

**INFLUENCE OF EDUCATION PROJECTS INITIATED BY CHURCH OF GOD ON
DEVELOPMENT OF SOCIETY IN KEUMBU DIVISION OF KISII CENTRAL
DISTRICT. **

BY

MONYENYE JAMES MOGIRE



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DECLARATION

This research is my original work and has not been presented for the award of any degree in any other university.



James Monyenye Mogire

L50/76971/09

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Date

This research has been submitted for examination with my approval as the university supervisor.



Joseph Oluoch Awino

Lecturer,

Department of Extramural studies

University of Nairobi.

17/9/2010

Date

DEDICATION

To my Dad, Nathan Mogire and Mum Sophia Kerubo for their love and good upbringing that enabled me achieve my goals.

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LIST OF ABBREVIATIONS AND ACRONYMS

1. **COG-K:** Church of God Kenya
2. **K.C.D:** Kisii Central District.
3. **CLCP:** Cell Life Church Program
4. **ICCC:** Ibeno Comprehensive Care Centre
5. **ECD:** Early Childhood Development.
6. **NGO:** Non Governmental Organization
7. **UNESCO:** United Nations Education, Scientific and Cultural Organization.
8. **W.D.A:** World Development Appeal.
9. **P.C.I** ; Presbyterian Church of Ireland.

ABSTRACT

Society development is a great concern of many institutions in the world today. Churches and faith based organizations have made concerted efforts towards answering both spiritual and physical needs of people in society in different parts of the world.

Many religious organizations have infiltrated the African continent and set up projects geared towards improving people's livelihood in the local society. This study was formulated to establish the influence of education projects initiated by church of God in development of society in Keumbu Division of Kisii Central District. The researcher applied a descriptive survey research design. The target population for the study constituted of 746 respondents who constituted of staff members from the three educational institutions and parents of the learners in the three educational institutions. Stratified, purposive and simple random sampling techniques were applied to select a sample of 224 respondents which form 30% of the population. The research instrument used was a self administered questionnaire and the data collected was analyzed using the statistical package for social sciences (SPSS) version 17 and the findings presented as descriptive statistics in tables and graphs.

The findings of the research showed that the church of God education projects have had a positive impact on society in empowering people economically, improving the environment and promoting social cohesion. Recommendations were made to the church to partner with other stakeholder to enhance further development.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Education is the cornerstone of economic and social development. It is a critical factor in the alleviation of individual ignorance, fear and servility and in helping a county move from a traditional to a more desired socio-economic development (Sifuna, 1980). Education affects people's behaviour in ways that support a wide range of development goals. It is also a contributing factor to political development because it creates an informed and participant citizenry. Education is a means to social development as it equips people for new roles that are associated with an expanding range of occupations in society. There is also emphasis on the potential of education to foster the acquisition of knowledge, values, attitudes and skills necessary for productive activity (Lockheed and Verspoor, 1991).

Studies of the costs and benefits of schooling using formal sector earnings as a measure of benefits consistently indicate that average rates of return to education are high in comparison with returns to expenditures in other sectors. Primary schooling appears to improve productivity not only in the formal sector but also in the rural and urban informal sectors (Colclough & Lewin, 1993). Education, especially for mothers, contributes to improvement of family nutrition and health, spacing of births, reduction of infant mortality and increase in life expectancy (GOK, 1992).

The foundation of Africa's education policy dates back to the time of the colonial administration. African ministers of education met for the first time in 1961 in Addis Ababa to formulate Africa's educational objectives and strategies for the period 1961-80 (Yiman, 1980). policies were based on the premise that education is a fundamental human right as well as being basic to economic growth and development of a just post-colonial African

society. African governments commitment to educational development is indicated by the relatively large public allocations that go to the sector (Sheffield 1966).

The policies on education of different countries is highlighted in their National development Plans and reflect the importance attached to education. In the United Nations First Development Decade Plan in the 1960's, great faith was placed in education as the key to national development. This induced belief in an almost automatic relationship between education and development and resulted in large sums of money being allocated both in the developing countries has led them to seek overseas aid which is liberally given in the belief that it would prove an investment in human capital that would yield high rates of return (Hardiman and Midgley, 1982).

Churches and other faith-based Organizations in many countries in the world are at the forefront in addressing education matters Objectively. In Ireland Chloe says that education has taken a new meaning due to the Catholic Church having control of the school and curriculum for so long creating not only the standard learning system but also knowledge on catholicism. The religion sectors took full control of the schools while the government stayed in the background, just occasionally reviewing the progress of the school. After the independence of Ireland the schools were expected to educate children on the Catholic religion and prepare them for communion, and it didn't matter if the school was catholic ran or if layman ran. There were no separations of education; it was blended together for children. There were a few ideas on how education should be run in Ireland and how the children should be educated falling under the functionalists and the Marxists (Cloe 2009). Functionalists believe in how the education system affects a society as a whole. They not only think that studies should include the norms but also should include things such as society's believes and to socialize correctly, as well as sexuality and justice. They belief that educational projects acts as a

screening device that educates and puts people into the Jobs they deserve and belong in by showing which areas they excel in.

In Ireland, in the Marxist theory they don't believe that a meritocratic society is created by educating the masses. Because they believe the poorer societies do not learn as easy because they were not given pre-school or the same amount educational toys so they do not have the same advantages. They also believe that because they are educated in likely poorer schools then they receive less education because of large population in a class and poorer facilities and less extracurricular activities. In the Marxist belief a hidden curriculum is encouraged. With the Marxists they believe you need to educate in case by case basis taking into consideration the wealth, background and the person as well.

Post primary schools were only for a small amount of individuals until the 1960's. The more money you had meant you went to a state school more like a college or university here, however if you made less money you could go to vocational schools only.

The church influenced what was taught in vocational systems which then created a huge difference between- what women were taught and what men were taught. Until recently women were taught only womanly pursuits such as homebaking skills, cooking, sewing and general arithmetic. Any other pursuits were deemed useless because women were forbidden to work. Male population could pursue what they desired however only if they were born to a high class or wealth family. However the schools were free, with no financing or loans needed. The church believed they needed to have a carrot to dangle to make sure children were attending the schools they wanted them to attend.

Unfortunately, the education system in Ireland gives the grants and funding to all the children from having pre school opportunities or place to help assist them as they struggle in class. If children were given the same advantages from the beginning regarding school no matter the class then children could attain the basis they needed to excel as they set out of primary

school and move to older grades. Class should not be taken into effect when awarding funds for children, they should be treated equally.

Right now what is being taught to the children is that if you are born to a poor family then you cannot have access to pre-school or assistance so that you can reach your full potential, only money and class can get you that. Also the other problem they face with the education system, is that there belief is that if a child excels in one arena, that is what they should focus on forever and what their career should be in. however, how many children change their opinions on what makes them happy career wise as they get older? This is a constantly changing process as children learn new things and discover themselves, in fact no one wants to be key holed at a young age. The 'streamlining' process just puts children in a box with no chances of breaking free and learning to do new and exciting things.

This issues not only start in primary school but are carried out thought college so that the once young children whose performance may have been amazing but they are poorer, cannot go to college because there is nothing that funds for the more disadvantaged young adults that cannot afford to go (Cloe 2009). In fact this is unfortunate as even the church does not play her role of reaching out to the poor and unfortunate in the society.

I believe Ireland Truly has a long way to go to successfully and without prejudice educate their children. Whether run by the church or by the state. The state truly needs to find a way to bring the lower class and loss funded children into the system and give them tools to succeed. Right now it is said that the education is still so minute when it comes to lower class families, if these was increased they would have had a whole population of people who could find better jobs, less labor intensive and in the end increase the economy because they can participate even more in the technical and industrial side of Ireland.

In Uganda, the church and the education department equips the people with knowledge, attitude, values and skills for a better living growth and service for the church its goals among others in to empower the church for the provision of holistic education services.

