence in all sponsored schools for good character formation of the youth.

4.6 Data from Questionnaire to primary and Secondary school Headteachers in Catholic sponsored schools only

1. PRIMARY SCHOOL HEADTEACHERS

A total of fifty questionnaires were sent out to primary school headteachers randomly selected, out of these thirty questionnaires were received back having been responded to.

The following tables shows the Questionnaires sent out per the two Districts and the Questionnaires received back.
Table 7: Questionnaires sent out and those receive back per District.

<table>
<thead>
<tr>
<th>District</th>
<th>Questionnaire sent out</th>
<th>Questionnaire received</th>
</tr>
</thead>
<tbody>
<tr>
<td>Machakos</td>
<td>25</td>
<td>15 (60%) for Machakos</td>
</tr>
<tr>
<td>Makueni</td>
<td>25</td>
<td>20 (80%) for Makueni</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>35 (70%) total of Questionnaire sent out</td>
</tr>
</tbody>
</table>

From Table 7 it can be observed that 70% of the Questionnaire sent out to Headteachers of Primary Schools were received back while 30% were not received back.

The responses to this Questionnaires are analysed per Question.

1. a) On what has been the role of the church as sponsor,

Seventy (70) per cent of the Headteachers responded that they did not know clearly the role of the church as a sponsor. 10% argued that sponsor was just by title nothing more. While 20% responded that they needed to be educated on what it means for a church to be a sponsor. From these responses it is evident that the church as a sponsor in Primary schools has minimal influence and involvement, therefore the need for the church to be actively involved as a sponsor.

b) In what ways can the role of the church as a sponsor be strengthened?

Ninety-nine (99) percent of the headteachers responded that the role of the church as a sponsor can be strengthened by the church participating fully in primary education.

2. a) Does the church assist in administration matters of your school?

Sixty (60) percent responded that the church does not participate in the administration of the schools while 20% responded that it influences
school administration through school committees while 20% argued that the church has simply abandoned its sponsored primary schools.

b) Does the church play any role in provision of educational resources in your school?

On provision of educational resources, 100% responded that the church does not provide any resources to schools it sponsors.

c) Give reasons for your answer above

Hundred (100) per cent argued that the church has got no reason for not supporting education.

d) Should the church be involved in the provision of educational resources?

Yes / No (Tick one)

On whether the church should be involved in provision of educational resources to schools, the response was 100% Yes.

3. In what ways would the church benefit by being fully involved in provision of education?

On ways in which the church would benefit by being fully involved in provision of education, the following ways were pointed out, it would give spiritual nourishment to the children, it would gain financially for education is a profitable investment Christian and social values would be enhanced leading to good and committed Christians and citizens.

4. a) Should the church establish and manage its own schools? Yes / No (Tick one)

Hundred (100) per cent indicated Yes. The church should establish and manage its own schools for this would give it income, provide more educational opportunities, create employment and challenge public schools.
5. With the handing over of church established and managed schools to local authorities the following has happened:
   a) Provision of Resources by the church has stopped, leaving the burden to parents.
   b) Standards and quality of Education have declined especially discipline.
   c) Traditions of the school especially spiritual have been watered down.
   d) General welfare of the school has gone down more so in terms of discipline, morals and spiritual nourishment.

6. a) Should the Education Act be amended? Yes / No (Tick one)
   Hundred (100) per cent agreed that Education Act 1968 should be amended.
   b) The following reasons were given why education act should be amended: it is colonial, it is not in line with current educational realities, does not give parents and other stakeholders legal powers.
   c) In relation to the role of the church in provision of Education the respondents argued for more involvement of the church in primary school affairs especially financial and administration.