The joint education department oversees 55 pre-primary schools, 4904 church founded primary schools, 460 secondary schools, 50 post-primary schools, including vocational Training schools and 6 universities including Uganda Christian University and Ndejje university. Approximately 3.7. million people are enrolled in these church of Uganda founded educational institutions (Kura 2009).

The education department interfaces with the government's ministry of education and also provides church-founded schools with policy guidance and resources for improving educational standards.

Kenya like other former British colonies took over its pattern of education largely from Britain though other European countries had some impact through missionary influences. Kenya inherited a largely foreign education structure and philosophy which has remained remarkably constant since it was first outlined in a *Memorandum of Education Policy in British Tropical Africa of 1925* (Yiman, 1990).

Different national educational targets were established in 1961 by the conference of African ministers of Education in Addis Ababa, Ethiopia, and were clearly tied to the rapid expansion of the national economy. Both the Kenya Education commission in 1964 and subsequently the Conference on Education, Employment and Rural Development held at Kericho in November 1966 emphasized the need to change the nature of the curriculum in schools and colleges to give it effective relevance to the needs of a developing country (Sifuna, 1980).

1.3 Statement of the Problem

Society development has become a concern of many religious movements in Africa (Obwoye 2010). The coming of Christianity marked the beginning of a process of alteration of society's social institution in which religious values diffused into every aspect of human life and activities. In an attempt to improve the social set up in rural areas, many religious organizations have adopted a holistic developmental change attitude (Ibid).

Churches and faith-based organizations have made concerted efforts towards answering the spiritual and physical cries of the people in Africa and in Kenya in particular. This has partially been attributed by the fact that religion is not lived in a vacuum and that spiritual progress and world development are necessarily interrelated (Obwoye, 2010). However the search for causes and appropriate methodology to ascertain the influence of the church and other faith-based organizations level of participation to community development remains elusive. A number of researches have had an inclination to look at development in historical and economic terms while underestimating the influence of religion in society development, thus relegating religion to a matter of private belief. It is against this background that this research was carried out to establish the influence of educational projects initiated by church of God on society development in Keumbu Division of Kisii Central District.

1.4 Purpose of the Study.

This study sought to find out the influence of the Church of God -Kenya education projects on the people's way of life in Keumbu Division of Kisii Central District.

1.5 Objectives of the Study

This study was guided by the following objectives.

1. To examine enrollment of learners in the education projects initiated by church of God in Keumbu Division of Kisii Central District.
2. To establish contribution of the education projects initiated by church of God to economic development in Keumbu Division of Kisii Central District.
3. To establish contribution of the education projects initiated by church of God to social development in Keumbu Division of Kisii Central District.
4. To find out contribution of the education projects initiated by church of God to the environmental development in Keumbu Division of Kisii Central District.

1.6 Research Questions

1. What is the enrollment of learners in the education projects initiated by church of God in Keumbu Division of Kisii Central District?
2. To what extent have the educational projects initiated by church of God contributed to economic development of society in Keumbu Division of Kisii Central District?
3. How have educational projects initiated by church of God contributed to social development of people at in Keumbu Division of Kisii Central District?
4. To what extent have the educational projects initiated by church of God contributed to the environmental development in Keumbu Division of Kisii Central District.

1.7 Significance of the Study

The church ought to be at the fore front to improve the living conditions of the people in the region spiritually, politically, socially and economically by enhancing there participation in social economic development. As an agent of change in the society, the church/religion should not be looked at matters of private belief only but also be a major contributor to social, political and economical empowerment and this are positive contributions to the society in

general. The findings of this study will assist the church of God better focus on society development in all aspects, inform policy makers in the various religious organizations, church leaders, project managers and other stakeholders on how to better orient their projects to develop society and the country in general.

1.8 Limitations of the study

Since it is a survey research design in which the survey instruments were administered to collect data e.g. questionnaires, they were subject to ceiling and floor effect which could affect the results in the sense that the answers of respondents depended on their mood.

1.9 Delimitations of the study

With the coming of church of God to Ibeno in Keumbu Division of Kisii Central District as the first station, forms a reason for this area of study. Many of the church leaders and directors and great adherents members of the church come from this place. The CoG-K fully operates in this Division.

1.10 Basic assumptions of the study

The theology and dogmas of the church, influence from other churches would have formed the independent variables but since they are not measurable they are kept under control.

1.11 Scope of the Study.

The study on the influence of the education projects initiated by church of God was conducted between May and July 2010. It was conducted on three learning institutions (2 primary schools and 1 secondary school) in Keumbu Division of Kisii Central District.

1.12 Organization of the study

In order to carry out this study, the researcher got an introduction letter from the University of Nairobi department of Extra- mural studies then forwarded it to the church regional office at Getembe and was given a letter allowing him to carry out the study in their schools. The

researcher proceeded to the field to collect data after which the data was analyzed and discussed.

1.13 DEFINITION OF TERMS

Development Of Society- Refers to the movement of people towards the establishment of environmental, economic and political structures. It is therefore the alteration in the basic structures of social groups in their social life in society.

Developmental projects – Refers to the institutions set up in a social segment to transform itself towards improved quality of life on it's members.

Educational Projects – Refers to the primary and secondary educational institutions initiated by the Church of God to offer formal education.

Welfare organization - Refers to the arrangement of people coming together and working towards a common objective.

Church - Refers to an organization that is both visible as well as community of believers who share common spiritual values, beliefs and practice concerning the mission of Christ on Earth.

It is therefore a collective body of Christians adhering to one particular firm of worship and is interested in both spiritual and invisible need of mankind.

Culture – Refers to the complex whole of social systems and practices attached to the process of significance, representation, symbolism, survival mechanism and human relationships with an autonomous logic of it's own. Thus culture is a product of lived experience of a given people as well as what makes a people who they are.

Development – Refers to the struggles of a given social segment to transform itself towards improved quality of life and participation for an enlarged percentage of it's members.

CHAPTER TWO

LITERATURE REVIEW.

2.1 Introduction.

In this chapter the summary of the pertinent literature related to this study as well as the theoretical framework is made and is sub-divided into six categories, viz, a History of Church of God in Kenya, the role of religion in development, educational services, church community welfare associations, role of the church in initiating development projects, theoretical framework and conceptual framework.

2.2 The Role of Religion in Development

In any culture, in every way of life, there is a whole set of meanings and values that influence the way of life, of thinking and acting amongst the people. Many cultures, particularly, are profoundly religious. Within a religious culture, one finds that the way of life, the behavior patterns, the whole meaning of existence is knit together by reference to God, to the deity – to the ‘Supreme Being’. At this point in Africa, religion and life are intimately connected, and the proper action and behavior is that which is pleasing to God and what is commanded by God as building a holistic person. In analyzing the development in Africa, scholars of project planning have the sole purpose of examining the role of religion, her influence towards development of society that brings order in society. Thus, there is the need for religion to bring some legitimization into the society and give some explanation to the changing society, even where this society is very small and enclosed in poverty and insufficient basic needs such as food, shelter and clothing (Mbithi, 1969)

In caribbean and Latin America, the church has developed local programs for community development. (Kamara, 2000). The church is said to be active in at least all aspects of life. It has involved herself in programs that are aimed at food production, women empowerment in

society and have put more emphasis in educational programs. In the church's developmental projects, education has been given a priority as a key to growth of the economy from the grassroots. Schools on their part also have the responsibility that besides offering formal education are used as sensitisation centres for the locals on the church's programs that are aimed at boosting society development. The church has built schools in less fortunate communities in order to provide an opportunity for community building and fundraising through participation in services (Kamara, 2000).

In Africa the Presbyterian church in Ireland (PCI) has programs that are responsible for the planning, promoting and overseeing the world's development through the church's own aid agencies like Christian Aid and Tearfund (Sivanah, 2009). The World Development Appeal (WDA) that is the Umbrella body gives the church members in Africa the opportunity to respond to the needs of the poor and most marginalized of the world's people particularly Africa" we work in long term partnership with the poor changing lives and communities for the better. The Presbyterian church in Ireland in their strategy of empowering communities, they have given priority to education in terms of raising educational facilities in participation with the locals. The church in Kenya has also combined the ministry of preaching the good news with community development programmes in a holistic approach mission, Development in Kenya also followed along similar lines with the missionaries especially these established by the church of Scotland. The church in Kenya along with other activities they provide exclusive medical services, Educational facilities and other community development projects Educational facilities; were developed & established along with churches as community projects (Kamara, 2000).

Religion is believed to seep into all aspects of life in the society including economic aspects (Mbiti: 1969). It is viewed as the most effective stimulus for economic growth and social change in general. As stated, the economy is one of the society's most important institutions and religion is in a continuous reciprocal and interdependent relationship with the system paralleling other institutions is itself in various ways as part of the inclusive economic system of the society. The universality of religion leads readily to the assumption that it serves essential function for the individual and society, or both. It is a functional prerequisite for the society.

In the philosophy of church of God it has continued to teach social mental, spiritual, and economic growth. Religion is concerned with the development of the society in it's entirety (Sugden 1987). According Karl max, he remarks that for the most part, religious group in the society absolutely and often openly support prevailing economic norms and institutional patterns, thus social norms and these case economic norms get absorbed in all institutions and most religious groups included. Therefore, the dominant economic norms of a society tend to be reflected by religion in the society. Johnston (1992), notes that religion is in a continuous reciprocal with an interdependent relationship with the society and its institutions, the most important being the economy.

2.3 The Role Of The Church And Development In India

The church in India has institutions like caritas India , commission for labour commission for justice and peace church based social development organizations which have contributed much to the development of society. The church's contribution is diverse. Caritas India is said to be a national organization for social work of the church in India working with other many more partners including N.G.O S. across the country. The church through her agencies like caritas supports chetanalaya the Archdiocese social service society to cater to the needs

and protection of street children in respect to the children in slum of Delhi and its outskirts through providing education facilities, they have facilitated the process of enrolling children from slum into the formal school (Singh,2000).

Education is Key in the rehabilitation and development of society informed person in society can also contribute in development. An informed society can make informed decision whether in the economic or political fields. With the rehabilitation of the street children and meeting the needs of slum children is a practical role of the church in society. Caritas India works to promote rights of women and children with relation to,health, Education care and also protection . According to the journal caritas India promote social security of women in terms of greater access and control over economic resources.

Further , caritas India focus on sensitizing families and communities of their responsibilities to children, this is done by putting pressure on the on the duty holders to provide better services ,education health care and the rest. The journal continues to highlight that primary strategy is focused on “education” as prevention rescue, to address development in society.

However a church acting in protection of women or the church acting as human right organization, this conflict with the major role of the church. The church is supposed to teach moral and not to champion for one groups interest. Honesty this can break or torn the church along gender lines. Women whose interests are catered for church interests are catered for may fell over protected while men whose interests are not met will fell neglected through in one congregation or rather same church (Ibid).

In this view though the church in India has tried to contribute to the development of society it has not done much actually in terms of facilities that develop the society, moreover, in my

view the church in India and other organizations does not have clear cuts in terms of their lines of operations instead of developing the society with clear objectives, it acts as an agent of discrimination. Championing and protecting the affairs of women only which can break institutions if men's interest are not taken not taken into an account in terms of addressing their rights also all rather this could be an aspect of biasness

2.4 Community Empowerment in Bukina Faso

Self help Africa through her agencies and in partnership with Bukina Faso has some projects for economic empowerment of communities in the country. Among her activities, in the communities is to offer support and training in sustainable agricultural activities particularly beekeeping which provide farmers with an alternative source of income. The church as an organ with a more of holistic approach, well fall short of the community's expectations if does not approach the members of society holistically. Building a person only in the spiritual aspect out the social economic and political aspects will make a person lame in the missing aspects. Empowering a community is empowering the nation. In Malawi self help Africa is a combination of directly implemented area based development programmes and series of partner programmes fund (Kavinah, 2007).

Their projects which are based in central and Northern Malawi are implemented through local partners and prokets in Kalembo and Masumbankunda are directly implemented (Journal). Major of their activities include helping people to grow enough food to feed their families. Another priority is helping communities to find alternative ways of earning an income to reduce their reliance on rain fed farming. I agree with this programs and their partners in their commitment in support of society both spiritually socially. A community that is under- priviledged.

2.5 Church and Health

Health is central for our well-being vital to relationships and helps people in society to live as family work and community. According to the health & healthcare journal of evangelical Lutheran church in America, caring for one's own health is a matter of human necessity and good stewardship caring for the health of others expresses both love for neighbours and responsibility for a just society. As a personal and social responsibility healthcare is a shared endeavor. Caring for others in society is the role of the church, in a practical sense, loving vertically will not make much difference without the horizontal aspect. As the evangelical journey writes, indeed caring one another in society boosts relationships that is both vertical and horizontal and this is the role of the church (Kamara, 2000).

However, there exists a crisis in healthcare with a culture that often denies death and suffering and places its faith in technology to overcome them, such cultural attitudes led to increasing reliance upon expensive curative medicine without significantly extending life span or improving quality life against advances in prevention and treatment which offer improved health, cures for some diseases and longer lives for many people.

Health care in the united states it's territories and Puerto Rico suffers a prolonged crisis. The trained says that people unnecessarily endure poor health; rising health care costs leave a growing number of people without adequate health care. Health care resources often are rationed based on ability to pay rather than need. Finding access to quality healthcare services is difficult for many. Growing number of elderly people adds another stress on health care resources fear and self interest defeat social justice in the political processes of healthcare reform (Kamara, 2000).

2.5.1 The church and the Health Care crisis

The Christian church is called to be an active participant in fashioning a just and effective healthcare system. Responding to those who were sick was integral to the life and ministry of

Jesus and ought to be a central aspect of the church is mission throughout history. Social ministry organizations face challenging operational environments, complex to their mix of financial, staffing competitive and regulatory pressure. As these organizations collaborate with others to provide health care, they seek to preserve and enhance access to basic health care and extend services to those in need in co-operating with government they are to work with civil authorities in areas of mutual endeavour, maintaining institutional separation of church and state in relation of functional interaction (Ibid).

2.6 Church Community Welfare Organizations

Social welfare acts as a safety net on which effects and influence of poverty can be reduced. Welfare programmes are aimed at helping people unable to support themselves fully or earn a living. Welfare recipients include elderly people, people with mental or physical disabilities, and those needing help to support dependent children. Kenya, being a less industrialized country, does not operate a welfare system that covers all the poor. Therefore, private providers are essential actors in addressing poverty and its related issues. Indeed the churches in Kenya continue to collaborate with both government and non-governmental organizations to put up structures that act as safety nets for the poverty-stricken. The government has slowly acquiesced to the new function of humanitarian and church organizations and offers them support in many ways.

Religion does not operate in a vacuum, culture and other structures could be the vehicle for their operations in reaching or meeting the objective. Other than the very spiritual aspect, religion is concerned with development of the society in its entirety (Vinay' 2005) focal point is mainly directed to development efforts, which gears to develop potentialities of members in a holistic sense more specifically, religion aims ultimately at embracing programs and activities which enhance the capacities of members of the society to fulfill all

existing and changing economic trends and expectations. Religious institutions play a major role in shaping economic trends. The importance varies in the midst of theorists, but there is agreement that religious forces shape and guide our socio-economic lives. Thus, religious organization have fostered economic trends and transferred many lives in society (ibid). Therefore this study intends to analyze the extent of influence of Education projects initiated by Church of God in Society development in Keumbu Division in Kisii Central District.