7. a) As an educational administrator, would you advise the church to get back its established schools and manage them today? Yes / No (Tick one)
   Table 8 is on response to Q 7

   **Table 8 responses for Q 7**

<table>
<thead>
<tr>
<th>Response</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>55%</td>
<td>45%</td>
<td>100%</td>
</tr>
</tbody>
</table>

   From these responses it can be argued that 55% of the respondents were of the opinion that the church should get back its schools because of the
following reasons: the church would assist financially, the general welfare of the school spiritual, moral, would be improved as well as influencing school discipline for teachers, pupils and parents positively. The 45% who argued the church should not take back its schools gave the following reasons; it could lead to forced conversion, religious discrimination and it would be outdated to give churches its established schools as was seen as unfit at independence.

8. What should you wish the Catholic Diocese of Machakos should do in future in the area of provision of Education in Machakos?

On what the church should do in future in provision of education, the following suggestions were indicated: be an active partner in Primary Education, set up more schools, provide spiritual nourishment in schools and influence educational development positively.

2. SECONDARY SCHOOL HEADTEACHERS

A total of twenty Questionnaires were sent out and fifteen were received back having been responded to.

Table 9 below presents Questionnaires sent and received back per district.

<table>
<thead>
<tr>
<th>District</th>
<th>Questionnaire</th>
<th>Questionnaire received</th>
</tr>
</thead>
<tbody>
<tr>
<td>Machakos</td>
<td>10</td>
<td>8(80%) for Machakos</td>
</tr>
<tr>
<td>Makueni</td>
<td>10</td>
<td>7 (70%) for Makueni</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>15 (75%) of the total Questionnaire sent out</td>
</tr>
</tbody>
</table>

From table 9 it can be concluded that 75% of the questionnaire sent out to secondary school heads were received back responded to while 25% were not received back.
1. a) The Headteachers pointed out that the role of the church as a sponsor has been to facilitate the establishment of the schools and be a member of B.O.G. However they challenged the church to be more involved.

b) The role of the church as a sponsor can be strengthened by the church being actively involved in school matters.

2. a) Does the church assist in administration of your school?

Eighty (80) per cent responded that the church influences school administration through its representation in B.O.G, while 20% argued it was time the church as a sponsor came up fully in running of its sponsored schools without religious discrimination becoming an issue.

b) Does the church provide educational resources in your schools?

The church does not provide educational resources, other than having facilitated the setting up of the school, this argument was indicated by 100% of respondents.

c) Reasons for not providing resources

The church has no reasons for not providing resources to its sponsored schools.

d) Should the church be involved in provision of educational resources?

On whether the church should be involved in provision of educational resources to schools, the response was 100% Yes.

3. On ways in which the church would benefit by being fully involved in provision of Education, the following ways were pointed out: evangelization through the schools, income from the schools would boost churches finances, more primary school leavers would get chances of joining secondary schools given the limited places.
4. On whether the church should establish and manage its own schools, the responses were 100% Yes.

5. With handing over of church established and managed schools to local authorities, what has happened in the following?
   a) Provision of resources to schools by the church has declined considerably except for a few cases here and there and this burden has been pushed on to the parents
   b) The standards and quality of education has declined.
   c) Tradition of the schools have lost their influencing power especially on discipline, morals and spiritual exercises.
   d) General welfare of the schools has gone down.

6. Should the Education Act 1968 be amended?
   a) The education Act 1968 should be amended as indicated by 100% of the respondents.
   b) The reasons why it should be amended is to make it be in line with current educational needs
   c) In relation to the role of the church and all stakeholders especially P.T.A should be given legal powers in school management especially management of finances.

7. As an Education administrator would you advice the church to get back its established schools and manage them? Yes / No (Tick one)

Table 10 below gives responses for Q 7

**Table 10 Responses for Q 7**

<table>
<thead>
<tr>
<th>Response</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>60%</td>
<td>40%</td>
<td>100%</td>
</tr>
</tbody>
</table>
From Table 10 it can be concluded that 60% of Secondary school Headteachers were of the opinion that the church should get back its schools arguing that church managed schools are managed well and are centers of excellence due to good discipline and spiritual nourishment, while 40% argued that such a need does not arise and can not be justified.