2.7 Educational Services.

The right to education is articulated clearly in Article 26 of the Universal Declaration of Human Rights of 1948. It recognizes the intrinsic human value of education i.e. its ability to add meaning and value to everyone's live without discrimination is at the core of its status as human right. It is also an indispensable means of unlocking and protecting other human rights. This is by providing the scaffolding that is required to secure good health, liberty, economic well being, and participation in social and political activity. Where education is guaranteed, people's access to and enjoyment of other rights is enhanced. The provision of free primary education in section 7 of the children's Act 2001(Cap 586) states that every child is entitled to primary education, which shall be the responsibility of both the government and parents (UNESCO, 2002).

Since the achievement of independence in 1963, the government and the people of Kenya have been committed to expanding the education system to enable greater participation. This has been in the response to a number of concerns. Among the main concerns have been the desire to combat ignorance, disease and poverty; and the belief that every Kenya child has the right of access to basic welfare provisions, including education, and health that the government has the obligation to provide its citizens with the opportunity to take part fully in

the socio-economic and political development of the country and to attain a decent standard of living. Likewise, the Church has not been left behind in partnership with other sectors in delivery or assistance of the same services. Education has also been seen as a fundamental factor for human capital development. The effort to expand educational opportunities has been reflected in the various policy documents and development plans (Abagi, 1999).

Within a broad policy framework, since independence in 1963, the expansion of learning institutions and health services has been one of the greatest achievements in the education and health sectors. Kenya has achieved an impressive increase in adult literacy. The achievements in literacy have reflected the country's impressive progress in expanding access to education during the last four decades largely by establishing a comprehensive network of schools throughout the country. The substantial expansion of education has generally resulted in an increased participation by groups that previously had little or no access to schooling. Enrolment of a greater percentage of girls and indeed the attainment of University Primary Education (UPE) has been the long-term objective in the primary education sub-sector (ibid.).

The Kenyan government recognizes the importance of education both as a measure of the quality of life led by Kenyans and as a means of improving that quality. As a result of this recognitions, the government has over the years put greater emphasis on the provision of educational opportunities. By 1990 for example, the share of recurrent expenditure going to education amounted to 36% of total recurrent expenditure. This figure represented about 6% GDP which is very high on a global scale (Gok, 1990). According to (Myres, 1999) there are critical contribution and development that only the Church can provide. The role of the Church in development is to be servant and source of encouragement, not a commander or judge (Ibid). The church therefore must be: Servant of it's community, harnessing the wind

and mood and water into technologies that make the world a little more habitable, or singing with the rest of the creation of existence, or working side by side with all people of good will towards a better social order. If the church is to lead at all it is in serving; in applying the creative energies released in Christ towards the stewardship of creation and the bringing of the fallen structure closer to God's original purpose (Maggay: 1994).

According to O' Brien (1992), the role of the church as a community is not reducible to morality but it must be involved in overcoming the problem of poverty concretely and historically. This is fundamentally to say that, the church in a community should meet the lord in a privileged way. By so doing, the structures in the society never remains the same. The researcher will therefore asses the church's doctrines and their emphasis for the growth and relationship towards social change in Keumbu Division Kisii Central District.

2.8 Role of the Christian church in Socio- economic and political development in Kenya.

The church in Kenya as is the case with their counterparts in other parts of Africa, is being called upon to play an increasing role in nation building and economic and social development. Unfortunately, the church must operate within an environment that is characterized by relatively high levels of poverty, political instability destructive ethnic conflicts; crime and violence disease and famine, and corruption. Today, Kenyans are struggling to improve their living conditions through more efficient and effective use of their scarce resources and prepare for the new century.

According to mugambi the mission of Christ to liberate mankind on the socio-political plane and to save them spiritually Christ not only preached to the people but he attended to their needs, infact his primary mission was to save the total human being his spiritual as well as

economic, social and political needs following to Christ's footsteps the modern church in Kenya has taken upon itself the duty of meeting the needs of the people of Kenya, regardless of their religious or political beliefs. In line with this thinking on the role of the church and its mission, Agatha Radoli argues that: Like Christ who "came not to be served but to serve. " The church has to render Service to everyone whether they are believers or not; East Africa consists of a suffering people. There is widespread injustice in the region. The people of this region desperately need a ministry of healing that will take into account all the elements and aspects to be needed to make them whole and sound. The church must not only seek to serve people spiritually through conversion to the faith; but it must also cater to their economic, social and political needs. For the church in Kenya today the job is not only to play with the people, but also to help them realize their economic and political aspirations.

Today, most Kenyans live in abject poverty while a few individuals primarily members of the ruling coalition – live in wanton luxury. Post independence public policies have contributed significantly to such poverty. Structures were used by civil servants and politicians not to improve the welfare of the masses but to keep the country's leaders a mass personal fortunes. Today as the country prepares for the new century , it is important that structures be put in place to effectively deal with mass poverty and deprivation () in doing so the church has an important role to play. In fact it is the role of the church to play its political clout to encourage the government to establish economic infrastructures that minimizes inequality in the distribution of income and wealth, thus leading to an improvement in the quality of life for the country historically deprived and marginalized individuals and communities.

2.9 A History of the Church of God in Kenya (CoG-K)

Church of God in Kenya originated in the United States in the early 1880's. Its aim was to eliminate sectarianism among God's people. Later it became a missionary group organized by the Mission Board in Anderson, Indiana. Missionaries were sent to different countries of the world to evangelize and bring the "lost" people to the cross of Jesus Christ. In Kenya they centered their activities in Western and Nyanza Provinces Makhoka (2008). A primary emphasis of the tenet of the Church of God missionary preaching's was personal holiness in the Christian life. More essential was the idea of "the Church" as the body of Christ comprises all Christians. On the basis of this there was a strong attraction of the African towards the Gospel thus the planting the CoG-K Kisii Central District then in the area of North Kavirondo (Ibid). It was a strong movement with an expression of the universal church without the restrictions of human culture and organizational structure. According to Ochilo (OI, 24/11/2008): The Church of God fellowship activities tended to centre on the Gospel Trumpet publication. This printing, since changed to vital Christianity, was an organ for expressing the principles of the church. The offices became a clearing house for information and then a kind of co-coordinating agency for events and activities. Funds to support the first overseas outreach of the fellowships were channeled through these offices. The "Gospel Trumpet Home" became an institution for church workers of all types as well as those involved in publications of the magazine.

When the church of God Message reached the Africans, it did not have an official statement of faith. It took its stand on "basic holiness truths that all people belonged to God and are called to universal priesthood truths at all times". According to Anduuru (2005), when the South African Compound and Interior Mission began work at Kima, in Emuhaya in the Western Province of Kenya about 1905, and Robert Wilson first arrived at Kaimosi from his home in South Africa. He stayed there for several days before he traveled to Kima in Bunyore. The South African Compound and Interior Mission under the leadership of A.W

Baker continued to carry on his ministry at the gold mines in Johannesburg thus sending Wilson to Kenya.

In (1936) the missionaries lived in Ibeno and later established a mission there. In those days the converts into the CoG-K were taught and also expected by the missionaries to live together in Christian communities. After the first baptism of four members, a Christian community was formed at Ibeno. The purpose of these communities was to keep the converts from mixing with the heathen and their practices for the fear they would be forced to participate in these practices. These communities proved to be very popular, for the residents were well cared for and were taught how to read the Bible and also to write (Ochwanyi:01, 1/03/2008). The fact that the practices of these Christians were so different attracted many people to join them. As time went on, Ibeno became so populated with Christians that other villages had to be established to accommodate everyone who wanted to join. The people regarded the four men who were the first to be baptized as their leaders as well as preachers of the Gospel. Educational institutions and health facilities are among the first project that the Church engaged in order to offer educational services and medical services to her members.

2.10 Theoretical Framework

The sociological theory of structural functionalism was used to guide this study. The basic tenets of the theory and its relevance to this study and education in Keumbu division of Kisii Central district are examined.

The first systematic formulation of the logic of structural-functional approach in sociology can be found in the work of August Comte (1798-1857) and Herbert Spencer (1820-1903), two of the founding fathers of the discipline. It was developed by Emile Durkheim (1858-1917) and refined by Talcott Parsons (1902-1979). Durkheim made a clear distinction between the function of the division of labour and its efficient cause function for him is a

contribution to the maintenance of social life in society.. Takott Parsons is the most influential and best known American Sociologist to embrace this approach. He later developed the structural- functional theory of social change (Farganiz, 1993).

The structure of society can be seen as the sum total of normative behaviour. The main parts of society, its institutions such as family. The economy and the educational and political systems are major aspects of the social structure. Thus an institution can be seen as a structure made up of interconnected roles or interrelated norms.

Having established the existence of a social structure functionalists analysis turns to a consideration of how the structure functions. That is, the relationship between the different parts of the structure and their relationship to society as a whole (Haramboes & Holbom 2004).

Structural- functionalism posits the idea that any stable social system consists of a number of different but interrelated parts that function together to create an overall order.

The theory attempts to explain social phenomena in terms of their contribution to the overall sustainability of the existence of a society. Society is perceived as a set of actions and interactions among human beings. These actions and interactions results in a structure of relations. Thus, units within a structure function to maintain that system (arganis 1993).

Society is a complex system with interrelated parts/structures at several levels. There are four functional imperatives that are necessary for all societal systems to service. These are adaption (A) Goal attainment (G) intergration I and latency (L) or patters Maintanance (PM).

The functional imperatives are known as the AGIL scheme. Adoption means a system must cope with external situational exigencies by adapting to its environment and the environment to its needs. Goal attainment is achieved when a society defines and achieves its primary goals. A system must regulate the interrelationship among the other three functional imperative is Latency implies that a system furnishes, maintains and renews both the

motivation of individuals and the cultural patterns that create and sustain the motivation (Rizzer 1996).

Not all human ideas or behaviours are structurally functional. A single object; action or idea can be functional for some systems but dysfunctional for others. Therefore identification of all the functions and dysfunctions of a particular action, idea or object and of the various systems to which each consequences applies is necessary.

In trying to identify all the functions and dysfunctions are those consequences that are generally unintended or unrecognized. If an analysis reveals many more or stronger functions than dysfunctions, its likely that the idea, object or action will persist (Levin 1984.)

The functionalist analysis of education in general focuses on the positive contributions education makes to the maintenance of the social system and by extension development of society. Two related questions have guided functionalist research into education projects.

1. What are the contributions of education to society as a whole? That is, the contribution made by education to the maintenance of value conserious and social solidarity.

2. What are the functional relationships between education and other parts of the social system? That is the relationship between education and economic environmental & social systems and how this relationship helps to intergrate & develop society as a whole.

Education cannot be divorced from the economic, political and social development of the country. Education is seen as functional in terms of both the individual and society. The implementation of educational projects therefore is functionally intended to increase level of literacy, be part of economic, environmental and social development- society. Its functional consequences means the production of primary school leavers who should enter the next stage of education and later further transition to colleges or to work. If for any reason such opportunities from such education projects are not provided, the situation may lead to overcrowded classroom the primary and secondary schools. If actually this education I

projects contributes to the improvement of the Kenyan society's education and its consequences, then the church of god educational projects can be said to be structurally functional.

2.11 Conceptual Framework

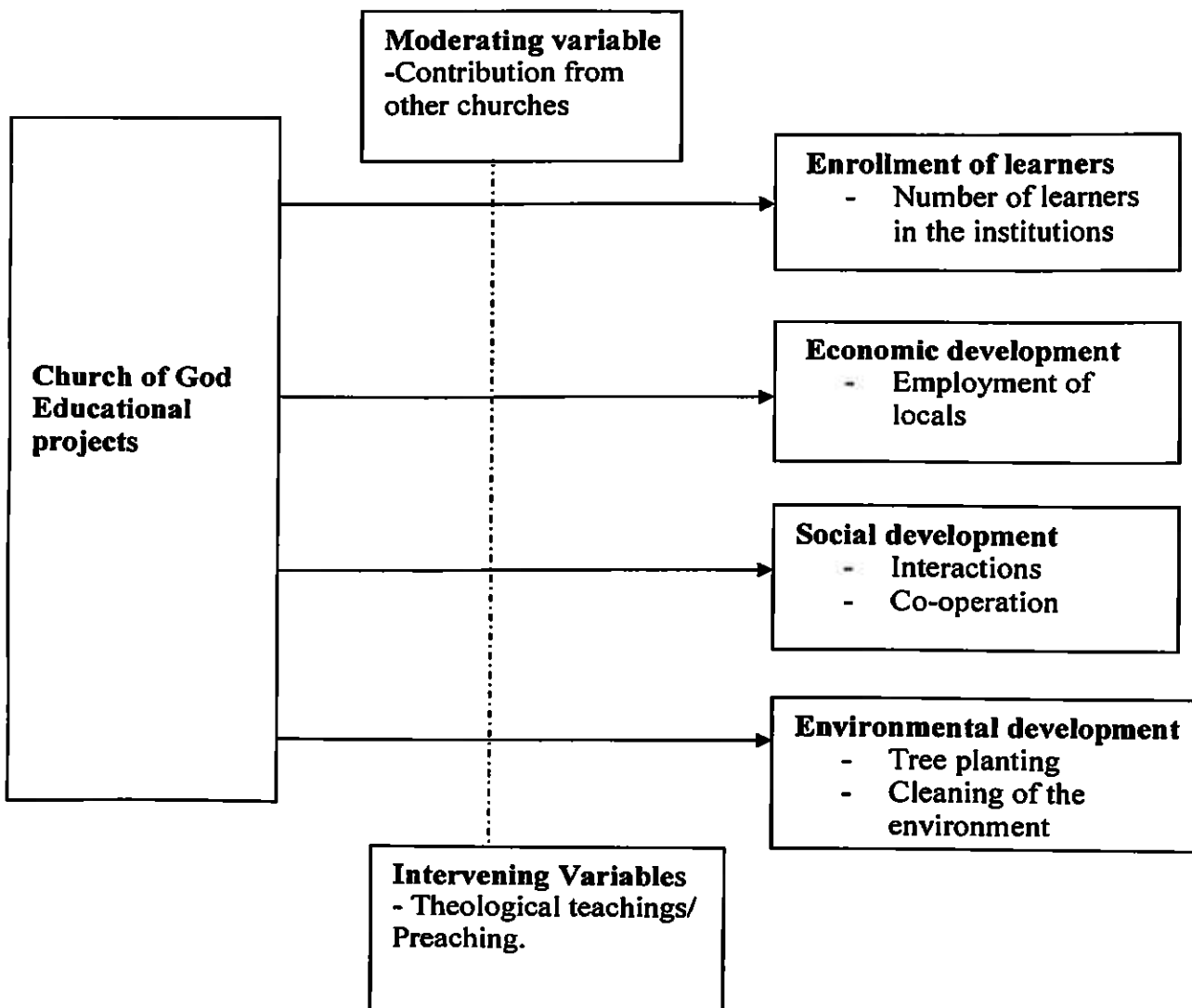


Figure 1: Conceptual framework

The conceptual framework shows the church of God as the initiator of the educational projects has achieved development of society in learner enrollments, economic, social and environmental development all which have led to improvement of society life in the above mentioned areas in the last block.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter outlines the research design, the target population, sampling and sampling procedures and research instruments.