8. On what the church should do in future in provision of education, the following suggestions were put forward: be actively involved in schools matters, came up strongly in B.O.Gs and influence the general development of education in this country.

4.7 Summary

The interviews with D.E.Os Machakos and Makueni indicated that the Diocese has not been effective as a sponsor, nor has it established fully its own private schools in the two districts. The Diocese has been challenged to get fully involved as a key stakeholder in education and not just take a back sit.

The education secretary being a Diocesan employee could not come up fully on raised issues, however it is evident that a lot more needs to be done in the field of Education within the Diocese.

The catholic priests and catholic faithfuls indicated that they are for 100 per cent involvement of their church in education and pointed our that what is being done by the diocese now towards provision of education is not adequate and is actually below their expectations.
The headteachers of Catholic sponsored primary and secondary schools on their part called on the Diocese to be an active participator in all school matters in sponsored schools for being a sponsor by tittle means little for the sponsored school therefore need for more co-operation and involvement.

Summary

This study investigated the role of the Catholic Church in education in general and in particular primary education with focus to the Catholic Diocese of Machakos.

Chapter one set out the problem to be investigated several questions and stated objectives. The study should examine the identification formulations and the scope of the study are also presented in this chapter.

Chapter two is review of available literature related to the role of the Catholic Church in provision of education particularly in the Catholic Diocese of Machakos. The literature review was then followed by setting up of methodology, introduction of research instrument, explanation of research activities to Machakos and setting up of Catholic schools and accompanying mission schools. The creation of Machakos Catholic Diocese, Catholic education policy and Machakos Catholic education policy.

Chaprer three is the methodology chapter which deals with the following areas of this study, the research design, the population sampling and sampling procedures, data collection and validity and reliability analysis.
CHAPTER FIVE

SUMMARY, FINDINGS AND CONCLUSIONS AND RECOMMENDATIONS.

5.1 Summary.

This study investigated the role of the Catholic Church in provision of education in general and in particular primary education, with reference to the Catholic Diocese of Machakos.

Chapter one set out the problem to be investigated raised research questions and derived objectives the study should achieve. The significance limitations and the scope of the study are also spelt out in this chapter.

Chapter two is review of available literature related to the role of the Catholic church in provision of education particularly in the Catholic in Catholic Diocese of Machakos. The literature review focused on the coming of missionaries, introduction of western education, Catholic activities in Machakos and setting up of mission station and accompanying mission schools, the creation of Machakos Catholic Diocese, Catholic education policy and Machakos diocesan education policy.

Chapter three is the methodology chapter which deals with the following areas of this study; the research design, the population sampling and sampling procedures, data collection and finally data analysis.
Chapter four analyses and presents the data. Here the data is presented using figures, tables and percentages.

Lastly chapter five gives a brief summary, findings and conclusions and makes recommendations based on the findings of the study and finally suggestions for further research.

5.2 Conclusions.

The Catholic Church has done a lot worldwide in provision of education, as is evident from the fact that some of its managed and sponsored schools are among the best even in our county Kenya. It is said that there is always room for improvement and this is the largest ever. Therefore the Catholic Diocese of Machakos has the capacity, obligation and moral authority to be involved in education. It should then get in to full swing guided by the spirit of Jesus Christ our Teacher and model and directed by the policy Document for Catholic Education in Kenya 2000. For more fruits await to be harvested in the field of Education within the Catholic Diocese of Machakos.