3.1 Research Design

The study was conducted through descriptive survey method. Gay (1992), defines descriptive research as a process of collecting data in order to answer questions concerning the current status of the subjects in the study. This is because the study was concerned with descriptive and explanation from the sample population. The researcher specifically intended to access the influence of educational projects initiated by church of God on society development in Keumbu Division of Kisii Central District. This design enabled the researcher conduct a survey of the population sample size indicated and gave generalized conclusions. The design generally provided the qualitative and quantitative descriptions of the study.

3.2 Target Population

This study was conducted specifically in 3 learning institutions (2 mixed primary schools and 1 mixed secondary school). The target population for the study constituted of 678 parents of the learners in the three educational institutions, 54 teaching staff and 14 subordinate staff. This population was chosen because it constitutes of people who have had direct contact and have also been involved in the affairs of the various educational institutions. Parents of the learners were chosen because they came from the community in question and also were involved directly in school affairs hence were best placed to give the responses required. Table 1 below shows the breakdown of the population in the three institutions.

Description	Ibeno	Ibeno	Taracha	Total
	Secondary	primary	primary	
Parents	204	245	229	678
Teaching staff	18	16	20	54
Subordinate	5	4	5	14
Total	227	265	254	746

Table 1: Distribution of the target population.

3.3 Sampling procedures.

The study employed stratified, purposive and simple random sampling to select the sample. According to Oso (2005), stratified sampling is the identification of subgroups in the population and their proportions selected from each subgroup to form a sample. Simple random sampling refers to the selection of a sample from the accessible population without bias, while purposive sampling refers to the selection of a sample depending on the researcher's discretion (Onen 2005). Stratified sampling was used to select the parents and school staff as the two groups to be included in the research. Purposive sampling was used to single out the headteachers and principals as key informants especially on enrollments while simple random sampling was used to pick the respondents from the two groups. They were preferred for this study because of time frame and due to financial constraints.

Mulusa (1990) suggests that one third of the target population is representative enough to make an estimate of the characteristics under investigation. Table 2 shows the sample size distribution.

Description	Ibeno	Ibeno	Taracha	Total
	Secondary	primary	primary	
Parents	62	74	64	200
Teaching staff	6	5	7	18
Subordinate	2	2	2	6
Total	70	81	78	224

Table 2: Sample size distribution

3.4 Research instruments

One research instruments was applied in this research. A self-administered questionnaire in which the respondents completed the questionnaires themselves (Mugenda and Mugenda, 2003). The questionnaires were having structured and unstructured questions. According to Best and Khan (1992), questionnaires are good instruments to use when collecting data because they enable the researcher to explain the purpose of the study and give meaning of items that may not be clear.

3.5 Validity and reliability

Test and retest was used to ascertain the validity of the information given. The researcher gave out questionnaires to respondents to fill and comment as required and the questionnaires were collected. After two weeks the researcher again gave the same questions and got responses from the respondents to ascertain the consistency and variation of the answers from the respondents. Those with less variance were accepted and recorded and those with great variances were not considered.

3.6 Data Analysis

Data was analyzed using the Statistical Package for Social Sciences (SPSS). The objectives were analyzed using descriptive statistics and results presented in form of frequency tables and graphs. The SPSS was chosen because it was time saving and accurate in performing computation on data. It was used to code the questionnaire responses, tabulate the data in form of frequencies and percentages.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presents the analysis of the findings of the research based on the objectives.

It is organised such that the first section gives information on the questionnaire return rate, the second section gives the general demographic profile of the respondents, the third section considers the objectives of the study and their discussions and lastly a summary of the chapter.

4.2 Questionnaire Return Rate

In carrying out this study, the researcher issued out 224 questionnaires to the respondents in the four categories as indicated in Table 2 for sample size distribution. 197 questionnaires were returned by the respondents which represents 87.9% return rate but 27 (12.1%) were never returned. 16 questionnaires we received from teaching staff, 5 from subordinate staff and 176 from parents. The 197 questionnaires were the ones used in this study for reporting.

4.3 Demographic profile of respondents

Table 3 below gives a demographic profile of the respondents.

ITEM	RESPONSES	
	Frequency	Percentage %
Gender		
Female	124	62.9
Male	73	37.1
Highest Education attained		
Primary	18	9.1
Sec	24	12.1
Cert	63	31.9
Diploma	89	45.1
Bachelor	2	1.0

Masters	1	0.5
Age bracket		
18-29	29	14.7
30-39	88	44.7
40 and above	80	40.6
Marital status		
Married	188	95
Single	2	1.0
Divorced	4	2.0
Separated	3	1.5

Table 3: Demographic profile of respondents

Table 3 show that majority of the respondents were female (62.9%), majority of the respondents had certificate (31.9%) and diploma (45.1%) qualifications and aged above 30 years (95.3%) and a large percentage (95%) were married.

4.4 Enrolment of learners in the Educational Institutions

4.4.1 Primary Schools

Table 4 and 5 below show the enrolment of learners in Ibeno and Taracha primary schools within the past five years.

Year	Enrolments		Total
	Lower primary	Upper primary	
2006	190	210	400
2007	204	175	379
2008	216	190	406
2009	175	160	335
2010	170	155	325
Total	955	890	1845

Table 4: Enrolment at Ibeno Primary school.

Table 4 shows that a total of 955 pupils were of the lower primary category while 890 were upper primary pupils. The year 2006 and 2008 recorded the highest enrollment within the past five years. Enrollments seem to be having a declining trend and hence the school administration needs to find out why this is so.

Year	Enrollments		Total
	Lower primary	Upper primary	Total
2006	200	185	385
2007	198	180	378
2008	201	190	391
2009	200	206	406
2010	196	206	402
Total	995	967	1962

Table 5: Enrolment at Taracha Primary school.

Table 5 shows that a total of 995 pupils were of the lower primary category while 967 were upper primary pupils. The year 2009 registered the highest enrollment within the past five years. Enrollments seem to be having an upward trend and hence these should be maintained and even improved.

Year	Enrollment		Total
	Taracha Primary	Ibena primary	
2006	45	51	96
2007	52	49	101
2008	50	59	109
2009	48	45	93
Total	195	204	399

Table 6: Enrollment in class 8 for the two primary schools

According to the findings, a total of 3,807 pupils had enrolled in the two primary schools within the last five years. Out of the 3,807, 399 had enrolled in standard eight in the said period and table 12 shows their transition rates to secondary.

Year	Performance			
	District	Provincial	National	Drop out
2006	75	14	0	14
2007	82	7	2	13
2008	71	12	1	12
2009	69	11	3	13
Total	297	44	6	52
	(74.4%)	(11%)	(1.5%)	(13%)

Table 7: Transition rates to secondary.

Table 12 above shows that 297 (74.4%) of the pupils out of 399 had made it to District Secondary schools 44 (11%) made it to provincial schools, 6 (1.5%) made it to national schools while 52 (13%) are the dropouts. From the findings above 86.9% of the learners had made it to various secondary schools to further their studies. Only 13% were not able to continue after their primary education exams. There is indication of performance falling below bar but nevertheless this transition indicates that, there is a positive development in terms of church of God initiated projects towards development of society in uplifting the academic standards of the society.

4.4.2 Secondary

Table 7 below shows the enrollment of students at Ibeno secondary school for the past five years.

Year	Form 1	Form 2	Form 3	Form 4	Total
2006	60	58	48	40	206
2007	55	56	42	37	190
2008	50	52	43	38	183
2009	55	50	41	40	186
2010	52	56	40	40	188
Total	272	272	214	195	1032

Table 7: Enrollment at Ibeno Secondary school.

Source: Field data.

Table 7 shows that same numbers have been enrolled in form one (272) and form two. The form three students were 214 while the form four students were 195. The total number of students enrolled for the past five years is 1032. The number of students seems to be declining as they tend towards form four. According to the school's principal, 96% of the enrolled were from the local community. This indicates that the locals have benefited from these projects. The findings also found out that the nearest schools on average was 2 ½ km away from the church's Secondary school. This indicates that the school eased travel of students to distance schools from the schools locality. Table 8 below indicates the performance in KCSE for the past five years in the secondary school.