5.3 Findings and Conclusions:

This study has established that the Catholic Church in Machakos has been involved in provision of education since pre-independence times. After independence the church came into partnership with the Government through the Education Act of 1968 which empowers the Church to be a sponsor, to maintain the religious traditions of the Catholic sponsored schools, to facilitate in teaching of Christian religious education, programmes of pastoral instructions and provide pastoral care and pastoral worship. (K.E.C, 2000:9).
However the role of being a sponsor in practice does not take place effectively as has been documented in a number of press reports in the local Newspapers, observe in reality by the researcher and pointed out by a number of respondents in the interviews and Questionnaires. There is a gap between policy statements on the role of the church in provision of education and actual implementation. This gap is as a result of lack of awareness of the policy, the stipulations of Educations Act 1968 and other educational regulations guiding education in this country, general ignorance of stakeholders in educations sector, lack of commitment and seeming to withdraw form schools shown by the Catholic Diocese of Machakos, education administration, particularly the office of the Bishop and the education secretary and not setting up provision of education as a priority as was the case during missionary times. This issue can be resolved by creating awareness on what the policy of the church is, in provision of Education, what Education Act, other education regulation stipulate on education and involving all the stakeholders in education where by the church becomes now an active participator in education and not just a sponsor by tittle.

In deed the church considers the school as an important agent of evangelization and character formation of the youth. Therefore there is need to emphasis and re- emphasise churches active participation in the schools. This is because the schools are places where self-confidence and trust are promoted and moral spiritual and intellectual potentials realized for the integral development of each person. (K.E.C, 2000:9). Towards participation in schools, the Catholic Diocese of Machakos has helped in setting up and sponsorin 352 primary schools within the
Diocese out of a total of 1346 primary schools. This represents 26% of the total number of primary schools within the Diocese, which covers Machakos and Makueni Districts. Twenty-six (26) per cent is far below the expectations of the Catholic faithfuls and priests who feel very strongly that the diocese should be hundred (100) per cent involved in provision of Education. It is also below expectations because out of the 352 primary schools, it is only two which are church owned (private) and not just sponsored. It is evident that primary education has not received adequate attention form the Diocese and this should not be the case, because primary education is the foundation, at this level children are in their formative stage, a stage at which their character can be formed into good Christian and citizens of his country. It has to be pointed out that over fifty (50) of all primary school children terminate their formal education at the primary school due to a number of factors, among them, high drop out rates, poverty, demanding curriculum limited and competitive secondary school chances among other factors. This calls for making provision of primary education a top priority in the diocesan Education policy.

On secondary education the Catholic Diocese of Machakos has helped set up and sponsor 91 secondary schools out of a total of 252 secondary schools within the Catholic Diocese of Machakos. This represents thirty-six (36) per cent of the secondary schools and is far below expectations of Catholics in the Diocese who are for hundred (100) per cent involvement of the church in provision of education. The argument for churches involvement in secondary education is that, the secondary schools available within the Diocese are not adequate to cater for the large number of primary school leavers, given the fact that Nationally, it
is only about forty-eight (48) per cent of all primary school leavers each
year who manage to get places in form one. This is according to
Ministry of Education report on Form one admission year 2000. Out of
the 91 Catholic sponsored schools, it is only four secondary school
which are fully church owned (private). In deed this is below the
expectations of the catholic in Machakos. The need for the church to be
involved in secondary education arises from the fact that secondary
school pupils are facing their adolescence stage, which is a crisis period.
At this stage the pupils are easily exposed to many dangers to life, among
them drug abuse and HIV/AIDS pandemic, therefore the church's
presence in this sector of education would enhance disciple, moral and
social values as well as spiritual nourishment which is still in high
demand.

The Diocese has not developed a Diocesan Education policy for
Machakos nor has the role of sponsorship been played effectively in the
Diocese. There a need to develop a Diocesan Education policy based on
the policy document for Catholic Education in Kenya 2000 which would
also reflect the needs and aspirations of the Catholics of Machakos
Diocese. The policy Document for Catholic Education in Kenya 2000,
has come up with administrative structures which would guide its
implementation. This includes setting up of Diocesan Education
Advisory Board (D.E.A.B) and empowering it to play its role. Given the
large area of Machakos Diocese which covers two civic Districts of
Machakos and Makueni, each district should have its own education
secretary who among other duties would represent the church effectively
in each Districts Education Board (D.E.B). The current Deanery
Education co-ordinators should be inservised on their functions, and their
appointments should be of competent and interested persons not necessary priests, the co-ordinator could be from among the catholic faithful. It can not be overemphasized that the Diocese of Machakos needs to study the policy document for Catholic Education in Kenya and implement it fully. The Diocese of Machakos can not afford to take a back sit in the field of Education, it has an obligation and moral authority to be involved in education and it has to get down and make education as a means of evangelizing its priority in this new millenium.

5.4 Recommendations.
This study acknowledges the fact that the church recognizes the importance of education as pointed out by the code of Canon law, Canon 795 which states, “Education must pay regard to the formation of the whole person so that all may attain their eternal destiny and at the same time promote the common good of the society. Children and young persons are therefore to be cared for in such a way that their physical, moral and intellectual talents may develop in a harmonious manners so that they may attain a great sense of responsibility and a right use of freedom and be formed to take an active part in social life”. The church also recongnises the school as the most powerful tool for evangelization. This is because of the following reasons:

1. Most of our youth spent most of their time within the school premises.
2. The years spent in school are the formative years during which our youth are expected to establish the foundation of their lives on sound human and Christian principles (K.E.C, 1992:7). These reasons among others calls the Catholic Diocese of Machakos to be fully committed to the cause of the Christian Catholic School and be prepared to spend energy,
personnel, time and money in order to educate the youth and form them in to well integrated human and Christian persons.

From the findings this study would wish to propose the following recommendations.

1. The Diocese of Machakos should study fully the policy Document for Catholic Education in Kenya 2000 implement it and based on the same Document develop a Diocesan Education Policy that reflect the local situation, needs and aspirations.

2. The Diocese should put in place Education administrative structures such as Diocesan Education Advisory Board, (D.E.A.B) Parish Education Committee (P.E.C), working office of Education secretaries for each of the two civic Districts of Machakos and Makueni, with their deputies and effective deanery Education co-ordinators. These should be empowered to function as would be expected.

3. The parish priests need to be inservised on their roles in Education at Parish level. This would enhance the function of Parish Education Committee (P.E.C)

4. The Diocese should organise Educational seminars and workshops right from Parish level to Diocesan level and involve all stake holders, priest, sisters, brothers, Catholic faithfulls, parents, teachers and pupils.

5. All headteachers and their deputies in Catholic sponsored schools should be inservised on the role of the church as a sponsor and what their roles are in making sponsorship effective.

6. The Bishop could consider appointing school chaplains to all catholic sponsored schools especially secondary schools and large primary schools.
7. The Diocese should set up a Diocesan Education collection fund, whereby every year a particular period for example the months of October or any other could be set aside so that every Sunday of that month there is a special collection in all churches within the Diocese. The money from such collection would go towards development of Education in the Diocese and Bursary for pupils from needy background.

8. The Diocese as a matter of priority should establish its own private Diocesan primary and secondary schools, which should be run in such a way that they offer opportunity to all and generate enough income for them to run their programmes and raise some income to go towards Diocesan Programme of Evangelization. This is possible because education is a profitable investment.

5.5 Suggestions for further Research.

This study could not be in a position to address itself to all aspects of Catholic education, however the following are suggested as possible areas for further research.

1. Ways and means of funding Catholic schools in Machakos Catholic Diocese.

2. The causes of conflict between the Catholic Church as a sponsor and the Ministry of Education Officials.

3. The secret behind the good performance in National Examination by Catholic managed schools.
APPENDIX

BIBLIOGRAPHY.

   Nairobi; Longman.

   Nairobi: Kenyatta University

   Nairobi: Kenya Litho.


   New York: Nor publishers.


LEONARD WANGANGI
P.O. BOX 439,
KIBWEZI.
DATE

THE D.E.O,
P.O. BOX
DISTRICT.