Year	Grade											TOTAL	
	A	A-	B+	B	B-	C+	C	C-	D+	D	D-		E
2006			1	2	4	3	12	16				1	39
2007			3	4	5	2	18	1	1	2			37
2008			2	6	8	1	3	7	6	1	2		36
2009			4	5	9	4	2	6	5	2	1		38
Totals			10	17	26	10	35	31	12	5	3	1	150

Table 8: Performance at Ibeno secondary school

The findings indicate that 63(42%) of the candidates have attained a minimum of a C+ which is a university entry grade while 87 (58%) haven't made it to the University. This is a clear indication that the schools have greatly contributed to successful transition from secondary to university and tertiary level colleges.

4.5 Contributions of education projects to economic development

To collect data on this objective, the respondents were asked to first give their opinion on whether the education projects have had any economic contribution of which 100% of the school heads, 96% of the parents and 98% of the staff accepted this. The respondents were then asked to explain how the projects have contributed economically to the society and

Table 9 below gives an analysis of their responses.

Contribution	Frequency	%
Employed staff from locals	114	57.9%
School has sourced products for use from local people	135	68.5%
Occasionally the schools have hired casuals from the local people.	146	74.1%
Teachers have rented houses around the school hence benefits locals indirectly.	127	64.5%

Table 9: Contributions of education projects to economic development.

The table shows that the locals benefited by getting employment in the schools (57.9%) as subordinate and teaching staff. The employed were therefore financially empowered through salaries received. The schools also sourced products for use like vegetables, firewood, bricks and grains from the local farmers hence benefiting them financially 68.5%. The society at Keumbu division also benefited financially from wages earned (74.1%) by casuals occasionally when engaged to assist in various duties at school and finally teachers teaching

in the schools (64.5%) have rented houses belonging to the locals and this is still a benefit accruing from the establishment of this projects.

Comparing this findings with studies in Caribbean and latin America, according to Kamara (2000), the church should be active in at least all aspects of life. At the Caribbean & Latin America, the church has built schools in less fortunate communities in order to provide an opportunity for community building and through participation in the provision of educational services. This is an aspect worth emulating for more church schools to be open hence provide an opportunity for learners to acquire knowledge to enable them move to levels they wish.

4.6 Contribution of education projects to Social Development

In this objective the respondents were asked to confirm whether the educational projects initiated by church of God in Keumbu division have contributed to social development of society, of which they answered to the affirmative. The headteachers were 100% positive while 96% of the other staff and 90% of parents respectively were also positive. Table 11 below shows the analysis for these objectives.

Contribution	Frequency	%
Have led to establishment of a shopping centre where people meet	104	50.3
Due to these educational projects there has been improvement of road network.	96	48.7
Helped in installation of electricity closer to the people	110	55.8
Educational projects helped to bring parents together socially during meetings.	150	76.1
Indirectly have helped for the establishment of hospital facilities.	106	53.3

Table 11: Contribution of education projects to social development.

From table 11 above, it is evident that the locals benefited in varied ways due to educational projects initiated by church of God hence boosting their social bonding as a community. There has been establishment of shopping centres where the locals meet (50.3%). There has been improvement of roadwork network due to the educational projects initiated in the society as part of development (48.7%).

Electricity as part of development in the society to some level has been necessitated through the education projects initiated by church of God (55.8%). This has made accessibility to electricity much easier. Educational projects have helped in bringing parents together for sharing their experiences in life socially (76.1%) and lastly a health centre facility has been established in the community (Ibeno Health Centre) to assist in the treatment of the locals (53.3%).

In comparison with the studies in Malawi's self help programmes that are done as a combination of direct implementation by local development programmes and a series of partner programmes like FAIR, NGOS like FYF (find your feet) British NGO and Development fund (DF) which is a Norwegian NGO has some similarities, however the programmes in Malawi are directly initiated and have a direct impact to the people of Malawi especially in the Kalemba and Masumba nkeinda (Suvaiya, 2009).

The implementation of projects in Malawi, mostly are meant to build skills and experiences of the locals purposely to improve their working in rural communities through technical support and formal trainings. Training as part of the education acquired has helped to make changes within the locals. So education for society development plays a key role (ibid).

4.7 Education projects and Environmental Development

To collect data on this objective, the respondents were asked of their option whether the projects have had an impact in the environment at Keumbu. On average (82%) agreed that they had impact. Environment development is one of the many desired developments since it affects the climate of an area. Table 10 below indicates the responses given by the respondents.

Contribution	Frequency	%
Tree planting day once a year	102	51.8%
'Keep the environment clean" which collects litter in the surrounding environment	87	44.2%

Table 10: Contribution of education projects to environmental development

The findings indicate that the school has helped development of the environment at Keumbu in two major ways. The schools have a tree planting day (51%) once a year which has boosted the number of trees at Keumbu and this has also helped the locals appreciate the concept of keeping the environment green. A natural habitat is the best habitat for man. The schools also have a club called " keep the environment clean" which twice a year go out of the local community to collect litter and dispose it (44.2%). This has kept the environment clean and initiated in people an urge to keep their environment clean.

This aspect of development has not been captured by churches in many regions in the world for example in India the church has contributed in areas that directly touch the people but not on issues like environment. In Latin America people in those communities are poor and hence the church has initiated programmes to help uplift the people's standards. According to

Vinay (2005), religion should be concerned with development of the society in its entirety and therefore the church should enhance development in all areas of the sphere of life.

4.8 Summary

From the findings, the church initiated education projects have had apposite contribution to the development of society. Enrolments in the primary and secondary institutions and the students transition rates to various colleges and universities have indicated contribution in this area while there also have been major contribution in social aspects and environmental aspects.

CHAPTER FIVE

SUMMARY , CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter focuses on a summary of the findings, conclusion, recommendations and suggestions for further research based on the issues raised by this study.

5.2 Summary of findings

From the findings, the church initiated education projects have had a positive contribution to the development of society. This is indicated by the population of enrolment that the institutions have had from primary and secondary schools which has helped the students make transition to various colleges and university. This is a major contribution to development in society. Through the educational project, there are indications that the society has benefited economically since the institutions have employed people and acquired some basic resources from the community. Further the institutions have contributed to the bonding of society through bringing people together in various meetings. The projects have also contributed towards environmental development through community afforestation programs leading to better environmental conservation.

5.3 Conclusions

Based on the study findings the following conclusions were made:

The church of God education projects are largely pertinent in the development of society in Keumbu Division of Kisii Central District for its activities are designed along people's development needs. They have subsequently been essential in terms of local peoples accessing resources for improving their livelihood. This study submits that C.O. G-K

programs are useful instruments for spearheading towards better society. Thus they have made significant contribution to sustainable development

5.4 Recommendations

Based on the study findings the following recommendations are made.

1. The church of God should carry out a survey in the local community where it has established projects to identify the people who are less fortunate or poor so that they can engage them hence improve their livelihood.
2. The church of God should develop programs where it organizes seminars to train and sensitize people on environmental management so that the people will have knowledge in this aspect for their own use in developing their respective environment.
3. The church of God should start working with other partner groups like NGOs to directly engage the people to programmes that are meant to change their lives.

5.5 Suggestions for further research

On the basis of the conclusions made through the study carried out in Keumbu division of Kisii Central district, the following are some of the researchable areas.

1. Research on performance of church of God educational initiated projects should be carried out to determine the factors impacting on performance.
2. Research on the contribution of the church on health and social welfare organizations should be carried out to determine their status.