RE: INTERVIEW SCHEDULE FOR A RESEARCH STUDY:

I am a master of education student at Kenyatta University Nairobi. I am at the moment carrying out a research study as part of partial fulfillment for the requirement for the Degree of master of education. The study title is: "The role of the Catholic church in provision of education in general and in particular primary education: A case study of Machakos Catholic Diocese". I will come to your office in two weeks time from now to make an appointment with you for an interview schedule. The information you will provide will be used for the purpose of this study only.

I do look forward to your support and co-operation. Thanking you in advance.

Yours faithfully

Leonard Mwangangi
INTERVIEW SCHEDULE FOR D.E. Os FOR MACHAKOS AND MAKUENI DISTRICTS.

1. Within your District, what role has Catholic Church played in provision of Education in General and particular Primary Education?

2. a. Has the Catholic Church given Primary Education adequate attention?
   b. Why has it been so?

3. With the implementation of Education Act of 1968, what has been in terms of;
   a. The role of Catholic Church
   b. Management and Administration of schools
   c. Standards and quality of Education
   d. Provision of Education resources to Catholic sponsored schools
   e. General welfare of the schools.

4. a. Has the church played its role as a sponsor effectively? Briefly comment.
   b. How can the role of a sponsor be strengthened?
5. At what levels, primary, secondary and polytechnic should the church invest in and why?

6. What would you wish the Diocese should do in future in its area of provision of Education in Machakos Diocese?

Thank you sincerely for your co-operation

Mwangangi Leonard Isika.
The Education Secretary.
Catholic Diocese of Machakos,
P.O. Box 640,
Machakos.

RE: INTERVIEW SCHEDULE FOR A RESEARCH STUDY:

I am a master of education student at Kenyatta university Nairobi. I am at the moment carrying out a research study as part of partial fulfillment for the requirement for the Degree of master of education. The study title is: "the role of the Catholic church in provision of education in general and in particular primary education case study of Machakos Catholic Diocese".

I will come to your office in two weeks time from now to make an appointment with you for an interview schedule. The information you will provide will be used for the purpose of this study only.

I do look forward to your support and co-operation. Thanking you in advance.

Yours faithfully,

Leonard Mwangangi
INTERVIEW SCHEDULE FOR EDUCATION SECRETARY

1. a. What role has the Catholic Diocese of Machakos played in provision of Education in general and in particular Primary Education?

b. Has the Primary Education received adequate attention from the Diocese?

c. Why has Primary Education received the attention you have pointed out?

2. With the implementation of the Education Act of 1968, what has happened in terms of:

a. Role of the church

b. Management and administration of the schools?

c. Standard and Quality of Education?

d. Provision of Education Resources?

e. General welfare of the schools?

3. a. What does being a sponsor to a school actually mean?
b. Has the church played its role as a sponsor effectively, comment briefly.

c. How can this role of a sponsor be strengthened?

4. a. What is the Diocesan Education Policy?

b. What are the achievements?

c. In what ways can it be strengthened?

5. In relation to management of schools, should Education Act be amended?

In what areas?

6. Would it be advisable for the church to get back its established schools from local authority and manage them? Comment briefly.

7. a. Should the Diocese establish and manage its own schools?

b. Why should it do so?

c. In what ways would the church benefit by establishing and managing its own schools?

d. How would the local community benefit?
8. How can funds to establish these schools be raised?

9. At the moment how is the diocese assisting its sponsored schools?

10. At what levels, Primary, secondary and polytechnic, should the church invest in and why?

11. What would you wish the Diocese should do in future in its area of provision of education in Machakos Diocese?

Thank you sincerely for your time and cooperation.

Mwangangi Leonard Isika
LEONARD MWANGANGI,
P.O.Box 439,
KIBWEZI.
Date ________________

THE RESPONDENT
NAME ______________________________________
P.O.Box _____________________________________
______________________________________________

RE: RESEARCH QUESTIONNAIRE.
I am a Master of Education student at Kenyatta University Nairobi. I am at the moment carrying out a research study as part of partial fulfillment for the requirement for the Degree of master of education. The study title is: "the role of the Catholic Church in provision of education in general and in particular primary education case study of Machakos Catholic Diocese".