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APPENDICES

APPENDIXES 1

HEADTEACHERS QUESTIONNAIRE

Introduction

This is a questionnaire aimed at gathering information to establish the influence of educational projects initiated by Church of God on society development in Keumbu Division of Kisii Central District. The study is being conducted by a postgraduate student in the Department of Extra-Mural Studies of the University of Nairobi. All information gathered will be treated with utmost confidentiality. Your co-operation will be highly appreciated. Thank you.

Name of institution _____

Background information

1. Gender

- Female
Male

2. Highest level of education attained

- Primary
Secondary
Certificate
Diploma
Bachelor Degree

If any other specify _____

3. Age bracket;

- Between 18-28 years
28- 38 yrs
38-48 yrs
48-58yrs
Above 58

4. Marital status

- Married
Single
Divorced
Separated

5. Comment on the distance between your home and the school (in Kms)

Other mutual Q's

5. What is the enrolment of learners in your school?

YEAR	SECONDARY				PRIMARY								
	F1	F2	F3	F4	1	2	3	4	5	6	7	8	
2005													
2006													
2007													
2008													
2009													

6. What is the performance of students graduating from your school for the last five years?

Primary

Year	National school	Provincial	District	Local school
2005				
2006				
2007				
2008				
2009				

Secondary

Secondary	A	A-	B+	B	B-	C+	C	C-	D+	D	D-	E
2005												
2006												
2007												
2008												
2009												

7. Catchment area of students Keumbu Outside

8. What percentage of pupils come from the local society i.e. Keumbu Division

0-10	11-20	21-30	31-40	41-50	51-60	61-70	71-80	81-90	91-100

9. In your opinion in which of this area has the school contributed towards development of the local society.

Social

- Political
- Economic
- Environmental

10. Explain how the school has contributed for the areas ticked above
Social

Political

Economic

Environmental

11. What is the number of staff in the school

Non- teaching	Teaching

12. What challenges are you facing in your contribution to society development.

- i) _____
- ii) _____
- iii) _____
- iv) _____

13. What do you recommend should be done by COG to improve your contribution to the society at Keumbu division.

- i) _____
- ii) _____
- iii) _____
- iv) _____

QUESTIONNAIRE FOR STAFF

Introduction

This is a questionnaire aimed at gathering information to establish the influence of educational projects initiated by Church of God on society development in Keumbu Division of Kisii Central District. The study is being conducted by a postgraduate student in the Department of Extra-Mural Studies of the University of Nairobi. All information gathered will be treated with utmost confidentiality. Your co-operation will be highly appreciated. Thank you.

Name of educational institution _____

1. Gender Male
 Female

2. Marital Status Married
 Single

3. Highest level of education qualification
 Primary
 Secondary
 College
 University

4. What is your range of earnings per month
 0- 5,000
 5,001-10,000
 10,001 – 15,000
 15,001 – 20,000
 20,001 and above

5. Are you a member of the COG-K congregation
 Yes
 No

6. How long have you worked in this educational institution

 0-5
 6-10yrs
 11-15yrs
 16-20yrs
 20yrs and above

7. Which is your catchment area for student?
 Within Keumbu Division
 Outside Keumbu Division

8. What is the enrollment of leaves in your school?

- 0-100
- 101 – 200
- 201- 300
- 301- 400
- 401 and above

9. In your own opinion, in which of this area has the church contributed towards development of the local society?

- Social
- Political
- Economic
- Environmental

10. Explain how the church has contributed towards the areas ticked above.

i. Social

ii. Political

iii. Economic

iv. Environmental

11. What challenges are you facing in your education projects towards development of society.

- i) _____
- ii) _____
- iii) _____
- iv) _____

12. In your opinion what should be done by the COG to improve its contribution to society development in Keumbu Diision.

- i) _____
- ii) _____
- iii) _____
- iv) _____

QUESTIONNAIRE FOR THE COMMUNITY

Introduction

This is a questionnaire aimed at gathering information to establish the influence of educational projects initiated by Church of God on society development in Keumbu Division of Kisii Central District. The study is being conducted by a postgraduate student in the Department of Extra-Mural Studies of the University of Nairobi. All information gathered will be treated with utmost confidentiality. Your co-operation will be highly appreciated. Thank you.

Background information

1. Gender

- Female
Male

2. Highest level of education attained

- Primary
Secondary
Certificate
Diploma
Bachelor Degree

If any other specify _____

3. Age bracket;

- Between 18-28 years
28- 38 yrs
38-48 yrs
48-58yrs
Above 58

4. Marital status

- Married
Single
Divorced
Separated

5. Comment on the distance between your home and the school (in Kms)

Part II questions formulated addressing research objectives

6. What is the catchment area for the school? _____

7. Has the school employed people from around?

Yes No

8. Does the School provide market for your local products.

Yes No

9. How has the school developed the community socially?

i. _____

ii. _____

iii. _____



UNIVERSITY OF NAIROBI
COLLEGE OF EDUCATION AND EXTERNAL STUDIES
SCHOOL OF CONTINUING AND DISTANCE EDUCATION
DEPARTMENT OF EXTRA-MURAL STUDIES
KISII & ENVIRON

Our ref: Uon/Cees/Scde/Dems/Ksi/17/51 vol. 1

Date: 05/05/2010

TO WHOM IT MAY CONCERN

RE. MONYENYE JAMES MOGIREREG. NO. L50/76971/2009

The above named is a student at the University of Nairobi, College of Education and External Studies, Department of Extra-Mural Studies, pursuing a course leading to the award of a Master of Arts Degree in Project Planning and Management. For the course to be complete, he is required to write and submit a Research Report. Therefore, the purpose of this letter is to kindly request you to accord him necessary assistance in getting information that will enable him complete the Research Report. His area of study is titled "Influence of Education Projects initiated by Church of God on development of Society in Keumbu Division of Kisii Central District".

Thank you.

Mr. Joseph O. Awino,
Ag. Resident Lecturer,
Kisii Extra-Mural Centre.



APPENDIX III
CHURCH OF GOD IN EAST AFRICA KENYA
P.O. BOX 24
KISII

Date: 12/05/2010

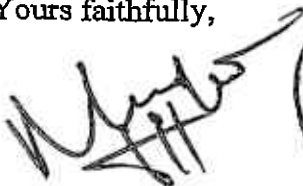
TO WHOM IT MAY CONCERN

RE: MONYENYE JAMES MOGIRE

The above named student has been given authority by the Church of God in East Africa Kenya (Kisii Region) to carry out a research on the church's educational project based in Keumbu Division of Kisii Central District. He is a Masters student in the University of Nairobi and his area of study is **"influence of Education Project initiated by Church of God on Development of Society in Keumbu Division of Kisii Central District"**.

Any assistance and information accorded to him for the success of his research will be highly appreciated.

Yours faithfully,



Rev. Meshack Onsare

Secretary.

THIS IS TO CERTIFY THAT:

Prof./ Dr./ Mr./ Mrs./ Miss. JAMESMOGIRE MONYENYEof (Address) NAIROBI UNIVERSITYP. O. BOX 30197 NAIROBI

has been permitted to conduct research in

..... Location,

KISII CENTRAL.....District,NYANZA..... Province,on the topic INFLUENCE OF EDUCATIONPROJECTS INITIATED BY CHURCH OFGOD ON DEVELOPMENT OF SOCIETYIN KEUMBU DIVISION KISII CENTRALDISTRICTfor a period ending 30TH SEPTEMBER, 20 10Research Permit No. NCST/RRI/12/1/SS/780/3Date of issue. 30TH AUGUST 2010Fee received SHS. 1000

Applicant's
Signature

Secretary
National Council for
Science and Technology

CONDITIONS

1. You must report to the District Commissioner and the District Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed with-out prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2)/four (4) bound copies of your final report for Kenyans and non-Kenyans respectively.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.



REPUBLIC OF KENYA

RESEARCH CLEARANCE
PERMIT

GPK6055t3mt10/2010

(CONDITIONS—see back page)