I am enclosing a Questionnaire which I request you to respond to and post back using the self addressed envelop if possible within a week of reception of this letter.

I wish to assure you that the information you provide will be treated with confidentiality and will be used for the purpose of this study only.

I do look forward to your support and co-operation. Thanking you in advance.

Yours faithfully

Leonard Mwangangi.
1. Does the Catholic Church have a role to play in provision of Education? (Yes/No)
   Comment: ........................................................................................................

2. In what areas of education has the Catholic Diocese of Machakos been involved
   list... .............................................................

3. The Education Act of 1968, require the church to hand over its established
   and managed schools to the local authority. What is your comment on
   this?...................................................................................................................

4. After handing over the school from the church to local Authority what has
   happened in the formerly church managed schools?.................................

5. The church is appointed as a sponsor of the formerly established and
   managed schools, what has this meant for:
   a. The school..............
   b. The church.............

6. a. Has the church been effective in playing its role as a sponsor? (if
      not give reasons)
   b. If it has not been effective as a sponsor, give reasons why it has
      not been effective?
   c. In what ways can the church be made effective as a sponsor?

7. a. what is the Diocesan Education Policy for Machakos Catholic
      Diocese?
   b. What has this policy achieved?
   c. What are the policies weakness?
   d. Suggest ways in which it can be strengthened
   e. Other comments e.g. incase one os not aware of the Diocesan
      Education Policy

8. when schools are established through the facilitation of the church e.g.
   Kiongwani Complex and others, should the church manage them or hands
   them over to the government. (Yes/No) Tick.
   Briefly explain your answer
9. Should the church raise funds locally to establish schools and manage them? (Yes/No) Tick.

10. In what ways would the diocese of Machakos benefit by establishing and managing its own schools within the diocese.

11. At what level has the church given a lot of attention (1) Primary School (2) Secondary School (3) Technical/Polytechnics. (Tick) Comment on your answer.

12. Which level of education would you advise the Diocese to invest more in:
   (1) Primary School (2) Secondary School (3) Polytechnic (Tick one).
   b. Give reasons for your advice.

13. a. Is the Diocese doing enough in terms of Provision of Education within Machakos Diocese (Yes/No) Tick one.
   b. Comment on what the Diocese should do in Provision of Education.

14. a. Would the Catholic faithfuls within the Diocese support church’s efforts in provision of education (Yes/No).
   b. In what ways would they do so if yes........

15. What would you wish the Diocese should do in future in the Provision of education in Machakos Diocese....

Thank you sincerely for your Cooperation.

Mwangangi Leonard Isika
QUESTIONNAIRE II FOR CATHOLICS FAITHFUL

1.a. what is the Catholic Diocese of Machakos doing in your Parish towards Provision of Education

b. Is this adequate (Yes/No) Tick
c. Give reasons for you answer

2.a. In the past the Catholic Church built schools and handed them over to the Local authorities and remained as a sponsor, what has happened in these schools?

b. Should the church build more schools. (Yes/No) Give reasons for your answer

c. If the church built schools who should manage them?

a. The church
b. The Local Authority/government, give reasons for your answer

3.a. what is the Diocesan Education Policy?
b. What has it achieved?
c. What are the policy's weaknesses?
d. Suggest ways in which it can be strengthened.
e. Other comments e.g. in case one is not aware of the Diocesan Education Policy

4.a. Should the Catholic Church raise funds locally to establish and manage schools: (Yes, No) Tick

b. Would the Catholic be ready to raise such funds. (Yes, No) Tick

5. a. which sector has received a lot of attention from the Diocese?
   1. Primary Schools
   2. Secondary Schools
   3. Polytechnic
   Tick one above
c. Why has it been so...

d. Which level would you suggest should be emphasised by the Diocese in provision of Education?
1. secondary school
2. primary school
3. polytechnic

e. why should the level be emphasised?

6.a. which level would you advice the Diocese to invest more in?
1. Primary
2. Secondary school
3. Polytechnic

b. why would you advice so?

6. in what ways would the Diocese benefit by establishing its own schools?

7. what would you wish the Diocese should do in future in Provision of Education in Machakos Diocese?

Thanking you sincerely

Mwangangi Leonard isika
SECTION A: PERSONAL DATA

1. YOUR AGE

2. GENDER (F) (M) PLEASE TICK

3. SCHOOL (PRIMARY)  
   (SECONDARY)  
   (POLYTECHNIC)  
   please tick your level of the school you head.

1a. Your school being a Catholic sponsored one, what has been the role of the church as a sponsor?

b. In what ways can the role of the church as a sponsor be strengthened?

2a. Does the church assist in administrative matters of your school? If any specify

b. Does the church play any role in provision of educational resources in your school? Tick (Yes/No)

c. Give reasons for your answer above

d. Should the church be involved in the provision of educational resources? (Yes/No)

3. In what ways would the church benefit by being fully involved in provision of education?

4. Should the church establish and manage its own schools

Comment on your answer above.

5. with the handing over of church established and managed school to local authority as required by education Act, what has happened in terms of:

   a. Provision of Resources
   b. Standards and quality
   c. Traditions of the school
   d. General welfare of the school
6. a. should the Education Act be amended?  
   Tick (Yes/No)

   b. Why?

   c. In relation to church role in provision of Education what should the Education Act say?

7. a. As an Educational administrator, would you advice that the church get back its established school and manage them today? Tick (Yes/No)

   b. Comment on your answer.........

8. what would you wish the Catholic Diocese of Machakos should do in future in the area of provision of Education in Machakos.


Thank you sincerely for your time and cooperation

Mwangangi Leonard Isika
<table>
<thead>
<tr>
<th></th>
<th>Identification of the problem</th>
<th>20/12/99-31/12/99</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>preparation of the problem and presentation to university</td>
<td>01/01/2000-07/01/2000</td>
</tr>
<tr>
<td>3</td>
<td>Preparation of Proposal</td>
<td>08/01/2000-20/01/2000</td>
</tr>
<tr>
<td>4</td>
<td>Pilot study</td>
<td>21/02/2000-1/03/2000</td>
</tr>
<tr>
<td></td>
<td>Final preparation, typing and Binding of the proposal to the university.</td>
<td>01/02/2000-1/03/2000</td>
</tr>
<tr>
<td>5</td>
<td>submission of the proposal to the university</td>
<td>01/04/2000-07/04/2000</td>
</tr>
<tr>
<td>6</td>
<td>Collection of Data</td>
<td>10/04/2000-10/05/2000</td>
</tr>
<tr>
<td>7</td>
<td>Data analysis</td>
<td>15/05/2000-10/06/2000</td>
</tr>
<tr>
<td>8</td>
<td>writing and Proof reading the project report</td>
<td>15/06/2000-15/07/2000</td>
</tr>
<tr>
<td>9</td>
<td>Typing and Binding</td>
<td>20/07/2000-25/07/2000</td>
</tr>
<tr>
<td>10</td>
<td>submission of the university supervisors and examiners</td>
<td>01/08/2000</td>
</tr>
<tr>
<td>11</td>
<td>Graduation</td>
<td>15th-20th Oct, 2000</td>
</tr>
</tbody>
</table>
BUDGET

1. Subsistence allowance  kshs. 10,000
2. Travelling Allowance kshs. 7,000
3. Stationery and Equipment kshs. 6,000
4. Pilot Study kshs. 4,000
5. Typing and Binding kshs. 6,000
6. Miscellaneous kshs. 3,000

Total kshs. 36,000